





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 30:

The Kitab-i-Iqan  
(The Book of Certitude, 1861)



Version: 1.0 • Revision date 23-May-2026

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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

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

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

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

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

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

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 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)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 137–138. Letters and utterances in the year 1907 I–II
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### **II. Travels to Egypt and the West**

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

### **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
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# Introduction to volume 30

Written in Baghdad in 1860, *Kitab-i-ḥaqq* (BH00002) presents itself first as a treatise on the discipline of recognition: true “certitude” is not reached by inherited standards of clerical authority or communal expectation, but by an inward purification—detachment from “idle talk,” “vain imaginings,” and worldly attachments—through which the seeker becomes capable of apprehending divine reality on its own terms. The work then frames sacred history as a recurrent drama of longing followed by refusal: communities pray for the advent of the Promised One, yet recoil when revelation appears in unfamiliar guise, and the fiercest opposition repeatedly comes from those who hold religious authority and insist upon measuring God’s testimony by the yardstick of their own constricted learning. From this diagnosis emerges a guiding hermeneutic: the scriptures’ language is intentionally layered so that revelation may sift sincerity from pride, and the “tests” of God—whether in the paradoxes of prophetic biography or the upheavals of a new dispensation—serve to disclose who will follow truth rather than habit.

As the argument develops, *ḥaqq* turns from ethical preparation to scriptural method, offering sustained readings of biblical and Qur’anic prophecy that relocate apocalyptic expectation from cosmic spectacle to spiritual meaning. “Sun,” “moon,” and “stars,” for example, are interpreted as symbols for the Manifestations, for religious leaders, and for divinely founded laws that wane and are superseded as a new revelation dawns; “clouds,” “trumpet,” “resurrection,” and the “cleaving” of heaven likewise signify the transformation of religious worlds rather than the destruction of the physical universe. These interpretive moves culminate in the book’s most programmatic theological themes: the essential unity of the Manifestations of God across cycles, the coherence of progressive revelation despite changes of law and form, and the doctrine of “return” as spiritual recurrence rather than bodily repetition—so that each new Manifestation can truly be said to embody and fulfill the realities of those before Him. In the Baghdad context—after Baha’u’llah’s withdrawal and return, and amid His growing moral and intellectual leadership—this yields more than apologetics: it furnishes an interpretive charter for recognizing the Bab’s revelation and, by implication, for training a community to expect divine disclosure not as confirmation of sectarian certainties but as a searching, renewing rupture that inaugurates a new horizon of meaning and authority.



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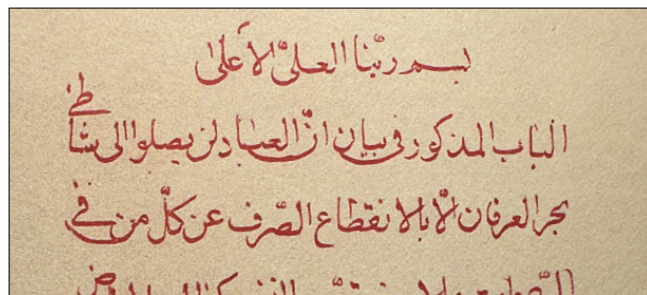


## BH00002

*Kitab-i-Iqan (The Book of Certitude)*

To: Haji Mirza Siyyid Muhammad, great  
uncle of the Bab (Khal-i-Akbar)

Date: 1278 ca. [1861-1862]



IQANP

In the name of our Lord, the Exalted, the Most High.

بسم ربنا العلیّ الأعلیٰ

- 1 No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayan.
 

الباب المذكور فی بیان آن العباد لن یصلوا الى شاطئ بحر العرفان الا بالانقطاع الصّرف عن کلّ من فی السموات والأرض قدّسوا انفسکم یا اهل الأرض لعلّ تصلنّ الى المقام الذی قدّر الله لکم و تدخلنّ فی سرادق جعله الله فی سماء البیان مرفوعاً
- 2 The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly – their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favor, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.
 

جوهر این باب آنکه سالکین سبیل ایمان و طالبین کؤوس ایتقان باید نفوس خود را از جمیع شئونات عرضیه پاک و مقدّس نمایند یعنی گوش را از استماع اقوال و قلب را از ظنونات متعلّقه بسبجات جلال و روح را از تعلّق باسباب ظاهره و چشم را از ملاحظه کلمات فانیه و متوکّلین علی الله و متوسّلین الیه سالک شوند تا آنکه قابل تجلیات اشراقات شمس علم و عرفان الهی و محل ظهورات فیوضات غیب نامتناهی گردند زیرا اگر عبد بخواهد اقوال و اعمال و افعال عباد را از عالم و جاهل میزان معرفت حق و اولیای او قرار دهد هرگز برضوان معرفت ربّ العزّة داخل نشود و بعیون علم و حکمت سلطان احدیت فائز نگردد و هرگز بسر منزل بقا نرسد و از جام قرب و رضا مرزوق نگردد
- 3 Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty
 

ناظر بایّام قبل شوید که چه قدر مردم از اعلیٰ و ادانی همیشه منتظر ظهورات احدیه در هیاکل قدسیّه بوده اند بقسمی که در جمیع اوقات و اوان مترصد و منتظر و دعاها و تضرّعها مینمودند که شاید نسیم رحمت الهیه بوزیدن آید و جمال موعود از سرادق غیب بعرضه ظهور قدم گذارد و چون ابواب عنایت مفتوح میگردد و غمام مکرمات

did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face – the face of God Himself. Refer ye, to verify this truth, to that which hath been recorded in every sacred Book.

- 4 Ponder for a moment, and reflect upon that which hath been the cause of such denial on the part of those who have searched with such earnestness and longing. Their attack hath been more fierce than tongue or pen can describe. Not one single Manifestation of Holiness hath appeared but He was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him. Thus it hath been revealed: “O the misery of men! No Messenger cometh unto them but they laugh Him to scorn.” Again He saith: “Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth.”

- 5 In like manner, those words that have streamed forth from the source of power and descended from the heaven of glory are innumerable and beyond the ordinary comprehension of man. To them that are possessed of true understanding and insight the Surah of Hud surely sufficeth. Ponder a while those holy words in your heart, and, with utter detachment, strive to grasp their meaning. Examine the wondrous behavior of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.

- 6 Shouldst thou acquaint thyself with the indignities heaped upon the Prophets of God, and apprehend the true causes of the objections voiced by their oppressors, thou wilt surely appreciate the significance of their position. Moreover, the more closely thou observest the denials of those who have opposed the Manifestations of the divine attributes, the firmer will be thy faith in the Cause of God. Accordingly, a brief mention will be made in this Tablet of divers accounts relative to the Prophets of God, that they may demonstrate the truth that throughout all ages and centuries the Manifestations of power and glory have been subjected to such heinous cruelties that no pen dare describe them. Perchance this may enable a few to

مرتفع و شمس غیب از افق قدرت ظاهر میشد  
جمع تکذیب مینمودند و از لقاء او که عین لقاء  
الله است احتراز میجستند چنانچه تفصیل آن در  
جمع کتب سماویّه مذکور و مسطور است

- 4 حال قدری تأمل نمائید که سبب اعتراض ناس  
بعد از طلب و آمال ایشان چه بود و بقسمی  
هم اعتراض مینمودند که زبان و بیان و تقریر  
و تحریر همه از ذکر آن عاجز و قاصر است و  
احدی از مظاهر قدسیّه و مطالع احدیه ظاهر نشد  
مگر آنکه با اعتراض و انکار و احتجاج ناس مبتلا  
گشت چنانچه میفرماید یا حسره علی العباد ما  
یأتیهم من رسول الا کنا به یستزئنون و در مقام  
دیگر میفرماید و همّت کلّ امة برسولهم لیاخذوه  
و جادلوا بالباطل لیدحضوا به الحق

- 5 و همچنین کلمات منزله که از غمام قدرت  
صمدانیّه و سماء عزّت ربّانیّه نازل شده زیاده از  
حدّ احصا و احاطه عباد است و اولو الأفتدة  
و صاحبان بصر را سورة مبارکه تأمل فرمائید و  
قدری در آن سورة مبارکه تأمل فرمائید و  
بفطرت اصلیه تدبّر نمائید تا قدری بر بدایع امور  
انبیا و رد و تکذیب کلمات نفی اطلاع یابید  
شاید ناس را از موطن غفلت نفسانیّه باشیان  
وحدت و معرفت الهیه پرواز دهید و از زلال  
حکمت لایزال و اثمار شجره علم ذی الجلال  
بیاشامید و مرزوق گردید اینست نصیب انفس  
مجرده از مائده منزله قدسیّه باقیه

- 6 اگر بر ابتلای انبیا و علّت و سبب اعتراضات عباد  
بر آن شمس هوّیه آگاه شوید بر اکثری از امور  
اطلاع یابید و دیگر هر چه اعتراضات مردم را  
بر مشارق شمس صفات احدیه بیشتر ملاحظه  
کنید در دین خود و امر الله محکمتر و راستتر  
شوید لهذا بعضی از حکایات انبیا مجملّا در این  
الواح ذکر میشود تا معلوم و مبرهن آید که در  
جمع اعصار و اقران بر مظاهر قدرت و مطالع  
عزّت وارد میآوردند آنچه را که قلم از ذکرش  
نخل و منفعل است شاید این اذکار سبب شود  
که بعضی از ناس از اعراض و اعتراض علما و  
جهّال ارض مضطرب نشوند و بلکه بر ايقان و  
اطمینانشان بیفزاید

cease to be perturbed by the clamor and protestations of the divines and the foolish of this age, and cause them to strengthen their confidence and certainty.

- 7 Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: "Lord! Leave not upon the land a single dweller from among the unbelievers."

- 8 And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what could have caused the nonfulfillment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"

- 9 And after Noah the light of the countenance of Hud shone forth above the horizon of creation. For well-nigh seven hundred years, according to the sayings of men, He exhorted the people to turn their faces and draw nearer unto the Ridvan of the divine presence. What showers of afflictions rained upon

7 و از جمله انبیا نوح بود که نهصد و پنجاه سال نوحه نمود و عباد را بادی ایمن روح دعوت فرمود و احدی او را اجابت ننمود و در هر یوم بقدری ایذا و اذیت بر آن وجود مبارک وارد میآوردند که یقین بر هلاکت او مینمودند و چه مراتب تخریه و استهزاء و کلاه که بر آن حضرت وارد شد چنانچه میفرماید و کلبا مرّ علیه ملأ من قومه سخروا منه قال ان تسخروا منا فاننا نسخر منکم کما تسخرون فسوف تعلمون و بعد از مدتها چند مرتبه وعده انزال نصر باصحاب خود فرمودند بوعده معین و در هر مرتبه بدا شد و بعضی از آن اصحاب معدوده بعلت ظهور بدا اعراض مینمودند چنانچه تفصیل آن در اکثر کتب مشهوره ثبت شده و البته بنظر عالی رسیده یا میرسد تا آنکه باقی نماند از برای آن حضرت مگر چهل نفس و یا هفتاد و دو نفس چنانچه در کتب و اخبار مذکور است تا آنکه بالأخره نداء ربّ لا تذر علی الأرض من الکافرین دیاراً از جان برکشید

8 حال قدری تأمل باید که سبب چه بود در این مدت آن عباد باین قسم اعتراض نمودند و احتراز جستند و از قیص نفی بخلع اثبات مفتخر و فائز نشدند و دیگر چرا در وعدههای الهی بدا شد که سبب ادبار بعضی مقبلین شود بسیار تأمل باید تا بر اسرار امور غیبی واقف شوید و از طیب معنوی گلستان حقیقی بوئی برید و تصدیق نمائید که امتحانات الهیه همیشه در مابین عباد او بوده و خواهد بود تا نور از ظلمت و صدق از کذب و حق از باطل و هدایت از ضلالت و سعادت از شقاوت و خوار از گل ممتاز و معلوم شود چنانچه فرموده الم أ حسب الناس ان یتروکوا ان یقولوا آمناً و هم لا یفتنون

9 و بعد از نوح جمال هود از مشرق ابداع مشرق شد و قریب هفتصد سنه او ازید باختلاف اقوال مردم را برضوان قرب ذی الجلال دعوت نمود و چه مقدار بلایا که بمثل غیث هاطل بر آن حضرت بارید تا آنکه کثرت دعوت

Him, until at last His adjurations bore the fruit of increased rebelliousness, and His assiduous endeavors resulted in the willful blindness of His people. "And their unbelief shall only increase for the unbelievers their own perdition."

- 10 And after Him there appeared from the Ridvan of the Eternal, the Invisible, the holy person of Salih, Who again summoned the people to the river of everlasting life. For over a hundred years He admonished them to hold fast unto the commandments of God and eschew that which is forbidden. His admonitions, however, yielded no fruit, and His pleading proved of no avail. Several times He retired and lived in seclusion. All this, although that eternal Beauty was summoning the people to no other than the city of God. Even as it is revealed: "And unto the tribe of Thamud We sent their brother Salih. 'O my people,' said He, 'Worship God, ye have none other God beside Him....' They made reply: 'O Salih, our hopes were fixed on thee until now; forbiddest thou us to worship that which our fathers worshipped? Truly we misdoubt that whereunto thou callest us as suspicious.'" All this proved fruitless, until at last there went up a great cry, and all fell into utter perdition.

- 11 Later, the beauty of the countenance of the Friend of God appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him. And after the episode of the fire came to pass, He, the lamp of God amongst men, was, as recorded in all books and chronicles, expelled from His city.

- 12 And when His day was ended, there came the turn of Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Paran of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of

سبب کثرت اعراض شد و شدت اهتمام  
علت شدت اغماص گردید و لا یزید الکافین  
کفرهم الا خسارا

- 10 و بعد هیکل صالحی از رضوان غیبی معنوی قدم  
بیرون نهاد و عباد را بشریعه قرب باقیه دعوت  
نمود و صد سنه او ازید امر باوامر الهی و نهی از  
مناهی میفرمود ثمری بخشید و اثری ظاهر نیامد و  
چند مرتبه غیبت اختیار فرمود با آنکه آن جمال  
ازلی ناس را جز بمدینه احدیه دعوت نمینمود  
چنانچه میفرماید و الی ثمود اخاهم صالحاً قال یا  
قوم اعبدوا الله ما لکم من اله غیره الی آخر القول  
قالوا یا صالح قد کنت فینا مرجواً قبل هذا ا تنهانا  
ان نعبد ما یعد آبائنا و اتنا لفی شک مما تدعونا  
الیه مریب و هیچ فائده بخشید تا آنکه بصیحهئی  
جمع بنار راجع شدند

- 11 و بعد جمال خلیل کشف نقاب نمود و علم هدی  
مرتفع شد و اهل ارض را بنور تقی دعوت  
فرموده هر چه مبالغه در نصیحت فرمود جز  
حسد ثمری نیارورد و غیر غفلت حاصلی بخشید الا  
الذینهم انقطعوا بکلمهم الی الله و عرجوا بجناحی  
الایقان الی مقام جعله الله عن الادراک مرفوعاً  
و تفصیل آن حضرت مشهور است که چه مقدار  
اعدا احاطه نمودند تا آنکه نار حسد و اعراض  
افروخته شد و بعد از حکایت نار آن سراج الهی  
را از بلد اخراج نمودند چنانچه در همه رسائل و  
کتب مذکور است

- 12 و بعد زمان او منقضی شد تا نوبت به موسی رسید  
و آن حضرت بعضای امر و بیضای معرفت  
از فاران محبت الهیه با ثعبان قدرت و شوکت  
صمدانیه از سینای نور بعرضه ظهور ظاهر شد  
و جمیع من فی الملک را بملکوت بقا و اثمار  
شجره وفا دعوت نمود و شنیده شد که فرعون  
و ملأ او چه اعتراضها که نمودند و چه مقدار  
احجار ظنونات از انفس مشرکه بر آن شجره طیبه  
وارد آمد تا بحدی که فرعون و ملأ او همت  
گاشتند که آن نار سدره ربانیه را از ماء تکذیب  
و اعراض افسرده و مخمود نمایند و غافل از اینکه  
نار حکمت الهیه از آب عنصری افسرده نشود و

that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. How well hath a believer of the kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed: "And a man of the family of Pharaoh who was a believer and concealed his faith said: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.'" Finally, so great was their iniquity that this selfsame believer was put to a shameful death. "The curse of God be upon the people of tyranny."

- 13 And now, ponder upon these things. What could have caused such contention and conflict? Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, such acts of violence, of oppression and cruelty, should have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others."

- 14 Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete,

سراج قدرت ربّانیّه از بادهای مخالف خاموشی  
نپذیرد بلکه در این مقام ماء سبب اشتعال شود و  
باد علت حفظ لو اتم بالبصر الحدید تنظرون و فی  
رضی الله تسلكون و چه بیانی خوش فرمود مؤمن  
آل فرعون چنانچه حکایت او را ربّ العزّة برای  
حبیب خود میفرماید و قال رجل مؤمن من آل  
فرعون یکتّم ایمانه أ تقتلون رجلاً أن یقول ربّی الله  
و قد جاءکم بالبینات من ربّکم و ان یک کاذباً  
فعلیه کذبه و ان یک صادقاً یصّبکم بعض الذی  
یعدکم انّ الله لا یمدی من هو مسرف کذاب  
و بالأخره امر بجائی کشید که همین مؤمن را  
بنهایت عذاب شهید نمودند الا لعنة الله علی القوم  
الظالمین

13 حال قدری در این امورات تأمل فرمائید که چه  
سبب اینگونه اختلافات بوده که هر ظهور حقی  
که در امکان از افق لامکان ظاهر میشد اینگونه  
فساد و اغتشاش و ظلم و انقلاب در اطراف عالم  
ظاهر و هویدا میگشت با اینکه جمیع انبیا در حین  
ظهور خود مردم را بشارت میدادند به نبی بعد و  
علامتی از برای ظهور بعد ذکر میفرمودند چنانچه  
در همه کتب مسطور است با وجود طلب و  
انتظار ناس بمظاهر قدسیّه و ذکر علامات در  
کتب چرا باید اینگونه امور در عالم رو دهد که  
جمیع انبیا و اصفیا را در هر عهد و عصر اینگونه  
ظلم و جبر و تعدی نمایند چنانچه میفرماید ا فکلّما  
جاءکم رسول بما لا تهوی انفسکم استکبرتم ففریقاً  
کذّبتُم و فریقاً تقتلون میفرماید هر زمان و عهد  
که آمد بسوی شما رسولی از جانب پروردگار بغیر  
هوای نفس شما تکبر نمودید و موقن نشدید و  
گروهی از آن انبیا را تکذیب نمودید و گروهی را  
میکشتید

14 آخر تأمل فرمائید که سبب این افعال چه  
بود که باین قسم با طلعات جمال ذی الجلال  
سلوک مینمودند و هر چه که در آن ازمنه  
سبب اعراض و اغماض آن عباد بود حال  
هم سبب اغفال این عباد شده و اگر بگوئیم  
حجج الهیّه کامل و تمام نبود لهذا سبب اعتراض  
عباد شد این کفریست صراح لأجل آنکه این

that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

- 15 Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?" And also He saith: "O people of the Book! Why clothe ye the truth with

بغایت از فیض فیاض دور است و از رحمت منبسطه بعید که نفسی را از میان جمیع عباد برگزیند برای هدایت خلق خود و باو حجت کافیۀ وافیه عطا نفرماید و معذلک خلق را از عدم اقبال باو معذب فرماید بلکه لم یزل جود سلطان وجود بر همه مملکات بظهور مظاهر نفس خود احاطه فرموده و آتی نیست که فیض او منقطع شود و یا آنکه امطار رحمت از غمام عنایت او ممنوع گردد پس نیست این امورات محدثه مگر از انفس محدوده که در وادی کبر و غرور حرکت مینمایند و در صحراهای بعد سیر مینمایند و بظنونات خود و هر چه از علمای خود شنیده اند همان را تأسی مینمایند لهذا غیر از اعراض امری ندارند و جز اغماض حاصلی نخواهند و این معلوم است نزد هر ذی بصری که اگر این عباد در ظهور هر یک از مظاهر شمس حقیقت چشم و گوش و قلب را از آنچه دیده و شنیده و ادراک نموده پاک و مقدس مینمودند البته از جمال الهی محروم نمیدانند و از حرم قرب و وصال مطالع قدسیه ممنوع نمیگشتند و چون در هر زمان حجت را بمعرفت خود که از علمای خود شنیده بودند میزان مینمودند و بعقول ضعیفۀ آنها موافق نمیدادند لهذا از اینگونه امور غیر مرضیه از ایشان در عالم ظهور بظهور میآمد

15 و در همه اوقات سبب صدّ عباد و منع ایشان از شاطی بحر احدیۀ علمای عصر بوده اند که زمام آن مردم در کفّ کفایت ایشان بود و ایشان هم بعضی نظر بحبّ ریاست و بعضی از عدم علم و معرفت ناس را منع مینمودند چنانچه همه انبیا باذن و اجازه علمای عصر سلسیل شهادت را نوشیدند و باعلی افق عزّت پرواز نمودند چه ظلمها که از رؤسای عهد و علمای عصر بر سلاطین وجود و جواهر مقصود وارد شد و باین ایام محدوده فانیه قانع شدند و از ملک لایفنی بازماندند چنانچه چشم را از مشاهده انوار جمال محبوب بی نصیب نمودند و گوش را از بدایع نعمات و رقاء مقصود محروم ساختند اینست که در جمیع کتب سماویۀ ذکر احوال علمای هر عصر شده چنانچه میفرماید یا اهل الکتاب لم تکفرون بآیات الله و انتم تشهدون و همچنین میفرماید یا اهل الکتاب لم تلبسون الحق

falsehood? Why wittingly hide the truth?” Again, He saith: “Say, O people of the Book! Why repel believers from the way of God?” It is evident that by the “people of the Book,” who have repelled their fellowmen from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were ye to observe with the eye of God.

- 16 With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: “None knoweth the meaning thereof except God and them that are well-grounded in knowledge.” And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountainhead of knowledge.

- 17 And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamored that He Whose advent the Bible had foretold must needs promulgate and fulfill the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day – the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet

بالباطل و تکتّمون الحقّ و اتمّ تعلّون و در مقام دیگر میفرماید قل یا اهل الکتاب لم تصدّون عن سبیل الله و این معلوم است که اهل کتّابی که صدّ نمودند مردم را از صراط مستقیم علمای آن عهد بوده‌اند چنانچه اسم و رسم جمیع در کتب مذکور است و از اکثر آیات و اخبار مستفاد میشود لو اتمّ بطرف الله تنظرون

16 پس قدری بدیده بصیرت الهیه در آفاق علم ربّانی و انفس کلمات تامّه صمدانیّه تعقل فرمائید تا جمیع اسرار حکمت روحانیّه بی سبجات جلال از خلف سراق فضل و افضال ظاهر و هویدا شود و کلیّه اعتراض مردم و احتجاجات ایشان از عدم ادراک و عرفان حاصل شده مثلاً بیاناتی که طلعات جمال حقّ در علامات ظهور بعد فرمودند آن بیانات را ادراک نمودند و بحقیقت آن واصل نشدند لهذا علم فساد برافراختند و رایات فتنه برپا نمودند و این معلومست که تأویل کلمات حمامات ازلیّه را جز هیاکل ازلیّه ادراک ننمایند و نعمات ورقاء معنویه را جز سامعه اهل بقا نشنود و هرگز قبضی ظلم از شراب سبطی عدل نصیب ندارد و فرعون کفر از بیضای موسی اطلاع نیابد چنانچه میفرماید و ما یعلم تأویله الا الله و الرّاسخون فی العلم مع ذلک تأویل کتاب را از اهل حجاب مستفسر شدند و علم را از منبع او اخذ نمودند

17 مثلاً چون ایّام موسی گذشت و انوار عیسی از فجر روح عالم را احاطه نمود جمیع یهود اعتراض نمودند که آن نفس که در تورات موعود است باید مروج و مکمل شرایع تورات باشد و این جوان ناصری که خود را مسیح الله مینامد حکم طلاق و سبت را که از حکمهای اعظم موسی است نسخ نموده و دیگر آنکه علائم ظهور هنوز ظاهر نشده چنانچه یهود هنوز منتظر آن ظهورند که در تورات مذکور است چه قدر از مظاهر قدس احدیه و مطالع نور ازلیّه که بعد از موسی در ابداع ظاهر شده و هنوز یهود بحجبات

Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

- 18 In unfolding these mysteries, We have, in Our former Tablets which were addressed to a friend in the melodious language of Hijaz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of 'Iraq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridvan of the All-Glorious.

- 19 To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfill all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

نفسیه شیطانیه و ظنونات افکیّه نفسانیّه محتجب بوده و هستند و منتظرند که هیکل مجعول با علامات مذکوره که خود ادراک نموده اند کی ظاهر خواهد شد کذلک اخذهم الله بذنبهم و اخذ عنهم روح الايمان و عذبهم بنار کانت فی هاویه الحییم و این نبود مگر از عدم عرفان یهود عبارات مسطوره در تورات را که در علائم ظهور بعد نوشته شده چون بحقیقت آن پی نبردند و بظاهر هم چنین امور واقع نشد لهذا از جمال عیسوی محروم شدند و بقاء الله فائز نگشتند و کانونا من المنتظرین و لم یزل و لا یزال جمیع امم بهمین جعلیات افکار نالایقه تمسک جسته و از عیونهای لطیفه رقیقه جاریه خود را بی بهره و بی نصیب نمودند

- 18 و در کشف این اسرار بعضی از عبارات انبیا بیدایع نغمات حجازی در الواح مسطوره قبل که برای یکی از احباب نوشته شده بود مذکور گشت و حال هم بتغنیات خوش عراقی نظر بخواش آن جناب در این اوراق مجدداً ذکر مینمائیم که شاید تشنگان صحراهای بعد را بجز قرب دلالت نماید و گمگشتگان بیابانهای هجر و فراق را بخیمای قرب و وصال رساند تا غمام ضلالت مرتفع شود و آفتاب جهانتاب هدایت از افق جان طالع گردد و علی الله اتکل و به استعین لعل یجری من هذا القلم ما یحیی به افئدة الناس ليقوموا کلّ عن مرآقد غفلتهم و یسمعون اطوار ورقات الفردوس من شجر کان فی الروضة الأحدیة من ایدی القدرة باذن الله مغروساً

- 19 بر اولی العلم معلوم و واضح بوده که چون نار محبت عیسوی حجابات حدود یهود را سوخت و حکم آن حضرت فی الجمله جریان بر حسب ظاهر یافت روزی آن جمال غیبی بعضی از اصحاب روحانی ذکر فراق فرمودند و نار اشتیاق افروختند و فرمودند که من میروم و بعد میآیم و در مقام دیگر فرمودند من میروم و میآید دیگری تا بگوید آنچه من نگفته ام و تمام نماید آنچه را که گفته ام و این دو عبارت فی الحقیقه یکی است لو انتم فی مظاهر التوحید بعین الله تشهدون

- 20 Every discerning observer will recognize that in the Dispensation of the Qur'an both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.
- 20 و اگر بدیده بصیرت معنوی مشاهده شود فی الحقیقه در عهد خاتم هم کتاب عیسی و امر او ثابت شد در مقام اسم که خود حضرت فرمود منم عیسی و آثار و اخبار و کتاب عیسی را هم تصدیق فرمود که من عند الله بوده در این مقام نه در خودشان فرقی مشهود و نه در نگاشتن غیرتی ملحوظ زیرا که هر دو قائم بامر الله بودند و هم ناطق بذکر الله و کتاب هر دو هم مشعر بر اوامر الله بود از این جهت است که خود عیسی فرمود من میروم و مراجعت میکنم بمثل شمس که اگر شمس الیوم بگوید من شمس یوم قبلم صادق است و اگر بگوید در حدود یومی که غیر آتم صادقست و همچنین در ایام ملاحظه نمائید که اگر گفته شود که کل یک شیء اند صحیح و صادقست و اگر گفته شود که بحدود اسمی و رسمی غیر همد آتیم صادقست چنانچه می بینی با اینکه یک شیء اند با وجود این در هر کدام اسمی دیگر و خواصی دیگر و رسمی دیگر ملحوظ میشود که در غیر آن نمیشود و بهمین بیان و قاعده مقامات تفصیل و فرق و اتحاد مظاهر قدسی را ادراک فرمائید تا تلویحات کلمات آن مبدع اسماء و صفات را در مقامات جمع و فرق عارف شوی و واقف گردی و جواب مسئله خود را در موسوم نمودن آن جمال ازلی در هر مقام خود را به اسمی و رسمی بنامه بیابی
- 21 Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.
- 21 و بعد اصحاب و تلامذ آن حضرت استدعا نمودند که علامت رجعت و ظهور چیست و چه وقت این ظاهر خواهد شد و در چند مقام این سؤال را از آن طلعت بیثال نمودند و آن حضرت در هر مقام علامتی ذکر فرمودند چنانچه در اناجیل اربعه مسطور است
- 22 This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are yet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdad, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither need nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks."
- 22 و این مظلوم یک فقره آن را ذکر مینمایم و نعمتهای مکنونه سدره مخزونه را لوجه الله بر عباد الله مبذول میدارم تا هیاکل فانیه از انهار باقیه محروم نمانند که شاید برشتی از انهار بیزوال حضرت ذی الجلال که در دارالسلام بغداد جاری شده فائز شوند بی آنکه اجر و مزدی طلب نمایم انما نطعمکم لوجه الله لا نرید منکم جزاء و لا شکوراً و این طعامیست که ارواح و افتدۀ منیره

This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven." This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons."

- 23 O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favors of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draft, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridvan cannot forever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

- 24 These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Ridvan of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." Rendered into the Persian tongue, the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be

باو حیات باقیه یابند و این همان مائده ایست که میفرماید ربنا انزل علینا مائده من السماء و این مائده هرگز از اهلش مقطوع نشود و نفاذ نجوید و در کلّ حین از شجره فضل میروید و از سموات رحمت و عدل نازل میشود چنانچه فرموده است مثلاً کلمه طیبه کشجره طیبه اصلها ثابت و فرعها فی السماء تؤتی اکلها کلّ حین

23 حیف است که انسان از این عطیه لطیفه خود را منع نماید و از این نعمت باقیه و حیات دائمه خود را محروم سازد پس قدر این مائده معنوی را دانسته که بلکه از الطاف بدیعه آن شمس حقیقی اجسادهای مرده حیات تازه یابند و ارواح پرمرده بروح بی اندازه فائز شوند ای برادر من جهدی باید تا ایام باقیست از اکواب باقی چشم همیشه نسیم جان از مصر جانان نوزد و همیشه نهرهای تبیان در جریان نه و مدام ابواب رضوان مفتوح نماند آید وقتی که عندلیبان جنان از گلستان قدسی باشیانهای الهی پرواز نمایند دیگر نه نغمه بلبل شنوی و نه جمال گل بینی پس تا حمامه ازلی در شور و تغنی است و بهار الهی در جلوه و تزیین غنیمت شمرده گوش قلب را از سروش او بی بهره مکن اینست نصیحت این عبد آن جناب و احبای خدا را فن شاء فلیقبل و من شاء فلیعرض ان الله کان غنیاً عنه و عما یشاهد و یری

24 و اینست نغمات عیسی بن مریم که در رضوان انجیل بالخان جلیل در علائم ظهور بعد فرموده در سفر اوّل که منسوب به متی است در وقتی که سؤال نمودند از علامات ظهور بعد جواب فرمود و للوقت من بعد ضیق تلک الاّیام تظلم الشمس و القمر لا یعطی ضوئه و الکواکب تنساقط من السماء و قوأت الأرض ترجّح حیثنذ یظهر علامات ابن الانسان فی السماء و ینوح کلّ قبائل الأرض و یرون ابن الانسان آتیا علی سحاب السماء مع قوأت و مجد کبیر و یرسل ملائکته مع صوت السّافور العظیم انتهى ترجمه آن بفارسی اینست که بعد از تنگی و ابتلا که همه مردم را احاطه مینماید شمس از افاضه ممنوع میشود یعنی

withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

تاریک میگردد و قر از اعطای نور باز میماند و ستاره‌های سماء بر ارض نازل میشوند و ارکان ارض متزلزل میشود در این وقت ظاهر میگردد نشانه‌های پسر انسان در آسمان یعنی جمال موعود و سازج وجود بعد از ظهور این علامات از عرصه غیب بعالم شهود میآید و میفرماید در آن حین جمیع قبیله‌ها که در ارض ساکنند نوحه و ندبه مینمایند و میبینند خلاق آن جمال احدیه را که میآید از آسمان در حالتی که سوار بر ابر است با قوت و بزرگی و بخششی بزرگ و میفرستد ملائکه‌های خود را با صدای سافور عظیم اتئی و در اسفار ثلاثه دیگر که منسوب به لوقا و مرقس و یوحناست همین عبارات مذکور است و چون در الواح عربیه بتفصیل مذکور شد دیگر در این اوراق متعرض ذکر آنها نشدیم و اکتفا یکی از آنها نمودیم

- 25 Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchers of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

25 و علمای انجیل چون عارف بمعانی این بیانات و مقصود مودعه در این کلمات نشدند و بظاهر آن متمسک شدند لهذا از شریعه فیض محمديه و از سحاب فضل احمدیه ممنوع گشتند و جهال آن طائفه هم تمسک بعلمای خود جسته از زیارت جمال سلطان جلال محروم ماندند زیرا که در ظهور شمس احمدیه چنین علامات که مذکور شد بظهور نیامد اینست که قرنها گذشت و عهدها بآخر رسید و آن جوهر روح بمقر بقای سلطنت خود راجع شد و نفخه دیگر از نفس روحانی در صور الهی دمیده شد و نفسهای مرده از قبور غفلت و ضلالت بارض هدایت و محلّ عنایت محشور شدند و هنوز آن گروه در انتظار که کی این علامات ظاهر شود و آن هیكل معهود بوجود آید تا نصرت نمایند و ما لها در راهش اتفاق کنند و جانها در سبیلش ایثار چنانچه امم دیگر هم بهمین ظنونات از کوثر معانی رحمت نامتناهی حضرت باری دور مانده‌اند و بخیال خود مشغولند

- 26 Beside this passage, there is yet another verse in the Gospel wherein He saith: "Heaven and earth shall pass away: but My words shall not pass away." Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made

26 و از این عبارت گذشته بیان دیگر در انجیل هست که میفرماید السماء و الأرض تزولان ولكن کلامی لا یزول که معنی آن بفارسی اینست که آسمان و زمین ممکن است که زایل

manifest and all the signs are revealed, He must needs reaffirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muhammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books – words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntaha, the ultimate Purpose – they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

و معدوم شوند اما کلام من هرگز زایل نمیشود و همیشه باقی و ثابت میانه ناس خواهد بود و از این راه است که اهل انجیل میگویند که حکم انجیل هرگز منسوخ نمیشود و هر وقت و زمان که طلعت موعود با همه علامتها ظاهر شود باید شریعت مرتفعه در انجیل را محکم و ثابت نماید تا در همه عالم دینی باقی نماند مگر این دین و این فقره از مطالب محققه مسئله است نزد ایشان و چنان اعتقاد کرده اند که اگر نفسی هم مبعوث شود بجمع علامات موعوده و بر خلاف حکم ظاهر در انجیل حکم نماید البته اذعان نکنند و قبول ننمایند بلکه تکفیر نمایند و استهزاء کنند چنانچه در ظهور شمس محمدیه مشهود شد حال اگر معانی این کلمات منزله در کتب را که جمیع ناس از عدم بلوغ بآن از غایت قصوی و سدره منتهی محبوب شده اند از ظهورات احدیه در هر ظهور بتمام خضوع سؤال مینمودند البته بانوار شمس هدایت مهتدی میشدند و باسرار علم و حکمت واقف میگشتند

27 This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

27 حال این بنده رشتی از معانی این کلمات را ذکر مینمایم تا اصحاب بصیرت و فطرت از معنی آن بجمع تلویحات کلمات الهی و اشارات بیانات مظاهر قدسی واقف شوند تا از هیمنه کلمات از بحر اسماء و صفات ممنوع نشوند و از مصباح احدیه که محل تجلی ذاتست محبوب نگردند

28 As to the words – “Immediately after the oppression of those days” – they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding – the essential and highest purpose in creation – will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire. On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason

28 قوله من بعد ضیق تلک الايام یعنی وقتی که ناس در سختی و تنگی مبتلا شوند و این در وقتی است که آثار شمس حقیقت و اثمار سدره علم و حکمت از میان مردم زایل شود و زمام ناس بدست جهال افتد و ابواب توحید و معرفت که مقصود اصلی از خلق انسانیت مسدود شود و علم بظن تبدیل گردد و هدایت بشقاوت راجع شود چنانچه الیوم مشاهده میشود که زمام هر گروهی بدست جاهلی افتاده و بهر نحو که اراده کنند حرکت میدهند و در میان ایشان از معبود جز اسمی و از مقصود جز حرفی نمانده و بقسمی بادهای هوی و نفس غالب شده که سراجهای عقل و فؤاد را در قلوب خاموش نموده با اینکه ابواب علم الهی بمفاتیح قدرت

hath been quenched in their hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun have been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled. Clinging unto idle fancy, they have strayed far from the 'Urvatu'l-Vuthqa of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavor, and account pride and haughtiness as the highest attainments of their heart's desire. They have placed their sordid machinations above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it would surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.

- 29 What "oppression" is greater than that which hath been recounted? What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and

ربانی مفتوح گشته و جواهر وجود ممکنات بنور علی و فیوضات قدسی منور و مهتدی گشتند بقسمی که در هر شیء بابی از علم باز گشته و در هر ذره آثاری از شمس مشهود شده و با همه این ظهورات علی که عالم را احاطه نموده هنوز باب علم را مسدود دانسته‌اند و امطار رحمت را مقطوع گرفته‌اند بطن تمسک جسته از عروة الوثقی محکم علم دور مانده‌اند و آنچه از ایشان مفهوم میشود گویا بعلم و باب آن بالفطرة رغبتی ندارند و در خیال ظهور آن هم نیستند زیرا که در ظن و گمان ابوابی برای نان یافته‌اند و در ظهور مظهر علم جز انفاق جان چیزی نیافته‌اند لهذا البته از این گریزانند و بآن متمسک و با اینکه حکم الهی را یک میدانند از هر گوشه حکمی صادر میشود و از هر محلی امری ظاهر دو نفس بر یک حکم ملاحظه نمیشود زیرا جز هوی الهی نجویند و بغیر از خطا سبیلی نخواهند ریاست را نهایت وصول بمطلوب دانسته‌اند و کبر و غرور را غایت بلوغ بحبوب شمرده‌اند تزویرات نفسانی را مقدم بر تقدیرات ربانی دانند از تسلیم و رضا گذشته‌اند و بتدبیر و ریا اشتغال نموده‌اند و بتمام قوت و قدرت حفظ این مراتب را مینمایند که مبدا نقصی در شوکت راه یابد و یا خللی در عزت بهم رسد و اگر چشمی از کل معارف الهی روشن شود ملاحظه میکند سبعی چند را که بر مردارهای نفوس عباد افتاده‌اند

- 29 حال کدام ضیق و تنگی است که ازید از مراتب مذکوره باشد که اگر نفسی طلب حقی و یا معرفتی بخواهد نماید نمیداند نزد کدام رود و از که جويا شود از غایت اینکه رأیها مختلف و سبیلها متعدد شده و این تنگی و ضیق از شرایط هر ظهور است که تا واقع نشود ظهور شمس حقیقت نشود زیرا که صبح ظهور هدایت بعد از لیل ضلالت طالع میشود اینست که در روایات و احادیث جمیع این مضامین هست که کفر عالم را فرو میگیرد و ظلمت احاطه مینماید و امثال اینها چنانچه مذکور شد و این عبد بواسطه شهرت

darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.

- 30 Were this “oppression” (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men’s idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this prerequisite of divine revelation hath not been made manifest. Such hath been and still is their contention. Whereas, by “oppression” is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Daystar of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with “oppression” and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.

- 31 And now, concerning His words – “The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven.” By the terms “sun” and “moon,” mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the “sun” in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colors thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of

این احادیث و اختصار دیگر متعرض ذکر عبارات حدیث نشده‌ام

- 30 حال اگر مقصود از این ضیق را همچو ادراک نمایند که عالم ضیق بهم رساند و یا امورات دیگر که بخیال خود توهم نمایند هرگز مشهود نگردد و البته گویند که این شرط ظهور نیافته چنانچه گفته‌اند و میگویند باری مقصود از ضیق ضیق از معارف الهیه و ادراک کلمات ربانیه است که در ایام غروب شمس و مرایای او عباد در تنگی و سختی افتند و ندانند به که توجه نمایند چنانچه مذکور شد کذلک نعلبک من تأویل الأحادیث و نقلی علیک من اسرار الحکمة لتطلع بما هو المقصود و تكون من الذینهم شربوا من كأس العلم والعرفان

- 31 و قوله تظلم الشمس و القمر لا يعطى ضوءه و الكواكب تتساقط من السماء مقصود از شمس و قمر که در کلمات انبیا مذکور است منحصر باین شمس و قمر ظاهری نیست که ملاحظه میشود بلکه از شمس و قمر معانی بسیار اراده فرموده‌اند که در هر مقام بمناسبت آن مقام معنی اراده میفرمایند مثلاً یک معنی از شمس شمسهای حقیقتند که از مشرق قدم طالع میشوند و بر جمیع ممکات ابلاغ فیض میفرمایند و این شمس حقیقت مظاهر کلیه الهی هستند در عوالم صفات و اسمای او و همچنان که شمس ظاهری تربیت اشیای ظاهره از اثمار و اشجار و الوان و فواکه و معادن و دون ذلک از آنچه در عالم ملک مشهود است بامر معبود حقیقی باعانت اوست و همچنین اشجار توحید و اثمار تفرید و اوراق تجرید و گلهای علم و ایقان و ریاحین حکمت و بیان از عنایت و تربیت شمسهای معنوی ظاهر میشود اینست که در حین اشراق این شمس عالم جدید میشود و انهار حیوان جاری میگردد و البحر احسان بموج میآید و سحاب فضل مرتفع میشود و نسیمات جود بر هیاکل موجودات میوزد و از حرارت این شمسهای الهی و نارهای معنویست که حرارت محبت الهی در ارکان عالم احداث میشود و از

humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendor of that Daystar of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasures of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

عنایت این ارواح مجرّده است که روح حیوان باقیه بر اجساد مردگان فانیه میگذرد و فی الحقیقه این شمس ظاهری یک آیه از تجلّی آن شمس معنوی است و آن شمسی است که از برای او مقابلی و شبی و مثلی و ندی ملاحظه نمیشود و کل وجود او قائمند و از فیض او ظاهر و باو راجع منها ظهرت الأشیاء و الی خزائن امرها رجعت و منها بدئت الممکلات و الی کائنات حکمها عادت

- 32 That these divine Luminaries seem to be confined at times to specific designations and attributes, as you have observed and are now observing, is due solely to the imperfect and limited comprehension of certain minds. Otherwise, they have been at all times, and will through eternity continue to be, exalted above every praising name, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory. Immeasurably high are the Prophets of God exalted above the comprehension of men, who can never know them except by their own Selves. Far be it from His glory that His chosen Ones should be magnified by any other than their own persons. Glorified are they above the praise of men; exalted are they above human understanding!

32 و اینکه در مقام بیان و ذکر تخصیص داده میشوند بعضی از اسماء و صفات چنانچه شنیده‌اید و میشنوید نیست مگر برای ادراک عقول ناقصه ضعیفه والا لم یزل و لایزال مقدس بوده‌اند از هر اسمی و منزّه خواهند بود از هر وصفی جواهر اسماء را بساحت قدسشان راهی نه و لطائف صفات را در ملکوت عزّشان سبیلی نه فسیحان الله من ان يعرف اصفیائه بغیر ذواتهم او یوصف اولیائه بغیر انفسهم فتعالی عما یذکر العباد فی وصفهم و تعالی عما هم یعرفون

- 33 The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”: “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.

33 و اطلاق شمس بر آن انوار مجرّده در کلمات اهل عصمت بسیار شده از آن جمله در دعای ندبه میفرماید این الشّمس الطّالعة این الأقمار المنيرة این الأنجم الزّاهرة پس معلوم شد که مقصود از شمس و قمر و نجوم در مقام اولیّه انبیا و اولیا و اصحاب ایشانند که از انوار معارفشان عوالم غیب و شهود روشن و منور است

- 34 In another sense, by these terms is intended the divines of the former Dispensation, who live in the days of the subsequent Revelations, and who hold the reins of religion in their grasp. If these divines be illumined by the light of the latter Revelation, they will be acceptable unto God, and will shine with a light everlasting. Otherwise, they will be declared as darkened, even though to outward seeming they be leaders of men, inasmuch as belief and unbelief, guidance and error, felicity and misery, light and darkness, are all dependent upon the sanction of Him

34 و در مقام دیگر مقصود از شمس و قمر و نجوم علای ظهور قبلند که در زمان ظهور بعد موجودند و زمام دین مردم در دست ایشانست و اگر در ظهور شمس آخری بضیای او منور گشتند لهذا مقبول و منیر و روشن خواهند بود والا حکم ظلمت در حق آنها جاریست اگرچه بظاهر هادی باشند زیرا که جمیع این مراتب از کفر و ایمان و هدایت و ضلالت و سعادت و

Who is the Daystar of Truth. Whosoever among the divines of every age receiveth, in the Day of Reckoning, the testimony of faith from the Source of true knowledge, he verily becometh the recipient of learning, of divine favor, and of the light of true understanding. Otherwise, he is branded as guilty of folly, denial, blasphemy, and oppression.

35 It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendor of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Daystar of divine enlightenment.

36 That the term "sun" hath been applied to the leaders of religion is due to their lofty position, their fame, and renown. Such are the universally recognized divines of every age, who speak with authority, and whose fame is securely established. If they be in the likeness of the Sun of Truth, they will surely be accounted as the most exalted of all luminaries; otherwise, they are to be recognized as the focal centers of hellish fire. Even as He saith: "Verily, the sun and the moon are both condemned to the torment of infernal fire." You are no doubt familiar with the interpretation of the term "sun" and "moon" mentioned in this verse; no need therefore to refer unto it. And whosoever is of the element of this "sun" and "moon," that is, followeth the example of these leaders in setting his face towards falsehood and in turning away from the truth, he undoubtedly cometh out of infernal gloom and returneth thereunto.

37 And now, O seeker, it behooveth us firmly to cling unto the 'Urvatu'l-Vuthqa, that perchance we may leave behind the darksome night of error, and embrace the dawning light of divine guidance. Shall we not flee from the face of denial, and seek the sheltering shadow of certitude? Shall we not free ourselves from the horror of satanic gloom, and hasten towards the rising light of the heavenly Beauty? In such wise, we bestow upon you the fruit of the Tree of divine knowledge, that ye may gladly and joyously abide in the Ridvan of divine wisdom.

38 In another sense, by the terms "sun," "moon," and "stars" are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting. These have, according to the law of the Qur'an, been regarded, when the beauty of the Prophet Muhammad had passed beyond the veil, as the most fundamental and binding laws of His dispensation. To this testify the texts of the traditions and chronicles, which, on account of their being widely

شقاوت و نور و ظلمت منوط بتصدیق آن شمس معنوی الهی است بر هر نفسی از علما حکم ایمان از مبداء عرفان در یوم تغابن و احسان جاری شد حکم علم و رضا و نور و ایمان در باره او صادقست و الا حکم جهل و نفی و کفر و ظلم در حق او جریان یابد

35 و این بر هر ذی بصری مشهود است که همچنان که نور ستاره محو میشود نزد اشراق شمس ظاهره همین قسم شمس علم و حکمت و عرفان ظاهره نزد طلوع شمس حقیقت و آفتاب معنوی محو و تاریک میشود

36 و اطلاق شمس بر آن علما بمناسبت علو و شهرت و معروفیت است مثل علمای مسلم عصر که مشهور بلاد و مسلمند بین عباد و اگر حاکی از شمس الهی باشند از شمس عالیّه محسوبند و الا از شمس تبیین چنانچه میفرماید الشمس والقمر بحسبان و معنی شمس و قمر هم که در آیه مذکوره هست البتّه شنیده اید احتیاج بذکر نیست و هر نفسی هم که از عنصر این شمس و قمر باشد یعنی در اقبال بیاطل و اعراض از حق البتّه از حسابان ظاهر و بحسبان راجع خواهد شد

37 پس ای سائل باید بعروة الوثقی متمسک شویم که شاید از شام ضلالت بنور هدایت راجع گردیم و از ظلّ نفی فرار نموده در ظلّ اثبات درآئیم و از نار حسابان آزاد شده بنور جمال حضرت منان منور گردیم و السلام کذلک نعطیک من اثمار شجرة العلم لتکون فی رضوان حکمة الله لمن الحبرین

38 و در مقامی هم مقصود از اطلاقات شمس و قمر و نجوم علوم و احکام مرتفعه در هر شریعت است مثل صلوٰه و صوم که در شریعت فرقان بعد از اخفای جمال محمدی از جمیع احکام محکمتر و اعظمتر است چنانچه احادیث و اخبار مشعربر آنست و بعلت شهرت احتیاج ذکر نیست بلکه در

known, need not be referred to here. Nay rather, in every Dispensation the law concerning prayer hath been emphasized and universally enforced. To this testify the recorded traditions ascribed to the lights that have emanated from the Daystar of Truth, the essence of the Prophet Muhammad.

39 The traditions established the fact that in all Dispensations the law of prayer hath constituted a fundamental element of the Revelation of all the Prophets of God – a law the form and the manner of which hath been adapted to the varying requirements of every age. Inasmuch as every subsequent Revelation hath abolished the manners, habits, and teachings that have been clearly, specifically, and firmly established by the former Dispensation, these have accordingly been symbolically expressed in terms of “sun” and “moon.” “That He might prove you, which of you excel in deeds.”

40 Moreover, in the traditions the terms “sun” and “moon” have been applied to prayer and fasting, even as it is said: “Fasting is illumination, prayer is light.” One day, a well-known divine came to visit Us. While We were conversing with him, he referred to the above-quoted tradition. He said: “Inasmuch as fasting causeth the heat of the body to increase, it hath therefore been likened unto the light of the sun; and as the prayer of the night-season refresheth man, it hath been compared unto the radiance of the moon.” Thereupon We realized that that poor man had not been favored with a single drop of the ocean of true understanding, and had strayed far from the Burning Bush of divine wisdom. We then politely observed to him saying: “The interpretation your honor hath given to this tradition is the one current amongst the people. Could it not be interpreted differently?” He asked Us: “What could it be?” We made reply: “Muhammad, the Seal of the Prophets, and the most distinguished of God’s chosen Ones, hath likened the Dispensation of the Qur’an unto heaven, by reason of its loftiness, its paramount influence, its majesty, and the fact that it comprehendeth all religions. And as the sun and moon constitute the brightest and most prominent luminaries in the heavens, similarly in the heaven of the religion of God two shining orbs have been ordained – fasting and prayer. ‘Islam is heaven; fasting is its sun, prayer, its moon.’”

