



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 35:

The Kitab-i-Badi'
(1866)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 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
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- 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
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- 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
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II. Travels to Egypt and the West

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- 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
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 35

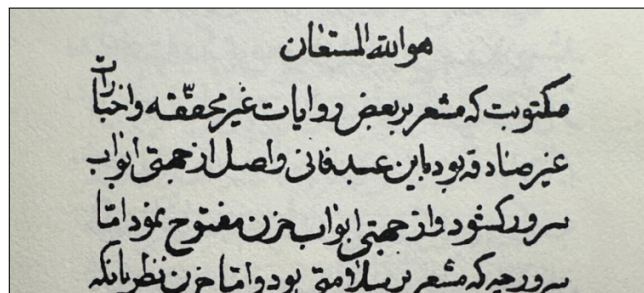
Composed in Edirne in the wake of the final rupture with Mirza Yahya (the “Most Great Separation”), the *Kitab-i-Badi’* is Baha’u’llah’s chief apologia: a sustained refutation of a hostile letter authored by Mirza Mihdiy-i-Rashti under the prompting of Siyyid Muhammad-i-Isfahani, and an emphatic vindication of Baha’u’llah’s claim to be Him Whom God shall make manifest and the inaugurator of a dispensation distinct from that of the Bab. The work combines pastoral solicitude with uncompromising polemic, with the latter unapologetically in the ascendent: it seeks to rescue the addressee from borrowed allegations, reframe the charge of “sedition” as a recurring trope historically leveled against every new Manifestation, and insist that the present Revelation is oriented toward unity, concord, and the purification of motive rather than factional contention.

Baha’u’llah structures His response on two levels: a “higher” methodological discourse centered on sincerity of heart and the independent investigation of truth (purging inherited standards and letting the Manifestation Himself be the criterion), and a “lower” engagement with the concrete objections raised—undertaken, the account suggests, as an act of mercy toward an audience still ensnared by partisan assumptions. The work is both a comprehensive reading of the Bab’s writings and a point-by-point rebuttal of seven objections: disputes over the proper use of the Bayan; the timing and meaning of the Bayan’s “completion” (including the significance of the “year nine”); the status and titles claimed for Yahya; the doctrine of “return” and the unity of the Manifestations; the referent of “Baha”; the sufficiency of revealed verses versus demanded miracles; and finally allegations of worldly ambition, answered through a sharp moral contrast between covenant-breakers and the courage of the Manifestations.

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BH00004

*Kitab-i-Badi'**To: Aqa Mirza Mihdi Rashti**Date: 1283 ca. [1866-1867]*

BADI

- 1 He is God, Whose help is sought by all 1 هوالله المستعان
- 2 Your letter, which conveyed certain unverified accounts and untrue reports, reached this evanescent servant. In one respect it opened the gates of joy, and in another the gates of sorrow. Joy, because it indicated your well-being, but sorrow because it was observed that the ungodly souls have at last prevented you from turning to the divine sanctuary and deprived you of the sweet fragrances of God's love. We beseech God to turn you away from them and direct you to His radiant countenance. 2 مکتوب که مشعر بر بعض روایات غیر محققه و اخبارات غیر صادقہ بود باین عبد فانی واصل از جہتی ابواب سرور گشود و از جہتی ابواب حزن مفتوح نمود اما سرور چه کہ مشعر بر سلامتی بود و اما حزن نظر بآنکہ مشاہدہ شد کہ بالآخرہ انفس مشرکہ تور از شطر احدیہ ممنوع نمودہ اند و از نفحات حبّ الهیہ محروم داشتہ اند نسلّ اللہ بأن ینصرفک عنہم ویقبلک الی وجہہ المنیر
- 3 When this servant observed that what you had written did not spring from your own nature but rather from the false words of the ungodly souls who had spoken to you, it therefore became necessary, purely for the sake of God and out of love for you, that I should reply, so that perchance through the power of the Lord of Lords you might rend asunder the greatest veil and the veils of glory with the fingers of power and detachment, and ascend to a station that is sanctified above mention, allusion, words and expressions, and distinguish between the birds that soar in the atmosphere of divine grandeur and those that dwell in darkness. 3 و چون این عبد ملاحظہ نمود کہ آنچه مرقوم داشتہ از فطرت ظاہر نشدہ بلکہ از کلمات کاذبہ انفس مشرکہ بودہ کہ نزد تو مذکور داشتہ اند لذا خالصاً لوجہ اللہ و حبّاً لک لازم شد کہ جواب مذکور دارم کہ شاید بقوہ ربّ الأرباب حجاب اعظم و سبحات جلال را بانامل قدرت و انقطاع شقّ ثنائی و بمقرّی کہ مقدّس از ذکر و اشارہ و کلمات و عبارات است صعود ثنائی و سباحان قلم کبریائی و طایران ہواء عرّ ربّانی را از طیور ظلمانی تمیز دہی
- 4 Although it is observed that the greatest veil has entirely deprived your sight from the greatest vista, yet since you had apparently mentioned words of counsel, it therefore became incumbent upon this servant to inform you of that which I have attained from the ocean of divine favor and the manifestations of the holy splendor of the Eternal, that perchance you might not be deprived of the sanctified sanctuary of glory and remain bereft of the holy Ka'bah of detachment. 4 اگرچہ مشاہدہ میشود کہ حجاب اکبر بصرت را از منظر اکبر بکلی محروم نمودہ ولکن چون بر حسب ظاہر کلمات نصیحہ ذکر نمودہ بودی لذا بر این عبد لازم شد کہ بآنچہ از طمطام یمّ عنایت الہی و ظہورات تجلّی عرّ صمدانی فلّیز شدہ ام بہمان مقدار تو را اخبار نمانیم کہ شاید از حرم عرّ تقدیس محروم نگردی و از کعبہ قدس تجرید بی نصیب ثنائی
- 5 Although certain words were heard from the blessed tongue, from the purport of which this servant has become hopeless 5 اگرچہ کلماتی از لسان مبارک استماع شد و از مضمون آن این عبد از اکثری از ناس مأیوس

of most people, yet purely for the sake of God it is expressed that perchance you might be blessed by a breeze from the divine Ridvan of sanctity and be sustained by a fruit from the Tree that is neither of the East nor of the West. And these are the words that were spoken: "Verily, most people today are nursing from the breast of heedlessness and ignorance, and their weaning time has not yet come, let alone their maturity. Therefore words do not affect them, for they neither understand nor perceive. And verily, thou beholdest these creatures as sheep that any child can lead wheresoever he willeth. Thus was it revealed aforetime, but the people know not."

شده و لكن خالصاً لوجه الله اظهار ميشود که لعل بنسیمی از رضوان عرّ تقدیس فایز شوی و بثره از اثمار سدره لاشرقیه و لاغرینه مرزوق گردی و آن کلمات اینست که فرمودند انّ الناس اکثرهم یسترضعون الیوم من ثدی الغفلة و الجهل و ما جاتهم ایام فطامهم فکیف بلوغهم لذا لا تؤثر فیهم الکلمة لانهم لا یفقهون و لا یشعرون و انک فاشهد هؤلاء الخلق کاغنام یدهبهم صبی من الصبیان کیف یشاء كذلك نزل من قبل و لكن الناس هم لا یعرفون

- 6 Since numerous matters were mentioned in your letter, it therefore became necessary for this servant to record each of your points and then provide an answer, that perchance in these days when darkness hath encompassed the whole earth, some of the seekers might be guided by the lights of the Sun of Guidance and not remain deprived of the living waters. And verily, He guideth whom He willeth, and He hath power over all things.

6 و چون در مکتوبت مطالب عدیده ذکر شده بود لذا بر این عبد لازم شد که هر یک از مطالب تو را مرقوم نمایم و بعد جواب مذکور دارد که لعل در این ایام که ظلمت جمیع ارض را احاطه نموده بعضی از قاصدین و طالبین بانوار شمس هدایت مبتدی شوند و از کوثر حیوان بنصیب نمانند و آنه لهدی من یشاء و آنه علی کل شیء قدیر

- 7 This is your first point, wherein you wrote: "The hope from God the Most High is that He may grant a meeting, that perchance the dark limitations and imaginary veils may be removed, and it may become clear who are they that swim in the sea of oneness and soar in the atmosphere of exaltation, as distinct from those who dwell in the well of darkness and wander in the desert of bewilderment."

7 اینست اول مطلب تو که مرقوم داشته امید از خداوند متعال چنان است که ملاقات نصیب گرداند که شاید رفع تعینات ظلمانیّه و حجاب و همیه گردد و معلوم شود ساجین در بحر احدیه و طایرین در فضای رفعت از ساکنین در بئر ظلمت و واقفین در پیدای حیرت انتهی

- 8 Concerning thy wish that a meeting be arranged and that through such a meeting veils might be removed - know thou that not every meeting hath been or will be the cause of the lifting of veils. Indeed, in most instances meetings but add to the veils, as when one who was the source of rancor and the mine of corruption came, and thou not only failed to rend his veils, but rather added to thine own veils. If thou hadst been capable of rending veils, surely thou wouldst have removed the preventing veils from that veiled soul. Nevertheless, we hope, God willing, through divine grace that a meeting may come to pass in a spirit of joy and fragrance, that we may all gather in the sacred concourse, and that, sanctified from verbal allusions, we may fathom the infinite realms of meaning. For these are the days of revelation and witnessing, not the days of investigating doubts and imaginings. We seek from God reunion and the divine presence, for He is the best Lord and the best Answerer. It is evident that these words came not from thyself but were written due to the whisperings of distant souls.

8 اینکه خواسته بودی که ملاقات حاصل شود و از آن ملاقات رفع حجاب گردد هر ملاقاتی علت کشف حجاب نبوده و نخواهد بود در اکثری ملاقات بر حجاب بیفزاید چنانچه نفسیکه منبع غل و معدن فساد بوده آمده و تو حجاب او را خرق ننموده که سهل است بر حجاب تو افزوده اگر تو قادر بر خرق حجاب بودی البته حجاب مانعه از نفس محجوبه را کشف مینمودی و لكن انشاء الله از فضل الهی امیدواریم که ملاقاتی بروح و ریحان دست دهد و جمیع در انجمن قدس مجتمع شویم و از اشارات لفظیه مقدّس شده بعوالم نامتناهی معانی پی بریم چه که این ایام ایام کشف و شهود است نه ایام تحقیق ظنون و موهوم از خدا وصل و لقا را طالبیم و آنه لنعم المولی و نعم المحیب معلومست که این کلمات

- از خودت نبوده از وسوسه انفس بعیده مرقوم داشته
- 9 ذات نیافته از هستی بخش کی تواند که شود هستی بخش
- 10 امثال آن نفوس پزمرده محرومه یمن را از شمال تمیز نداده اند چگونه خود را هادی و منجی فرض گرفته اند نفحات انفس الهیه از فوحات انفس مشرکه بسی واضح و معلوم است نه هر که بصورت انسان از انسان محسوب و نه هر که بدو کلمه ناطق از اهل بیان مذکور انفس محدوده از عالم احدیه محروم بوده و خواهند بود و ابصر مرموده از مشاهده انوار آفتاب معانی بی نصیب عجب است از تو که جوهر وهم را نفس یقین دانسته و نفس موهوم را معلوم ذکر نموده انهم خلقوا من الوهم و بدئوا منه و رجعوا الیه و الیوم طایران هوای قرب الهی و سباحان قلزم رحمت رحمانی چون شمس مشرق و مضیئند و والله اگر نفوس محتجبه ابصر خود را از رمد نفوس و هوی مطهر سازند فی الحین باشرایق نیر آفاق فایز شوند
- 11 و لکن چه ذکر نمایم که امر بسیار بر تو مشتبیه شده و هذا لم یکن من عندک بل من الذی لم یکن له ذکر عندالله و کان محروماً عن نفحات ایام الله المهیمن القیوم قولک بلی اگرچه حالت بر حسب ظاهر خوب و در کمال صحت در گذر است ولی از بس فسرده ام یکی از محرومی فیض خدمت احباب و دیگر آنکه هر قدر جان میکنیم و کوشش مینمائیم و از شهر بشهر و وادی بوادی میدویم بلکه نوعی شود خیال آسوده شود نمیشود و نمیگذارند عجب است از تو و این عبد خادم بسیار متحیر شده از این عبارات که مرقوم داشته که شهر بشهر میدویم که خیال آسوده شود و نمیشود چه که از این کلمه همچو مفهوم شد که نعوذ بالله ملتفت نشده که شهر بشهر گشتن سبب آسودگی خیال نبوده و نخواهد شد کاش تو در همان محل توقف مینمودی و یک نفس خالصی لله برمیآوردی و البته آن نفس بمکن رحمن حاضر میشد چه که اگر مقصود از حرکت تو عرفان حق بوده باید بایندینه بیائی مطهرًا عن کل الاشارات و الدلالات و بعد ملاقات نموده خود ببصر خود تمیز دهی و حق
- 9 “How can that which hath not itself found existence from the Bestower of existence ever bestow existence on others?”
- 10 Such withered and deprived souls have not distinguished right from left, yet how have they presumed themselves to be guides and saviors? The sweet fragrances of divine souls are clearly distinct from the stench of the souls of the idolaters. Not everyone in human form is counted among humanity, nor is everyone who utters two words numbered among the people of the Bayan. Limited souls have been and will remain deprived of the realm of oneness, and dim-sighted eyes remain bereft of beholding the lights of the Sun of inner meanings. Strange it is that thou hast taken the essence of fancy for the reality of certitude, and counted vain imaginings as known truth. They were created from fancy, began from it, and to it they shall return. Today the birds soaring in the heaven of divine nearness and the swimmers in the ocean of the All-Merciful’s mercy are radiant and resplendent as the sun. By God, if the veiled souls would but cleanse their sight from the ophthalmia of self and desire, they would instantly attain to the dawning of the Day-Star of the horizons.
- 11 But what can I say? Affairs have become greatly confused for thee, and this is not from thyself but from one who hath no mention with God and was deprived of the sweet fragrances of the days of God, the Self-Subsisting, the Eternal. Thou sayest: “Although outwardly my condition is good and my health is perfect, yet I am dejected, first from being deprived of serving the friends, and second because however much we strive and endeavor and run from city to city and valley to valley hoping to find some peace of mind, it is not possible and they do not allow it.” Strange it is from thee, and this servant is greatly perplexed by these words thou hast written about running from city to city seeking peace of mind but finding none. For from these words it appears that, God forbid, thou hast not realized that wandering from city to city never was and never will be the cause of peace of mind. Would that thou hadst remained in that same place and raised up one breath purely for God’s sake, for surely that breath would have reached the hiding place of the All-Merciful. For if thy purpose in moving about was to know the Truth, thou shouldst come to this City, purified from all hints and allusions, and then meet and see with thine own eyes and distinguish truth from falsehood, rather than allowing thyself to become so veiled by the words of one who is rejected by God that thou utterly deprivest thyself of the beauty of the Intended One. The wayfarer will never reach the abode of

security and safety except with hands emptied of all that is in creation.

را از دوشش بشناسی نه بقول نفسیکه عندالله
مردود بوده بشانی محتجب شوی که خود را از
جمال مقصود بالمره محروم داری و السالك لن
یبلغ الى وطن الأمن و الأمان الا بكف الصفر
عما فی الامکان

- 12 He says: "We went to find some rest and be safe from the evil of sedition, to attain some leisure. The whisperings of satans through the promptings of the evil self have caused confusion in beliefs and raised up a new sedition. 'Sedition is sleeping; God's curse be upon whoever awakens it.'" The heavens are well nigh rent asunder at these words, the earth split open, the mountains crumbled, the seas stilled of their waves, the trees stripped of their fruits. By God, the pillars of existence in both the seen and unseen realms are nearly obliterated. By what hath issued from thy mouth the faces of those near to God have turned pale, and were one possessed of insight he would surely know that the countenance of the Primal Point hath at this moment turned pale from the impact of these words, and thereupon He lamented in the most exalted Companion, and the angels drawn nigh lamented with Him. Have you considered what has been written, what is meant by this utterance and who is intended? However, it has never been the way of the people of God to speak beyond their station. Whoso knoweth not his own station knoweth not his Lord.

12 قوله رفته بود که قدری آسایش حاصل نمائیم و از
شرّ فتنه ایمن باشیم فراغی حاصل شود وساوس
شیاطین بهوای نفس شری برانگیخته خلل در
اعتقادات انداخته فتنه نوی برپا نموده الفتنه نائمة
لعن الله من ایقظها انتهى تکاد ان تنفطر السماء
من هذا القول و تنشق الأرض و تندك الجبال
و تنقطع البحار عن الأمواج و الأشجار من الأثمار
فوالله تکاد ان تعدم اركان الوجود من الغیب و
الشهود و بما خرج من فک اصفرّت وجوه المقرّین
و لو یكون ذو درایة لیوقن بأنّ وجه نقطة الأولى
حینئذ اصفرّ من لطمات هذه الکلمات و اذا ینوح
فی رفیق الأعلى و ینوح معه ملائكة المقرّین هیچ
ملاحظه نموده‌ئی که چه نوشته مقصود از این
بیان چه و مقصود که و لکن از بجه اهل الله
نبوده که فوق شأن خود تکلم نمایند من لم یعرف
حدّه و شأنه لم یعرف ربّه

- 13 In any case, these servants who have been reared by the divine hands of training and who dwell beneath the Tree of divine education neither wished nor wish to answer such words as yours to one such as you. We commit all affairs unto God, and He is the best of guardians. Harken to the call of this sincere servant. Account not the Most Great Bounty as wrath, nor reckon the Most Great Peace as sedition, nor see the universal divine mercy as vengeance. The physical eye cannot distinguish sweet water from bitter – rather this has always required and will require taste. And if even taste is altered by illness, it will be unable to perceive. We beseech God to grant a pure and refined spiritual taste that can distinguish between the divine Kawthar and the bitter salt of selfish passion. The matter is in His hands – verily He is wise over all things and powerful over all things.

13 باری این عباد که بآیادی تربیت الهیه تربیت
شده‌اند و در ظل سدره ادب ساکنند دوست
نداشته و ندارند که این کلمات را بمثل تو جواب
ذکر نمایند فوضنا الأمور الى الله و انه لنعم الوکیل
بشنو ندای عبد ناصح را فضل اعظم را غضب
مدان و صلح اکبر را فتنه مشمر و رحمت کلیه
الهیه را قهر مبین ماء عذب فرات را از ملح
اجاج بصر ظاهره تمیز ندهد بلکه محتاج بذائقه
بوده و خواهد بود و ذائقه هم اگر بامراض
وارد تغییر نماید آنهم از ادراک عاجز خواهد بود
از خدا میطلبیم ذائقه قدسیه لطیفه عنایت فرماید
که کوثر بیان الهی را از ملح اجاج نفسانی تمیز
دهیم و الأمر بیده انه علی کل شیء حکیم و علی
کل شیء قدیر

- 14 If thou seekest ease, hearken to this true utterance which declares: Purify thyself from the defilement of self and desire, that thou mayest attain unto everlasting ease. This ease is found in the shadow of Truth and naught else, for naught but His shadow is today accounted as aught but desert waste in the

14 اگر آسایش میخواهی این بیان حق را بشنو که
فرموده از الایش نفس و هوای پاک شو تا بآسایش
لایفنی فایز شوی این آسایش در ظلّ حق بوده
نه در دوشش چه که جز ظلّش الیوم برهوت

sight of God. We hope that God willing, thou wilt cleanse thy breast from the words and intimations of the idolaters, that it may become a place for the dawning of the lights of the Divine Unity, and be utterly freed from vain words and disputation.

- 15 Thou didst mention that we should be safe from the evil of sedition. It would appear that thou hast considered all divine manifestations from Adam to the Seal as sedition, believing that to speak the word of truth is sedition. But between that sedition and this sedition there is an immense difference that none can understand save those endowed with insight. The sedition of truth is a sedition from which flow a hundred thousand streams of security and peace. By God! Were anyone possessed of spiritual sense to be found, he would inhale from this sedition the fragrances of the One True God. Furthermore He says, exalted be His glory: "Do men think that they will be left alone on saying 'We believe' and will not be tested?"

- 16 If that which appears from Truth is reckoned as sedition, then a hundred thousand souls be sacrificed for such sedition that distinguishes and separates the idolatrous Pharaonic souls from the manifestations of divine unity. O servant! I beseech God to grant penetrating vision to all people, to bestow pure souls, and to vouchsafe attentive ears that they may distinguish the words of the idolaters from the divine words.

- 17 Never would I be content that thou shouldst write such words. It was mentioned that satanic whispers have stirred up evil through selfish desire and cast doubt upon beliefs. O my brother! Call not the holy fragrances of the Lord of the worlds satanic whispers. By God! All things weep, and he who commanded thee to write what flowed from thy pen is cursed by all atoms, though he perceives it not, for God hath placed a veil of fire upon his heart. He speaketh that which he understandeth not, and uttereth that which none of the Manifestations of denial have ever uttered; thus is he in grievous loss. Well-nigh would existence itself dissolve at such a word, yet he who hath cast it forth is veiled in a gross and impenetrable covering. Know that whenever defects in beliefs have been mentioned, no deficiency has ever touched anyone's belief in the Manifestation of God and His Cause. Rather, these beliefs have become more firm, established and steadfast - except for those souls whose essential reality in the previous Dispensation was of the nethermost depths, though outwardly they were counted among the exalted ones due to their acceptance of that Manifestation. When the supreme test appeared, such

عندالله محسوب انشاء الله امیدواریم که صدر را از کلمات و اشارات مشرکین مژده نموده تا محل تجلی سلطان احدیه شود وبالمره از قبل و قال و جنگ و جدال بیاساید

- 15 مذکور نموده بودی که از شر فتنه ایمن باشیم همچو مفهوم میشود که تو ظهورات حقیه که در عالم شده از آدم تا خاتم جمیع را فتنه دانسته و اعتقاد نموده که تکلم نمودن بکلمه حق فتنه است و لکن زین فتنه تا آن فتنه فرقی است بسیار و لایققلها الا اولو الابصار فتنه حق فتنه ایست که صدهزار شریعه امن و امان از او جارست فوالله اگر ذی شئی یافت شود از این فتنه نفحات احدیه استشمام نماید و دیگر میفرماید قوله جل کبریا الم احسب الناس ان یترکوا ان یقولوا آمنا و هم لایفتنون

- 16 اگر آنچه از حق ظاهر میشود آن را فتنه انگاشته صدهزار جان فدای چنین فتنه که انفس مشرکه فرعونیه را از مظاهر احدیه تمیز داده و تفصیل فرموده ای عبد از خدا میطلبم که بصر حدید بجمع ناس عنایت فرماید و نفس زکیه مرحمت نماید و اذن واعیه مبذول دارد تا کلمات مشرکه را از کلمات الهیه فرق گذارند

- 17 هرگز راضی نمی شوم که تو چنین کلمات مرقوم نمائی ذکر شده بود که وسوس شیاطین بهوای نفس شری برانگیخته خلل در اعتقادات انداخته ای برادر من نفحات قدسیه رب العالمین را وسوس شیاطین ذکر منما فوالله یبکی کل شیء و الذی امرک بما ظهر من قلبک یلعنه کل الذرات و لکن هو لا یشعر فی نفسه لان الله ضرب علی قلبه غشاوة النار یقول ما لا یفقه و تکلم بما لا تکلم به مظاهر التفی کلها و اذا هو فی خسران عظیم تکاد الوجود ان یدوب من هذه الکلمه و لکن ملقیک فی حجاب غلیظ و اما خلل در اعتقادات که مذکور داشته بدانکه در اعتقادات احدی از ظهورالله و امره خلل نرسیده بلکه محکم و ثابت و راستختر شده مگر آن نفوسیکه در ظهور قبل کینونانشان از بحین بوده و بر حسب ظاهر بتصدیق آن ظهور از علین محسوب شده اند و چون امتحان کبری ظاهر آن نفوس راجع باصل خود شده و نفوس قدسیه منیره بوطن اصلیه خود که اقرار و

souls returned to their origin, while the illumined and sanctified souls arrived at their true homeland, which is recognition of and submission to the very Manifestation. Blessed are they who have attained!

- 18 Those beliefs that were bound to the worship of the calf - the chosen ones of God and His loved ones are sanctified, holy and free from such things. And whosoever remains veiled from this luminous Manifestation of inner meanings - God forbid - has never had true belief and never will, such that any deficiency could affect it. Have you not heard the melody of the divine Dove saying that if a person were to remember and worship God, standing, sitting and prostrating, for as long as the kingdom of earth and heaven endures, yet hesitate for less than a moment at the time of His Manifestation, his deeds would be rendered void and he would dwell in the fire for the duration of that hesitation - let alone those who turn away and show pride? We beseech God to protect us from the whisperings of those devils who openly deny God while counting themselves among the knowers. Nay, by the Lord of all worlds!

- 19 You mentioned a new sedition, but no new matter has arisen or become manifest. From the first day we attained to the knowledge of God, we have fixed our gaze upon this holy and eternal Manifestation, counting all lesser divine manifestations as non-existent before Him. Some would say that He makes reference to others for their own good, but when it became clear that what was mentioned was the truth, and naught beyond it but error, it is strange that you would make such statements.

- 20 If by sedition you mean new corruption, by God besides Whom there is none other god, the very one who cast these words to you is the one who created it, as is evident. They were together for forty years, and you yourself are certain of what has been mentioned. In this journey when that unbeliever entered among the party of God, he perpetrated what neither Nimrod nor Shaddad had done. Nevertheless, we know not what caused you to abandon your own sight, hearing and heart through his enticement, accepting whatever he said.