41 This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms “sun” and “moon” to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words “the sun shall be darkened, and the moon shall

هر عصری حکم صلوٰه محکم و مجری بوده چنانچه  
از انوار مشرقه از شمس محمدیه

39 مأثور است که بر جمیع انبیا در هر عهدی حکم  
صلوة نازل شده نهایت آنکه در هر عصر باقتضای  
وقت بقسمی و آدابی جدید مخصوص گشته و  
چون در هر ظهور بعد آداب و عادات و علوم  
مرتفعه محکمه مشرقه واضحه ثابت در ظهور قبل  
منسوخ میشود لهذا تلویحاً باسم شمس و قمر ذکر  
نموده اند لیلوکم ایکم احسن عملاً

40 و در حدیث هم اطلاق شمس و قمر بر صوم  
و صلوٰه شده چنانچه میفرماید الصوم ضیاء و  
الصلوة نور ولکن روزی در محلی نشسته بودم  
شخصی از علمای معروف وارد شد و بمناسبتی این  
حدیث را ذکر نمود و فرمود چون صوم حرارت  
در مزاج احداث مینماید لهذا بضیاء که شمس  
باشد تعبیر یافته و صلوٰه لیل چون برودت میطلبد  
لذا بنور که قمر باشد معبر گشته ملاحظه نمودم  
که آن فقیر بقطرهائی از بحر معانی موفق نشده و  
بجذوهائی از نار سدره حکمت ربانی فائز نگشته  
بعد از مدتی در نهایت ادب اظهار داشتم که  
جناب آنچه فرمودید در معنی حدیث در السنن  
و افواه ناس مذکور است ولیکن گویا مقصود  
دیگر هم از حدیث مستفاد میشود بیان آن را  
طلب نمود ذکر شد که خاتم انبیا و سید اصفیا  
دین مرتفع در فرقان را تشبیه بسماء فرموده اند  
بعلت علو و رفعت و عظمت و احاطه آن بر جمیع  
ادیان و چون در سماء ظاهره دورکن اعظم اقوام  
مقرر شده است که تیرین باشد و بشمس و قمر  
نامیده و همچنین در سماء دین هم دو نور مقدر  
گشته که صوم و صلوٰه باشد الاسلام سماء و  
الصوم شمسها و الصلوٰه قمرها

41 باری این است مقصود از تلویحات کلمات  
مظاهر الهی پس اطلاق شمس و قمر در این  
مراتب بر این مقامات مذکوره بآیات نازله  
و اخبار وارده محقق و ثابت شد اینست که  
مقصود از ذکر تاریکی شمس و قمر سقوط انجم  
ضلالت علما و نسخ شدن احکام مرتفعه در

not give her light, and the stars shall fall from heaven” is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein. “The righteous shall drink of a cup tempered at the camphor fountain.”

- 42 It is unquestionable that in every succeeding Revelation the “sun” and “moon” of the teachings, laws, commandments, and prohibitions which have been established in the preceding Dispensation, and which have overshadowed the people of that age, become darkened, that is, are exhausted, and cease to exert their influence. Consider now, had the people of the Gospel recognized the meaning of the symbolic terms “sun” and “moon,” had they sought, unlike the froward and perverse, enlightenment from Him Who is the Revealer of divine knowledge, they would have surely comprehended the purpose of these terms, and would not have become afflicted and oppressed by the darkness of their selfish desires. Yea, but since they have failed to acquire true knowledge from its very Source, they have perished in the perilous vale of waywardness and misbelief. They still have not awakened to perceive that all the signs foretold have been made manifest, that the promised Sun hath risen above the horizon of divine Revelation, and that the “sun” and “moon” of the teachings, the laws, and learning of a former Dispensation have darkened and set.

- 43 And now, with fixed gaze and steady wings enter thou the way of certitude and truth. “Say: It is God; then leave them to entertain themselves with their cavilings.” Thus, wilt thou be accounted of those companions of whom He saith: “They that say ‘Our Lord is God,’ and continue steadfast in His way, upon them, verily, shall the angels descend.” Then shalt thou witness all these mysteries with thine own eyes.

- 44 O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridvan of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope to traverse these immeasurable distances, nor attain thy goal. Peace be upon him whom the light of truth guideth unto all truth, and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.

- 45 This is the meaning of the sacred verse: “But nay! I swear by the Lord of the Easts and the Wests,” inasmuch as the “Suns” referred to have each their own particular rising and setting

شریعت است که مظهر آن ظهور باین تلویحات اخبار میدهد و جز ابرار را از این کأس نصیبی نیست و جز اخیار را قسمتی نه آن الأبرار یشریون من کأس کان مزاجها کافوراً

42 و این مسلم است که در هر ظهور بعد شمس علوم و احکام و اوامر و نواهی که در ظهور قبل مرتفع شده و اهل آن عصر در ظل آن شمس و قمر معارف و اوامر منور و مهتدی میشدند تاریک میشود یعنی حکمش و اثرش تمام میگردد و حال ملاحظه فرمائید که اگر امت انجیل مقصود از شمس و قمر را ادراک مینمودند و یا از مظهر علم الهی مستفصل میشدند بدون اعتراض و لجاج البته معانی آن واضح میگشت و اینگونه در ظلمت نفس و هوی مبتلا و گرفتار نمیشدند بلی چون علم را از مبده و معدنش اخذ نمودند لهذا در وادی مهلک کفر و ضلالت بهلاکت رسیده‌اند و هنوز مشعر نشدند که علامات کل ظاهر شد و شمس موعود از افق ظهور اشراق نمود و شمس و قمر علوم و احکام و معارف قبل تاریک شد و غروب نمود

43 حال بچشم علم یقین و جناحی عین یقین بصراط حقّ یقین قدم گذار قل الله ثمّ ذرهم فی خوضهم یلعون تا از اصحابی محسوب شوی که میفرماید انّ الذین قالوا ربنا الله ثمّ استقاموا تنزّل علیهم الملائکة تا جمیع این اسرار را ببصر خود مشاهده فرمائی

44 ای برادر من قدم روح بردار تا بادیه‌های بعیده بعد و هجر را بآنی طیّ فرمائی و در رضوان قرب و وصل درآئی و در نفسی بانفس الهیه فائز شوی و بقدم جسد هرگز این مراحل طیّ نشود و مقصود حاصل نیاید و السلام علی من اتبع الحقّ بالحقّ و کان علی صراط الأمر فی شاطئ العرفان باسم الله موقوفاً

45 اینست معنی آیه مبارکه که میفرماید فلا اقسم بربّ المشارق و المغرب زیرا که از برای هر شمسی از این شمس مذکوره محل اشراق و

place. And as the commentators of the Qur'an have failed to grasp the symbolic meaning of these "Suns," they therefore were at pains to interpret the above-quoted verse. Some of them maintained that owing to the fact that the sun each day rises from a different point, the terms "east" and "west" have been mentioned in the plural. Others have written that by this verse the four seasons of the year are intended, inasmuch as the dawning and setting points of the sun vary with the change of the seasons. Such is the depth of their understanding! Nonetheless, they persist in imputing error and folly to those Gems of knowledge, those irreproachable and purest Symbols of wisdom.

- 46 In like manner, strive thou to comprehend from these lucid, these powerful, conclusive, and unequivocal statements the meaning of the "cleaving of the heaven" – one of the signs that must needs herald the coming of the last Hour, the Day of Resurrection. As He hath said: "When the heaven shall be cloven asunder." By "heaven" is meant the heaven of divine Revelation, which is elevated with every Manifestation, and rent asunder with every subsequent one. By "cloven asunder" is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies! Ponder a while. That a divine Revelation which for years hath been securely established; beneath whose shadow all who have embraced it have been reared and nurtured; by the light of whose law generations of men have been disciplined; the excellency of whose word men have heard recounted by their fathers; in such wise that human eye hath beheld naught but the pervading influence of its grace, and mortal ear hath heard naught but the resounding majesty of its command – what act is mightier than that such a Revelation should, by the power of God, be "cloven asunder" and be abolished at the appearance of one soul? Reflect, is this a mightier act than that which these abject and foolish men have imagined the "cleaving of the heaven" to mean?

- 47 Moreover, consider the hardships and the bitterness of the lives of those Revealers of the divine Beauty. Reflect, how single-handed and alone they faced the world and all its peoples, and promulgated the Law of God! No matter how severe the persecutions inflicted upon those holy, those precious, and tender Souls, they still remained, in the plenitude of their power, patient, and, despite their ascendancy, they suffered and endured.

- 48 In like manner, endeavor to comprehend the meaning of the "changing of the earth." Know thou, that upon whatever hearts

غروبست و چون علمای تفسیر بر حقیقت این شسهای مذکوره اطلاع نیافتند لهذا در تفسیر این آیه مبارکه معطل شدند و بعضی ذکر نمودند که چون آفتاب در هر روز از نقطه‌ئی طلوع مینماید غیر از نقطه‌یوم قبل لهذا بلفظ جمع ذکر فرموده و بعضی دیگر نوشته‌اند که مقصود فصول اربعه است که در هر فصلی چون شمس از محلی طالع میشود و بحلی غروب مینماید لهذا مشارق و مغارب ذکر شده اینست مراتب علم عباد و با وجود این بجواهر علم و لطائف حکمت چه جهلها و عیوبها که نسبت میدهند

- 46 و همچنین از این بیانات واضحه محکمه متقنی غیر متشابه تفسیر سماء را که از علائم ساعت و قیامت است ادراک نما اینست که میفرماید اذا السماء انفطرت مقصود سماء ادیانست که در هر ظهور مرتفع میشود و بظهور بعد شکافته میگردد یعنی باطل و منسوخ میشود قسم بخدا که اگر درست ملاحظه شود تفسیر این سماء اعظم است از تفسیر سماء ظاهری قدری تأمل فرمائید دینی که سالها مرتفع شده باشد و جمیع در ظل آن نشو و نما نموده باشند و باحکام مشرق آن مدتها تربیت یافته و از آباء و اجداد جز ذکر آن را نشنیده بقسمی که چشمها جز نفوذ امرش را ادراک نکرده و گوشها جز احکامش را استماع ننموده بعد نفسی ظاهر شود و جمیع اینها را بقوت و قدرت الهی تفریق نماید و فصل کند بلکه همه را نفی فرماید حال فکر نما که این اعظم است یا آنچه این هیچ راع گان نموده‌اند از تفسیر سماء

- 47 و دیگر زحمت و مرارت آن طلعات را ملاحظه نما که بی ناصر و معین ظاهری در مقابل جمیع اهل ارض اقامی حدود الله میفرماید با آن همه ایذا که بر آن وجودهای مبارکه لطیفی رقیقه وارد میشود و با کمال قدرت صبر میفرماید و با نهایت غلبه تحمل مینماید

- 48 و همچنین معنی تبدیل ارض را ادراک نما که غمام رحمت آن سماء بر قلوبی که نیسان

the bountiful showers of mercy, raining from the “heaven” of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom. What myrtles of unity hath the soil of their hearts produced! What blossoms of true knowledge and wisdom hath their illumined bosoms yielded! Were the earth of their hearts to remain unchanged, how could such souls who have not been taught one letter, have seen no teacher, and entered no school, utter such words and display such knowledge as none can apprehend? Methinks they have been molded from the clay of infinite knowledge, and kneaded with the water of divine wisdom. Therefore, hath it been said: “Knowledge is a light which God casteth into the heart of whomsoever He willeth.” It is this kind of knowledge which is and hath ever been praiseworthy, and not the limited knowledge that hath sprung forth from veiled and obscured minds. This limited knowledge they even stealthily borrow one from the other, and vainly pride themselves therein!

49 Would that the hearts of men could be cleansed from these manmade limitations and obscure thoughts imposed upon them! haply they may be illumined by the light of the Sun of true knowledge, and comprehend the mysteries of divine wisdom. Consider now, were the parched and barren soil of these hearts to remain unchanged, how could they ever become the recipients of the revelation of the mysteries of God, and the revealers of the divine Essence? Thus hath He said: “On the day when the earth shall be changed into another earth.”

50 The breeze of the bounty of the King of creation hath caused even the physical earth to be changed, were ye to ponder in your hearts the mysteries of divine Revelation.

51 And now, comprehend the meaning of this verse: “The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with him!” And now, be fair in thy judgment. Were this verse to have the meaning which men suppose it to have, of what profit, one may ask, could it be to man? Moreover, it is evident and manifest that no such hand as could be seen by human eye could accomplish such deeds, or could possibly be ascribed to the exalted Essence of the one true God. Nay, to acknowledge such a thing is naught but sheer blasphemy, an utter perversion of the truth. And should it be supposed that by this verse are meant the Manifestations of God, Who will be called upon, on the Day of Judgment, to perform such

مکرمات مبذول داشت تبدیل شد اراضی آن قلوب بارض معرفت و حکمت و چه ریاحین توحید که در ریاض قلوبشان انبات شده و چه شقایقهای حقایق علم و حکمت که از صدور منیرشان روئیده و اگر ارض قلوبشان تبدیل نمیشد چگونه رجالی که حرفی تعلیم نگرفته‌اند و معلم را ندیده‌اند و هیچ دبستانی قدم نگذاشته‌اند بکلمات و معارفی تکلم مینمایند که احدی ادراک نتواند نمود گویا از تراب علم سرمدی سرشته شده‌اند و از آب حکمت لدنی عجین گشته‌اند اینست که میفرماید العلم نور یقذفه الله فی قلب من یشاء و این نحو از علم است که ممدوح بوده و هست نه علوم محدوده که از افکار محجوبه کدره احداث شده و آن را گاهی از هم سرقت مینمایند و بر دیگران افتخار میکنند

49 ای کاش صدرهای عباد از نقوش این تحدیدات و کلمات مظلله پاک و مقدس میشد که لعل بتجلی انوار شمس علم و معانی و جواهر اسرار حکمت لدنی فائز میگشت حال ملاحظه نما اگر این اراضی جزئه وجود تبدیل نمیشد چگونه محل ظهور اسرار احدیه و بروز جواهر هویه میشد اینست که میفرماید یوم تبدل الأرض غیر الأرض

50 و از نسیمات جود آن سلطان وجود ارض ظاهره هم تبدیل یافته لو انتم فی اسرار الظهور تتفکرون

51 و دیگر معنی این آیه را ادراک نما که میفرماید و الأرض جمیعاً قبضته یوم القیامة و السموات مطوَّیات بینه سبحانه و تعالی عما یشرکون مضمون آن اینست که همه زمین اخذ شده در دست اوست روز قیامت و آسمان پیچیده شده در دست راست اوست حال قدری انصاف میخواهد که اگر مقصود اینست که مردم ادراک نموده‌اند چه حسن بر آن مرتب میشود وانگهی این مسلم است که حق منبع دستی که مرئی شود ببصر ظاهر و مرتکب این امورات شود منسوب بذات نیست بلکه کفری است محض و افکی است صرف اقرار بر چنین امری و اگر بگوئی مظاهر امر او هستند که در قیامت

deeds, this too seemeth far from the truth, and is surely of no profit. On the contrary, by the term "earth" is meant the earth of understanding and knowledge, and by "heavens" the heavens of divine Revelation. Reflect thou, how, in one hand, He hath, by His mighty grasp, turned the earth of knowledge and understanding, previously unfolded, into a mere handful, and, on the other, spread out a new and highly exalted earth in the hearts of men, thus causing the freshest and loveliest blossoms, and the mightiest and loftiest trees to spring forth from the illumined bosom of man.

52 In like manner, reflect how the elevated heavens of the Dispensations of the past have, in the right hand of power, been folded together, how the heavens of divine Revelation have been raised by the command of God, and been adorned by the sun, the moon, and stars of His wondrous commandments. Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation, and doubt, and mayest kindle, in the inmost chamber of thine heart, the newborn light of divine knowledge and certitude.

53 Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illumined hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.

54 And likewise, reflect upon the revealed verse concerning the "Qiblih." When Muhammad, the Sun of Prophethood, had fled from the dayspring of Batha unto Yathrib, He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him – words which if mentioned would ill befit these pages and would weary the reader. Muhammad strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of Gabriel, saying: "We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee." On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rak'ats, the Voice of Gabriel was heard again: "Turn Thou Thy face towards the sacred Mosque.", In the midst of that same prayer,

باین امر مأمور میشوند این هم بغایت بعید است و بی فائده بلکه مقصود از ارض ارض معرفت و علم است و از سموات سموات ادیان حال ملاحظه فرما که چگونه ارض علم و معرفت که از قبل مبسوط شده بود بقبضه قدرت و اقتدار قبض نمود و ارض منیع تازه در قلوب عباد مبسوط فرمود و ریاحین جدید و گلهای بدیع و اشجار منیع از صدور منیره انبات نمود

52 و همچنین ملاحظه کن که سموات ادیان مرتفعه در قبل چگونه در یمین قدرت پیچیده شد و سماء بیان بامر الله مرتفع گشت و شمس و قمر و نجوم اوامر بدیع جدید تزیین یافت اینست اسرار کلمات که بی حجاب کشف و ظاهر گشته تا ادراک صبح معانی فرمائی و سراجهای ظنون و وهم و شک و ریب را بقوت توکل و انقطاع خاموش نمائی و مصباح جدید علم و یقین در مشکاة قلب و دل برافروزی

53 و از جمیع این کلمات مرموزه و اشارات ملغزه که از مصادر امریه ظاهر میشود مقصود امتحان عباد است چنانچه مذکور شد تا معلوم شود اراضی قلوب جیده منیره از اراضی جرزه فانیه و همیشه این از سنت الهی در میان عباد بوده چنانچه در کتب مسطور است

54 و همچنین آیه قبله را ملاحظه فرمائید که بعد از هجرت شمس نبوت محمدی از مشرق بطحا به یثرب رو به بیت المقدس توجه میفرمودند در وقت صلوٰه تا آنکه یهود بعضی سخنها ناشایسته بر زبان راندند که ذکرش شایسته این مقام نیست و سبب تطویل کلام میشود باری آن حضرت بسیار مکدر شدند و بلحاظ تفکر و تحیر در سماء نظر میفرمودند بعد جبرئیل نازل شد و این آیه تلاوت نمود قد نری تقلب وجهک فی السماء فلنولينك قبلة ترضاها تا آنکه در یومی آن حضرت با جمعی اصحاب بفریضة ظهر مشغول شدند و دو رکعت از نماز بجا آورده بودند که جبرئیل نزول نمود و عرض کرد فول وجهک شطر المسجد الحرام در اثنای نماز حضرت از بیت المقدس انحراف جسته بکعبه مقابل شدند فی الحین تزلزل

Muhammad suddenly turned His face away from Jerusalem and faced the Ka'bih. Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the Qiblih unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.

- 55 None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and Muhammad, ever altered the law of the Qiblih. These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: "The East and West are God's: therefore whichever way ye turn, there is the face of God." Notwithstanding the truth of these facts, why should the Qiblih have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: "We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels." "Affrighted asses fleeing from a lion."

- 56 Wert thou to ponder, but for a while, these utterances in thy heart, thou wouldst surely find the portals of understanding unlocked before thy face, and wouldst behold all knowledge and the mysteries thereof unveiled before thine eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue,

و اضطراب در میان اصحاب افتاد بقسمی که جمعی نماز را بر هم زده اعراض نمودند این فتنه نبود مگر برای امتحان عباد و الا آن سلطان حقیقی قادر بود که هیچ قبله را تغییر ندهد و در آن عصر هم بیت المقدس را قرار فرماید و این خلعت قبول را از وی سلب ننماید

55 چنانچه در عهد اکثری انبیا که بعد از موسی مبعوث برسالت شدند مثل داود و عیسی و دون آنها از انبیای اعظم که مابین این دو نبی آمدند هیچ حکم قبله تغییر داده نشد و همه این مرسلین از جانب رب العالمین مردم را بتوجه همان جهت امر میفرمودند و نسبت همه اراضی هم بآن سلطان حقیقی یکیست مگر هر ارضی را که در ظهور مظاهر خود تخصیص بامری دهد چنانچه میفرماید و لله المشرق و المغرب فأینما تولوا فثم وجه الله با وجود تحقق این امور چرا تبدیل شد که سبب جزع و فزع عباد شود و علت تزلزل و اضطراب اصحاب گردد بلی اینگونه امور که سبب وحشت جمیع نفوس است واقع نمیشود مگر برای آنکه کل بحک امتحان الله درآید تا صادق و کاذب از هم تمیز و تفصیل یابد اینست که بعد از اختلاف ناس میفرماید و ما جعلنا القبلة الّتی کنت علیها الا لنعلم من یتبع الرسول من ینقلب علی عقبیه که مضمون آن اینست ما نگردانیدیم و بر هم نزدیم قبله را که آن بیت المقدس باشد مگر آنکه بدانیم که متابعت تو مینماید و که راجع بر عقبیه میشود یعنی اعراض مینماید و اطاعت نمیکند و صلوة را باطل نموده فرار مینماید حمر مستنفره فرّت من قسورة

56 اگر قدری تأمل رود در همین مطلب و بیان ابوابهای معانی و تبیان مفتوح بینید و جمیع علم و اسرار آن را بی حجاب مشاهده فرمائید و نیست این امور مگر برای تربیت و خلاصی نفوس از قفس نفس و هوی و الا آن سلطان حقیقی لم یزل بذات خود غنی بوده از معرفت موجودات و لایزال بکینونت خود مستغنی خواهد بود از عبادت

forever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

57 Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of 'Imran, one of the exalted Prophets and Author of a divinely revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: "O Moses! of a truth, the chiefs take counsel to slay Thee" reached His ears, He went forth from the city, and sojourned in Midian in the service of Shoeb. While returning, Moses entered the holy vale, situate in the wilderness of Sinai, and there beheld the vision of the King of glory from the "Tree that belongeth neither to the East nor to the West." There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the Salsabil of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: "Art thou not he that committed murder, and became an infidel?" Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: "What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: 'I did it indeed, and I was one of those who erred. And I fled from you

ممکات یک نسیم از غنای او جمیع عالم را بخلع غنا مفتخر نماید و یک قطره از بحر جود او همه هستی را بحیات باقیه مشرف فرماید ولیکن چون مقصود امتیاز حق از باطل و شمس از ظل است اینست که در کلّ حین امتحانهای منزله از جانب ربّ العزّة چون غیث هائل جاریست

57 اگر قدری در انبیای قبل و ظهور ایشان تعقل رود امر بسیار بر اهل دیار سهل شود بقسمی که از افعال و اقوالی که مخالف نفس و هوی است محتجب نمیمانند و همه حجبات را بنار سدره عرفان محترق نمایند و بر عرش سکون و اطمینان مستریج شوند مثلاً موسی بن عمران که یکی از انبیای معظم و صاحب کتاب بود در اول امر قبل از بعثت روزی در سوق میگذشت دو نفر با یکدیگر معارضه مینمودند یکی از آن دو نفس از موسی استدعای جست آن حضرت او را اعانت نموده مدعی را بقتل رسانید چنانچه در کتاب مسطور است و ذکر تفصیل مایه تعویق و تعطیل مقصود میشود و این خبر در مدینه اشتهار یافت و آن حضرت را خوف غالب شد چنانچه نصّ کتابست تا آنکه بخبر آن الملائه یأترون بک لیتقلوک مخبر شد و از مدینه بیرون تشریف بردند و در مدین در خدمت شعیب اقامه فرمودند و در مراجعت در وادی مبارکه که بریه سینا باشد وارد شد و تجلی سلطان احدیه را از شجره لاشرقیه و لاغربیه مشاهده نمود و ندای جانفزای روحانی را از نار موقده ربّانی استماع فرمود و مأمور بهدایت انفس فرعونی گشت تا مردم را از وادی نفس و هوی نجات داده بصحرهای دلفزای روح و هدی وارد نماید و از سلسیل انقطاع جمیع من فی الابداع را از حیرت بعد بدار السلام قرب رساند و چون در منزل فرعون وارد شد و تبلیغ نمود بآنچه مأمور بود فرعون زبان به بی ادبی گشود و گفت آیا تو نبودی که قتل نفس نمودی و از کافران شدی مثل اینکه ربّ العظمه خبر داد از لسان فرعون که به موسی عرض نمود و فعلت فعلتک الّتی فعلت و انت من الکافرین قال فعلتها اذاً و انا من الضّالّین فقررت منکم لما خفتکم فوهب لی ربّی حکماً و جعلنی من المرسلین

when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.”

58 And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?

59 Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beauteous countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: “O would that I had died ere this, and been a thing forgotten, forgotten quite!” I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary, that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: “O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.”

60 And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.

61 Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the

58 حال تفکر در فتنه‌های الهی و بدایع امتحانهای او کن که نفسی که معروفست بقتل نفس و خود هم اقرار بر ظلم مینماید چنانچه در آیه مذکور است و سی سنه او اقل هم بر حسب ظاهر در بیت فرعون تربیت یافته و از طعام و غذای او بزرگ شده یکمرتبه او را از مابین عباد برگزیده و بامر هدایت کبری مأمور فرمود و حال آنکه آن سلطان مقتدر قادر بر آن بود که موسی را از قتل ممنوع فرماید تا باین اسم در بین عباد معروف نباشد که سبب وحشت قلوب شود و علت احتراز نفوس گردد

59 و همچنین در حالت مریم مشاهده نما که آن طلعت کبری از عظمت امر و تحیر آرزوی عدم فرمود چنانچه مستفاد از آیه مبارکه میشود که بعد از تولد عیسی مریم ناله نمود و باین کلمه زبان گشود یا لیتنی مت قبل هذا و کنت نسیاً منسیاً که ترجمه آن این است ای کاش مرده بودم قبل از ظهور این امر و بودم از فراموش شدگان قسم بخدا که کبدها از استماع این سخن میگدازد و روانها میریزد و این اضطراب و حزن نبود مگر از شماتت اعدا و اعتراض اهل کفر و شقا آخر تفکر نمائید که مریم چه جواب با مردم میگفت طفلی که پدر او معین نباشد چگونه میتوان بمردم معین نمود که این از روح القدس است این بود که آن مخدّره بقا آن طفل را برداشته بمنزل مراجعت فرمود تا چشم قوم بر او افتاد گفتند یا اخت هارون ما کان ابوک امرء سوء و ما کانت امک بغیاً مضمون آن این است که ای خواهر هارون نبود پدر تو مرد بدی و نبود مادر تو بدکار

60 حال ناظر باین فتنه کبری و امتحان اعظم شوید و از همه گذشته همان جوهر روح که در میان قوم بنسبت بی‌پدری معروف بوده او را پیغمبری بخشید و حجت خود نمود بر کل اهل سموات و ارض

61 حال مشاهده فرمائید که چه قدر امور مظاهر ظهور مغایر نفس و هوای عباد از سلطان ایجاد ظاهر میشود و چون بر این جواهر اسرار مطلع شوی بمقصود آن نگار اطلاع یابی و اقوال و

words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.

افعال آن ملک با اقتدار را مثل هم ملاحظه نمائی بقسمی که آنچه در افعال او مشاهده شود در کلمات او هم ملاحظه گردد و هر چه در کلمات او ملاحظه گردد در افعال او بنظر آید اینست که این افعال و اقوال در ظاهر نعمتند برای جگر و در باطن رحمتند برای ابرار اگر بدیده قلب ملاحظه رود کلمات منزله از سماء مشیت با امور مظهره از ملکوت قدرت یک شیء مشاهده شود و بر یک قسم ادراک گردد چنانچه مذکور شد

62 And now, take heed, O brother! If such things be revealed in this Dispensation, and such incidents come to pass, at the present time, what would the people do? I swear by Him Who is the true Educator of mankind and the Revealer of the Word of God that the people would instantly and unquestionably pronounce Him an infidel and would sentence Him to death. How far are they from hearkening unto the voice that declareth: Lo! a Jesus hath appeared out of the breath of the Holy Ghost, and a Moses summoned to a divinely appointed task! Were a myriad voices to be raised, no ear would listen if We said that upon a fatherless Child hath been conferred the mission of Prophethood, or that a murderer hath brought from the flame of the Burning Bush the message of "Verily, verily, I am God!"

62 حال ای برادر ملاحظه نما اگر در این عهد چنین اموری ظاهر شود و چنین حکایت بروز نماید چه خواهند نمود قسم بمرئی وجود و منزل کلمات که در حین بی تکلم حکم بر کفر و امر بر قتل نمایند بجا گوش میدهند که گفته شود که عیسی از نفخه روح القدس ظاهر شده و یا موسی از امر مبرم مأمور گشته اگر صدهزار خروش برآری بگوش احدی نرود که بی پدری مبعوث برسالت گشته و یا قاتلی از شجره نارائی انا الله آورده

63 If the eye of justice be opened, it will readily recognize, in the light of that which hath been mentioned, that He, Who is the Cause and ultimate Purpose of all these things, is made manifest in this day. Though similar events have not occurred in this Dispensation, yet the people still cling to such vain imaginings as are cherished by the reprobate. How grievous the charges brought against Him! How severe the persecutions inflicted upon Him – charges and persecutions the like of which men have neither seen nor heard!

63 چشم انصاف اگر باز شود از جمیع این بیانات مشهود میگردد که مظهر همه این امور و نتیجه همه البیوم ظاهر است با اینکه امثال این امور در این ظهور واقع نشده با وجود این متمسک بظنونات انفس مردوده شده چه نسبتها که داده اند و چه بلایا که وارد آورده اند که در ابداع شبه آن بظهور نیامده

64 Great God! When the stream of utterance reached this stage, We beheld, and lo! the sweet saviors of God were being wafted from the dayspring of Revelation, and the morning breeze was blowing out of the Sheba of the Eternal. Its tidings rejoiced anew the heart, and imparted immeasurable gladness to the soul. It made all things new, and brought unnumbered and inestimable gifts from the unknowable Friend. The robe of human praise can never hope to match Its noble stature, and Its shining figure the mantle of utterance can never fit. Without word It unfoldeth the inner mysteries, and without speech It revealeth the secrets of the divine sayings. It teacheth lamentation and moaning to the nightingales warbling upon the bough

64 الله اکبر بیان که باین مقام رسید رائحه روحانی از صبح صمدانی مرور نمود و صبای صبحگاهی از مدینه سبای لایزالی وزید و اشارتش جان را بشارت تازه بخشید و روح را فتوحی بی اندازه بساط جدیدی مبسوط نمود و ارمغان بیشمار بیکران از آن یار بی نشان آورد که خلعت ذکر از قد لطیفش بسی قاصر است و رداء بیان از قامت منیرش بس کوتاه بی لفظ رمز معانی کشف مینماید و بی لسان اسرار تبیان میگوید و بلبلهای شاحسار هجر و فراق را ناله و افغان میآموزد و قاعده و رسوم عشق و عاشقی و رمز دلدادگی

of remoteness and bereavement, instructeth them in the art of love's ways, and showeth them the secret of heart-surrender. To the flowers of the Ridvan of heavenly reunion It revealeth the endearments of the impassioned lover, and unveileth the charm of the fair. Upon the anemones of the garden of love It bestoweth the mysteries of truth, and within the breasts of lovers It entrusteth the symbols of the innermost subtleties. At this hour, so liberal is the outpouring of Its grace that the holy Spirit itself is envious! It hath imparted to the drop the waves of the sea, and endowed the mote with the splendor of the sun. So great are the overflowings of Its bounty that the foulest beetle hath sought the perfume of the musk, and the bat the light of the sun. It hath quickened the dead with the breath of life, and caused them to speed out of the sepulchers of their mortal bodies. It hath established the ignorant upon the seats of learning, and elevated the oppressor to the throne of justice.

65 The universe is pregnant with these manifold bounties, awaiting the hour when the effects of Its unseen gifts will be made manifest in this world, when the languishing and sore athirst will attain the living Kawthar of their Well-Beloved, and the erring wanderer, lost in the wilds of remoteness and nothingness, will enter the tabernacle of life, and attain reunion with his heart's desire. In the soil of whose heart will these holy seeds germinate? From the garden of whose soul will the blossoms of the invisible realities spring forth? Verily, I say, so fierce is the blaze of the Bush of love, burning in the Sinai of the heart, that the streaming waters of holy utterance can never quench its flame. Oceans can never allay this Leviathan's burning thirst, and this Phoenix of the undying fire can abide nowhere save in the glow of the countenance of the Well-Beloved. Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illuminated the heavens of utterance with the splendors of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.

66 And now, concerning His words: "And then shall appear the sign of the Son of man in heaven." By these words it is meant that when the sun of the heavenly teachings hath been eclipsed, the stars of the divinely established laws have fallen, and the moon of true knowledge – the educator of mankind – hath been obscured; when the standards of guidance and felicity have been reversed, and the morn of truth and righteousness

تعلیم مینماید و گلهای بدیع رضوان قرب و وصال را رسم دلبری و آداب عشوه‌گری تلقین مینماید و اسرار حقایق بر شقایق بستان عشق میبخشد و دقایق رموز و رقایق آن را در صدر عشاق ودیعه میگذارد بقسمی عنایت در این ساعت فرموده که روح القدس بغایت حسرت میبرد قطره را امواج بحری داده و ذره را طراز خورشیدی عنایت نموده الطاف بمقامی رسیده که جعل قصد نافه مشک نموده و خفاش در مقابل آفتاب مقرر گزیده مردگان را بنفخه حیات از قبور جسد مبعوث نموده و جاهلان را بر صدر علم منزل داده و ظالمان را بر فراز عدل محل معین نموده

65 و عالم هستی بجمع این عنایات حامله گشته تا کی اثر این عنایت غیبی در خاکدان ترابی ظاهر شود و تشنگان از پا افتاده را بکوش زلال محبوب رساند و گمگشتگان صحرای بعد و نیستی را بسراق قرب و هستی معشوق فائز گرداند و در ارض قلوب که این حبه‌های قدس انبات نمایند و از ریاض نفوس که شقایقهای حقایق غیبی بشکفد باری نچنان سدره عشق در سینای حب مشتعل شده که به آبهای بیان افسرده گردد و یا اتمام پذیرد عطش این حوت را بحور نشانند و این سمندر ناری جز در نار روی یار مقرر نگزیند پس ای برادر سراج روح را در مشکاة قلب بدهن حکمت برافروز و بزجاج عقل حفظش نما تا نفسهای انفس مشرکه آن را خاموش نکند و از نور باز ندارد کذلک نورنا افق سماء البیان من انوار شمس الحکمة و العرفان لیطمئن بها قلبک و تكون من الذين طاروا بأجنحة الايقان في هواء محبة ربهم الرحمن

66 و قوله حينئذ يظهر علامة ابن الانسان في السماء ميفرماید بعد از خسوف شمس معارف الهيّه و سقوط نجوم احكام مثبتة و خسوف قمر علم که مربی عباد است و انعدام اعلام هدايت و فلاح و ظلمت صبح صدق و صلاح ظاهر ميشود علامت ابن الانسان در آسمان و مقصود

hath sunk in night, then shall the sign of the Son of man appear in heaven. By "heaven" is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Daystar of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light. In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.

67 Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham.

68 After Him came Moses, He Who held converse with God. The soothsayers of His time warned Pharaoh in these terms: "A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand." In like manner, there appeared a sage who, in the darkness of the night, brought tidings of joy unto the people of Israel, imparting consolation to their souls, and assurance to their hearts. To this testify the records of the sacred books. Were the details to be mentioned, this epistle would swell into a book. Moreover, it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabil of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.

69 In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

70 These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This

از سماء سماء ظاهره است که قریب ظهور آن فلک سموات معدلت و جریان فلک هدایت بر بحر عظمت در آسمان نجی بر حسب ظاهر پیدا میشود که مبشر است خلق سموات را بظهور آن نیر اعظم و همچنین در آسمان معنی نجی ظاهر میشود که مبشر است اهل ارض را بآن فجر اقوام اکرم و این دو علامت در سماء ظاهره و سماء باطنه قبل از ظهور هر نبی ظاهر گشته چنانچه شنیده‌اند

67 از جمله خلیل الرحمن که قبل از ظهور آن حضرت غمرو خوابی دید و کهنه را خواست اخبار دادند بر طلوع نجی در سماء و همچنین شخصی در ارض ظاهر شد مردم را بشارت میداد بظهور آن حضرت

68 و بعد از او حکایت کلیم الله بود که کهنه آن زمان فرعون را خبر دادند که کوکی در سماء طالع شده که دال است بر انعقاد نطفه‌ای که هلاک تو و قوم تو بر دست اوست و همچنین عالمی پیدا شد که شبها بنی اسرائیل را بشارت و تسلی میفرمود و اطمینان میداد چنانچه در کتب مسطور است و اگر تفصیل این امور ذکر شود این رساله گلابی میشود و دیگر آنکه دوست ندارم حکایات واقعه قبل را ذکر نمایم و خدا شاهد حال است که این بیان هم که میشود نیست مگر از کمال حب بآن جناب که شاید جمعی فقرای ارض بر شاطی غنا وارد شوند و یا گروهی از جاهلان بر بحر علم وارد گردند و یا تشنگان معرفت بر سلسبیل حکمت واصل آیند و الا این عبد اشتغال باین مقالات را ذنبی عظیم میدانم و عصبانی کبیر میشمرم

69 و همچنین نزدیک ظهور عیسی شد چند نفر از مجوس که اطلاع یافتند بر ظهور نجم عیسی در سماء باثر آن نجم آمدند تا داخل شدند بشهری که مقرر سلطنت هیروودس بود و در آن ایام سلطنت آن ممالک در قبضه تصرف او بود

70 و کانوا قائلین این هو المولود ملک اليهود لاآنا قد رأینا نجمة فی المشرق و وافینا لنسجد له و بعد از تفحص معلوم نمودند که در بیت اللحم یهود آن

was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven – the heaven of divine knowledge and understanding – it was Yahya, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: “God announceth Yahya to thee, who shall bear witness unto the Word from God, and a great one and chaste.” By the term “Word” is meant Jesus, Whose coming Yahya foretold. Moreover, in the heavenly Scriptures it is written: “John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand.” By John is meant Yahya.

طفل متولد شد این علامت در سماء ظاهره و علامت در سماء باطنه که سماء علم و معانی باشد ظهور یحیی بن زکریّا بود که مردم را بشارت میداد بظهور آن حضرت چنانچه میفرماید آنّ الله یشکر یحیی مصداقاً بکلمة من الله و سیداً و حصوراً مقصود از کلمه حضرت عیسی است که یحیی مبشر بظهور او بود و در الواح سماوی هم مسطور است کان یوحنا یکرز فی بریة یهودا قائلاً توبوا فقد اقترب ملکوت السموات و مقصود از یوحنا یحیی است

- 71 Likewise, ere the beauty of Muhammad was unveiled, the signs of the visible heaven were made manifest. As to the signs of the invisible heaven, there appeared four men who successively announced unto the people the joyful tidings of the rise of that divine Luminary. Ruz-bih, later named Salman, was honored by being in their service. As the end of one of these approached, he would send Ruz-bih unto the other, until the fourth who, feeling his death to be nigh, addressed Ruz-bih saying: “O Ruz-bih! when thou hast taken up my body and buried it, go to Hijaz for there the Daystar of Muhammad will arise. Happy art thou, for thou shalt behold His face!”

71 و همچنین قبل از ظهور جمال محمدی آثار سماء ظاهره ظاهر شد و آثار باطنه که مردم را در ارض بشارت میدادند بظهور آن شمس هوّیه چهار نفر بودند واحداً بعد واحد چنانچه روزیه که موسوم به سلمان شد بشرف خدمتشان مشرف بود و زمان وفات هر یک میرسید روزیه را نزد دیگری میفرستاد تا نوبت به چهارم رسید و او در حین موت فرمود ای روزیه بعد از تکفین و تدفین من برو به حجاز که شمس محمدی اشراق مینماید و بشارت باد ترا بقلای آن حضرت

- 72 And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kazim, those twin resplendent lights – may God sanctify their resting-place!

72 تا رسید باین امر بدیع منبع و اکثر از منجمان خبر ظهور نجم را در سماء ظاهره داده‌اند و همچنین در ارض هم نورین نبرین احمد و کاظم قدس الله ترتبهما

- 73 From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that perfect man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity of God amongst men.

73 پس از این معانی مبرهن شد که قبل از ظهور هر یک از مرآیای احدیه علامات آن ظهور در آسمان ظاهر و آسمان باطن که محلّ شمس علم و قمر حکمت و انجم معانی و بیانست ظاهر میشود و آن ظهور انسان کاملست قبل از هر ظهور برای تربیت و استعداد عباد از برای لقای آن شمس هوّیه و قمر احدیه

- 74 And now, with reference to His words: “And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon, they

74 و قوله و ینوح کلّ قبائل الأرض و یرون ابن الانسان آتياً علی سحاب السّماء مع قوّات و مجد کبیر تلویح این بیان اینست یعنی در آن وقت نوحه میکنند عباد از جهت فقدان شمس جمال الهی و قمر علم و انجم حکمت لدنی و در آن اثنا

will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the clouds. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term "heaven" denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Daysprings of ancient glory. These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: "Nothing whatsoever keepeth Him from being occupied with any other thing"; and on their seats is inscribed: "Verily, His ways differ every day." They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: "coming in the clouds of heaven."

مشاهده میشود که آن طلعت موعود و جمال معبود از آسمان نازل میشود در حالتی که بر ابر سوار است یعنی آن جمال الهی از سموات مشیت ربانی در هیكل بشری ظهور میفرماید و مقصود از سماء نیست مگر جهت علو و سمو که آن محل ظهور آن مشارق قدسیه و مطالع قدمیه است و این کینونات قدیمه اگرچه بحسب ظاهر از بطن امهات ظاهر میشوند ولیکن فی الحقیقه از سموات امر نازلند و اگرچه بر ارض ساکنند ولیکن بر رفرف معانی متکینند و در حینی که میان عباد مشی مینمایند در هواهای قرب طائرند بی حرکت رجل در ارض روح مشی نمایند و بی پر بمعارج احدیه پرواز فرمایند در هر نفسی مشرق و مغرب ابداع را طی فرمایند و در هر آنی ملکوت غیب و شهاده را سیر نمایند بر عرش لا یشغله شأن عن شأن واقفند و بر کرسی کلّ یوم هو فی شأن ساکن از علو قدرت سلطان قدم و سمو مشیت ملوک اعظم مبعوث میشوند اینست که میفرماید از آسمان نازل میشود

75 In the utterances of the divine Luminaries the term "heaven" hath been applied to many and divers things; such as the "heaven of Command," the "heaven of Will," the "heaven of the divine Purpose," the "heaven of divine Knowledge," the "heaven of Certitude," the "heaven of Utterance," the "heaven of Revelation," the "heaven of Concealment," and the like. In every instance, He hath given the term "heaven" a special meaning, the significance of which is revealed to none save those that have been initiated into the divine mysteries, and have drunk from the chalice of immortal life. For example, He saith: "The heaven hath sustenance for you, and it containeth that which you are promised"; whereas it is the earth that yieldeth such sustenance. Likewise, it hath been said: "The names come down from heaven"; whereas they proceed out of the mouth of men. Wert thou to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. Not, however, until thou consumest with the flame of utter detachment those veils of idle learning that are current amongst men, canst thou behold the resplendent morn of true knowledge.

75 و لفظ سماء در بیانات شمس معانی بر مراتب کثیره اطلاق میشود مثلاً سماء امر و سماء مشیت و سماء اراده و سماء عرفان و سماء ايقان و سماء تبیان و سماء ظهور و سماء بطون و امثال آن و در هر مقام از لفظ سماء معنی اراده میفرماید که غیر از واقفین اسرار احدیه و شاربین کؤوس ازلیه احدی ادراک ننماید مثلاً میفرماید و فی السماء رزقکم و ما توعدون و حال آنکه رزق از ارض انبات مینماید و همچنین الأسماء تنزل من السماء با اینکه از لسان عباد اسماء ظاهر میشود اگر قدری مرآت قلب را از غبار غرض پاک و لطیف فرمائی جمیع تلویحات کلمات کلمه جامعه ربوبیه را در هر ظهوری ادراک مینمائی و بر اسرار علم واقف میشوی ولیکن تا حجاب علمیه را که مصطلح بین عباد است بنار انقطاع نسوزانی بصبح نورانی علم حقیقی فائز نگردی

76 Know verily that Knowledge is of two kinds: Divine and Satanic. The one welleteth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: "Fear ye God; God will teach you"; the other is but a confirmation of the truth: "Knowledge is the most grievous veil between man and his Creator." The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vain-glory and conceit. From the sayings of those Masters of holy utterance, Who have expounded the meaning of true knowledge, the odor of these dark teachings, which have obscured the world, can in no wise be detected. The tree of such teachings can yield no result except iniquity and rebellion, and beareth no fruit but hatred and envy. Its fruit is deadly poison; its shadow a consuming fire. How well hath it been said: "Cling unto the robe of the Desire of thy heart, and put thou away all shame; bid the worldly wise be gone, however great their name."

77 The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge. Thus hath it been said: "He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men." This is the prime requisite of whosoever treadeth this path. Ponder thereon, that, with eyes unveiled, thou mayest perceive the truth of these words.

78 We have digressed from the purpose of Our argument, although whatsoever is mentioned serveth only to confirm Our purpose. By God! however great Our desire to be brief, yet We feel We cannot restrain Our pen. Notwithstanding all that We have mentioned, how innumerable are the pearls which have remained unpierced in the shell of Our heart! How many the huris of inner meaning that are as yet concealed within the chambers of divine wisdom! None hath yet approached them; – huris, "whom no man nor spirit hath touched before." Notwithstanding all that hath been said, it seemeth as if not one letter of Our purpose hath been uttered, nor a single sign divulged concerning Our object. When will a faithful seeker be found who will don the garb of pilgrimage, attain the Ka'bih of the heart's desire, and, without ear or tongue, discover the mysteries of divine utterance?

76 و علم بدو قسم منقسم است علم الهی و علم شیطانی آن از الهامات سلطان حقیقی ظاهر و این از تخیلات انفس ظلمانی باهر معلّم آن حضرت باری و معلّم این وسوس نفسانی بیان آن اتّقوا الله یعلمکم الله و بیان این العلم حجاب الأكبر اثمار آن شجر صبر و شوق و عرفان و محبت و اثمار این شجر کبر و غرور و نخوت و از بیانات صاحبان بیان که در معنی علم فرموده اند هیچ رائحه این علوم ظلمانی که ظلمت آن همه بلاد را فرا گرفته استشمام نمیشود این شجر جز بغی و خشا ثمری نیاورد و جز غل و بغضا حاصلی نبخشد ثمرش سم قاتل است و ظلّش نار مهلک فنعیم ما قال تمسک بأذبال الهوی و اخلع الحیا و خلّ سبیل التّاسکین و ان جلّوا

77 پس باید صدر را از جمیع آنچه شنیده شده پاک نمود و قلب را از همه تعلّقات مقدّس فرمود تا محل ادراک الهامات غیبی شود و خزینه اسرار علوم ربّانی گردد اینست که میفرماید السّالک فی التّهیج البیضاء و الرّکن الحمراء لن یصل الی مقام وطنه الا بالکفّ الصّفر عمّا فی ایدی التّاس این است شرط سالک درست تفکر و تعقل فرموده تا بی حجاب بر مقصود کتاب واقف شوی

78 باری از مطلب دور مانیم اگرچه همه ذکر مطلب است ولیکن قسم بخدا آنچه میخواهم اختصار نمایم و باقلّ کفایت کنم می بینم زمام قلم از دست رفته و با وجود این چه قدر از لآلی بیشمار که ناسفته در صدف قلب مانده و چه مقدار حوریات معانی که در غرفه های حکمت مستور گشته که احدی مس آنها ننوده لم یطمئنّ انس قبلهم و لا جان و با همه این بیانات گویا حرفی از مقصود ذکر نشد و رمزی از مطلوب مذکور نیامد تا کی محرمی یافت شود و احرام حرم دوست بندد و بکعبه مقصود واصل گردد و بی گوش و لسان اسرار بیان بشنود و بیابد

79 By these luminous, these conclusive, and lucid statements, the meaning of “heaven” in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall “come in the clouds of heaven.” By the term “clouds” is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: “As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others.” These “clouds” signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as “clouds.”

80 These are the “clouds” that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: “On that day shall the heaven be cloven by the clouds.” Even as the clouds prevent the eyes of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: “And they have said: ‘What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.’” Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim Himself to be the goal of all creation – even as He hath said: “But for Thee, I would not have created all that are in heaven and on earth” – and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto they were commanded. Each

79 پس از این بیانات محکمه و واضحه لائحہ مقصود از سماء در آیه منزله معلوم شد و مفهوم گشت و اینکه میفرماید با ابر و غمام نازل میشود مقصود از ابر آن اموریست که مخالف نفس و هوای ناس است چنانچه ذکر شد در آیه مذکوره ا فکلها جاءکم رسول بما لا تهوی انفسکم استکبرتم ففریقاً کذبتم و فریقاً تقتلون مثلاً از قبیل تغییر احکام و تبدیل شرایع و ارتفاع قواعد و رسوم عادیّه و تقدّم مؤمنین از عوام بر معرضین از علما و همچنین ظهور آن جمال ازلی بر حدودات بشریّه از اکل و شرب و فقر و غنا و عزّت و ذلت و نوم و یقظه و امثال آن از آن چیزهائی که مردم را بشبه میاندازد و منع مینماید همه این جبات بغمام تعبیر شده

80 و اینست آن غمامی که سموات علم و عرفان کلّ من فی الأرض بآن میشکافد و شقّ میگردد چنانچه میفرماید یوم تشقّق السماء بالغمام و همچنان که غمام ابصار ناس را منع مینماید از مشاهدۀ شمس ظاهری همین قسم هم این شئون مذکوره مردم را منع مینماید از ادراک آن شمس حقیقی چنانچه مذکور است در کتاب از لسان کفار و قالوا ما لهذا الرسول يأکل الطعام و یمشی فی الأسواق لو لا انزل الیه ملک فیکون معه نذیراً مثل اینکه ملاحظه میشد از انبیا فقر ظاهری و ابتلای ظاهری و همچنین ملزومات عصری جسدی از قبیل جوع و امراض و حوادث امکانیه چون این مراتب از آن هیاکل قدسیّه ظاهر میشد مردم در صحراهای شک و ریب و بیابانهای وهم و تحیر متحرّیر میمانند که چگونه میشود نفسی از جانب خدا بیاید و اظهار غلبه نماید بر کلّ من علی الأرض و علت خلق موجودات را بخود نسبت دهد چنانچه فرموده لولاک لما خلقت الافلاک و مع ذلک باین قسمها مبتلا بامور جزئیّه شود چنانچه شنیده اند از ابتلای هر نبی و اصحاب او از فقر و امراض و ذلت چنانچه سرهای اصحاب ایشان را در شهرها بهدیه میفرستادند و ایشان را منع مینمودند از آنچه بآن مأمور بودند و هر کدام در دست اعدای دین

and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.

- 81 It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith – principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked – they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

- 82 It behooveth us, therefore, to make the utmost endeavor, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. And should we ask for a testimony of His truth, we should content ourselves with one, and only one, that thereby we may attain unto Him Who is the Fountainhead of infinite grace, and in Whose presence all the world's abundance fadeth into nothingness, that we may cease to cavil at Him every day and to cleave unto our own idle fancy.

- 83 Gracious God! Notwithstanding the warning which, in marvelously symbolic language and subtle allusions, hath been uttered in days past, and which was intended to awaken the peoples of the world and to prevent them from being deprived of their share of the billowing ocean of God's grace, yet such things as have already been witnessed have come to pass! Reference to these things hath also been made in the Qur'an, as witnessed by this verse: "What can such expect but that God should come down to them overshadowed with clouds?" A number of the divines, who hold firmly to the letter of the

مبتلا بودند بقسمی که بر ایشان وارد میاوردند آنچه اراده مینمودند

- 81 و این معلوم است که تغییرات و تبدیلات که در هر ظهور واقع میشود همان غمامیست تیره که حایل میشود بصر عرفان عباد را از معرفت آن شمس الهی که از مشرق هویت اشراق فرموده زیرا که سالها عباد بر تقلید آباء و اجداد باقی هستند و باداب و طریقی که در آن شریعت مقرر شده تربیت یافتهاند یکمرتبه بشنوند و یا ملاحظه نمایند شخصی که در میان ایشان بوده و در جمیع حدودات بشریه با ایشان یکسانست و مع ذلک جمیع آن حدودات شرعیه که در قرنهای متواتره بآن تربیت یافتهاند و مخالف و منکر آن را کافرو فاسق و فاجر دانستهاند همه را از میان بردارد البته این امور حجاب و غمام است از برای آنهایی که قلوبشان از سلسیل انقطاع نجشیده و از کوثر معرفت نیاشامیده و بمجرد استماع این امور چنان محتجب از ادراک آن شمس میمانند که دیگری سؤال و جواب حکم بر کفرش میکنند و فتوی بر قتلش میدهند چنانچه دیدهاند و شنیدهاند از قرون اولی و این زمان نیز ملاحظه شد

- 82 پس باید جهدی نمود تا باعانت غیبی از این حجاب ظلمانی و غمام امتحانات ربّانی از مشاهده آن جمال نورانی ممنوع نشویم و او را بنفس او بشناسیم و اگر هم حجت بخوایم یک حجت و برهان اکتفا نمائیم تا بمنع فیض نامتناهی که جمیع فیوضات نزد او معدوم صرفست فائز گردیم نه آنکه هر روز بخجالی اعتراض نمائیم و بهوائی تمسک جوئیم

- 83 سبحان الله با وجود اینکه از قبل این امورات را بتلویحات عجیبه و اشارات غریبه خبر دادهاند تا جمیع ناس اطلاع یابند و در آن روز خود را از بحر البهور فیوضات محروم نسازند مع ذلک امر چنین واقع میشود که مشهود است و این مضمونات در قرآن هم نازل شده چنانچه میفرماید هل یظنون الا ان یأتیهم الله فی ظلل من الغمام و علمای ظاهر بعضی این آیه را از علائم قیامت موهوم که خود تعقل نمودهاند

Word of God, have come to regard this verse as one of the signs of that expected resurrection which is born of their idle fancy. This, notwithstanding the fact that similar references have been made in most of the heavenly Books, and have been recorded in all the passages connected with the signs of the coming Manifestation.

- 84 Likewise, He saith: "On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment." The All-Glorious hath decreed these very things that are contrary to the desires of wicked men to be the touchstone and standard whereby He proveth His servants, that the just may be known from the wicked, and the faithful distinguished from the infidel. The symbolic term "smoke" denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents. What smoke more dense and overpowering than the one which hath now enshrouded all the peoples of the world, which hath become a torment unto them, and from which they hopelessly fail to deliver themselves, however much they strive? So fierce is this fire of self burning within them, that at every moment they seem to be afflicted with fresh torments. The more they are told that this wondrous Cause of God, this Revelation from the Most High, hath been made manifest to all mankind, and is waxing greater and stronger every day, the fiercer groweth the blaze of the fire in their hearts. The more they observe the indomitable strength, the sublime renunciation, the unwavering constancy of God's holy companions, who, by the aid of God, are growing nobler and more glorious every day, the deeper the dismay which ravageth their souls. In these days, praise be to God, the power of His Word hath obtained such ascendancy over men, that they dare breathe no word. Were they to encounter one of the companions of God who, if he could, would, freely and joyously, offer up ten thousand lives as a sacrifice for his Beloved, so great would be their fear, that they forthwith would profess their faith in Him, whilst privily they would vilify and execrate His name! Even as He hath revealed: "And when they meet you, they say, 'We believe'; but when they are apart, they bite their fingers' ends at you, out of wrath. Say: 'Die in your wrath!' God truly knoweth the very recesses of your breasts."

- 85 Ere long, thine eyes will behold the standards of divine power unfurled throughout all regions, and the signs of His triumphant might and sovereignty manifest in every land. As most of the divines have failed to apprehend the meaning of these verses, and have not grasped the significance of the Day of Resurrection, they therefore have foolishly interpreted these verses according to their idle and faulty conception. The one

گرفته‌اند و مضمون آن اینست آیا انتظار میکشند مگر اینکه بیاید آنها را خدا در سایه‌ئی از ابر و حال آنکه این مضمون در اکثر کتب سماوی مذکور است و در همه‌ی اماکن در ذکر علامات ظهور بعد ذکر فرموده‌اند چنانچه از قبل ذکر شد

- 84 و همچنین میفرماید یوم تأتی السماء بدخان مبین یغشی الناس هذا عذاب الیم که مضمون آن اینست روزی که می‌آید آسمان بدودی آشکار و فرو میگردد مردم را و اینست عذاب الیم و همین امورات را که مغیرانفس خبیثه و مخالف هوای ناس است حضرت رب العزّه محک و میزان قرار داده و بآنها امتحان میفرماید عباد خود را و تمیز میدهد سعید را از شقی و معرض را از مقبل چنانچه مذکور شد و اختلافات و نسخ و هدم رسومات عادیّه و انعدام اعلام محدوده را بدخان درآیه مذکوره تعبیر فرموده و کدام دخان است اعظم از این دخان که فرو گرفته همه‌ی ناس را و عذایست برای آنها که هر چه میخواهند رفع آن نمایند قادر نیستند و بنار نفس در هر حین بعدایی جدید معذبند زیرا که هر چه میشنوند که این امر بدیع الهی و حکم منبع صمدانی در اطراف ارض ظاهر شده و هر روز در علوّ است ناری جدید در قلوبشان مشتعل میشود و آنچه ملاحظه مینمایند از قدرت و انقطاع و ثبوت این اصحاب که هر روز بغایت الهی محکمتر و راسختر میشوند اضطراب تازه در نفوسشان ظاهر میگردد در این ایام که بحمد الله سطوت الهی چنان غلبه فرموده که جرئت تکلم ندارند و اگر یکی از اصحاب حق را که صدهزار جان بدل و جان رایگان در ره دوست ایثار مینماید ملاقات نمایند از خوف اظهار ایمان میکنند و چون خلوت میکنند بسب و لعن مشغول میشوند چنانچه میفرماید اذا لقوكم قالوا آمنا و اذا خلوا عضوا علیکم الا نامل من الغیظ قل موتوا بغيظکم ان الله علیم بذات الصدور

- 85 و عنقریب است که اعلام قدرت الهی را در همه‌ی بلاد مرتفع بینی و آثار غلبه و سلطنت او را در جمیع دیار ظاهر مشاهده فرمائی باری اکثر علما چون این آیات را ادراک ننموده‌اند و از مقصود قیامت واقف نشده‌اند لهذا جمیع را بقیامت موهوم من حیث لا یشرع تفسیر مینمایند

true God is My witness! Little perception is required to enable them to gather from the symbolic language of these two verses all that We have purposed to propound, and thus to attain, through the grace of the All-Merciful, the resplendent morn of certitude. Such are the strains of celestial melody which the immortal Bird of Heaven, warbling upon the Sadrih of Baha, poureth out upon thee, that, by the permission of God, thou mayest tread the path of divine knowledge and wisdom.

- 86 And now, concerning His words: "And He shall send His angels...." By "angels" is meant those who, reinforced by the power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim. That holy man, Sadiq, in his eulogy of the Cherubim, saith: "There stand a company of our fellow-Shi'is behind the Throne." Divers and manifold are the interpretations of the words "behind the Throne." In one sense, they indicate that no true Shi'is exist. Even as he hath said in another passage: "A true believer is likened unto the philosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the nonexistence of a true believer. Such is the testimony of Sadiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established.

- 87 And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as "angels." Such is the meaning of these verses, every word of which hath been expounded by the aid of the most lucid texts, the most convincing arguments, and the best established evidences.

- 88 As the adherents of Jesus have never understood the hidden meaning of these words, and as the signs which they and the leaders of their Faith have expected have failed to appear, they therefore refused to acknowledge, even until now, the truth of those Manifestations of Holiness that have since the days of Jesus been made manifest. They have thus deprived themselves of the outpourings of God's holy grace, and of the wonders of His divine utterance. Such is their low estate in this, the Day of Resurrection! They have even failed to perceive that were the signs of the Manifestation of God in every age to appear in

خدای واحد شاهد است که اگر قدری بصیرت باشد از تلویح همین دو آیه جمیع مطالب که مقصود است ادراک میشود و بصبح منیر ایقان بعنایت رحمن واصل میگرددند کذلک تغنی علیک حمامة البقاء علی افنان سدرة البهاء لعل تكونن فی مناهج العلم والحكمة باذن الله سالکا

- 86 و قوله يرسل ملائكته الى آخر القول مقصود از این ملائکه آن نفوسی هستند که بقوة روحانیة صفات بشریة را بنار محبت الهی سوختند و بصفات عالین و کروبیین متصف گشتند چنانچه حضرت صادق در وصف کروبیین میفرماید قومی از شیعیان ما هستند خلف عرش و از ذکر خلف العرش اگرچه معانی بسیار منظور بوده هم بر حسب ظاهر و هم بر حسب باطن ولیکن در یک مقام مدلسست بر عدم وجود شیعه چنانچه در مقام دیگر میفرماید مؤمن مثل کبریت احمر است و بعد بمستمع میفرماید آبا کبریت احمر دیده‌ئی ملتفت شوید باین تلویح که ابلاغ از تصریح است دلالت میکند بر عدم وجود مؤمن این قول آن حضرت و حال مشاهده کن چه قدر از این خلق بی‌انصاف که رائحة ایمان نشنیده‌اند مع ذلک کسانی را که بقول ایشان ایمان محقق میشود نسبت بکفر میدهند

- 87 باری چون این وجودات قدسیه از عوارض بشریة پاک و مقدس گشتند و متخلق باخلاق روحانین و متصف باوصاف مقدسین شدند لهذا اسم ملائکه بر آن نفوس مقدسه اطلاق گشته باری اینست معنی این کلمات که هر فقره آن بآیات واضحه و دلایلهای متقنه و براهین لائحہ اظهار شد

- 88 و چون امم عیسی باین معانی نرسیدند و این علامات بر حسب ظاهر چنانچه خود و علمای ایشان ادراک نموده‌اند ظاهر نشد لهذا بمظاهر قدسیه از آن یوم تا بحال اقبال ننمودند و از جمیع فیوضات قدسیه محروم شدند و از بدایع کلمات صمدانیة محبوب گشتند اینست شأن این عباد در یوم معاد و اینقدر ادراک ننمودند که اگر در هر عصری علائم ظهور مطابق آنچه در اخبار است در عالم ظاهر ظاهر شود دیگر که را یارای

the visible realm in accordance with the text of established traditions, none could possibly deny or turn away, nor would the blessed be distinguished from the miserable, and the transgressor from the God-fearing. Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the clouds; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful? Nay, such consternation would immediately seize all the dwellers of the earth that no soul would feel able to utter a word, much less to reject or accept the truth. It was owing to their misunderstanding of these truths that many a Christian divine hath objected to Muhammad, and voiced his protest in such words: "If Thou art in truth the promised Prophet, why then art Thou not accompanied by those angels our sacred Books foretold, and which must needs descend with the promised Beauty to assist Him in His Revelation and act as warners unto His people?" Even as the All-Glorious hath recorded their statement: "Why hath not an angel been sent down to Him, so that he should have been a warner with Him?"

- 89 Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: "Wherefore hath not this or that sign appeared?" Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: "Verily Our Word is abstruse, bewilderingly abstruse." In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested." These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone

انکار و اعراض میماند و چگونه میان سعید و شقی و مجرم و متقی تفصیل میشود مثلاً انصاف دهید اگر این عبارات که در انجیل مسطور است بر حسب ظاهر ظاهر شود و ملائکه با عیسی بن مریم از سماء ظاهره با ابری نازل شوند دیگر که یارای تکذیب دارد و یا که لایق انکار و قابل استیجار باشد بلکه فی الفور همه اهل ارض را اضطراب بقسمی احاطه میکند که قادر بر حرف و تکلم نیستند تا چه رسد برد و قبول و نظر بعدم ادراک این معانی بود که جمعی از علمای نصاری بآن حضرت معارضه نمودند که اگر تو آن نبی موعودی چرا با تو نیستند آن ملائکه که در کتب ما مسطور است که باید با جمال موعود بیایند تا او را اعانت نمایند در امر او و منذر باشند برای عباد چنانچه رب العزة از لسان ایشان خبر داده لولا انزل الیه ملک فیکون معه نذیرا که مضمون آن این است چرا فرو فرستاده نشد با محمد ملکی پس باشد با او بیم دهنده و ترساننده مردمان را

89 اینست که در همه اعهاد و اعصار اینگونه اعتراضات و اختلافات در میان مردم بوده و همیشه ایام مشغول بزخارف قول میشدند که فلان علامت ظاهر نشد و فلان برهان باهر نیامد و این مرضها عارض نمیشد مگر آنکه تمسک بعلای عصر میجستند در تصدیق و تکذیب این جواهر مجرده و هیاکل الهیه و ایشان هم نظر باستغراق در شئون نفسیه و اشتغال بامورات دنیّه فانیه این شمس باقیه را مخالف علم و ادراک و معارض جهد و اجتهاد خود میدیدند و معانی کلیات الهیه و احادیث و اخبار حروفات احدیه را هم بر سبیل ظاهر بادراک خود معنی و بیان مینمودند لهذا خود و جمیع ناس را از نسیان فضل و رحمت ایزدی مأیوس و مهجور نمودند با اینکه خود مدعن و مقرند بحديث مشهور که میفرماید حدیثنا صعب مستصعب و در جای دیگر میفرماید ان امرنا صعب مستصعب لا یحتمله الا ملک مقرب او نبی مرسل او عبد امتحن الله قلبه للايمان و مسلم است نزد خود ایشان که هیچیک از این ثلاثه در حق ایشان صادق نیست دو قسم اول که واضحست و اما ثالث هرگز از امتحانات الهی

appeared, they have shown themselves to be naught but dross.

- 90 Great God! Notwithstanding their acceptance of the truth of this tradition, these divines who are still doubtful of, and dispute about, the theological obscurities of their faith, yet claim to be the exponents of the subtleties of the law of God, and the expounders of the essential mysteries of His holy Word. They confidently assert that such traditions as indicate the advent of the expected Qa'im have not yet been fulfilled, whilst they themselves have failed to inhale the fragrance of the meaning of these traditions, and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God's holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that way, whilst these foolish divines wait expecting to witness the signs foretold. Say, O ye foolish ones! Wait ye even as those before you are waiting!

- 91 Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muhammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: "Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels," knowing not what answer to give, they will reply: "These Books have been corrupted and are not, and never have been, of God." Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Qur'an, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.

- 92 Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muhammadan Dispensation mention hath been made of "Modification by the exalted beings" and "alteration by the disdainful." Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Suriya. When the people of Khaybar asked the focal center of the Muhammadan Revelation concerning the penalty of adultery committed between a married man and a married woman, Muhammad answered and said: "The law of God is death by stoning." Whereupon they protested saying: "No such law hath been revealed in the Pentateuch." Muhammad answered and said: "Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?" They agreed upon Ibn-i-Suriya. Thereupon Muhammad summoned him and said: "I adjure thee by God Who clove the sea for

سالم نماندند و در ظهور محک الهی جز غش چیزی از ایشان بظهور نرسید

- 90 سبحان الله با وجود اقرار باین حدیث علمائی که در مسائل شرعیّه هنوز در ظنّ و شکّند چگونه در غوامض مسائل اصول الهیه و جواهر اسرار کلمات قدسیّه اظهار علم مینمایند و میگویند فلان حدیث که از علائم ظهور قائم است هنوز ظاهر نشده با اینکه رائج معانی احادیث را ابدّاً ادراک ننموده اند و غافل از اینکه جمیع علامات ظاهر شد و صراط امر کشیده گشت و المؤمنون کالبرق علیه یمرّون و هم لظهور العلامة ینتظرون قل یا ملأ الجّهال فانتظروا کما کان الذّین من قبلکم لمن المنتظرین

- 91 و اگر از ایشان سؤال شود از شرایط ظهور انبیای بعد که در کتب قبل است از جمله آنها علامات ظهور و اشراق شمس محمدیست چنانچه مذکور شد و بر حسب ظاهر هیچیک ظاهر نشد مع ذلک بجه دلیل و برهان نصاری و امثال آنها را رد مینمایند و حکم بر کفر آنها نموده اند چون عاجز از جواب میشوند تمسک باین نمایند که این کتب تحریف شده و من عند الله نبوده و نیست و حال آنکه خود عبارات آیه شهادت میدهد بر اینکه من عند الله است و مضمون همین آیه در قرآن هم موجود است لو انتم تعرفون براسی میگویم مقصود از تحریف را در این مدّت ادراک ننموده اند

- 92 بلی در آیات منزله و کلمات مرایای احمدیه ذکر تحریف عالین و تبدیل مستکبرین هست ولیکن در مواضع مخصوصه ذکر شده و از آن جمله حکایت ابن صوریاست در وقتی که اهل خیبر در حکم قصاص زنای محصن و محصنه از نقطه فرقان سؤال نمودند و آن حضرت فرمود حکم خدا رجم است و ایشان انکار نمودند که در تورات چنین حکمی نیست حضرت فرمود از علمای خود که را مسلم و کلام او را مصدّقید ابن صوری را قبول نمودند و حضرت او را احضار نمود و فرمود اقسّم بالله الذی فلق لكم البحر و انزل علیکم المن و ظلّل لكم الغمام و نجاکم من فرعون و ملاه و فضّلکم علی

you, caused manna to descend upon you, and the cloud to overshadow you, Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman.” He made reply: “O Muhammad! death by stoning is the law.” Muhammad observed: “Why is it then that this law is annulled and hath ceased to operate among the Jews?” He answered and said: “When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch, every survivor who hath been delivered from the hand of Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death.” Meanwhile Gabriel inspired Muhammad’s illumined heart with these words: “They pervert the text of the Word of God.”

93 This is one of the instances that have been referred to. Verily by “perverting” the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muhammad, and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God’s holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch that referred to His Manifestation after their own fancy, and refused to be satisfied with His holy utterance, the charge of “perverting” the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur’an have perverted the text of God’s holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

94 In yet another instance, He saith: “A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so.” This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not

النَّاسُ بَأَن تَذَكَّرَ لَنَا مَا حَكَمَ بِهِ مُوسَى فِي قِصَاصِ الزَّانِي الْمُحْصَنِ وَالزَّانِيَةِ الْمُحْصَنَةِ كَمَا مَضْمُونُ آيَةِ هَذِهِ إِنَّهُ مَنْ حَكَمَ أَنْ حَضَرَ ابْنُ صُورِيَا رَأَى بَيْنَ قِسْمَيْهِ مُؤَكَّدَ قِسْمٍ دَادَنَ كَمَا فِي تَوَارَاتِ حَكَمِ قِصَاصِ فِي زَنَائِ الْمُحْصَنِ مَا نَازَلَ مِنْهُ عَرَضَ نُمُودٍ يَمْحُودٍ رَجَمَ اسْتِثْنَاءُ حَضَرَ فَرَمُودٍ بِسُوءِ حَكَمِ بَيْنَ يَهُودٍ مَنْسُوخٍ شَدِيدٍ وَجَرِيٍّ نَبِيٍّ عَرَضَ نُمُودٍ چُونِ بَخْتَنَصْرٍ بَيْتِ الْمُقَدَّسِ رَأَى بِسُوءِ وَجَمِيعِ يَهُودٍ رَأَى بِقَتْلِ رَسَائِدِ دِيگَرِ يَهُودِيٍّ فِي أَرْضِ بَاقِيٍّ ثَمَانِدِ إِلَّا مَعْدُودِيٍّ قَلِيلٍ وَعِلْمَاءِ آيَةِ عَصْرِ نَظَرِ بَقْلَتِ يَهُودٍ وَكَثْرَتِ عَمَالِقِهِ بِمُشَاوَرَةٍ جَمْعِ شَدِيدٍ كَمَا إِنْ مُوَافَقِ حَكَمِ تَوَارَاتِ عَمَلِ شُودِ أَجَنَّهُ مِنْ دَسْتِ بَخْتَنَصْرٍ نَجَاتِ يَافْتَنَدِ بِحَكَمِ كِتَابِ مُقْتُولِ مِشُونَدِ وَبَيْنَ مُصَالِحِ حَكَمِ قَتْلِ رَأَى مِنْ بَيْنِ بَالَمَةِ بَرْدَاشْتَنَدِ بَارِيٍّ فِي آيَةِ بَيْنِ جَبْرِئِيلِ بِرِ قَلْبِ مَنِيرِشِ نَازَلَ شَدِيدٌ وَآيَةِ عَرَضَ نُمُودٍ بِحَرْفُونِ الْكَلِمِ عَنْ مَوَاضِعِهِ

93 این یک موضع بود که ذکر شد و در این مقام مقصود از تحریف نچنانست که این هیچ رعاع فهم نموده اند چنانچه بعضی میگویند که علمای یهود و نصاری آیتی را که در وصف طلعت محمدیه بود از کتاب محو نمودند و مخالف آن را ثبت کردند این قول نهایت بی معنی و بی اصلست آیا میشود کسی که معتقد بکتابی گشته و من عند الله دانسته آن را محو نماید و از این گذشته تورات در همه روی ارض بود منحصر به مکه و مدینه نبود که بتوانند تغییر دهند و یا تبدیل نمایند بلکه مقصود از تحریف همین است که الیوم جمیع علمای فرقان بآن مشغولند و آن تفسیر و معنی نمودن گنابست بر هوای و میل خود و چون یهود در زمان آن حضرت آیات تورات را که مدلل بر ظهور آن حضرت بود بهوای خود تفسیر نمودند و بیان آن حضرت راضی نشدند لهذا حکم تحریف در باره آنها صدور یافت چنانچه الیوم مشهود است که چگونه تحریف نمودند امت فرقان آیات کتاب را در علامات ظهور بمیل و هوای خود تفسیر مینمایند چنانچه مشهود است

94 و در مقام دیگر میفرماید و قد کان فریق منهم یسمعون کلام الله ثم یحرفونه من بعد ما عقلوه و هم یعلمون و این آیه هم مدلل است بر تحریف معانی کلام الهی نه بر محو کلمات ظاهریه

that the actual words have been effaced. To the truth of this testify they that are sound of mind.

- 95 Again in another instance, He saith: "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price." This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muhammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch.

- 96 The same may be witnessed today. Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment!

- 97 Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur'anic Revelation.

- 98 We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Daystar of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His

چنانچه از آیه مستفاد میشود و عقول مستقیمه هم ادراک مینماید

- 95 و در موضع دیگر میفرماید فویل للذین یکتبون الکتاب بأیدیهم ثم یقولون هذا من عند الله لیشتروا به ثمناً قليلاً الى آخر الآیه و این آیه در شأن علمای یهود و بزرگان ایشان نازل شد که آن علما بواسطه استرضای خاطر اغنیا و استجلاب زخارف دنیا و اظهار غل و کفر الواحی چند بر رد حضرت نوشتند و بدلائلی چند مستدل شدند که ذکر آنها جایز نه و نسبت دادند ادله‌های خود را که از اسفار تورات مستفاد گشته

- 96 چنانچه الیوم مشاهده میشود که چه مقدار رد بر این امر بدیع علمای جاهل عصر نوشته‌اند و گمان نموده‌اند که این مفتریات مطابق آیات کتاب و موافق کلمات اولی الالبابست

- 97 باری مقصود از این اذکار این بود که اگر بگویند این علائم مذکوره که از انجیل ذکر شد تحریف یافته و رد نمایند و متمسک بآیات و اخبار شوند مطلع باشید که کذب محض و افترای صرفست بلی ذکر تحریف باین معنی که ذکر شد در اماکن مشخصه هست چنانچه بعضی از آن را ذکر نمودیم تا معلوم و مبرهن شود بر هر ذی بصری که احاطه علوم ظاهره هم نزد بعضی از امیین الهی هست دیگر معارضین باین خیال نیفتند و معارضه نمایند که فلان آیه دلیل بر تحریفست و این اصحاب از عدم اطلاع ذکر این مراتب و مطالب را نموده‌اند و دیگر آنکه اکثر آیات که مشعر بر تحریفست در باره یهود نازل شده لو انتم فی جزائر علم الفرقان تحبرون

- 98 اگرچه از بعضی حمقای ارض شنیده شد که انجیل سماوی در دست نصاری نیست و باسماں رفته دیگر غافل از اینکه از همین قول نسبت کمال ظلم و جبر برای حضرت باری جل و عزّ ثابت میشود زیرا بعد از آنکه شمس جمال عیسی از میان قوم غایب شد و بفلک چهارم ارتقا فرمود و کتاب حق جلّ ذکره که اعظم برهان اوست میان خلق او آن هم غایب شود دیگر آن خلق

creatures, to disappear also? What would be left to that people to cling to from the setting of the daystar of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

از زمان عیسی تا زمان اشراق شمس محمدی بچه متمسکند و بکدام امر مأثور و دیگر چگونه مورد انتقام منتقم حقیقی میشوند و محل نزول عذاب و سیاط سلطان معنوی میگردند از همه گذشته انقطاع فیض فیاض و انسداد باب رحمت سلطان ایجاد لازم میآید فعوذ بالله عما یظن العباد فی حقّه فتعالی عما هم یعرفون

- 99 Dear friend! Now when the light of God's everlasting Morn is breaking; when the radiance of His holy words: "God is the light of the heavens and of the earth" is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: "God hath willed to perfect His light"; and the Hand of omnipotence, bearing His testimony: "In His grasp He holdeth the kingdom of all things," is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavor, that haply, by the grace and bounty of God, we may enter the celestial City: "Verily, we are God's," and abide within the exalted habitation: "And unto Him we do return." It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony.

99 ای عزیز در این صبح ازلی که انوار الله نور السموات و الأرض عالم را احاطه نموده و سرادق عصمت و حفظ و یابی الله الا ان یتّم نوره مرتفع گشته و ید قدرت و بیده ملکوت کلّ شیء مبسوط و قائم شده کمر همت را محکم باید بست که شاید بعنایت و مکرمت الهی در مدینه قدسیّه انا لله وارد شویم تا بمواقع عزّ الیه راجعون مقرر یابیم انشاءالله باید چشم دل را از اشارات آب و گل پاک نمود تا ادراک مراتب ما لا نهایت عرفان نماید و حقّ را اظهر از آن بیند که در اثبات وجودش بدلیلی محتاج شوید و یا بحجّتی تمسک جوئید

- 100 O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. "God was alone; there was none else besides Him." So lofty is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue forever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself, hath revealed: "Is it not enough for them that We have sent down unto Thee the Book?" This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: "This proof is His Word; His own Self, the testimony of His truth."

100 ای سائل محبّ اگر در هوای روح روحانی طائری حقّ را ظاهر فوق کلّ شیء بینی بقسمی که جز او را نیابی کان الله و لم یکن معه من شیء و این مقام مقدّس از آنست که بدلیلی مدلل شود و یا آنکه بیرهانی باهر آید و اگر در فضایی قدس حقیقت سایی کلّ اشیاء بمعرفت او معروفند و او بنفسه معروف بوده و خواهد بود و اگر در ارض دلیل ساکنی کفایت کن بآنچه خود فرموده ا و لم یکنهم انا انزلنا علیک الکتاب اینست حجّتی که خود قرار فرموده و اعظم از این حجت نبوده و نیست دلیله آیاته و وجوده اثباته

- 101 And now, We beseech the people of the Bayan, all the learned, the sages, the divines, and witnesses amongst them, not to

101 در این وقت از اهل بیان و عرفا و حکما و علما و شهدای آن استدعا مینمایم که وصایای الهی

forget the wishes and admonitions revealed in their Book. Let them, at all times, fix their gaze upon the essentials of His Cause, lest when He, Who is the Quintessence of truth, the inmost Reality of all things, the Source of all light, is made manifest, they cling unto certain passages of the Book, and inflict upon Him that which was inflicted in the Dispensation of the Qur'an. For, verily, powerful is He, the King of divine might, to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayan and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchers of their vain and selfish desires. Take heed, and be watchful; and remember that all things have their consummation in belief in Him, in attainment unto His day, and in the realization of His divine presence. "There is no piety in turning your faces toward the east or toward the west, but he is pious who believeth in God and the Last Day." Give ear, O people of the Bayan, unto the truth whereunto We have admonished you, that haply ye may seek the shelter of the shadow extended, in the Day of God, upon all mankind.

#### Part Two

- 102 Verily He Who is the Daystar of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.

- 103 The significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: "Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth."

را که در کتاب فرموده فراموش ننمایند و همیشه ناظر باصل امر باشند که مبدا حین ظهور آن جوهر الجواهر و حقیقه الحقائق و نور الأنوار متمسک ببعضی عبارات کتاب شوند و بر او وارد بیاورند آنچه را که در کور فرقان وارد آمد چه که آن سلطان هویه قادر است بر اینکه جمیع بیان و خلق آن را بحرفی از بدایع کلمات خود قبض روح فرماید و یا بحرفی جمیع را حیات بدیعه قدیمه بخشد و از قبور نفس و هوی محشور و مبعوث نماید ملتفت و مراقب بوده که جمیع منتهی بایمان باو و ادراک ایام و لقای او میشود لیس البرّان تولّوا وجوهکم قبل المشرق و المغرب ولكن البرّ من آمن بالله و اليوم الآخر اسمعوا یا اهل البیان ما وصینا کم بالحقّ لعلّ تسکنن فی ظلّ کان فی ایام الله ممدوداً

102 الباب المذكور فی بیان أنّ شمس الحقیقه و مظهر نفس الله لیكون سلطاناً علی من فی السموات و الأرض و ان لن یطیعه احد من اهل الأرض و غنیاً عن کلّ من فی الملک و ان لم یکن عنده دینار کذلک نظهر لک من اسرار الامر و نلقی علیک من جواهر الحکمة لتطیرن بجناحی الانقطاع فی الهواء الذی کان عن الأبصار مستوراً

103 لطائف و جواهر این باب آنکه بر صاحبان نفوس زکیّه و مرایای قدسیّه مبرهن و واضح شود که شمس حقیقت و مرایای احدیت در هر عصر و زمان که از خیام غیب هویه بعالم شهاده ظهور میفرمایند برای تربیت ممکات و ابلاغ فیض بر همه موجودات با سلطنتی قاهر و سطوتی غالب ظاهر میشوند چه که این جواهر مخزونه و کنوز غیبیه مکنونه محلّ ظهور یفعل الله ما یشاء و یحکم ما یریدند

104 و بر اولى العلم و افتدّه منیره و اخصت که غیب هویه و ذات احدیه مقدّس از بروز و ظهور و صعود و نزول و دخول و خروج بوده

104 To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving." No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.

105 Gracious God! How could there be conceived any existing relationship or possible connection between His Word and they that are created of it? The verse: "God would have you beware of Himself" unmistakably beareth witness to the reality of Our argument, and the words: "God was alone; there was none else besides Him" are a sure testimony of its truth. All the Prophets of God and their chosen Ones, all the divines, the sages, and the wise of every generation, unanimously recognize their inability to attain unto the comprehension of that Quintessence of all truth, and confess their incapacity to grasp Him, Who is the inmost Reality of all things.

106 The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: "His grace hath transcended all things; My grace hath encompassed them all" hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Daysprings of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade.

و متعالیست از وصف هر واصفی و ادراک هر مدرکی لم یزل در ذات خود غیب بوده و هست و لایزال بکینونت خود مستور از ابصار و انظار خواهد بود لا تدرکه الأبصار و هو یدرک الأبصار و هو اللطیف الخبیر چه میان او و ممکنات نسبت و ربط و فصل و وصل و یا قرب و بعد و جهت و اشاره هیچوجه ممکن نه زیرا که جمیع من فی السموات و الأرض بکلی امر او موجود شدند و باراده او که نفس مشیت است از عدم و نیستی بحت بات بعرضه شهود و هستی قدم گذاشتند

105 سبحان الله بلکه میانه ممکنات و کلمه او هم نسبت و ربطی نبوده و نخواهد بود و یحذرکم الله نفسه بر این مطلب برهانست واضح و کان الله و لم یکن معه من شیء دلیلی است لآنچه چنانچه جمیع انبیا و اوصیا و علما و عرفا و حکما بر عدم بلوغ معرفت آن جوهر الجواهر و بر غجز از عرفان و وصول آن حقیقه الحقائق مقرر و مذعنند

106 و چون ابواب عرفان ذات ازل بر وجه ممکنات مسدود شد لهذا باقتضای رحمت واسعة سبقت رحمته کل شیء و وسعت رحمته کل شیء جواهر قدس نورانی را از عوالم روح روحانی بهیچ کل عر انسانی در میان خلق ظاهر فرمود تا حکایت نمایند از آن ذات ازلیه و ساذج قدمیه و این مرایای قدسیه و مطالع هویه بتمامهم از آن شمس وجود و جوهر مقصود حکایت مینمایند مثلاً علم ایشان از علم او و قدرت ایشان از قدرت او و سلطنت ایشان از سلطنت او و جمال ایشان از جمال او و ظهور ایشان از ظهور او و ایشانند مخازن علوم ربانی و مواقع حکمت صمدانی و مظاهر فیض نامتناهی و مطالع شمس لایزالی چنانچه میفرماید لا فرق بینک و بینهم الا بانهم عبادک و خلقتک و اینست مقام انا هو و هو انا که در حدیث مذکور است

Even as He hath said: "There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee." This is the significance of the tradition: "I am He, Himself, and He is I, myself."

- 107 The traditions and sayings that bear direct reference to Our theme are divers and manifold; We have refrained from quoting them for the sake of brevity. Nay, whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not then behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King – may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him – hath spoken: "He hath known God who hath known himself."

- 108 I swear by God, O esteemed and honored friend! Shouldst thou ponder these words in thine heart, thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.

- 109 From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things, visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise, hath

107 و احادیث و اخبار مدله بر این مطلب بسیار است و این بنده نظر باختصار متعرض ذکر آنها نشدم بلکه آنچه در آسمانها و زمین است محال بر روز صفات و اسمای الهی هستند چنانچه در هر ذره آثار تجلی آن شمس حقیقی ظاهر و هویداست که گویا بدون ظهور آن تجلی در عالم ملکی هیچ شیء بخلعت هستی مفتخر نیاید و بوجود مشرف نشود چه آفتابهای معارف که در ذره مستور شده و چه بجرهای حکمت که در قطره پنهان گشته خاصه انسان که از بین موجودات باین خلع تخصیص یافته و باین شرافت ممتاز گشته چنانچه جمیع صفات و اسمای الهی از مظاهر انسانی بنحو اکمل و اشرف ظاهر و هویداست و کل این اسماء و صفات راجع باوست اینست که فرموده الانسان سرّی و انا سرّه و آیات متواتره که مدلّ و مشعر بر این مطلب رقیق لطیف است در جمیع کتب سماویه و صحف الهیه مسطور و مذکور است چنانچه میفرماید سزیم آیاتنا فی الآفاق و فی انفسهم و در مقام دیگر میفرماید فی انفسکم ا فلا تبصرون و در مقام دیگر میفرماید و لا تکنوا کالذین نسوا الله فانساهم انفسهم چنانچه سلطان بقا روح من فی سرادق العماء فداه میفرماید من عرف نفسه فقد عرف ربه

108 قسم بخدا ای مخدوم من اگر قدری در این عبارات تفکر فرمائی ابواب حکمت الهیه و مصاریع علم نامتناهی را بر وجه خود گشوده یابی

109 باری از این بیانات معلوم شد که جمیع اشیاء حاکی از اسماء و صفات الهیه هستند هر کدام بقدر استعداد خود مدلّ و مشعرند بر معرفت الهیه بقسمی که احاطه کرده است ظهورات صفاتیّه و اسمائیّه همه غیب و شهود را اینست که میفرماید ا یكون لغیرک من الظهور ما لیس لک حتی یكون هو المظهر لک عمیت عین لا تراک و باز سلطان بقا میفرماید ما رأیت شیئاً

the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the Morn of eternity, and lo! its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations live by the operation of their Will, and move and have their being through the outpourings of their grace. "But for Thee, I would have not created the heavens." Nay, all in their holy presence fade into utter nothingness, and are a thing forgotten. Human tongue can never befittingly sing their praise, and human speech can never unfold their mystery. These Tabernacles of holiness, these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.

- 110 These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy, and chosen Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others." It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God's attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.

- 111 Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the

آلا و قد رأيت الله فيه او قبله او بعده و در روایت کمیل نور اشرق من صبح الأزل فيلوح على هياكل التوحيد آثاره و انسان که اشرف و اکمل مخلوقات است اشد دلالة و اعظم حكاية است از سایر معلومات و اکمل انسان و افضل و الطف او مظاهر شمس حقیقتند بلکه ماسوای ایشان موجودند باراده ایشان و متحرکند بافاضه ایشان لولا که لما خلقت الأفلاك بلکه کل در ساحت قدس ایشان معدوم صرف و مفقود بختند بلکه منزّه است ذکر ایشان از ذکر غیر و مقدس است وصف ایشان از وصف ماسوی و این هیاکل قدسیه مرایای اولیه ازلیه هستند که حکایت نموده اند از غیب الغیوب و از کل اسماء و صفات او از علم و قدرت و سلطنت و عظمت و رحمت و حکمت و عزّت و جود و کرم و جمیع این صفات از ظهور این جواهر احدیه ظاهر و هویدا است

- 110 و این صفات مختص بعضی دون بعضی نبوده و نیست بلکه جمیع انبیای مقربین و اصفیای مقدسین باین صفات موصوف و باین اسماء موسومند نهایت بعضی در بعضی مراتب اشد ظهوراً و اعظم نوراً ظاهر میشوند چنانچه میفرماید تلک الرسل فضلنا بعضهم على بعض پس معلوم و محقق شد که محل ظهور و بروز جمیع این صفات عالیّه و اسمای غیر متناهیّه انبیا و اولیای او هستند خواه بعضی از این صفات در آن هیاکل نوریّه بر حسب ظاهر ظاهر شود و خواه نشود نه اینست که اگر صفتی بر حسب ظاهر از آن ارواح مجرّده ظاهر نشود نفی آن صفت از آن محال صفات الهیّه و معادن اسماء ربوبیه شود لهذا بر همه این وجودات منیره و طلعات بدیعه حکم جمیع صفات الله از سلطنت و عظمت و امثال آن جاریست اگرچه بر حسب ظاهر بسلطنت ظاهره و غیر آن ظاهر نشوند و این فقره بر هر ذی بصری ثابت و محقق است دیگر احتیاج برهان نیست

inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken: "And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them."

112 To this testifieth that which hath been witnessed in this wondrous and exalted Dispensation. Myriads of holy verses have descended from the heaven of might and grace, yet no one hath turned thereunto, nor ceased to cling to those words of men, not one letter of which they that have spoken them comprehend. For this reason the people have doubted incontestable truths, such as these, and caused themselves to be deprived of the Ridvan of divine knowledge, and the eternal meads of celestial wisdom.

113 And now, to resume Our argument concerning the question: Why is it that the sovereignty of the Qa'im, affirmed in the text of recorded traditions, and handed down by the shining stars of the Muhammadan Dispensation, hath not in the least been made manifest? Nay, the contrary hath come to pass. Have not His disciples and companions been afflicted of men? Are they not still the victims of the fierce opposition of their enemies? Are they not today leading the life of abased and impotent mortals? Yea, the sovereignty attributed to the Qa'im and spoken of in the scriptures is a reality, the truth of which none can doubt. This sovereignty, however, is not the sovereignty which the minds of men have falsely imagined. Moreover, the Prophets of old, each and every one, whenever announcing to the people of their day the advent of the coming Revelation, have invariably and specifically referred to that sovereignty with which the promised Manifestation must needs be invested. This is attested by the records of the scriptures of the past. This sovereignty hath not been solely and exclusively attributed to the Qa'im. Nay rather, the attribute of sovereignty and all other names and attributes of God have

111 بلی این عباد چون از عیون صافیۀ منیری علوم الهیۀ تفاسیر کلمات قدسیہ را اخذ ننموده‌اند لهذا تشنه و افسرده در وادی ظنون و غفلت سائرند و از بحر عذب فرات معرض شده در حول ملح اجاج طائفند چنانچه در وصف ایشان ورقاء هویہ بیان فرموده و ان یروا سبیل الرشید لا یتخذوه سبیلاً و ان یروا سبیل الغی یتخذوه سبیلاً ذلک بأنہم کذبوا بآیاتنا و کانوا عنہا غافلین کہ ترجمہ آن اینست اگر ببینند راه صلاح و رستگاری را آن را اخذ نمی‌مایند و بآن اقبال نمی‌کنند و اما اگر راه باطل و طغیان و ضلالت را مشاهده کنند آن را برای خود راه وصول بحق قرار دهند و این اقبال بباطل و اعراض از حق ظاهر نشد یعنی باین ضلالت و گمراهی مبتلا نشدند مگر بجزای آنکہ تکذیب کردند آیات ما را و بودند از نزول آیات ما و ظهورات آن غفلت کنندگان

112 چنانچه مشاهده شد در این ظهور بدیع منبع کزورها آیات الهیہ از سماء قدرت و رحمت نازل شد با وجود این جمیع خلق اعراض نموده و تمسک جسته‌اند باقوال عبادی کہ یک حرف از آن را ادراک نمی‌مایند از این جهت است کہ در امثال این مسائل واضحہ شبہ نموده و خود را از رضوان علم احدیہ و ریاض حکمت صمدیہ محروم نموده‌اند

113 باری راجع بمطلب می‌شویم کہ سؤال از آن شده بود کہ سلطنت قائم با آنکہ در احادیث مأثورہ از انجم مضیئہ وارد شده با وجود این اثری از سلطنت ظاہر نشد بلکہ خلاف آن تحقق یافت چنانچہ اصحاب و اولیای او در دست ناس مبتلا و محصور بوده و هستند و در نہایت ذلت و عجز در ملک ظاہرند بلی سلطنتی کہ در کتب در حق قائم مذکور است حق و لا ریب فیہ ولیکن آن نہ آن سلطنت و حکومتی است کہ ہر نفسی ادراک نماید و دیگر آنکہ جمیع انبیای قبل کہ بشارت داده‌اند مردم را بظہور بعد ہمی آن مظاہر قبل ذکر سلطنت ظہور بعد را نموده چنانچہ در کتب قبل مسطور است و این تخصیص بقائم ندارد و در حق جمیع آن مظاہر قبل و بعد حکم سلطنت و جمیع صفات و اسماء ثابت و محقق است زیرا کہ مظاہر صفات غیبیہ و مطالع اسرار الهیہ‌اند چنانچہ مذکور شد

been and will ever be vouchsafed unto all the Manifestations of God, before and after Him, inasmuch as these Manifestations, as it hath already been explained, are the Embodiments of the attributes of God, the Invisible, and the Revealers of the divine mysteries.

- 114 Furthermore, by sovereignty is meant the all-encompassing, all-pervading power which is inherently exercised by the Qa'im whether or not He appear to the world clothed in the majesty of earthly dominion. This is solely dependent upon the will and pleasure of the Qa'im Himself. You will readily recognize that the terms sovereignty, wealth, life, death, judgment and resurrection, spoken of by the scriptures of old, are not what this generation hath conceived and vainly imagined. Nay, by sovereignty is meant that sovereignty which in every dispensation resideth within, and is exercised by, the person of the Manifestation, the Daystar of Truth. That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in direct proportion to its capacity and spiritual receptiveness, even as the sovereignty of Muhammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'llah-i-Ubayy, Abu-'Amir, the hermit, Ka'b-Ibn-i-Ashraf, and Nadr-Ibn-i-Harith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

- 115 For this reason did Muhammad cry out: "No Prophet of God hath suffered such harm as I have suffered." And in the Qur'an are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that

و دیگر آنکه مقصود از سلطنت احاطه و قدرت آن حضرتست بر همه ممکنات خواه در عالم ظاهر باستیلاى ظاهري ظاهر شود و یا نشود و این بسته باراده و مشیت خود آن حضرتست ولیکن بر آن جناب معلوم بوده که سلطنت و غنا و حیات و موت و حشر و نشر که در کتب قبل مذکور است مقصود این نیست که الیوم این مردم احصا و ادراک مینمایند بلکه مراد از سلطنت سلطنتی است که در ایام ظهور هر یک از شمس حقیقت بنفسه لنفسه ظاهر میشود و آن احاطه باطنیه است که بآن احاطه مینماید کل من فی السموات و الأرض را و بعد باستعداد کون و زمان و خلق در عالم ظاهر بظهور میآید چنانچه سلطنت حضرت رسول حال در میان ناس ظاهر و هویداست و در اول امر آن حضرت آن بود که شنیدید چه مقدار اهل کفر و ضلال که علمای آن عصر و اصحاب ایشان باشند بر آن جوهر فطرت و سازج طینت وارد آوردند چه مقدار خاشاکها و خارها که بر محل عبور آن حضرت میریختند و این معلوم است که آن اشخاص بظنون خبیثی شیطانیة خود اذیت بآن هیکل ازلی را سبب رستگاری خود میدانستند زیرا که جمیع علمای عصر بمثل عبدالله ابی و ابوعامر راهب و کعب بن اشرف و نضر بن حارث جمیع آن حضرت را تکذیب نمودند و نسبت بجنون و افترا دادند و نسبتهای که نعوذ بالله من ان یجری به المداد او یخترک علیه القلم او یحمله الألواح بلی این نسبتها بود که سبب ایدای مردم نسبت بآن حضرت شد و این معلوم و واضح است که علمای وقت اگر کسی را رد و طرد نمایند و از اهل ایمان ندانند چه بر سر آن نفس میآید چنانچه بر سر این بنده آمد و دیده شد

اینست که آن حضرت فرمود ما اودی نبی بمثل ما اودیت و در فرقان نسبتها که دادند و اذیتها که بآن حضرت نمودند همه مذکور است فارجعوا الیه لعلکم بمواقع الأمر تطالعون حتی قسمی بر آن حضرت سخت شد که احدی با آن حضرت و

for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies.

- 116 We shall cite in this connection only one verse of that Book. Shouldst thou observe it with a discerning eye, thou wilt, all the remaining days of thy life, lament and bewail the injury of Muhammad, that wronged and oppressed Messenger of God. That verse was revealed at a time when Muhammad languished weary and sorrowful beneath the weight of the opposition of the people, and of their unceasing torture. In the midst of His agony, the Voice of Gabriel, calling from the Sadratu'l-Muntaha, was heard saying: "But if their opposition be grievous to Thee – if Thou canst, seek out an opening into the earth or a ladder into heaven." The implication of this utterance is that His case had no remedy, that they would not withhold their hands from Him unless He should hide Himself beneath the depths of the earth, or take His flight unto heaven.

- 117 Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, nonetheless confess and acknowledge the greatness and overpowering majesty of that Daystar of loving-kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. What thou dost witness today is but a confirmation of this truth. That spiritual ascendancy, however, which is primarily intended, resideth within, and revolveth around Them from eternity even unto eternity. It can never for a moment be divorced from Them. Its dominion hath encompassed all that is in heaven and on earth.

- 118 The following is an evidence of the sovereignty exercised by Muhammad, the Daystar of Truth. Hast thou not heard how with one single verse He hath sundered light from darkness, the righteous from the ungodly, and the believing from the infidel? All the signs and allusions concerning the Day of Judgment,

اصحاب او چندی معاشرت نینمود و هر نفسی که خدمت آن حضرت میرسید کمال اذیت را باو وارد مینمودند

- 116 در این موقع یک آیه ذکر مینمایم که اگر چشم بصیرت باز کنی تا زنده هستی بر مظلومی آن حضرت نوحه و ندبه نمائی و آن آیه در وقتی نازل شد که آن حضرت از شدت بلایا و اعراض ناس بغایت افسرده و دلنگ بود جبرئیل از سدره المنتهای قرب نازل شد و این آیه تلاوت نمود و آن کان کبر علیک اعراضهم فان استطعت ان تبتغي نفقا في الأرض او سلما في السماء که ترجمه آن اینست که اگر بزرگ است بر تو اعراض معرضین و سخت است بر تو ادبار منافقین و ایدای ایشان پس اگر مستطیی و میتوانی طلب کن نقی در زیر ارض یا نزدبانی بسوی آسمان که تلویح بیان اینست که چاره نیست و دست از تو بر نمیدارند مگر آنکه در زیر زمین پنهان شوی و یا با آسمان فرار نمائی

- 117 و حال امروز مشاهده نما که چه قدر از سلاطین باسم آن حضرت تعظیم مینمایند و چه قدر از بلاد و اهل آن که در ظل او ساکنند و بنسبت بآن حضرت افتخار دارند چنانچه بر منابر و گلدسته ها این اسم مبارک را بکمال تعظیم و تکریم ذکر مینمایند و سلاطینی هم که در ظل آن حضرت داخل نشده اند و قیص کفر را تجدید نموده اند ایشان هم بزرگی و عظمت آن شمس عنایت مقرر و معترفند اینست سلطنت ظاهره که مشاهده میکنی و این لابد است از برای جمیع انبیا که یا در حیات و یا بعد از عروج ایشان بموطن حقیقی ظاهر و ثابت میشود چنانچه الیوم ملاحظه میگردد ولیکن آن سلطنت که مقصود است لم یزل و لا یزال طائف حول ایشانست و همیشه با ایشان است و آنی انفکاک نیابد و آن سلطنت باطنیه است که احاطه نموده کل من فی السموات و الأرض را

- 118 و از جمله سلطنت آست که از آن شمس احدیه ظاهر شد آیا نشیدی که بیک آیه چگونه میانه نور و ظلمت و سعید و شقی و مؤمن و کافر فصل فرمود و جمیع اشارات و دلالات قیامت

which thou hast heard, such as the raising of the dead, the Day of Reckoning, the Last Judgment, and others have been made manifest through the revelation of that verse. These revealed words were a blessing to the righteous who on hearing them exclaimed: "O God our Lord, we have heard, and obeyed." They were a curse to the people of iniquity who, on hearing them, affirmed: "We have heard and rebelled." Those words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son. Thou hast surely witnessed how they that have confessed their faith in Him and they that rejected Him have warred against each other, and sought one another's property. How many fathers have turned away from their sons; how many lovers have shunned their beloved! So mercilessly trenchant was this wondrous sword of God that it cleft asunder every relationship! On the other hand, consider the welding power of His Word. Observe, how those in whose midst the Satan of self had for years sown the seeds of malice and hate became so fused and blended through their allegiance to this wondrous and transcendent Revelation that it seemed as if they had sprung from the same loins. Such is the binding force of the Word of God, which uniteth the hearts of them that have renounced all else but Him, who have believed in His signs, and quaffed from the Hand of glory the Kawthar of God's holy grace. Furthermore, how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through the reviving fragrance of the Divine springtime, breathing from the Ridvan of God, have been arrayed with the new robe of divine Unity, and have drunk from the cup of His singleness!

119 This is the significance of the well-known words: "The wolf and the lamb shall feed together." Behold the ignorance and folly of those who, like the nations of old, are still expecting to witness the time when these beasts will feed together in one pasture! Such is their low estate. Methinks, never have their lips touched the cup of understanding, neither have their feet trodden the path of justice. Besides, of what profit would it be to the world were such a thing to take place? How well hath He spoken concerning them: "Hearts have they, with which they understand not, and eyes have they with which they see not!"