- 21 We beseech God to make you steadfast in His Cause, to grant you recognition of the Manifestation of His Self, and to purify you from the allusions of the deniers. That which appears from the Truth is mercy for the believers and retribution for the ungodly. We beseech Him to give you to drink from the water of life which flows at the heart of contingent existence,

اعتراف بنفس ظهور است واصل شده‌اند طوبی للواصلین

18 آن اعتقاداتی که منوط بعبادت عجل شده اصفیاء الله و احبائه از آن مقدس و منزّه و مبرا و هر نفسی که العیاذ بالله در این ظهور نیر معانی محتجب ماند عقیده نداشته و نخواهد داشت تا خلل بهم رسد آیا نشنیده نغمه ورقای الهی را که میفرماید اگر نفسی بدوام ملک و ملکوت بقیام و قعود و سجود حق را ذاکر شود و عبادت نماید و در حین ظهور اقل من آن توقف نماید لیحبط اعماله و بقدر همان توقف در نار بوده و خواهد بود تا چه رسد باعراض و استکبار نسل الله بأن یعصمنا من وساوس الشیاطین الذین کفروا بالله جهرة و یحسبون انهم من العارفين لا فورب العالمین

19 فتنه نو ذکر نموده بودی امر جدیدی برپا نشده و ظاهر نگشته این عباد از اول یومیکه بعرفان الله فایز شده‌ایم نظر باین ظهور قدس صمدانی داشته‌ایم و مادون این ظهور کلیه الهیه را در ساحتش مفقود می‌شمردیم چنانچه بعضی مذکور می‌داشتند که لأجل مصلحت ایشان اشاره بغیر می‌فرمایند و بعد که معلوم شد آنچه ذکر شد حق بود و ما بعده الا الضلال عجب است از تو که چنین ذکر نموده

20 اگر مقصود از فتنه فساد جدید بوده والله الذی لا اله الا هو که همان نفسی که این کلمات را بتو القاء نموده او برپا کرده چنانچه مشهود است چهل سنه با هم جمع بوده‌اند و خود تو موقفی بآنچه ذکر شده و در این سفر که آن مشرک در حزب الله وارد شد عامل شد آنچه را که نمرد و شداد عامل نشده مع ذلك ندانستیم که سبب چه شده که باغواى او از بصر و سمع و فؤاد خود گذشته و آنچه او گفته مسلم داشته

21 نسل الله بأن یوفّقک علی امره و یرزقک عرفان مظهر نفسه و یطهّرک عن اشارات المعارضین آنچه از حق ظاهر رحمت است از برای موحدین و نعمت است از برای مشرکین نسله بأن یرزقک کأساً من ماء الحیوان الذی جری فی قطب

that thereby you may detach yourself from all else and draw near to the station wherein naught is seen save the lights of the face of thy Lord, the Most High, the Most Great! We beseech God that thou be not counted among such servants as have ever raised similar objections against the Truth. Even as the ungodly wrote in objection to Husayn ibn Ali - may our spirit be a sacrifice unto all except Him - saying that thou hast become the cause of division in the community of the people and hast created dissension in the religion of thy grandfather and hast introduced certain innovations. These same words are recorded in detail in the books. Consider, then there is no need to mention this servant. Concerning the final passage which nearly causeth the pillars of all things to crumble - yet We have been patient and shall continue to be patient through God's might and power, and We return the judgment unto God, the Powerful, the Supreme, the Self-Subsisting.

- 22 The dissension which thou hast imagined hath never been the way of Truth. This Revelation hath appeared specifically for the harmony, unity and concord of the peoples of the earth, that perchance all differing communities might gather around a single law, and all might become engaged in the praise and glorification of the Lord. It hath become evident that thou hast not distinguished between the reformer and the corrupt one. We hope, God willing, through divine grace that if thou hast not recognized the Manifestations of the most exalted heaven, thou might at least recognize the manifestations of Satan, the sources of the nethermost depths and the corrupt ones.

- 23 From time immemorial hath the True One summoned the people unto unity and concord. Ponder thou upon the revealed Words, that it may be made manifest unto thee! This utterance proceeded not from thine own self, for We deemed it not possible that thou wouldst commit such a transgression of thine own accord. Nay rather, it was inspired by him who was as one amongst us. But when he wrought what he wrought, God expelled him from the court of His glory, whereupon he arose in opposition. He hath fashioned for himself "a calf - a mere body, lowing," and summoneth the people thereunto, objecting to the Manifestation of the Self of God and seeking thereby to establish authority for himself and for that calf. Such is the matter, wert thou of them that perceive.

- 24 These words, which have set aflame the hearts of the chosen ones, are and shall remain utterly void of meaning and spirit. Rather, within the scabbard of those words are hidden keenly whetted swords, which in secret at every moment strike at the very body of the Cause. Would that there were to be found one endowed with vision and discernment who could perceive

الامكان لعل بها تنقطع عما سواه وتستقرب الى مقر الذي لا يرى فيه الا انوار وجه ربك العلي العظيم و از خدا ميطلبم كه از عبادي محسوب نشوي كه لازال برحق امثال اين اعتراضات را نموده اند چنانچه بحسين بن علي روح ما سواه فداه مشركين اعتراضاً عليه نوشتند كه تو سبب تفریق اجتماع امت شده و در دين جدت فتنه نموده و بعضي بدعتها گذاشته و همين كلمات مفصل در كتب ثبت است ملاحظه نماييد ديگر احتياج بذكر اين بنده نيست از ذكر فقره آخر تكاد ان تنعدم اركان كل شيء و لكن صبرنا و نصبر بحول الله و قوته و رجعنا الحكم الى الله المقتدر المهيمن القويم

- 22 فتنه كه تصور نموده لم يزل شأن حق نبوده و اين ظهور مخصوص ايتلاف و اتحاد و اتفاق اهل ارض ظاهر شده كه شايد جميع امم مختلفه بر شريعه واحده جمع شوند و كل بتسليح و تهليل پروردگار ناطق گردند معلوم شد كه مصلح و مفسد را فرق نگذاشته انشاء الله اميدواريم از فضل الهی كه اگر بمظاهر عليين عارف نشده اقلًا مظاهر شياطين و مطالع سجين و مفسدين را بشناسي

- 23 لم يزل حق ناس را با اتحاد و اتفاق خوانده در كلمات منزله ملاحظه نما تا بر تو معلوم شود هذه الكلمة ما كان من عندك لا تأظننا بأنك ما ارتكبت هذا الذنب من عند نفسك بل بما اهلك الذي كان كأحد منا فلما ارتكب ما ارتكب اطرده الله عن ساحة عزه لذا قام على الاعراض قد اتخذ لنفسه عجلاً جسداً له خوار ويدعو الناس اليه اعتراضاً على مظهر نفس الله و اثبات الرئاسة لنفسه وله كذلك كان الأمر ان انت من العارفين

- 24 و اين كلمات كه كبد اصفياء از آن محترق شده از معاني و روح عاری و خالی بوده و خواهد بود و لكن در غمد آن كلمات عوض معاني اسياف شاحذه مستور و سراً در كل حين بجسد امر وارد ای كاش صاحب بصر و درایتی یافت میشد تا ادراك نمايد چه ظلمی اليوم ظاهر شده و ظالمين تا

what injustice hath been made manifest in this day, and to what degree the wrongdoers have risen up against the Cause of God! We beseech God that He may cause to descend from the clouds of His decree that which shall consign them unto their abode in the nethermost abyss.

25 Thou didst further write, saying: "For this reason I had no thought of writing a reply. I desired to remain silent concerning this matter, for the time of contention and disputation is ended. These few fleeting days of life are unworthy and unfit to be squandered in wrangling and strife, in vain conflict and in forced interpretations prompted by selfish desire."

26 Would that thou hadst not written, and hadst thou written, would that thou hadst inscribed thine own words rather than the fabricated utterances of the idolaters. Verily, to maintain silence regarding such pronouncements would have been a hundred thousand times more fitting. Fine words are those that serve to mention and establish the Cause of God, not those employed in disputation and conflict with Him. As recorded in the divine counsels:

27 "The tongue was created for the remembrance of the All-Merciful. Beware lest ye soil it with the words of the manifestations of Satan. The tongue is the dawning-place of the lights of truth; make it not the source of false utterances. The tongue is the treasury of My praise and mention; occupy it not with the remembrance of this one and that one, for it shall be a sign unto itself in its own station. Thou didst write that thou hadst determined these fleeting days of life to be worthy and inexhaustible, such that whatever it uttereth, it is capable, so long as existence endureth, its speech shall not be cut off unless illness interveneth between it and the praise of its Lord. From this, the discerning one perceiveth that divine knowledge hath had and shall have no end. Within it lie concealed the pearls of utterance of all the worlds, yet its form hath not increased; through it flow the rivers of meaning, yet not an atom of it hath diminished."

28 There is much that could be said in this regard, but this servant hath confined himself to this brief account, that perchance thou mayest purify thy tongue, both outer and inner, from the malady of self and passion, and cause it to speak in praise of God. For today, the true speaker is he who ariseth to praise the Truth; else he hath been and shall remain but a cawing crow.

29 Thou didst write that the state of disputation and contention no longer remaineth, that none hath arisen to wage war and

بچه شأن بر ضرّ امر الهی ایستاده اند و لکن نسل
الله بأن یزّل من غمام امره ما یلحقهم بمقرهم فی
اسفل السّافلین

25 و دیگر نوشته بودی قولک از این جهت خیال
آنکه جوابی نویسم نداشتیم میخواستیم دم فرو بسته
از این مقوله سخن نگویم حالت قیل و قال نموده
این دو روز عمر لایق آن نیست که همه بقال و
جنگ و شر و تأویلات زورکی بخواهدش نفس
گذرد انتہی

26 کاش جواب نمینوشتی و اگر هم مینوشتی از خود
مرقوم میداشتی نه کلمات مجعوله انفس مشرکه
را البتّه از چنین اذکار که نموده دم فرو بستن
صد هزار هزار مرتبه ارجح بوده کلام خوب است
در ذکر و اثبات امر الله نه در مجادله و محاربه با
او چنانچه در وصایای الهی مذکور

27 لسان از برای ذکر رحمن خلق شده زینهار او را
بکلمات مظاهر شیطان میالائید لسان مشرق انوار
صدق است او را مطلع کلمات کذب منماید
لسان مخزن بیان و ثنای من است او را بذکر این
و آن مشغول مسازید چه که او را در مقام خود
آیه فرماید نوشته بودی این دو روزه عمر لایق و
لایق قرار فرموده ام چنانچه آنچه نطق نماید قادر
است مادام که وجود باقی نطق از او مقطوع
نشود مگر مرضی حایل شود مابین او و ثناء رب
او و از او عارف بصیر ادراک مینماید که علم الهی
انها نداشته و نخواهد داشت لآلیء بیان عالمین در
او مستور و لکن بر جثّه او نیفزوده و انهار معانی
از او جاری و از او ذرّهئی کم نگشته

28 باری در این مقام اذکار بسیار است و این عبد باین
مختصر اکتفا نموده که شاید لسان ظاهر و باطن
را از مرض نفس و هوی مطهر داری و ثناء
الله ناطق ثنائی چه که الیوم ناطق آن است که
بناء حق قیام نماید و الا ناعق بوده و خواهد بود

29 نوشته بودی حالت قیل و قال نموده کسی بچنگ
و جدال بر نخواسته عجب است که خود عاملید

strife. Strange indeed that ye yourselves practice that of which ye complain! The disputations of the world lie concealed and hidden in these words thou hast sent. It would seem that in this letter of thine not a particle of the sayings of the deniers and idolaters hath been omitted. The book of every soul hath been placed in their hands, yet due to their heedlessness they perceive it not, and they send it from land to land.

- 30 This servant is greatly astonished at how thou couldst bear these weighty words. Would that they had returned them to their source! Whether good or ill, they befit the one who cast them forth, and ever shall. We beseech God's most great favor that He may sanctify thee from such vain imaginings. It is not fitting that all should be spent in disputation and contention, conflict and evil, and forced interpretations to satisfy the self. Strange that thou shouldst claim detachment by mere words, when one who hath committed every conceivable transgression - such that in every land there now remaineth some token of that tree of turning away - is yet considered detached. Moreover, one who openly indulgeth in all manner of vice, whose fire of greed burneth so intensely that he hath run from here to Istanbul for a morsel of bread - this hath been demonstrated by his deeds. Yet should he meet certain deluded ones, with one long sigh, a shake of the head, and two words declaring his renunciation of the world, he is reckoned as chief among the detached ones.

- 31 The weapon of war and shield of the idolaters is the mention of death and detachment from the world, and they have taught this delusion well, such that it hath become imprinted upon thy breast. But the detached ones perceive different fragrances and different scents. Should colocynth claim to be sugar, those with taste will not accept it. Every utterance requires corresponding deeds. Ever have those who objected to the Truth spoken such words, even as that holy soul who endured such tribulations that, by God besides Whom there is none other God, had these servants imagined would be preserved. You have attributed worldliness to him, while one who has spent his entire life in the utmost comfort and ease you have called detached. Woe unto those who speak according to their own desires and understand not.

- 32 Furthermore, I know not what is meant by these "interpretations" you have mentioned. The interpreters are those who speak without seeing and judge without attaining. By God's grace, what We have mentioned has been from God's clear

آنچه را از او شکایت مینمائید قیل و قال عالم در اینکلمات که ارسال داشته مستور و مکنون گویا در این مکتوب تو ترک نشده ذره‌ئی از اقوال منکرین و مشرکین کتاب هر نفسی در دستش داده شده و لکن نظر بعدم التفات مشعر نشده و دیار بديار میفرستند

- 30 بسیار این عبد تحیر دارد که چگونه تو این کلمات ثقلیه را حمل نموده کاش بمبدش راجع مینمودند خوب یا بد لایق ملقی بوده و خواهد بود از فضل اعظم الهی میطلیم که تو را از آن دلالات و همیه مقدس قابل آن نیست که همه بقیل و قال و جنگ و شر و تأویلات زورکی بجهت خواهش نفس گذرد عجب است که اثبات انقطاع بلسان و ادعا شده چنانچه نفسیکه بجمع نواهی که تصور شود عامل بوده چنانچه حال در هر ارضی يك علامتی از آن شجره اعراض باقیست مع ذلك او را منقطع دانسته و از آن گذشته نفسیکه بکل فواحش ظاهر و نار حرصش بشدتی مشتعل که از اینجا باسلامبول بجهت لقمه نان دویده این بفعل از او ظاهر شده و لکن بعضی از متوهمین را که ملاقات نماید يك آه طولانی و يك تحريك رأس و دو کلمه اظهار تبری از دنیا رأس المنقطعین محسوب

- 31 آلت حرب و حفظ مشرکین ذکر موت و انقطاع از دنیا است و بتوهم خوب تلقین نموده‌اند بشأنيکه در صددت نقش بسته و لکن منقطعین را نفحات دیگر و عرف دیگر است حنظل اگر دعوی شکر نماید اهل ذائقه نپذیرند هر قولی را فعل لازم لازال نفوسیکه بر حق اعتراض نموده‌اند یا مثال این کلمات ناطق بوده‌اند چنانچه نفس مقدسی که در بلایائی بوده که والله الذی لا اله الا هو که اگر این عباد گان مینمودند که محفوظ ماند شما نسبت بدینا داده‌اید و نفسیکه مادام عمر بکمال عیش و راحت مشغول بوده او را منقطع نامیده‌اید فویل للذين يتكلمون باهواء انفسهم ولا يعرفون

- 32 و دیگر ندانستم مقصود از تأویلات چه چیز است که ذکر نموده مأول آناند که ندیده میگویند و نرسیده حکم مینمایند بفضل الله آنچه ذکر نموده‌ایم از محکات الهیه بوده است و از مسلمات مطالب شما و ملأ بیانیة بشأنيکه نازل نشده بیان مگر آنکه

verses and from that which is accepted by you and the people of the Bayan, inasmuch as the Bayan was revealed only to command all explicitly and without interpretation that should anyone appear with divine verses, none should object to him. So emphatic were they regarding this point that they made the faith and certitude of all contingent upon acknowledging the One Who would appear. Yet you have called this decisive divine word ambiguous and a forced interpretation. If this point were removed from the Bayan, by what proof could the faith of claimants be established? Evil is that which they have imagined within themselves.

33 In any case, how quickly they have distorted the divine words. Certain counterfeit temples have caused the fragrances of the All-Merciful to be cut off from the people of creation. The difference is that these servants speak what they have seen while you speak through fancy. We hope that, God willing, you will distinguish between desire and God. If you are fair, you yourself will testify that whatever has occurred has always been contrary to personal desires, for the commanding self has never relinquished and will never relinquish its comfort and ease. One has appeared with all the divine verses and has ever been afflicted at the hands of enemies, speaking that which is recorded in all the Tablets. Nevertheless, you have interpreted what has appeared from Him as self and desire. May a hundred thousand souls of the near ones be sacrificed for this desire, through whose wafting the musk-laden breezes from the paradise of oneness diffuse, and by whose movement still souls are stirred and moved in their longing for the meeting with God, and by whose stillness agitated hearts become tranquil and assured, and through whose heat the divine fire becomes ignited in the trees of human existence, causing them to speak forth the cry "Verily, there is no God but Him."

34 We hope that you will not consider divine qualities and lordly manifestations as personal desire, and that you will look with fairness.

35 You have written that you have become confused in this matter. My heart burns that after many years among the mystics of old, living according to common parlance among the leaders of the people, confusion should still arise.

36 Know this much: that in the station of certitude, doubt has no place. If you say that recognition of this new Revelation has become confused for this servant, then come forth to witness. If you say there is confusion in the revealed verses, then come forth to hear and see. If you say confusion exists in deeds, know that every doer's deeds depend on His command and are

جميع را امر فرموده منصوباً من غير تأويل که اگر نفسی بآیات الهی ظاهر شود احدی معترض او نشود و بشأنی مبالغه فرموده اند در این فقره که ایمان و ایقان کل را منوط باقرار نفس ظهور نموده اند و تو این کلمه محکم الهیه را متشابه و تأویل زورکی نامیده اگر این مطلب از بیان برداشته شود دیگر نیچه برهان اثبات ایمان مدعیان میشود فبئس ما ظنوا فی انفسهم

33 باری چه زود تحریف نمودند کلمات الهی را بعضی از هیاکل جعلیه جعلیه سبب شده اند که رواج رحمن را از اهل امکان منقطع نموده اند فرق این است که این عباد دیده میگویند و شما بوهم انشاء الله امیدواریم که هوی را از خدا تمیز دهی اگر منصف باشی خود شهادت میدهی که همیشه آنچه واقع شده بر خلاف مشتهیات نفسانیّه بوده چه که نفس آماره از راحت و آسایش خود نگذشته و نخواهد گذشت نفسی بجمع آیات الهیه ظاهر و لازال در دست اعداء مبتلی و ناطق است بآنچه در کلّ الواح مذکور مع ذلك ما ظهر من عنده را بنفس و هوی تعبیر نموده صدهزار جان مقربین فدای این هوی که بهبوش نفحات مسکینه از رضوان احدیه ساطع و از حرکت آن انفس ساکنه شوقاً للقاء الله مهتر و متحرک و از سکونش افتده مضطربه ساکن و مطمئن و از حرارتش نار الهی در سدره های وجود انسانی مشتعل و بنده آنه لا اله الا هو ناطق

34 امیدواریم که شئون الهیه و ظهورات ربوبیه را هوای نفسیه ندانی و بشرط انصاف ناظر گردی

35 و دیگر نوشته بودی که بر شما مشتبّه شده دلم از این میسوزد که سالیان سال در میان کهنه عرفا بوده بقول عوام با ارانده قوم بسر برده باز امر مشتبّه شود انتهی

36 آنقدر بدانید که در مقام یقین شبهه راه ندارد و اگر بگوئید عرفان ظهور بدیع براین عبد مشتبّه شده فاحضر لتشهد و اگر بگوئید که در آیات منزله این اشتباه واقع فاحضر لتسمع و تری و اگر بگوئید در عمل واقع کل ذی عمل عمه منوط

contingent on His permission. The station of absolute certainty is sanctified above the doubts and imaginings of the worlds and those who are deluded. It is evident these words were not from you, for it is unthinkable that you would follow vain imaginings and doubts.

37 All these events that have occurred were mentioned before in the revealed Tablets. Moreover, in the first year of arrival in this land, the Blessed Beauty resided in a house near Muradiyyih, while these servants were in another house. One afternoon, He came out from the sanctuary, and all the emigrant servants were standing in His presence, including this servant, Haji Mirza Ahmad, Siyyid Muhammad and others. He said that a strange thing had been witnessed that day. These servants waited to learn what had occurred. After about ten minutes or more of silence, He turned to these servants and said that at dawn that day, a bird had perched on a branch of the tree by the house, saying these words: "Muhammad has come and calamity has come," and the bird repeated these words three times.

38 None of these servants imagined it referred to the present Muhammad. Even Siyyid Muhammad himself considered such a thing impossible regarding himself. We servants became occupied with interpretations, as there were several persons in the vicinity known by this name. Finally we became convinced that one of them must come to this land and cause mischief. After two full years had passed, that which was to appear appeared. At that time it became known who was meant by the mentioned Muhammad. By God! By God! His actions and deeds are not worthy of mention. I swear by their truth that if I have mentioned anything other than what occurred, what did occur was exactly as described. Let them not think that mention of this incident was to demonstrate miracles. No, by the Lord of the Worlds! For we are certain that those in whose hearts is hatred of truth will never be convinced by any proof or evidence, as it has been foretold: "If they should see every sign, they will not believe in it." Rather, the purpose was to show that his condition was known in the Tablet wherein not an atom's weight of the deeds of all creation was omitted.

39 Your statement has greatly increased my astonishment, for one who was rejected by this community and is not worthy of mention has caused such confusion for you that now you wander in the wilderness of doubt and the desert of vain imaginings.

بامره و معلق باذنه مقام حقّ الیقین مقدّس از ظنون و اوهام عالمین و مغلّین معلوم است که اینکلمات از تو نبوده چه که بلین مقدار گان نمیرود که متابعت ظنون و اوهام نمائی

37 و جمیع این امور که واقع شده از قبل در الواح منزله مذکور و از آن گذشته در سنّه اوّل ورود این ارض جمال ابهی در قرب مرادیّه در بیتی ساکن و این عباد هم در بیتی دیگر روزی طرف عصر از حرم بیرون تشریف آوردند و جمیع عباد مهاجرین در خدمتشان قائم از جمله این عبد و حاجی میرزا احمد و سید محمد و سایرین فرمودند الیوم امر غریبی مشاهده شده این عباد منتظر که چه واقع شده مقدار عشره دقائق اوازید سکوت فرمودند و بعد بلین عباد توجه نموده فرمودند که الیوم حین فجر طیری بر غصنی از اغصان شجره بیت جالس و باینکله ناطق محمد آمد و بلا آمد و کّررت الطیر هذه الکلمه ثلثة مرّات

38 هیچ يك از این عباد گان محمد موجود را نمینمود خود سید محمد هم چنین امری درباره خود محال میدانست و این عباد بتأویلات مشغول شدیم و از جمله چند نفوس در اطراف بودند که بلین اسم موسوم بالأخره موقن شدیم که یکی از آنها باید در این ارض پیاید و فسادی از او ظاهر شود و بعد از انقضاء دو سنه کامله ظاهر شد آنچه ظاهر شد در آن حین معلوم شد که مقصود از محمد مذکور که بوده والله والله افعال و اعمالش قابل ذکر نه و بحق خودشان که اگر کلمه بغیر آنچه واقع شده ذکر نموده ام آنچه واقع شده بعینه همین است که ذکر شد و همچو ندانند که ذکر این فقره بجهت اظهار معجزات بوده لا فوربّ العالمین چه که موقنیم باینکه کسانیکه در صدرشان غلّ حق بوده بهیچ حجت و برهانی موقن نشده و نخواهند شد چنانچه اخبار داده شده و ان یروا کلّ آیه لن یؤمنوا بها و لکن مقصود آنکه احوال او معلوم بوده فی لوح ما غادر فیهِ ذرّة من اعمال الخلائق جمیعاً

39 این عبارت تو بسیار تحیر افزود چه که نفسیکه مردود این طایفه بوده و قابل سخن گفتن نبوده و نیست بر تو چنان امر را مشتبه نموده که حال در تیه شبّهات سالکی و در بادیه های ظنونات

How good it would be if you would cast off these borrowed feathers and soar with spiritual wings in the holy and sanctified atmosphere, entering into sweet spiritual realms. Thou who for years didst count thyself among the wayward ones - at last a single gust of the storms of doubt and fancy hath so carried thee away and moved thee that its description is impossible. God alone knoweth where He will establish thee. His knowledge is with my Lord and I am but a penitent servant.

- 40 We hope that thou wilt grasp the strong and mighty cord, abandoning the ropes of idle fancy and vain imaginings, and wilt enter from the abode of doubt and conjecture into the holy city of certitude, steadfastness and assurance. I swear by God that my heart hath greatly burned and burneth for you, that after countless hardships ye have fallen captive to the wilderness of fancy and desire. We beseech God to deliver thee and give thee to drink that which will purify thee from what thou hast heard, and make thee sanctified from all else but Him, and establish thee under the shadow of His grace. Verily He is the Most Merciful of the merciful.