120 Consider how with this one verse which hath descended from the heaven of the Will of God, the world and all that is therein have been brought to a reckoning with Him. Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. Thereby is the truth of these words concerning Him

که شنیدی از حشر و نشر و حساب و کتاب و غیره کل بتزلیل همان یک آیه هویدا شد و بعرضه شهود آمد و همچنین آن آیه منزله رحمت بود برای ابرار یعنی انفسی که در حین استماع گفتند ربنا سمعنا و اطعنا و نعمت شد برای فجّار یعنی آنهائی که بعد از استماع گفتند سمعنا و عصینا و سیف الله بود برای فصل مؤمن از کافر و پدر از پسر چنانچه دیده‌اید آنهائی که اقرار نمودند با آنهائی که انکار نمودند در صدد جان و مال هم برآمدند چه پدرها که از پسرها اعراض نمودند و چه عاشقها که از معشوقها احتراز جستند و چنان حادث و برنده بود این سیف بدیع که همه نسبتها را از هم قطع نمود و از یک جهت ملاحظه فرمائید چگونه وصل نمود مثل آنکه ملاحظه شد که جمعی از ناس که سالها شیطان نفس تخم کینه و عدوان مابین ایشان کاشته بود بسبب ایمان باین امر بدیع منیع چنان متحد و موافق شدند که گویا از یک صلب ظاهر شده‌اند کذلک یؤلف الله بین قلوب الذین انقطعوا الیه و آمنوا بآياته و كانوا من کوثر الفضل بأبادی العزّ من الشاربین و دیگر آنکه چه قدر از مردم مختلف العقاید و مختلف المذهب و مختلف المزاج که از این نسیم رضوان الهی و بهارستان قدس معنوی قیص جدید توحید پوشیدند و از کأس تفرید نوشیدند

119 اینست معنی حدیث مشهور که فرموده گرگ و میش از یک محل میخورند و میآشامند و حال نظر بعدم معرفت این جهال فرمائید بمثل امم سابقه هنوز منتظرند که کی این حیوانات بر یک خوان مجتمع میشوند اینست رتبه ناس گویا هرگز از جام انصاف نوشیده‌اند و هرگز در سبیل عدل قدم نگذاشته‌اند از همه گذشته این امر وقوعش چه حسنی در عالم احداث مینماید فنعّم ما نزل فی شأنهم لهم قلوب لا یفقهون بها و لهم اعین لا یمصرون بها

120 و دیگر آنکه ملاحظه فرمائید بتزلیل همین یک آیه منزله از سماء مشیت چگونه حساب خلاق کشیده شد که هر کس اقرار نمود و اقبال جست حسنات او بر سیئات زیادتی نمود و جمیع خطایای او مغفور شد و مغفور آمد کذلک

made manifest: "Swift is He in reckoning." Thus God turneth iniquity into righteousness, were ye to explore the realms of divine knowledge, and fathom the mysteries of His wisdom. In like manner, whosoever partook of the cup of love, obtained his portion of the ocean of eternal grace and of the showers of everlasting mercy, and entered into the life of faith – the heavenly and everlasting life. But he that turned away from that cup was condemned to eternal death. By the terms "life" and "death," spoken of in the scriptures, is intended the life of faith and the death of unbelief. The generality of the people, owing to their failure to grasp the meaning of these words, rejected and despised the person of the Manifestation, deprived themselves of the light of His divine guidance, and refused to follow the example of that immortal Beauty.

- 121 When the light of Qur'anic Revelation was kindled within the chamber of Muhammad's holy heart, He passed upon the people the verdict of the Last Day, the verdict of resurrection, of judgment, of life, and of death. Thereupon the standards of revolt were hoisted, and the doors of derision opened. Thus hath He, the Spirit of God, recorded, as spoken by the infidels: "And if thou shouldst say, 'After death ye shall surely be raised again,' the infidels will certainly exclaim, 'This is nothing but manifest sorcery.'" Again He speaketh: "If ever thou dost marvel, marvelous surely is their saying, 'What! When we have become dust, shall we be restored in a new creation?'" Thus, in another passage, He wrathfully exclaimeth: "Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!"

- 122 As the commentators of the Qur'an and they that follow the letter thereof misapprehended the inner meaning of the words of God and failed to grasp their essential purpose, they sought to demonstrate that, according to the rules of grammar, whenever the term "idha" (meaning "if" or "when") precedeth the past tense, it invariably hath reference to the future. Later, they were sore perplexed in attempting to explain those verses of the Book wherein that term did not actually occur. Even

یصدق فی شأنه بآنچه سریع الحساب و کذلک  
یبدل الله السَّيِّئَاتِ بِالْحَسَنَاتِ لوانتم فی آفاق العلم  
و انفس الحکمة تتفرسون و همچنین هر کس  
از جام حب نصیب برداشت از بحر فیوضات  
سرمدیه و غمام رحمت ابدیه حیات باقیه ابدیه  
ایمانیه یافت و هر نفسی که قبول ننمود بموت  
دائمی مبتلا شد و مقصود از موت و حیات که  
در کتب مذکور است موت و حیات ایمانست  
و از عدم ادراک این معنی است که عامه ناس  
در هر ظهور اعتراض نمودند و بشمس هدایت  
مبتدی نشدند و جمال ازلی را مقتدی نگشتند

121 چنانچه وقتی که سراج محمدی در مشکاة احمدیه  
مشعل شد بر مردم حکم بعث و حشر و حیات  
و موت فرمود این بود که اعلام مخالفت مرتفع  
شد و ابواب استهزاء مفتوح گشت چنانچه از  
زبان مشرکین روح الامین خبر داده و لئن قلت  
انکم مبعوثون من بعد الموت ليقولن الذين كفروا  
ان هذا الا سحر مبين مضمون آن اینست که اگر  
بگوئی باین مشرکین که شما مبعوث شده اید بعد  
از مردن هرآینه میگویند آنهایی که کافر شده اند  
بخدا و آیات او نیست این مگر سحری ظاهر و  
آشکار و هویدا و در جای دیگر میفرماید و ان  
تعجب فاعجب قولهم ائذا کما تراباً ائنا لفي خلق  
جدید که ترجمه آن اینست میفرماید اگر عجب  
میداری پس عجبست قول کافران و معرضان که  
میگویند آیا ما تراب بودیم و از روی استهزاء  
میگفتند که آیا مائیم مبعوث شدگان اینست که  
در مقام دیگر قهراً لهم میفرماید افعینا بالخلق  
الاول بل هم فی لبس من خلق جدید مضمون  
آن این است که آیا ما عاجز و مانده شدیم از  
خلق اول بلکه این مشرکین در شک و شبهه  
هستند از خلق جدید

122 و علمای تفسیر و اهل ظاهر چون معانی کلمات  
الهی را ادراک نمودند و از مقصود اصلی محتجب  
ماندند لهذا بقاعده نحو استدلال نمودند اذا که بر  
سر ماضی درآید معنی مستقبل افاده میشود و  
بعد در کلماتی که کلمه اذا نازل نگشته متحیر  
ماندند مثل اینکه میفرماید و نفخ فی الصور ذلک  
یوم الوعيد و جاءت کل نفس معها سائق و

as He hath revealed: "And there was a blast on the trumpet – lo! it is the threatened Day! And every soul is summoned to a reckoning – with him an impeller and a witness." In explaining this and similar verses, they have in some cases argued that the term "idha" is implied. In other instances, they have idly contended that whereas the Day of Judgment is inevitable, it hath therefore been referred to as an event not of the future but of the past. How vain their sophistry! How grievous their blindness! They refuse to recognize the trumpet-blast which so explicitly in this text was sounded through the revelation of Muhammad. They deprive themselves of the regenerating Spirit of God that breathed into it, and foolishly expect to hear the trumpet-sound of the Seraph of God who is but one of His servants! Hath not the Seraph himself, the angel of the Judgment Day, and his like been ordained by Muhammad's own utterance? Say: What! Will ye give that which is for your good in exchange for that which is evil? Wretched is that which ye have falsely exchanged! Surely ye are a people, evil, in grievous loss.

- 123 Nay, by "trumpet" is meant the trumpet-call of Muhammad's Revelation, which was sounded in the heart of the universe, and by "resurrection" is meant His own rise to proclaim the Cause of God. He bade the erring and wayward arise and speed out of the sepulchers of their bodies, arrayed them with the beauteous robe of faith, and quickened them with the breath of a new and wondrous life. Thus at the hour when Muhammad, that divine Beauty, purposed to unveil one of the mysteries hidden in the symbolic terms "resurrection," "judgment," "paradise," and "hell," Gabriel, the Voice of Inspiration, was heard saying: "Erelong will they wag their heads at Thee, and say, 'When shall this be?'" Say: 'Perchance it is nigh.'" The implications of this verse alone suffice the peoples of the world, were they to ponder it in their hearts.

- 124 Gracious God! How far have that people strayed from the way of God! Although the Day of Resurrection was ushered in through the Revelation of Muhammad, although His light and tokens had encompassed the earth and all that is therein, yet that people derided Him, gave themselves up to those idols which the divines of that age, in their vain and idle fancy, had conceived, and deprived themselves of the light of heavenly grace and of the showers of divine mercy. Yea, the abject beetle can never scent the fragrance of holiness, and the bat of darkness can never face the splendor of the sun.

شهبید که معنی ظاهر آن این است دمیده شد در صورت و آنست یوم وعید که بنظرها بسیار بعید بود و آمد هر نفسی برای حساب و با اوست راننده و گواه و در مثل این مواقع یا کلمه اذا را مقدر گرفتند و یا مستدل شدند بر اینکه چون قیامت محقق الوقوعست لهذا بفعل ماضی ادا شد که گویا گذشته است ملاحظه فرمائید چه قدر بی ادراک و تمیزند نفخه محمدیه را که باین صریحی میفرماید ادراک نمیکنند و از افاضه این نقره الهی خود را محروم مینمایند و منتظر صور اسرافیل که یکی از عباد اوست میشوند با اینکه تحقق وجود اسرافیل و امثال او بیان خود آن حضرت شده قل أَسْتَبْدِلُونَ الَّذِي هُوَ خَيْرٌ لَكُمْ فَبِئْسَ مَا اسْتَبَدَلْتُمْ بغير حق و کتم قوم سوء اخسرين

- 123 بلکه مقصود از صور صور محمدیست که بر همه ممکنات دمیده شد و قیامت قیام آن حضرت بود بر امر الهی و غافلین که در قبور اجساد مرده بودند همه را بخلت جدیدۀ ایمانیۀ مخلع فرمود و بحیات تازه بدیعۀ زنده نمود اینست وقتی که آن جمال احدیه اراده فرمود که رمزی از اسرار بعث و حشر و جنت و نار و قیامت اظهار فرماید جبرئیل وحی این آیه آورد فسینغضون الیک رؤوسهم و يقولون متی هو قل عسی ان یكون قریباً یعنی زود است این گمراهان وادی ضلالت سرهای خود را از روی استهزاء حرکت میدهند و میگویند چه زمان خواهد این امور ظاهر شد تو در جواب بگو که شاید اینکه نزدیک باشد تلویح همین یک آیه مردم را کافیت اگر بنظر دقیق ملاحظه نمایند

- 124 سبحان الله چه قدر آن قوم از سبل حق دور بودند با اینکه قیامت بقیام آن حضرت قائم بود و علامات و انوار او همه ارض را احاطه نموده بود مع ذلک ستغریه مینمودند و معتکف بودند بتأثیلی که علمای عصر یافکار عاطل باطل جستند و از شمس عنایت ربانیه و امطار رحمت سبحانیه غافل گشته اند بلی جعل از روائج قدس ازل محرومست و خفاش از تجلی آفتاب جهانتاب در گریز

- 125 Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: "Ye must be born again." Again He saith: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto "life" and "resurrection" and have entered into the "paradise" of the love of God. And whosoever is not of them, is condemned to "death" and "deprivation," to the "fire" of unbelief, and to the "wrath" of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: "Hearts have they with which they understand not."
- 125 و این مطلب در همه اعصار در حین ظهور مظاهر حق بوده چنانچه عیسی میفرماید لا بد لكم بأن تولدوا مرّة اخرى و در مقام دیگر میفرماید من لم یولد من الماء والروح لا یقدر ان یدخل ملکوت الله المولود من الجسد جسد هو والمولود من الروح هو روح که ترجمه آن اینست نفسی که زنده نشده است از ماء معرفت الهی و روح قدسی عیسوی قابل ورود و دخول در ملکوت ربّانی نیست زیرا هر چه از جسد ظاهر شد و تولّد یافت پس اوست جسد و متولّد شده از روح که نفس عیسوی باشد پس اوست روح خلاصه معنی آنکه هر عبادی که از روح و نفخه مظاهر قدسیه در هر ظهور متولّد و زنده شدند بر آنها حکم حیات و بعث و ورود در جنت محبت الهیه میشود و من دون آن حکم غیر آن که موت و غفلت و ورود در نار کفر و غضب الهی است میشود و در جمیع کتب والواح و صحائف مردمی که از جامهای لطیف معارف نجشیده‌اند و بفیض روح القدس وقت قلوب ایشان فائز نشده بر آنها حکم موت و نار و عدم بصر و قلب و سمع شده چنانچه از قبل ذکر شده لهم قلوب لا یفقهون بها
- 126 In another passage of the Gospel it is written: "And it came to pass that on a certain day the father of one of the disciples of Jesus had died." That disciple reporting the death of his father unto Jesus, asked for leave to go and bury him. Whereupon, Jesus, that Essence of Detachment, answered and said: "Let the dead bury their dead."
- 126 و در مقام دیگر در انجیل مسطور است که روزی یکی از اصحاب عیسی والدش وفات نمود و او خدمت حضرت معروض داشت و اجازه خواست که برود و او را دفن و کفن نموده راجع شود آن جوهر انقطاع فرمود دع الموتی لیدفنه الموتی یعنی واگذار مرده‌ها را تا دفن کنند مرده‌ها
- 127 In like manner, two of the people of Kufih went to 'Ali, the Commander of the Faithful. One owned a house and wished to sell it; the other was to be the purchaser. They had agreed that this transaction should be effected and the contract be written with the knowledge of 'Ali. He, the exponent of the law of God, addressing the scribe, said: "Write thou: 'A dead man hath bought from another dead man a house. That house is bounded by four limits. One extendeth toward the tomb, the other to the vault of the grave, the third to the Sirat, the fourth to either Paradise or hell.'" Reflect, had these two souls been quickened by the trumpet-call of 'Ali, had they risen from the grave of error by the power of his love, the judgment of death would certainly not have been pronounced against them.
- 127 و همچنین دو نفر از اهل کوفه خدمت حضرت امیر آمدند یکی را یتیمی بود که اراده بیع آن داشت و دیگری مشتری بود و قرار بر آن داده بودند که باطلاع آن حضرت این مبیعه وقوع یابد و قباله مسطور گردد آن مظهر امر الهی بکاتب فرمودند که بنویس قد اشتری میت عن میت یتیمًا محدودًا بخمود اربعة حدّ الی القبر و حدّ الی اللحد و حدّ الی الصراط و حدّ اما الی الجنة و اما الی النار حال اگر این دو نفر از صور حیات علوی زنده شده بودند و از قبر غفلت بجفت آن حضرت معوث گشته بودند البته اطلاق موت بر ایشان نمیشد

128 In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms "life," "resurrection," and "judgment." If one will ponder but for a while this utterance of 'Ali in his heart, one will surely discover all mysteries hidden in the terms "grave," "tomb," "sirat," "paradise" and "hell." But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: "He who is a true believer liveth both in this world and in the world to come." If by "life" be meant this earthly life, it is evident that death must needs overtake it.

129 Similarly, the records of all the scriptures bear witness to this lofty truth and this most exalted word. Moreover, this verse of the Qur'an, revealed concerning Hamzih, the "Prince of Martyrs," and Abu-Jahl, is a luminous evidence and sure testimony of the truth of Our saying: "Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?" This verse descended from the heaven of the Primal Will at a time when Hamzih had already been invested with the sacred mantle of faith, and Abu-Jahl had waxed relentless in his opposition and unbelief. From the Wellspring of omnipotence and the Source of eternal holiness, there came the judgment that conferred everlasting life upon Hamzih, and condemned Abu-Jahl to eternal damnation. This was the signal that caused the fires of unbelief to glow with the hottest flame in the heart of the infidels, and provoked them openly to repudiate His truth. They loudly clamored: "When did Hamzih die? When was he risen? At what hour was such a life conferred upon him?" As they understood not the significance of these noble sayings, nor sought enlightenment from the recognized expounders of the Faith, that these might confer a sprinkling of the Kawthar of divine knowledge upon them, therefore such fires of mischief were kindled amongst men.

130 Thou dost witness today how, notwithstanding the radiant splendor of the Sun of divine knowledge, all the people, whether high or low, have clung to the ways of those abject manifestations of the Prince of Darkness. They continually appeal to

128 و هرگز در هیچ عهد و عصر جز حیات و بعث و حشر حقیقی مقصود انبیا و اولیا نبوده و نیست اگر قدری تعقل شود در همین بیان آن حضرت کشف جمیع امور میشود که مقصود از لحد و قبر و صراط و جنت و نار چه بود ولیکن چه چاره که جمیع ناس در لحد نفس محجوب و در قبر هوی مدفونند خلاصه اگر قدری از زلال معرفت الهی مرزوق شوید میدانید که حیات حقیقی حیات قلب است نه حیات جسد زیرا که در حیات جسد همه ناس و حیوانات شریکند ولیکن این حیات مخصوص است بصاحبان افتدۀ منیره که از بحر ایمان شاربند و از ثمرۀ ایقان مرزوق و این حیات را موت از عقب نباشد و این بقا را فنا از پی نیاید چنانچه فرموده اند المؤمن حی فی الدارین اگر مقصود حیات ظاهره جسدی باشد که مشاهده میشود موت آن را اخذ مینماید

129 و همچنین بیانات دیگر که در همه کتب مذکور و ثبت شده مدلل است بر این مطلب عالی و کلمۀ متعالی و همچنین آیه مبارکه که در حق حمزه سید الشهداء و ابوجهل نازل شد برهانست واضح و حجتی است لائح که میفرماید ا و من کان میتاً فأحینه و جعلنا له نوراً یمشی به فی الناس کمن مثله فی الظلمات لیس بخارج منها و این آیه در وقتی از سماء مشیت نازل شد که حمزه بردای مقدس ایمان مترددی شده بود و ابوجهل در کفر و اعراض ثابت و راسخ بود از مصدر الوهیت کبری و ممکن ربوبیت عظمی حکم حیات بعد از موت در بارۀ حمزه شد و بر خلاف در حق ابوجهل این بود که نائره کفر در قلوب مشرکین مشتعل شد و هوای اعراض بحرکت آمد چنانچه فریاد برآوردند که حمزه چه زمان مرد و کی زنده شد و چه وقت این حیات بر او عرضه گشت و چون این بیانات شریفه را ادراک نغینمودند و باهل ذکر هم تمسک نجستند تا رشی از کوثر معانی بر آنها میذول فرماید لهذا این نوع فسادها در عالم جریان یافت

130 چنانچه الیوم می بینی که با وجود شمس معانی جمیع ناس از اعلی و ادانی تمسک بجعلهای ظلمانی و مظاهر شیطانی جسته اند و متصل

them for aid in unraveling the intricacies of their Faith, and, owing to lack of knowledge, they make such replies as can in no wise damage their fame and fortune. It is evident that these souls, vile and miserable as the beetle itself, have had no portion of the musk-laden breeze of eternity, and have never entered the Ridvan of heavenly delight. How, therefore, can they impart unto others the imperishable fragrance of holiness? Such is their way, and such will it remain forever. Only those will attain to the knowledge of the Word of God that have turned unto Him, and repudiated the manifestations of Satan. Thus God hath reaffirmed the law of the day of His Revelation, and inscribed it with the pen of power upon the mystic Tablet hidden beneath the veil of celestial glory. Wert thou to heed these words, wert thou to ponder their outward and inner meaning in thy heart, thou wouldst seize the significance of all the abstruse problems which, in this day, have become insuperable barriers between men and the knowledge of the Day of Judgment. Then wilt thou have no more questions to perplex thee. We fain would hope that, God willing, thou wilt not return, deprived and still athirst, from the shores of the ocean of divine mercy, nor come back destitute from the imperishable Sanctuary of thy heart's desire. Let it now be seen what thy search and endeavors will achieve.

- 131 To resume: Our purpose in setting forth these truths hath been to demonstrate the sovereignty of Him Who is the King of kings. Be fair: Is this sovereignty which, through the utterance of one Word, hath manifested such pervading influence, ascendancy, and awful majesty, is this sovereignty superior, or is the worldly dominion of these kings of the earth who, despite their solicitude for their subjects and their help of the poor, are assured only of an outward and fleeting allegiance, while in the hearts of men they inspire neither affection nor respect? Hath not that sovereignty, through the potency of one word, subdued, quickened, and revitalized the whole world? What! Can the lowly dust compare with Him Who is the Lord of Lords? What tongue dare utter the immensity of difference that lieth between them? Nay, all comparison falleth short in attaining the hallowed sanctuary of His sovereignty. Were man to reflect, he would surely perceive that even the servant of His threshold ruleth over all created things! This hath already been witnessed, and will in future be made manifest.

- 132 This is but one of the meanings of the spiritual sovereignty which We have set forth in accordance with the capacity and receptiveness of the people. For He, the Mover of all beings, that glorified Countenance, is the source of such potencies as neither this wronged One can reveal, nor this unworthy people comprehend. Immensely exalted is He above men's praise

مسائل مشکله خود را از ایشان مستفسر میشوند و ایشان نظر بعدم عرفان چیزی جواب میگویند که ضرری بر اسباب ظاهره ایشان نرساند و این معلوم و واضح است که جعل خود قسمتی از نسیم مشک بقا نبرده و برضوان ریاحین معنوی قدم نگذاشته با وجود این چگونه میتواند رائحه عطر بمشام دیگران رساند لمیزل شأن این عباد این بوده و خواهد بود و لن یفوز بآثار الله الا الذینهم اقبلوا الیه و اعرضوا عن مظاهر الشیطان و كذلك اثبت الله حکم الیوم من قلم العزة علی لوح کان خلف سرادق العز مکنونا اگر ملتفت باین بیانات شوید و تفکر در ظاهر و باطن آن بفرمائید جمیع مسائل مشکله را که الیوم سدی شده میان عباد و معرفت یوم التناد عارف شوی دیگر احتیاج بسؤال نخواهی داشت انشاء الله امیدواریم که از شاطی بحر الهی لب تشنه و محروم برنگردید و از حرم مقصود لایزالی بی بهره راجع نشوید دیگر تا همت و مجاهده شما چه کند

- 131 باری مقصود از این بیانات واضح اثبات سلطنت آن سلطان السلاطین بود حال انصاف دهید که این سلطنت که بیک حرف و بیان اینهمه تصرف و غلبه و هیمنه داشته باشد اکبر و اعظم است یا سلطنت این سلاطین که بعد از اعانت رعایا و فقرا ایشان را چند صباحی مردم بحسب ظاهر تمکین مینمایند ولیکن بقلب همه معرض و مدبرند و این سلطنت بحرفی عالم را مسخر نموده و حیات بخشیده و وجود افاضه فرموده ما للتراب و رب الارباب چه میتوان ذکر نسبت نمود که همه نسبتها منقطع است از ساحت قدس سلطنت او و اگر خوب ملاحظه شود خدام درگاه او سلطنت مینمایند بر همه مخلوقات و موجودات چنانچه ظاهر شده و میشود

- 132 باری اینست یک معنی از سلطنت باطنی که نظر باستعداد و قابلیت ناس ذکر شد و از برای آن نقطه وجود و طلعت محمود سلطنتهاست که این مظلوم قادر بر اظهار آن رتبه نیست و خالق

of His sovereignty; glorified is He beyond that which they attribute unto Him!

- 133 And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth – whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented – such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendor of the noontide sun.

- 134 Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendancy and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: “And verily Our host shall conquer.” “Fain would they put out God’s light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it.” “He is the Dominant, above all things.” Similarly, most of the Qur’an testifieth to this truth.

- 135 Were the idle contention of these foolish and despicable souls to be true, they would have none other alternative than to reject all these holy utterances and heavenly allusions. For no warrior could be found on earth more excellent and nearer to God than Husayn, son of ‘Ali, so peerless and incomparable was he. “There was none to equal or to match him in the world.” Yet, thou must have heard what befell him. “God’s malison on the head of the people of tyranny!”

- 136 Were the verse “And verily Our host shall conquer” to be literally interpreted, it is evident that it would in no wise be applicable to the chosen Ones of God and His hosts, inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbala, the land of Taff. Similarly, the sacred verse “Fain would they put out God’s light with their mouths: But God hath

لا ینق ادراک آن نه فسیحان الله عما یصف العباد فی سلطنته و تعالی عما هم یدکرون

133 سؤالی مینمائیم از آن جناب که اگر مقصود از سلطنت حکم ظاهر و غلبه و اقتدار ظاهر ملکی باشد که همه ناس مقهور شوند و بظاهر مطیع و منقاد گردند تا دوستان مستریج و معزز و دشمنان مخذول و منکوب شوند پس در حق رب العزة که مسلماً سلطنت با اسم اوست و جمیع بعظمت و شوکت او معترفند این نوع از سلطنت صادق نمیآید چنانچه مشاهده مینمائی که اکثر ارض در تصرف دشمنان اوست و جمیع بر خلاف رضای او حرکت مینمایند و همه کافر و معرض و مدبرند از آنچه بان امر فرموده و مقبل و فاعلند آنچه را نهی نموده و دوستان او همیشه در دست دشمنان مبتلا و مقهورند چنانچه همه اینها اظهر من الشمس واضحست

134 پس بدان ای سائل طالب که هرگز سلطنت ظاهره نزد حق و اولیای او معتبر نبوده و نخواهد بود و دیگر آنکه اگر مقصود از غلبه و قدرت قدرت و غلبه ظاهری باشد کار بسیار بر آن جناب سخت میشود مثل آنکه میفرماید ان جندنا لهم الغالبون و در مقام دیگر میفرماید یریدون ان یطفئوا نور الله بأفواههم و یأبى الله الا ان یتم نوره ولو کره الکافرون و دیگر هو الغالب فوق کل شیء مثل اینکه اکثری از فرقان صریح بر این مطلب است

135 و اگر مقصود این باشد که این همج رعاع میگویند مفری برای ایشان نمینماید مگر انکار جمیع این کلمات قدسیه و اشارات ازلیه را نمایند زیرا که جندی از حسین بن علی اعلی در ارض نبوده که اقرب الی الله باشد و آن حضرت بر روی ارض مثلی و شبهی نداشت لولاه لم یکن مثله فی الملک با وجود این شنیدید که چه واقع شد الا لعنة الله علی القوم الظالمین

136 حال اگر بر حسب ظاهر تفسیر کنید این آیه هیچ در حق اولیای خدا و جنود او بر حسب ظاهر صادق نمیآید چه که آن حضرت که جندیتهش مثل شمس لا تخ و واضحست در نهایت مغلوبیت و مظلومیت در ارض طف کأس شهادت را نوشیدند و همچنین در آیه مبارکه که میفرماید

willed to perfect His light, albeit the infidels abhor it.” Were it to be literally interpreted it would never correspond with the truth. For in every age the light of God hath, to outward seeming, been quenched by the peoples of the earth, and the Lamps of God extinguished by them. How then could the ascendancy of the sovereignty of these Lamps be explained? What could the potency of God’s will to “perfect His light” signify? As hath already been witnessed, so great was the enmity of the infidels, that none of these divine Luminaries ever found a place for shelter, or tasted of the cup of tranquillity. So heavily were they oppressed, that the least of men inflicted upon these Essences of being whatsoever he listed. These sufferings have been observed and measured by the people. How, therefore, can such people be capable of understanding and expounding these words of God, these verses of everlasting glory?

- 137 But the purpose of these verses is not what they have imagined. Nay, the terms “ascendancy,” “power,” and “authority” imply a totally different station and meaning. For instance, consider the pervading power of those drops of the blood of Husayn which besprinkled the earth. What ascendancy and influence hath the dust itself, through the sacredness and potency of that blood, exercised over the bodies and souls of men! So much so, that he who sought deliverance from his ills, was healed by touching the dust of that holy ground, and whosoever, wishing to protect his property, treasured with absolute faith and understanding, a little of that holy earth within his house, safeguarded all his possessions. These are the outward manifestations of its potency. And were We to recount its hidden virtues they would assuredly say: “He verily hath considered the dust to be the Lord of Lords, and hath utterly forsaken the Faith of God.”

- 138 Furthermore, call to mind the shameful circumstances that have attended the martyrdom of Husayn. Reflect upon his loneliness, how, to outer seeming, none could be found to aid him, none to take up his body and bury it. And yet, behold how numerous, in this day, are those who from the uttermost corners of the earth don the garb of pilgrimage, seeking the site of his martyrdom, that there they may lay their heads upon the threshold of his shrine! Such is the ascendancy and power of God! Such is the glory of His dominion and majesty!

- 139 Think not that because these things have come to pass after Husayn’s martyrdom, therefore all this glory hath been of no profit unto him. For that holy soul is immortal, liveth the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion. These Essences of being

بریدون ان یطفئوا نور الله بأفواههم ویأبی الله الا ان یتّم نوره ولو کره الکافرون اگر بر ظاهر ملکی تفسیر شود هرگز موافق نیاید زیرا که همیشه انوار الهی را بر حسب ظاهر اطفاء نمودند و سراجهای صمدانی را خاموش کردند معذلک غلبه از نجّا ظاهر میشود و منع در آیه شریفه که میفرماید ویأبی الله الا ان یتّم نوره چه معنی دارد چنانچه ملاحظه شد جمیع انوار از دست مشرکین در محلّ امنی نیاسودند و شربت راحتی نیاشامیدند و مظلومیت این انوار بقسمی بود که هر نفسی بر آن جواهر وجود وارد میآورد آنچه را اراده مینمود چنانچه همه را احصا و ادراک نمودند معذلک چگونه این مردم از عهده معانی و بیان این کلمات الهی و آیات عزّ صمدانی برمیآیند

- 137 باری مقصود نچنانست که ادراک نمودند بلکه مقصود از غلبه و قدرت و احاطه مقامی دیگر و امری دیگر است مثلاً ملاحظه فرمائید غلبه ترشحات دم آن حضرت را که بر تراب ترشح نموده و بشرافت و غلبه آن دم تراب چگونه غلبه و تصرف در اجساد و ارواح ناس فرموده چنانچه هر نفسی برای استشفای بذرهائی از آن مرزوق شد شفا یافت و هر وجود که برای حفظ مال قدری از آن تراب مقدّس را بیقین کامل و معرفت ثابتۀ راسته در بیت نگاه داشت جمیع مالش محفوظ ماند و این مراتب تأثیرات آن است در ظاهر و اگر تأثیرات باطنیه را ذکر نمایم البته خواهند گفت تراب را ربّ الأرباب دانسته و از دین خدا بالمره خارج گشته

- 138 و همچنین ملاحظه نما با اینکه بنهایت ذلّت آن حضرت شهید شد و احدی نبود که آن حضرت را در ظاهر نصرت نماید و یا غسل دهد و کفن نماید معذلک حال چگونه از اطراف و انکاف بلاد چه قدر از مردم که شدّ رحال مینمایند برای حضور در آن ارض که سر بر آن آستان بمالند اینست غلبه و قدرت الهی و شوکت و عظمت ربّانی

- 139 و هیچ تصور نثائی که این امور بعد از شهادت آن حضرت واقع شده و چه ثمری برای آن حضرت مترتب است زیرا که آن حضرت همیشه حیّ است بحیات الهی و در رفرف امتناع قرب و سدره ارتفاع وصل ساکن و این جواهر

are the shining Exemplars of sacrifice. They have offered, and will continue to offer up their lives, their substance, their souls, their spirit, their all, in the path of the Well-Beloved. By them, no station, however exalted, could be more dearly cherished. For lovers have no desire but the good-pleasure of their Beloved, and have no aim except reunion with Him.

وجود در مقام اتفاق کل قائمند یعنی جان و مال و نفس و روح همه را در راه دوست اتفاق نموده و مینمایند و هیچ رتبه‌ئی نزدشان احب از این مقام نیست عاشقان جز رضای معشوق مطلبی ندارند و جز لقای محبوب منظوری نجویند

140 Should We wish to impart unto thee a glimmer of the mysteries of Husayn's martyrdom, and reveal unto thee the fruits thereof, these pages could never suffice, nor exhaust their meaning. Our hope is that, God willing, the breeze of mercy may blow, and the divine Springtime clothe the tree of being with the robe of a new life; so that we may discover the mysteries of divine Wisdom, and, through His providence, be made independent of the knowledge of all things. We have, as yet, descried none but a handful of souls, destitute of all renown, who have attained unto this station. Let the future disclose what the Judgment of God will ordain, and the Tabernacle of His decree reveal. In such wise We recount unto thee the wonders of the Cause of God, and pour out into thine ears the strains of heavenly melody, that haply thou mayest attain unto the station of true knowledge, and partake of the fruit thereof. Therefore, know thou of a certainty that these Luminaries of heavenly majesty, though their dwelling be in the dust, yet their true habitation is the seat of glory in the realms above. Though bereft of all earthly possessions, yet they soar in the realms of immeasurable riches. And whilst sore tried in the grip of the enemy, they are seated on the right hand of power and celestial dominion. Amidst the darkness of their abasement there shineth upon them the light of unfading glory, and upon their helplessness are showered the tokens of an invincible sovereignty.

140 دیگر اگر بخواهم رشی از اسرار شهادت و ثمرهای آن را ذکر نمایم البته این الواح کفایت نکند و بابتها نرساند انشاء الله امیدواریم که نسیم رحمتی بوزد و شجره وجود از ربیع الهی خلعت جدید پوشد تا با سرار حکمت ربانی پی‌بریم و بعنایت او از عرفان کل شیء بی‌نیاز گردیم تا حال نفسی مشهود نگشت که به این مقام فائز آید مگر معدودی قلیل که هیچ معروف نیستند تا بعد قضای الهی چه اقتضا نماید و از خلف سراق امضا چه ظاهر شود کذلک تذکر لکم من بدایع امر الله و نلقى علیکم من نعمات الفردوس لعلکم بمواقع العلم تصلون و من ثمرات العلم ترزقون پس بیقین باید دانست که این شوس عظمت اگرچه بر نقطه تراب جالس باشند بر عرش اعظم ساکنند و اگر فلسی نزدشان موجود نباشد بر رفرف غنا طائرند و در حینی که در دست دشمنان مبتلایند بر یمین قدرت و غلبه ساکن و در کمال ذلت ظاهره بر عرش عزت صمدانی جالس و متکی و در نهایت عجز ظاهری بر کرسی سلطنت و اقتدار قائم

141 Thus Jesus, Son of Mary, whilst seated one day and speaking in the strain of the Holy Spirit, uttered words such as these: "O people! My food is the grass of the field, wherewith I satisfy my hunger. My bed is the dust, my lamp in the night the light of the moon, and my steed my own feet. Behold, who on earth is richer than I?" By the righteousness of God! Thousands of treasures circle round this poverty, and a myriad kingdoms of glory yearn for such abasement! Shouldst thou attain to a drop of the ocean of the inner meaning of these words, thou wouldst surely forsake the world and all that is therein, and, as the Phoenix, wouldst consume thyself in the flames of the undying Fire.

141 این است که عیسی بن مریم روزی بر کرسی جالس شدند و بنعمات روح القدس بیاناتی فرمودند که مضمون آن اینست ای مردم غذای من از گیاه ارض است که بآن سدّ جوع مینمایم و فراش من سطح زمین است و سراج من در شبها روشنی ماه است و مرکوب من پاهای من است و کیست از من غنی تر بر روی زمین قسم بخدا که صدهزار غنا طائف حول این فقر است و صدهزار ملکوت عزّت طالب این ذلت اگر برشی از بحر این معانی فائز شوی از عالم ملک و هستی درگذری و چون طیر نار در حول سراج بهّاج جان بازی

142 In like manner, it is related that on a certain day, one of the companions of Sadiq complained of his poverty before him.

142 و مثل این از حضرت صادق ذکر شده که روزی شخصی از اصحاب در خدمت آن حضرت شکایت

Whereupon, Sadiq, that immortal beauty, made reply: "Verily thou art rich, and hast drunk the draft of wealth." That poverty-stricken soul was perplexed at the words uttered by that luminous countenance, and said: "Where are my riches, I who stand in need of a single coin?" Sadiq thereupon observed: "Dost thou not possess our love?" He replied: "Yea, I possess it, O thou scion of the Prophet of God!" And Sadiq asked him saying: "Exchangest thou this love for one thousand dinars?" He answered: "Nay, never will I exchange it, though the world and all that is therein be given me!" Then Sadiq remarked: "How can he who possesses such a treasure be called poor?"

- 143 This poverty and these riches, this abasement and glory, this dominion, power, and the like, upon which the eyes and hearts of these vain and foolish souls are set – all these things fade into utter nothingness in that Court! Even as He hath said: "O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing." By "riches" therefore is meant independence of all else but God, and by "poverty" the lack of things that are of God.

- 144 Similarly, call thou to mind the day when the Jews, who had surrounded Jesus, Son of Mary, were pressing Him to confess His claim of being the Messiah and Prophet of God, so that they might declare Him an infidel and sentence Him to death. Then they led Him away, He Who was the Daystar of the heaven of divine Revelation, unto Pilate and Caiaphas, who was the leading divine of that age. The chief priests were all assembled in the palace, also a multitude of people who had gathered to witness His sufferings, to deride and injure Him. Though they repeatedly questioned Him, hoping that He would confess His claim, yet Jesus held His peace and spake not. Finally, an accursed of God arose and, approaching Jesus, adjured Him saying: "Didst thou not claim to be the Divine Messiah? Didst thou not say, 'I am the King of Kings, My word is the Word of God, and I am the breaker of the Sabbath day'?" Thereupon Jesus lifted up His head and said: "Beholdest thou not the Son of Man sitting on the right hand of power and might?" These were His words, and yet consider how to outward seeming He was devoid of all power except that inner power which was of God and which had encompassed all that is in heaven and on earth. How can I relate all that befell Him after He spoke these words? How shall I describe their heinous behavior towards Him? They at last heaped on His blessed Person such woes that He took His flight unto the fourth Heaven.

از فقر نمود آن جمال لازالی فرمودند که تو غنی هستی و از شراب غنا آشامیده‌ای آن فقیر از بیان طلعت منیر متحیر شد که چگونه غنی هستم که بفلسی محتاجم آن حضرت فرمود آیا محبت ما را نداری عرض نمود بلی یا ابن رسول الله فرمود آیا به هزار دینار این را مبیاعه مینمائی عرض نمود بجمیع دنیا و آنچه در آنست نمیدهم حضرت فرمودند آیا نفسی که چنین چیزی نزد او باشد که او را بعالم ندهد چگونه فقیر است

143 و این فقر و غنا و ذلت و عزت و سلطنت و قدرت و مادون آن که نزد این همج رعاع معتبر است در آن ساحت مذکور نیست چنانچه میفرماید یا ایها الناس انتم الفقراء الى الله و الله هو الغنی پس مقصود از غنا غنای از ماسوی است و از فقر فقر بالله

144 و دیگر آنکه روزی عیسی بن مریم را یهود احاطه نمودند و خواستند که آن حضرت اقرار فرماید بر اینکه ادعای مسیحی و پیغمبری نمودند تا حکم بر کفر آن حضرت نمایند و حد قتل بر او جاری سازند تا آنکه آن خورشید سماء معانی را در مجلس فیلاطس و قیافا که اعظم علمای آن عصر بود حاضر نمودند و جمیع علما در آن محضر حضور هم رساندند و جمع کثیری برای تماشا و استهزاء و اذیت آن حضرت مجتمع شدند و هر چه از آن حضرت استفسار نمودند که شاید اقرار بشنوند حضرت سکوت فرمودند و هیچ متعرض جواب نشدند تا آنکه ملعونی برخاست و آمد در مقابل آن حضرت و قسم داد آن حضرت را که آیا تو نگفتی که منم مسیح الله و منم ملک الملوک و منم صاحب کتاب و منم مخرب یوم سبت آن حضرت رأس مبارک را بلند نموده فرمودند اما تری یا ابن الانسان قد جلس عن یمن القدرة و القوة یعنی آیا نمی بینی که پسر انسان جالس بر یمن قدرت و قوت الهی است و حال آنکه بر حسب ظاهر هیچ اسباب قدرت نزد آن حضرت موجود نبود مگر قدرت باطنیه که احاطه نموده بود کل من فی السموات و الأرض را دیگر چه ذکر نمایم که بعد از این قول بر آن حضرت چه وارد آمد و چگونه باو سلوک نمودند بالأخره

چنان در صدد ایذا و قتل آن حضرت افتادند  
که بفلک چهارم فرار نمود

- 145 It is also recorded in the Gospel according to St. Luke, that on a certain day Jesus passed by a Jew who was sick of the palsy, and lay upon a couch. When the Jew saw Him, he recognized Him, and cried out for His help. Jesus said unto him: "Arise from thy bed; thy sins are forgiven thee." Certain of the Jews, standing by, protested saying: "Who can forgive sins, but God alone?" And immediately He perceived their thoughts, Jesus answering said unto them: "Whether is it easier to say to the sick of the palsy, arise, and take up thy bed, and walk; or to say, thy sins are forgiven thee? that ye may know that the Son of Man hath power on earth to forgive sins." This is the real sovereignty, and such is the power of God's chosen Ones! All these things which We have repeatedly mentioned, and the details which We have cited from divers sources, have no other purpose but to enable thee to grasp the meaning of the allusions in the utterances of the chosen Ones of God, lest certain of these utterances cause thy feet to falter and thy heart to be dismayed.

145 و همچنین در انجیل لوقا مذکور است که روزی دیگر آن حضرت بر یکی از یهود گذشت که بمرض فلج مبتلا شده بود و بر سریر افتاده چون آن حضرت را دید یقرائن شناخت آن حضرت را و استغاثه نمود و آن حضرت فرمودند قم عن سریرک فانک مغفوره خطایاک چند یهود که در آن مکان حضور داشتند اعتراض نمودند که هل یمكن لأحد ان یغفر الخطایا الا الله فالتفت المسيح الیهم و قال ایما اسهل ان اقول له قم فاحمل سریرک ام اقول له مغفوره خطایاک لتعلموا بأن لابن الانسان سلطاناً علی الارض لمغفرة الخطایا که ترجمه آن بفارسی اینست چون آن حضرت بآن عاجز مسکین فرمودند که برخیز بدرستی که معاصی تو آمرزیده شد جمعی از یهود اعتراض نمودند که آیا جز پروردگار غالب قادر کسی قادر بر غفران عباد هست آن حضرت ملتفت بابشان شده فرمودند که آیا کدام اسهل است نزد شما از اینکه بگویم باین عاجز فالج برخیز و برو یا آنکه بگویم آمرزیده است گناهان تو تا آنکه بدانید که از برای پسر انسان سلطانیست در ارض برای آمرزش ذنوب مذنبان اینست سلطنت حقیقی و اقتدار اولیای الهی همه این تفصیل که مکرر ذکر میشود از همه مقام و همه جا مقصود اینست که بر تلویحات کلمات اصفیای الهی مطلع شوید که شاید از بعضی عبارات قدم نلغزد و قلب مضطرب نشود

- 146 Thus with steadfast steps we may tread the Path of certitude, that perchance the breeze that bloweth from the meads of the good-pleasure of God may waft upon us the sweet savors of divine acceptance, and cause us, vanishing mortals that we are, to attain unto the Kingdom of everlasting glory. Then wilt thou comprehend the inner meaning of sovereignty and the like, spoken of in the traditions and scriptures. Furthermore, it is already evident and known unto thee that those things to which the Jews and the Christians have clung, and the cavilings which they heaped upon the Beauty of Muhammad, the same have in this day been upheld by the people of the Qur'an, and been witnessed in their denunciations of the "Point of the Bayan" – may the souls of all that dwell within the kingdom of divine Revelations be a sacrifice unto Him! Behold their folly: they utter the selfsame words, uttered by the Jews of old, and know it not! How well and true are His words concerning them:

146 و بقدیم یقین در صراط حقّ یقین قدم گذاریم که لعلّ نسیم رضا از ریاض قبول الهی بوزد و این فانیان را بملکوت جاودانی رساند و عارف شوی بر معانی سلطنت و امثال آن که در اخبار و آیات ذکر یافته و دیگر آنکه بر آن جناب محقق و معلوم بوده آنچه را که یهود و نصاری بآن تمسک جسته‌اند و بر جمال محمدی اعتراض مینمودند بعینه در این زمان اصحاب فرقان بهمان تشبیه نموده و بر نقطه بیان روح من فی ملکوت الأمر فداه اعتراض مینمایند این بی‌خردان را مشاهده فرما که حرف یهودان را الیوم میگویند و شاعر نیستند فنعن ما نزل من قبل فی شأنهم ذرهم فی خوضهم یلعبون و لعمرک انهم لفی سکرتهم یعمهون

“Leave them to entertain themselves with their cavilings!” “As Thou livest, O Muhammad! they are seized by the frenzy of their vain fancies.”

- 147 When the Unseen, the Eternal, the divine Essence, caused the Daystar of Muhammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people, of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: “‘The hand of God,’ say the Jews, ‘is chained up.’ Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!” “The hand of God is above their hands.”

- 148 Although the commentators of the Qur'an have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavor to apprehend the purpose thereof. He saith: How false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood – how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding! Observe how in this day also, all these people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the daysprings of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plentiful mercies, the cessation of which no mind can contemplate, has been halted. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavor to quench with the bitter waters of their vain fancy the flame of

147 چون غیب ازلی و سازج هوّیه شمس محمدی را از افق علم و معانی مشرق فرمود از جمله اعتراضات علمای یهود آن بود که بعد از موسی نبی مبعوث نشود بلی طلعتی در کتاب مذکور است که باید ظاهر شود و ترویج ملت و مذهب او را نماید تا شریعه شریعت مذکوره در تورات همه ارض را احاطه نماید اینست که از لسان آن ماندگان وادی بعد و ضلالت سلطان احدیت میفرماید و قالت اليهود ید الله مغلوله غلت ایدیهم و لعنوا بما قالوا بل یداه مبسوطتان ترجمه آن اینست که گفتند یهودان دست خدا بسته شده بسته باد دستهای خود ایشان و ملعون شدند بآنچه افترا بستند بلکه دستهای قدرت الهی همیشه باز و مہیمن است ید الله فوق ایدیهم

148 اگرچه شرح نزول این آیه را علمای تفسیر مختلف ذکر نموده‌اند ولیکن بر مقصود ناظر شوید که میفرماید نچنین است یهود خیال نمودند که سلطان حقیقی طلعت موسوی را خلق نمود و خلعت پیغمبری بخشید و دیگر دستهای مغلول و بسته شد و قادر نیست بر ارسال رسولی بعد از موسی ملتفت این قول بی‌معنی شوید که چه قدر از شریعه علم و دانش دور است و الیوم جمیع این مردم بامثال این مزخرفات مشغولند و هزار سال پیش میگردد که این آیه را تلاوت مینمایند و بر یهود من حیث لا یشعر اعتراض مینمایند و ملتفت نشدند و ادراک ننمودند باینکه خود سرّاً و جہراً میگویند آنچه را که یهود بآن معتقدند چنانچه شنیده‌اید که میگویند جمیع ظهورات منتهی شده و ابواب رحمت الهی مسدود گشته دیگر از مشارق قدس معنوی شمسی طالع نمیشود و از بحر قدم صمدانی امواجی ظاهر نگردد و از خیام غیب ربّانی هیکی مشهود نیاید اینست ادراک این همج رعاع فیض کلیّه و رحمت منبسطه که بهیچ عقلی و ادراکی انقطاع آن جایز نیست جایز دانسته و از اطراف و جوانب کمر ظلم بسته و همت گماشته‌اند که نار سدره را بماء ملح ظنون نمخود نمایند و غافل از اینکه زجاج قدرت سراج احدیت را در حصن حفظ خود محفوظ میدارد و همین ذلت کافیت این گروه را که از اصل مقصود

God's Burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. The utter destitution into which this people have fallen doth surely suffice them, inasmuch as they have been deprived of the recognition of the essential Purpose and the knowledge of the Mystery and Substance of the Cause of God. For the highest and most excelling grace bestowed upon men is the grace of "attaining unto the Presence of God" and of His recognition, which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fullness of His absolute bounty upon His creatures. Of this grace and bounty none of this people hath partaken, neither have they been honored with this most exalted distinction. How numerous are those revealed verses which explicitly bear witness unto this most weighty truth and exalted Theme! And yet they have rejected it, and, after their own desire, misconstrued its meaning. Even as He hath revealed: "As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await." Also He saith: "They who bear in mind that they shall attain unto the Presence of their Lord, and that unto Him shall they return." Also in another instance He saith: "They who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host!'" In yet another instance He revealeth: "Let him then who hopeth to attain the presence of his Lord work a righteous work." And also He saith: "He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord."

- 149 This people have repudiated all these verses, that unmistakably testify to the reality of "attainment unto the Divine Presence." No theme hath been more emphatically asserted in the holy scriptures. Notwithstanding, they have deprived themselves of this lofty and most exalted rank, this supreme and glorious station. Some have contended that by "attainment unto the Divine Presence" is meant the "Revelation" of God in the Day of Resurrection. Should they assert that the "Revelation" of God signifieth a "Universal Revelation," it is clear and evident that such revelation already existeth in all things. The truth of this We have already established, inasmuch as We have demonstrated that all things are the recipients and revealers of the splendors of that ideal King, and that the signs of the revelation of that Sun, the Source of all splendor, exist and are manifest in the mirrors of beings. Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily

محروم ماندند و از لطیفه و جوهر امر محبوب گشتند لأجل آنکه منتها فیض الهی که برای عباد مقدر شده لقاء الله و عرفان اوست که کل بآن وعده داده شده اند و این نهایت فیض فیاض قدم است برای عباد او و کمال فضل مطلق است برای خلق او که هیچیک از این عباد بآن مرزوق نشدند و باین شرافت کبری مشرف نگشتند و با اینکه چه قدر از آیات منزله که صریح باین مطلب عظیم و امر کبیر است مع ذلک انکار نموده اند و بهوای خود تفسیر کرده اند چنانچه میفرماید و الذین کفروا بآیات الله و لقاءه اولئک یشسوا من رحمتی و اولئک لهم عذاب الیم و همچنین میفرماید الذین یظنون انهم ملاقوا ربهم و انهم الیه راجعون و در مقام دیگر قال الذین یظنون انهم ملاقوا الله کم من فئة قليلة غلبت فئة کثیرة و در مقامی دیگر فن کان یرجو لقاء ربّه فلیعمل عملاً صالحاً و در مقامی دیگر یدبر الامر یفصل الآیات لعلکم بلقاء ربکم توقنون

149 جميع این آیات مدله بر لقا را که حکمی محکمتر از آن در کتب سماوی ملحوظ نگشته انکار نموده اند و از این رتبه بلند اعلی و مرتبه ارجحند ابی خود را محروم ساخته اند و بعضی ذکر نموده اند که مقصود از لقا تجلی الله است در قیامت و حال آنکه اگر گویند تجلی عام مقصود است این در همه اشیاء موجود است چنانچه از قبل ثابت شد که همه اشیاء محل و مظهر تجلی آن سلطان حقیقی هستند و آثار اشراق شمس مجلی در مرایای موجودات موجود و لائست بلکه اگر انسان را بصر معنوی الهی مفتوح شود ملاحظه مینماید که هیچ شیء بی ظهور تجلی پادشاه حقیقی موجود نه چنانچه همه ممکنات و مخلوقات را ملاحظه مینماید که حاکم از ظهور و بروز آن نور معنوی و ابواب رضوان الهی را مشاهده میفرمائید که در همه

recognize that nothing whatsoever can exist without the revelation of the splendor of God, the ideal King. Consider how all created things eloquently testify to the revelation of that inner Light within them. Behold how within all things the portals of the Ridvan of God are opened, that seekers may attain the cities of understanding and wisdom, and enter the gardens of knowledge and power. Within every garden they will behold the mystic bride of inner meaning enshrined within the chambers of utterance in the utmost grace and fullest adornment. Most of the verses of the Qur'an indicate, and bear witness to, this spiritual theme. The verse: "Neither is there aught which doth not celebrate His praise" is eloquent testimony thereto; and "We noted all things and wrote them down," a faithful witness thereof. Now, if by "attainment unto the Presence of God" is meant attainment unto the knowledge of such revelation, it is evident that all men have already attained unto the presence of the unchangeable Countenance of that peerless King. Why, then, restrict such revelation to the Day of Resurrection?

- 150 And were they to maintain that by "divine Presence" is meant the "Specific Revelation of God," expressed by certain Sufis as the "Most Holy Outpouring," if this be in the Essence Itself, it is evident that it hath been eternally in the divine Knowledge. Assuming the truth of this hypothesis, "attainment unto the divine Presence" is in this sense obviously possible to no one, inasmuch as this revelation is confined to the innermost Essence, unto which no man can attain. "The way is barred, and all seeking rejected." The minds of the favorites of heaven, however high they soar, can never attain this station, how much less the understanding of obscured and limited minds.

- 151 And were they to say that by "divine Presence" is meant the "Secondary Revelation of God," interpreted as the "Holy Outpouring," this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. Such revelation is confined to His Prophets and chosen Ones, inasmuch as none mightier than they hath come to exist in the world of being. This truth all recognize, and bear witness thereto. These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God. Whatsoever is applicable to them is in reality applicable to God, Himself, Who is both the Visible and the Invisible. The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth. By attaining, therefore, to the

اشیاء مفتوح گشته برای ورود طالبین در مداین معرفت و حکمت و دخول واصلین در حدائق علم و قدرت و در هر حدیقه‌ئی عروس معانی ملاحظه آید که در غرفه‌های کلمات در نهایت تزیین و تلطیف جالسند و اکثر آیات فرقانی بر این مطلب روحانی مدلل و مشعر است و آن منی شیء الا یسیح بحمده شاهدیست ناطق و کل شیء احصیناه کتباً گواهیست صادق حال اگر مقصود از لقاء الله لقاء این تجلیات باشد پس جمیع ناس بلقاء طلعت لایزال آن سلطان بیمثال مشرفند دیگر تخصیص بقیامت چرا

- 150 و اگر گویند مقصود تجلی خاص است آنهم اگر در عین دانست در حضرت علم ازلاً چنانچه جمعی از صوفیه این مقام را تعبیر بنفیس اقدس نموده‌اند بر فرض تصدیق این رتبه صدق لقاء برای نفسی در این مقام صادق نیاید لأجل آنکه این رتبه در غیب ذات محقق است و احدی بآن فائز نشود السبیل مسدود و الطلب مردود افتده مقربین باین مقام طیران ننماید تا چه رسد بعقول محدودین و محتجبین

- 151 و اگر گویند تجلی ثانیه است که معبر بنفیس مقدس شده این مسلماً در عالم خلق است یعنی در عالم ظهور اولیه و بروز بدعیه و این مقام مختص بانبیا و اولیای اوست چه که اعظم و اکبر از ایشان در عوالم وجود موجود نگشته چنانچه جمیع بر این مطلب مقرر و مدعند و ایشانند محال و مظاهر جمیع صفات ازلیه و اسماء الهیه و ایشانند مرایائی که تمام حکایت مینمایند و جمیع آنچه بایشان راجع است فی الحقیقه بحضرت ظاهر مستور راجع و معرفت مبدء و وصول باو حاصل نمیشود مگر بمعرفت و وصول این کینونات مشرقه از شمس حقیقت پس از لقاء این انوار مقدسه لقاء الله حاصل میشود

presence of these holy Luminaries, the “Presence of God” Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendor of the Face of God is made manifest. Through the manifold attributes of these Essences of Detachment, Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is “the First and the Last, the Seen, and the Hidden.” Likewise the other lofty names and exalted attributes of God. Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries, hath verily attained unto the “Presence of God” Himself, and entered the city of eternal and immortal life. Attainment unto such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation.

- 152 This is the meaning of the “Day of Resurrection,” spoken of in all the scriptures, and announced unto all people. Reflect, can a more precious, a mightier, and more glorious day than this be conceived, so that man should willingly forego its grace, and deprive himself of its bounties, which like unto vernal showers are raining from the heaven of mercy upon all mankind? Having thus conclusively demonstrated that no day is greater than this Day, and no revelation more glorious than this Revelation, and having set forth all these weighty and infallible proofs which no understanding mind can question, and no man of learning overlook, how can man possibly, through the idle contention of the people of doubt and fancy, deprive himself of such a bountiful grace? Have they not heard the well-known tradition: “When the Qa’im riseth, that day is the Day of Resurrection”? In like manner, the Imams, those unquenchable lights of divine guidance, have interpreted the verse: “What can such expect but that God should come down to them overshadowed with clouds,” – a sign which they have unquestionably regarded as one of the features of the Day of Resurrection – as referring to the Qa’im and His manifestation.

- 153 Strive, therefore, O my brother, to grasp the meaning of “Resurrection,” and cleanse thine ears from the idle sayings of these rejected people. Shouldst thou step into the realm of complete detachment, thou wilt readily testify that no day is mightier than this Day, and that no resurrection more awful than this Resurrection can ever be conceived. One righteous work performed in this Day, equalleth all the virtuous acts which for myriads of centuries men have practiced – nay, We ask forgiveness of God for such a comparison! For verily the reward which

و از علمشان علم الله و از وجهشان وجه الله و از اولیت و آخریت و ظاهریت و باطنیت این جواهر مجرده ثابت میشود از برای آن شمس حقیقت بآنه هو الاول و الآخر و الظاهر و الباطن و همچنین سایر اسماء عالیه و صفات متعالیه لهذا هر نفسی که باین انوار مضيئه ممتنع و شمس مشرقه لائحہ در هر ظهور موفق و فائز شد او بقاء الله فائز است و در مدینه حیات ابدیه باقیه وارد و این لقا میسر نشود برای احدی الا در قیامت که قیام نفس الله است بمظهر کلیه خود

- 152 و اینست معنی قیامت که در کل کتب مسطور و مذکور است و جمیع بشارت داده شده‌اند بآن یوم حال ملاحظه فرمائید که آیا یومی از این یوم عزیزتر و بزرگتر و معظم‌تر تصور میشود که انسان چنین روز را از دست بگذارد و از فیوضات این یوم که بمثابة ابر نیسان از قبل رحمن در جریانست خود را محروم نماید و بعد از آنکه بتمام دلیل مدلل شد که یومی اعظم از این یوم و امری اعز از این امر نه چگونه میشود که انسان بحرف متوهمین و ظانین از چنین فضل اکبر مأیوس گردد و بعد از همه این دلائل محکمه متقنه که هیچ عاقلی را گریزی نه و هیچ عارفی را مفری نه آیا روایت مشهور را نشنیده‌اند که میفرماید اذا قام القائم قامت القيامة و همچنین ائمة هدی و انوار لانتظفی هل ينظرون الا ان يأتيهم الله في ظلل من الغمام را که مسلماً از امورات محدثه در قیامت میدانند بحضرت قائم و ظهور او تفسیر نموده‌اند

- 153 پس ای برادر معنی قیامت را ادراک نما و گوش را از حرفهای این مردم مردود پاک فرما اگر قدری بعوالم انقطاع قدم گذاری شهادت میدهد که یومی اعظم از این یوم و قیامتی اکبر از این قیامت متصور نیست و یک عمل در این یوم مقابل است با اعمال صد هزار سنه بلکه استغفرالله از این تحدید زیرا که مقدس است عمل این یوم از جزای محدود و این هیچ رعاع چون معنی قیامت و لقای الهی را ادراک ننمودند

such a deed deserveth is immensely beyond and above the estimate of men. Inasmuch as these undiscerning and wretched souls have failed to apprehend the true meaning of "Resurrection" and of the "attainment unto the divine Presence," they therefore have remained utterly deprived of the grace thereof. Although the sole and fundamental purpose of all learning, and the toil and labor thereof, is attainment unto, and the recognition of, this station, yet they are all immersed in the pursuit of their material studies. They deny themselves every moment of leisure, and utterly ignore Him, Who is the Essence of all learning, and the one Object of their quest! Methinks, their lips have never touched the cup of divine Knowledge, nor do they seem to have attained even a dewdrop of the showers of heavenly grace.

- 154 Consider, how can he that faileth in the day of God's Revelation to attain unto the grace of the "Divine Presence" and to recognize His Manifestation, be justly called learned, though he may have spent aeons in the pursuit of knowledge, and acquired all the limited and material learning of men? It is surely evident that he can in no wise be regarded as possessed of true knowledge. Whereas, the most unlettered of all men, if he be honored with this supreme distinction, he verily is accounted as one of those divinely learned men whose knowledge is of God; for such a man hath attained the acme of knowledge, and hath reached the furthestmost summit of learning.

- 155 This station is also one of the signs of the Day of Revelation; even as it is said: "The abased amongst you, He shall exalt; and they that are exalted, He shall abase." And likewise, He hath revealed in the Qur'an: "And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs." It hath been witnessed in this day how many of the divines, owing to their rejection of the Truth, have fallen into, and abide within, the uttermost depths of ignorance, and whose names have been effaced from the scroll of the glorious and learned. And how many of the ignorant who, by reason of their acceptance of the Faith, have soared aloft and attained the high summit of knowledge, and whose names have been inscribed by the Pen of Power upon the Tablet of divine Knowledge. Thus, "What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation." Therefore, it hath been said: "To seek evidence, when the Proof hath been established is but an unseemly act, and to be busied with the pursuit of knowledge when the Object of all learning hath been attained is truly blameworthy." Say: O people of the earth! Behold this flamelike Youth that speedeth across the limitless profound of

لذا از فیض او بالمره محجوب ماندند با اینکه مقصود از علم و زحمات آن وصول و معرفت این مقامست مع ذلک همه مشغول بعلوم ظاهره شده‌اند چنانچه آنی منفک نیستند و از جوهر علم و معلوم چشم پوشیده‌اند گویا نمی ازیم علم الهی نوشیدند و بقطره‌ئی از سیلاب فیض رحمانی فائز نگشتند

- 154 حال ملاحظه فرمائید اگر کسی در یوم ظهور حق ادراک فیض لقا و معرفت مظاهر حق را ننماید آیا صدق عالم بر او میشود اگرچه هزار سنه تحصیل کرده باشد و جمیع علوم محدوده ظاهریه را اخذ نموده باشد و این بالبدیهه معلومست که تصدیق علم در حق او نمیشود ولیکن اگر نفسی حرفی از علم ندیده باشد و باین شرافت کبری فائز شود البته او از علمای ربانی محسوبست زیرا بغایت قصوای علم و نهایت و منتهای آن فائز گشته

- 155 و این رتبه هم از علائم ظهور است چنانچه میفرماید یجعل اعلامک اسفلکم و اسفلکم اعلامک و همچنین در فرقان میفرماید و نرید ان ثمن علی الذین استضعفوا فی الأرض و نجعلهم ائمة و نجعلهم الوارثین و این مشاهده شد که الیوم چه مقدار از علما نظر باعراض در اسفل اراضی جهل ساکن شده‌اند و اسامیشان از دفتر عالین و علما محو شده و چه مقدار از جهال نظر باقبال باعلی افق علم ارتقا جستند و اسمشان در الواح علم بقلم قدرت ثبت گشته کذلک یحو الله ما یشاء و یتبیت و عنده ام الکتاب اینست که گفته‌اند طلب الدلیل عند حصول المدلول قبیح و الاستغال بالعلم بعد الوصول الی المعلوم مذموم قل یا اهل الأرض هذا فتی ناری یرکض فی بریة الروح و یشترکم بسراج الله و یدرکم بالأمر الذی کان عن افق القدس فی شطر العراق تحت حجابات النور بالستر مشهودا

the Spirit, heralding unto you the tidings: "Lo: the Lamp of God is shining," and summoning you to heed His Cause which, though hidden beneath the veils of ancient splendor, shineth in the land of 'Iraq above the dayspring of eternal holiness.

- 156 O my friend, were the bird of thy mind to explore the heavens of the Revelation of the Qur'an, were it to contemplate the realm of divine knowledge unfolded therein, thou wouldst assuredly find unnumbered doors of knowledge set open before thee. Thou wouldst certainly recognize that all these things which have in this day hindered this people from attaining the shores of the ocean of eternal grace, the same things in the Muhammadan Dispensation prevented the people of that age from recognizing that divine Luminary, and from testifying to His truth. Thou wilt also apprehend the mysteries of "return" and "revelation," and wilt securely abide within the loftiest chambers of certitude and assurance.

- 157 And it came to pass that on a certain day a number of the opponents of that peerless Beauty, those that had strayed far from God's imperishable Sanctuary, scornfully spoke these words unto Muhammad: "Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour." The purport of this verse is that God hath covenanted with them that they should not believe in any messenger unless he work the miracle of Abel and Cain, that is, offer a sacrifice, and the fire from heaven consume it; even as they had heard it recounted in the story of Abel, which story is recorded in the scriptures. To this, Muhammad, answering, said: "Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth." And now, be fair; How could those people living in the days of Muhammad have existed, thousands of years before, in the age of Adam or other Prophets? Why should Muhammad, that Essence of truthfulness, have charged the people of His day with the murder of Abel or other Prophets? Thou hast none other alternative except to regard Muhammad as an impostor or a fool – which God forbid! – or to maintain that those people of wickedness were the selfsame people who in every age opposed and caviled at the Prophets and Messengers of God, till they finally caused them all to suffer martyrdom.

- 158 Ponder this in thine heart, that the sweet gales of divine knowledge, blowing from the meads of mercy, may waft upon thee

156 ای دوست من اگر قدری در سموات معانی  
فرقان طیران فرمائی و در ارض معرفت الهی که  
در آن مبسوط گشته تفرج نمائی بسیار از ابواب  
علوم بر وجه آن جناب مفتوح شود و خواهید  
یقین نمود بر اینکه جمیع این امور که الیوم این  
عباد را منع مینماید از ورود در شاطی بحر ازل  
بعینها در ظهور نقطه فراق هم مردم آن عصر  
را منع نموده از اقرار بآن شمس و اذعان بآن و  
همچنین بر اسرار رجعت و بعثت مطلع شوی و  
باعلی غرف یقین و اطمینان مقرر یابی

157 از جمله اینکه روزی جمعی از مجاهدان آن جمال  
بیثال و محرومان از کعبه لایزال از روی استهزاء  
عرض نمودند ان الله عهد الینا ان لا تؤمن  
لرسول حتی یأتینا بقریان تأکله النار مضمون آن  
اینست که پروردگار عهد کرده است بما که  
ایمان نیاوریم برسولی مگر آنکه معجزه هایل و  
قابل را ظاهر فرماید یعنی قربانی کند و آتشی از  
آسمان بیاید و آن را بسوزاند چنانچه در حکایت  
هایل شنیده اند و در کتب مذکور است آن  
حضرت در جواب فرمودند قد جاءکم رسل  
من قبل بالبینات و بالذی قلتم فلم قتلتموهم  
ان کنتم صادقین ترجمه آن اینست که آن  
حضرت فرمودند آمد پسوی شما پیش از من  
رسولهای پروردگار با بینات ظاهرات و بآنچه  
شما میطلبید پس چرا کشتید آن رسل پروردگار  
را اگر هستید راست گویان حال انصاف دهید  
بر حسب ظاهر آن عباد که در عصر و عهد آن  
حضرت بوده اند بجا در عهد آدم یا انبیای دیگر  
بودند که چند هزار سال فاصله بود از عهد  
آدم تا آن زمان مع ذلک چرا آن جوهر صدق  
نسبت قتل هایل و یا انبیای دیگر را بعد از زمان  
خود فرمودند چاره نداری یا اینکه نعوذ بالله  
نسبت کذب و یا کلام لغو بان حضرت بدهی  
یا بگوئی آن اشقیای همان اشقیای بودند که در هر  
عصری با نبیین و مرسلین معارضه مینمودند تا  
آنکه بالآخره همه را شهید نمودند

158 درست در این بیان تفکر فرما تا نسیم خوش  
عرفان از مصر رحمن بوزد و جان را از بیان

the fragrance of the Beloved's utterance, and cause thy soul to attain the Ridvan of understanding. As the wayward of every age have failed to fathom the deeper import of these weighty and pregnant utterances, and imagined the answer of the Prophets of God to be irrelevant to the questions they asked them, they therefore have attributed ignorance and folly to those Essences of knowledge and understanding.

- 159 Likewise, Muhammad, in another verse, uttereth His protest against the people of that age. He saith: "Although they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" Reflect how this verse also implieth that the people living in the days of Muhammad were the same people who in the days of the Prophets of old contended and fought in order to promote the Faith, and teach the Cause, of God. And yet, how could the generations living at the time of Jesus and Moses, and those who lived in the days of Muhammad, be regarded as being actually one and the same people? Moreover, those whom they had formerly known were Moses, the Revealer of the Pentateuch, and Jesus, the Author of the Gospel. Notwithstanding, why did Muhammad say: "When He of Whom they had knowledge came unto them" – that is Jesus or Moses – "they disbelieved in Him"? Was not Muhammad to outward seeming called by a different name? Did He not come forth out of a different city? Did He not speak a different language, and reveal a different Law? How then can the truth of this verse be established, and its meaning be made clear?

- 160 Strive therefore to comprehend the meaning of "return" which hath been so explicitly revealed in the Qur'an itself, and which none hath as yet understood. What sayest thou? If thou sayest that Muhammad was the "return" of the Prophets of old, as is witnessed by this verse, His Companions must likewise be the "return" of the bygone Companions, even as the "return" of the former people is clearly attested by the text of the above-mentioned verses. And if thou deniest this, thou hast surely repudiated the truth of the Qur'an, the surest testimony of God unto men. In like manner, endeavor to grasp the significance of "return," "revelation," and "resurrection," as witnessed in the days of the Manifestations of the divine Essence, that thou mayest behold with thine own eyes the "return" of the holy souls into sanctified and illumined bodies, and mayest wash away the dust of ignorance, and cleanse the darkened self with

خوش جانان بجدیقه عرفان رساند این بود که مردم غافل چون معانی این بیانات بالغه کامله را ادراک نمی نمودند و جواب را بگمان خود مطابق سؤال نمی یافتند لهذا نسبت عدم علم و جنون بآن جواهر علم و عقل میدادند

و همچنین در آیه دیگر میفرماید تعرضاً باهل زمان و كانوا من قبل یستفتحون علی الذین کفروا فلما جاءهم ما عرفوا کفروا به فلعنة الله علی الکافرين میفرماید بودند این گروه که با کفار مجاهده و قتال مینمودند در راه خدا و طلب فتح مینمودند برای نصرت امر الله پس چون آمد ایشان را آن کسی که شناخته بودند کافر شدند باو پس لعنت خدا بر کافران حال ملاحظه فرمائید که از آیه چنین مستفاد میشود که مردم زمان آن حضرت همان مردمی بودند که در عهد انبیای قبل برای ترویج آن شریعت و ابلاغ امر الله مجادله و محاربه مینمودند و حال آنکه مردم عهد عیسی و موسی غیر مردم زمان آن حضرت بودند و دیگر آنکه آن کسی را که از قبل شناخته بودند موسی بود صاحب تورات و عیسی بود صاحب انجیل مع ذلک چرا آن حضرت میفرماید چون آمد بسوی ایشان آن کسی که او را شناخته بودند که عیسی باشد یا موسی باو کافر شدند و حال آنکه آن حضرت نظر بظاهر موسوم باسم دیگر بودند که محمد باشد و از مدینه دیگر ظاهر شدند و بلسان دیگر و شرع دیگر آمدند مع ذلک چگونه حکم آیه ثابت میشود و ادراک میگردد

حال حکم رجوع را ادراک فرما که بچه صریحی در خود فرقان نازل شده و احدی تا الیوم ادراک آن ننموده حال چه میفرمائید اگر میفرمائید که آن حضرت رجعت انبیای قبل بودند چنانچه از آیه مستفاد میشود و همچنین اصحاب او هم رجعت اصحاب قبل خواهند بود چنانچه از آیات مذکوره هم رجعت عباد قبل واضح و لاخست و اگر انکار کنند بر خلاف حکم کتاب که حجت اکبر است قائل شده اند پس همین قسم حکم رجوع و بعث و حشر را در ایام ظهور مظاهر هویت ادراک نما تا رجوع ارواح مقدسه را در اجساد صافیة منیره بعین رأس ملاحظه فرمائی و غبارهای جهل و نفس

the waters of mercy flowing from the Source of divine Knowledge; that perchance thou mayest, through the power of God and the light of divine guidance, distinguish the Morn of everlasting splendor from the darksome night of error.

- 161 Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness. These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: "No distinction do We make between any of His Messengers!" For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honored with the mantle of glory. Thus hath Muhammad, the Point of the Qur'an, revealed: "I am all the Prophets." Likewise, He saith: "I am the first Adam, Noah, Moses, and Jesus." Similar statements have been made by 'Ali. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the daysprings of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: "Our Cause is but one." Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imams of the Muhammadan Faith, those lamps of certitude, have said: "Muhammad is our first, Muhammad our last, Muhammad our all."

- 162 It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendor. Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the

ظلمانی را بآب رحمت علم رحمانی پاک و منزّه ثنائی که شاید بقوت یزدانی و هدایت سبحانی و سراج نورانی سیل صبح هدایت را از شام ضلالت تمیز دهی و فرق گذاری

- 161 و دیگر معلوم آن جناب بوده که حاملان امانت احدیه که در عوالم ملکیه بحکم جدید و امر بدیع ظاهر میشوند چون این اطیار عرش باقی از سماء مشیت الهی نازل میگردد و جمیع بر امر مبرم ربّانی قیام میفرماید لهذا حکم یک نفس و یک ذات را دارند چه جمیع از کأس محبت الهی شاربند و از اثمار شجره توحید مرزوق و این مظاهر حق را دو مقام مقرر است یکی مقام صرف تجرید و جوهر تفرید و در این مقام اگر کل را بیک اسم و رسم موسوم و موصوف ثنائی بآسی نیست چنانچه میفرماید لا نفرق بین احد من رسله زیرا که جمیع مردم را بتوحید الهی دعوت میفرماید و بکوثر فیض و فضل نامتناهی بشارت میدهند و کل بخلع نبوت فائزند و برداء مکرم مفتخر اینست که نقطه فرقان میفرماید اما البیون فانا و همچنین میفرماید من آدم اول و نوح و موسی و عیسی و همین مضمون را طلعت علوی هم فرموده اند و امثال این بیانات که مشعر بر توحید آن مواقع تجرید است از مجاری بیانات ازلیّه و مخازن لآلی علمیه ظاهر شده و در کتب مذکور گشته و این طلعات مواقع حکم و مطالع امرند و امر مقدس از حجاب کثرت و عوارضات تعدد است اینست که میفرماید و ما امرنا الا واحده و چون امر واحد شد البته مظاهر امر هم واحدند و همچنین ائمه دین و سراجهای یقین فرمودند اولنا محمد و آخرنا محمد و اوسطنا محمد

- 162 باری معلوم و محقق آن جناب بوده که جمیع انبیا هیاکل امر الله هستند که در قیاص مختلفه ظاهر شدند و اگر بنظر لطیف ملاحظه فرمائی همه را در یک رضوان ساکن بینی و در یک هوا طائر و بر یک بساط جالس و بر یک کلام ناطق و بر یک امر آمر اینست اتحاد آن جواهر وجود و شمس غیر محدود و معدود پس اگر یکی از این مظاهر قدسیه بفرماید من رجوع کل انبیا هستم

return of all the Prophets," He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established. Inasmuch as the return of the Prophets of God, as attested by verses and traditions, hath been conclusively demonstrated, the return of their chosen ones also is therefore definitely proven. This return is too manifest in itself to require any evidence or proof. For instance, consider that among the Prophets was Noah. When He was invested with the robe of Prophethood, and was moved by the Spirit of God to arise and proclaim His Cause, whoever believed in Him and acknowledged His Faith was endowed with the grace of a new life. Of him it could be truly said that he was reborn and revived, inasmuch as previous to his belief in God and his acceptance of His Manifestation, he had set his affections on the things of the world, such as attachment to earthly goods, to wife, children, food, drink, and the like, so much so that in the daytime and in the night-season his one concern had been to amass riches and procure for himself the means of enjoyment and pleasure. Aside from these things, before his partaking of the reviving waters of faith, he had been so wedded to the traditions of his forefathers, and so passionately devoted to the observance of their customs and laws, that he would have preferred to suffer death rather than violate one letter of those superstitious forms and manners current amongst his people. Even as the people have cried: "Verily we found our fathers with a faith, and verily, in their footsteps we follow."

- 163 These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draft of faith, from the cup of certitude, at the hand of the Manifestation of the All-Glorious, were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth" and "return"? Hath it not been witnessed that these same people, ere they were endued with the new and wondrous grace of God, sought through innumerable devices to ensure the protection of their lives against destruction? Would not a thorn fill them with terror, and the sight of a fox put them to flight? But once having been honored with God's supreme distinction, and having been vouchsafed His bountiful grace, they would, if they were able, have freely offered up ten thousand lives in His path! Nay, their blessed souls, contemptuous of the cage of their bodies, would yearn for deliverance. A single warrior of that host

صادقست و همچنین ثابت است در هر ظهور بعد صدق رجوع ظهور قبل و چون رجوع انبیا موافق و مطابق آیات و اخبار ثابت شد رجوع اولیا هم ثابت و محقق است و این رجوع اظهار از آن است که بدلیل و برهان محتاج شود مثلاً ملاحظه فرمائید از جمله انبیا نوح بود که چون مبعوث بنبوت شد و بقیام الهی بر امر قیام فرمود هر نفسی که باو مؤمن و با امر او مدعن شد او فی الحقیقه بحیات جدیده مشرف شد و در حق او صادق میآمد حیات بدیع و روح جدید زیرا که او قبل از ایمان بخدا و اذعان بمظهر نفس او کمال علائق را باموال و اسباب متعلقه دنیا از قبیل زن و فرزند و اطعمه و اشریه و امثال ذلک داشته بقسمی که اوقات لیل و نهار را مصروف بر اخذ زخارف و اسباب تعیش داشته و همت در تحصیل اشیای فانیه گماشته و از این مراتب گذشته قبل از ورود در لجه ایمان بحدودات آباء و اجداد و اتباع آداب و شرایع ایشان چنان راسخ و محکم بود که اگر حکم بقتل او میشد شاید رضا میداد و راضی بر تغییر حرفی از امور تقلیدیه که در میان قوم بود نمیشد چنانچه همه قوم نداء انا وجدنا آباءنا علی ائمة و انا علی آثارهم مقتدون برآوردند

و همین گروه با همه این حجابات محدوده و 163 حدودات مذکوره بجزد اینک صهای ایمان را از کأس ایقان از ایادی مظاهر سبحان مینوشیدند بالمره تقلیب میشدند بقسمی که از زن و فرزند و اموال و ائتمال و جان و ایمان بلکه از کلّ ماسوی میگذاشتند و بقسمی غلبات شوق الهی و جذبات ذوق صمدانی ایشان را اخذ مینمود که دنیا را و آنچه در آن هست پیر کاهی ندانسته آیا حکم خلق جدید و رجوع در اینها نمیشود و همچنین ملاحظه شد که این نفوس قبل از فوز بعنایت بدیع جدید الهی جان خود را بصد هزار حیل و تدبیر از موارد هلاکت حفظ مینمودند بقسمی که از خاری احتراز میجستند و از روباهی فی المثل فرار مینمودند و بعد از شرف نفوز اکبر و عنایت عظمی صد هزار جان رایگان اتفاق میفرمودند بلکه نفوس مقدسشان از قفس تن بیزار و یک نفر از این جنود در مقابل گروهی مقاتله مینمود مع ذلک چگونه میشود که اگر این نفوس همان نفوس قبل باشند

would face and fight a multitude! And yet, how could they, but for the transformation wrought in their lives, be capable of manifesting such deeds which are contrary to the ways of men and incompatible with their worldly desires?

164 It is evident that nothing short of this mystic transformation could cause such spirit and behavior, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmuteth the souls of men!

165 For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state.

166 Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touchstone is at hand to assay it and distinguish it from copper?

167 Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminateth the darkness of night with the resplendence of the morn, guideth the wanderer in the wilderness of doubt to the wellspring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the honor of acceptance into the Ridvan of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.

168 O brother, behold how the inner mysteries of "rebirth," of "return," and of "resurrection" have each, through these all-sufficing, these unanswerable, and conclusive utterances, been unveiled and unraveled before thine eyes. God grant that

اینگونه امورات که مخالف عادات بشریه و منافی هوای جسمانی است از ایشان ظاهر شود

164 باری این مطلب واضحست که بدون تغییر و تبدیل الهی محالست این قسم آثار و افعال که بهیچوجه شباهت بآثار و افعال قبل ندارد از ایشان ظاهر شود و در عرصه کون بوجود آید چنانچه اضطرابشان باطمینان تبدیل میشد و ظن یقین تغییر مییافت و خوف بجرئت مبادله میگشت اینست شأن اکسیر الهی که در یک حین عباد را تقلیب میفرماید

165 مثلاً در ماده نحاسی ملاحظه فرمائید که اگر در معدن خود از غلبه ییوست محفوظ بماند در مدت هفتاد سنه بمقام ذہبی میرسد اگرچه بعضی خود نحاس را ذہب میدانند که بواسطه غلبه ییوست مریض شده و بمقام خود نرسیده

166 باری در هر حال اکسیر کامل ماده نحاسی را در آتی بمقام ذہبی میرساند و منازل هفتادساله را بآنی طی نماید آیا آن ذہب را بعد میتوان گفت که نحاسست و یا بعالم ذہبی نرسیده و حال آنکه محک در میان است و صفات ذہبی را از نحاس معین و واضح مینماید

167 همچنین این نفوس هم از اکسیر الهی در آتی عالم ترابی را طی نموده بعوالم قدسی قدم گذارند و بقدمی از مکان محدود بلامکان الهی واصل شوند جهدی باید تا باین اکسیر فائز شوی که در یک آن مغرب جهل را بمشرق علم رساند و ظلمت لیل ظلمانی را بصبح نورانی فائز گرداند و بعید صحرای ظن را بچشمه قرب و یقین دلالت کند و هیاکل فانیه را برضوان باقی مشرف فرماید حال اگر در حق این ذہب حکم نحاسی صادق میآید در حق این عباد هم حکم عباد قبل از فوز بایمان صادق و محقق است

168 ای برادر از این بیانات شافیۀ کافیۀ وافیه اسرار خلق جدید و رجوع و بعث بی حجاب و نقاب ظاهر و هویداست انشاءالله بتأییدات غیبیہ جامه کهنه را از جسم و جان دور کنی و بخلع جدیدۀ باقیہ مفتخر گردی

through His gracious and invisible assistance, thou mayest divest thy body and soul of the old garment, and array thyself with the new and imperishable attire.

- 169 Therefore, those who in every subsequent Dispensation preceded the rest of mankind in embracing the Faith of God, who quaffed the clear waters of knowledge at the hand of the divine Beauty, and attained the loftiest summits of faith and certitude, these can be regarded, in name, in reality, in deeds, in words, and in rank, as the “return” of those who in a former Dispensation had achieved similar distinctions. For whatsoever the people of a former Dispensation have manifested, the same hath been shown by the people of this latter generation. Consider the rose: whether it blossometh in the East or in the West, it is nonetheless a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart.

- 170 Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic “return” of the Words of God as unfolded by these utterances. Reflect for a while upon the behavior of the companions of the Muhammadan Dispensation. Consider how, through the reviving breath of Muhammad, they were cleansed from the defilements of earthly vanities, were delivered from selfish desires, and were detached from all else but Him. Behold how they preceded all the peoples of the earth in attaining unto His holy Presence – the Presence of God Himself – how they renounced the world and all that is therein, and sacrificed freely and joyously their lives at the feet of that Manifestation of the All-Glorious. And now, observe the “return” of the selfsame determination, the selfsame constancy and renunciation, manifested by the companions of the Point of the Bayan. Thou hast witnessed how these companions have, through the wonders of the grace of the Lord of Lords, hoisted the standards of sublime renunciation upon the inaccessible heights of glory. These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God! On whom He will, He bestoweth His grace. Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and

اینست که در هر ظهور بعد انفسی که سبقت یافتند بایمان از کل من علی الأرض و شربت زلال معرفت را از جمال احدیت نوشیدند و باعلی معارج ایمان و ایقان و انقطاع ارتفاع جستند حکم رجوع انفس قبل که در ظهور قبل باین مراتب فائز شده‌اند بر این اصحاب ظهور بعد میشود اسماً و رسماً و فعلاً و قولاً و امراً زیرا آنچه از عباد قبل ظاهر شد از این عباد بعد بعینه ظاهر و هویدا گشت مثلاً اگر شاخسار گلی در مشرق ارض باشد و در مغرب هم از شاخه دیگر آن گل ظاهر شود اطلاق گل بر او میشود دیگر در این مقام نظر بمحدودات شاخه و هیئت آن نیست بلکه نظر برآنچه و عطریست که در هر دو ظاهر است

پس نظر را از حدودات ظاهره طاهره و منزّه کن تا همه را بیک اسم و یک رسم و یک ذات و یک حقیقت مشاهده نمائی و اسرار رجوع کلمات را هم در حروفات نازله ملاحظه فرمائی قدری تفکر در اصحاب عهد نقطه فرقان نما که چگونه از جمیع جهات بشریه و مشتبهات نفسیه بنفحات قدسیه آن حضرت پاک و مقدس و منقطع گشتند و قبل از همه اهل ارض بشرف لقا که عین لقاء الله بود فائز شدند و از کل اهل ارض منقطع گشتند چنانچه شنیده‌اید که در مقابل آن مظهر ذی الجلال چگونه جان نثار میفرمودند و حال همان ثبوت و رسوخ و انقطاع را بعینه ملاحظه فرما در اصحاب نقطه بیان راجع شده چنانچه ملاحظه فرموده‌اید که چگونه این اصحاب از بدایع جود رب الأرباب علم انقطاع بر رفر امتناع برافراشتند باری این انوار از یک مصباح ظاهر شده‌اند و این اثمار از یک شجره روئیده‌اند فی الحقیقه فرقی ملحوظ نه و تغییری مشهود نه کلّی ذلک من فضل الله یؤتیة من یشاء من خلقه انشاء الله از ارض نفی احتراز جوئیم و بجز اثبات درآئیم تا عوالم جمع و فرق و توحید و تفریق و تحدید و تجرید الهی را ببصری که مقدس از عناصر و اضداد است مشاهده کنیم و باعلی افق قرب و قدس حضرت معانی پرواز نمائیم

wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.

- 171 From these statements therefore it hath been made evident and manifest that should a Soul in the “End that knoweth no end” be made manifest, and arise to proclaim and uphold a Cause which in “the Beginning that hath no beginning” another Soul had proclaimed and upheld, it can be truly declared of Him Who is the Last and of Him Who was the First that they are one and the same, inasmuch as both are the Exponents of one and the same Cause. For this reason, hath the Point of the Bayan – may the life of all else but Him be His sacrifice! – likened the Manifestations of God unto the sun which, though it rise from the “Beginning that hath no beginning” until the “End that knoweth no end,” is nonetheless the same sun. Now, wert thou to say that this sun is the former sun, thou speakest the truth; and if thou sayest that this sun is the “return” of that sun, thou also speakest the truth. Likewise, from this statement it is made evident that the term “last” is applicable to the “first,” and the term “first” applicable to the “last”; inasmuch as both the “first” and the “last” have risen to proclaim one and the same Faith.

- 172 Notwithstanding the obviousness of this theme, in the eyes of those that have quaffed the wine of knowledge and certitude, yet how many are those who, through failure to understand its meaning, have allowed the term “Seal of the Prophets” to obscure their understanding, and deprive them of the grace of all His manifold bounties! Hath not Muhammad, Himself, declared: “I am all the Prophets”? Hath He not said as We have already mentioned: “I am Adam, Noah, Moses, and Jesus”? Why should Muhammad, that immortal Beauty, Who hath said: “I am the first Adam” be incapable of saying also: “I am the last Adam”? For even as He regarded Himself to be the “First of the Prophets” – that is Adam – in like manner, the “Seal of the Prophets” is also applicable unto that Divine Beauty. It is admittedly obvious that being the “First of the Prophets,” He likewise is their “Seal.”

- 173 The mystery of this theme hath, in this Dispensation, been a sore test unto all mankind. Behold, how many are those who, clinging unto these words, have disbelieved Him Who is their true Revealer. What, We ask, could this people presume the terms “first” and “last” – when referring to God – glorified be His Name! – to mean? If they maintain that these terms bear reference to this material universe, how could it be possible,

171 پس از این بیانات معلوم شد که اگر در آخر لا آخر طلعتی بیاید و قیام نماید بر امری که قیام نمود بر آن طلعت اول لا اول هرآینه صدق طلعت اول بر طلعت آخر میشود زیرا که طلعت آخر لا آخر قیام نمود بهمان امر که طلعت اول لا اول بر آن قیام نمود اینست که نقطه بیان روح ما سواه فداه شمس احدیه را بشمس مثال زده اند که اگر از اول لا اول الی آخر لا آخر طلوع نماید همان شمس است که طالع میشود حال اگر گفته شود این شمس همان شمس اولیه است صحیح است و اگر گفته شود که رجوع آن شمس است ایضاً صحیح است و همچنین از این بیان صادق میآید ذکر ختمیت بر طلعت بدء و بالعکس زیرا که آنچه طلعت ختم بر آن قیام مینماید بعینه همان است که جمال بدء بر آن قیام فرموده

172 و این مطلب با اینکه چه قدر واضحست نزد شاربان صهبای علم و ایقان معذلک چه مقدار از نفوس که بسبب عدم بلوغ باین مطلب بذکر خاتم النبیین محتجب شده از جمیع فیوضات محبوب و ممنوع شده اند با اینکه خود آن حضرت فرمود اما النبیین فانا و همچنین فرمودند منم آدم و نوح و موسی و عیسی چنانچه ذکر شد معذلک تفکر مینمایند بعد از آنکه بر آن جمال ازلی صادق میآید باینکه فرمودند منم آدم اول همین قسم صادق میآید که فرمایند منم آدم آخر و همچنان که بدء انبیا را که آدم باشد بخود نسبت دادند همین قسم ختم انبیا هم بآن جمال الهی نسبت داده میشود و این بسی واضحست که بعد از آنکه بدء النبیین بر آن حضرت صادقست همان قسم ختم النبیین صادق آید

173 و باین مطلب جمیع اهل ارض در این ظهور ممتحن شده اند چنانچه اکثری بهمین قول تمسک جسته از صاحب قول معروض شده اند و نمیدانم این قوم از اولیت و آخریت حق جلّ ذکره چه ادراک نموده اند اگر مقصود از اولیت و آخریت اولیت و آخریت ملکی باشد هنوز که اسباب

when the visible order of things is still manifestly existing? Nay, in this instance, by "first" is meant no other than the "last" and by "last" no other than the "first."

ملکی بآخر نرسیده پس چگونه آخریت بر آن ذات احدیت صادق میآید بلکه در این رتبه اولیت نفس آخریت و آخریت نفس اولیت باشد

174 Even as in the "Beginning that hath no beginnings" the term "last" is truly applicable unto Him who is the Educator of the visible and of the invisible, in like manner, are the terms "first" and "last" applicable unto His Manifestations. They are at the same time the Exponents of both the "first" and the "last." Whilst established upon the seat of the "first," they occupy the throne of the "last." Were a discerning eye to be found, it will readily perceive that the exponents of the "first" and the "last," of the "manifest" and the "hidden," of the "beginning" and the "seal" are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of "God was alone, there was none else besides Him," thou wilt find in that Court all these names utterly non-existent and completely forgotten. Then will thine eyes no longer be obscured by these veils, these terms, and allusions. How ethereal and lofty is this station, unto which even Gabriel, unshepherded, can never attain, and the Bird of Heaven, unassisted, can never reach!

174 باری همان قسمی که در اول لا اول صدق آخریت بر آن مرتبی غیب و شهود میآید همان قسم هم بر مظاهر او صادق میآید و در حینی که اسم اولیت صادقست همان حین اسم آخریت صادق و در حینی که بر سریر بدئیت جالسند همان حین بر عرش ختمیت ساکن و اگر بصر حدید یافت شود مشاهده مینماید که مظهر اولیت و آخریت و ظاهریت و باطنیت و یدئیت و ختمیت این ذوات مقدسه و ارواح مجرده و انفس الهیه هستند و اگر در هوای قدس کان الله و لم یکن معه من شیء طائر شوی جمیع این اسماء را در آن ساحت معدوم صرف و مفقود بخت بینی و دیگر هیچ باین حجابات و اشارات و کلمات محتجب نشوی چه لطیف و بلند است این مقام که جبرئیل بی دلیل سیل نجومید و طیر قدسی بی اعانت غیبی طیران نتواند

175 And, now, strive thou to comprehend the meaning of this saying of 'Ali, the Commander of the Faithful: "Piercing the veils of glory, unaided." Among these "veils of glory" are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody. "They have thrust their fingers into their ears." And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no heart, of their own to distinguish truth from falsehood.

175 حال قول حضرت امیر را ادراک نما که فرموده کشف سبحات الجلال من غیر اشاره و از جمله سبحات مجلله علمای عصر و فقههای زمان ظهورند که جمیع نظر بعدم ادراک و اشتغال و حب ریاست ظاهره تسلیم امر الله نمینمایند بلکه گوش نمیدهند تا نغمه الهی را بشنوند بل بجعلون اصابعهم فی آذانهم و عباد هم چون ایشان را من دون الله ولی خود اخذ نموده اند منتظر رد و قبول این خشبهای مستند هستند زیرا از خود بصر و سمع و قلبی ندارند که تمیز و تفصیل دهند میان حق و باطل

176 Notwithstanding the divinely inspired admonitions of all the Prophets, the Saints, and Chosen ones of God, enjoining the people to see with their own eyes and hear with their own ears, they have disdainfully rejected their counsels and have blindly followed, and will continue to follow, the leaders of their Faith. Should a poor and obscure person, destitute of the attire of men of learning, address them saying: "Follow ye, O people! the Messengers of God," they would, greatly surprised at such a statement, reply: "What! Meanest thou that all these divines, all these exponents of learning, with all their authority, their pomp and pageantry, have erred, and failed to distinguish truth

176 با اینکه همه انبیا و اصفیا و اولیا من عند الله امر فرمودند که بچشم و گوش خود بشنوند و ملاحظه نمایند مع ذلک معتنی بنصح انبیا نگشته تابع علمای خود بوده و خواهند بود و اگر مسکینی و یا فقیری که عاری از لباس اهل علم باشد بگوید یا قوم اتبعوا المرسلین جواب گویند که این همه علما و فضلا با این ریاست ظاهره و البسه مقطعه لطیفه نفهمیده اند و حق را از باطل ادراک ننموده اند و تو و امثال تو

from falsehood? Dost thou, and people like thyself, pretend to have comprehended that which they have not understood?" If numbers and excellence of apparel be regarded as the criterions of learning and truth, the peoples of a bygone age, whom those of today have never surpassed in numbers, magnificence and power, should certainly be accounted a superior and worthier people.

- 177 It is clear and evident that whenever the Manifestations of Holiness were revealed, the divines of their day have hindered the people from attaining unto the way of truth. To this testify the records of all the scriptures and heavenly books. Not one Prophet of God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial, and execration of the clerics of His day! Woe unto them for the iniquities their hands have formerly wrought! Woe unto them for that which they are now doing! What veils of glory more grievous than these embodiments of error! By the righteousness of God! to pierce such veils is the mightiest of all acts, and to rend them asunder the most meritorious of all deeds! May God assist us and assist you, O concourse of the Spirit! that perchance ye may in the time of His Manifestation be graciously aided to perform such deeds, and may in His days attain unto the Presence of God.

- 178 Furthermore, among the "veils of glory" are such terms as the "Seal of the Prophets" and the like, the removal of which is a supreme achievement in the sight of these baseborn and erring souls. All, by reason of these mysterious sayings, these grievous "veils of glory," have been hindered from beholding the light of truth. Have they not heard the melody of that bird of Heaven, uttering this mystery: "A thousand Fatimihs I have espoused, all of whom were the daughters of Muhammad, Son of 'Abdu'llah, the 'Seal of the Prophets'?" Behold, how many are the mysteries that lie as yet unraveled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasures! Shouldst thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the "End that knoweth no end." Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

ادراک نموده‌اید و نهایت تعجب مینمایند از چنین قولی با اینکه امام سلف اکثر و اعظم و اکبرند و اگر کثرت و لباس علم سبب و علت علم و صدق باشد البته امام سابقه اولی و اسبقند

- 177 و با اینکه این فقره هم معلوم و واضحست که در جمیع احیان ظهور مظاهر قدسیه علمای عهد مردم را از سبیل حق منع مینمودند چنانچه در جمیع کتب و صحف سماوی مذکور و مسطور است و احدی از انبیا مبعوث نشد مگر آنکه محل بغض و انکار و رد و سب علما گشت قاتلهم الله بما فعلوا من قبل و من بعد کانوا يفعلون حال کدام سبحات جلال اعظم از این هیاکل ضلالت و الله کشف آن اعظم امور است و خرقش اکبر اعمال و فقتنا الله و ایا کم یا معشر الروح لعلکم بذلک فی زمن المستغاث توقون و من لقاء الله فی ایامه لا تحتجبون

- 178 و همچنین ذکر خاتم النبیین و امثال آن از سبحات مجله است که کشف آن از اعظم امور است نزد این همج رعاع و جمیع باین حجاب محدوده و سبحات مجله عظیمه محتجب مانده‌اند آیا نغمه طیر هویه را شنیده‌اند که میفرماید الف فاطمه نکاح نمودم که همه بنت محمد بن عبدالله خاتم النبیین بودند حال ملاحظه فرما که چه قدر از اسرار در سراق علم الهی مستور است و چه مقدار جواهر علم او در خزائن عصمت مکنون تایقین نمائی که صنع او را بدایت و نهایت نبوده و نخواهد بود و فضای قضای او اعظم از آنست که بیان تحدید شود و یا طیر افنده آن را طی نماید و تقدیرات قدریه او اکبر از آنست که یادراک نفسی منتهی شود خلق او از اول لا اول بوده و آخری او را اخذ نکرده و مظاهر جمال او الی نهایت لا نهایت خواهند بود و ابتدائی او را ندیده حال در همین بیان ملاحظه فرما که چگونه حکم آن بر جمیع این طلعات صدق مینماید

- 179 Likewise, strive thou to comprehend the meaning of the melody of that eternal beauty, Husayn, son of 'Ali, who, addressing Salman, spoke words such as these: "I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years, and to each one of these I declared the Successorship conferred upon my father." He then recounteth certain details, until he saith: "I have fought one thousand battles in the path of God, the least and most insignificant of which was like the battle of Khaybar, in which battle my father fought and contended against the infidels." Endeavor now to apprehend from these two traditions the mysteries of "end," "return," and "creation without beginning or end."
- 179 و همچنین نعمه جمال ازلی حسین بن علی را ادراک نما که به سلمان میفرماید که مضمون آن اینست بودم با الف آدم که فاصله هر آدم به آدم بعد خمسين الف سنه بود و با هریک ولایت پدرم را عرض نمودم و تفصیلی ذکر میفرماید تا آنکه میفرماید الف مرّه جهاد نمودم در سبیل الهی که اصغر و کوچکتر از همه مثل غزوه خیبر بود که پدرم با کفار محاربه و مجادله نمود حال اسرار ختم و رجوع و لا اولیت و لا آخریت صنع همه را از این دو روایت ادراک فرما
- 180 O my beloved! Immeasurably exalted is the celestial Melody above the strivings of human ear to hear or mind to grasp its mystery! How can the helpless ant step into the court of the All-Glorious? And yet, feeble souls, through lack of understanding, reject these abstruse utterances, and question the truth of such traditions. Nay, none can comprehend them save those that are possessed of an understanding heart. Say, He is that End for Whom no end in all the universe can be imagined, and for Whom no beginning in the world of creation can be conceived. Behold, O concourse of the earth, the splendors of the End, revealed in the Manifestations of the Beginning!
- 180 باری ای حبیب من مقدّست نعمه لاهوت که باستماع و عقول ناسوت محدود شود نملة وجود کجا تواند بعرضه معبود قدم گذارد اگرچه نفوس ضعیفه از عدم ادراک این بیانات معضله را انکار نمایند و امثال این احادیث را نفی کنند بلی لا يعرف ذلک الا اولو الالباب قل هو الختم الذی لیس له ختم فی الابداع و لا بدء له فی الاختراع اذاً یا ملأ الارض فی ظهورات البدء تجلیات الختم تشهدون
- 181 How strange! These people with one hand cling to those verses of the Qur'an and those traditions of the people of certitude which they have found to accord with their inclinations and interests, and with the other reject those which are contrary to their selfish desires. "Believe ye then part of the Book, and deny part?" How could ye judge that which ye understand not? Even as the Lord of being hath in His unerring Book, after speaking of the "Seal" in His exalted utterance: "Muhammad is the Apostle of God and the Seal of the Prophets," hath revealed unto all people the promise of "attainment unto the divine Presence." To this attainment to the presence of the immortal King testify the verses of the Book, some of which We have already mentioned. The one true God is My witness! Nothing more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Qur'an. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom.
- 181 بسیار تعجب است که این قوم در بعضی از مراتب که مطابق میل و هوای ایشان است متمسک بآیه منزله در فرقان و احادیث اولی الایقان میشوند و از بعضی که مغایر هوای ایشانست بمره اعراض مینمایند قل ا تؤمنون ببعض الکتاب و تکفرون ببعض ما لکم کیف تحکون ما لا تشعرون مثل آنکه در کتاب مبین رب العالمین بعد از ذکر ختمیت فی قوله تعالی ولکنه رسول الله و خاتم النبیین جمیع ناس را بلقای خود وعده فرموده چنانچه آیات مدله بر لقای آن ملیک بقا در کتاب مذکور است و بعضی از قبل ذکر شده و خدای واحد شاهد مقال است که هیچ امری اعظم از لقا و اصرح از آن در فرقان ذکر نیافته فهنیئاً لمن فاز به فی یوم اعرض عنه اکثر الناس کما انتم تشهدون
- 182 And yet, through the mystery of the former verse, they have turned away from the grace promised by the latter, despite the fact that "attainment unto the divine Presence" in the "Day of Resurrection" is explicitly stated in the Book. It hath
- 182 و مع ذلک بحکم اول از امر ثانی معرض گشته اند با اینکه حکم لقا در یوم قیام منصوص است در کتاب و قیامت هم بدلائل واضح ثابت و محقق شد که مقصود قیام مظهر اوست بر امر او و

been demonstrated and definitely established, through clear evidences, that by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, and by "attainment unto the divine Presence" is meant attainment unto the presence of His Beauty in the person of His Manifestation. For verily, "No vision taketh in Him, but He taketh in all vision." Notwithstanding all these indubitable facts and lucid statements, they have foolishly clung to the term "seal," and remained utterly deprived of the recognition of Him Who is the Revealer of both the Seal and the Beginning, in the day of His presence. "If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them." But apart from all these things, had this people attained unto a drop of the crystal streams flowing from the words: "God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth," they would not have raised any unseemly cavils, such as these, against the focal Center of His Revelation. The Cause of God, all deeds and words, are held within the grasp of His power. "All things lie imprisoned within the hollow of His mighty Hand; all things are easy and possible unto Him." He accomplisheth whatsoever He willeth, and doeth all that He desireth. "Whoso sayeth 'why' or 'wherefore' hath spoken blasphemy!" Were these people to shake off the slumber of negligence and realize that which their hands have wrought, they would surely perish, and would of their own accord cast themselves into fire – their end and real abode. Have they not heard that which He hath revealed: "He shall not be asked of His doings"? In the light of these utterances, how can man be so bold as to question Him, and busy himself with idle sayings?