- 41 And furthermore thou didst write that thy heart burneth that due to the passage of time since the Prophet's advent, people like us had clung to interpretative religions, living in pleasant delusion and suffering anguish, thinking we had freed ourselves from forced interpretative religion. Now according to your statement, as people say, we must again enter into interpretative religion with the first cup and dregs. The clear verses of the Bayan have not yet gained currency and become manifest, and we must cling to allegorical verses.

- 42 Know thou that those who interpret according to their desires and the people of doubt and fancy have ever remained settled and at rest in their stations. Even if a hundred thousand explicit verses were revealed, they would never attain to a drop thereof. As is witnessed, the ocean of explicit text surgeth while all are gathered in the pool of fancy and interpretation. But for interpretation there are infinite degrees - one interpretation accordeth with God's good-pleasure and another interpretation opposeth the Truth. For the divine words there are infinite interpretations, yet none is aware of them save God. Today, by the explicit text of the Point of the Bayan, may the spirit of all else be sacrificed for Him, it is forbidden for those who shelter beneath the Tree of the Bayan to interpret or explain even a single letter of God's words, for none is aware save the Manifestation Himself, as interpretation is not the station of creation.

سایر چه که نیکو است که این پرهای عاریتی را بیفکنی و بیرهای معنوی در هواهای عزّ قدس صدائی پرواز کنی و بفضاهای خوش روحانی درائی و تو که سالها خود را از رنود میشمردی آنریک هبوب قواصف ظنونیه و وهمیه چنان ربوده و حرکت داده که وصف آن ممکن نه دیگر حقّ عالم است که بکجا مقرر دهد علیه عند ربّی و ما انا الا عبد منیب

- 40 امیدواریم که از جبال وهمیه ظنونیه بجبل محکمّه شدیدّه متمسک شوی و از بیت ظنّ و گمان بمدینه طیبّه تمکین و یقین و اطمینان وارد گردی قسم بحقّ که بسیار دلم بر شما سوخت و میسوزد که بعد از زحمتهای لا یحصی بگیر قول بیابان و هم و هوی افتاده اید نسل الله بأن یخلصک و یشربک ما یطهرک به عما سمعت و یجعلک مقدساً عنی دونه و یستقرک فی ظلّ عنایت و آنه هو ارحم الراحمین

- 41 و دیگر نوشته بودی که دلم میسوزد که بجهت بعد زمان از بعثت پیغمبر امثال ماها بادیان تاویلی متمسک بوده چندی را خیال خوش کرده خون جگر میخوریم بخيال آنکه از دین تاویلی زورکی فارغ شده حال بفرمایش شما بقول مردم اول پیا له و درد باید باز داخل بدین تاویلی شد هنوز محکّات بیان رواج نگرفته و ظاهر نشده بدم متشابهات باید چسبید انتهی

- 42 آنقدر معلوم بوده که مأولین بهوای نفس و اهل ظنون و اوهام لازال بر مقررّ خود ساکن و مستریح اگر صد هزار تصریح نازل شود ابدأ بر شیخی از آن فایز نگردند چنانچه مشاهده میشود بحر تصریح مّوّاج و کلّ در برکء و هم و تاویل مجتمع و لکن از برای تاویل مراتب ما لانهایه بوده یک تاویل برضای حقّ بوده و یک تاویل اعتراضاً علی الحقّ از برای کلمات الهیه تاویلات لانهایه و لکن احدی بآن مطلع نه الا الله و الیوم بنصّ نقطه بیان روح ما سواه فداء حرام است بر مستظّلین شجره بیان که حرفی از کلمات الله را تاویل نمایند و یا تفسیر کنند چه که احدی مطلع نه مگر نفس ظهور این تاویل که شأن خلق نبوده

43 As for the interpretation thou hast mentioned, these are the interpretations of ungodly souls which have ever been and shall ever be rejected. Even today they have abandoned the explicit text and remain veiled from the Manifestation Himself, occupied with interpreting and explaining His previous words through doubt and fancy. Woe unto them and their deeds! The purpose of all interpretations, explanations and meanings of verses and words hath been to attain the knowledge of Truth. And after being veiled from the Truth Itself, all return to their own station and those souls are established in the lowest depths.

44 And thou hast written that "we are consuming our hearts' blood" and imagining that we have found ease by forcefully reinterpreting religion. Nay, by God! Thou hast not consumed thy heart's blood, for hadst thou done so, thou wouldst surely have attained unto the Most Holy Court and distinguished the Supreme Horizon from the mere horizon of cattle. Although it appeareth that certain human devils have intended to sow dissension between thee and this lowliest of creatures, yet God is witness and testament that this servant would not have been offended by thy words were they directed only to him, regardless of their nature. But the hearts of all people have been consumed by the implications of thy words and the explicitness of thy expressions, for all of them return, according to your suppositions, to that Station which - by God besides Whom there is no God - even if these whom thou hast taken as thy beloved ones besides God were to soar throughout the eternity of God, they would never reach the atmosphere wherein wafteth the breeze of one of His names that were created by His Word, let alone His own Self, the Powerful, the Exalted, the Wise. But God hath sanctified His hem from the barking and howling of these ones, and from the touch of the hands of these unbelievers.

45 Harken unto the mention of this servant and beware of those souls, for by God, through them the atmosphere of every city is corrupted. They claim to believe in Ali from before, when the verses of God, the Mighty, the Generous, were revealed unto him. But when they were revealed again, they denied them. The curse of God be upon the liars and wrongdoers! From the odor of thy words naught can be perceived save rejection and objection. Therefore it is most difficult for this servant to write at this point. However, in truth, if a soul were to be found who harbored doubts due to the intimations of the ungodly, it would surely be appreciated were he to mention his doubts, for we in this land have no occupation and stand ready, should anyone experience any doubt, to provide an answer according

43 و اما آن تأویلی که تو ذکر نموده تأویلات انفس مشرکه بوده که لازال مردود بوده و خواهد بود چنانچه الیوم تصریح را گذاشته اند و از نفس ظهور محتجب و بظنون و اوهام در تفسیر و تأویل کلمات قبلش مشغولند فویل لهم و بما هم یعملون مقصود از جمیع تأویلات و تفاسیر و معانی کلمات و آیات آن بوده که معرفت حق حاصل شود و بعد از آنکه از نفس حق محتجب شده اند کل بمقام خود راجع و آن نفوس باسفل السّافلین مستقرّ

44 و اینکه نوشته بودی که خون جگر میخوریم و بخيال اینکه آسوده شده از دین تأویلی زورکی فارغ شده نه والله خون جگر نخورده چه که اگر خون جگر خورده بودی البتّه بمقرّ اطهر وارد میشدی و منظر اکبر را از مطلع بقر تمیز میدادی اگر چه چنان معلوم و مستفاد میشود که بعضی از شیاطین انسیّه اراده نموده اند که ما بین تو و این پست ترین بریه فساد نمایند و لکن حق شاهد و گواه است که این عبد از کلمات تو اگر مخصوص باین عبد بود ولو هرچه بود نمیرنجیدم و لکن احترقت اکباد العالمین من اشارات کلماتک و تصریحات الفاظک لأنّ کلّها ترجع بظنونکم الی مقرّ الذی فوالله الذی لا اله الا هو لویطیرن هؤلاء الذین اتخذتهم لنفسک محبواً من دون الله بدوام الله لن یبلغن الی هوآء الذی فیه تهبّ نسایم اسم من اسمائه الّتی خلقت بقوله فكيف نفسه المقتدر العلی الحکیم و لکن الله قد جعل ذیله مقدساً عن نباح هؤلاء و قباعهم و عن مسّ ایدی هؤلاء المشرکین

45 بشنو ذکر این عبد را و احتراز کن از آن نفوس فوالله بهم یتغیّر هوآء کلّ مدینه و انهم یدعون الایمان بعلی من قبل بما نزلت علیه آیات الله العزیز الکریم فلما نزلت مرّة اخری کفروا بها الا لعنة الله علی الکاذبین و الظالمین از روایح کلمات تو جز اعراض و اعتراض چیزی استشمام نشده و نمیشود لذا بسیار بر این عبد صعب است تحریر در این مقام و الا فی الحقیقه اگر نفسی یافت شود و از اشارات مشرکین شبهه نماید البتّه محبوبست شبهات خود را مذکور دارد و این عباد در این ارض شغلی نداریم و منتظریم اگر بر نفسی شبههئی وارد شود جواب آنرا علی قدر شأننا و استطاعتنا

to our station and capacity and his station, that perchance through divine grace his heart might be sanctified from vain imaginings and empty suppositions. And from thee we expect only this much: that thou observe with sanctified vision that which is mentioned.

- 46 Among the words of the Most Glorious One - may the spirit of all else be sacrificed for Him - are these: "Whoso hath not purified his heart and his breast and his sight and his hearing from that which he possesseth, he shall not be able to understand what hath been revealed in truth in the Tablets of manifest glory." Therefore we beseech God that He may send a sweet-scented breeze from the paradise of His good-pleasure upon the people of possibility, that it may purify and sanctify all from the dust of disobedience and turn them toward the holy direction of the All-Merciful. Verily, He is nigh unto whosoever calleth upon Him, the Answerer of Prayer.

- 47 O My brother! These birds of the heaven of divine love have partaken of the grain from the sacred threshing-floors of divine unity and have heard holy melodies of spiritual import. They can hardly be ensnared by worldly devices, nor can they be debarred from their Lord, the Lord of all worlds, through the whisperings of the words of such as turn away and join partners with God. Those who pursue this matter shall gain naught but regret, and have received and shall receive nothing but weariness and torpor. For, by God's grace, we walk in the gardens of mystic revelation and are present in the gathering of divine observation. We have transcended fancy and imitation and repose in the seat of witnessing and beholding. We have no concern with this world and its people, as our deeds bear witness to our faith. We have not run to doors seeking monthly allowance and bread, nor sent our wives to others' houses, nor falsely attributed things to God. By God, besides Whom there is none other God! Were you to become aware of the very lies they have told you in that land and the calumnies they have attributed to the Truth, you would surely flee to the wilderness and cut yourself off from all who dwell on earth, were you to be of the fair-minded ones.

- 48 Say: The First Draught hath appeared in such wise that no measure can fathom its mysteries. O ye that turn away from the Beauty of God! Know ye that He, the Point of the Bayan - may the life of all else but Him be His sacrifice - hath explicitly ordained in all the Bayan that ye should not remain veiled from whatsoever hath been created between earth and heaven, whether it be the Books sent down, the precious Scrolls, wondrous verses, or the manifestations in creation and in law. And although He took from all a Covenant concerning the Most

و شأنه مذکور داریم که شاید بعنایت الهی قلبش از شبهات افکیه و ظنونات وهمیه مقدس شود و از تو همین قدر متوقعیم که ببصر مقدس در آنچه ذکر میشود ملاحظه نمائی

- 46 از کلمات حضرت ابهی است روح ما سواه فداه که میفرمایند من لم یطهر قلبه و فؤاده و بصره و اذنه عما عنده لم یقدر ان یعرف ما نزل بالحق فی الواح عزّ مبین لذا از خدا آملیم که نسیمی از نسایم خوش رضون بر اهل امکان بفرستد تا جمیع را از غبار عصیان پاک و مقدس نموده بشطر قدس رحمن متوجه سازد و آنه لمن دعاه قریب مجیب

- 47 ای برادر من این طيور هوای حبّ مظهر تفرید از خرمهای قدس توحید دانه برداشته و از نعمات قدس معنوی استماع نموده اند مشکل بدام اهل دنیا درآیند و یا از وساوس کلمات معرضین و مشرکین از ربّ العالمین ممنوع شوند و محروم گردند قاصدین اینطلب را جز حسرت پیفزاید و جز زحمت و کسالت نصیب نداشته و نخواهند داشت چه که بفضل الله در ریاض مکاشفه سلیم و در انجمن مشاهده حاضر از وهم و تقلید گذشته ایم و در مقرّ شهود و مشاهده آرمیده ایم بدینا و اهل آن کاری نداشته و نداریم چنانچه فعل ما بر دین ما گواه است از برای شهریه و لقمه نان بدرها ندویده ایم و زن بسرایه نفرستاده ایم و بحق افترا نبسته ایم فوالله الذی لا اله الا هو که اگر بهمان کذب هائیکه در آن ارض بشما گفته و مفتریاتی که بحق نسبت داده مطلع شوی البتّه سر بصحرا گذاری و از کلّ من علی الأرض منقطع شوی لو تکنون من المنصفین

- 48 و دیگر نوشته اول پیاله و درد این کلمه را ذکر نموده و لکن ندانسته در چه محلّ باید ذکر نمود نقطه بیان روح ما سواه فداه در جمیع بیان تصریحاً میفرمایند آنچه خلق شده ما بین سموات و ارض چه از کتب منزله و چه از صحیف قیّمه و چه از آیات پدیعه و چه مظاهر تکوینیّه و چه مظاهر تشریعیّه از نفس ظهور محتجب نمانید و مع آنکه اخذ عهد ولایت این ظهور امنع اقدس را از کلّ

Holy, Most Exalted Manifestation of this Day, saying in His mighty utterance: "Glory be unto Thee, O my God! Bear Thou witness that through this Book I have taken from all things the Covenant of the guardianship of Him Whom Thou shalt make manifest before taking the Covenant of Mine own guardianship. Sufficient art Thou and whoso believeth in Thy signs as witnesses unto me. Verily Thou art my Trust. In Thee have I placed my reliance. Thou art indeed the All-Knowing Reckoner" - yet all have turned away from His Beauty and clung to His murderer.

- 49 By God, besides Whom there is none other God! It was evident what they would inflict upon this blessed Beauty. Consider how much lamentation, weeping and mourning lie concealed in this passage of the Point of the Bayan - may the life of all else but Him be His sacrifice. God and all His servants were taken as witnesses to the Covenant of this blessed Manifestation, that perchance the people of the Bayan would not rebel at the appearance of the All-Merciful and would be abashed at what was revealed in the Bayan. Yet there came to pass what we now witness. Not many days had passed, the words of Him Who revealed the Bayan were still ringing in all ears, and the traces of His pure blood still remained upon the earth, when they visited upon His very Self, His Essence, and His Spirit that which no people had ever wrought. Here indeed is where one should say "The First Draught."

- 50 Consider now how many words ye utter that are inappropriate, contrary and out of place. He concerning Whom He said "I have taken the Covenant of His guardianship before Mine own" - yet the deniers among the people of the Bayan have accused the souls who have accepted this All-Merciful Being of following interpretations. We bewail Our grief and sorrow unto God for what His servants, who were created by His command "Be!", have visited upon Him.

- 51 Furthermore, thou didst write that since the clear verses of the Bayan have not yet gained currency and become manifest, one must cling to its ambiguous verses. No person of reason and understanding would utter such words. I marvel how thou wert content to ascribe the words of the idolators to thyself. It becometh not them that follow truth to transgress the bounds of propriety. Therefore We leave the answer to certain of thy statements to God, for the oppression of the Beloved hath ever been ordained.

فرموده بقوله عز ذكره سبحانه اللهم فاشهد بانى بذلك الكتاب قد اخذت عهد ولايت من تظهرنه عن كل شئ قبل عهد ولايتى وكفى بك و بمن آمن باياتك على شهداء وانك انت حسي عليك توكلت وانك كنت على كل شئ حسيماً كل از جمالش معرض و بقاتلش متمسك

49 فوالله الذى لا اله الا هو که مشهود بود که بر این جمال مبارک چه وارد میآوردند ملاحظه کن که در همین فقره نقطه بیان روح ما سواه فداه چه مقدار از نوحه و ندبه و حنین مستور است حق و جمیع عباد را در اخذ عهد این ظهور مبارک شاهد و گواه گرفته که شاید اهل بیان در ظهور نفس رحمن طغیان نمایند و عما نزل فی البیان حیا کنند مع ذلك وارد شده آنچه مشاهده میشود و هنوز ایامی نگذشته و در آذان کل کلمات منزل بیان بوده و هنوز اثر دم مطهر آن شهید مظلوم بر ارض باقی که بنفس او و کینونت او و روح او وارد آورده اند آنچه را که هیچ ملتی وارد نیاورده اینجا است مقام آنکه بگوئی اول پیاله و درد حال

50 ملاحظه نمائید که چه مقدار کلمات را مغایر و مخالف و غیر موقع ذکر مینمائید نفسی را که میفرماید اخذ ولايت او را قبل از اخذ عهد ولايت خود نموده ام مع ذلك معرضین بیانیه نفوس مقبله باین نفس رحمانیه را اهل تأویل شمرده اند لشکو پنهان و حزنا الى الله فیما ورد علیه من عباده الذین خلقوا بقوله کن فیکون

51 و دیگر مذکور نموده بودی که هنوز محکمات بیان رواج نگرفته و ظاهر نشده بدم متشابهات باید چسبید هیچ ذی عقل و درایتی چنین کلمه از لسانش جاری نمیشود متحیرم چگونه راضی شده کلمات مشرکین را باسم خود ذکر نمود شأن اهل حق نبوده که از مقام ادب تجاوز نمایند لذا این عباد جواب بعضی از فقرات مذکورهات را بخدا وا میگذاریم چه که مظلومیت محبوب حق بوده

52 As to thy mention of the clear and ambiguous verses, from this statement it appeareth that thou hast not properly understood the distinction between what is clear and what is ambiguous. Otherwise thou wouldst have been certain that the clear verses revealed in the Bayan have appeared in their complete and perfect form. Therefore We shall mention briefly that among every group there is a different understanding of what constitutes clear and ambiguous verses, as is recorded in the Books. To elaborate further would prolong the matter, but verily the decisive verses are those from which the divine purpose can be directly understood, requiring no further proof or mention for their establishment. Now judge with fairness: what is the primal reality of that verse? It is evident to every person of insight that the Most Great Verse, which needs nothing else to prove itself and never will, is in its primal reality the Manifestation Himself, for whatever and whoever is below Him is in need of His command. None denies this save every rejected ignorant one.

53 If you say the decisive verses are the divine commandments revealed in the Tablets, there is no doubt in this - we all are assured of them, believe in them, and hope for His grace. These decisive verses are decisive in relation to the Most Wise of Judges, as it is evident that if a person were to comprehend all the decisive verses but hesitate even slightly in accepting that Most Great Verse, all his deeds would yield no fruit and would be as dust. And that Being whose verses were and ever shall be decisive says that all the Bayan is but a leaf among the leaves of Paradise before that Essence of Being. And in another instance He says that whatsoever was revealed in the Bayan is dependent upon His command and contingent upon His leave and will. And in yet another instance, addressing the people of the Bayan, He says: "Beware lest ye be deprived, by the Bayan and what was revealed therein, of the Promised One." Countless such decisive statements have been revealed, and yet they turn away from Him by whose will all decisive verses appear and from whose fingers flow all rivers of knowledge and utterance, imagining they have understood and comprehended the decisive verses.

54 Now open the eye of justice and recognize the people of confusion and the manifestations of the whisperer - those souls who have cast such words upon you. Yes, forever have certain souls called themselves after truth while leading helpless weaklings astray in the wilderness of doubt and fancy, occupied with

52 و اما در محکم و متشابه که ذکر نموده از این بیان همه چه مستفاد میشود که فرق میانه محکم و متشابه درست در نظرت نبوده و الا موقن میشدی بآنکه محکّات ما نزل فی البیان با تمّها و اکلها ظاهر شده لذا بمجلی در این مقام ذکر میشود بدانکه از محکم و متشابه ما بین هر حزبی ذکر می مذکور و تفصیلی موجود چنانچه در کتب ثبت است و تفصیل آن موجب تطویل خواهد شد و لکن عند الحق آیات محکّات آنکه مقصود الهی از نفس آیه مستفاد شود و در اثبات آن محتاج ببرهان و ذکر دیگر نباشد حال انصاف دهید در حقیقت اولیّه آن آیه کدام است نزد هر ذی بصری مبرهن و واضح است که آن آیه اعظم که در اثبات خود محتاج بدویش نبوده و نخواهد بود در حقیقت اولیّه نفس ظهور بوده چه که مادونش هر چه باشد و هر که باشد محتاج بامرش و لاینکر ذلک الا کلّ جاهل مردود

53 و اگر بگوئید آیات محکّات اوامر الهیه است که در الواح نازل لاشکّ فی ذلک انا کلّ بها موقنون و مؤمنون و من فضله آملون و این محکّات بنسبتها الی احکم الحاکمین محکم بوده چنانچه مشهود است که اگر نفسی بجمع آیات محکّات عارف شود و در تصدیق آن آیه اعظم اقلّ من آن توقف نماید کلّ اعمال او او را ثمری نبخشد و هباء بوده و خواهد بود و آن نفسیکه آیات او محکّات بوده و خواهد بود میفرماید جمیع بیان ورقیست از اوراق جنت نزد آن ساذج وجود و در مقام دیگر میفرماید ما نزل فی البیان منوط بامر و معلق باذنه و مشیت و در مقام دیگر میفرماید مخاطباً لملاّ البیان که مباد بیان و ما نزل فیّه از ظهور موعود محروم شوید و امثال این بیانات محکّات زیاده از حدّ احصا نازل و مع ذلک نفسی را که جمیع محکّات باراده اش ظاهر و جمیع انهار معارف و بیان از اصبعی از اصابع مشیتش جاری از او معرض و بگمان خود محکّات فهمیده و ادراک نموده اند

54 حال چشم انصاف بگشا و اهل التباس و مظاهر خناس را بشناس یعنی نفوسی که امثال ان کلمات را بر تو القاء نموده اند بلی لازال نفوسی خود را باسم حقّ نامیده و ضعفای بیچاره را در تیه ظنون و اوهام مبتلا نموده و خود بریاست

their own leadership. This is not the first arrow to pierce Us, nor the first spear to strike the Beloved of the worlds.

- 55 And if you say the decisive verses are the descriptions revealed in the Bayan concerning certain souls, firstly, you do not know to whom these descriptions refer, and secondly, by His very Self, the Truth, He has described all things to their ultimate description, such that He has attributed all names and attributes to all things. This is the station wherein thou seest no imperfection in the creation of the All-Merciful. All besides Him are His creation, and all share in these attributes, for in the greatest perspective, all exist and shall exist in one plane.

- 56 Concerning certain divine verses that have been revealed according to their outward meaning, their purpose was to encourage those souls. Moreover, all return to the divine manifestation. As long as that divine manifestation exists in every thing, it is described and mentioned with all names and attributes, and after its withdrawal becomes non-existent. Reflect on this that thou mayest be among those who know.

- 57 Even if we accept that certain attributes were revealed specifically about a person mentioned, hast thou not heard that He says: "Be not veiled from the Manifestation Himself at the time of His appearance by the Letters of the Bayan"? And the Letters of the Bayan were the first souls who were described with all attributes and designated by all names. This very statement of the Ancient King is clear evidence of the veiling of some of the Letters, as is now witnessed that one who considers himself among the Letters and Mirrors has detached himself from the hem of holiness and clings to the cord of self and desire.

- 58 Likewise He says that at the appearance of the Most Great Luminary in the next cycle, the people of the Mount shall become non-existent and as naught. Reflect a little that perchance ye may comprehend the sublimity of the Cause. After the greatness of the Cause is such that He says the people of the Mount become dead and as naught, the Letters and Mirrors in that station have no mention except after their love for Him. Similarly in another place He says, exalted and mighty be His Word: "It is permitted unto Him Who shall be made manifest to reject him who is the highest on earth, for that one is but a creature in His grasp."

- 59 These are the statements of the Creator of names and attributes, while those are the words of veiled souls led astray. By God! Now have shone forth the suns of decisive verses, clear

مشغول شده‌اند لیس هذا اول سهم ورد علينا و لا اول رح ورد على محبوب العالمين

- 55 و اگر بگوئی محکمات اوصاف منزله در بیان است که مخصوص بعضی نفوس نازل شده اولاً آن اوصاف را تو عارف نبوده که مقصود کیست و ثانی فونفسه الحق که کل اشیاء را بمنتهی وصف وصف فرموده‌اند بشأنی که جمیع اسماء و صفات را بکل شیء راجع نموده‌اند و ایستقام ما تری فی خلق الرحمن من تفاوت بوده ما سواش خلق او و کل در اوصاف شریک چه که در منظر اکبر کل در صقع واحد بوده و خواهند بود

- 56 و اینکه درباره بعضی آیات الهیه بر حسب ظاهر نازل مقصود تشویق آن نفوس بوده و از آن گذشته جمیع بایه تجلی حق راجع مادامیکه آن آیه تجلی در هر شیء موجود بکل اسماء و صفات موصوف و مذکور و بعد از اخذ آن معدوم بوده تفکر فی ذلك لتکون من العارفين

- 57 و سلماً که بعضی اوصاف مخصوص نفسی که ذکر نموده نازل آید نشنیده که میفرماید بحروفات بیان از نفس ظهور در حین ظهور محتجب مشوید و حروفات بیان اول نفوسی هستند که بکل اوصاف موصوف گشته‌اند و بکل اسماء موسوم و همین قول سلطان قدم دلیلی است واضح بر احتجاب بعضی از حروفات چنانچه مشاهده میشود که نفسی خود را از حروف و مرابا محسوب میدارد از ذیل تقدیس منقطع و بجبل نفس و هوی متمسک

- 58 و هم چنین میفرماید که در ظهور نیر اعظم در کره آخری طور یون معدوم و لاشیء میشوند قدری تأمل نمائید که شاید بعلو امر اطلاع یابید بعد از اینکه عظمت امر بشأنی است که میفرمایند طور یون میت و لاشیء میشوند حروفات و مرابا در آن مقرر ذکر نداشته و ندارند الا بعد حین و هم چنین در مقام دیگر میفرماید قوله جل و عز حل لمن یظهر ان یرد من لم یکن فوق الأرض اعلی منه اذ ذلك خلق فی قبضته انتهى

- 59 این بیانات موجد اسماء و صفات و ان کلمات انفس محتجبه مغله تالله اذا قد اشرقت شمس

signs, firm proofs and perfect words. Yet you write that Mirza Yahya cannot be rejected, while his utmost station was that he would present himself before the Abha Beauty and divine words would be revealed to him. By God! Despite his deeds no one opposed him - he rejected himself through turning away from the Truth Who created through His Word. Thus do We explain the matter unto thee that thou mayest be of the knowing ones.