183 Gracious God! So great is the folly and perversity of the people, that they have turned their face toward their own thoughts and desires, and have turned their back upon the knowledge and will of God – hallowed and glorified be His name!

184 Be fair: Were these people to acknowledge the truth of these luminous words and holy allusions, and recognize God as "Him that doeth whatsoever He pleaseth," how could they continue to cleave unto these glaring absurdities? Nay, with all their soul, they would accept and submit to whatsoever He saith. I swear by God! But for the divine Decree, and the inscrutable dispensations of Providence, the earth itself would have utterly destroyed all this people! "He will, however, respite them until the appointed time of a known day."

185 Twelve hundred and eighty years have passed since the dawn of the Muhammadan Dispensation, and with every break of

همچنین از لقا لقای جمال اوست در هیکل ظهور او اذ آنه لا تدرکه الأبصار و هو یدرک الأبصار و با جمیع این مطالب ثابت و بیانات واضح من حیث لا یشر بذکر ختم تمسک جستند و از موجد ختم و بدء در یوم لقای او بالمره محتجب مانده اند و لو یواخذ الله الناس بما کسبوا ما ترک علی ظہرها من دابة ولكن یؤخرهم الی اجل مسمی و از همه این مراتب چشم پوشیده اگر این قوم بقطرهائی از چشمه لطیف یفعل ما یشاء و یحکم ما یرید میآشامیدند هیچ اینگونه اعتراضات غیر مرضیه بر محل امر نمینمودند امر و قول و فعل در قبضه قدرت اوست کل شیء فی قبضه قدرته اسیر و آن ذلک علیہ سهل یسر فاعلست آنچه را اراده نماید و عامل است آنچه میل فرماید من قال لم و بم فقد کفر و اگر این عباد قدری بشعور بیایند از آنچه مرتکب شده اند هلاک میشوند و بدستهای خود را بنار که مقرر و مرجع ایشانست راجع مینمایند آیا نشنیده اند که میفرماید لا یسأل عما یفعل و با این بیانات چگونه میتوان جسارت نمود و بزخارف قول مشغول شد

183 سبحان الله جهل و نادانی عباد بمقام و حدی رسیده که بعلم و اراده خود مقبل شده از علم و اراده حق جل و عزّ معرض گشته اند

184 حال انصاف دهید اگر این عباد موقن باین کلمات درّیه و اشارات قدسیه شوند و حق را یفعل ما یشاء بدانند دیگر چگونه باین منخرافات تشبث مینمایند و تمسک میجویند بلکه آنچه بفرماید بجان اقرار نمایند و مدعن شوند قسم بخدا که اگر تقدیرات مقدّره و حکمتهای قدریه سبقت نیافته بود ارض جمیع این عباد را معدوم مینمود و لکن یؤخر ذلک الی میقات یوم معلوم

185 باری هزار و دویست و هشتاد سنه از ظهور نقطه فرقان گذشت و جمیع این همج رعاع در

day, these blind and ignoble people have recited their Qur'an, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.

- 186 And it came to pass that on a certain day a needy man came to visit this Soul, craving for the ocean of His knowledge. While conversing with him, mention was made concerning the signs of the Day of Judgment, Resurrection, Revival, and Reckoning. He urged Us to explain how, in this wondrous Dispensation, the peoples of the world were brought to a reckoning, when none were made aware of it. Thereupon, We imparted unto him, according to the measure of his capacity and understanding, certain truths of Science and ancient Wisdom. We then asked him saying: "Hast thou not read the Qur'an, and art thou not aware of this blessed verse: 'On that day shall neither man nor spirit be asked of his sin'? Dost thou not realize that by 'asking' is not meant asking by tongue or speech, even as the verse itself doth indicate and prove? For afterward it is said: 'By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.'"

- 187 Thus the peoples of the world are judged by their countenance. By it, their misbelief, their faith, and their iniquity are all made manifest. Even as it is evident in this day how the people of error are, by their countenance, known and distinguished from the followers of divine Guidance. Were these people, wholly for the sake of God and with no desire but His good-pleasure, to ponder the verses of the Book in their heart, they would of a certainty find whatsoever they seek. In its verses would they find revealed and manifest all the things, be they great or small, that have come to pass in this Dispensation. They would even recognize in them references unto the departure of the Manifestations of the names and attributes of God from out their native land; to the opposition and disdainful arrogance of government and people; and to the dwelling and establishment of the Universal Manifestation in an appointed and specially designated land. No man, however, can comprehend this except he who is possessed of an understanding heart.

- 188 We seal Our theme with that which was formerly revealed unto Muhammad that the seal thereof may shed the fragrance of

هر صباح تلاوت فرقان نموده‌اند و هنوز بحرفی از مقصود فائز نشدند و خود قرائت میکنند بعضی آیات را که صریح بر مطالب قدسیه و مظاهر عزّ صمدیه است مع ذلک هیچ ادراک ننموده‌اند و این مدت این قدر ادراک نشده که مقصود از تلاوت کتب و قرائت صحف در هر عصری ادراک معانی آن و بلوغ بمعارج اسرار آن بوده و الا تلاوت بی معرفت را البته فائده کلی نباشد

186 چنانچه شخصی در یومی نزد این فقیر بحر معانی حاضر بود و ذکری از علائم قیامت و حشر و نشر و حساب بمیان آمد و اصرار مینمود که حساب خلاق در ظهور بدیع چگونه شد که احدی اطلاع نیافته بعد قدری از صور علیّه و شئونات حکمیه بقدر ادراک و فهم سامع القا شد و بعد ذکر شد که این مدت مگر تلاوت فرقان ننموده‌ای و آیه مبارکه را که میفرماید فیومئذ لا یسأل عن ذنبه انس و لا جان را ندیده‌اید و بمقصود ملتفت نشده‌اید که معنی سؤال چنان نیست که ادراک نموده‌اید بلکه سؤال بلسان و بیان نیست چنانچه همین آیه مشعر و مدلّ بر آنست و بعد میفرماید یعرف المجرمون بسیماهم فیؤخذ بالنواصی و الأقدام

187 اینست که از وجهه حساب خلاق کشیده میشود و کفر و ایمان و عصیان جمیع ظاهر میگردد چنانچه الیوم مشهود است که بسیما اهل ضلالت از اصحاب هدایت معلوم و واضحند و اگر این عباد خالصاً لله و طلباً لرضائه در آیات کتاب ملاحظه نمایند جمیع آنچه را که میطلبند البته ادراک مینمایند بقسمی که جمیع امور واقعه در این ظهور را از کلی و جزئی در آیات او ظاهر و مکشوف ادراک مینمایند حتی خروج مظاهر اسماء و صفات را از اوطان و اعراض و انغماض ملت و دولت را و سکون و استقرار مظهر کلیّه در ارض معلوم مخصوص و لکن لا یعرف ذلک الا اولو الالباب

188 اختم القول بما نزل علی محمد من قبل لیکون ختامه المسک الذی یهدی الناس الی رضوان قدس منیر

that holy musk which leadeth men unto the Ridvan of unfading splendor. He said, and His Word is the truth: "And God calleth to the Abode of Peace; and He guideth whom He will into the right way." "For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works." This He hath revealed that His grace may encompass the world. Praise be to God, the Lord of all being!

قال و قوله الحق و الله يدعو الى دارالسلام و يهدي من يشاء الى صراط مستقيم لهم دارالسلام عند ربهم و هو وليهم بما كانوا يعملون ليسبق هذا الفضل على العالم و الحمد لله رب العالمين

- 189 We have variously and repeatedly set forth the meaning of every theme, that perchance every soul, whether high or low, may obtain, according to his measure and capacity, his share and portion thereof. Should he be unable to comprehend a certain argument, he may, thus, by referring unto another, attain his purpose. "That all sorts of men may know where to quench their thirst."

189 بیان را در هر مطلب مکرر نمودیم که شاید هر نفسی از اعلی و ادانی از این بیانات بقدر و اندازه خود قسمت و نصیب بردارد و اگر نفسی از ادراک بیانی عاجز باشد از بیان دیگر مقصود خود را ادراک نماید لیعلم کل اناس مشربهم

- 190 By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

190 قسم بخدا که این حمامه ترابی را غیر این نعمات نغمه‌هاست و جز این بیانات رموزها که هر نکته‌ای از آن مقدس است از آنچه بیان شد و از قلم جاری گشت تا مشیت الهی چه وقت قرار گیرد که عروسهای معانی بی حجاب از قصر روحانی قدم ظهور بعرصه قدم گذارند و ما من امر الا بعد اذن و ما من قدرة الا بحوله و قوته و ما من اله الا هو له الخلق و الامر و کل بامرہ ينطقون و من اسرار الروح يتكلمون

- 191 We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. "No distinction do We make between any of them." The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfills a definite Mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit."

191 از قبل دو مقام از برای شمس مشرقه از مشارق الهیه بیان نمودیم یکی مقام توحید و رتبه تفرید چنانچه از قبل ذکر شد لا نفرق بین احد منهم و مقام دیگر مقام تفصیل و عالم خلق و رتبه حدودات بشریه است در این مقام هر کدام را هیکی معین و امری مقرر و ظهوری مقدر و حدودی مخصوص است چنانچه هر کدام باسمى موسوم و بوصفی موصوف و بامری بدیع و شرعی جدید مأمورند چنانچه میفرماید تلک الرسل فضلنا بعضهم على بعض منهم من كلم الله و رفع بعضهم درجات و آتينا عيسى بن مريم البينات و آيدناه بروح القدس

- 192 It is because of this difference in their station and mission that the words and utterances flowing from these Wellsprings of

divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

193 It hath ever been evident that all these divergences of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of divine Revelation, and are established upon the seat of divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the divine Being.

194 Viewed in the light of their second station – the station of distinction, differentiation, temporal limitations, characteristics and standards – they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: “I am the servant of God. I am but a man like you.”

195 From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.

196 Were any of the all-embracing Manifestations of God to declare: “I am God!” He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: “Those shafts were God’s, not Thine!” And also He saith: “In truth, they who plighted fealty unto thee, really plighted that fealty unto God.” And were any of them to voice the utterance: “I am the Messenger of God,” He also speaketh the truth, the indubitable truth. Even as He saith: “Muhammad is not the father of any man among you, but He is the Messenger of God.” Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: “I am the Seal of the Prophets,” they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one

192 نظر باختلاف این مراتب و مقاماتست که بیانات و کلمات مختلفه از آن ینابیع علوم سبحانی ظاهر میشود و الا فی الحقیقه نزد عارفین معضلات مسائل الهیه جمیع در حکم یک کلمه مذکور است چون اکثر ناس اطلاع بر مقامات مذکوره نیافته اند اینست که در کلمات مختلفه آن هیاکل متحده مضطرب و متزلزل میشوند

193 باری معلوم بوده و خواهد بود که جمیع این اختلافات کلمات از اختلافات مقاماتست اینست که در مقام توحید و علو تجرید اطلاق ربوبیت و الوهیت و احدیت صرفه و هویت بخته بر آن جواهر وجود شده و میشود زیرا که جمیع بر عرش ظهور الله ساکنند و بر کرسی بطون الله واقف یعنی ظهور الله بظهورشان ظاهر و جمال الله از جمالشان باهر چنانچه نعمات ربوبیه از این هیاکل احدیه ظاهر شد

194 و در مقام ثانی که مقام تمیز و تفصیل و تحدید و اشارات و دلالات ملکیه است عبودیت صرفه و فقر بحت و فناي بات از ایشان ظاهر است چنانچه میفرماید انی عبد الله و ما انا الا بشر مثلكم

195 و از این بیانات محققه مثبتة ادراک فرما مسائل خود را که سؤال نموده بودی تا در دین الهی راسخ شوی و از اختلافات بیانات انبیا و اصفیا متزلزل نشوی

196 و اگر شنیده شود از مظاهر جامعه اتی انا الله حق است و ریبی در آن نیست چنانچه بکرات مبرهن شد که بظهور و صفات و اسمای ایشان ظهور الله و اسم الله و صفة الله در ارض ظاهر اینست که میفرماید و ما رمیت اذ رمیت ولكن الله رمی و همچنین ان الذين يبایعونک انما يبایعون الله و اگر نعمه اتی رسول الله برآزند این نیز صحیح است و شکی در آن نه چنانچه میفرماید ما کان محمد ابا احد من رجالکم ولكن رسول الله و در این مقام همه مرسلند از نزد آن سلطان حقیقی و کیئونه ازلی و اگر جمیع ندای انا خاتم النبیین برآزند آن هم حق است و شبهه را راهی نه و سبیلی نه زیرا که جمیع حکم یک ذات و یک نفس و یک روح و یک جسد و یک امر

person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and the "Hidden" – all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and nonexistent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

197 In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

198 By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings

دارند و همه مظهر بدئیت و ختمیت و اولیت و آخریت و ظاهریت و باطنیت آن روح الأرواح حقیقی و ساذج السواذج ازینند و همچنین اگر بفرمایند نحن عباد الله این نیز ثابت و ظاهر است چنانچه بظاهر در منتها رتبه عبودیت ظاهر شده اند احدی را یارای آن نه که بآن نحو از عبودیت در امکان ظاهر شود اینست که از آن جواهر وجود در مقام استغراق در بحار قدس صمدی و ارتقاء بمعارج معانی سلطان حقیقی اذکار ربوبیه و الوهیّه ظاهر شد اگر درست ملاحظه شود در همین رتبه منتهای نیستی و فنا در خود مشاهده نموده اند در مقابل هستی مطلق و بقای صرف که گویا خود را معدوم صرف دانسته اند و ذکر خود را در آن ساحت شرک شمرده اند زیرا که مطلق ذکر در این مقام دلیل هستی و وجود است و این نزد واصلان بس خطا چه جای آنکه ذکر غیر شود و قلب و لسان و دل و جان بغیر ذکر جانان مشغول گردد و یا چشم غیر جمال او ملاحظه نماید و یا گوش غیر نغمه او شنود و یا رجل در غیر سبیل او مشی نماید

197 در این زمان نسمة الله وزیده و روح الله احاطه نموده قلم از حرکت ممنوع و لسان از بیان مقطوع گشته

198 باری نظر باین مقام ذکر ربوبیه و امثال ذلک از ایشان ظاهر شده و در مقام رسالت اظهار رسالت فرمودند و همچنین در هر مقام باقتضای آن ذکر فرمودند و همه را نسبت بخود داده اند از عالم امر الی عالم خلق و از عوالم ربوبیه الی عوالم ملکیه اینست که آنچه بفرمایند و هر چه ذکر نمایند از الوهیت و ربوبیت و نبوت و رسالت و ولایت و امامت و عبودیت همه حقیقت و شبهه در آن نیست پس باید تفکر در این بیانات که استدلال شده نمود تا دیگر از اختلافات اقوال مظاهر غیبیه و مطالع قدسیه احدی را اضطراب و تزلزل دست ندهد

of Holiness may cease to agitate the soul and perplex the mind.

199 Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor, having found them to be contrary to his inclination and desires, to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice. Were these to ask the Light of Truth concerning those images which their idle fancy hath carved, and were they to find His answer inconsistent with their own conceptions and their own understanding of the Book, they would assuredly denounce Him Who is the Mine and Wellhead of all Knowledge as the very negation of understanding. Such things have happened in every age.

200 For instance, when Muhammad, the Lord of being, was questioned concerning the new moons, He, as bidden by God, made reply: "They are periods appointed unto men." Thereupon, they that heard Him denounced Him as an ignorant man.

201 Likewise, in the verse concerning the "Spirit," He saith: "And they will ask Thee of the Spirit. Say, 'the Spirit proceedeth at My Lord's command.'" As soon as Muhammad's answer was given, they all clamorously protested, saying: "Lo! an ignorant man who knoweth not what the Spirit is, calleth Himself the Revealer of divine Knowledge!" And now behold the divines of the age who, because of their being honored by His name, and finding that their fathers have acknowledged His Revelation, have blindly submitted to His truth. Observe, were this people today to receive such answers in reply to such questionings, they would unhesitatingly reject and denounce them – nay, they would again utter the selfsame cavils, even as they have uttered them in this day. All this, notwithstanding the fact that these Essences of being are immensely exalted above such fanciful images, and are immeasurably glorified beyond all these vain sayings and above the comprehension of every understanding heart. Their so-called learning, when compared with that Knowledge, is utter falsehood, and all their understanding naught but blatant error. Nay, whatsoever proceedeth from these Mines of divine Wisdom and these Treasuries of eternal knowledge is truth, and naught else but the truth. The saying: "Knowledge is one point, which the foolish have multiplied" is

199 باری در کلمات شمس حقیقت باید تفکر نمود و اگر ادراک نشد باید از واقفین مخازن علم سوءال شود تا بیان فرمایند و رفع اشکال نمایند نه آنکه بعقل ناقص خود کلمات قدسیه را تفسیر نمایند و چون مطابق نفس و هوای خود نیابند بنای رد و اعتراض گذارند چنانچه الیوم علما و فقههای عصر که بر مسند علم و فضل نشسته‌اند و جهل را علم نام گذاشته‌اند و ظلم را عدل نامیده‌اند اگر مجموعلات خاطر خود را از شمس حقیقی سوءال نمایند و جواب موافق آنچه فهمیده و یا از کتاب مثل خود ادراک نموده‌اند نشنوند البته نفی علم از آن معدن و منبع علم نمایند چنانچه در هر زمانی این واقع شد

200 مثل اینکه مذکور شد در سؤال از اهله که از سید وجود نمودند و آن حضرت بامر الهی جواب فرمود که هی مواقت للناس بعد از استماع نفی علم از آن حضرت نمودند

201 و همچنین در آیه روح که میفرماید و یسألونک عن الروح قل الروح من امر ربی و چون این جواب مذکور شد کل فریاد و اوایلا برآوردند که جاهلی که نمیداند روح چه چیز است خود را عالم علم لدنی میداند و الیوم چون علمای عصر باسم آن حضرت مفتخرند و آبای خود را هم مدعن دیده‌اند لهذا تقلیداً حکمش را قبول دارند چنانچه اگر انصاف باشد و الیوم در جواب امثال این مسائل چنین جواب بشنوند البته رد نمایند و اعتراض کنند و همان سخنها قبل را اعاده نمایند چنانچه نمودند با اینکه آن جواهر وجود مقدسند از کل این علمهای مجعوله و منزهد از جمیع این کلیات محدوده و متعالیند از ادراک هر مدرکی کل این علوم نزد آن علم کذب صرفست و جمیع این ادراکات افک محض بلکه هر چه از آن معادن حکمت الهی و مخازن علم صمدانی ظاهر میشود علم همانست و العلم نقطة کثرها الجاهلون دلیل بر آن و العلم نور یقذفه الله فی قلب من یشاء مثبت این بیان

a proof of Our argument, and the tradition: "Knowledge is a light which God sheddeth into the heart of whomsoever He willeth" a confirmation of Our statement.

202 Inasmuch as they have not apprehended the meaning of Knowledge, and have called by that name those images fashioned by their own fancy and which have sprung from the embodiments of ignorance, they therefore have inflicted upon the Source of Knowledge that which thou hast heard and witnessed.

203 For instance, a certain man, reputed for his learning and attainments, and accounting himself as one of the preeminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, until one day a certain man informed Us that one of his compositions, entitled *Irshadu'l-'Avam*, could be found in this city. From this title We perceived the odor of conceit and vainglory, inasmuch as he hath imagined himself a learned man and regarded the rest of the people ignorant. His worth was in fact made known by the very title he had chosen for his book. It became evident that its author was following the path of self and desire, and was lost in the wilderness of ignorance and folly. Methinks he had forgotten the well-known tradition which sayeth: "Knowledge is all that is knowable; and might and power, all creation." Notwithstanding, We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'raj" of Muhammad, of whom was spoken: "But for Thee, I would not have created the spheres." We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'raj." We gathered from his statements that unless a man be deeply versed in them all, he can never attain to a proper understanding of this transcendent and exalted theme. Among the specified sciences were the science of metaphysical abstractions, of alchemy, and natural magic. Such vain and discarded learnings, this man hath regarded as the prerequisites of the understanding of the sacred and abiding mysteries of divine Knowledge.

204 Gracious God! Such is the measure of his understanding. And yet, behold what cavils and calumnies he hath heaped upon

202 باری چون معنی علم را ادراک ننموده‌اند و افکار مجعوله خود را که ناشی از مظاهر جهل شده اسم آن را علم گذاشته بر مبدء علوم وارد آورده‌اند آنچه دیده‌اید و شنیده‌اید

203 مثلاً در کتاب یکی از عباد که مشهور بعلم و فضل است و خود را از صنادید قوم شمرده و جمیع علمای راشدین را رد و سب نموده چنانچه در همه جای از کتاب او تلویحاً و تصریحاً مشهود است و این بنده چون ذکر او را بسیار شنیده بودم اراده نمودم که از رسائل او قدری ملاحظه نمایم هرچند این بنده اقبال بملاحظه کلمات غیر نداشته و ندارم ولیکن چون جمعی از احوال ایشان سوال نموده و مستفسر شده بودند لهذا لازم گشت که قدری در کتب او ملاحظه رود و جواب سائلین بعد از معرفت و بصیرت داده شود باری کتب عربیه او بدست نیفتاد تا اینکه شخصی روزی ذکر نمود که کتابی از ایشان که مسمی به ارشادالعوامست در این بلد یافت میشود اگرچه از این اسم رائحه کبر و غرور استشمام شد که مردم را عوام و خود را عالم فرض نموده و جمیع مراتب او فی الحقیقه از همین اسم کتاب معلوم و مبرهن شد که در سبیل نفس و هوی سالکند و در تیه جهل و عمی ساکن گویا حدیث مشهور را فراموش نموده‌اند که میفرماید العلم تمام المعلوم و القدرة و العزة تمام الخلق با وجود این کتاب را طلب نموده چند روز معدود نزد بنده بود و گویا دو مرتبه در او ملاحظه شد از قضا مرتبه ثانی جائی بدست آمد که حکایت معراج سید لولاک بود ملاحظه شد که قریب بیست علم او ازید شرط معرفت معراج نوشته‌اند و همچو مستفاد شد که اگر نفسی این علوم را درست ادراک ننموده باشد بمعرفت این امر عالی متعالی فائز نگردد و از جمله علوم علم فلسفه و علم کیمیا و علم سیمیا را مذکور نموده و ادراک این علوم فائیه مردوده را شرط ادراک علوم باقیه قدسیه شمرده

204 سبحان الله با این ادراک چه اعتراضات و تهمت‌ها که بهیاکل علم نامتناهی الهی وارد آورده فتنم

those Embodiments of God's infinite knowledge! How well and true is the saying: "Flingest thou thy calumnies unto the face of Them Whom the one true God hath made the Trustees of the treasures of His seventh sphere?" Not one understanding heart or mind, not one among the wise and learned, hath taken notice of these preposterous statements. And yet, how clear and evident it is to every discerning heart that this so-called learning is and hath ever been rejected by Him Who is the one true God. How can the knowledge of these sciences, which are so contemptible in the eyes of the truly learned, be regarded as essential to the apprehension of the mysteries of the "Mi'raj," whilst the Lord of the "Mi'raj" Himself was never burdened with a single letter of these limited and obscure learnings, and never defiled His radiant heart with any of these fanciful illusions? How truly hath he said: "All human attainment moveth upon a lame ass, whilst Truth, riding upon the wind, darteth across space." By the righteousness of God! Whoso desireth to fathom the mystery of this "Mi'raj," and craveth a drop from this ocean, if the mirror of his heart be already obscured by the dust of these learnings, he must needs cleanse and purify it ere the light of this mystery can be reflected therein.

- 205 In this day, they that are submerged beneath the ocean of ancient Knowledge, and dwell within the ark of divine wisdom, forbid the people such idle pursuits. Their shining breasts are, praise be to God, sanctified from every trace of such learning, and are exalted above such grievous veils. We have consumed this densest of all veils with the fire of the love of the Beloved – the veil referred to in the saying: "The most grievous of all veils is the veil of knowledge." Upon its ashes, We have reared the tabernacle of divine knowledge. We have, praise be to God, burned the "veils of glory" with the fire of the beauty of the Best-Beloved. We have driven from the human heart all else but Him Who is the Desire of the world, and glory therein. We cleave to no knowledge but His Knowledge, and set our hearts on naught save the effulgent glories of His light.

- 206 We were surprised exceedingly when We observed that his one purpose was to make the people realize that all these learnings were possessed by him. And yet, I swear by God that not one breath, blowing from the meads of divine knowledge, hath ever been wafted upon his soul, nor hath he ever unraveled a single mystery of ancient wisdom. Nay, were the meaning of Knowledge ever to be expounded unto him, dismay would fill his heart, and his whole being would shake to its foundation. Notwithstanding his base and senseless statements, behold to what heights of extravagance his claims have reached!

ما قال متهم داری کسانی را که حق کرد  
امین مخزن هفتم طبق و یک نفر از اهل بصیرت  
و دانش و صاحبان علوم و عقول ملتفت این  
مزعزعات نشده با اینکه بر هر صاحب بصیرتی  
واضح و هویداست که اینگونه علمها لمیزل مردود  
حق بوده و هست و چگونه علومی که مردود  
است نزد علمای حقیقی ادراک آن شرط  
ادراک معارج معراج میشود با اینکه صاحب  
معراج حرفی از این علوم محدوده محجوبه حمل  
نفرموده و قلب منیر آن سید لولاک از جمیع این  
اشارات مقدس و منزّه بوده چه خوب میگوید  
جمله ادراکات بر خرهای لنگ حق سوار باد  
پران چون خدنگ والله هر کس بخواهد سر  
معراج را ادراک نماید و یا قطره‌ای از عرفان  
این بحر بنوشد اگر هم این علوم نزد او باشد یعنی  
مرآت قلب او از نقوش این علوم غبار گرفته  
باشد البته باید پاک و منزّه نماید تا سر این امر  
در مرآت قلب او تجلی نماید

- 205 و الیوم متغصّسان بحر علوم صمدانی و ساکنان  
فلک حکمت ربّانی مردم را از تحصیل این علوم  
نهی میفرمایند و صدور منیرشان بحمد الله منزّه  
از این اشارات است و مقدس از این حجاب  
حجاب اکبر را که میفرماید العلم حجاب الاکبر  
بنار محبت یار سوختیم و خیمه دیگر برافراختیم و  
باین افتخار مینمائیم که الحمد لله سبحات جلال را  
بنار جمال محبوب سوختیم و جز مقصود در قلب  
و دل جا ندادیم نه بعلی جز علم باو متمسکیم و  
نه بمعلومی جز تجلی انوار او متشبّث

- 206 باری بسیار متعجب شدم در این بیانات ندیدم  
مگر اینکه میخواهد بر مردم برساند که جمیع این  
علوم نزد ایشانست با وجود اینکه قسم بخدا نسیمی  
از ریاض علم الهی نشنیده و بر حرفی از اسرار  
حکمت ربّانی اطلاع نیافته بلکه اگر معنی علم  
گفته شود البته مضطرب شود و جبل وجود او  
مندک گردد با وجود این اقوال سخیفه بی معنی  
چه دعوهای زیاده از حد نموده

207 Gracious God! How great is Our amazement at the way the people have gathered around him, and have borne allegiance to his person! Content with transient dust, these people have turned their face unto it, and cast behind their backs Him Who is the Lord of Lords. Satisfied with the croaking of the crow and enamored with the visage of the raven, they have renounced the melody of the nightingale and the charm of the rose. What unspeakable fallacies the perusal of this pretentious book hath revealed! They are too unworthy for any pen to describe, and too base for one moment's attention. Should a touchstone be found, however, it would instantly distinguish truth from falsehood, light from darkness, and sun from shadow.

208 Among the sciences which this pretender hath professed is that of alchemy. We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact and from the plane of mere pretension to that of actual achievement. Would that this unlearned and humble Servant, who never laid any pretension to such things, nor even regarded them as the criterion of true knowledge, might undertake the same task, that thereby the truth might be known and distinguished from falsehood. But of what avail! All this generation could offer Us were wounds from its darts, and the only cup it proffered to Our lips was the cup of its venom. On Our neck We still bear the scar of chains, and upon Our body are imprinted the evidences of an unyielding cruelty.

209 And as to this man's attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; "Verily, the tree of Zaqqum shall be the food of the Athim." And then follow certain verses, until He saith: "Taste this, for thou forsooth art the mighty Karim!" Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the "athim servant": "Athim" in the Book of God, mighty among the common herd, "Karim" in name!

210 Ponder the blessed verse, so that the meaning of the words "There is neither a thing green nor sere but it is noted in the unerring Book" may be imprinted upon the tablet of thy heart. Notwithstanding, a multitude bear him allegiance. They have rejected the Moses of knowledge and justice, and clung to the Samiri of ignorance. They have turned away their eyes from the Daystar of truth which shineth in the divine and everlasting heaven, and have utterly ignored its splendor.

207 سبحان الله چه قدر متعجبم از مردمی که باو گرویده‌اند و تابع چنین شخصی گشته‌اند بتراب قناعت نموده و اقبال جسته‌اند و از ربّ الأرباب معرض گشته‌اند و از نغمهٔ بلبل و جمال گل بنعیب زاغ و جمال کلاغ قناعت نموده‌اند و دیگر چه چیزها ملاحظه شد از کلمات مجعولهٔ این کتاب فی الحقیقه حیف است که قلم بخیر ذکر آن مطالب مشغول شود و یا اوقات مصروف بآن گردد ولیکن اگر محکمی یافت میشد حتی از باطل و نور از ظلمت و شمس از ظلّ معلوم می‌آمد

208 از جمله علومى که این مرد مدّعى بآن شده صنعت کیمیاست بسیار طالبم که سلطانی و یا نفسی که مقتدر باشد ظهور این علم را از عالم لفظ بعالم شهود و از قول بفعل از ایشان طلب نماید و این بی علم فانی هم که دعوی اینگونه علوم نموده و بلکه کون این علوم و فقدان آن را علت علم و جهل نمیدانم با این مرد در همین فقره قیام نمائیم تا صدق و کذب معلوم شود ولیکن چه فائده از ناس این زمان جز زخم سنان ندیده‌ام و غیر سمّ قاتل چیزی نچشیده‌ام هنوز اثر حدید بر گردن باقیست و هنوز علائم جفا از تمام بدن ظاهر

209 و در مراتب علم و جهل و عرفان و ایقان او در کتابی که ترک نشد از آن امری ذکر شده اینست که میفرماید انّ شجرة الزّقوم طعام الاثیم و بعد بیانات دیگر میفرماید تا اینکه منتی میشود باین ذکر ذق انّک انت العزیز الکریم ملتفت شوید که چه واضح و صریح وصف او در کتاب محکم مذکور شده و این شخص هم خود را در کتاب خود از بابت خفض جناح عبد اثم ذکر نموده اثم فی الکتاب و عزیز بین الأنعام و کریم فی الاسم

210 تفکر در آیهٔ مبارکه نموده تا معنی و لا رطب و لا یابس الا فی کتاب مبین درست در لوح قلب ثبت شود با وجود این جمعی معتقد او شده و از موسی علم و عدل اعراض نموده به سامری جهل تمسک جسته‌اند و از شمس معانی که در سماء لایزال الهی مشرقست معرض گشته‌اند و کآن لم یکن انگاشته‌اند

- 211 O my brother! A divine Mine only can yield the gems of divine knowledge, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. "In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily."
- 212 Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God's Faith and the abstruse allusions in the utterances of the Daysprings of Holiness. Thus will these mysteries be unraveled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace. "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not."
- 213 But, O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above anyone, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.
- 211 باری ای برادر من لآلی علم ربّانی جز از معدن الهی بدست نیاید و رائحهٔ ریحان معنوی جز از گلزار حقیقی استشمام نشود و گلهای علوم احدیه جز از مدینهٔ قلوب صافیه نروید و البلد الطیب یخرج نباته باذن ربّه و الذی خبیث لا یخرج الا نکدا
- 212 و چون مفهوم گشت که تغنیات و رقاء هوّیه را احدی ادراک ننماید الا اهلش لهذا بر هر نفسی لازم و واجبست که مشکلات مسائل الهیه و معضلات اشارات مطالع قدسیه را بر صاحبان افتادهٔ منیره و حاملان اسرار احدیه عرضه دارد تا بتأییدات ربّانی و افاضات الهی حلّ مسائل شود نه بتأییدات علوم اکتسابی فاسألوا اهل الذکر ان کنتم لا تعلمون
- 213 ولیکن ای برادر من شخص مجاهد که اراده نمود قدم طلب و سلوک در سبیل معرفت سلطان قدم گذارد باید در بدایت امر قلب را که محلّ ظهور و بروز تجلّی اسرار غیبی الهی است از جمیع غبارات تیرهٔ علوم اکتسابی و اشارات مظاهر شیطانی پاک و منزه فرماید و صدر را که سریر ورود و جلوس محبت محبوب ازلی است لطیف و نظیف نماید و همچنین دل را از علاقهٔ آب و گل یعنی از جمیع نقوش شبیه و صور ظلیه مقدّس گرداند بقسمی که آثار حبّ و بغض در قلب نماند که مبدا آن حبّ او را بجبهتی پیدلیل میل دهد و یا بغض او را از جبهتی منع نماید چنانچه الیوم اکثری بلین دو وجه از وجههٔ باقی و حضرت معانی بازمانده اند و بی شبان در صحراهای ضلالت و نسیان میچرند و باید در کلّ حین توکل بحق نماید و از خلق اعراض کند و از عالم تراب منقطع شود و بگسلد و ربّ الأرباب در بندد و نفس خود را بر احدی ترجیح ندهد و افتخار و استکبار را از لوح قلب بشوید و بصبر و اصطیّار دل بندد و صمت را شعار خود نماید و از تکلم بی فائده احتراز کند چه زبان ناراست افسرده و کثرت بیان سمّی است هلاک کننده نار ظاهری اجساد را محترق نماید و نار لسان ارواح و افتاده را بگدازد اثر آن نار بساعتی فانی شود و اثر این نار بقرنی باقی ماند

214 That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellowman, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfill. With all his heart should the seeker avoid fellowship with evildoers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draft, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

215 These are among the attributes of the exalted, and constitute the hallmark of the spiritually minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the Path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessing conferred by the words: "In Our ways shall We assuredly guide him."

216 Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop

214 و غیبت را ضلالت شمرد و بآن عرصه هرگز قدم نگذارد زیرا غیبت سراج منیر قلب را خاموش نماید و حیات دل را بمیراند بقلیل قانع باشد و از طلب کثیر فارغ مصاحبت منقطعین را غنیمت شمارد و عزلت از متمسکین و متکبرین را نعمت شمرد در استحار باذکار مشغول شود و بتمام همت و اقتدار در طلب آن نگار کوشد غفلت را بنار حب و ذکر بسوزاند و از ما سوی الله چون برق درگذرد و بری نصیبان نصیب بخشد و از محرومان عطا و احسان دریغ ندارد رعایت حیوان را منظور نماید تا چه رسد بانسان و اهل بیان و از جانان جان دریغ ندارد و از شامت خلق از حق احتراز نجوید و آنچه برای خود نمی پسندد برای غیر نپسندد و نگوید آنچه را وفا نکند و از خاطئات در کمال استیلا درگذرد و طلب مغفرت نماید و بر عاصیان قلم عفو درکشد و بحقارت ننگرد زیرا حسن خاتمه مجهول است ای بسا عاصی که در حین موت بجوهر ایمان موقف شود و نحر بقا چشد و بملاّ اعلی شتابد و بسا مطیع و مؤمن که در وقت ارتقای روح تقلیب شود و باسفل درکات نیران مفریاد باری مقصود از جمیع این بیانات متقنه و اشارات محکمه آنست که سالک و طالب باید جز خدا را فنا داند و غیر معبود را معدوم شمرد

215 و این شرایط از صفات عالین و سجدیه روحانیین است که در شرایط مجاهدین و مشی سالکین در مناهج علم الیقین ذکر یافت و بعد از تحقیق این مقامات برای سالک فارغ و طالب صادق لفظ مجاهد در باره او صادق میآید و چون بعمل و الدّین جاهدوا فینا مؤیّد شد البتّه بشارت لنهیدینهم سبلنا مستبشر خواهد شد

216 و چون سراج طلب و مجاهده و ذوق و شوق و عشق و وله و جذب و حبّ در قلب روشن شد و نسیم محبت از شطر احدیه وزید ظلمت ضلالت شک و ریب زایل شود و انوار علم و یقین همه ارکان وجود را احاطه نماید در آن حین

his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

- 217 I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God – His wondrous utterances, His great works, and mighty deeds – from the doings, words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree – which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of “return” and “revival.” How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He Who is the King of names and attributes hath destined for that City! The attainment of this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are

بشیر معنوی بپشارت روحانی از مدینه الهی چون صبح صادق طالع شود و قلب و نفس و روح را بصور معرفت از نوم غفلت بیدار نماید و عنایات و تأییدات روح القدس صمدانی حیات تازه جدید مبدول دارد بقسمی که خود را صاحب چشم جدید و گوش بدیع و قلب و فؤاد تازه می بیند و رجوع بآیات واضحۀ آفاقیه و خفیات مستوره انفسیه مینماید و بعین الله بدیعه در هر ذره بآی مفتوح مشاهده نماید برای وصول بمراتب عین الیقین و حق الیقین و نور الیقین و در جمیع اشیاء اسرار تجلی وحدانیه و آثار ظهور صمدانیه ملاحظه کند

217 قسم بخدا که اگر سالک سبیل هدی و طالب معارج تقی باین مقام بلند اعلی واصل گردد رائحه حق را از فرسنگهای بعیده استنشاق نماید و صبح نورانی هدایت را از مشرق کل شیء ادراک کند و هر ذره و هر شیء او را دلالت بر محبوب و مطلوب نماید و چنان میز شود که حق را از باطل چون شمس از ظل فرق گذارد مثلاً اگر نسیم حق از مشرق ابداع وزد و او در مغرب اختراع باشد البته استشمام کند و همچنین جمیع آثار حق را از کلمات بدیعه و اعمال منیعه و افعال لمیعه از افعال و اعمال و آثار ماسوی امتیاز دهد چنانچه اهل لؤلؤ لؤلؤ را از حجر و انسان ربیع را از خریف و حرارت را از برودت و دماغ جان چون از زکام کون و امکان پاک شد البته رائحه جانان را از منازل بعیده پیابد و از اثر آن رائحه بمصر ایقان حضرت منان وارد شود و بدایع حکمت حضرت سبحانی را در آن شهر روحانی مشاهده کند و جمیع علوم مکنونه را از اطوار ورقه شجره آن مدینه استماع نماید و از تراب آن مدینه تسبیح و تقدیس رب الأرباب بگوش ظاهر و باطن شنود و اسرار رجوع و ایاب را بچشم سر ملاحظه فرماید چه ذکر نمایم از آثار و علامات و ظهورات و تجلیات که بامر سلطان اسماء و صفات در آن مدینه مقدر شده بی آب رفع عطش نماید و بی نار حرارت محبة الله بیفزاید در هر گیاهی حکمت بالغه معنوی مستور است و بر شاخسار هر گل هزار بلبل ناطقه در جذب و شور از لاله های بدیعی سر نار موسوی ظاهر و از نفحات قدسیه اش نفخه روح القدس عیسوی

enshrined the mysteries of an inscrutable wisdom, and upon every rosebush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

218 They that valiantly labor in quest of God will, when once they have renounced all else but Him, be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned.

219 Wherefore, O my friend, it behooveth us to exert the highest endeavor to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory"; so that, with inflexible steadfastness, we may sacrifice our drooping souls in the path of the New Beloved. We should with tearful eyes, fervently and repeatedly, implore Him to grant us the favor of that grace. That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book – the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme. In these Cities spiritual sustenance is bountifully provided, and incorruptible delights have been ordained. The food they bestow is the bread of heaven, and the Spirit they impart is God's imperishable blessing. Upon detached souls they bestow the gift of Unity, enrich the destitute, and offer the cup of knowledge unto them who wander in the wilderness of ignorance. All the guidance, the blessings, the learning, the understanding, the faith, and certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these Cities.

220 For instance, the Qur'an was an impregnable stronghold unto the people of Muhammad. In His days, whosoever entered therein was shielded from the devilish assaults, the menacing darts, the soul-devouring doubts, and blasphemous whisperings of the enemy. Upon him was also bestowed a portion of the everlasting and goodly fruits – the fruits of wisdom from

باهر بی ذهب غنا بخشد و بی فنا بقا عطا فرماید  
در هر ورقش نعیمی مکنون و در هر غرفه اش  
صد هزار حکمت مخزون

218 و مجاهدین فی الله بعد از انقطاع از ماسوی چنان  
بآن مدینه انس گیرند که آنی از آن منفک نشوند  
دلائل قطعیہ را از سنبل آن محفل شنوند و براهین  
واضحہ را از جمال گل و نوای بلبل اخذ نمایند  
و این مدینه در رأس هزار سنه او ازید او اقل  
تجدید شود و تزیین یابد

219 پس ای حبيب من باید جہدی نمود تا بآن مدینہ  
واصل شویم و بعنایت الهیہ و تفقّدات ربّانیہ  
کشف سبحات جلال نمائیم تا باستقامت تمام  
جان پڑمرده را در ره محبوب تازه نثار نمائیم و  
صد هزار عجز و نیاز آریم تا بآن فوز فائز شویم و  
آن مدینہ کتب الهیہ است در هر عہدی مثلاً در  
عہد موسی تورات بود و در زمن عیسی انجیل و  
در عہد محمد رسول الله فرقان و در این عصر بیان  
و در عہد من یبعثہ الله کتاب او کہ رجوع کلّ  
کتب بآنست و مہمّن است بر جمیع کتب و در  
این مدائن ارزاق مقدّر است و نعم باقیہ مقرر  
غذای روحانی بخشد و نعمت قدمانی چشاند بر  
اہل تجرید نعمت توحید عطا فرماید بی نصیبان  
را نصیب کرم نماید و آوارگان صحرائی جہل را  
کأس علم عنایت کند و ہدایت و عنایت و علم  
و معرفت و ایمان و ایقان کلّ من فی السموات  
و الأرض در این مدائن مکنون و مخزون گشتہ

220 مثلاً فرقان از برای امت رسول حصن محکم بوده  
کہ در زمان او هر نفسی داخل او شد از رمی  
شیاطین و رمح مخالفین و ظنونات مجتہ و اشارات  
شرکیہ محفوظ ماند و همچنین مرزوق شد بفوا کہ  
طبیہ احدیہ و اثمار علم شجرہ الهیہ و از انہار ماء

the divine Tree. To him was given to drink the incorruptible waters of the river of knowledge and to taste the wine of the mysteries of divine Unity.

- 221 All the things that people required in connection with the Revelation of Muhammad and His laws were to be found revealed and manifest in that Ridvan of resplendent glory. That Book constitutes an abiding testimony to its people after Muhammad, inasmuch as its decrees are indisputable, and its promise unfailing. All have been enjoined to follow the precepts of that Book until “the year sixty” – the year of the advent of God’s wondrous Manifestation. That Book is the Book which unfailingly leadeth the seeker unto the Ridvan of the divine Presence, and causeth him that hath forsaken his country and is treading the seeker’s path to enter the Tabernacle of everlasting reunion. Its guidance can never err, its testimony no other testimony can excel. All other traditions, all other books and records, are bereft of such distinction, inasmuch as both the traditions and they that have spoken them are confirmed and proven solely by the text of that Book. Moreover, the traditions themselves grievously differ, and their obscurities are manifold.

- 222 Muhammad, Himself, as the end of His mission drew nigh, spoke these words: “Verily, I leave amongst you My twin weighty testimonies: The Book of God and My Family.” Although many traditions had been revealed by that Source of Prophethood and Mine of divine Guidance, yet He mentioned only that Book, thereby appointing it as the mightiest instrument and surest testimony for the seekers; a guide for the people until the Day of Resurrection.

- 223 With unswerving vision, with pure heart, and sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly. To this testimony we both, as well as all the peoples of the world, must cling, that through its light we may know and distinguish between truth and falsehood, guidance and error. Inasmuch as Muhammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.

- 224 In the beginning of His Book He saith: “Alif. Lam. Mim. No doubt is there about this Book: It is a guidance unto the God-fearing.” In the disconnected letters of the Qur’an the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured. For lack of space We

غیر آسن معرفت نوشید و نمر اسرار توحید و  
تفرید چشید

- 221 چنانچه جمیع مایحتاج آن امت در احکام دین و  
شریعت سید المرسلین در آن رضوان مبین موجود  
و معین گشته و آنست حجت باقیه برای اهلش بعد  
از نقطه فرقان زیرا مسلم است حکم آن و محقق  
الوقوعست امر آن و جمیع مأمور باتباع آن بوده اند  
تا ظهور بدیع در سئۀ ستین و آنست که طالبان را  
برضوان وصال میرساند و مجاهدان و مهاجران را  
بسرادق قرب فائز فرماید دلیلی است محکم و حجتی  
است اعظم و غیر آن را از روایات و کتب و  
احادیث این نغز نه زیرا حدیث و صاحبان حدیث  
وجود و قولشان بحکم کتاب ثابت و محقق شده  
و دیگر آنکه در احادیث اختلاف بسیار است و  
شبهه بیشمار

- 222 چنانچه نقطه فرقان در آخر امر فرمودند که انی  
تارک فیکم الثقلین کتاب الله و عترتی با اینکه  
احادیث بسیار از منبع رسالت و معدن هدایت  
نازل شده بود با وجود این جز ذکر کتاب چیزی  
نفرمودند و آن را سبب اعظم و دلیل اقوم برای  
طالبان مقرر فرمودند که هادی عباد باشد تا یوم  
معاد

- 223 حال بچشم انصاف و قلب طاهر و نفس زکیه  
ملاحظه فرمائید که در کتاب خدا که مسلم بین  
طرفین است از عامه و خاصه چه را حجت برای  
معرفت عباد قرار فرموده باید بنده و شما و کل  
من علی الأرض بنور آن تمسک جستۀ حق را  
از باطل و ضلالت را از هدایت تمیز دهیم و  
فرق گذاریم زیرا که حجت منحصر شد بدو یکی  
کتاب و دیگر عترت عترت که از میان رفته پس  
منحصر شد بکتاب

- 224 و اول کتاب میفرماید الم ذلک الکتاب لا رب  
فیه هدی للمتقین در حروف مقطعه فرقان اسرار  
هویه مستور گشته و لآلی احدیه در صدف  
این حروف مخزون شده که این مقام مجال ذکر  
آن نه ولیکن بر حسب ظاهر مقصود خود آن

do not dwell upon them at this moment. Outwardly they signify Muhammad Himself, Whom God addresseth saying: "O Muhammad, there is no doubt nor uncertainty about this Book which hath been sent down from the heaven of divine Unity. In it is guidance unto them that fear God." Consider, how He hath appointed and decreed this selfsame Book, the Qur'an, as a guidance unto all that are in heaven and on earth. He, the divine Being, and unknowable Essence, hath, Himself, testified that this Book is, beyond all doubt and uncertainty, the guide of all mankind until the Day of Resurrection. And now, We ask, is it fair for this people to view with doubt and misgiving this most weighty Testimony, the divine origin of which God hath proclaimed, and which He hath pronounced to be the embodiment of truth? Is it fair for them to turn away from the thing which He hath appointed as the supreme Instrument of guidance for attainment unto the loftiest summits of knowledge, and to seek aught else but that Book? How can they allow men's absurd and foolish sayings to sow the seeds of distrust in their minds? How can they any longer idly contend that a certain person hath spoken this or that way, or that a certain thing did not come to pass? Had there been anything conceivable besides the Book of God which could prove a more potent instrument and a surer guide to mankind, would He have failed to reveal it in that verse?

225 It is incumbent upon us not to depart from God's irresistible injunction and fixed decree, as revealed in the above-mentioned verse. We should acknowledge the holy and wondrous Scriptures, for failing to do this we have failed to acknowledge the truth of this blessed verse. For it is evident that whoso hath failed to acknowledge the truth of the Qur'an hath in reality failed to acknowledge the truth of the preceding Scriptures. This is but the manifest implication of the verse. Were We to expound its inner meanings and unfold its hidden mysteries, eternity would never suffice to exhaust their import, nor would the universe be capable of bearing them! God verily testifieth to the truth of Our saying!

226 In another passage He likewise saith: "And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Surah like it, and summon your witnesses, beside God, if ye are men of truth." Behold, how lofty is the station, and how consummate the virtue, of these verses which He hath declared to be His surest testimony, His infallible proof, the evidence of His all-subduing power, and a revelation of the potency of His will. He, the divine King, hath proclaimed the undisputed supremacy of the verses of His Book over all things that testify to His truth. For compared with all other proofs and tokens, the divinely revealed verses shine as the

حضرتست که باو خطاب میفرماید یا محمد این کتاب منزل از سماء احدیه نیست ربی و شکی در آن هدایتی است برای پرهیزکاران ملاحظه فرمائید که همین فرقان را مقدر و مقدر فرموده برای هدایت کل من فی السموات و الارض و بنفسه آن ذات احدیه و غیب هویت شهادت داده بر آنکه شک و شبهه در آن نیست که هادی عباد است الی یوم معاد آیا انصاف هست ثقل اعظم را که خدا شهادت بر حقیقت آن داده و حکم بر حقیقت آن فرموده این عباد در آن شک نمایند و یا شبهه کنند و یا امری را که او سبب هدایت و وصول بمعارج معرفت قرار فرموده از آن اعراض نمایند و امر دیگر طلب نمایند و یا بحرف مزخرف ناس تشکیک نمایند که فلان چنین گفته و فلان امر ظاهر نشده و حال آنکه اگر امری و یا احدائی غیر کتاب الهی علت و دلیل برای هدایت خلق بود البته در آیه مذکور میشد

225 باری باید از امر مبرم الهی و از تقدیر مقدر صمدانی که در آیه ذکر یافت تجاوز ننمائیم و کتب بدیعه را مصدق شویم چه اگر تصدیق این کتب را ننمائیم تصدیق این آیه مبارکه نشده چنانچه این واضحست که هر کس تصدیق فرقان ننمود فی الحقیقه مصدق کتب قبل از فرقان هم نبوده و این معانی از ظاهر آیه مستفاد میشود و اگر معانی مستوره آن ذکر شود و اسرار مکنونه آن بیان گردد البته زمان بآخر نرساند و کون حمل ننماید و کان الله علی ما اقول شهیداً

226 و همچنین در جای دیگر میفرماید و ان کنتم فی ریب مما نزلنا علی عبدنا فأتوا بسورة من مثله و ادعوا شهدائکم من دون الله ان کنتم صادقین که ترجمه ظاهر آن اینست اگر بودید شما در شک و شبهه در آنچه ما نازل فرمودیم بر عبد خود محمد پس بیارید سورهئی بمثل این سور منزله و بخوانید شهادی خود را یعنی علمای خود را تا اعانت نمایند شما را در انزال سوره اگر هستیید راست گویان حال ملاحظه فرمائید چه مقدار

sun, whilst all others are as stars. To the peoples of the world they are the abiding testimony, the incontrovertible proof, the shining light of the ideal King. Their excellence is unrivaled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond, the firm Cord, the 'Urvatu'l-Vuthqa, the inextinguishable Light. Through them floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom. This is the fire which, in one and the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedlessness in the heart of the enemy.

عظیم است شأن آیات و بزرگست قدر آن که حجت بالغه و برهان کامل و قدرت قاهره و مشیت نافذه را بآن ختم فرموده و هیچ شیء را آن سلطان احدیه در اظهار حجت خود بآن شریک نفرموده چه میانه حجج و دلائل آیات بمنزله شمس است و سواى آن بمنزله نجوم و آنست حجت باقیه و برهان ثابت و نور مضیء از جانب سلطان حقیقی در میان عباد هیچ فضلی بآن نرسد و هیچ امری بر آن سبقت نگیرد کنز لآلی الهیه است و مخزن اسرار احدیه و آنست خیط محکم و جبل مستحکم و عروء وثقی و نور لایطفی شریعه معارف الهیه از آن در جریانست و نار حکمت بالغه صمدانیه از آن در فوران این ناریست که در یک حین دو اثر از آن ظاهر است در مقبلین حرارت حب احداث نماید و در مبغضین برودت غفلت آورد

227 O friend! It behooveth us not to waive the injunction of God, but rather acquiesce and submit to that which He hath ordained as His divine Testimony. This verse is too weighty and pregnant an utterance for this afflicted Soul to demonstrate and expound. God speaketh the truth and leadeth the way. He, verily, is supreme over all His people; He is the Mighty, the Beneficent.

227 ای رفیق باید از امر الهی نگذریم و بآنچه حجت خود قرار فرموده راضی شویم و سر بنیم خلاصه حجت و برهان این آیه منزله اعظم از آنست که این علیل تواند اقامه دلیل نماید و الله يقول الحق و هو یهدی السبیل و هو القاهر فوق عباده و هو العزیز الجلیل

228 Likewise, He saith: "Such are the verses of God: with truth do We recite them to thee. But in what revelation will they believe, if they reject God and His verses?" If thou wilt grasp the implication of this verse, thou wilt recognize the truth that no manifestation greater than the Prophets of God hath ever been revealed, and no testimony mightier than the testimony of their revealed verses hath ever appeared upon the earth. Nay, this testimony no other testimony can ever excel, except that which the Lord thy God willeth.

228 و همچنین میفرماید تلک آیات الله تتلوها علیک بالحق فیأئی حدیث بعد الله و آیاته یؤمنون میفرماید اینست آیات منزله از سماء هویه میخوانیم بر شما پس بکدام سخن بعد از ظهور حق و نزول آیات او ایمان میآورند اگر تلویح این آیه را ملتفت شوی میفهمی که هرگز مظهري اکبر از انبیا نوده و حجتی هم اکبر و اعظم از آیات منزله در ارض ظاهر نشده بلکه اعظم از این حجت حجتی ممکن نه الا ما شاء ربک

229 In another passage He saith: "Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment." The implications of this verse, alone, suffice all that is in heaven and on earth, were the people to ponder the verses of their Lord. For thou hearest how in this day the people disdainfully ignore the divinely revealed verses, as though they were the meanest of all things. And yet, nothing greater than these verses hath ever appeared, nor will ever be made manifest in the world! Say unto them: "O heedless people! Ye repeat what your fathers, in a bygone age, have

229 و در جای دیگر میفرماید ویل لکل آفاک اثم یسمع آیات الله تتلى علیه ثم یصرّ مستکبراً کأن لم یسمعها فیشره بعذاب الیم یعنی وای بر افک کننده گنهکار که میشنود آیات نازله از سماء مشیت الهیه را که خوانده میشود بر او پس استکبار مینماید که گویا نشنیده آن را پس بشارت ده او را بعدایی دردناک اشارات همین آیه کل من فی السموات و الأرض را کفایت میکند لو کان الناس فی آیات ربهم

said. Whatever fruits they have gathered from the tree of their faithlessness, the same shall ye gather also. Ere long shall ye be gathered unto your fathers, and with them shall ye dwell in hellish fire. An ill abode! the abode of the people of tyranny."

یتفرسون چنانچه الیوم میشنود که اگر از آیات الهیه قرائت شود احدی اعتنا ندارد که گویا پست ترین امرها نزدشان آیات الهیه است و حال آنکه اعظم از آیات امری نبوده و نخواهد بود بگو بابشان ای بی خبران میگوئید آنچه را قبل پدران شما گفتند اگر ایشان ثمری از شجره اعراض خود دیدند شما هم خواهید دید و عنقریب با آبای خود در نار مقرر خواهید یافت فالنار مژواهم فیتس مژوی الظالمین

230 In yet another passage He saith: "And when he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!" The people derisively observed saying: "Work thou another miracle, and give us another sign!" One would say: "Make now a part of the heaven to fall down upon us"; and another: "If this be the very truth from before Thee, rain down stones upon us from heaven." Even as the people of Israel, in the time of Moses, bartered away the bread of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinely revealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the clouds of His loving-kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Ridvan of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake. Gracious God! how strange the way of this people! They clamor for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge, when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light. They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. "Marvel not if in the Qur'an the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat."

230 و در جای دیگر میفرماید و اذا علم من آیاتنا شیئاً اتخذها هزواً اولئک لهم عذاب مهین یعنی در وقتی که عالم شود از آیات ما شیئی را اخذ مینماید آن را از روی استهزاء از برای ایشانست عذابی خوارکننده از جمله استهزاء این بود که میگفتند معجزه دیگر ظاهر نما و برهان دیگر بیاور آن یکی فأسقط علينا کسفاً من السماء میگفت و دیگر ان کان هذا هو الحق من عندک فأمطر علينا حجارة من السماء مذکور میداشت بمثل یهودان عهد موسی که تبدیل نمودند مائده سماءیه را باشیای خبیثه سیر و پیاز آن قوم هم طلب تبدیل مینمودند آیات منزله را بظنونات نجسه کثیفه چنانچه الیوم مشاهده میشود که مائده معنویه از سماء رحمت الهیه و غمام مکرمات سبحانیه نازلست و بحور حیوان در رضوان جنان بامر خالق کن فکان در موج و جریان و جمیع چون کلاب بر اجساد میته مجتمع آمده اند و ببرکه شور که ملح اجاجست قانع گشته اند سبحان الله کمال تحیر حاصلست از عبادی که بعد از ارتفاع اعلام مدلول طلب دلیل مینمایند و بعد از ظهور شمس معلوم باشارات علم تمسک جسته اند مثل آنست که از آفتاب در اثبات نور او حجت طلبند و یا از باران نیسان در اثبات فیضش برهان جویند حجت آفتاب نور اوست که اشراق نموده و عالم را فرا گرفته و برهان نیسان جود اوست که عالم را بردای جدید تازه فرموده بلی کور از آفتاب جز گرمی حاصلی نداند و ارض جز از رحمت نیسانی فضلی احصا نماید عجب نبود که از قرآن نصیبی نیست جز نقشی که از خورشید جز گرمی نیابد چشم نابینا

231 In another passage He saith: "And when Our clear verses are recited to them, their only argument is to say, 'Bring back our

fathers, if ye speak the truth!” Behold, what foolish evidences they sought from these Embodiments of an all-encompassing mercy! They scoffed at the verses, a single letter of which is greater than the creation of heavens and earth, and which quickeneth the dead of the valley of self and desire with the spirit of faith; and clamored saying: “Cause our fathers to speed out of their sepulchers.” Such was the perversity and pride of that people. Each one of these verses is unto all the peoples of the world an unfailing testimony and a glorious proof of His truth. Each of them verily sufficeth all mankind, wert thou to meditate upon the verses of God. In the above-mentioned verse itself pearls of mysteries lie hidden. Whatever be the ailment, the remedy it offereth can never fail.

232 Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'an. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

233 Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it

231 و در جای دیگر میفرماید و اذا تتلى عليهم آياتنا بينات ما كان جتّهم الا ان قالوا ائنا بآبائنا ان كنتم صادقين یعنی در وقتی که تلاوت کرده میشود بر ایشان آیات ما نیست جتّ ایشان مگر آنکه بگویند پیاورید پدرهای ما را اگر هستید راست گویان مشاهده نما که چه جتّها بر آن رحمتهای کامله و اسعه میگرفتند بآیاتی که حرفی از آن اعظم است از خلق سموات و ارض و مردگان وادی نفس و هوی را بروح ایمان زنده میفرماید استبزا مینمودند و میگفتند پدرهای ما را از قبر بیرون آر این بود اعراض و استبکار قوم و هر کدام از این آیات برای کلّ من علی الأرض جتّی است محکم و برهانست معظم که جمیع ارض را کفایت میکند لو اتم فی آیات الله تتفکرون و در همین آیه مذکوره لآلی اسرار مکنونست اگر فی الجمله دردی یافت شود دوا میرسد

232 گوش بحرفهای مزخرف عباد مدهید که میگویند کتّاب و آیات از برای عوام جتّ نمیشود زیرا که نمی فهمند و احصا نمیکند با اینکه این قرآن جتّ است بر مشرق و مغرب عالم اگر قوّه ادراک آن در مردم نبود چگونه جتّ بر کل واقع میشد از این قرار بر معرفت الهیه هم نفسی مکلف نیست و لازم نه زیرا که عرفان او اعظم از عرفان کتّاب اوست و عوام استعداد ادراک آن ندارند

233 باری این سخن بغایت لغو و غیر مقبولست همه از روی کبر و غرور گفته میشود که مردم را از ریاض رضای الهی دور کنند و زمام آنها را محکم حفظ نمایند با اینکه نزد حقّ این عوام از علمای ایشان که از حقّ اعراض نموده اند بغایت مقبولتر و پسندیده ترند و فهم کلمات الهیه و درک بیانات حمّامات معنویه هیچ دخلی بعلم ظاهری ندارد این منوط بصفای قلب و تزکیه نفوس و فراغت روح است چنانچه حال عبادی چند موجودند که حرفی از رسوم علم ندیده اند و بر رفرق علم جالسند و از سحاب فیض الهی ریاض قلوبشان بگلّهای حکمت و لاله های معرفت تزین یافته فطوبی للمخلصین من انوار یوم عظیم

with the sincere in heart for their share of the light of a mighty Day!

- 234 And likewise, He saith: "As for those who believe not in the verses of God, or that they shall ever meet Him, these of My mercy shall despair, and these doth a grievous chastisement await." Also, "And they say, 'Shall we then abandon our gods for a crazed poet?'" The implication of this verse is manifest. Behold what they observed after the verses were revealed. They called Him a poet, scoffed at the verses of God, and exclaimed saying: "These words of his are but tales of the Ancients!" By this they meant that those words which were spoken by the peoples of old Muhammad hath compiled and called them the Word of God.

- 235 Likewise, in this day, thou hast heard the people impute similar charges to this Revelation, saying: "He hath compiled these words from the words of old"; or "these words are spurious." Vain and haughty are their sayings, low their estate and station!

- 236 After the denials and denunciations which they uttered, and unto which We have referred, they protested saying: "No independent Prophet, according to our Scriptures, should arise after Moses and Jesus to abolish the Law of divine Revelation. Nay, he that is to be made manifest must needs fulfill the Law." Thereupon this verse, indicative of all the divine themes, and testifying to the truth that the flow of the grace of the All-Merciful can never cease, was revealed: "And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, 'God will by no means raise up a Messenger after Him.' Thus God misleadeth him who is the transgressor, the doubter." Therefore, understand from this verse and know of a certainty that the people in every age, clinging to a verse of the Book, have uttered such vain and absurd sayings, contending that no Prophet should again be made manifest to the world. Even as the Christian divines who, holding fast to the verse of the Gospel to which We have already referred, have sought to explain that the law of the Gospel shall at no time be annulled, and that no independent Prophet shall again be made manifest, unless He confirmeth the law of the Gospel. Most of the people have become afflicted with the same spiritual disease.

234 و همچنین میفرماید و الذین کفروا بآیات الله و لقائه اولئک یئسوا من رحمتی و اولئک لهم عذاب الیم و همچنین میفرماید و یقولون ائنا لتارکوا آلهتنا لشاعر مجنون مضمون این آیه واضحست مشاهده فرمائید که بعد از تنزیل آیات چه میگفتند آیا ما ترک کننده ایم خدایان خود را برای شاعری مجنون که آن حضرت را شاعر مینامیدند و بآیات الهیه بختریه مینمودند و میگفتند این کلمات اساطیر اولین است یعنی کلماتیست که قبل گفته شده و محمد آن کلمات را ترکیب نموده میگوید از خدا است

235 چنانچه الیوم بمثل همان را شنیده اید که نسبت باین امر میدهند و میگویند که این کلمات را با کلمات قبل ترکیب نموده و یا کلماتیست مغلوطن قد کبر قولهم و صغر شأنهم و حدّهم

236 اینست که بعد از این انکارها و اعتراضات که مذکور شد گفتند بعد از موسی و عیسی موافق کتب نباید نبی مستقلّ که ناسخ شریعت باشد مبعوث شود باید شخصی بیاید که مکمل شریعت قبل باشد این آیه مبارکه که مشعر بر جمیع مطالب الهیه و مدلل بر عدم انقطاع فیوضات رحمانیه است نازل شد و لقد جاءکم یوسف من قبل بالبینات فما زلتم فی شکّ مما جاءکم به حتی اذا هلك قلتم لن یبعث الله من بعده رسولا کذلک یضلّ الله من هو مسرف مرتاب و بتحقیق آمد شما را یوسف از پیش با بینه ها پس پیوسته بودید در شک از آنچه آمد شما را بآن تا چون هلاک شد گفتید مبعوث نمیگرداند خدا بعد از او رسولی را همچنین اضلال میکند خدا کسی را که اوست اسراف کننده و شک آورنده پروردگار خود پس از این آیه ادراک فرمائید و یقین کنید که در هر عصر امام آن عهد بایهتی از کتاب تمسک جسته از اینگونه حرفهای مزخرف میگفتند که دیگر نبی نباید در ابداع بیاید مثل آنکه آیه انجیل را که مذکور شده علمای آن استدلال بآن نمودند که هرگز حکم انجیل مرتفع نمیشود و پیغمبری مستقلّ مبعوث نگردد الا برای اثبات شریعت انجیل و اکثری از ملل مبتلا باین مرض روحی شده اند

237 Even as thou dost witness how the people of the Qur'an, like unto the people of old, have allowed the words "Seal of the Prophets" to veil their eyes. And yet, they themselves testify to this verse: "None knoweth the interpretation thereof but God and they that are well-grounded in knowledge." And when He Who is well-grounded in all knowledge, He Who is the Mother, the Soul, the Secret, and the Essence thereof, revealeth that which is the least contrary to their desire, they bitterly oppose Him and shamelessly deny Him. These thou hast already heard and witnessed. Such deeds and words have been solely instigated by leaders of religion, they that worship no God but their own desire, who bear allegiance to naught but gold, who are wrapt in the densest veils of learning, and who, enmeshed by its obscurities, are lost in the wilds of error. Even as the Lord of being hath explicitly declared: "What thinkest thou? He who hath made a God of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil – who, after his rejection by God, shall guide such a one? Will ye not then be warned?"

238 Although the outward meaning of "Whom God causeth to err through a knowledge" is what hath been revealed, yet to Us it signifieth those divines of the age who have turned away from the Beauty of God, and who, clinging unto their own learning, as fashioned by their own fancies and desires, have denounced God's divine Message and Revelation. "Say: It is a weighty Message, from which ye turn aside!" Likewise, He saith: "And when Our clear verses are recited to them, they say, 'This is merely a man who would fain pervert you from your father's worship.' And they say, 'This is none other than a forged falsehood.'"

239 Give ear unto God's holy Voice, and heed thou His sweet and immortal melody. Behold how He hath solemnly warned them that have repudiated the verses of God, and hath disowned them that have denied His holy words. Consider how far the people have strayed from the Kawthar of the divine Presence, and how grievous hath been the faithlessness and arrogance of

237 چنانچه اهل فرقان را می بینی که چگونه بمثل امم قبل بذکر خاتم النبیین محتجب گشته اند با اینکه خود مقررند بر اینکه ما یعلم تأویلہ الا الله و الراسخون فی العلم بعد کہ راسخ در علوم و امہا و نفسہا و ذاتہا و جوہرہا بیان میفرماید کہ قدری مخالف ہواۃ ایشان واقع میشود اینست کہ میشنوی کہ چہ میگویند و چہ میکنند و نیست اینہا مگر از رؤسای ناس در دین یعنی آنہائی کہ الہی بجز ہوی اخذ نکرده اند و بغیر ذہب مذہبی نیافتہ اند و بحجبات علم محتجب گشتہ اند و بضاللت آن گمراہ شدہ اند چنانچہ بتصریح تمام ربّ الأنام میفرماید افرأیت من اتخذ الہہ ہواہ واضلّہ اللہ علی علم و ختم علی سمعہ و قلبہ وجعل علی بصرہ غشاوۃ فن یریدہ من بعد اللہ ا فلا تذکرون یعنی آیا دیدی آن غافل را کہ گرفت خدای خود خواہشہای نفس خود را و اضلال کرد او را خدا بر علمی و مہر نہاد بر گوش و دلش و گردانید بر چشمش پردہائی پس کہ ہدایت میکند او را از بعد خدا آیا پند نمیگیری

238 در معنی واضلّہ اللہ علی علم اگرچہ در ظاہر آنست کہ ذکر شد ولیکن نزد این فانی مقصود از آیہ علمای عصرند کہ اعراض از جمال حق نمودند و بعلم خود کہ از نفس و ہوی ناشی گشتہ متمسک شدہ بر نبأ الہی و امر او احتجاج مینمودند قل ہو نبأ عظیم اتم عنہ معروض و همچنین میفرماید و اذا تتلی علیہم آیاتنا بینات قالوا ما هذا الا رجل یرید ان یصدّکم عما کان یعبداً آبائکم و قالوا ما هذا الا افک مفتری والحق یقول و چون خواندہ شود بر ایشان یعنی بر آن کفرۃ فجریہ آیات قدسیہ احدیہ گویند آن مشرکان از حق بیخبران نیست این رسول پروردگار مگر مردی کہ میخواہد منع کند شما را از آنچه کہ میپرسیدند آن را پدرہای شما و دیگر گفتند نیست این مگر کذبی افترا کردہ شدہ

239 بشنوی ندای قدس الہی و نوای خوش صدائی را کہ چگونه در تلویح انذار فرمودہ مکذبین آیات را و بیزاری جستہ منکرین کلمات قدسیہ را و بعد ناس را ملاحظہ فرمائید از کوثر قرب و اعراض و استکبار آن محرومان را بر آن جمال قدس با اینکه آن جوہر لطف و کرم

the spiritually destitute in the face of that sanctified Beauty. Although that Essence of loving-kindness and bounty caused those evanescent beings to step into the realm of immortality, and guided those destitute souls to the sacred river of wealth, yet some denounced Him as “a calumniator of God, the Lord of all creatures,” others accused Him of being “the one that withholdeth the people from the path of faith and true belief,” and still others declared Him to be “a lunatic” and the like.

240 In like manner, thou observest in this day with what vile imputations they have assailed that Gem of Immortality, and what unspeakable transgressions they have heaped upon Him Who is the Source of purity. Although God hath throughout His Book and in His holy and immortal Tablet warned them that deny and repudiate the revealed verses, and hath announced His grace unto them that accept them, yet behold the unnumbered cavils they raised against those verses which have been sent down from the new heaven of God’s eternal holiness! This, notwithstanding the fact that no eye hath beheld so great an outpouring of bounty, nor hath any ear heard of such a revelation of loving-kindness. Such bounty and revelation have been made manifest, that the revealed verses seemed as vernal showers raining from the clouds of the mercy of the All-Bountiful. The Prophets “endowed with constancy,” whose loftiness and glory shine as the sun, were each honored with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.

241 O brother, we should open our eyes, meditate upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His mercy, and dwell upon the shore of His grace. He, verily, is merciful and forgiving towards His servants.

242 And likewise, He saith: “Say, O people of the Book! do ye not disavow us only because we believe in God and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?” How explicitly doth this verse reveal Our purpose, and how clearly doth it demonstrate

هیائل عدم را بعرضه قدم هدایت میفرمود و آن فقیران حقیقی را بشریعه قدسیه غنا دلالت مینمود مع ذلک بعضی میگفتند این مردیست افتراکننده بر پروردگار عالمیان و بعضی میگفتند این منع کننده است ناس را از شریعه دین و ایمان و برخی نسبت جنون میدادند و امثال ذلک

240 چنانچه الیوم مشاهده میکنید چه سخنها لغو که بآن جوهر بقا گفته اند و چه نسبتها و خطاها که بآن منبع و معدن عصمت داده اند با اینکه در کتب الهی و لوح قدس صمدانی در جمیع اوراق و کلمات انذار فرموده مکتبین و معرضین آیات منزله را و بشارت فرموده مقبلین آن را با وجود این چه قدر اعتراضات که بر آیات منزله از سموات قدسیه بدعیه نموده اند و حال آنکه چشم امکان چنین فضلی ندیده و قوه سمع اکوان چنین عنایتی نشنیده که آیات بمثابه غیث نیسانی از غمام رحمت رحمانی جاری و نازل شود چه که انبیای اولو العزم که عظمت قدر و رفعت مقامشان چون شمس واضح و لائحست مفتخر شدند هر کدام بگانی که در دست هست و مشاهده شده و آیات آن احصا گشته و از این غمام رحمت رحمانی اینقدر نازل شده که هنوز احدی احصا ننموده چنانچه بیست مجلد الآن بدست میآید و چه مقدار که هنوز بدست نیامده و چه مقدار هم که تاراج شده و بدست مشرکین افتاده و معلوم نیست چه کرده اند

241 ای برادر باید چشم گشود و تفکر نمود و ملتجی بمظاهر الهیه شد که شاید از مواظب واضحه کتب پند گیریم و از نصایح مذکوره در الواح متنبه شویم اعتراض بر منزل آیات نکنیم امرش را بجان تسلیم کنیم و حکمش را بتمام جان و روان قبول نمائیم و مدعن شویم که شاید در فضای رحمت وارد شویم و در شاطی فضل مسکن یابیم و آنه بعباده لغفور رحیم

242 و همچنین میفرماید قل یا اهل الکتاب هل تنقمون منا الا ان آمنّا بالله و ما انزل الینا و ما انزل من قبل و ان اکثرکم فاسقون چه قدر واضح است مقصود در این آیه و چه مبرهن است حیث آیات منزله و این آیه در وقتی نازل شد که کفار

the truth of the testimony of the verses of God! This verse was revealed at a time when Islam was assailed by the infidels, and its followers were accused of misbelief, when the Companions of Muhammad were denounced as repudiators of God and as followers of a lying sorcerer. In its early days, when Islam was still to outward seeming devoid of authority and power, the friends of the Prophet, who had turned their face toward God, wherever they went, were harassed, persecuted, stoned and vilified. At such a time this blessed verse was sent down from the heaven of divine Revelation. It revealed an irrefutable evidence, and brought the light of an unfailing guidance. It instructed the companions of Muhammad to declare the following unto the infidels and idolaters: "Ye oppress and persecute us, and yet, what else have we done except that we have believed in God and in the verses sent down unto us through the tongue of Muhammad, and in those which descended upon the Prophets of old?" By this is meant that their only guilt was to have recognized that the new and wondrous verses of God, which had descended upon Muhammad, as well as those which had been revealed unto the Prophets of old, were all of God, and to have acknowledged and embraced their truth. This is the testimony which the divine King hath taught His servants.

به اسلام اذیت مینمودند و نسبت کفر میدادند چنانچه نسبت میدادند باصحاب آن حضرت که بخدا کافر شده‌اید و بساحری کذاب مؤمن و موقن گشته‌اید و در صدر اسلام که هنوز امر بر حسب ظاهر قوت نداشت در هر مقام و مکان که دوستان آن حضرت را ملاقات مینمودند نهایت اذیت و زجر و رجم و سب بر آن مقبلین الی الله معمول میداشتند در این وقت این آیه مبارکه از سماء احدیه نازل شد ببرهانی واضح و دلیلی لائح و تعلیم فرمود اصحاب آن حضرت را که بگوئید بکافران و مشرکان که آیا اذیت میکنید ما را و ستم مینمائید و عملی از ما صادر نشد مگر آنکه ایمان آوردیم بخدا و بآیاتی که نازل شد بر ما از لسان محمد و همچنین آیاتی که نازل شد بر انبیای او از قبل که مقصود این است تقصیری نداریم مگر آنکه آیات جدیدۀ بدیعۀ الهیه را که بر محمد نازل شد و آیات قدیمه که بر انبیای قبل نازل شد جمیع را من عند الله دانستیم و تصدیق و اذعان نمودیم و این دلیلی است که سلطان احدیه تعلیم فرموده عباد خود را

243 In view of this, is it fair for this people to repudiate these newly revealed verses which have encompassed both the East and the West, and to regard themselves as the upholders of true belief? Should they not rather believe in Him Who hath revealed these verses? Considering the testimony which He Himself hath established, how could He fail to account as true believers them that have testified to its truth? Far be it from Him that He should turn away from the gates of His mercy them that have turned unto and embraced the truth of the divine verses, or that He should threaten those that have clung to His sure testimony! He verily establisheth the truth through His verses, and confirmeth His Revelation by His words. He verily is the Powerful, the Help in peril, the Almighty.

243 مع ذلک آیا جلیز است این آیات بدیعۀ که احاطه فرمود شرق و غرب را از آن معرض شوند و خود را از اهل ایمان دانند و یا آنکه مؤمن شوند منزل آیات را باین استدلال که خود فرموده مقرین را از اهل ایمان محسوب نفرماید حاشا ثم حاشا که مقبلین و مقرین آیات احدیه را از ابواب رحمت خود براند و متمسکین بحجت مثبته را تهدید فرماید اذ انه مثبت الحق بآياته و محقق الامر بکلماته و انه هو المقتدر المهيمن القدير

244 And likewise, He saith: "And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said 'This is naught but palpable sorcery.'" Most of the verses of the Qur'an are indicative of this theme. We have, for the sake of brevity, mentioned only these verses. Consider, hath anything else besides the verses been established in the whole Book, as a standard for the recognition of the Manifestations of His Beauty, that the people might cling to, and reject the Manifestations of God? On the contrary, in every instance, He hath threatened with

244 و همچنین میفرماید و لو نزلنا علیک کتاباً فی قرطاس فلبسوه بأیدیهم لقال الذین کفروا ان هذا الا سحر مبین و اکثری آیات فرقانیه مدلل و مشعر بر این مطلب است و این بنده اختصار نمودم باین آیات مذکوره و حال ملاحظه فرمائید که در جمیع کتاب جز آیات را که حجت قرار فرموده برای معرفت مظاهر جمال خود دیگر امری ذکر شده تا بان متمسک شوند و اعتراض نمایند بلکه در همه موارد بر منکرین

fire those that repudiate and scoff at the verses, as already shown.

245 Therefore, should a person arise and bring forth a myriad verses, discourses, epistles, and prayers, none of which have been acquired through learning, what conceivable excuse could justify those that reject them, and deprive themselves of the potency of their grace? What answer could they give when once their soul hath ascended and departed from its gloomy temple? Could they seek to justify themselves by saying: "We have clung to a certain tradition, and not having beheld the literal fulfillment thereof, we have therefore raised such cavils against the Embodiments of divine Revelation, and kept remote from the law of God"? Hast thou not heard that among the reasons why certain Prophets have been designated as Prophets "endowed with constancy" was the revelation of a Book unto them? And yet, how could this people be justified in rejecting the Revealer and Author of so many volumes of verses, and follow the sayings of him who hath foolishly sown the seeds of doubt in the hearts of men, and who, Satan-like, hath risen to lead the people into the paths of perdition and error? How could they allow such things to deprive them of the light of the Sun of divine bounty? Aside from these things, if these people shun and reject such a divine Soul, such holy Breath, to whom, We wonder, could they cling, to whose face besides His Face could they turn? Yea – "All have a quarter of the Heavens to which they turn." We have shown thee these two ways; walk thou the way thou chooseth. This verily is the truth, and after truth there remaineth naught but error.

246 Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of divine guidance, and would attain unto the divine Presence. For this reason, the divines of the age and those possessed of wealth would scorn and scoff at these people. Even as He hath revealed concerning them that erred: "Then said the chiefs of His people who believed not, 'We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars.'" They caviled at those holy Manifestations, and protested saying: "None hath followed you except the abject amongst us, those who are worthy of no attention." Their aim was to show that no one amongst the learned, the wealthy, and the renowned believed in them. By this and similar proofs they

آیات و استهزاء کنندۀ آن وعدۀ نار فرموده‌اند چنانچه معلوم شد

245 حال اگر کسی بیاید بکرورها از آیات و خطب و صحائف و مناجات بی آنکه بتعلیم اخذ نموده باشد آیا بجه دلیل میتوان اعتراض نمود و از این فیض اکبر محروم شد و جواب چه خواهند گفت بعد از عروج روح از جسد ظلمانی آیا متمسک میشوند که بفلان حدیث تمسک جستیم و چون معنی آن را بظاهر نیافتیم لهذا بر مظاهر امر اعتراض نمودیم و از شرایع حق دور گشتیم آیا نشنیده‌اید که از جمله علت اینکه بعضی از انبیاء اولو العزم بودند نزول کتاب بود بر آنها و این مسلم است با وجود این چگونه جایز است که بر صاحب کتب که چندین مجلدات از او ظاهر شده بحرفهای فلان مرد که از روی جهل بعضی کلمات برای القای شبهه در قلوب جمع نموده و شیطان عصر شده برای اغفال عباد و اضلال من فی البلاد پیروی نمایند و از خورشید فیض الهی بی بهره گردند و از همه این مراتب گذشته آیا از این نفس قدسی و نفس رحمانی احتراز جویند و ادبار نمایند نمیدانم بکه تمسک جویند و بکدام وجه اقبال کنند بلی و لکل وجهه هو مولیها فقد هدیناک السبیلین فی هذین المنهجین ثم امش علی ما تختار لنفسک و هذا قول الحق و ما بعد الحق الا الضلال

246 و از جمله ادله بر اثبات این امر آنکه در هر عهد و عصر که غیب هویه در هیکل بشریه ظاهر میشد بعضی از مردمی که معروف نبودند و علاقه بدنی و جهتی نداشته‌اند بضیاء شمس نبوت مستضیء و بانوار قمر هدایت مهتدی میشدند و بقاء الله فائز میگشتند لهذا این بود که علمای عصر و اغنیای عهد استهزاء مینمودند چنانچه از لسان آن گمراهان میفرماید فقال الملائه الذین کفروا من قومہ ما نراک الا بشراً مثلاً و ما نراک اتبعک الا الذینہم ارادنا بادی الرأی و ما نری لکم علینا من فضل بل نظنکم کاذبین اعتراض مینمودند و بآن مظاهر قدسیہ میگفتند که متابعت شما نکرده مگر ارادل ما که اعتنائی بشأن آنها نیست و مقصودشان این بوده که علما و اغنیاء و معارف قوم بشما ایمان نیاوردند و باین دلیل و امثال آن استدلال بر بطلان من له الحق مینمودند

sought to demonstrate the falsity of Him that speaketh naught but the truth.

247 In this most resplendent Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honor of His most excellent favor. They have renounced, for the sake of the Beloved, the world and all that is therein. We will mention the names of some of them, that perchance it may strengthen the fainthearted, and encourage the timorous.

248 Among them was Mulla Husayn, who became the recipient of the effulgent glory of the Sun of divine Revelation. But for him, God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory. Among them also was Siyyid Yahya, that unique and peerless figure of his age, Mulla Muhammad 'Aliy-i-Zanjani, Mulla 'Aliy-i-Bastami, Mulla Sa'id-i-Barfurushi, Mulla Ni'matu'llah-i-Mazindarani, Mulla Yusuf-i-Ardibili, Mulla Mihdiy-i-Khu'i, Siyyid Husayn-i-Turshizi, Mulla Mihdiy-i-Kandi, Mulla Baqir, Mulla 'Abdu'l-Khaliq-i-Yazdi, Mulla 'Aliy-i-Baraqani, and others, well-nigh four hundred in number, whose names are all inscribed upon the "Guarded Tablet" of God.

249 All these were guided by the light of that Sun of divine Revelation, confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marveled at the manner of their sacrifice, suffice the people of this day? Is it not sufficient witness against the faithlessness of those who for a trifle betrayed their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the divine Presence for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.

247 و اما در این ظهور اظهر و سلطنت عظمی جمعی از علمای راشدین و فضیای کاملین و فقههای بالغین از کأس قرب و وصال مرزوق شدند و بعنایت عظمی فائز گشتند و از کون و امکان در سیل جانان گذشتند بعضی از اسامی آنها ذکر میشود که شاید سبب استقامت انفس مضطربه و نفوس غیر مطمئنه شود

248 از آن جمله جناب ملا حسین است که محل اشراق شمس ظهور شدند لوله ما استوی الله علی عرش رحمانیته و ما استقر علی کرسی صمدانیت و جناب آقا سید یحیی که وحید عصر و فرید زمان خود بودند و ملا محمد علی زنجانی و ملا علی بسطامی و ملا سعید بارفروشی و ملا نعمه الله مازندرانی و ملا یوسف اردبیلی و ملا مهدی خوئی و آقا سید حسین ترشیزی و ملا مهدی کندی و برادر او ملا باقر و ملا عبدالحق یزدی و ملا علی برقانی و امثال آنها که قریب چهارصد نفر بودند که اسامی جمیع در لوح محفوظ الهی ثبت شده

249 همه اینها مهدی و مقرر و مدعن گشتند برای آن شمس ظهور بقسمی که اکثری از مال و عیال گذشتند و برضای ذی الجلال پیوستند و از سر جان برای جانان برخاستند و اتفاق نمودند بجمع آنچه مرزوق گشته بودند بقسمی که سینه هاشان محل تیرهای مخالفین گشت و سرهاشان زینت سنان مشرکین چنانچه ارضی نماند مگر آنکه از دم این ارواح مجرده آشامید و سیفی نماند مگر آنکه بگردنهایشان ممسوح گشت و دلیل بر صدق قولشان فعلشان بس آیا شهادت این نفوس قدسیه که باین طریق جان در راه دوست دادند که همه عالم از اثار دل و جانان متحیر گشتند کفایت نمیکند برای این عبادی که هستند و انکار بعضی عباد که دین را بدرهمی دادند و بقا را بفنا تبدیل نمودند و کوثر قرب را پچشمه های شور معاوضه کردند و بجز اخذ اموال ناس مرادی نجویند چنانچه مشاهده میشود که کل بزخارف دنیا مشغول شده اند و از رب اعلی دور مانده

250 Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behavior conforms with their inner life? The mind is bewildered at their deeds, and the soul marveleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labor to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the divine Decree. In the daytime they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life and substance, their fame and renown, their reputation and honor?

251 Were not the happenings of the life of the "Prince of Martyrs" regarded as the greatest of all events, as the supreme evidence of his truth? Did not the people of old declare those happenings to be unprecedented? Did they not maintain that no manifestation of truth hath ever evinced such constancy, such conspicuous glory? And yet, that episode of his life, commencing as it did in the morning, was brought to a close by the middle of the same day, whereas, these holy lights have, for eighteen years, heroically endured the showers of afflictions which, from every side, have rained upon them. With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious! To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these companions be not the true strivers after God, who else could be called by this name? Have these companions been seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good-pleasure of God? If these companions, with all their marvelous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine Revelation. "And they who act unjustly shall soon know what lot awaiteth them!"

252 Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinely appointed touchstone, the claims and pretensions of all men must needs be assayed,

250 حال انصاف دهید که شهادت اینها مقبول و مسموعست که قولشان و فعلشان موافق و ظاهرشان و باطنشان مطابق بخوی که تاهت العقول فی افعالهم و تحیرت النفوس فی اضطبارهم و بما حملت اجسادهم و یا شهادت این معرضین که بجز هوای نفس نفسی برنیارند و از قفس ظنونات باطله نجات نیافته‌اند و در یوم سر از فراش برندارند مگر چون خفاش ظلمانی در طلب دنیای فانیه کوشند و در لیل راحت نشوند مگر در تدبیرات امورات دانیه کوشند بتدبیر نفسانی مشغول گشته و از تقدیر الهی غافل شده‌اند روز بجان در تلاش معاشند و شب در تزین اسباب فراش آبا در هیچ شرع و ملتی جلیز است که باعراض این نفوس محدوده متمسک شوند و از اقبال و تصدیق نفوسی که از جان و مال و اسم و رسم و ننگ و نام در رضای حق گذشته‌اند اغفال نمایند

251 آیا نبود که از قبل امر سیدالشهداء را اعظم امور و اکبر دلیل بر حقیقت آن حضرت میشمردند و میگفتند در عالم چنین امری اتفاق نیفتاد و حقی بیان استقامت و ظهور ظاهر نشد با اینکه امر آن حضرت از صبح تا ظهر بیشتر امتداد نیافت ولیکن این انوار مقدسه هیچده سینه میگذرد که بلایا از جمیع جهات مثل باران بر آنها بارید و بجه عشق و حب و محبت و ذوق که جان رایگان در سبیل سبحان اتفاق نمودند چنانچه بر همه واضح و مبرهن است با وجود این چگونه این امر را سهل شمرد آبا در هیچ عصر چنین امر خطیری ظاهر شد و آبا اگر این اصحاب مجاهد فی الله نباشند دیگر که مجاهد خواهد بود و آیا اینها طالب عزت و مکنت و ثروت بودند و آیا مقصودی جز رضای حق داشتند و اگر این همه اصحاب با این آثار عجیبه و افعال غریبه باطل باشند دیگر که سزاوار است که دعوی حق نماید قسم بخدا که همین فعلشان برای جمیع من علی الأرض حجت کافی و دلیل وافی است لو کان الناس فی اسرار الأمر یتفکرون و سیعلم الذین ظلموا ای منقلب یتقلبون

252 و از همه گذشته علامت صدق و کذب در کتاب معلوم و مقرر شده باید ادعا و دعاوی

so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: "Wish for death, if ye are men of truth." Consider these martyrs of unquestionable sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted beings to the truth of this preeminent and glorious Revelation and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.

253 Behold how the divine Touchstone hath, according to the explicit text of the Book, separated and distinguished the true from the false. Notwithstanding, they are still oblivious of this truth, and in the sleep of heedlessness, are pursuing the vanities of the world, and are occupied with thoughts of vain and earthly leadership.

254 "O Son of Man! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thine head from slumber, for the Sun hath risen to the zenith; haply it may shine upon thee with the light of beauty."

255 Let it be known, however, that none of these doctors and divines to whom we have referred was invested with the rank and dignity of leadership. For well-known and influential leaders of religion, who occupy the seats of authority and exercise the functions of leadership, can in no wise bear allegiance to the Revealer of truth, except whomsoever thy Lord willeth. But for a few, such things have never come to pass. "And few of My servants are the thankful." Even as in this Dispensation, not one amongst the renowned divines, in the grasp of whose authority were held the reins of the people, hath embraced the Faith. Nay, they have striven against it with such animosity and determination that no ear hath heard and no eye hath seen the like.

256 The Bab, the Lord, the most exalted – may the life of all be a sacrifice unto Him – hath specifically revealed an Epistle

کَلَّ عبادِ باین محک الهی زده شود تا صادق را از کاذب تمیز دهد اینست که میفرماید فتمنوا الموت ان کنتم صادقین حال ملاحظه فرمائید با این شهدای صادق که نصّ کتاب شاهد بر صدق قول ایشانست چنانچه دیده‌اید که همه جان و مال و زن و فرزند و کلّ مایملک را انفاق نموده‌اند و باعلیٰ غرف رضوان عروج فرمودند شهادت این طلعات عالیّه و انفس منقطعه بر تصدیق این امر عالی متعالی مقبول نیست و شهادت این گروه که برای ذهاب از مذهب گذشته‌اند و برای جلوس بر صدر از اول ماصدر احتراز جسته‌اند بر بطلان این نور لائح جلیز و مقبولست با اینکه جمیع مردم ایشان را شناخته‌اند و اینقدر ادراک نموده‌اند که از ذره‌ئی از اعتبار ظاهری ملکی در سبیل دین الهی نمیگذرند تا چه رسد بجان و مال و غیره

253 حال ملاحظه فرمائید که چگونه محک الهی بنصّ کتاب تفصیل نمود و خالص را از غش تمیز داده و مع ذلک هنوز شاعر نشده‌اند و در نوم غفلت بکسب دنیای فانیّه و ریاست ظاهریّه مشغول شده‌اند

254 یا ابن الانسان قد مضیٰ علیک ایام و اشتغلت فیها بما تهوی به نفسک من الظنون و الأوهام الی متی تكون راقداً علیٰ ساطک فارفع رأسک عن النّوم فانّ الشّمس قد ارتفعت فی وسط الزّوال لعلّ تشرق علیک بأنوار الجمال والسّلام

255 ولكن معلوم باشد که این علما و فقها که مذکور شد هیچیک ریاست ظاهره نداشته‌اند چه که محالست علمای مقتدر معروف عصر که بر صدر حکم جالسند و بر سریر امر ساکن تابع حق شوند الا من شاء ربّک چنین امری در عالم ظهور ننمود مگر قلیلی و قلیل من عبادی الشّکور چنانچه در این عهد احدی از علمای مشهور که زمام ناس در قبضه حکم ایشان بود اقبال نجستند بلکه بتمام بغض و انکار در دفع کوشیدند بقسمی که هیچ گویی نشنیده و هیچ چشمی ندیده

256 و ربّ اعلیٰ روح ما سواه فداء بخصوص جمیع علمای هر بلدی توقیعی صادر فرموده‌اند و مراتب

unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!" By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of "Mustaghath," the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it."

257 Another proof and evidence of the truth of this Revelation, which amongst all other proofs shineth as the sun, is the constancy of the eternal Beauty in proclaiming the Faith of God. Though young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing be made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

258 Gracious God! In His Book, which He hath entitled "Qayyumu'l-Asma'" – the first, the greatest and mightiest of all books – He prophesied His own martyrdom. In it is this passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

اعراض و اغماض هر کدام را در توقیع او بتفصیل ذکر فرموده‌اند فاعتبروا یا اولی الأبصار و مقصود از آن ذکر آن بود که مباد اهل بیان در ظهور مستغاث فی القيامة الأخری اعتراض نمایند که در ظهور بیان جمعی از علما موقن گشته‌اند و چرا در این ظهور نشد و نعوذ بالله متمسک باینگونه مزخرفات شوند و از جمال الهی محروم گردند بلی این علما که مذکور شد اکثری معروف نبودند و بفضل الله از ریاست ظاهره و زخارف فانیه جمیع مقدس و منزّه بوده‌اند ذلک من فضل الله یؤتیه من یشاء

257 و دلیل و برهان دیگر که چون شمس بین دلائل مشرقست استقامت آن جمال ازلیست بر امر الهی که با اینکه در سنّ شباب بودند و امری که مخالف کلّ اهل ارض از وضع و شریف و غنی و فقیر و عزیز و ذلیل و سلطان و رعیت بود با وجود این قیام بر آن امر فرمود چنانچه کلّ استماع نمودند و از هیچکس و هیچ نفس خوف نمودند و اعتنا نفرمودند آیا میشود این بغیر امر الهی و مشیت مثبته ربّانی قسم بخدا که اگر کسی فکر و خیال چنین امری نماید فی الفور هلاک شود و اگر قلبهای عالم را در قلبش جا دهی باز جسارت بر چنین امر مهم ننماید مگر باذن الهی باشد و قلبش متصل بفیوضات رحمانی و نفسش مطمئن بعنایات ربّانی آیا این را بچه حمل میکنند آیا بجنون نسبت میدهند چنانچه بانبیای قبل دادند و یا میگویند برای ریاست ظاهره و جمع زخارف دنیای فانیه این امور را متعرض شده‌اند

258 سبحان الله در اوّل از کتب خود که آن را قیوم اسماء نامیده و اوّل و اعظم و اکبر جمیع کتب است اخبار از شهادت خود میدهند و در مقامی این آیه را ذکر فرموده‌اند یا بقیة الله قد فدیت بکلی لک و رضیت السبّ فی سبیلک و ما تمنّیت الاّ القتل فی محبتک و کنفی بالله العلیّ معتمداً قدیماً

- 259 Likewise, in His interpretation of the letter “Ha’,” He craved martyrdom, saying: “Methinks I heard a Voice calling in my inmost being: ‘Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake.’ And were I not regardful of this inevitable mystery, by Him Who hath my being between His hands, even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast ... That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God.”
- 259 و همچنین در تفسیر هاء تمّنای شهادت خود را نموده‌اند کأنّی سمعت منادياً ینادی فی سرّی اشدّ احبّ الاشیاء الیک فی سبیل الله کما فدی الحسین علیه السلام فی سبیلی و لو لا کنت ناظراً بذلک السرّ الواقع فوالذی نفسی بیده لو اجتمعوا ملوک الأرض لن یقدروا ان یأخذوا منّی حرفاً فکیف عبید الذی لیس لهم شأن بذلک و انهم مطرودون الی ان قال لیعلم الکّلّ مقام صبری و رضائی و فدائی فی سبیل الله
- 260 Could the Revealer of such utterance be regarded as walking any way but the way of God, and as having yearned for aught else except His good-pleasure? In this very verse there lieth concealed a breath of detachment, which if it were to be breathed full upon the world, all beings would renounce their lives and sacrifice their souls. Reflect upon the villainous behavior of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against those Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For these have said: “God is powerless, and His hand of mercy is fettered.”
- 260 آیا صاحب این بیان را میتوان نسبت داد که در غیر صراط الهی مشی مینماید و یا بغیر رضای او امری طلب نموده در همین آیه نسیم انقطاعی مکنون شده که اگر بوزد جمیع هیاکل وجود جان را انفاق نمایند و از روان درگذرند حال ملاحظه نمائید که چه قدر ناسنسانند و بغایت حق‌ناسپاس که چشم از جمیع اینها پوشیده‌اند و بعقب مرداری چند که از بطنشان افغان مال مسلمانان می‌آید میدوند و یا وجود این چه نسبت‌های غیر لایقه که بمطالع قدسیه میدهند کذلک ذکر لک ما اکتسبت ایدی الذینهم کفروا و اعرضوا عن لقاء الله فی يوم القيامة و عذبهم الله بنار شرکهم و اعدّ لهم فی الآخرة عذاباً تحترق به اجسادهم و ارواحهم ذلک بأنّهم قالوا انّ الله لم یکن قادراً علی شیء و کانت یده عن الفضل مغلوله
- 261 Steadfastness in the Faith is a sure testimony and a glorious evidence of the truth. Even as the “Seal of the Prophets” hath said: “Two verses have made Me old.” Both these verses are indicative of constancy in the Cause of God. Even as He saith: “Be thou steadfast as thou hast been bidden.”
- 261 و استقامت بر امر حجّتی است بزرگ و برهان‌یست عظیم چنانچه خاتم انبیا فرمودند شیبینی الایتین یعنی پیر نمود مرا دو آیه که هر دو مشعر بر استقامت بر امر الهیست چنانچه میفرماید فاستقم کما امرت
- 262 And now consider how this Sadrih of the Ridvan of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold what steadfastness that Beauty of God hath revealed. The whole world rose to hinder Him, yet it utterly failed. The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervor increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.
- 262 حال ملاحظه فرمائید که این سدره رضوان سبحانی در اوّل جوانی چگونه تبلیغ امر الله فرمود و چه قدر استقامت از آن جمال احدیت ظاهر شد که جمیع من علی الأرض بر منعیش اقدام نمودند حاصلی بخشید آنچه ایذا بر آن سدره طوبی وارد می‌آوردند شوقش بیشتر و نار حبش مشتعلتر میشد چنانچه این فقرات واضح است

و احدی انکار ندارد تا آنکه بالآخره جان را  
در باخت و برفیق اعلی شتافت

263 And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in Shiraz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom which encompassed all beings! In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will, and wedded their soul to His remembrance.

263 و از جمله دلائل ظهور غلبه و قدرت و احاطه که  
بنفسه از آن مظهر وجود و مظهر معبود در اکثاف  
و اقطار عالم ظاهر شد چنانچه آن جمال ازلی  
در شیراز در سنه ستین ظاهر شدند و کشف  
غطا فرمودند مع ذلک باندک زمانی آثار غلبه و  
قدرت و سلطنت و اقتدار از آن جوهر الجواهر و  
بحر البحور در جمیع بلاد ظاهر شد بقسمی که از  
هر بلدی آثار و اشارات و دلالات و علامات آن  
شمس لاهوتی هویدا گشت و چه مقدار قلوب  
صافیة رقیقه که از آن شمس ازلیه حکایت نمودند  
و چه قدر رشحات علمی از آن بحر علم لدنی که  
احاطه نمود جمیع ممکنات را با اینکه در هر بلد  
و مدینه جمیع علما و اعزّه بر منع و ردّ ایشان  
برخاستند و کمر غل و حسد و ظلم بر دفعشان  
بستند و چه نفوس قدسیه را که جواهر عدل  
بودند بنسبت ظلم کشتند و چه هیاکل روح را  
که صرف علم و عمل از ایشان ظاهر بود بدترین  
عذاب هلاک نمودند مع کلّ ذلک هریک از  
آن وجودات تا دم مرگ بذکر ذکر الله مشغول  
بودند و در هوای تسلیم و رضا طائر و بقسمی این  
وجودات را تقلیب نمودند و تصرف فرمودند که  
بجز اراده اش مرادی نجستند و بجز امرش امری  
نگزیدند رضا برضایش دادند و دل بخیالش بستند

264 Reflect: Who in this world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of complaining, they rendered thanks unto God, and amidst the darkness of their anguish they revealed naught but radiant acquiescence to His will. It is evident how relentless was the hate, and how bitter the malice and enmity entertained by all the peoples of the earth towards these companions. The persecution and pain they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and manifold the afflictions they endured, they became the object of universal opprobrium and execration. Methinks patience was revealed only by virtue of

264 حال قدری تفکر نمائید آیا چنین تصرف و احاطه  
از احدی در امکان ظاهر شده و جمیع این قلوب  
منزّه و نفوس مقدسه بکمال رضا در موارد قضا  
شتافتند و در مواقع شکایت جز شکر از ایشان  
ظاهر نه و در موطن بلا جز رضا از ایشان مشهود  
نه و این رتبه هم معلوم است که کلّ اهل ارض  
چه مقدار غل و بغض و عداوت باین اصحاب  
داشتند چنانچه اذیت و ایذای آن طلعات قدسی  
معنوی را علت فوز و رستگاری و سبب فلاح و  
نجاح ابدی میدانستند آیا هرگز در هیچ تاریخی از  
عهد آدم تا حال چنین غوغائی در بلاد واقع شد  
و آیا چنین ضوضائی در میان عباد ظاهر گشت و  
با این همه ایذا و اذیت محلّ لعن جمیع ناس شدند  
و محلّ ملامت جمیع عباد و گویا صبر در عالم

their fortitude, and faithfulness itself was begotten only by their deeds.

- 265 Do thou ponder these momentous happenings in thy heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory. Then shall the spirit of faith, through the grace of the Merciful, be breathed into thy being, and thou shalt be established and abide upon the seat of certitude. The one God is My witness! Wert thou to ponder a while, thou wilt recognize that, apart from all these established truths and above-mentioned evidences, the repudiation, cursing, and execration, pronounced by the people of the earth, are in themselves the mightiest proof and the surest testimony of the truth of these heroes of the field of resignation and detachment. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith. For whatsoever hath come to pass hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.

- 266 Although We did not intend to make mention of the traditions of a bygone age, yet, because of Our love for thee, We will cite a few which are applicable to Our argument. We do not feel their necessity, however, inasmuch as the things We have already mentioned suffice the world and all that is therein. In fact, all the Scriptures and the mysteries thereof are condensed into this brief account. So much so, that were a person to ponder it a while in his heart, he would discover from all that hath been said the mysteries of the Words of God, and would apprehend the meaning of whatever hath been manifested by that ideal King. As the people differ in their understanding and station, We will accordingly make mention of a few traditions, that these may impart constancy to the wavering soul, and tranquillity to the troubled mind. Thereby, will the testimony of God unto the people, both high and low, be complete and perfect.