- 60 Now reflect which are the decisive verses of God and which the ambiguous ones, and thou shalt know those who took the ambiguous verses and cast the decisive ones behind their backs and were among the ungodly. Here it is beloved to mention from the decisive verses revealed from the Abha Will, exalted be His grandeur. By God! They suffice all creation, so that any believer who has an atom of divine love in his heart may hold fast to them and deliver himself from the suppositions of the people of earth and the falsehoods of the manifestations of Satan, and moreover remain firm in his faith and witness no wavering. And these are some of the verses revealed in a Tablet to one of the friends concerning one of the wicked ones. His glory be exalted! He says: "And if thou seest one named with a divine name, mention to him thy Lord's verses that perchance he may be of those who turn toward the direction wherein whoso turneth hath indeed been saved and whoso turneth away hath indeed perished. Thus doth the Spirit speak now between the heavens and earth. Say: O servant, hear My word! By the True God, thou shalt find no counsellor more sincere than I. Tarry not on the path but pass over it as a cloud passeth. Thus did We command thee aforetime."

- 61 Say: O servant, hear My words! By God the Truth, thou shalt not find for thyself a counselor more faithful than I. Tarry not upon the Path, but pass along it as a cloud passeth. Thus did We command thee before, and We command thee now, and if thou acceptest not from Me, We shall soon command thee thus again and yet again, until thou passest along it by My sovereign power, the Mighty, the Powerful, the Wise.

- 62 Rend asunder the veils of idle fancy by My remembrance and My Name, and cast behind thee all that holdeth thee back; then appear suddenly through thy Lord's manifestation, and be not of the patient ones. Beware lest leadership prevent thee from the remembrance of thy Lord. By God the Truth, were all who are in the heavens and earth to prostrate before thee, while thou dwellest not beneath My shadow, it would profit thee not - to this thy spirit doth testify, wert thou of them that hear. Wouldst thou be of those whom leadership

محکمات و آیات واضحات و دلالات متقنات و کلمات تامات و مع ذلك مینویسد میرزا یحیی نمیشود مردود شود مع آنکه منتی شأن او این بوده که بین یدی جمال ابهی حاضر میشد و کلمات الهی بر او القاء میگشت فوالله مع افعال او احدی متعرض او نشده خود خود را مردود نمود باعراض از حق الذي خلق بقوله كذلك فصل لك الامر لتكون من العالمين

- 60 حال تفکر نمائید که محکمات آیات الهی کدام بوده و متشابهات کدام و تعرف الذين اخذوا المتشابهات و تركوا المحكمات عن ورائهم و كانوا من المشركين در این مقام محبوب است که از آیات محکمات که از سماء مشیت ابهی جلت عظمته نازل شده ذکر نمایم فوالله یکفی الخلاق اجمعين تا هر صاحب ایمانی که ذره از حب الهی در قلب او باشد بآن تمسک جسته خود را از ظنون اهل ارض و مؤتضکات مظاهر شیطان نجات دهد و دیگر در ایمان خود ثابت ماند و تزلزل مشاهده نکند و این بعض آیات منزله است که در لوح یکی از احباً لأحد من الأشقياء نازل شده قوله عز بهائه و ان رأيت اسم الها ذكره بآيات ربك لعل يكون من المقبلين الى شطر الذي من اقبل اليه فقد نجى و من اعرض فقد هلك كذلك نطق الروح حينئذ بين السموات والأرضين

- 61 قل ان يا عبد اسمع قولي تالله الحق لن تجد لنفسك ناصحاً انصح مني لا توقف على الصراط ثم مر عنه كمر السحاب كذلك امرناك من قبل و تأمرك حينئذ و ان لن تقبل مني فسوف تأمرك بذلك من بعد و من بعد بعد الى ان تمر عنه بسلطاني الغالب المقتدر الحكيم

- 62 شق حجاب الأوهام بذكرى ثم اسمي و دع كل ما يمنحك عن ورائك ثم اظهر بغته بظهور ربك و لاتكن من الصابرين إياك ان تمنعك الرياسة عن ذكر ربك تالله الحق لو يسجدك كل من في السموات والأرض و لم تكن في ظلي لا ينفعك و بذلك يشهد روحك لو تكون من السامعين اتحب بأن تكون من الذين منعتهم الرياسة في أيام التي

prevented in the days when the heaven of the Cause was cleft asunder and He came upon the clouds, and who denied God, their Creator and their Fashioner, until they pronounced His death sentence after He had come unto them with a proof from God and a mighty testament?

63 By God, O servant, My purpose was naught but to purify thee from all that beseemeth thee not. And whenever I held My peace in mentioning thee, the Tongue of God spoke through My tongue and commanded Me to proclaim unto thee, and I have naught to do save clear delivery of the Message. Ponder within thyself for less than a moment: Hast thou heard of a Revelation greater than this, or of verses mightier than what have been sent down in truth? Then speak with pure sincerity and be of those who turned unto the Most Great Prospect on the day when the faces of all created things were transformed.

64 And if thou fearest for thy faith, take this Tablet and preserve it in the pocket of thy trust, and when thou enterest the gathering place on the day when all contingent beings shall be raised up before the presence of thy Lord through His wondrous and exalted breaths, and God shall ask thee by what proof thou didst believe in this Revelation, then bring forth the Tablet and say: "By this Book, the revealed, the blessed, the ancient!" Then read what was revealed therein before thy Lord's presence, the station wherein all the Prophets and Messengers bear witness. By God, then shall all stretch forth their hands toward thee and take the Tablet and place it upon their eyes in their longing to meet Me and their passion for My love, and they shall inhale from it the fragrance of My holy, mighty and exalted presence. Thus have We detailed the verses unto thee that thou mayest be at peace within thyself and be of the tranquil ones.

65 And if God should punish thee for believing in His verses in this Revelation, then by what proof would He punish those who believed not in Ali before, and before him in Muhammad the Messenger of God, and before him in Jesus son of Mary, and before him in Moses, and before him in Abraham, until the Manifestations end at the Primal Point Who created by thy Lord's will, the Powerful, the Purposing.

66 O My Name! The Cause is more manifest than to be concealed and more evident than to be veiled, and it shineth as the sun at high noon. If thou wouldst free thyself from the veils, thou wouldst attain unto it more quickly than thine eye could return to thyself, and this is certain truth.

67 Hear the word of Him Who speaketh the truth, and dispute not the verses of God after their revelation, even should all beings

شَقَّتْ فِيهَا سَمَاءُ الْأَمْرِ وَاتَى عَلَى ظِلِّهِ وَكَفَرُوا بِاللَّهِ خَالِقِهِمْ وَمِدْعِهِمْ إِلَى أَنْ افْتُوا عَلَى قَتْلِهِ بَعْدَ الَّذِي جَاءَهُمْ بِحُجَّةٍ مِنْ لَدَى اللَّهِ وَبِرْهَانٍ عَظِيمٍ

63 تَاللهِ يَا أَيُّهَا الْعَبْدُ مَا كَانَ مَقْصُودِي إِلَّا تَطْهِيرَكَ عَنْ كُلِّ مَا لَا يَنْبَغِي لَكَ وَكُلِّمَا اصْمِتْ فِي ذِكْرِكَ لِسَانِ اللَّهِ يَنْطِقُ عَلَى لِسَانِي وَيَأْمُرُنِي بِالتَّبْلِيغِ عَلَيْكَ وَمَا عَلَيَّ إِلَّا الْبَلَاغُ الْمُبِينُ فَكَّرْتُ فِي نَفْسِكَ أَقْلَ مِنْ أَنْ هَلْ سَمِعْتَ ظُهُورًا عَظِيمًا مِنْ هَذَا أَوْ مِنْ آيَاتِ أَكْبَرِ عَمَّا نَزَلَتْ بِالْحَقِّ إِذَا فَاَنْطَقَ عَلَى الصِّدْقِ الْخَالِصِ وَكُنْ مِنَ الَّذِينَ تَوَجَّهُوا إِلَى مَنْظَرِ الْأَكْبَرِ فِي يَوْمِ الَّذِي انْقَلَبَتْ فِيهِ وَجُوهُ الْخَلَائِقِ أَجْمَعِينَ

64 وَإِنْ تَخَافُ مِنْ إِيْمَانِكَ خُذْ هَذَا الْوَلَحْ ثُمَّ احْفَظْهُ فِي جَيْبِ تَوَكُّلِكَ وَإِذَا دَخَلْتَ مَوْقِفَ الْحَشْرِ فِي يَوْمِ الَّذِي فِيهِ يَبْعَثُ كُلَّ الْمَمَكَّاتِ تَلْقَاءَ وَجْهِ رَبِّكَ مِنْ نَفْعَاتِهِ الْبَدِيعِ الْمُنِيعِ وَيَسْئَلُكَ اللَّهُ بِأَيِّ حُجَّةٍ آمَنْتَ بِهَذَا الظُّهُورِ إِذَا فَاَنْخَرَجَ الْوَلَحْ وَقُلْ بِهَذَا الْكِتَابِ الْمَنْزِلِ الْمُبَارَكِ الْقَدِيمِ ثُمَّ اقْرَأْ مَا نَزَلَ فِيهِ تَلْقَاءَ وَجْهِ رَبِّكَ مَقَرَّ الَّذِي تَشْهَدُ فِيهِ كُلُّ النَّبِيِّينَ وَالْمُرْسَلِينَ تَاللهِ إِذَا تَمَدَّ إِيَادِي الْكُلِّ إِلَيْكَ وَيَأْخُذَنَّ الْوَلَحْ وَيَضَعْنَهُ عَلَى عَيُونِهِمْ شَوْقًا لِلْقَائِي وَشَغْفًا لِحُبِّي وَيَجِدْنَ مِنْهُ رَوَائِحَ قُدْسِي الْعَزِيزِ الْمُنِيعِ كَذَلِكَ فَضَّلْنَا لَكَ الْآيَاتِ لِتَطْمَئِنَّ فِي نَفْسِكَ وَتَكُونَ مِنَ الْمُطْمَئِنِّينَ

65 وَلَوْ يَعَذِّبُكَ اللَّهُ بِمَا آمَنْتَ بِآيَاتِهِ فِي هَذَا الظُّهُورِ فَبِأَيِّ حُجَّةٍ يَعَذِّبُ الَّذِينَ هُمْ مَا آمَنُوا بِعَلِيِّ مِنْ قَبْلِ وَمِنْ قَبْلِهِ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَمِنْ قَبْلِهِ بِعِيسَى بْنِ مَرْيَمَ وَمِنْ قَبْلِهِ بِالْكَلِيمِ وَمِنْ قَبْلِهِ بِالْخَلِيلِ إِلَى أَنْ يَنْتَهِيَ الظُّهُورَاتُ إِلَى الْبَدِيعِ الْأَوَّلِ الَّذِي خَلَقَ بَارَادَةَ رَبِّكَ الْقَادِرَ الْمُرِيدَ

66 إِنْ يَا اسْمِي أَنَّ الْأَمْرَ أَظْهَرَ مِنْ أَنْ يُخْفَى وَإِنْ مِنْ أَنْ يَسْتَرْ وَيَسْتَعْزَى كَالشَّمْسِ فِي قُطْبِ الزَّوَالِ وَأَنْتَ لَوْ تَخْلُصُ نَفْسَكَ عَنْ الْحِجَابِ لِتَصِلَ إِلَيْهِ أَقْرَبَ مِنْ أَنْ يَرْتَدَّ بِصْرِكَ إِلَى نَفْسِكَ وَأَنْ هَذَا لِحَقِّ يَقِينٍ

command thee to do so, and withhold not thyself from His grace, even should both races of men prevent thee. Behold thy Lord's Cause with thine own eyes, then know it through thine own self and thy spirit, for the recognition of others cannot serve as proof for thee, nor can the rejection of all else stand as evidence against thee. Beware lest thou be veiled from Him Who, shouldst thou be veiled from Him for less than a moment, would cause thy deeds to be rendered null. All that hath been revealed aforetime in the Scriptures of God, the Sovereign, the All-Powerful, the Almighty, beareth witness unto this.

- 68 These are the revealed words that were mentioned. Now judge fairly and distinguish these decisive verses from all else. Should any soul possess within his heart a spark from the fire of divine love, he will act according to that which hath descended from the heaven of the divine Will, and will observe himself to be detached from all who are in the heavens and on earth, established upon the seat of tranquility, assured of God's Cause, and independent of all else. God hath perfected His proof, completed His favor, caused the Sun to shine forth, and sent down His signs. His Manifestation is most evident, yet ye have entangled yourselves in the wilderness of doubt, conjecture and allusion. We beseech God to grant success unto Us and thee, and to bestow upon us that which He hath ordained. Verily He is the Mighty, the Generous.

- 69 Furthermore, regarding thy words "Well done! What a strange affair this is! People still dispute the fundamental matter. They have not yet understood what the Message was and what ordinances it contained. Now a new order and an allegorical religion that will cause a thousand kinds of sedition has been established."

- 70 I show thee no discourtesy, but I bear witness by God that no person of understanding would ever speak thus. For if the matter were to depend upon the words of people and what they possess, the Truth should never appear, inasmuch as in every age and dispensation when the Sun of Truth hath shone forth from the horizon of the divine Will, all have raised objections and turned away in fierce opposition, accounting that Manifestation of the Divine Unity to be among the workers of corruption and sedition. Yet it is evident to every person of insight that the purpose hath been naught but unity, and shall ever be so.

- 71 Moreover, these objections of the people have not been confined to this Revelation - they still dispute about the Messenger of God. If the matter were to depend upon people's words, we seek refuge in God, all Manifestations would have to be denied.

67 اسمع قول من ينطق بالحق ولا تجادل بآيات الله بعد انزالها ولو يأمر بك بذلك كل العباد ولا تمنع نفسك عن فضله ولو يمنعك عن ذلك كل الثقلين فانظر امر ربك ببصرك ثم اعرفه بنفسك وروحك لأن عرفان غيرك لم يكن دليلاً لك واعراض ما سواك لم يكن حجة عليك إياك ان تحتجب عن الذي لو تحتجب عنه أقل من ان لتحبط اعمالك ويصدقني في ذلك كلها نزل من قبل من صحايف الله الملك المنزل القدير انتهى

68 این کلمات منزله است که ذکر شد حال انصاف دهید و کلمات محکات را از دوشش بشناسید و اگر نفسی جذوه از نار محبت الهی در قلبش باشد بآنچه از سماء مشیت ربانی نازل شده عمل مینماید و منقطعاً عن کل من فی السموات و الأرض و مستقراً علی بساط السکون و موقناً بامرالله و مستغنياً عما سواه خود را مشاهده مینماید و الله حجت تمام و نعمت کامل و شمس مشرق و آیات نازل و ظهور اظهر و مع ذلك خود را در تبه تحقیق و ظنون و اشارات مبتلی نموده اید نسل الله بأن یوقفنا و ایاک و یرزقنا ما قدر من عنده و انه لهو العزيز الکريم

69 و دیگر قولک آفرین عجب کاری شد هنوز مردم در اصل حرف دارند باین معنی هنوز ندانسته اند سخن چه بوده و احکام چه داشته حال اوضاع تازه و دین تأویلی که موجب هزار گونه فتنه شود برپا شده انتهى

70 بشما بی ادبی نمینمایم و لکن اشهد بالله که تا حال هیچ عاقلی چنین تکلم نمینماید چه که اگر منوط حرف مردم و ما عندهم باشد هرگز باید حق ظاهر نشود چه که لازال در هر عهد و عصر که شمس حقیقت ربانی از افق مشیت طالع و مشرق کل حرف داشته باشد اعراض معرض و جمیع آن هیکل احدیه را از اهل فتنه و فساد میشمردند مع آنکه نزد هر ذی بصری مشهود است که مقصود جز اتحاد نبوده و نخواهد بود

71 و از این گذشته حرف این مردم تخصیص باین ظهور نداشته در ظهور رسول الله هنوز حرف دارند اگر حرف مردم منوط باشد نعوذ بالله باید انکار کل ظهورات نمود و از آن گذشته از این

Furthermore, from this Revelation the laws of the Bayan have been established and made manifest, not from those deluded souls whom thou hast imagined, who have not, by God, acted upon a single one of its precepts. God forbid that their deeds should be mentioned, for Satan himself would flee from their actions. Many matters have become confused and veiled for thee. We beseech God to open thy sight through His grace, to deliver thee from the darkness of self and passion, to draw thee nigh unto the Divine Lote-Tree, for verily He is powerful over all things and verily He watcheth over all things.

72 The True One hath never regarded, nor shall it ever regard, the words, denial and objections of people. He doeth whatsoever He willeth, despite those who have disbelieved in God and were among the deniers. If thou wouldst reflect a little, all these objections of thine were likewise leveled against the Primal Point - may the spirit of all else be sacrificed for His sake - and similarly against all the Messengers before Him. Hear My words, then seek forgiveness for what thou hast committed. Perchance God will forgive thee and blot out thy misdeeds, for verily He is the Forgiving, the Merciful.

73 Another of the malicious utterances flung forth by that hater is this:

74 "Therefore, better is it that thou shouldst interpret the matter according to thine own imagination, than that thou shouldst expound that which is obscure and ill-understood."

75 Strange indeed is it that such a Cause should have appeared unto you as doubtful! Seek ye not ambiguity in that which hath been set forth in explicit and unmistakable terms.

76 These servants have pondered and, by God's grace, have emerged from the thickets of interpretation into the spacious meadow of clear declaration. The interpreters are those who discard the manifest and exalted Truth, and with the axe of conjecture carve out idols of fancy, then bow down before their own handiwork in worship and submission, all the while counting themselves among the worshippers of Truth and those detached unto God.

77 Harken to this servant's words, free your heart from vain imaginings, and fix your gaze upon the Lord of all beings. For a friend is one who, upon seeing a friend drowning in the ocean of extinction, extends whatever aid lies within his power and capacity, that perchance it may become the cause of deliverance and salvation. Therefore we hope that you will hold fast to the cord of divine favor, escape from the depths of darkness and turbidity, and enter beneath the shade of the dawning divine splendor.

ظهور احكام بيان ثابت و ظاهر شده نه از آن انفس متوهمه كه شما خيال نموده ايد و الله بحرفي از آن عامل نشده اند و نعوذ بالله اگر از اعمالشان ذكر شود يفر الشيطان من اعمالهم بسيار امور بر تو مشتبّه شده و مستور گشته نسل الله بأن يفتح بصريك بالفضل و ينقذك عن الظلمات النفس و الهوى و يقربك الى سدره المنتهى و انه هو القادر على ما يشاء و انه بكل شيء رقيباً

72 حقّ ناظر بقول و اعراض و اعتراض ناس نبوده و نخواهد بود يفعل ما يشاء رغماً لانف الذينهم كفروا بالله و كانوا من المعرضين اگر في الجملة تعقل نمائيد اين اعتراضات شما جميعاً بر نقطه اولي روح ما سواه فداه وارد و هم چنين من قبل بكل رسل اسمع قولي ثم استغفر عما ارتكبت لعل الله يغفرك و يكفر عنك سيئاتك و انه لغفور رحيم

73 قول ديگر آن مبغض ملقي

74 پس بنا بر اين فكر خود را گر كني تاويل به كه كني تاويل آن نامشبهه

75 عجب است از شما كه امر بر شما مشتبّه شده در صريح امر كم جو التباس انتهي

76 اين عباد فكر خود را نموده اند و بفضل الله از آجام تاويل بصحرای با فضاي خوش تصريح رسیده اند مأول کسانی هستند كه حقّ ظاهر منيع را ميگذارند و از تيشه ظنون اصنام اوهام ميتراشند و بعد بمصنوع خود عاكف و ساجد و خاضع ميشوند و مع ذلك خود را از عابدين حقّ ميشمرند و منقطعين الى الله ميدانند

77 بشنو ذكر اين عبد را و قلب را از اوهام فارغ كن و بر ب الأنام ناظر شو چه كه دوست آن است كه اگر ملاحظه نمايد دوستي در غرقاب فنا افتاده بقدر قوه و استعداد خود اعانت نمايد كه شايد سبب نجات و فلاح گردد لذا اميدواريم كه بجبل عنايت الهی متمسك شويد و از غرقاب

کدورت و ظلمت برهید و در ظلّ اشراق فجر
الهیّه وارد شوید

78 You have turned away from and closed your eyes to this Command which now exists in such clarity and speaks with truth, and have instead opened wide the gate of interpretation, which has ever been sickly and infirm. You have reached such a state that you accept falsehood as truth, writing it down and counting it as genuine. Among other things, a letter arrived from there, with neither seal nor name to identify its author or sender, yet containing certain false and fabricated statements. It is clear that Satan suggested these, and that unknown forger wrote them at his prompting. The writer himself knows this is false, and you know it too, yet you have accepted it as truth and wish through conjecture and fancy to attribute the right of Him Who possesses all rights to another. Now consider how you seek ambiguity in a Command that is crystal clear. We beseech God to open your sight, to aid you to recognize the Manifestation of His Self, and to make you among those who attain.

78 شما امر باین صریحی که الآن موجود است و بحقّ ناطق از او گذشته و چشم پوشیده‌اید و باب تأویل که لازال سقیم و علیل بوده بر وجه خود باز نموده‌اید بشأنی که بخود شما کذب القاء نموده و مع ذلك مینویسید و صادقش می‌شمیرید از جمله کاغذی از آنجا رسید معلوم نبود که از کیست و که نوشته چه که بی‌مهر و اسم بوده و لکن بعضی کلمات کاذبه مجعوله در آن کاغذ ثبت بود و این واضح است که شیطان القاء نموده و آن جعّال که معلوم نیست کیست بالقای او نوشته خود نویسنده بر این کذب مطلع است و شما هم مطلع و مع ذلك او را حقّ دانسته‌اید و بظنون و اوهام می‌خواهید حقّ من له الحقّ را بدونش راجع نمائید حال ملاحظه کنید که در صریح امر که التباس جسته نسل الله بأن یفتح بصرک و یؤدک علی عرفان مظهر نفسه و یجعلک من الفائزین

79 Another statement of that objector was: "Though I was not present, I believe I understand better than those who were there for years. Moreover, I possess the general principles which serve as the standard of truth."

79 قول دیگر آن معترض بلی بنده در میان نبوده اما چنان میدانم که بهتر از آن اشخاصیکه سالها بوده‌اند اطلاع دارم علاوه از آنکه قواعد کلیّه که میزان هست در دست هست انتهی

80 That you have claimed to be informed: no, by God, absolutely no one is informed, neither you nor anyone else. And that which has been suggested to you, by God besides Whom there is no God, all of it was and will be false. Would that the one whom they have now accepted as authority instead of God were like any ordinary person from the marketplace! Strange that you should attempt to cause doubt in this servant. All your words, conjectures, interpretations, allusions, proofs, clear statements and obscure ones, and claims to knowledge in this Cause - all of these trace back and lead to Siyyid Muhammad Isfahani. His excellence is well clear to these servants, and was clear before. Strange is your insight - how well you know people!

80 اینکه ادّعی اطلاع نموده‌اید نه والله ابداً کسی مطلع نیست نه شما و نه غیر شما و آنچه بشما القاء کرده‌اند والله الذی لا اله الا هو کلّ خلاف بوده و خواهد بود کاش آن نفسی را که الآن من دون الله حقّ اخذ کرده‌اند مثل یکی از آدمهای سوق بود عجب است که شما اراده نموده‌اید که باین عبد مشتبّه نمائید جمیع کلمات شما و ظنونات و تأویلات و اشارات و دلالات و محکمات و متشابهات و ادّعی علمیت که در این امر نموده‌اید کلّ بسید محمد اصفهانی راجع و منتهی میشود فضیلت او نزد این عباد خوب واضح است و از قبل هم واضح بوده عجب است از بصیرت شما خوب آدم میشناسید

81 In any case, I hope that God will remove that mischief-maker, for he has caused such corruption as has not been seen from the beginning of creation until now. And surely he too has

81 باری امیدوارم که حقّ آن مفسد را از میان بردارد فسادی نموده که از اوّل ابداع تا حال شبه آن دیده نشده و البته او هم ادّعی اطلاع

claimed to be informed. Know this much: that by God besides Whom there is no God, he had absolutely no knowledge. What he said was pure falsehood and sheer calumny. These few days of life are not worth spending in corruption, opposition and commission of such abhorrent deeds. It would have befitted you, after that mischief-maker arrived in that land, to counsel him with goodly exhortation and words of wisdom, not to strengthen him, become his mirror and echo his words. God willing, we hope he will not eat of the wheat of Rey.

نموده آنقدر بدانید که والله الذی لا اله الا هو ابدأ اطلاع نداشته آنچه گفته کذب صرف و افترای بخت این چهار روزه عمر قابل نیست که انسان بفساد و عناد و ارتکاب اینگونه امور شنیعه مشغول شود شأن تو آن بود که بعد از ورود آن مفسد بآن ارض او را بموعظه حسنه و کلمات حکیمه نصیحت نمائی نه آنکه تقویت او نمائی و مرآت او شوی و حاکی از او گردی انشاءالله امیدواریم که از گندم ری نخورد

82 We praise God that He protected these servants from his evil and deception. What more can this servant say? These are days when in the eyes of the deluded ones, the word of a gnat is heard in a barren land while the Word of God goes unheeded. If they had fairness, all should weep blood and wail in the wilderness, for they use the words of the Primal Point - may the spirit of all else be sacrificed for Him - to prove the truth of one besides Him while striking with the sword against His own Self.

82 حمد میکنیم خدا را که این عباد را از شر و خدعه او حفظ فرمود دیگر این عبد چه ذکر کند این ایامی است که نزد متوهمین قول بعوضه ارض جزره مسموع است و کلمه الله غیر مسموع اگر انصاف داشته باشند جمیع باید خون گریه کنند و در صحراها ناله نمایند چه که بکلمات نقطه اولی روح ماسواه فداه استدلال حقیقت از برای دولش مینمایند و بر نفسش سیف میزنند

83 Beyond this, we wish to see by what proof and evidence they believe in the Primal Point. Bring it forth if you are truthful! By the same proof by which they believe and are certain of the Primal Point, we believe and are certain of the very Manifestation with something even greater. The difference that exists is this: when the divine touchstone and the heavenly balance appeared, the believer became distinguished from the unbeliever. Be fair! If we deny this Revelation and its evidences and verses, by what face and by what cause can we then claim belief?

83 و از اینها گذشته میخواهیم به بنیم بنقطه اولی بچه حجت و برهان مؤمنند فاتوا به و بها لو اتم من الصادقین بهمان حجتیکه بنقطه اولی مؤمن و موقتند ما باعظم از آن بنفس ظهور مؤمن و موقتیم فرقی که در میان است اینست که چون محک الهی و میزان عدل ربّانی بمیان آمد موحد و مشرک از هم معلوم شد انصاف دهید این ظهور و شئونات و آیاتش را انکار کنیم دیگر بچه رو و بچه امر دعوی ایمان نمائیم

84 Know that any criterion which you mentioned, besides being the universal criterion that you say exists at hand - how great is this statement of yours, for this station God has placed above all the worlds, because the Manifestation itself is God's criterion and His balance. Truth turns with Him even as a shadow turns with the sun. Thus was it revealed in the Bayan, if you be of them that comprehend. Your example is like one who takes a rock to someone who possesses treasures of jewels, claiming he will use that rock to recognize and distinguish those jewels.

84 و اینکه نوشته بودید علاوه از آنکه قواعد کلیه که میزان است در دست هست قد کبر هذا القول منك لان هذا مقام قد جعله الله فوق العالمین لان نفس الظهور هو میزان الله وقسطاسه يتقلب معه الحق كما يتقلب الظل مع الشمس وكذلك نزل فی البیان ان انت من العارفين بعینه مثل شما مثل کسی است که یکقطعه حجر بردارد و پیش نفسی برد که نزد او کتائز جواهر موجود و دعوی نماید که باین حجر میخواهم جواهر تو را بشناسم و تمیز دهم

85 The criterion in the hands of men may serve to know their like, but God's Self is sanctified above that and can never be known thereby. The divine criterion has ever been and shall ever be His own Self. Whoso hath known Him hath known the

85 آن میزانیکه در دست خلق است امثال خود را شاید بآن میزان بشناسد نفس الله مقدس از آن و ابدأ باو شناخته نشده و نخواهد شد میزان الهی لمیزل نفس او بوده و خواهد بود من عرفه فقد

criterion, and whoso remaineth veiled therefrom, his striving hath been in vain and he is among the lost.

86 Verily the criterion you mentioned is the same one that was in the hands of the divines during the time of the Primal Point, may the spirit of all else be sacrificed for Him, and likewise during the time of the Messenger of God before Him, and before that the appearance of Jesus son of Mary, when all the divines and leaders objected to those Suns of Truth according to their own criteria, until finally they issued the decree for the execution of those holy Temples. The curse of God be upon the wrongdoers!

87 O heedless sleeper! Know that God's criterion has ever been and shall ever be His own Self and what proceedeth from His presence - all this is through His grace, if ye but knew. If one were truly focused on the Point of the Bayan and His counsels, even if all the peoples of the world were to confront him with sharp swords and cut him to pieces, he would not hesitate regarding this Manifestation, for all that was recorded and revealed from the heaven of Will was and shall be explicitly about this Most Great Manifestation.

88 And if you do not look to the Bayan and deny God's proof which all the Prophets and Messengers brought, and do not accept God's verses which have ever been and shall ever be the conclusive proof as the criterion, then bring what you have if you be truthful. You must bring forth that criterion and proof by which you prove your truth today. By God! You will never be able to do so. All matters are in His grasp and all things are in the hand of His power, and all else is created by Him - to this testifieth every possessor of enlightened wisdom.

89 If anyone today denies these divine attributes and lordly manifestations and revealed verses which have appeared in this most holy and exalted Revelation, flowing like torrential rain, he hath denied the Truth and all the Messengers, and he is of the ungodly - thus was it inscribed in the Mother Book by the Pen of Command.

90 One melody from the melodies of the Dove of the Bayan regarding the criterion is mentioned specifically for those who seek the sanctuary of the All-Merciful, that they might attain to its recognition and become wholly detached from satanic manifestations, rending asunder the veils of idle fancies in such wise that the people of the Concourse on High hear the sound of

عرف المیزان و من احتجب ضلّ سعیه و کان من الخاسرین

86 یقین میزانی که ذکر نموده‌اید از همان میزانی است که در حین ظهور نقطه اولی روح ما سواه فداه در دست علمای عصر بود و هم‌چنین در ظهور رسول الله من قبل و از قبل او ظهور عیسی بن مریم که جمیع علماء و رؤسا بمیزان انفس خود بر آن شمس حقیقت اعتراض نموده تا آنکه بالأخره فتوی بر قتل آن هیاکل قدسیه دادند الا لعنة الله علی الظالمین

87 ای راقد غافل بدانکه میزان الهی لمیزل نفس او و ما یظهر من عنده بوده و خواهد بود کلّ ذلك فضلا من لدنه ان اتم تعلمون و اگر فی الحقیقه نفسی بنقطه بیان و وصایای او ناظر باشد اگر کلّ عالمین باسیاف شاحذه باو رو نمایند و جمیع اعضایش را قطعه قطعه سازند توقف در این ظهور نخواهد نمود چه که آنچه مرقوم فرموده‌اند و از سماء مشیت نازل شده کلّ صریح باین ظهور اعظم بوده و خواهد بود

88 و اگر ناظر بیان نیستید و حجت الهی را که کلّ انبیاء و رسل بآن اتیان نموده انکار مینمائید و آیات الله را که لمیزل و لایزال حجت محکمه بوده میزان نمیدانید فاتوا بما عندکم لو انتم من الصادقین البتّه بر شما لازم است که آن میزان و آن حجتی که الیوم بآن حقیقت خود را ثابت مینمائید بیاورید لا والله لن تستطیعن و لن تقدرن کلّ الامور فی قبضته و کلّ شیء فی کف اقتداره و ما دونه مخلوق عنده و بذلك یشهد کلّ ذی بصر علیم

89 اگر نفسی الیوم این شئون الهیه و ظهورات ربوبیه و آیات منزله‌تیکه در این ظهور امانع اقدس ظاهر شده و بمثل غیث هاطل جاری انکار نماید انکار حق و کلّ رسل را نموده و آنه من المشرکین قد کان فی ام الألواح من قلم الأمر مرقوماً

90 یک نغمه از نغمات و رقاء بیان در ذکر میزان مخصوص قاصدان حرم رحمن ذکر میشود لعلّ بمعرفت آن فائز شده از مظاهر شیطانیه بکلیه منقطع شوند و حجاب اوهام را شق نمایند علی شأن یسمعن اهل ملاء الاعلی صوت خرقها و یشهدن انفسهم فوق ملاء البیان کلّها من الذینهم

their tearing, and witness them above the entire Concourse of the Bayan among those who have disbelieved and associated partners with God, fleeing from branch to branch that they might cast doubt and suspicion into the hearts of those whom the breezes of the All-Merciful have turned from the left of conjecture to the right of certitude. His word – exalted be His remembrance, exalted be His praise, exalted be His utterance, and most exalted be His beneficence – is: “He is the Balance, and His Cause is the Balance, and His condition is the Balance, and His signs are the Balance - whatsoever pertaineth to the Balance is the Balance.”

- 91 In brief, the Balance hath been and shall ever be the Manifestation Himself, and whatsoever floweth forth from the ocean of His bounty and generosity, and that which they practice to-day, and that which they utter, and that which they command - these have been and shall ever be the Balance for all, both before and after. And today, shouldst thou observe any soul to have departed from this divine and most merciful Balance, know him to be false and rejected. And God forbid that thou shouldst dare to assail the very foundation of the Balance. Fear God, Who created thee from a drop of despised water.

- 92 The words of others who oppose: First, regarding the original claim and matter at hand, that same Bab whom you call the Most Exalted Lord established His own verses as proof and demonstrated His truth through verses, and none among the believers deny this, and surely you too cannot deny it; rather, your acceptance and that of others of the Bab was through His verses. Thus endeth his words.

- 93 By Him Who holdeth my soul in His hand, no person of discernment can detect the fragrance of truth from these words he hath written. What regret and remorse, that in this spiritual springtime thou hast not adorned thyself with the wondrous attire, nor inhaled the sweet fragrances from the paradise of inner meanings. Thy words are like those of the veiled ones, nay more base. By God, wert thou to reflect upon them, thou wouldst feel ashamed and erase them all. The station and worth of a man are revealed through his words, and in truth, words are the mirror of the soul, were ye of those who know.

- 94 Ever have they, through such unfounded words, prevented the construct of people's suppositions from turning toward the divine unity. What station of sanctification of the Cause can be seen, and what station of veiled souls can be witnessed? Hear My words, then cast them behind thee and turn wholly

كفروا و اشركوا و يفرّون من غصن الى غصن
ليدخلن الشك و الريب في قلوب الذين قلبتهم
نسمات الرحمن عن شمال الظن الى يمين اليقين
قوله عز ذكره و عز ثنائيه و عز كلمته و اعظم
احسانه او است ميزان و امر اوست ميزان و
احوال او است ميزان و دلالات او است ميزان
ما ينسب الى الميزان ميزان انتهى

91 باری میزان نفس ظهور بوده و خواهد بود و آنچه از بحر جود و کرم ظاهر فرماید و آنچه الیوم عاملند و آنچه ناطقند و آنچه آمرند میزان کل از قبل و بعد بوده و خواهد بود و الیوم هر نفسی را از این میزان قدس رحمانی خارج مشاهده نمائی باطل دان و مردود شمر و نعوذ بالله باصل میزان جسارت منما خوف عن الله الذی خلقک من قطرة ماء مهین

92 قول دیگران مبغض اولاً آنکه در اصل مدعی و مطلب عرض نمایم همان حضرت باب که شما ربّ اعلی میگوئید در حقیقت خود آیات خود را مقرر فرموده اند و بآیات اثبات حقیقت خود فرموده و هیچ کسی را از معتقدین انکار بر این نیست و یقین است که شما هم نمیتوانید انکار نمائید بلکه تصدیق شما و دیگران حضرت باب را بآیات بوده انتهى

93 فوالذی نفسی بیده که هیچ ذی شئی از این کلمات که مرقوم داشته رایحه حق استشمام ننماید زهی حسرت و ندامت که در این ربیع روحانی بطراز بدیع مزین نشدی و از نفحات خوش رضوان معانی استشمام ننودی کلمات مثل کلمات محتجبین بل احقر فوالله لو تفکر فیها لتکون نجلاً فی نفسك و تحو کلّها قدر و شأن انسان از کلماتش ظاهر و فی الحقیقه کلمه مرآت نفس است لو انت من العارفين

94 لم یزل باین کلمات غیر متقنه هیاکل ظنونیه ناس را از شطر احدیه منع نموده اند چه مقام مشاهده میشود تقدیس امر و چه مقام مشاهده میشود انفس محتجبه اسمع قولی ثم دعها عن ورائک

unto God, that perchance there might flow from thy heart the oceans of meaning and utterance in praise of thy Lord, the Powerful, the Mighty, the Bestower.

95 Although the pen is ashamed to mention a response to such words, yet since they have deemed a response necessary, I state that these very words of yours are a refutation against you and establish the Cause of God, though you wrote without realizing it. Thus doth God cause to flow from the pen that of which its writer remaineth unaware. Woe unto the veiled ones from the torment of a mighty day.

96 O brother! The barren woman hath ever been without worth in all religions, for she is deprived of visible offspring. By God, those souls whose hearts are barren of the appearance of the virgin mysteries of God are seen as even more deprived. And now it is observed that most of the veiled ones have hearts, minds and vision so barren that they cannot even comprehend what they themselves write, let alone the allusions of divine words and the gems of consummate divine wisdom. By God, these are barren of God's mercy and of truth and justice, and naught appeareth from them save that which intensifieth God's wrath and anger against them, yet they do not understand.

97 That which was penned by that very One Whom ye recognize as the Lord, the Most Exalted - - this word alone is sufficient proof that ye, in very truth, acknowledge Him not as such. Either ye have dissimulated, even as did your leaders, who in certain places denied and repudiated Him, or else ye have, in refutation of others, dispatched unto divers quarters piled-up tomes of spurious writings in support of your claim to truth. Know, then, ye and all who are in the heavens and on the earth alike, that I have been and remain a believer, confessor, submitter, proclaimer, rememberer, speaker, caller, crier, exclainer, declarer, conveyor, and one who announces with the loudest voice that He is the Lord of the Most High, the Lote-Tree beyond which there is no passing, the Tree of the Uttermost Boundary, the Kingdom on High, the Dominion of the Cloud, the Divine Realm of Immortality, the Spirit of Glory, the Most Great Mystery, the Most Perfect Word, the Ancient Manifestation, the Most Noble Temple, the Secret Symbol, the Lord of Nations, the Surging Ocean, the Most Exalted Word, the First Pearl, the Hidden Scroll, the Treasured Book, the Beauty of Divine Unity, the Manifestation of Identity, and the Dawning-Place of Divine Unity. But for Him, existence would not have appeared, nor would the Intended One be known, nor would

فاقبل الى الله بكلّك لعلّ يجري من قلبك بحور المعاني والبيان في ذكر ربك المقتدر العزيز المنان

95 اگر چه قلم نجست میگوید در ذکر جواب چنین کلمات و لکن نظر بآنکه جواب را واجب دانسته‌اند مذکور میدارم که همین کلمات شما ردّ بر شما است و اثبات امرالله نوشته و ملتفت نشده کذلک یجری الله من القلم ما یکون غافلاً عنه کاتبه فویل للمحتجبین من عذاب یوم عظیم

96 ای برادر مرثه عقیقه در کلّ ملل بی‌قدر بوده چه که محروم گشته از نسل ظاهره فوالله نفوسی که قلوبشان عقیم گشته از ظهور ابکار معارف الهیه این نفوس اشدّ محروماً بنظر آیند و حال مشاهده میشود اکثری از محتجبین قلب و فؤاد و بصرشان عقیم گشته بشأنیکه آنچه خود مینویسند بادرک آن قادر نیستند تا چه رسد باشارات کلمات الهیه و جواهر حکم بالغه ربّانیه تالله اولئک عقیم من رحمة الله و من الصدق و الانصاف و لم یظهر منهم الا ما یشته به غضب الله و سخطه علیهم و لکنهم لا یفقهون

97 اینکه نوشته همان حضرت باب که شما ربّ اعلی میدانید از ینکلمه معلوم میشود که شما ربّ اعلی نمیدانید و یا تقیه نموده‌اید مثل مرشدین شما که در بعضی مواضع انکار مینمایند و تبری میجویند و باطراف پشته پشته کتب مجعوله در اثبات حقیّت خود میفرستند شما و کلّ من فی السموات و الأرض جمیعاً بدانید بانّا کما موقناً معترفاً مدّعناً ناطقاً ذاکراً قاتلاً منادياً مضجاً مصرخاً مصحاً متکلماً مبلغاً معجاً بأعلى الصوت بآنه هو ربّ الاعلی و سدرة المنتهی و شجرة القصوی و ملکوت العلی و جبروت العماء و لاهوت البقاء و روح البهاء و سرّ الأعظم و کلمه الأتمّ و مظهر القدم و هیکل الأکرم و رمز المنعم و ربّ الأمم و البحر المتلطم و کلمه العلیا و درة الأولى و صحیفه المکنون و کتاب الخزون جمال الأحدیة و مظهر الهویة و مطلع الصمدیة لولاه ما ظهر الوجود و ما عرف المقصود و ما برز جمال المعبود تالله باسمه قد خلقت السماء و ما فیها و الأرض و من علیها و به موجت البحار و جرت الأنهار و اثمرت الأشجار

the Beauty of the Adored One have shone forth. By God! By His Name were created the heavens and all therein, and the earth and all thereon. Through Him the seas were set in motion, the rivers flowed, the trees bore fruit. Through Him were the religions established and the Beauty of the All-Merciful was made manifest. By God! If I were to continue describing Him unto the end that hath no end, my heart would never be quenched of its thirst for the love of mentioning His names and attributes - how much less His own sacred, mighty and beauteous Self!

و به حَقِّقَتِ الأَدْيَانِ وَ ظَهَرَ جَمَالُ الرَّحْمَنِ فَوَاللَّهِ لَوْ
نَصَفَهُ إِلَى آخِرِ الدَّيِّ لَا آخِرَ لَهُ لَنْ يَسْكُنَ فَوَادِي
مَنْ عَطَشَ حَبَّ ذِكْرِ أَسْمَائِهِ وَ صِفَاتِهِ فَكَيْفَ نَفْسُهُ
الْمُقَدَّسُ الْعَزِيزُ الْجَمِيلُ

- 98 Be ye witness that ye are permitted to show this Tablet to any of the deniers as ye wish. Just as thy leader took divine tablets written by the divine Branch and showed them to some while himself disclaiming them - this is what he did in secret, while in public he bows his head and lengthens his speech before the people of the Bayan who have taken him as their lord, proving to them his false and fabricated claims, rejoicing in his leadership over them. Say: Woe unto thee, O fearful, treacherous, disappointed loser! Nothing will avail thee today, even if thou shouldst cling to all that hath been created between the heavens and the earth.

98 وَ شَمَّا شَاهِدٌ وَ گَوَاهُ بِأَشِيدِ هَمِينَ لَوْحٍ رَا بِهَرِ نَفْسِي
أَزْ نَفُوسٍ مَعْرُضَةٍ كَمَا بِخَوَاهِدِ بِمَنَائِدِ مَرْتَضِيدِ
چنانچه مرشدت الواح الهیه بخط غصن ربانیه
اخذ نموده و ببعضی نشان داده و خود تبری
جسته هذا ما فعل فی السرّ ولكن فی الجهر ینخضع
رأسه و یطوّل نفسه بین ملاء البیان الذین اتّخذوه
رباً لانفسهم و یستدلّ لهم اثبات نفسه المجعلوة
المکذوبة و یفرح بریاسته علیهم قل فویل لك یا
ایّها الخائف الخائن الخائب الخاسر ما یغنیك الیوم
شیء و لو تمسّك بكلّ ما خلق بین السموات و
الأرضین

- 99 Would that they had been content with this much! Rather, they wrote words similar to it and attributed them to the Truth. Verily God knoweth what is in his heart and hath recorded all things in a clear register. Now if you wish, you may show this Tablet to whomsoever you desire. By God! My Lord hath never preserved Himself and will never do so. He awaiteth crucifixion from the Jews and the spear from its bearer, if thou be of them that understand. Know that the Truth awaiteth that which befell His previous Manifestation, and likewise that which befell the Messenger of God before Him, and before him the Spirit, and before him the Friend. He feareth no one and will never fear, by God's grace and favor, even should they all gather to shed His pure, mighty and inaccessible blood.

99 وَ اِیْکَاشَ بِهَمِينَ کَفَايَتِ مِیْنَمُودَنْدَ بَلْکَ کَلِمَاتِي
شَبْهَ أَنْ نُوشْتَهُ وَ بِاسْمِ حَقِّ بَعْضِي نُمُودَهُ أَنَّ اللَّهَ
یَعْلَمُ مَا فِي سِرِّهِ وَ أَحْصَى كُلَّ شَيْءٍ فِي إِمَامِ مَبِينٍ
حَالِ شَمَّا هُمْ إِنْ أَرَادَهُ نَمَائِدِ إِنْ لَوْحٍ رَا بِهَرِ
نَفْسِيكَ إِرَادَهُ کَنیدِ بِمَنَائِدِ فَوَاللَّهِ إِنْ رَبِّي مَا حَفِظَ
نَفْسَهُ وَ مَا یَحْفَظُ أَبَدًا وَ یَنْتَظِرُ الصَّلِيبَ مِنَ الْيَهُودِ
وَ السَّيِّئَاتِ مِنَ السَّيِّئَاتِ لَوَ أَنْتَ مِنَ الْعَارِفِينَ بِدَانِكَ
حَقِّ مَنْتَظَرِ اسْتِ أَنْجِيهِ رَا كَمَا بِظُهُورِ قَبْلِشِ وَارِدِ
شَدَّةٍ وَ هُمْ چَنینِ أَنْجِيهِ رَا كَمَا بِرَسُولِ اللَّهِ إِنْ قَبْلِ
وَارِدِ شَدَّةٍ وَ هُمْ چَنینِ إِنْ قَبْلِ أَوْ بِرُوحِ ثُمَّ مِنْ قَبْلِهِ
بِالْخَلِيلِ مَا خَافَ مِنْ أَحَدٍ وَ لَنْ یَخَافَ بِفَضْلِ اللَّهِ
وَ عَنَايَتِهِ إِذَا فَاجْتَمَعُوا لِسَفْكِ دَمِهِ الْمُطَهَّرِ الْعَزِيزِ
الْمُنِيعِ

- 100 And as to that which thou hadst written: "In truth, they have appointed their own verses as the standard of their authenticity, and by those same verses have they sought to establish the validity of their claim": this very word, "Didst thou but know", flowed from the Pen in proof of this matter, yet ye have failed to perceive it. For these verses you mention - either you are certain of them or not. If you are not, then all these words you have written were and shall be vain. And if you are certain,

100 وَ اِیْنِکَ نُوشْتَهُ بُودِي دَر حَقِّیَّتِ خُودِ آیَاتِ رَا
مُقَرَّرِ فَرْمُودَه‌أَنْدَ وَ بَآیَاتِ اثْبَاتِ حَقِّیَّتِ خُودِ
فَرْمُودَه هَمِينَ کَلِمَهُ لَوْ تَعْرِفُ دَرِ اثْبَاتِ إِنْ أَمْرٍ
أَزْ قَلَمٍ جَارِي شَدَّةٍ وَ شَمَّا ادْرَاکِ نُمُودَه‌أَیْدِ چَه
کَه إِنْ آیَاتِي کَه ذَکَرِ نُمُودَه شَمَّا بَآنِ مُوقِنِیدِ یَا نَه
اِگَرِ نِیْسْتِیدِ جَمِیعِ إِنْ کَلِمَاتِ کَه ذَکَرِ نُمُودَه‌أَیْدِ لَعُو
بُودَه وَ خَوَاهِدِ بُودِ وَ اِگَرِ مُوقِنِیدِ چَرَا بَإِنْ آیَاتِ

then why do you deny and turn away from these revealed verses which descend like abundant rain at every moment? Know with certainty that people of insight and understanding would not allow you to proceed beyond the first word - through that single word they would establish and confirm for you God's proof and His testimony, just as that Tree of Oneness proved His Cause and we came to know it. Now too, in like manner, God's Cause is manifest and God's verses are being revealed, and these servants have attained certitude. These servants were not and shall never be among the deniers. The deniers are those who "believe in part of the Book and reject part of it." Nay, by God, rather they have rejected all the Books, for today if anyone turns away from a single letter of these verses, his rejection of all is established and confirmed. We believe in what was revealed before and what is now revealed, and everything bears witness to this, if you be of those who are certain. Well do you argue and engage in dispute and objection with the Beloved Point, writing that His truth was proven through verses. In your own estimation you look to the revelation, yet are far removed from the Revealer.

منزله که بمثابة غيث هاطله در كل حين نازل است منكر و معرضيد يقين بدان كه اهل بصر و فؤاد فرصت نميدهند كه از كلمه اول تجاوز نمائى در همين يك كلمه تو برهان الهى و حجت او را بر تو ثابت و مسجل مينمايند بهمان نحو كه آن شجره احديه اثبات امر خود فرموده و ما عارف شده ايم حال هم بهمان قسم امر الله ظاهر و آيات الله نازل و اين عباد موقن شده اند اهل انكار اين عباد نبوده و نخواهند بود منكر نفوسى هستند كه امنوا ببعض الكتاب و كفروا ببعض لا والله بل كفروا بكل الكتب چه كه اليوم اگر نفسى از حرفى از اين آيات اعراض نمايد اعراضش بر كل ثابت و محقق است انا آمنا بما نزل من قبل و حينئذ و يشهد بذلك كل شئ ان انت من الموقنين خوب استدلال مينمائى و بمحبوب نقطه اولى باعتراض و جدال مشغولى و مينويسى كه بايات حق او ثابت شده بگان خود بتزليل ناظرى و لكن از منزل بسى بعيد

101 And as for what you wrote that "certainly you too cannot deny" - our inmost reality, our essence, our tongue, our heart and our limbs all testify to His verses, if you be of those who understand. I swear by the Sun of the glory of unity that a single letter from the words of that Manifestation of Names and Attributes is more beloved and precious to the Ancient Beauty than all that is in the heavens and earth - how much more so for these servants who are as nothing before a letter from Him and who bow in submission before all that has appeared from that Tree of Truth and Sun of grace and Moon of loving-kindness. The difference between these servants and you is that you verbally profess belief from behind a thousand veils and curtains while turning away from His Self and Essence and Spirit and Being. Would that you were content with mere rejection! Nay, by His All-Merciful Self, rather you spend your nights and days plotting to shed His pure and holy blood, as was clearly shown by the deception you practiced in that land. These servants believe in, acknowledge and confess His verses, His words, His manifestation, His Self and His Spirit in their entirety. Therefore recognize the station of the deniers, and the station of God, the Exalted, the Great, and the station of these poor and lowly ones.