- 267 Among them is the tradition, "And when the Standard of Truth is made manifest, the people of both the East and the West curse it." The wine of renunciation must needs be quaffed, the lofty heights of detachment must needs be attained, and the meditation referred to in the words "One hour's reflection is preferable to seventy years of pious worship" must needs be observed, so that the secret of the wretched behavior of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when once He hath been made manifest. To this

کون از اضطبارشان ظاهر شد و وفا در ارکان عالم از فعلشان موجود گشت

- 265 باری در جمیع این وقایع حادثه و حکایات وارده تفکر فرمائید تا بر عظمت امر و بزرگی آن مطلع گردید تا بعنایت رحمن روح اطمینان در وجود دمیده شود و بر سریر ایقان مستریخ و جالس شوید خدای واحد شاهد است که اگر فی الجمله تفکر نمائید علاوه بر همه این مطالب مقرر و دلائل مذکوره همین رد و سب و لعن اهل ارض بر این فوارس میدان تسلیم و انقطاع اعظم دلیل و اکبر حجت بر حقیقت ایشانست و در هر آن که تفکر در اعتراضات جمیع مردم از علما و فضلا و جهال فرمائی در این امر محکمتر و راسختر و ثابت تر میشوی زیرا که جمیع آنچه واقع شده از قبل معادن علم لدنی و مواقع احکام ازلی خبر داده اند

- 266 اگرچه این بنده اراده ذکر احادیث قبل را نداشتم ولیکن نظر بحجت آن جناب چند روایتی که مناسب این مقام است ذکر مینمایم با اینکه فی الحقیقه احتیاج نیست زیرا که آنچه ذکر شده جمیع ارض و من علیها را کافی است و فی الحقیقه جمیع کتب و اسرار آن در این مختصر ذکر شده بقسمی که اگر کسی قدری تأمل نماید جمیع اسرار کلمات الهی و امور ظاهره از آن سلطان حقیقی را از آنچه ذکر شده ادراک مینماید ولیکن چون همه ناس بر یک شأن و یک مقام نیستند لهذا چند حدیثی ذکر مینمایم تا سبب استقامت انفس متزلزل شود و اطمینان عقول مضطربه گردد و همچنین حجت الهی بر اعالی و ادانی عباد تام و کامل گردد

- 267 از جمله احادیث اینست که میفرماید اذا ظهرت راية الحق لعننا اهل الشرق والغرب حال باید قدری از صهای انقطاع نوشید و بر رفرق امتناع مقرر گردید و تفکر ساعة خیر من عبادة سبعین سنة را منظور داشت که آخر سبب این امر شنیع چه میشود که جمیع مردم با اظهار حب و طلب حق بعد از ظهور اهل حق را لعن نمایند چنانچه مستفاد از حدیث میشود و این واضحست که سبب نسخ قواعد و رسوم و عادات و آدابست که همه ناس بآن محدود گشته اند و الا اگر جمال

truth the above-mentioned tradition beareth witness. It is evident that the reason for such behavior is none other than the annulment of those rules, customs, habits, and ceremonials to which they have been subjected. Otherwise, were the Beauty of the Merciful to comply with those same rules and customs which are current amongst the people, and were He to sanction their observances, such conflict and mischief would in no wise be made manifest in the world. This exalted tradition is attested and substantiated by these words which He hath revealed: "The day when the Summoner shall summon to a stern business."

268 The divine call of the celestial Herald from beyond the Veil of Glory, summoning mankind to renounce utterly all the things to which they cleave, is repugnant to their desire; and this is the cause of the bitter trials and violent commotions which have occurred. Consider the way of the people. They ignore these well-founded traditions, all of which have been fulfilled, and cling unto those of doubtful validity, and ask why these have not been fulfilled. And yet, those things which to them were inconceivable have been made manifest. The signs and tokens of the Truth shine even as the midday sun, and yet the people are wandering, aimlessly and perplexedly, in the wilderness of ignorance and folly. Notwithstanding all the verses of the Qur'an, and the recognized traditions, which are all indicative of a new Faith, a new Law, and a new Revelation, this generation still waiteth in expectation of beholding the promised One who should uphold the Law of the Muhammadan Dispensation. The Jews and the Christians in like manner uphold the same contention.

269 Among the utterances that foreshadow a new Law and a new Revelation are the passages in the "Prayer of Nudbih": "Where is He Who is preserved to renew the ordinances and laws? Where is He Who hath the authority to transform the Faith and the followers thereof?" He hath, likewise, revealed in the Ziyarat: "Peace be upon the Truth made new." Abu-'Abdi'llah, questioned concerning the character of the Mihdi, answered saying: "He will perform that which Muhammad, the Messenger of God, hath performed, and will demolish whatever hath been before Him even as the Messenger of God hath demolished the ways of those that preceded Him."

270 Behold, how, notwithstanding these and similar traditions, they idly contend that the laws formerly revealed must in no wise be altered. And yet, is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life

رحمن بر همان رسوم و آداب حرکت نماید و تصدیق کند مردم را در آنچه بآن مشغولند دیگر چرا این همه اختلاف و فساد در ملک ظاهر میشود و مصدق و مثبت این حدیث شریف قوله تعالى يوم يدعو الداع الى شيء نكر

268 باری چون منادی احدیه از ورای حجاب قدسیه مردم را بانقطاع تمام میخواند از آنچه که در دست دارند و این ندای الهی چون مخالف هوی است لهذا اینهمه افتتان و امتحان رو میدهد و حال مردم را ملاحظه نما که هیچ ذکر این احادیث محکمه را که جمیع ظاهر شده نمینمایند ولیکن آن احادیثی که صحت و سقم آن معلوم نیست تمسک بآنها جستند که چرا ظاهر نشد و حال آنکه آنچه را هم که تعقل نموده اند ظاهر شد و باهر گشت و آثار و علامات حق بمثل شمس در وسط سماء لائح مع ذلک عباد در تیه جهل و نادانی سرگردان مانده اند با اینکه چه قدر از آیات فرقانیه و روایات محققه که جمیع دال است بر شرع و حکم جدید و امر بدیع باز منتظرند که طلعت موعود بر شریعت فرقان حکم فرماید چنانچه یهود و نصاری همین حرف را میگویند

269 و از جمله کلمات مدله بر شرع جدید و امر بدیع فقرات دعای ندبه است که میفرماید این المذخیر لتجديد الفرائض و السنن و این المتخير لاعادة الملة و الشريعة و در زیارت میفرماید السلام علی الحق الجدید سأل ابوعبدالله عن سيرة المهدي كيف سيرته قال (ع) يصنع ما صنع رسول الله (ص) و يهدم ما كان قبله كما هدم رسول الله امر الجاهلية

270 حال ملاحظه فرمائید که با وجود امثال این روایات چه استدلالها بر عدم تغییر احکام مینمایند با اینکه مقصود از هر ظهور ظهور تغییر و تبدیل است در ارکان عالم سراً و جهرراً ظاهراً و باطناً چه اگر بهیچوجه امورات ارض تغییر

and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestation would be apparent. In the "Avalim," an authoritative and well-known book, it is recorded: "A Youth from Bani-Hashim shall be made manifest, Who will reveal a new Book and promulgate a new law"; then follow these words: "Most of His enemies will be the divines." In another passage, it is related of Sadiq, son of Muhammad, that he spoke the following: "There shall appear a Youth from Bani-Hashim, Who will bid the people plight fealty unto Him. His Book will be a new Book, unto which He shall summon the people to pledge their faith. Stern is His Revelation unto the Arab. If ye hear about Him, hasten unto Him." How well have they followed the directions of the Imams of the Faith and Lamps of certitude! Although it is clearly stated: "Were ye to hear that a Youth from Bani-Hashim hath appeared, summoning the people unto a new and Divine Book, and to new and Divine laws, hasten unto Him," yet have they all declared that Lord of being an infidel, and pronounced Him a heretic. They hastened not unto that Hashimite Light, that divine Manifestation, except with drawn swords, and hearts filled with malice. Moreover, observe how explicitly the enmity of the divines hath been mentioned in the books. Notwithstanding all these evident and significant traditions, all these unmistakable and undisputed allusions, the people have rejected the immaculate Essence of knowledge and of holy utterance, and have turned unto the exponents of rebellion and error. Despite these recorded traditions and revealed utterances, they speak only that which is prompted by their own selfish desires. And should the Essence of Truth reveal that which is contrary to their inclinations and desires, they will straightway denounce Him as an infidel, and will protest saying: "This is contrary to the sayings of the Imams of the Faith and of the resplendent lights. No such thing hath been provided by our inviolable Law." Even so in this day such worthless statements have been and are being made by these poor mortals.

271 And now, consider this other tradition, and observe how all these things have been foretold. In "Arba'in" it is recorded: "Out of Bani-Hashim there shall come forth a Youth Who shall reveal new laws. He shall summon the people unto Him, but none will heed His call. Most of His enemies will be the divines. His bidding they will not obey, but will protest saying: 'This is contrary to that which hath been handed down unto us by the Imams of the Faith.'" In this day, all are repeating these very same words, utterly unaware that He is established upon the throne of "He doeth whatsoever He willeth," and abideth upon the seat of "He ordaineth whatsoever He pleaseth."

نیاید ظهور مظاهر کلیّه لغو خواهد بود و با اینکه در عوالم که از کتب مشهوره معتبره است میفرماید یظهر من بنی هاشم صبیّ ذو کتاب و احکام جدید الی ان قال و اکثر اعدائه العلماء و در مقامی دیگر از صادق بن محمد ذکر مینماید که فرمودند و لقد یظهر صبیّ من بنی هاشم و یأمر الناس ببیعته و هو ذو کتاب جدید ینایع الناس بکتاب جدید علی العرب شدید فان سمعتم منه شیئاً فاسرعوا الیه خوب وصیّت ائمه دین و سرچ یقین را عمل نمودند با اینکه میفرماید اگر شنیدید که جوانی از بنی هاشم ظاهر شد و میخواند مردم را بکتاب جدید الهی و احکام بدیع ربّانی بشتابید بسوی او مع ذلک جمیع حکم کفر و خروج از ایمان بآن سید امکان دادند و زرفتند بسوی آن نور هاشمی و ظهور سبحانی مگر با شمشیرهای کشیده و قلبهای پرکینه و دیگر ملاحظه عداوت علما نمائید که بجه صریحی در کتب مذکور است با وجود همه این احادیث ظاهره مدله و اشارات واضحّه محققه جمیع ناس از جوهر صافی معرفت و بیان معرض شده اند و بمظاهر ضلالت و طغیان اقبال نموده اند و با این روایات وارده و کلمات نازله میگویند آنچه نفسشان بآن مایل است و اگر جوهر حق بیانی بفرماید که مخالف نفس و هوای این گروه واقع شود فی الفور تکفیر نمایند و میگویند این مخالف قول ائمه دین و انوار مبین است و در شرع متین چنین امری و حکمی صادر نشده چنانچه الیوم امثال این سخنها بی فائده از این هیاکل فانیه ظاهر شده و میشود

271 حال این روایت را ملاحظه نمائید که چگونه از قبل جمیع امورات را اخبار فرموده اند در اربعین ذکر فرموده یظهر من بنی هاشم صبیّ ذو احکام جدید فیدعو الناس و لم یجبه احد و اکثر اعدائه العلماء فاذا حکم بشیء لم یطیعوه فیقولون هذا خلاف ما عندنا من ائمة الدین الی آخر الحدیث چنانچه الیوم جمیع همین کلمات را اعاده مینمایند و شاعر بر این نشده که آن حضرت بر عرش یفعل ما یشاء جالسند و بر کرسی یحکم ما یرید ساکن

272 No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the "Biharu'l-Anvar," the "Avalim," and the "Yanbu" of Sadiq, son of Muhammad, that he spoke these words: "Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qa'im shall arise, He will cause the remaining twenty and five letters to be made manifest." Consider, He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the "Seal," as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qa'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed – such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"

273 How, We wonder, do they explain the aforementioned tradition, a tradition which, in unmistakable terms, foreshadoweth the revelation of things inscrutable, and the occurrence of new and wondrous events in His day? Such marvelous happenings kindle so great a strife amongst the people, that all the divines and doctors sentence Him and His companions to death, and all the peoples of the earth arise to oppose Him. Even as it hath been recorded in the "Kafi," in the tradition of Jabir, in the "Tablet of Fatimih," concerning the character of the Qa'im: "He shall manifest the perfection of Moses, the splendor of Jesus, and the patience of Job. His chosen ones shall be abased in His day. Their heads shall be offered as presents even as the heads of the Turks and the Daylamites. They shall be slain and burnt. Fear shall seize them; dismay and alarm shall strike terror into their hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These

272 و هیچ ادراکی سبقت نیابد بر کیفیت ظهور او و هیچ عرفانی احاطه ننماید بر کمیت امر او و جمیع قولها بتصدیق او منوط است و تمام امور بامر او محتاج و ماسوای او بامر او مخلوقند و بحکم او موجود و اوست مظهر اسرار الهی و مبین حکمت‌های غیب صمدانی چنانچه در بحار الأنوار و عوالم و در ینبوع از صادق بن محمد وارد شده که فرمود العلم سبعة و عشرون حرفاً فجميع ما جاءت به الرسل حرفان و لم يعرف الناس حتى اليوم غير الحرفين فاذا قام قائمنا اخرج الخمسة و العشرين حرفاً حال ملاحظه فرمائید که علم را بیست و هفت حرف معین فرموده و جمیع انبیا از آدم الی خاتم دو حرف آن را بیان فرموده‌اند و بر این دو حرف مبعوث شده‌اند و میفرمایند قائم ظاهر میفرماید جمیع این بیست و پنج حرف را از این بیان قدر و رتبه آن حضرت را ملاحظه فرما که قدرش اعظم از کل انبیا و امرش اعلی و ارفع از عرفان و ادراک کل اولیاست و امری را که انبیا و اولیا و اصفا بآن اطلاع نیافته و یا بامر مبرم الهی اظهار نداشته این همج رعاع بعقول و علوم و ادراک ناقص خود میزان میکنند اگر مطابق نیاید رد مینمایند ام تحسب ان اکثرهم یسمعون او یعقلون ان هم الا کالانعام بل هم اضل سیلا

273 آیا این حدیث مذکور را بر چه حمل مینمایند که صریح بر ظهور مطالب غیبیه و امورات بدیعه جدیده است در ایام آن حضرت و این امورات بدیعه سبب اختلاف ناس میشود بقسمی که جمیع علما و فقها حکم بر قتل آن حضرت و اصحاب او کنند و همه اهل ارض بر مخالفت قیام نمایند چنانچه در کافی در حدیث جابر در لوح فاطمه در وصف قائم میفرماید علیه کمال موسی و بهاء عیسی و صبر ایوب فیدل اولیائه فی زمانه و تنهادی رؤوسهم کما تنهادی رؤوس التترک و الدیلم فیقتلون و یحرقون و یکونون خائفین مرعوبین و جلین تصبغ الأرض بدمائهم و یفشو الویل و الرثه فی نسائهم اولئک اولیائی حقاً حال ملاحظه فرمائید که حرفی از این حدیث باقی

indeed are my friends!” Consider, not a single letter of this tradition hath remained unfulfilled. In most of the places their blessed blood hath been shed; in every city they have been made captives, have been paraded throughout the provinces, and some have been burnt with fire. And yet no one hath paused to reflect that if the promised Qa’im should reveal the law and ordinances of a former Dispensation, why then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favor?

274 Moreover, observe how these things that have come to pass, and the acts which have been perpetrated, have all been mentioned in former traditions. Even as it hath been recorded in the “Rawdiy-i-Kafi,” concerning “Zawra.” In the “Rawdiy-i-Kafi” it is related of Mu’aviyah, son of Vahhab, that Abu-‘Abdi’llah hath spoken: “Knowest thou Zawra?” I said: “May my life be a sacrifice unto thee! They say it is Baghdad.” “Nay,” he answered. And then added: “Hast thou entered the city of Rayy?”, to which I made reply: “Yea, I have entered it.” Whereupon, he inquired: “Didst thou visit the cattle-market?” “Yea,” I answered. He said: “Hast thou seen the black mountain on the right-hand side of the road? The same is Zawra. There shall eighty men, of the children of certain ones, be slain, all of whom are worthy to be called caliphs.” “Who will slay them?” I asked. He made reply: “The children of Persia!”

275 Such is the condition and fate of His companions which in former days hath been foretold. And now observe how, according to this tradition, Zawra’ is no other but the land of Rayy. In that place His companions have been with great suffering put to death, and all these holy beings have suffered martyrdom at the hand of the Persians, as recorded in the tradition. This thou hast heard, and unto it all testify. Wherefore, then, do not these groveling, worm-like men pause to meditate upon these traditions, all of which are manifest as the sun in its noontide glory? For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss? Such things are to be attributed to naught but the faithlessness of the divines and doctors of the age. Of these, Sadiq, son of Muhammad, hath said: “The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return.”

نماند مگر آنکه ظاهر شد چنانچه در اکثر اماکن دم شریفشان ریخته شد و در هر بلدی ایشان را اسیر نموده و بولایات و شهرها گردانیدند و بعضی را سوختند و مع ذلک هیچ نفسی فکر نمود که اگر قائم موعود بشریعت و احکام قبل مبعوث و ظاهر شود دیگر ذکر این احادیث برای چه شده و چرا این همه اختلاف ظاهر میشود تا آنکه قتل این اصحاب را واجب دانند و اذیت این ارواح مقدسه را سبب وصول بمعارج قرب شمرند

274 و دیگر ملاحظه فرمائید چگونه جمیع این امور وارده و افعال نازل در احادیث قبل ذکر شده چنانچه در روضه کافی در بیان زوراء میفرماید و فی روضه الکافی عن معاویه بن وهب عن ابی عبدالله قال أ تعرف الزوراء قلت جعلت فداک یقولون انہا بغداد قال لا ثم قال دخلت الری قلت نعم قال اتیت سوق الدواب قلت نعم قال رأیت جبل الأسود عن یمین الطریق تلک الزوراء یقتل فیها ثمانون رجلاً من ولد فلان کلهم یصلح الخلافة قلت من یقتلهم قال یقتلهم اولاد العجم

275 اینست حکم و امر اصحاب آن حضرت که از قبل بیان فرموده اند و حال ملاحظه فرمائید که زوراء موافق این روایت ارض ری است و این اصحاب را در آن مکان بدترین عذاب بقتل رساندند و جمیع این وجوهات قدسی را عجم شهید نموده چنانچه در حدیث مذکور است و شنیده اند و بر همه عالم واضح و مبرهنست حال چرا این خراطین ارض در این احادیث که جمیع آن بمثل شمس در وسط سماء ظاهر شد تفکر نمی نمایند و اقبال بحق نمی جویند و ببعضی احادیث که معنی آن را ادراک ننموده اند از ظهور حق و جمال الله اعراض جستند و بسقر مقرر گردیده اند نیست این امور مگر از اعراض فقهای عصر و علمای عهد اینست که صادق بن محمد میفرماید فقهاء ذلک الزمان شر فقهاء تحت ظل السماء منهم خرجت الفتنة و الیهم تعود

276 We entreat the learned men of the Bayan not to follow in such ways, not to inflict, at the time of Mustaghath, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. And yet, notwithstanding all these admonitions, We perceive that a one-eyed man, who himself is the chief of the people, is arising with the utmost malevolence against Us. We foresee that in every city people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path. Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it necessary to submit, who will arise to assail the very root of the divine Tree, and endeavor to the uttermost of his power to resist and oppose Him. Such is the way of the people!

277 We fain would hope that the people of the Bayan will be enlightened, will soar in the realm of the spirit and abide therein, will discern the Truth, and recognize with the eye of insight dissembling falsehood. In these days, however, such odors of jealousy are diffused, that – I swear by the Educator of all beings, visible and invisible – from the beginning of the foundation of the world – though it hath no beginning – until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their spears, and in all directions We recognize the shafts of their arrows. This, although We have never gloried in any thing, nor did We seek preference over any soul. To everyone We have been a most kindly companion, a most forbearing and affectionate friend. In the company of the poor We have sought their fellowship, and amidst the exalted and learned We have been submissive and resigned. I swear by God, the one true God! grievous as have been the woes and sufferings which the hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which hath befallen Us at the hand of those who profess to be Our friends.

276 و از فقها و علمای بیان استدعا مینمایم که چنین مشی ننمایند و بر جوهر الهی و نور ربّانی و صرف ازلی و مبدء و منتهای مظاهر غیبی در زمن مستغاث وارد نیاورند آنچه در این کور وارد شد و بعقول و ادراک و علم متمسک نشوند و بآن مظهر علوم نامتناهی ربّانی مخاصمه ننمایند اگرچه با جمیع این وصایا دیده میشود که شخصی اعور که از رؤسای قوم است در نهایت معارضه برخیزد و همچنین در هر بلدی بر نفی آن جمال قدسی برخیزند و اصحاب آن سلطان وجود و جوهر مقصود در کوهها و صحراها فرار نمایند و از دست ظالمین مستور شوند و برخی توکل نمایند و با کمال انقطاع جان در بازند و گویا مشاهده میشود نفسی که بکمال زهد و تقوی موصوف و معروفست بقسمی که جمیع ناس اطاعت او را فرض شمرند و تسلیم امرش را لازم دانند بخاربه با آن اصل شجره الهیه قیام نماید و بمنتهای جهد و اجتهاد بمعارضه برخیزد اینست شأن ناس

277 باری امیدواریم که اهل بیان تربیت شوند و در هوای روح طیران نمایند و در فضای روح ساکن شوند حق را از غیر تمیز دهند و تلبیس باطل را بدیده بصیرت بشناسند اگرچه در این ایام رائحه حسدی وزیده که قسم بمرئی وجود از غیب و شهود که از اول بنای وجود عالم با اینکه آن را اولی نه تا حال چنین غل و حسد و بغضاتی ظاهر نشده و نخواهد شد چنانچه جمعی که رائحه انصاف را نشنیده اند ریایات نفاق برافراخته اند و بر مخالفت این عبد اتفاق نموده اند و از هر جهت رمی آشکار و از هر سمت تیری طیار با اینکه باحدی در امری افتخار ننمودم و بنفسی برتری نجستم مع هر نفسی مصاحبی بودم در نهایت مهربان و رفیقی بغایت بردبار و رایگان با فقرا مثل فقرا بودم و با علما و عظاما در کمال تسلیم و رضا مع ذلک فوالله الذی لا اله الا هو با آن همه ابتلا و بأساء و ضراء که از اعدا و اولی الکتاب وارد شد نزد آنچه از اجباً وارد شد معدوم صرف است و مفقود بحت

278 What more shall We say? The universe, were it to gaze with the eye of justice, would be incapable of bearing the weight of this utterance! In the early days of Our arrival in this land, when We discerned the signs of impending events, We decided, ere they happened, to retire. We betook Ourselves to the wilderness, and there, separated and alone, led for two years a life of complete solitude. From Our eyes there rained tears of anguish, and in Our bleeding heart there surged an ocean of agonizing pain. Many a night We had no food for sustenance, and many a day Our body found no rest. By Him Who hath My being between His hands! notwithstanding these showers of afflictions and unceasing calamities, Our soul was wrapt in blissful joy, and Our whole being evinced an ineffable gladness. For in Our solitude We were unaware of the harm or benefit, the health or ailment, of any soul. Alone, We communed with Our spirit, oblivious of the world and all that is therein. We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human designs. None can escape the snares He setteth, and no soul can find release except through submission to His will. By the righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart. Beyond these, We cherished no other intention, and apart from them, We had no end in view. And yet, each person schemed after his own desire, and pursued his own idle fancy, until the hour when, from the Mystic Source, there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction.

279 What pen can recount the things We beheld upon Our return! Two years have elapsed during which Our enemies have ceaselessly and assiduously contrived to exterminate Us, whereunto all witness. Nevertheless, none amongst the faithful hath risen to render Us any assistance, nor did anyone feel inclined to help in Our deliverance. Nay, instead of assisting Us, what showers of continuous sorrows their words and deeds have caused to rain upon Our soul! Amidst them all, We stand, life in hand, wholly resigned to His will; that perchance, through God's loving-kindness and His grace, this revealed and manifest Letter may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word. By Him at Whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city. "Sufficient Witness is God unto Us." We conclude Our argument

278 باری چه اظهار نمایم که امکان را اگر انصاف باشد طاقت این بیان نه و این عبد در اول ورود این ارض چون فی الجمله بر امورات محدثه بعد اطلاع یافتیم از قبل مهاجرت اختیار نمودم و سر در بیابانهای فراق نهادم و دو سال وحده در صحراهای هجر بسر بردم و از عیون عیون جاری بود و از قلم بحور دم ظاهر چه لیلی که قوت دست نداد و چه ایام که جسد راحت نیافت و با این بلایای نازله و رزایای متواتره فوالذی نفسی بیده کمال سرور موجود بود و نهایت فرح مشهود زیرا که از ضرر و نفع و صحت و سقم نفسی اطلاع نبود بخود مشغول بودم و از ماسوی غافل و غافل از اینکه کمند قضای الهی اوسع از خیال است و تیر تقدیر او مقدس از تدبیر سر را از کمندش نجات نه و اراده اش را جز رضا چارهائی نه قسم بخدا که این مهاجرت را خیال مراجعت نبود و مسافرت را امید مواصلت نه و مقصود جز این نبود که محلّ اختلاف احباب نشوم و مصدر انقلاب اصحاب نگردم و سبب ضرر احدی نشوم و علتّ حزن قلبی نگردم غیر از آنچه ذکر شد خیالی نبود و امری منظور نه اگرچه هر نفسی محمل بست و بهوای خود خیالی نمود باری تا آنکه از مصدر امر حکم رجوع صادر شد و لابدّ تسلیم نمودم و راجع شدم

279 دیگر قلم عاجز است از ذکر آنچه بعد از رجوع ملاحظه شد حال دو سنه میگذرد که اعدا در اهلاک این عبد فانی بنهایت سعی و اهتمام دارند چنانچه جمیع مطلع شده اند مع ذلک نفسی از احباب نصرت ننموده و بهیچوجه اعانتی منظور نداشته بلکه از عوض نصر حزنها که متوالی و متواتر قولاً و فعلاً مثل غیث هاطل وارد میشود و این عبد در کمال رضا جان بر کف حاضریم که شاید از عنایت الهی و فضل سبحانی این حرف مذکور مشهور در سبیل نقطه و کلمه علیا فدا شود و جان دربارزد و اگر این خیال نبود فوالذی نطق الروح بآمره آتی در این بلد توقّف نمینمودم

with the words: "There is no power nor strength but in God alone." "We are God's, and to Him shall we return."

280 They that have hearts to understand, they that have quaffed the Wine of love, who have not for one moment gratified their selfish desires, will behold, resplendent as the sun in its noon-tide glory, those tokens, testimonies, and evidences that attest the truth of this wondrous Revelation, this transcendent and divine Faith. Reflect, how the people have rejected the Beauty of God, and have clung unto their covetous desires. Notwithstanding all these consummate verses, these unmistakable allusions, which have been revealed in the "Most weighty Revelation," the Trust of God amongst men, and despite these evident traditions, each more manifest than the most explicit utterance, the people have ignored and repudiated their truth, and have held fast to the letter of certain traditions which, according to their understanding, they have found inconsistent with their expectations, and the meaning of which they have failed to grasp. They have thus shattered every hope, and deprived themselves of the pure wine of the All-Glorious, and the clear and incorruptible waters of the immortal Beauty.

281 Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaddal asked Sadiq saying: "What of the sign of His manifestation, O my master?" He made reply: "In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed."

282 How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth. For instance, mention of the sorrows, the imprisonment and afflictions inflicted upon that Essence of divine virtue hath been made in the former traditions. In the "Bihar" it is recorded: "In our Qa'im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muhammad. The sign from Moses is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muhammad, the revelation of a Book similar to the Qur'an." Notwithstanding such a conclusive tradition, which in such unmistakable language hath foreshadowed the happenings of the present day, none hath been found to heed its prophecy, and methinks none will do so in the future, except him whom thy Lord willeth. "God indeed shall make whom He will to hearken, but We shall not make those who are in their graves to hearken."

و كفى بالله شهيداً اختتم القول بلا حول ولا قوة  
إلا بالله وأنا لله وأنا إليه راجعون

280 صاحبان هوش که از صهای حب نوشیده‌اند و گاهی بکام نفس بر نداشته‌اند دلائل و برهان و حجت را که جمیع مشعر بر این امر بدیع و ظهور منبع الهی است اظهار از شمس در فلک چهارم مشاهده نمایند حال اعراض خلق را از جمال الهی و اقبالشان را بهوای نفسانی ملاحظه فرمائید با همه این آیات متقنه و اشارات محکمه که در ثقل اکبر که ودیعه ربانیه است در بین عباد و این احادیث واضح که اصرح از بیان و تبیانست از همه غافل و معرض شده‌اند و چند حدیث که بادرک خود مطابق نیافته‌اند و معنی آن را ادراک ننموده‌اند متمسک بظاهر آنها شده و از سلسال نمر ذی الجلال و زلال بی‌زوال جمال لایزال محروم و مأیوس مانده‌اند

281 ملاحظه فرمائید که در اخبار سنه ظهور آن هویت نور را هم ذکر فرموده‌اند مع ذلک شاعر نشده‌اند و در نفسی از هوای نفس منقطع نگشته‌اند فی حدیث المفضل سأل عن الصادق فکیف یا مولای فی ظهوره فقال (ع) فی سنه الستین یظهر امره و یعلو ذکره

282 باری تحیر است از این عباد که چگونه با این اشارات واضح لا تحه از حق احتراز نموده‌اند مثلاً ذکر حزن و سجن و ابتلا که بر آن خلاصه فطرت الهی وارد شد در اخبار قبل ذکر شده فی البحار ان فی قائمتنا اربع علامات من اربعة نبی موسی و عیسی و یوسف و محمد اما العلامة من موسی الخوف و الانتظار و اما العلامة من عیسی ما قالوا فی حقّه و العلامة من یوسف السجن و التقیّة و العلامة من محمد یظهر باثار مثل قرآن با این حدیث باین محکمی که جمیع امورات را مطابق آنچه واقع شده ذکر فرموده‌اند مع ذلک احدی متنبّه نشده و گمان ندارم که بعد هم متنبّه شوند الا من شاء ربک ان الله مسمع من یشاء و ما انا بمسمع من فی القبور

283 It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Sadiq, son of Muhammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favor with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qa'im shall arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."

284 These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the nonfulfillment of the promises in the traditions, inasmuch as the meaning intended by the Imams of the Faith is not known by this people, as evidenced by the traditions themselves. The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unraveled, and be made manifest unto them.

285 We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which they themselves are doing, and will forget them even as they have ignored His Presence in His day. Such is His decree unto those that have denied Him, and such will it be unto them that have rejected His signs.

283 و بر آن جناب معلوم بوده که اطیاری هویت و حمامات ازلیه را دو پیانست بیانی بر حسب ظاهر بی رمز و نقاب و حجاب فرموده و میفرمایند تا سراجی باشد هدایت کننده و نوری راه نمائنده تا سالکین را بمعارج قدس رساند و طالبین را ببساط انس کشاند چنانچه مذکور شد از روایات مکشوفه و آیات واضح و بیاناتی با حجاب و ستر فرموده و میفرمایند تا مغلین آنچه در قلب پنهان نموده اند ظاهر شود و حقایقشان باهر گردد اینست که صادق بن محمد میفرماید و الله لیحصن و الله لیغربلن اینست میزان الهی و محکم صمدانی که عباد خود را بآن امتحان میفرماید و احدی پی بمعانی این بیانات نبرد مگر قلوب مطمئنه و نفوس مرضیه و افتده مجرده و مقصود در امثال اینگونه بیانات معانی ظاهریه که مردم ادراک مینمایند نبوده و نیست اینست که میفرماید لکل علم سبعون وجهاً و ليس بين الناس الا واحد و اذا قام القائم يثبت باقي الوجوه بين الناس و ايضا قال نحن نتكلم بكلمة و نريد منها احدي و سبعين وجهاً و لنا لكل منها المخرج

284 باری ذکر این مراتب برای آنست که از بعضی روایات و بیانات که در عالم ملک آثار آن ظاهر نشده مضطرب نشوند و حمل بر عدم ادراک خود نمایند نه بر عدم ظهور معانی حدیث زیرا که نزد آن عباد معلوم نیست که مقصود ائمه دین چه بود چنانچه از حدیث مستفاد میشود پس باید عباد باینگونه عبارات خود را از فیوضات ممنوع نسازند و از اهلش سؤال نمایند تا اسرار مستوره بلا حجاب ظاهر و واضح شود

285 ولیکن احدی از اهل ارض مشاهده نمیشود که طالب حق باشد تا آنکه در مسائل غامضه رجوع بمظاهر احدی نماید کل در ارض نسیان ساکن و باهل بغی و طغیان متبع و لکن الله یفعل بهم كما هم یعملون و ینساهم كما نسوا لقائه فی آیامه و كذلك قضی علی الذین کفروا و یقضی علی الذینهم کانوا بآياته یحسدون

- 286 We conclude Our argument with His words – exalted is He – “And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion.” “And whoso turneth away from My remembrance, truly his shall be a life of misery.” 286  
 287 Thus hath it been revealed aforetime, were ye to comprehend. 287  
 288 Revealed by the “Ba” and the “Ha.” 288  
 289 Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntaha! 289  
 290 Glorified be our Lord, the Most High! 290

IQAN, BSW#01.03x, BSW#01.07x, BSW#01.10x, BSW#01.12x, BSW#01.13x, BSW#01.15x, BSW#01.18x, BSW#01.30x, BSW#01.31x, BSW#02.10x, BSW#02.11x, BSW#02.26x, BSW#02.27x, BSW#02.29x, BSW#03.24x, BSW#08.12x, GWB#013x, GWB#019x, GWB#022x, GWB#090x, GWB#091x, GWB#125x, GPB.006x, GPB.007x, GPB.022x, GPB.023x, GPB.050x2x, GPB.057x2x, GPB.058x2x, GPB.079x, GPB.079-080x, GPB.098-099x, GPB.118-119x, GPB.119-120x, GPB.120x, GPB.126x, GPB.141x, GPB.175x, GPB.176x2x, PDC.020x, PDC.129x, PDC.129-130x, PDC.130x, PDC.130-131x, PDC.133x2x, PDC.138x, PDC.151x, PDC.162x2x, PDC.163x, PDC.176x, PDC.179x4x, WOB.024-025x, WOB.058x, WOB.062ax, WOB.113x, WOB.113-114x, WOB.114-115x, WOB.115x, WOB.115-116x, WOB.124x, WOB.124-125x, WOB.125x4x, WOB.125-126x, WOB.166x, SW\_v03#01 p.003x, SW\_v07#16 p.163-164x, BLO\_PT#020, BSC.003 #001-035x, BLIB\_Or03116.078-127, BLIB\_Or15696.076cx, CMB\_F58, CMB\_F59, IOL.440, IOM.092-093, SOAS ms.46696, CUL.X893.7.B111, BN\_suppl.1400, BRL\_IqanP, GWBP#013 p.020x, GWBP#019 p.038x, GWBP#022 p.041x, GWBP#090 p.117x, GWBP#091 p.119x, GWBP#125 p.170x, TZH4.214-223x, OOL.B017



# Study guide to this volume

The *Kitáb-i-Íqán* (BH00002) was revealed in two days and two nights in Baghdad in January 1861 in response to questions from the Bab's maternal uncle, Haji Mirza Siyyid Muhammad, who had not yet accepted his nephew's claim. It is at once the most systematic, the most ambitious, and the most historically self-conscious of Baha'u'llah's major works: a sustained theological argument stretching from Noah to the Bab, drawing on both the Hebrew scriptures, the New Testament, and the Qur'an—as well as Shi'i hadith, Sufi literature, and prophetic biography—in order to answer a single searching question: why does every community that longs for the Promised One reject Him when He comes? The book moves through three major phases: a diagnosis of the conditions that make recognition impossible (attachment, imitation, clerical authority); a hermeneutical argument that apocalyptic prophecy is symbolic rather than literal; and a sustained account of the unity of the Manifestations across all dispensations, grounded in a doctrine of divine transcendence that makes all Manifestations simultaneously distinct from God and inseparable from His self-disclosure.

## The Sickness of Recognition: Cleansing the Eye of the Heart

### Key Passages

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayan. — BH00002

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly — their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious... unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets. — BH00002

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones.

How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face — the face of God Himself. — BH00002

## Context for Study

The opening movement of the *Iqan* is diagnostic rather than polemical: it does not accuse the questioner of bad faith but asks him to consider the structural conditions under which recognition becomes impossible. The primary obstacle, Baha'u'llah argues, is not intellectual but moral—not a deficit of information but an excess of attachment: to inherited religious forms, to clerical authority, to communal identity, and to the desire that the Promised One conform to established expectations. This diagnosis is itself the most radical element of the book's opening. It implies that the problem is not primarily with the content of the new revelation but with the perceptual apparatus of the community receiving it: eyes clouded by imitation cannot see what is actually before them. The *Iqan* uses the language of inner purification (*tazkiyya*, *tathir*) from the Islamic devotional and Sufi traditions, but applies it to what is fundamentally an epistemological problem: how does one know whether a claim to divine revelation is true? The answer Baha'u'llah offers is that no external criterion suffices—not the endorsement of the learned, not the fulfillment of a literal prophecy, not social consensus—because all of these are subject to the same distortions that prevented recognition in every previous dispensation. Only an inward purification, a cleansing of the eye of the heart, makes genuine discernment possible. Students of Kantian epistemology will recognize the argument that the conditions of knowledge are prior to its content; students of the sociology of knowledge will recognize the Mannheimian claim that all knowing is perspectival; students of Christian mystical theology will find here a more radical version of the Carmelite tradition's insistence that the soul must be empty before it can be filled.

## Questions for Reflection

1. If no external criterion suffices for recognizing a true Manifestation, what internal criterion does the *Iqan* actually propose? Is this criterion circular—can a community only recognize a Manifestation after it has already been transformed by that Manifestation's influence?
2. The *Iqan* presents religious leaders as the primary obstacle to recognition in every dispensation. Is this a sociological observation, a theological claim, or both? How does it compare with Weber's analysis of the tension between charisma and institution?
3. "Cleanse yourself of all that is earthly" is a counsel of radical detachment. How does this demand sit alongside the Baha'i teaching that the world is a divine creation worthy of civilization and development?
4. Compare the *Iqan*'s diagnosis of the failure of recognition with Hegel's account of religious consciousness in the *Phenomenology of Spirit*: what does Hegel's concept of "unhappy consciousness" share with the Baha'i account of the community that longs for but cannot see its own Promised One?

5. The book was written to persuade a specific individual—the Bab’s maternal uncle. How does this personal and pastoral context shape the rhetorical strategy of the opening pages?

## Sacred History as Recurring Test: From Noah to Muhammad

### Key Passages

Shouldst thou acquaint thyself with the indignities heaped upon the Prophets of God, and apprehend the true causes of the objections voiced by their oppressors, thou wilt surely appreciate the significance of their position. Moreover, the more closely thou observest the denials of those who have opposed the Manifestations of the divine attributes, the firmer will be thy faith in the Cause of God. —

BH00002

And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part?... Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: “Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?” — BH00002

A Youth from Bani-Hashim shall be made manifest, Who will reveal a new Book and promulgate a new law... Most of His enemies will be the divines. — BH00002

### Context for Study

The *Iqan*’s middle section offers one of the most sustained readings of prophetic history in any religious text of the nineteenth century: Noah’s nine hundred and fifty years of exhortation ending with the ark and the flood; Hud’s seven centuries of prophecy met with rebellion; Salih’s century of pleading; Abraham expelled from his city; Moses facing Pharaoh; and finally the Bab Himself as the climax of the same pattern. Baha’u’llah’s argument is not merely that Manifestations have historically been persecuted; it is that persecution is structural—built into the logic of revelation itself. Divine disclosure always arrives in a form that the previous dispensation’s categories cannot accommodate, and therefore always appears threatening to those who have built their religious identity on those categories. The book cites Shi’i traditions with remarkable precision, including the hadith from Imam Sadiq predicting that a Youth from the Hashimite family would reveal a new Book and that His chief enemies would be the divines—a tradition that the religious establishment of Baha’u’llah’s day both knew and ignored. The *Iqan* thereby performs a kind of hermeneutical judo: the very authorities used to resist the new revelation had themselves predicted that the new revelation would be resisted by those very authorities. Students of historiography will note how Baha’u’llah constructs a “whig history” of prophethood in which each dispensation prepares the conditions for its own supersession; students of literary criticism will note how the repetition of

the same narrative across twenty-five centuries creates a rhythm of expectation that the reader, if honest, must apply to the present day.

## Questions for Reflection

1. The *Iqan* argues that the pattern of rejection is universal and structural. Does this historical argument constitute proof of the Bab's truth, or does it only demonstrate that the pattern of rejection is familiar? What would genuinely falsify Baha'u'llah's claim?
2. The book invokes a specific Shi'i hadith ("A Youth from Bani-Hashim shall reveal a new Book... most of His enemies will be the divines") as prophecy of the Bab. Compare this hermeneutical move with early Christian use of Isaiah 53, with Rabbinic messianic interpretation, and with Sunni hadith scholarship. What makes a prophetic interpretation compelling?
3. Baha'u'llah describes the experience of the Prophets in terms of biographical detail (Noah's false announcements, Moses' rod, Abraham's fire) rather than abstract theology. What is the rhetorical and theological function of this biographical specificity?
4. Each new dispensation is said to annul the laws of the previous one. What criteria does the *Iqan* offer for distinguishing genuine annulment from mere apostasy? And who is authorized to apply those criteria?
5. The *Iqan* was addressed to someone who had not yet accepted the Bab's claim. What do you notice about its rhetorical strategy? Does it argue, appeal, demonstrate, or do something else?

## Twofold Language: The Hermeneutics of Apocalyptic Prophecy

### Key Passages

It is evident that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness... The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. — BH00002

That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'an; in this day the Bayan; and in the dispensation of Him Whom God will make manifest His own Book — the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme. — BH00002

Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qa'im shall arise, He shall reveal unto men all that which remaineth. He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain." — BH00002

## Context for Study

The most technically sophisticated movement of the *Iqan* is its systematic reinterpretation of the apocalyptic imagery of the Gospels and the Qur'an. The sun that is darkened is not the physical sun; it refers to the sun of a previous Manifestation's authority, which sets as a new dawn rises. The stars that fall are not celestial bodies; they are the religious leaders of the previous dispensation, who exercised their authority under the light of that sun and whose authority is therefore necessarily eclipsed when the sun changes. The clouds in which the Son of Man appears are not meteorological phenomena; they are the unfamiliar form, the unexpected guise, the apparent contradiction with previous prophecy that always veils the new Manifestation from those who cannot read symbolically. This hermeneutic is grounded in a theory of divine language that Baha'u'llah attributes to Imam Sadiq: revelation is multivalent, containing "seventy meanings" of which the community knows only one. The literal surface is intentional—it functions as a spiritual test, sifting those who will follow truth from those who follow habit. The city of God (the Word of God, the Revelation of each age) migrates from dispensation to dispensation—Pentateuch, Gospel, Qur'an, Bayan, and beyond—while remaining spiritually identical in function and purpose. Students of Origen and patristic allegory will recognize the principle that scripture's literal surface conceals a deeper spiritual meaning; students of Ricoeur's theory of the symbol will recognize the claim that symbols "give rise to thought" rather than merely illustrating propositions already known; students of Gadamer's hermeneutics will recognize the argument that understanding always exceeds the horizon of the interpreter.

## Questions for Reflection

1. Baha'u'llah's symbolic interpretation of apocalyptic imagery (darkening sun, falling stars, clouds of heaven) transforms cosmic-physical events into historical-spiritual ones. What gains and losses does this transformation involve? How does it compare with Origen's threefold sense, the Protestant literal-historical reading, and modern apocalyptic scholarship?
2. If scripture is genuinely multi-valent ("seventy meanings"), what prevents an interpreter from finding any meaning she desires? What constrains legitimate interpretation in the *Iqan*'s hermeneutics?
3. The "city of God" migrates from dispensation to dispensation. How does this concept of progressive revelation compare with the Christian doctrine of the Old Testament as "fulfilled" in the New, and with the Islamic claim that the Qur'an supersedes previous scriptures while confirming their essential truth?
4. Baha'u'llah argues that the veiling of the new Manifestation in "clouds" (apparent contradiction of previous expectations) is intentional—it separates genuine seekers from followers of habit. Is this a satisfying theodicy of religious confusion, or does it put too much of the burden on the seeker?
5. The *Iqan* is addressed to someone from a Shi'i background. How does its argument shift when read by a Christian or a Jew? Does it require different background assumptions for different readers?

## Mirrors of the Divine: The Theology of the Manifestations

### Key Passages

The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace... hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Daysprings of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose.  
— BH00002

These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy, and chosen Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light.  
— BH00002

To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress... No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist.  
— BH00002

### Context for Study

Part Two of the *Iqan* introduces Baha'u'llah's most systematic theological contribution: the doctrine of the Manifestation of God. The architecture of the argument is elegant and precise. God in essence is radically transcendent—beyond all attributes, beyond all knowledge, beyond all relation to creation. Yet creation exists and is addressed by the divine: how? The answer lies in the Manifestations, who are neither God (they are created beings who stand “between” God and creation) nor ordinary humans (they are endowed with all divine attributes in their fullness). They are Mirrors that reflect the divine Sun without being the Sun itself; they are Daysprings through which the same Light shines in different intensities according to the capacity of the age. This doctrine is neither the Incarnation (God does not become human in the Manifestation) nor a mere prophetology (the Manifestations are not simply messengers who bring information from a separate divine source). The Manifestation is the form in which God is accessible to human perception—and for this reason, to reject a Manifestation is to reject God, and to accept one is to accept all. The unity of the Manifestations across dispensations is therefore not abstract religious tolerance but a precise metaphysical claim: the same divine reality shines in different dispensational vessels. Students of Christology will find here a third option beyond Nicene consubstantiality and adoptionist prophetology; students of philosophy of religion will recognize the attempt to hold together divine transcendence and divine accessibility without collapsing either; students of comparative religion

will find here the most developed version of the *philosophia perennis* that was also being elaborated in the same decade by Schopenhauer and later Huxley.

## Questions for Reflection

1. The doctrine of the Manifestation occupies a position between theism and incarnationism: the Manifestation is fully divine in function but not identical with the divine Essence. How does this compare with the Nicene *homoousios* (of one substance with the Father), with the Qur'anic rejection of shirk (associating partners with God), and with the Jewish prophetic tradition?
2. Baha'u'llah writes that all the Manifestations bear all the divine attributes, differing only in "the intensity of their revelation." What does this graduated metaphysics of light imply about the relationship between Moses, Christ, Muhammad, the Bab, and Baha'u'llah? Is this a form of religious inclusivism, pluralism, or something else?
3. The *Iqan* insists that God is beyond all relation ("no tie of direct intercourse can possibly bind Him to His creatures") and yet also that God's grace transcends all things. Is there a tension between divine apophysis and divine outpouring? How does Baha'u'llah resolve it?
4. "Man is My mystery, and I am his mystery." This hadith, cited in the *Iqan*, suggests that human beings uniquely reflect the divine. How does the doctrine of the Manifestation relate to a broader anthropology in which every human is a potential mirror of the divine names?
5. The *Iqan* was composed two years before Baha'u'llah declared His own mission. Knowing this, how does the doctrine of the Manifestations read differently? Is the *Iqan* a preparation for that declaration, a veiled declaration itself, or something else entirely?

## Sovereignty without Power: Husayn, Martyrdom, and the Touchstone

### Key Passages

These companions... laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marveled at the manner of their sacrifice, suffice the people of this day?  
— BH00002

Consider the pervading power of those drops of the blood of Husayn which besprinkled the earth. What ascendancy and influence hath the dust itself, through the sacredness and potency of that blood, exercised over the bodies and souls of men!... And yet, behold how numerous, in this day, are those who from the uttermost corners of the earth don the garb of pilgrimage, seeking the site of his martyrdom, that there they may lay their

heads upon the threshold of his shrine! Such is the ascendancy and power of God! —  
BH00002

## Context for Study

One of the most distinctive theological moves of the *Iqan* is its sustained meditation on the relationship between spiritual and earthly sovereignty. The book uses Husayn ibn ‘Ali, the Imam of the Shi‘i tradition martyred at Karbila in 680 CE, as its primary case study. Husayn was killed by vastly superior military forces, his family was imprisoned, and his body left unburied on the plain of Taff. By any ordinary standard, he was utterly defeated. And yet: the dust of Karbila became a site of pilgrimage, the day of his martyrdom (*Ashura*) became the most emotionally charged moment in the Shi‘i calendar, and Husayn’s death catalyzed a transformation of Islamic religious consciousness that persists to the present day. Baha’u’llah uses this to establish a distinction between two kinds of sovereignty: worldly dominion (which Husayn clearly did not possess at the moment of his death) and spiritual ascendancy (which his blood exercised over millions of souls across fourteen centuries). The same logic applies to the Babi martyrs of the 1840s-50s, whose deaths Baha’u’llah describes in terms that echo the Karbila narrative. And the criterion of sincerity Baha’u’llah applies—“Wish for death, if ye are men of truth” (Qur’an 62:6)—is tested not by any external authority but by the willingness to sacrifice everything. The *Iqan*’s implicit argument is that the Babi martyrs have passed this test in a way that the clerical opponents of the movement have not and will not. Students of Christianity will recognize the parallel with early Christian apologetics, in which Tertullian’s “the blood of martyrs is the seed of the Church” is the classic formulation; students of political philosophy will recognize the broader argument about the relationship between power and legitimacy.

## Questions for Reflection

1. Baha’u’llah distinguishes “earthly sovereignty” from spiritual dominion. Is this distinction always clear in practice? Can it be exploited to justify passivity before injustice—the embrace of suffering as spiritual glory rather than as a political problem to be solved?
2. The *Iqan* offers the Babi martyrs as proof of the truth of the Cause: they died willingly, therefore they were sincere, therefore their faith was true. Evaluate this argument philosophically. What does it prove, what does it not prove, and how does it compare with the early Christian apologists’ use of martyrdom?
3. Husayn’s death at Karbila is described as generating a spiritual power that later manifested in pilgrimage, devotion, and cultural transformation. Compare this account of sacrificial causality with the Christian doctrine of atonement and with the Hindu concept of *tapas* (austerity as spiritual power).
4. The *Iqan* inverts the ordinary assessment of success and failure: those who appear victorious (the opponents of the Manifestation) are actually defeated; those who appear to have failed (the martyrs) are actually triumphant. Is this inversion a genuine insight about history, a religious consolation, or both?
5. How does the *Iqan*’s treatment of Husayn’s martyrdom prepare the reader for the later development of Baha’u’llah’s own theology of sacrifice and the role of the Covenant in protecting the unity of the Baha’i community after His passing?

## A Guiding Question for the Whole Volume

The *Kitáb-i-Íqán* is, in its deepest structure, a book about learning to see: to see with one's own eyes rather than through the eyes of inherited authority, to see the prophetic pattern repeating beneath the surface of history, to see the spiritual meaning concealed within the literal shell of apocalyptic language, and to see in apparent failure and martyrdom the form of a sovereign power that outlasts every earthly dominion. It is also, beneath all its historical and theological argument, a deeply personal document: written in two days, addressed to one man, seeking to open one pair of eyes. The *Iqán* thus enacts at the biographical level what it argues at the theological level—that revelation is always, in the end, an intimate event between a seeking soul and the divine Word that addresses it.

A guiding question for the whole volume might therefore be: **What would it take—epistemologically, morally, spiritually—for a sincere person formed in one religious tradition to recognize a new Manifestation as genuinely divine, and what does the *Iqán's* account of that recognition reveal about the nature of faith, the limits of inherited understanding, and the kind of transformation that genuine certitude actually requires?**