101 و اينكه نوشته بودى كه يقين است شما هم نميتوانيد انكار نمائيد يشهد باياته سرنا و كينونتنا و لساننا و قلبننا و جوارحننا ان انت من العارفين قسم بافتاب عز توحيد كه حرفى از كلمات آن مظهر اسماء و صفات نزد جمال ابهى احب و اعز است از كل آنچه در آسمانها و زمينها است ديگر تا چه رسد باين عباد كه معدوميم نزد حرفى از او و خاضعيم نزد آنچه ظاهر شده از آن شجره حقيقت و شمس عنايت و قر عطوفت فرق ما بين اين عباد و شما اينست كه شما لفظاً از وراء هزار ستر و حجاب موقنيد و از نفس و كينونت و روح و ذات او معرض و كاش باعراض هم كفايت ميرفت لا فونفسه الرحمن الرحيم بلكه در ليالى و ايام در تدبير سفك دم طيب طاهر مشغوليد چنانچه از مكبرى كه در آن ارض نموده واضح شد و اين عباد بايات او و كلمات او و ظهور او و نفس او و روح او بجمع موقن و مدعن و معترفيم اذا فاعرف شأن المعرضين و شأن الله العلى العظيم و شأن هؤلاء الفقراء و المساكين و

102 And furthermore concerning what was written, He Himself can distinguish verses from that which is not verses better than others. Indeed, the true distinction must come from Him, and

102 ديگر نوشته و خودش هم آيات را از غير آيات از ديگران بهتر تميز خواهد داد بلكه امتياز واقعى

of a certainty such a person would not be a liar nor would he be moved by the promptings of his own desire.

را او باید بدهد و البته چنین شخصی دروغ گو هم نخواهد بود و بهوای نفس حرکت نخواهد نمود
انتهی

- 103 If you have written based on conjecture, these servants testify with certainty between the heavens and the earth that there is no God but Him, and that the Point of the Bayan is His Balance and His Manifestation, and all that was revealed from Him is truth wherein there is no doubt, and He is the One Who distinguishes truth from falsehood and doubt from certitude. Now this distinguisher that you have mentioned - are you certain of and submissive to all His verses, or only to that which you have interpreted according to your own desire and found agreeable? If you are certain of all that was revealed from Him, He says, exalted be His mention: "All that is in the Bayan is a gift from God for that most glorious and eternal Manifestation." And furthermore He says: "Glory be unto Thee, O my God! How insignificant is my mention and whatever is attributed to me when I wish to ascribe it unto Thee. Accept me and whatever is attributed to me through Thy grace, for Thou art the best of those who show grace."

103 اگر شما بظنّ و گمان نوشته‌اید این عباد موقتاً بین سموات و ارض ناطقند بآنکه لا اله الا هو و انّ نقطة البيان لميزانه و ظهوره و كلّها نزل من عنده لحقّ لا ريب فيه و أنّه لمميّز الحقّ عن الباطل و الشكّ عن اليقين حال این ممیزی که ذکر نموده بکلّ آیات او موقن و مدعنی یا بآنچه بنفس و هوای خود تفسیر نموده و مطابق دیده اگر بجمع ما نزل من عنده موقنی که میفرماید قوله عزّ ذکرة کلّ آنچه در بیان است تحفه‌ایست از خدا از برای آنظهور عزّ صمدانی و بعد میفرماید سبحانه اللهم یا الهی ما اصغر ذکری و ما ینسب الیّ اذا ارید ان انسبه الیک فلتقبلنی و ما ینسب الیّ بفضلک و انک انت خیر الفضلین

- 104 O heedless ones among the people of the Bayan! Despite such humility from the Primal Point regarding His subsequent manifestation, you remain unaware and occupy yourselves with such utterances. By God, were you to reflect even slightly, you would lament for your own souls, for in this station that blessed Being has mentioned Himself with complete humility and utter effacement. How then can there be any station for mirrors and what is attributed to them? Has any line been observed in the Bayan that does not end in this most wondrous and novel mention? No, by His own true Self, but you do not understand. By God, you have fallen into such a state that it seems as though a thousand chains could not move you. At last, step forth from the wilderness of allusions and enter the pleasant atmosphere of detachment, that you may recognize the impregnable Truth by His holy Self and become detached from all else.

104 ای غافلین از ملاً بیان مع این خضوع نقطه اولی عند ظهوره الآخر مرّة اخرى متنبّه نشده باین اذکار مشغول گشته‌اید فوالله اگر فی الجمله تفکر نمائید از برای انفس خود نوحه کنید چه که در این مقام آن وجود مبارک خود را بکمال خشوع و فنای محض ذکر فرموده‌اند دیگر کجا مقام مرایا و ما ینسب الیهنّ مذکور میشود آیا سطری از بیان مشاهده شده که منتهی باین ذکر ابداع بدیع نشده لا فونفسه الحقّ و لکن انتم لاتعرفون و الله در مقامی افتاده‌اید که گویا هزار سلاسل حرکت نمائید آخریک نفس از مفاز اشارات بیرون حرام و در فضای خوش تجرید وارد شوتا حقّ منبع را بنفس مقدّسش بشناسی و از دولش منقطع شوی

- 105 And as for your mention of that Manifestation of Divine Unity as a distinguisher - by what proof? If it was by verses, then why do you turn away from this Distinguisher Who has appeared with verses before which every possessor of verses bows down in His presence, save those who are moved by the winds of leadership as they please - at times casting them upon mountain peaks, at times into the desert of error, at times throwing them into the depths of extinction, and at times leaving them under the wolves of self and desire? Say: Die in your wrath! By God, He has appeared by Whose word the proof of the first and the

105 و اینکه آن طلعت احدیه را ممیّز ذکر نموده بچه دلیل اگر بآیات بوده پس چرا از این ممیّز معرضی که بآیاتی ظاهر شده که کلّ ذی آیه خاضع است لدی حضرتّه الاّ الذینهم تحرّکهم اریاح الریاسة کیف تشاء مرّة یضربهم علی قُلل الجبال و مرّة علی تیه الضلال و مرّة یطرحهم الی غمرات الفناء و مرّة یدعهم تحت ذیاب النفس و الهوی قل موتوا بغيظکم تالله قد ظهر من ثبت بقوله حجة

last is established, and by Him it shall remain established unto the end that has no end, and none deny this save every sinful disbeliever.

الأولين والآخرين و به تثبت إلى آخر الذي لا آخر له ولا ينكر ذلك إلا كل كفار ائيم

- 106 And as to what was written, that he will not be a liar even though he may outwardly acknowledge the truth of His Holiness, yet this acknowledgment was but a shadow and was seized, for if one were truly convinced of the truth of the Primal Point, one would not deny the Source of Truth, by Whose will the reality of truth was created and praised. The acknowledgment of His truth in this station was merely that through this outward acknowledgment one might deny His essence and reality. Just as the divines before, at the time of the manifestation of the Point of the Bayan, exalted be His grandeur, spoke thus: that the Imams of Guidance were certainly truthful, and there exist successive traditions from them that whosoever claims the Qa'im must be born is a liar, a hypocrite, and a slanderer, whose death is obligatory. And likewise they argued that 'Seal of the Prophets' is God's word and is explicitly revealed in the Qur'an, and it is certain that God is truthful and His Prophet is truthful. Then, in objection to God and the Manifestation of His Self, they uttered these words, that this person's claim is false and devoid of merit, for he has spoken contrary to the Book of God and His traditions and the truthful Prophet, as it is in His book that Prophets have come from the beginning that has no beginning and will come until the end that has no end.

106 و اینکه نوشته دروغ گو هم نخواهد بود اگر چه بظاهر تصدیق صدق حضرت نموده و لکن این تصدیق شبیحی بوده و اخذ شد چه که اگر موقن بصدق نقطه اولی بودی منبع صدق را که باراده از او حقیقت صدق مخلوق و مدوح تکذیب نمینمودی و تصدیق صدق حضرت در این مقام نظر بآن بوده که باین تصدیق ظاهره کینونت و حقیقتش را تکذیب نمائی چنانچه علمای قبل حین ظهور نقطه بیان جلت عظمته همین قسم متکلم که یقین ائمه هدی صادقند احادیث متواتره از ایشان موجود که هر نفسی قائل شود که باید قائم متولد شود کاذب و منافق و مفتری است و قتلش واجب و هم چنین استدلال مینمودند که خاتم النبیین قول خدا است و در قرآن بنص صریح نازل و یقین است که خدا صادق است و نبی او صادق و بعد اعتراضاً علی الله و مظهر نفسه باین کلمات ناطق که این شخص مدعی قولش باطل و از درجه اعتبار ساقط چه که مخالف کتاب الله و سننه و نبی صادق تکلم نموده چنانچه در کتاب او است که نبی از اول لا اول آمده و الی آخر لا آخر خواهد آمد

- 107 Exactly as you have objected, they objected - nay, you are even more vigorous in objection, if you but knew. Now observe how deluded are those deniers who have cast these words upon you. It seems they have not attained to a single letter of the divine words' meanings, nor have they received a drop from the ocean of divine glory. Woe unto them and to what their selves and desires have commanded them. Whatever you cite from the Bayan, even if we grant that you have understood it all - though this is impossible, for none knows its meanings save God - and likewise all its deeds when practiced will not benefit you at the time of His manifestation except through acknowledging the Manifestation. For He explicitly states regarding what was revealed in the Bayan that you should not be veiled from that Merciful Countenance, let alone by these four words you have mentioned.

107 بعینه همین قسم که شما اعتراض نموده اید اولئک اعتراضوا بل انتم اشد اعتراضاً لو انتم تعرفون حال ملاحظه کن که چه قدر متوجهند آن معروضین که این کلمات را بشما القا نموده اند گویا بحرفی از معانی کلمات الهیه فایز نشده اند و بغرفه از قلم عرّ صمدانیه مرزوق نگشته اند فویل لهم و بما امرهم نفسهم و هویم آنچه از بیان ذکر نمائید و تسلیم هم نمائیم که جمیع را فهمیده اید و حال آنکه این محال بوده چه که احدی بمعانی آن مطلع نه الا الله و هم چنین بجمیع اعمال آن عامل در حین ظهور نفع نمی بخشد تو را الا بتصدیق ظهور چه که بنص صریح میفرماید بما نزل فی البیان از آن طلعت رحمن محتجب نشوید تا چه رسد باین چهار کلمه که شما ذکر نموده اید

- 108 And after the establishment of this blessed and goodly Word, all that you have mentioned or will later use as evidence will return to the limited selves of those who mention and argue,

108 و یا بعد از ثبوت این کلمه طیبّه مبارکه کل آنچه ذکر نموده اید و یا از بعد بآن مستدلّ شوید جمیع

while the Truth is sanctified above all. And it is very clear that if you truly believed the Primal Point to be truthful, you would never deny this most wondrous and most mighty Manifestation. Now you acknowledge Him as truthful with your tongue, but in deed - God forbid - as false. So seek forgiveness for what you have thought and said and written, and say:

- 109 "Glory be unto Thee, O my God! I am he who was neglectful in Thy path and followed the ways of fancy and imagination, being veiled from the recognition of the Manifestation of Thy Self, and I argued with that which burned the liver of Ali and then the heart of Muhammad, the Messenger of God, as though I had slain all existence, both seen and unseen. Therefore, O my God, look upon me with the glances of Thy mercy and leave me not to myself and my desires. Then purify me from the allusions whereby I became deprived of the gardens of Thy reunion and meeting. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Protector, the Self-Subsisting."

- 110 Ye wrote further that no one, whether from within or without, could doubt that the Bab confirmed Mirza Yahya, in that He wrote to His followers in diverse terms concerning his truth, declaring explicitly and in clear terms for the imitators and common folk that "after Me, he is, and obedience to him is incumbent on all, he is the successor and vicegerent, whatever exists after Me is he." But for those of insight and understanding He revealed other words, saying: "Verily the Cause will end with the Name of Vahid for his revelation is in itself proof and needeth no text."

- 111 My heart was greatly grieved upon reading these words, for ye have reasoned exactly like the divinity students who now in their schools attempt to prove their points with imaginary proofs and ambiguous words. By your own admission ye consider the people of the Furqan to be deluded, yet your delusion is witnessed to be a hundred thousand degrees greater than that people. How long wilt thou remain asleep upon thy couch? Raise thy head from slumber and open thine eyes that thou mayest behold the Sun shining at its zenith. Put aside these words and consider their source. Cast away delusion and hold fast to the sovereign truth. What a pity that hearing and sight should be occupied with observing and hearkening to such words!

راجع بانفس محدوده ذا کر و مستدل بوده و حق مقدس از کل و این بسی واضح است که اگر نقطه اولی را صادق میدانستی ابداً تکذیب این ظهور ابداع امنع نمینمودی حال بلسان صادقش میدانی و اما بفعل نعوذ بالله کاذب فاستغفر عما ظننت و قلت و کتبت و

109 قل سبحانک اللهم یا الهی انا الذی فرطت فی جنبک و سلکت مسالك الظنون و الأوهام بما کنت محتجباً عن عرفان مظهر نفسک و استدلت بما احترق کبد علی ثم قلب محمد رسول الله کانی قلت کل الوجود من الغیب و الشهود اذا فانظرنی یا الهی بلحظات رأفتک و لا تدعنی بنفسی و هوای ثم طهرنی عن اشارات الیّ بها صرت محروماً عن ریاض وصلک و لقاءک و انک انت المقتدر علی ما تشاء و انک انت المهيمن القیوم

110 و دیگر نوشته بودید احدی از خارج و داخل و شهرت و واقع تواند شکی نمود که حضرت باب تصدیق میرزا یحیی ننموده باین معنی که باطراف و اصحاب در حقیقت او عبارات مختلفه نوشته که بعد از من او است و اطاعت او بر همه لازم است وصی و خلیفه هر چه هست بعد از من او است صریحاً و بعبارات صریحه بجهت اهل تقلید و عوام بیان فرموده این را و اما بجهت اولی الأبصار و الأفئده عبارات دیگر بیان فرموده که ان الامر ینتهی الی اسم الوحید لان ظهوره بنفسه حجة و لا یمحتاج الی نصی انتهی

111 بسیار دلم بعد از ملاحظه این کلمات سوخت بر شما چه که بعینه مثل طلبه های مدرسه که حال در مدارس اثبات مطلب خود مینمایند بهمان دلایل وهمیه و کلمات متشابه مستدل شده اید بقول خود شما که اهل فرقان را موهوم میدانید و هم شما صدهزار درجه بیشتر از آن طایفه مشاهده میشود الی متی تكون راقداً علی البساط فارفع رأسک عن النوم ثم افتح بصرک لتشهد الشمس مشرقة فی قطب الزوال بگذارید این کلمات را و بمنزل آن ناظر شوید و هم را بیندازید و بسلطان یقین تشبث نمائید حیف سمع

- و بصر که بمشاهده و استماع این کلمات مشغول شود
- 112 First, what ye have written is the reverse of truth, and furthermore He saith: "Do ye believe in part of the Book and deny part?" How is it that ye accept these words whose source is unknown, yet all the Bayan which declareth that at the time of His manifestation ye should cling to naught else but Him - this divine utterance is unheard while fabricated words must be hearkened to?
- 113 Never in the Bayan was there mention of successorship or vicegerency. According to you these are the words of the people of the Furqan. What was mentioned in the Bayan was the mention of Letters and Mirrors, and in all instances He declareth that the Mirrors were not and will not be limited. Whosoever faceth the divine Sun is accounted among the Mirrors, and this station endureth so long as he turneth not away from that orientation. After turning away "the light returneth to its source and the created thing to its form and likeness."
- 114 Throughout the entire Bayan, especially explicitly, He declareth that on the Day of His manifestation ye should look to none but Him, for that Ancient Beauty cannot be known through any eye but His own, even as He was not known. And now the Primal Point Himself declareth that what ye write is error and your proofs pertain to the deluded ones. The Truth hath appeared with its sovereignty and proof - His verses, and His manifestation is itself proof. Die therefore in your wrath, O company of the deluded!
- 115 Ye mention those without and within and fame, but all these words were written in pure delusion and mere conjecture. As for those without, they never had any knowledge, and as for those within, some have ascended to the Supreme Companion while others who remain ye have denied, contriving fabrications according to your own desires that perchance ye might deprive the helpless weak ones from the exalted Truth, even as was done aforetime. And you have contrived falsehoods according to your own desires, that perchance you may deprive the helpless ones of the Exalted Truth, as was done aforetime. Would that you could understand what purpose lay behind the fame that was given, which none comprehend save those possessed of insight.
- 116 This servant is astonished by what evidence you claim knowledge, for you have never been part of this Cause. Yea,
- اولاً آنکه آنچه نوشته‌اید بر عکس بوده و از آن گذشته میفرماید ا تومنون ببعض الکتاب و تکفرون ببعض چگونه این کلماتی که اصلش معلوم نیست که بکجا راجع است مسلم دانسته‌اید و جمیع بیان که میفرماید در حین ظهور هیچ شیء غیر او متمسک نشوید این بیان رحمن غیر مسموع و حال کلمات مجعوله باید استماع نمود
- 113 ابدأ در بیان ذکر وصایت و خلافت نبوده و نیست بقول شما این کلمات اهل فرقان است آنچه در بیان ذکر شده ذکر حروفات و مرایا بوده و در جمیع مواضع میفرماید مرایا منحصر نبوده و نخواهد بود هر نفسی باشراق شمس الهیه مقابل شود او از مرایا محسوب بوده و این شأن باقی مادامکه از تقابل انحراف نجوید و بعد از انحراف یرجع التور الی مقره و ینتهی المخلوق الی شکله و مثله
- 114 و در کلّ بیان مخصوصاً منصوصاً میفرماید در یوم ظهور ابدأ بغیر او ناظر نباشید چه که آن جمال قدم ببصر غیر خود شناخته نمیشود چنانچه نشده و الآن خود نقطه اولی میفرماید که آنچه شما مینویسید خطا است و استدالات شما راجع بانفس متوهمین قد ظهر الحقّ بسلطانه و دلیله آیاته و ظهوره نفسه اذاً موتوا بغیظکم یا ملأ المتوهمین
- 115 ذکر خارج و داخل و شهرت نموده جمیع این کلمات را بوهم صرف و ظنّ بحت نوشته اما خارج که ابدأ اطلاع نداشته و اما داخل که بعضی برفیق اعلی ارتقاء جسته‌اند و بعضی هم که موجودند شما آن نفوس را تکذیب نموده‌اید و بهوای خود جعلیاتی ترتیب داده که شاید ضعفای بیچاره را از حق منیع محروم نمائید چنانچه از قبل نموده‌اند و کاش ادراک میشد که شهرت را که داده و حکمت آن چه بوده لا یعرفها الاّ اولی الأبواب
- 116 و این عبد متحیر است که تو بجه دلیل ادعای اطلاع نموده چه که هیچ وقت داخل این امر

erelong false and unsound traditions will emerge from the realm of unbelieving souls, and these traditions will surely be traced through chains of transmission, ending with Siyyid Muhammad-i-Isfahani, or with Husayn known as Shukhte who has lately arrived and dwells under Satan's shadow, or with Mirza Husayn-i-Qumi who spoke against the Countenance of the Beloved to preserve his own wicked self, or with the lame one who repudiated God while upon the pulpit. You yourselves know that none of these souls had any knowledge, yet your desires have led you to accept the testimony of one who has no truth. Fear God, speak not of that which you know not, and be not among the fabricators.

نبوده بلی عنقریب است که روایات غیر صحیحہ سقیمہ از ناحیہ کذب انفس مشرکہ ظاهر شود و البتہ معنعن ہم خواهد شد آن روایات و منتہی میشود بسید محمد اصفہانی و یا بحسین مشہور بسوخته کہ این ایام وارد شدہ و در ظل شیطان واقع و یا بمیرزا حسین قی الذی تقل علی وجہ المحبوب لحفظ نفسہ الخبیثہ او الاعرج الذی تبرء عن اللہ حین الذی کان علی المنبر و خود شما ہم میدانید کہ هیچیک از این نفوس خبر نداشتہ اند و لکن ہوی شما را بر آن داشتہ کہ تصدیق من لا صدق لہ را نمودہ خف عن اللہ و لا تقل ما لا تعلم و لا تکن من المفتین

- 117 If all upon the earth today were to become delicate mirrors and bear witness to a matter, it would not suffice, for the testimony of all is dependent upon the Manifestation Himself, even as the Point of the Bayan - may the spirit of all else be sacrificed for His sake - says concerning the later Revelation, exalted be His mention: If all upon the earth were to testify to a matter, and He were to testify without their testimony, His testimony would be like the sun while their testimony would be like the sun's reflection, which has not come into alignment, else it would conform to His testimony. I swear by God's Most Holy Essence that one line of His word is better than the words of all upon earth - nay, I seek forgiveness for this comparative expression. How can the effects of suns in mirrors equal the effects of the sun in the sky? The former is at the level of nothingness while the latter is at the level of bringing things into being through God, mighty and glorious is He.

117 اگر کلّ ما علی الأرض الیوم مرایای لطیفہ شوند و شہادت دہند بر امری کفایت نخواہد نمود چہ کہ شہادت کلّ منوط است بنفس ظہور چنانچہ نقطہ بیان روح ما سوا فداہ در ظہور آخر میفرماید قولہ عزّ ذکرہ اگر کلّ ما علی الأرض شہادت دہند بر امری و او شہادت دہد بدون آن کہ آنہا شہادت دادہ شہادت او مثل شمس است و شہادت آنہا مثل شبّ شمس است کہ در تقابل واقع شدہ و الا مطابق با شہادت او میگردید قسم بذات اقدس الہی کہ یک سطر از کلام او بہتر است از کلام کلّ ما علی الأرض بلکہ استغفار میکنم از این ذکر افعّل التّفصیل کجا میتواند آثار شمس در مرایا مثل آثار شمس در سماء گردد ذلک فی حدّ اللّا شیء و هذا فی حدّ مشیئ الشیء باللّہ عزّ و جلّ انتہی

- 118 Now whatsoever is mentioned and renowned among the servants according to your assumption has never been and will never be valid in God's sight. All depends upon and is contingent upon the acceptance of this most wondrous, most mighty and most holy Revelation, would that you knew. And even supposing what you have mentioned were true, He says, exalted be His mention, that at the time of the later Revelation the spiritually learned become as dead and nothing, the letters and guides of light remain veiled, and the tree of affirmation is reckoned as negation. Likewise He says that many a soul who in one Revelation is among the most exalted dwellers of Paradise becomes in the subsequent Revelation among the lowliest denizens of the fire.

118 حال آنچه در نزد عباد مذکور و مشہور علی زعمک ایداً عند اللہ معتبر نبودہ و نخواہد بود و کلّ معلق و منوط بتصدیق این ظہور ابداع امنع اقدس لو انتم تعلون و بر فرض تصدیق آنچه ذکر نمودہ اید در حین ظہور آخر میفرمایند عزّ ذکرہ کہ طوریون میت و لاشیء میشوند حروفات و ادلاء نور محجّب میمانند و شجرہ اثبات از نفی محسوب میشود و ہم چنین میفرمایند بسا نفسی در ظہوری از اعلیٰ علو اہل جنت است و حین ظہور بعد از ادنی دنو اہل نار میگردد

- 119 Say to the objectors and those in error: O sightless ones who have deprived yourselves of the Kawthar of inner meanings, the Tasnim of divine knowledge and the Salsabil of utterance! Reflect in the highest heaven that perchance you may be given to drink a drop from the Most Great Ocean. Similarly in another passage He says, exalted be His mention, that the most exalted dwellers of Paradise aforetime come to dwell in the lowest depths of the fire. Now a pure vision is needed to reflect upon these utterances of the Manifestation of the Cause. the ungodly have ever, at the time of Revelation, clung to His previous words to object to the Divine Being Himself, just as you today cling to His previous words to object to His very Self. Woe unto them, and woe unto you, and unto all who follow in your steps, for the chastisement of a grievous and mighty Day!
- 120 And to such a degree have ye become heedless that ye send to His most holy and most exalted Presence such words as are fit only for the eyes of the ungodly to behold. In this connection the previous Manifestation – may the souls of all else be sacrificed for His sake – hath made a statement which We mention purely for the sake of God, that perchance the objectors might become aware and remain not veiled from the Sun of Guidance. His word – exalted be His mention – is this: “The likeness of those days is as the sun compared to the stars, and likewise is the similitude of the people of that Revelation in relation to outward appearance. For this reason, in that Revelation those who are possessed of true understanding will not wield the pen, and will feel ashamed of their own works and writings and of their own manifestations and expressions.” Would that they had heeded this single counsel of the King of Oneness and had not committed that which had been forbidden them! I know not by what path they walk or what course they follow. They adduce the verses of God as proof, and yet deny Him Who revealed them.
- 121 “And concerning what thou hast written, that the Bab confirmed Mirza Yahya - firstly, thou art not acquainted with that confirmation, what its purpose was and what was intended. For the celestial maidens of divine meanings in the chambers of holy infallible utterances have ever been and shall ever be veiled from mortal eyes. None hath touched them save the Manifestation Himself and those who were His proofs on the day of His appearance. By God! None was confirmed save this Beauty Who hath fallen into the clutches of the idolaters and under the claws of the deniers and the tongues of the heedless and the deceivers. And even assuming such confirmation, if thou wouldst observe with a discerning eye, thou wouldst
- 119 بگو بمعرضین و مغلّین که ای بی‌بصران که خود را از کوثر معانی و تسنیم معارف و سلسبیل بیان محروم و ممنوع نموده‌اید در اعلیٰ علو تفکر نمائید شاید بقطره از بحر اعظم مشروب گردید و هم‌چنین در مقام دیگر میفرماید عزّ ذکره که اعلیٰ سکان جنت قبل در ادنی دنو نار ساکن میگردند حال بصر طاهر لازم تا در این بیانات مظهر امر تفکر نماید لمزل مشرکین در احیان ظهور بکلمات قبلش تمسک جسته بر مظهر نفس الهی اعتراض مینمودند چنانچه شما هم الیوم بکلمات قبلش تمسک جسته بر نفسش اعتراض نموده و مینمائید ویل لهم و لكم و لمن یتبعکم من عذاب یوم عظیم
- 120 و بشأنی غفلت نموده‌اید که کلماتی که لایق ابصر مشرکین است که بآن نظر نمائید بمقرّاطهر امع میفرستید در اینمقام ظهور قبل روح ما سواه فداه بیانی فرموده‌اند خالصاً لوجه الله ذکر میشود که شاید معرضین متنبّه شوند و از شمس هدایت محبوب ثمانند قوله عزّ ذکره مثل آن ایام مثل شمس است بستارگان و هم‌چنین مثل اهل آن ظهور بالنسبة بظاهر مثل همین است از این جهت است که در آن ظهور عارفین بآن قلم را جریان دهند و حیا کنند از تصانیف و تألیف و انشاءات خود و ظهورات و بروزات خود انتهی ایکاش این یک نصیحت سلطان احدیه را استماع مینمودند و ارتکاب نمینمودند آنچه را که از آن نهی شده‌اند لم ادر بای صراط یمشون و فی اتی مناھج یسلکون یستدلّون بآیات الله ثمّ بمنزله یکفرون
- 121 و اینکه نوشته که حضرت باب تصدیق میرزا یحیی نموده اولاً تو از آن تصدیق مطلع نیستی که مقصود چه بوده و مراد که چه که حوریات معانی الهیه در غرفات کلمات عصمت ربانیه لمزل از انظر بریّه مستور بوده و خواهد بود لم یطمئنّ احد الا نفس الظهور و الذینهم کانوا ادلاء علیه فی یوم ظهوره فوالله ما صدق الا هذا الجمال الذی وقع بین اظفار المشرکین و تحت مخالب المنکرین ثمّ السن الغافلین و المغلّین و بر فرض تصدیق این قول اگر ببصر دقیق ملاحظه

find this confirmation applicable to all, for He says, exalted be His mention, that there is no doubt that all souls who have believed in the Bayan were and are among the Prophets, the saints and the chosen ones. And further, in another passage He says, exalted be His mention: 'All this is so that on the Day of Manifestation thou mayest not remain veiled by names, but rather look to that by which the names subsist in all things, even unto the mention of the Prophet, for that Name is created by what God reveals.'

- 122 How astonishing that ye still stand at the threshold of names! Well done! How faithfully ye have acted upon the divine counsel! Ye have become so heedless that ye worship and cling to mere names, continuously making mention of them while drawing the sword of malice against that by which the names subsist, and ye perceive it not.

- 123 Know ye that all the proofs and descriptions ye have mentioned or may mention regarding any soul whatsoever refer back to the Bayan, and throughout the Bayan it is explicitly stated that the Bayan and all that is therein have been and shall be dependent upon the will of that King of Oneness. That Ancient Beauty hath power to negate all creation with the word 'No' and cast them into the lowest fire, or to draw all within the shadow of affirmation with the word 'Yea' and establish them in the highest paradise of recognition. He shall not be questioned about His actions, while all else shall be questioned about everything.

- 124 Would that thou hadst understood concerning whom He confirmed! By God, besides Whom there is none other God! He arose not but to mention Him, retired not but to praise Him, moved not but in love of Him, and breathed not but in His Cause, while ye turned away from Him and objected to Him, clinging to one who is more contemptible in God's sight than yourselves, did ye but know it. Ye have turned away from the Beloved of all creation, concerning Whom the Point of the Bayan hath said, exalted be His mention: 'Were it not for His Book, this Book would not have been revealed, and were it not for His Self, God would not have manifested Me.' Yet ye write that such and such a one is described in the Bayan, though ye have understood neither the description nor recognized the describer and the described. By God! If thou knew what thou hast done, thou wouldst weep for thyself, and if thou hadst recognized this Manifestation and possessed all the gold and silver of earth and heaven, thou wouldst have spent it all to enter beneath His shadow and hear one melody of His melodies.

ثمائي این تصدیق را درباره کل مشاهده مینمائی چه که میفرماید عزّ ذکره که شکی نبوده که جمیع نفوسی که بیان مومن شده‌اند از انبیاء و اولیاء و اصفیاء بوده و هستند و بعد در مقام دیگر میفرماید قوله عزّ ذکره کلّ از برای این است که در یوم ظهور با اسماء محتجب ثنائی بلکه نظر کنی بما یقوم به الأسماء من کلّ شیء حتی ذکر النبی فانّ ذلك الاسم یخلق به بما ینزل الله انتهی

122 بسیار حیرت است که هنوز در عقبه اسماء واقفید آفرین خوب وصیت الهی را عمل نموده‌اید بشأنی غافل شده‌اید که با اسماء عابد و عاکفید چنانچه متصل ذکر مینمائید و بما یقوم به الأسماء در کلّ حین سیف کین کشیده و میکشید لا تشعرون ما تعلمون

123 جمیع استدلال و اوصاف شما که ذکر نموده و یا نمائید نسبت بایّ نفس کان راجع بیان میشود و در کلّ بیان منصوص است که بیان و ما فی البیان معلق بمشیت آن سلطان احدیه بوده و خواهد بود و آن جمال قدم قادر است بر اینکه جمیع خلق او را بکلمه لا نفی فرماید و باسفل النار راجع نماید و یا جمیع را بقول بلی در ظلّ اثبات کشاند و باعلی ذروه جنت عرفان مقرر دهد لایستل عما یفعل و کلّ عن کلّ شیء یستلون

124 و کاش ادراک مینمودی که درباره که تصدیق فرموده فوالله الذی لا اله الا هو انه ما اصبح الا بذکره و ما امسی الا بثناؤه و ما تحرك الا بحبه و ما تنفس الا فی امره و انتم اعرضتم عنه و اعترضتم علیه و تمسکتم بالذی کان عند الله احقر منکم لو انتم تعلمون محبوب امکان را که درباره اش نقطه بیان میفرماید قوله عزّ ذکره لو لا کان کلابه ما نزل ذلك الکتاب و لو لا کان نفسه ما اظهرنی الله از او اعراض نموده و مینویسید که در بیان فلان را وصف فرموده مع آنکه نه وصف را دانسته‌اید و نه و اصف و موصوف را شناخته‌اید فوالله لو تعرف ما فعلت لتبکی علی نفسك و لو عرفت هذا الظهور و کان عندک ملاء السموات و الأرض من الذهب و الفضة لانفتحتها لتدخل فی ظلّه و تسمع نغمة من نغماته و لکن لما احتجبت

But since thou art veiled from this, thou hast become deprived of the breathings of God, the Protector, the Self-Subsisting.

عن ذلك صرت محروماً عن نفحات الله المهيمن
القيوم

- 125 O My brother! By God! Those who have disbelieved this day have suffered loss upon loss, failure upon failure, abasement upon abasement, and diminution upon diminution, yet they comprehend not save at the hour when the angels of chastisement shall come unto them and their eyes shall be stirred by the terrors of death. Then shall they cry out and say: "Is there any way of return?" Thereupon shall they be smitten upon their mouths by the hands of might and be returned to their abode in the depths of the fire. Thus hath the decree been fulfilled by God, the Mighty, the All-Compelling. As for thee, efface what thou hast and inscribe what is with God upon the tablet of thy heart, that thou mayest find it radiant and luminous with the lights of the suns of wisdom and inner meanings. Thus doth this servant counsel thee, that thou mayest be among them that hear.

125 ان يا اخي تالله الذين كفروا اليوم قد كان لهم
غبن بعد غبن و خسران بعد خسران و ذلة بعد ذلة
و نقصان بعد نقصان و لكن هم لا يفقهون الا
حين الذي ياتيهم ملائكة العذاب و يتحرك عيونهم
عن سطوات الموت اذا يجزعون و يقولون هل
لنا من سبيل اذا تضرب على فهم بأيادي القهر
و ترجعهم الى مثوئهم في قعر النار كذلك قضى
الأمر من لدى الله المقتدر القهار و انك فاح ما
عندك ثم اثبت ما عند الله على لوح صدرك لتجده
ممدداً منيراً بأنوار شمس الحكمة و المعاني كذلك
يعظك هذا العبد لعل تكون من السامعين

- 126 And concerning what has been written about His having said that "the vicegerent and successor, whosoever it may be, after Me is he alone" - by Him Who is peerless in majesty and grandeur and Who created all things without example through His most exalted Word! If anyone had truly inhaled a fragrance from the paradise of the Bayan, they would never utter such words, nay rather, they would flee from those who speak such utterances. You have not yet comprehended the new resurrection, the new spirit, and the new words. The Cause of the Bayan is sanctified above those matters that have passed away. What was with you before has been rolled up, and a new carpet has been spread by leave of God, the Most High, the Most Manifest. But you have comprehended neither its beginning nor its end. Praise be to the Beloved, Who has so deprived the deceivers that they now appear before Him as more abject than any previous peoples. It is as though they are clothed in garments of iron, utterly unable to move. Likewise have their hearts and minds retreated, following now in the footsteps of the people of the Furqan.

126 و اینکه نوشته که فرموده اند وصی و خلیفه هر
چه هست بعد از من او است فوالدی تفرّد بالعرّ
و الکبریا و خلق الأشياء بلا مثال بکلمة العلیا
که اگر نفسی نفحه از رضوان بیان استشمام
نموده باشد یچنین کلمات تکلم غنیماید بل یفر
من الذين يتكلمون بتلك الكلمات شما هنوز حشر
بدیع و روح بدیع و کلمات بدیع ادراک ننموده اید
امر بیان مقدّس از آن اموری است که از پیش
گذشت قد طوی ما عندکم من قبل و بسط بساط
آخر باذن الله العلی الأظهر و لكن انتم ما ادرکت
لا اوله و لا آخره حمد محبوب را که مغلّین را
چنان محروم کرده که الآن احقر از ملل قبل
بین یدی مذکور و مشهودند مثل آن است که
جامه از یکقطعه حدید پوشیده اند که ابداً قادر
بر حرکت نیستند و هم چنین قلب و فؤادشان قدم
برداشته اند تازه باثر قدم اهل فرقان گذارده اند

- 127 Hear and break these obstructing barriers and enter into the new and vast expanse of the Master of the Day of Judgment, that you may witness realms other than your own. Be not so harsh with yourselves - show mercy to yourselves and to the oppressed among the servants. You have newly clung to the remaining vestiges of the delusions of the people of the Furqan, sometimes mentioning a fabricated succession and false vicegerency, and sometimes attributing falsely invented

127 بشنود و بشکند این سده های مانعه را و بفضای
بدیع وسیع مالک یوم الدین درآید تا عوالمی غیر
عوالم خود مشاهده کند آنقدر بر خود سخت
مگیرید ترحم نمائید بر خود و بر مستضعفین عباد
تازه ببقیه و هم ما ترک من اهل الفرقان تمسک
جسته اید گاهی ذکر خلافت مجعول و وصایت
مکذوب مینمائید و گاهی کلمات جعل نموده
بنقطه اولی روح ما سواه فداه نسبت میدهید بشنو

words to the Primal Point - may the spirit of all else be sacrificed for Him. Hear the call of the Lord, the Most High, the Most Exalted, as He addresses the Mirrors, saying:

- 128 "When the Sun of Baha dawns from the horizon of eternity, present yourselves before the Throne. Beware lest you sit in His presence or ask that which is not permitted you. Fear God, O ye Mirrors, all of you together. Ask of the wonders of His grace, that He may manifest for you what He willeth and desireth, for all grace on that Day circleth round His Throne and appeareth from His presence, would that ye knew. Be silent before the Throne, for silence on that Day is better than whatsoever hath been created between the heavens and the earth. Be not like those who were given knowledge aforetime and waxed proud thereby before God, the Protector, the Self-Subsisting. For on that Day He is above every possessor of knowledge, All-Knowing, All-Informed, All-Wise; above every possessor of power, All-Powerful, Most Potent, All-Mighty; above every possessor of greatness, Most Great, All-Glorious, Most Sublime; above every possessor of loftiness, Most Lofty, Most Exalted, Most High; above every possessor of might, All-Mighty, Most Strong, Most Powerful; above every possessor of sovereignty, All-Ruling, Most Sovereign, All-Wise; above every possessor of bounty, All-Bountiful, Most Generous, Most Munificent; above every possessor of authority, All-Commanding, Most Authoritative, Most Supreme; above every possessor of grace, All-Gracious, Most Excellent, Most Beneficent.

- 129 You were all created to attain His presence and to stand in that most mighty and most great station. He shall send down from the heaven of His generosity that which is best for you, and that which He hath sent down from His presence shall make you independent of all the worlds. On this Day shall neither the knowledge of any man of learning avail him, nor the excellence of any man of distinction, nor the majesty of any man of might, nor the power of any man of authority, nor the remembrance of any man renowned, nor the deeds of any man of action, nor the bowing of any man who bendeth in worship, nor the prostration of any man who falleth upon his face, nor the devotion of any man who turneth in prayer, nor the honor of any man of repute, nor the lineage of any man of noble descent, nor the rank of any man of lofty station, nor the eloquence of any man of speech, nor the light of any man of radiance, nor yet the name of any man of renown. For all these things and all that ye have known and comprehended were created by His word "Be, and it is." And if He so desired,

ندای ربّ علیّ اعلیٰ را که مخاطباً للہرایا میفرماید

128 اذا اشرفت شمس البہاء عن افق البقاء انتم فاحضروا بین یدی العرش ایاکم ان تمعدوا بین یدیہ او تسئلوا ما لا اذن لکم اتقوا اللہ یا ایہا المرایا کلکم اجمعون ان اسئلوا من بدایع فضلہ لیظهر لکم ما شاء و اراد لانّ کلّ الفضل فی ذلك اليوم یطوف حول عرشہ و یظهر من عنده ان انتم تعلمون ان اصمتوا تلقاء العرش لانّ الصمت فی ذلك اليوم لخیر عمّا خلق بین السموات و الأرض و لا تكونوا من الذین اوتوا العلم من قبل و استکبروا به علی اللہ المہیمن القیوم لانّہ فی ذلك اليوم قد کان فوق کلّ ذی علم علماً عالماً علیم و فوق کلّ ذی قدرۃ کان قدراً مقتدرّاً قدير و فوق کلّ ذی عظمۃ قد کان عظماً متعظماً عظیم و فوق کلّ ذی رفعة قد کان رفعا مرتفعاً رفیع و فوق کلّ ذی عزّ قد کان عزّاً متعزّزاً عزیز و فوق کلّ ذی حکم قد کان حکماً حاکماً حکیم و فوق کلّ ذی جود قد کان جواداً جاوداً جوید و فوق کلّ ذی امر قد کان اماراً آمراً امیر و فوق کلّ ذی فضل قد کان فضلاً فاضلاً فضیل

129 کلکم خلقتم للقائه و الحضور فی ذلك الموقف الأعظم العظیم و انّہ قد یزل من سماء جودہ ما هو خیر لکم و ما نزل من عنده انّہ لیغنیکم عن العالمین لن ینفع اليوم کلّ ذی علم علّمہ و لا کلّ ذی فضل فضلہ و لا کلّ ذی عظمۃ عظمتہ و لا کلّ ذی قدرۃ قدرتہ و لا کلّ ذی ذکر ذکرہ و لا کلّ ذی عمل عملہ و لا کلّ ذی رکوع رکوعہ و لا کلّ ذی سجود سجودہ و لا کلّ ذی توجہ توجہہ و لا کلّ ذی شرف شرفہ و لا کلّ ذی نسب عالی نسبہ و لا کلّ ذی حسب حسبہ و لا کلّ ذی بیان بیانہ و لا کلّ ذی نور نورہ و لا کلّ ذی اسم اسمہ لانّ کلّ ذلك و کلّ ما عرفتم و ادركتم کلّہا قد خلق بقولہ کن فیکون و انّہ لو یشاء لیبعث الممکات بکلمہ من

He could cause all created things to come into being through a single word from His presence, for verily He hath power over all things and is the All-Powerful, the Almighty, the Omnipotent.

عنده ليقدر وانه قد كان فوق ذلك لقداراً مقتدرًا
قدير

- 130 Beware, O ye mirrors, lest ye be deceived by names in that Day. Know ye that ye, and all that is above you and below you, were created for that Day. Fear God and commit not that which would grieve His heart, lest ye be accounted among the heedless. Perchance He will appear in truth while ye are sleeping upon your couches, and His messengers will come to you with perspicuous tablets, and ye will wax proud and pass judgment upon Him such as ye would not pass upon yourselves, saying: "This is not from God, the Protector, the Self-Subsisting."

130 آيا كم يا آيها المرايا ان تغرّبكم الأسماء في ذلك اليوم فاعلموا انتم و ما فوقكم و مادونكم قد خلقتم لذلك اليوم اتقوا الله و لا ترتكبوا ما يحزن به فؤاده و تكونن من الغافلين ربّما يظهر بالحق و انتم راقدون على مقاعدكم و يأتيكم رسله بالواح عزّ مبين و انتم تستكبرون و تحكمون عليه ما لا تحكمون به على انفسكم و تقولون ليس هذا من الله المهيمن القيوم

- 131 Glory be unto Thee, O my God! Thou knowest that I have delivered Thy word and have not fallen short in that which Thou didst command me. I beseech Thee to protect the people of the Bayan on that Day, that they may not oppose Thee nor dispute Thy signs, and that Thou mayest preserve them, O my God, through Thy power which Thou hast extended over all the worlds.

131 سبحانه اللهم يا الهى انت تعلم باقى بلغت كلمتك و ما قصرت فيما امرتنى به اسئلك بأن تعتصمّن في ذلك اليوم خلق البيان بأن لا يعترضوا عليك و لا يجادلوا بياتك و لتحفظهم يا الهى بقدرتك التى استطلتها على العالمين

- 132 At this point We shall be content with these words. Most of the divine utterances that have been revealed in this most holy and exalted Revelation have not been pondered by anyone. Some have distorted them from their true meaning, some have concealed them, and some have altered them according to the outward meaning of the words. In truth, whatsoever portion of the Bayan each soul possesses suffices to remind him of this most perfect and greatest Word, and God is witness and knower of this.

132 در اين مقام باين كلمات قناعت شد اكثر بيانات الهى كه در اين ظهور اقدس نازل شده احدى ملاحظه نموده بعضى آن را از مواضع خود تحريف نموده اند و بعضى را ستر نموده و بعضى را بحسب ظاهر كلمه تغيير داده اند اگر چه في الحقيقة آنچه از بيان نزد هر نفسى موجود است كفايت ميكند او را در تذكّر باين كلمه اتم اعظم و كان الله على ذلك شهيد و عليم

- 133 And as to that which thou hast written, that He hath declared: 'Verily, the Cause shall culminate in the Name of Vahid, inasmuch as His Manifestation is in itself the proof, and standeth in no need of any text or explicit ordinance', by God! The moment thou didst pen these words, all things wept, and the denizens of the highest Paradise lamented, and the pillars of existence, both seen and unseen, were shaken to their foundations, for thou hast, in thy attempt to establish one of God's enemies, belittled the station of God and His grandeur and majesty. By God! He whom thou hast taken as thy lord apart from God is in need of all things, whereas He Whom all are in need of hath appeared in truth in the year sixty and hath been established in truth. Blessed be God, the best of creators!

133 و اينكه نوشته كه فرموده ان الامر ينتهى الى اسم الوحيد لان ظهوره بنفسه حجة و لا يحتاج الى نصي فوالله حين الذى كتبت هذه الكلمة قد بكت كل الأشياء و ناح اهل ملاء الأعلى و تزلزلت اركان الوجود من الغيب و الشهود لانك لا ثبات عدوا من اعداء الله احتقرت شأن الله و عظمتة و كبريائه فوالله ان الذى اتخذته رباً من دون الله انه يحتاج بكل شئ و الذى كل يحتاج اليه انه قد ظهر بالحق في سنة الستين و حينئذ استوى بالحق فتبارك الله احسن الخالقين

- 134 Fear God, and let not thy pen follow thy self and passion, and deny not Him through Whose Pen's motion the religions of the world have been established. Verily, he for whose love thou hast arisen in hypocrisy was wont to stand before the

134 خف عن الله و لا تجر قلبك في اتباع نفسك و هوئك و لا تكفر بالذى باشارة من قلبه ثبت اديان العالمين ان الذى قمت لحبه على التفاق كان

Divine Countenance while verses were revealed unto him, and he gloried in this, yet thou hast followed him of thine own accord and through him hast objected to God Who created all things by His command. There is no God but He, the Almighty, the All-Compelling, the All-Powerful, the Most Exalted, the Mighty, the Best-Beloved.

- 135 The very person whom ye mention as being a mirror - and it is evident to anyone possessed of insight that a mirror hath never had, nor shall ever have, any reality of its own, its existence being merely to reflect the rays of the sun - concerning him ye claim that the Primal Point (may the spirit of all else be sacrificed for His sake) hath declared that he is in himself a proof and hath no need of any text from Me. By God! Your tongues speak what your passions dictate, and from them appeareth whatsoever they desire, not what God, the Mighty, the Powerful, hath ordained. Ye have denied this Revelation whose verses and manifestations have encompassed the whole world, and ye have demanded proof, though all the Bayan hath been explicitly and specifically revealed concerning this most sublime and impregnable Revelation. Moreover, this Cause hath ever been, and shall forever remain, sanctified beyond any proof, allusion, expression or indication. Its appearance is in itself a proof, and its verses are God's testimony unto all the worlds.

- 136 Would that ye had considered the Seven Proofs, which are among the early utterances of the Point of the Bayan. It appeareth that ye had and have no purpose save to turn away from the Truth and object to Him. Even were God to bring you all the signs, ye would not believe in Him, even as the Point of the Bayan (may the spirit of all else be sacrificed for His sake) foretold these days. Therefore, consider ye the words of God, that ye may perchance be among the mindful.

- 137 And as to that which thou hast written, that "verily this Cause shall end with the Name of Vahid" - I swear by God besides Whom there is none other God that thou hast not known Vahid nor understood who was intended. And even if we grant that by Vahid was meant the first one who turned away from God, why hast thou not considered the phrase that follows, wherein He saith: "Should God manifest in thy days one like unto thee, this is what causeth the Cause to be inherited from God, the One [Vahid], the Alone [Vahid]." Nevertheless, this Manifestation Who hath appeared with all divine attributes was not accorded even the station of a mirror, for ye have all gathered round Him with the claws of hatred and malice, at every moment busying yourselves with new schemes to undermine His Cause. Fie upon those who have turned away from all

ان يقوم تلقاء الوجه و يلقي عليه الآيات و كان مفتخراً بذلك اذ انك اتبعته من عند نفسك و به اعترضت على الله الذى خلق كل شئ بأمر من عنده لا اله الا هو الغالب القاهر المقتدر المتعالى العزيز المحبوب

- 135 نفسیکه خود شما ذکر میکنید که مرآت است و بر هر ذی بصری معلوم که مرآت از خود تحقیقی نداشته و نخواهد داشت وجودش از برای آن بوده که خاکی باشد از تجلیات شمس در باره او قائل شده که نقطه اولی روح ماسواه فداه فرموده که او بنفسه حجت است و احتیاج بنص من ندارد فوالله يؤید السنم هوئکم و يظهر منه ما يشاء لا ما قدر من لدی الله العزيز القدیر این ظهور که آیات و ظهوراتش کلّ عالم را احاطه نموده انکار نموده و نصّ خواسته مع آنکه کلّ بیان صریحاً منصوباً در این ظهور ابداع امنع نازل شده و مع آنکه این امر لم یزل و لا یزال مقدّس از دلیل و اشاره و عباره و دلاله بوده و خواهد بود ظهورش بنفسه حجت و آیاتش برهان الله علی العالمین

- 136 و ایکاش دلائل السبعه که از کلمات اولیه نقطه بیان است ملاحظه مینمودی از قراری که معلوم میشود مقصودی جز اعراض از حق و اعتراض بر او نداشته و ندارید لو یأتیکم الله بکلّ الآيات لن تؤمنوا به چنانچه نقطه بیان روح ماسواه فداه از این ایام خبر داده اند فانظروا فی کلمات الله لعلّ تكونن من المتنبهین

- 137 و اینکه نوشته که فرموده اند انّ الأمر ینتهی الی اسم الوحید فوالله الذی لا اله الا هو که وحید را نشناخته و ندانسته که مقصود که بوده و سلّمنا که مقصود از وحید مقصود اول معرض بالله باشد چرا عبارت بعد را ملاحظه نموده که میفرماید فان يظهر الله فی ایامک مثلك هذا ما یورثن الأمر من الله الواحد الوحید مع ذلك این ظهوری که بجمع شئون الهیه ظاهر شده بقدر یک مرآت هم نبوده که جمیع ص باظفار غلّ و بغضا حولش جمع شده اید و در هر حین بمکر جدید در تضییع امرش مشغول گشته اید فافّ علی الذینم اعرضوا عن کلّ الآيات و اتخذوا

the signs, who have taken but a single letter from the Book and used it to prove their contentions, who have denied God through Whose command were sent down glorious scriptures and sublime tablets!

من الكتاب حرفاً واستدلوا بهاء على ما عندهم
و كفروا بالله الذي بامر من عنده نزلت صحايف
عز كريم والواح قدس منيع

- 138 This is why the Point of the Bayan – may the souls of all else
be sacrificed for His sake – hath declared that the people of the
Bayan would not count that Most Great Manifestation even as
one of the believers, for even should they acknowledge Him as
a believer, they would not accept for Him what they would not
accept for themselves. God, the Most High, the Most Great,
hath spoken truly.

اینست که نقطه بیان روح ما سواء فداه میفرماید
 که آن ظهور اعظم را اهل بیان یکی از مؤمنین
 هم نخواهند شمرد چه که اگر مؤمن هم بدانند
 راضی نمیشوند از برای او آنچه را که از برای
 خود نمی‌پسندند صدق الله العلیّ العظم

- 139 Setting all this aside, the Word of the True One is but a single word, namely that which hath been revealed by Him, if ye be of them that know. He hath said – and His word is the truth: “Beware, beware lest in His days thou be veiled by the Vahid of the Bayan, for that Vahid is but a creation before Him. And beware, beware lest thou be veiled by the words revealed in the Bayan, for they are but His own words from His previous Manifestation.”

139 از جمیع اینها گذشته قول الحقّ کلمه واحده و
هی ما نزلت من عنده ان انتم من العارفين قال و
قوله الحقّ ایاک ایاک ایّام ظهوره ان تحتجب
بالواحد البینانیّه فانّ ذلك الواحد خلق عنده و
ایاک ایاک ان تحتجب بکلمات ما نزلت فی
البیان فانها کلمات نفسه فی هیکل ظهوره من
قبل، انتهى و

- 140 All that they have written in apparent submission and acceptance hath been but a drop from the ocean of divine utterance. A hundred thousand souls like these have been and will be created with a word, yet despite this, thou writest falsely about God, slandering Him and His Presence, rebelling against His Glory, and affirming His enemies by claiming that the Bab said there was no need for His explicit text. By this statement, all that hath been revealed by the Pen throughout God's realms, the Powerful, the High, the All-Knowing, doth disavow thee.

140 کل آنچه نوشته‌اند در صورت تصدیق و تسلیم
رشی از طمطامیم بیان الهی بوده صدهزار امثال
این نفوس بقولی خلق شده و میشوند و مع ذلك
افترا علی الله و کذباً علیه و بغیاً علی حضرت
و طغیاناً علی بهائ و اثباتاً لأعدائه مینویسی که
حضرت اعلی فرموده که احتیاج بنص من ندارد
و بهذه الكلمة تبرّء منك کلّ ما ظهر من القلم فی
ممالك الله المقتدر العلیّ العلم

- 141 Today all the divine names have returned to their kingdom, and none comprehend this save those possessed of certitude and insight. Whatever hath been revealed in the Bayan, whether of ordinances or attributes pertaining to the Letters and Mirrors, profiteth no one except through recognition of this Manifestation. Thus hath the breath of the All-Merciful wafted through the spirit of the Bayan, were ye of them that know. And today, since those who have turned away were not and are not capable of recognizing the supreme Example Who was God's proof and evidence, and since they are seen to be powerless to comprehend the subtleties of divine words, We shall therefore cite a lesser example, that perchance receptive souls might enter the garden of inner meanings:

141 اليوم جميع اسماء حسنى بملکوت خود راجع و لايفقه ذلك الا كلّ موقن عالم بصير و آنچه در بيان نازل شده چه از احكام و چه از اوصاف منزله در شأن حروفات و مرايا احدى را نفع نميبخشد مگر بتصديق اين ظهور بذكر تنفس نفس الرحمن في نفس البيان لو انتم من العارفين و اليوم چون معرضين قابل عرفان مثل اعلى که حجة الله و برهانه بوده نبوده و نيستند و از ادراك لطايف کلمات الهيه عاجز مشاهده مي شوند لذا در اين مقام مثل ادنى ذکر ميشود که شايد نفوس مقبله بحقيقه معاني باطنيه وارد شوند

- 142 A king appointeth someone as governor with authority over all
affairs, as can be seen in the case of certain governors who rule

142 سلطانی نفسی را حاکم و مختار مینماید در کل امور چنانچه دیده میشود که بعضی از ولات که از جانب سلطان در دیار حاکمند مختارند در

over lands on behalf of the king with full authority. Nevertheless, is the king able to remove them or not? If thou deniest this, thou art a liar, for it is evident that he is able. Likewise, after the accession of the second king, did those decrees and judgments which the rulers had full authority over by virtue of the previous sovereign become conditional upon the permission of the second sovereign or not? Without doubt, all became dependent upon and contingent on the command and permission of the subsequent sovereign. This was mentioned regarding temporal rulers and sovereigns, that perchance ye might not deny the power of that Omnipotent Sovereign Who hath ever been and shall ever be in a wondrous state, Who doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Deny not His power, and reckon not the hand of God as chained up. At least acknowledge His power to be equal to that of temporal sovereigns.

143 By God! If anyone were to recognize that Ancient Sovereign as the Possessor of power, he would not raise such objections against the Creator of names and attributes. O ye who are deprived of the Kawthar of divine knowledge! Let us grant your claim that someone hath been adorned with the garment of one of the names between earth and heaven - is God not able to withdraw it? Woe unto you! By God, all existence, both seen and unseen, giveth you the lie. Never hath God, exalted be His mention, when bestowing something upon a soul, considered it expedient to withdraw it. The Pen is ashamed to mention that which ye have in these days engaged in before the presence of the All-Knowing Sovereign. Fear God, then abandon what ye possess and take what God possesseth. This is better for you than all that hath been created between the heavens and the earth.

144 And as for your distinction that the Point of the Bayan - may the spirit of all else be sacrificed for His sake - revealed one thing for the people of imitation and the common folk, and another declaration for those possessed of insight and understanding - this is thy transgression against God, the Help in Peril, the Self-Subsisting. This statement is utterly vain and meaningless. The Truth hath appeared of His own Self with clear signs, and these are indeed a proof from God unto every soul, if thou be of them that know. The Divine Proof hath ever been one, and for all they have ordained those same revealed verses as proof. And were there not in creation the faculty to recognize and comprehend verses, they would certainly not have been revealed through manifest signs. In this there is wisdom for those possessed of understanding, and none recognize it save those endowed with insight.

کَلَّ امور مع ذلك آیا سلطان قادر است بر عزل آنها یا نه اگر تکذیب نمائی کاذب بوده چه که مشهود است که قادر است و هم چنین بعد از جلوس سلطان ثانی آیا آن فرمان و حکمی که حکام مختار بوده اند از قبل سلطان قبل منوط با اجازه حکم سلطان ثانی بوده و یا نه شکی نیست که جمیع منوط و معلق بامر و اجازه سلطان بعد است این در شأن ولایت و سلاطین ظاهریه ذکر شد که شاید بآن سلطان مقتدری که در کل حین در شأن بدیع بوده و خواهد بود لم یزل یفعل ما یشاء و بحکم ما یرید قدرت او را از او نفی ننمائید و بدالله را مغلول نشمرید اقلاً قدرتش را بقدر سلاطین ظاهریه بدانید

143 والله اگر نفسی آن سلطان قدم را قادر بداند بامثال این کلمات بر موجد اسماء و صفات اعتراض نمینماید ای بی نصیبان از کوثر معارف رحمن سلماً بقول شما نفسی بقمیص اسمی از اسماء بین ارض و سماء مزین شده آیا حق قادر نیست بر انتزاع آن فویل لکم تالله یکذبکم کل الوجود من الغیب والشهود هرگز حق جل ذکره در حین اعطاء بنفسی مصلحت نمود که در حین اخذ مصلحت نماید قلم حیا مینماید از ذکر آنچه این ایام تلقاء وجه ملک علام بآن مشغول شده اید خافوا عن الله ثم اتركوا ما عندکم وخذوا ما عند الله هذا خیر لکم عما خلق بین السموات والأرضین

144 و اینکه تقسیم نموده بودید که نقطه بیان روح ماسواه فداه بجهت اهل تقلید و عوام بیان فرموده این را و بجهت اولی الأبصار و الاقناده بیان دیگر فرموده هذا بغی منك علی الله المهیمن القیوم این قول بسیار لغو و بی معنی است قد ظهر بنفسه الحق بآیات بینات و انها لمحجة من عند الله علی کل نفس ان انت من العارفين حجت الهی لم یزل واحد بوده و از برای کل همان آیات منزلات را حجت قرار فرموده اند و اگر در خلق آیه عرفان و ادراك آیات نمیبود البته بآیات ظاهر نمیشدند فی ذلك لحكمة لأولی الأبواب ولا یعرفها الا اولی الأبصار

- 145 Moreover, it is not known whom ye have deemed people of imitation and common folk, and whom ye have considered possessors of understanding and insight. Ye have adopted for yourselves a cause whereby ye have gone astray and committed wrong, yet ye perceive it not. Know that those possessed of insight and others are distinguished and set apart by their acceptance or denial. Whosoever succeeded in saying "yea" at the Most Holy, Most Exalted Manifestation is accounted with God among the righteous and those possessed of insight, and whoso did not is among the wicked and the immoral. And surely those whom ye consider possessed of insight are ignorant ones who have made claims to knowledge and wisdom. Harken unto the words of the Primal Point and Universal Manifestation Who said that the sifter of wheat of the land of Sad donned the garment of leadership though he had not studied a single letter of knowledge, while Shaykh Muhammad Hasan, who penned five hundred thousand verses in the practice of devotion unto God, produced not a single word that might deliver him from the fire in the Day of Resurrection.
- و دیگر معلوم نیست که را اهل تقلید و عوام دانسته‌اید و که را اولو الافئده و اولو الأبصار اتَّخَذْتُمْ لَانْفُسِكُمْ امراً و به ضلالت و ظلمت و لا تعرفون بدانکه اولو الأبصار و غیره بتصدیق و تکذیب معلوم میشوند و ممتاز میگردند هر نفسیکه موفق شد بقول یلی در ظهور امنع اقدس اعلی او عندالله از اخیار و اولو الأبصار بوده و من دون آن از اشار و تجار و البتّه اولو الأبصار نزد شما جهلائی هستند که ادعای علم و حکمت نموده‌اند بشنو بیان نقطه اولیه و مظهر کلیّه را که فرموده‌اند گندم پاک کن ارض صاد لباس نقابت را پوشید با اینکه حرفی از علم نخوانده بود و شیخ محمد حسن که پانصد هزار بیت در عمل بالله نوشت حرفی ثمر نبخشید که در یوم قیامت او را از نار نجات دهد
- 146 And likewise, in another station, explicitly regarding the meaning of 'those endowed with insight' doth He declare, exalted be His praise: This is that which becometh obscured before every Manifestation of the pure Truth, save unto Him, except in the sight of those endowed with insight, who do behold the realities of all things as they truly are, and do ever gaze upon the Sun of Truth. Neither His Manifestation nor the limitations of the mirrors can veil them from Him Who appeareth therein. These are they who are truly the God-fearing in the Book of God, from aforesaid and hereafter; these are they who are rightly guided.
- و هم چنین در مقام دیگر منصوباً در معنی اولو الأبصار میفرماید قوله جلّ ثنائه اینست که مشتبّه میگردد در نزد هر ظهوری حق صرف از دون او الا نزد اولی الأبصار که ایشان حقایق اشیاء را کما هی مشاهده مینمایند و همیشه ناظر بشمس حقیقت هستند و ظهور او و حدودات مرایا ایشانرا محتجب از ظاهر در آنها نمینمایند اولئك هم المتقون حقّاً فی کتاب الله من قبل و من بعد اولئك هم المهتدون انتی
- 147 This exposition of the Point of the Bayan, may the souls of all else be offered up for His sake, do thou now contemplate, that thou mayest recognize those endowed with insight. Even as thou dost witness that never do the limitations of mirrors prevent those sanctified souls from the shores of the ocean of Divine Unity, and they behold a hundred thousand like unto those mirrors as naught but absolute nothingness before the effulgence of the Sun of Truth. These are the souls who are known unto God and the Manifestations of His Cause as 'those endowed with insight' - - not those souls who, according to their own fancy, have fashioned a mirror for themselves and thereby remained veiled from the impregnable Truth. Woe unto those who have been heedless of that which hath been revealed in the Book, and have seized upon a word therefrom and interpreted it according to their own desires and passions, and have raised objections thereby against God, the Overshadowing, the Self-Subsisting! And would that these leaders of the
- این بیان نقطه بیان روح ما سواه فداه حال ملاحظه نما تا اولو الأبصار را بشناسی چنانچه مشاهده مینمائی که ابداء حدودات مرایا آن نفوس مقدسه را از شاطی بحر احدیه منع ننوده و صد هزار امثال آن مرایا را نزد اشراق تجلی شمس حقیقت معدوم صرف مشاهده مینمایند آن نفوسند که عندالله و مظاهر امر او باولو الأبصار معروفند نه نفوسیکه علی زعم خود مرآتی درست نموده و بآن از حق منیع محتجب مانده‌اند فویل للذین غفلوا عما نزل فی الکتاب و اخذوا کلمه منه و فسرّوها بما تهوی به انفسهم و اهوائهم و اعترضوا بها علی الله المهیمن القیوم و یکاش که این رؤسای بیان که الآن موجودند علم ظاهره هم میداشتند لافوالذی نفسی بیده

Bayan who now exist possessed even outward learning! Nay, by Him in Whose hand is My soul, naught hath been or shall be found with these souls save falsehood and calumny, turning away from the Truth, and fabrication. Thus hath God made clear every matter in a perspicuous Book.

- 148 And furthermore ye had written: The intent is that He hath employed exaggeration in this matter for the sake of those persons who cannot distinguish the verses, and hath spoken explicitly. But as for those persons who can distinguish the verses, He hath declared that He Himself is the Author of the verses, and in all His Writings hath rendered thanks and praise unto the Lord for having manifested His successor through verses.

- 149 First, most of these words were not and are not from the Exalted One - may the spirit of all else be sacrificed for Him. Many of these sayings have been fabricated and continue to be fabricated. Thou art not fully informed of the details. Second, verses are like mirrors in the station of mirrors, like the reflection of the sun in a mirror. That reflection in the mirror is visible and mentioned in the station of the mirror, yet it hath no relation to the sun in the heaven, nor will it ever have. As thou observest, if infinite mirrors were to face the sun, the reflection of the sun would appear in all of them, yet after they turn away all vanish while the sun remaineth shining and radiant in its place. The Primal Point - may the spirit of all else be sacrificed for Him - hath made countless statements in this regard. Blessed are they who perceive, then they who understand. Every person of insight and consciousness who observeth His verses comprehendeth His rank and station.

- 150 Furthermore, in one station all things are and shall ever be signs of God, were ye to observe God's signs in the souls of creation. How many a sign in the heavens and earth do they pass by while turning away from it! The signs of God are visible and existent in all things, but so long as they are observed under the shadow of Truth they are accounted among the supreme signs, and without it they are reckoned among the base.

- 151 I swear by the Truth that I was ashamed by thy words, for thou hast uttered words that none of the veiled ones before thee have uttered. The Most Great Ocean is visible, and thou observest it, yet still thou busiest thyself with proving the existence of a pond whose very scent and taste offend man. The Sun with its effulgence and rays is manifest and visible, yet thou hast deprived thyself of its light and radiance, producing proofs for something non-existent that thou hast neither seen

جز کذب و افترا و اعراض از حقّ و جعل نزد این نفوس نبوده و نخواهد بود کذلک بین الله کل امر فی کتاب مبین

- 148 و دیگر نوشته بودید مراد آن است که مبالغه در این امر فرموده از برای اشخاصیکه تمیز آیات نمیدهند و تصریح فرموده و اما از برای اشخاصیکه تمیز آیات میدهند فرموده که او خود صاحب آیات است و در تمام نوشته‌جات شکر و حمد پروردگار نموده که وصی مرا بآیات ظاهر فرموده انتہی

- 149 اولاً اکثری از این کلمات از حضرت اعلی روح ماسواه فداه نبوده و نیست بسیار از این اقوال جعل نموده و مینمایند شما بتفصیل مطلع نیستید و ثانیاً آنکه آیات مرایا در رتبه مرایا مذکور مثل شبح شمس در مرآت حال آن تجلی در مرآت در رتبه مرآت مشهود و مذکور و لکن نسبت بشمس سماء ذکرى نداشته و نخواهد داشت چنانچه مشاهده میشود که اگر مرایای مالانهایه مقابل شوند بشمس در کلّ شبح شمس ظاهر و بعد از انحراف کلّ فانی و شمس بتمام ضیا در مقرّ خود مشرق و مضی و نقطه اولی روح ما سواه فداه در ایتقام بیانات لایحصى فرموده‌اند فطوبی للناظرین ثمّ للعارفين هر ذی بصر و ذی شعوری ملاحظه نماید از آیاتش رتبه و مقامش را ادراک مینماید

- 150 و دیگر آنکه در مقامی کلّ اشیاء آیات الله بوده و خواهد بود لو انتم فی آیات الله فی انفس الخلق تنظرون و کم من آیه فی السموات و الارض یمرّون علیها و هم عنها معرضون و آیات الهی در کلّ شیء مشهود و موجود و لکن مادامی که در ظل حق مشاهده میشوند از آیات علّیین مذکور و من دون آن از بجهن محسوب

- 151 قسم بحقّ که از کلمات تو نخلت بردم چه که بکلماتی تکلم نموده که هیچیک از محتجبین قبل بآن تکلم ننموده‌اند بحر اعظم مشهود و ملاحظه نموده و مینمائی مع ذلک باثبات ماء غدیر که از رایحه و طعمش انسان متأذی است مشغول شده شمس باشراقها و انوارها ظاهر و مشهود و تو خود

nor comprehended. By God, thou hast not understood a single letter of the Bayan, nor set foot in the realms of exposition which are the station of the manifestation of divine fragrances and holy, eternal breezes. Thou hast been barred from the Word by a word, and through the veil of allusions deprived of the breaths of the Lord of Lords.

را از انوار و ضیائش محروم نموده و ادله برای
معدومی که ندیده و ادراک ننوده ذکر مینمائی
والله که حرفی از بیان ادراک ننوده و بعوالم تبیان
که مقام ظهور نفحات الهیه و فوحات قدس
صمدانیه است قدم نگذارده بکلمه از ذوالکلمه
ممنوع شده و بحجاب اشارات از نفحات رب
الأرباب محروم گشته

- 152 Glory be to God! The Sovereign Who, despite His consummate manifestation and appearance, hath prevented the ungodly from beholding His beauty, and despite His transcendent loftiness and elevation, hath left those who exceed bounds bereft of perceiving the lights of His countenance. They seek to prove clear evidence through verses while turning away from the Sovereign of verses. Thus was He powerful over all things, but the people do not perceive. Harken to the call of this evanescent servant and enter the spiritual realm. The Primal Point is manifest in His own self, and His lights and effulgences have illumined the worlds of the seen and unseen. Thou regardedst Him not, yet through His words, of which thou hast never understood a single letter, thou seekest to prove the truth for His enemies. Well done to your vision, which hath mistaken the Friend for a stranger and counted the wicked among the righteous!

152 سبحان الله سلطان مقتدری که مع کمال ظهور
و بروز مشرکین را از مشاهده جمالش منع
نموده و مع کمال سمو و علو مغلین را از ادراک
انوار وجهش بی نصیب گذاشته بآیات اثبات
بینه مینماید و از سلطان آیات معرض کذلک
کان مقتدرأ علی کل شیء و لکن الناس لا
یصرون بشئ ندای این عبد فانی را و بعرصه
روحانی وارد شو نقطه اولی بنفسه ظاهر و انوار
و تجلیاتش عالم غیب و شهاده را منور فرموده
بآن ناظر نیستی و بکلماتش که ابدأ عارف بحرفی
از آن نبوده اثبات حقیقت از برای اعدایش
مینمائی آفرین بر بصر شما که یار را اغیار دانسته
و فجّار را اخیار شمرده

- 153 By God, this servant is bewildered, nay, a whole world is bewildered and dumbfounded. Continually do ye write that the Primal Point hath said thus and thus, while at every moment ye wound that same Point with the swords of hatred and the spears of malice and abuse. Ye strike, yet perceive not. Your example is like unto those souls who in days and nights past awaited the Truth, yet after His appearance cited His former words as proof of His infidelity and corruption, until at last they perpetrated complete injustice by shedding His pure blood. Behold, the curse of God be upon those who have committed and do now commit injustice, yet perceive it not. O deluded one! We had heard, but by God, in such manner as thou hast manifested, we had neither heard nor seen. We beseech God that He may purify us and thee, and gather us together under the law of His love and good-pleasure, and that He may not deprive us of the lights of His luminous and radiant countenance.

153 فوالله این عبد متحیر است بلکه عالمی متحیر و
مبهوت متصل مینویسد که نقطه اولی چنین
و چنان فرموده و نفس نقطه را در کلّ حین
باسیاف بغضا و رماح غلّ و خشا مجروح مینمائی
تضربون و لا تشعرون مثل شما مثل نفوسی است
که در لیالی و ایام منتظر حق بوده اند و بعد از
ظهور بکلمات قبلش استدلال بر کفر و فسادش
نموده تا آنکه بالأخره تمام ظلم سفک دم مطهرش
نموده اند الا لعنة الله علی الذین ظلموا و یظلمون
حینئذ و لا یشعرون متوهم شنیده بودیم و لکن
والله باین شأن که تو ظاهر شده نشنیده و ندیده
بودیم نسلل الله بأن یطهرنا و ایاک و یجمعنا علی
شریعة حبه و رضائه و لا یجعلنا محروماً عن انوار
وجهه المشرق المنیر

- 154 Another matter you wrote about was that He clearly stated that His verses are from Me, and He is Me and I am He, and He called him His fruit. Now be fair: Did the Bab Himself better distinguish His verses, or did you and I? This is not blind imitation, and if you say it is blind imitation, judge fairly

154 و دیگر نوشته بودید که صریح فرموده که آیات
او از من است و من او هستم و او من میباشد
و او را ثمره خود خوانده حال انصاف بدهید
که خود حضرت باب آیات را بهتر تمیز میداد
یا بنده و شما و این تقلید نیست و اگر یفرمائید
تقلید است خود انصاف بدهید که از اول امر

how many verses have appeared and continue to appear from Mirza Yahya from the beginning of the Cause until now.

- 155 Assuming the truth of this matter, they have attributed all things to themselves and have called themselves by all names, for in every verse they have witnessed their own revelation, while His Essence is sanctified above every attribute and His Being is exalted above every name. As He states in one place - exalted be His mention: "Say: I have descended to where I said I am an atom and less than an atom, just as I have said I am the Lord and Creator of every possessor of lordship..." How strange that you have not grasped this clear matter. If you had insight, you would be convinced that from the beginning of His manifestation until His ascension, He beheld none but Himself, to such an extent that His blessed eyes fell only upon His blessed countenance. This was but one of the stations of that Ancient Beauty, which none has understood save His own Self, the All-Knowing, the All-Wise.

- 156 And above this station are infinite stations with God that should not be revealed. The vessel of divine knowledge has ever been and will ever be sealed with the seal of protection. All things, insofar as they are related to Truth, proclaim "Verily I am God, there is no God but Me." It is quite clear that this word and this station do not originate from the thing itself, but rather refer to its dwelling in the shadow of Truth and being reckoned as of Truth. And after that relationship is severed, that same thing is recorded with God as being among the people of hell. As the Primal Point - may the spirit of all else be sacrificed for Him - has stated, exalted be His mention: "This chamber which has no doors and no known boundaries is today the highest chambers of Paradise wherein the Tree of Truth is established, such that all its atoms seem to proclaim 'Verily I am God, there is no God but Me, the Lord of all things.' As for all other chambers, even if they be furnished with mirrors adorned with gold, yet if the Tree of Truth dwells in such chambers, then those atoms of mirrors proclaim, just as the atoms of the supreme mirrors of the highest chambers of the Sadri mansion where He dwelt in the days of Sad proclaim and will continue to proclaim. And no thing has any authority except what refers back to that Self." End quote.

- 157 Reflect a little on this testimony that the Blessed Beauty Himself has given regarding atoms of dust, lest you remain veiled from the Truth Itself by words that are a hundred thousand

الى الآن از ميرزا يحيى چه قدرها آيات بظهور رسیده و ميرسد انتهى

155 بر فرض تصديق اين فقره كلّ اشياء را بخود نسبت داده‌اند و بکلّ اسماء خود را نامیده‌اند چه که در کلّ آيه تجلّی خود را مشاهده فرموده‌اند مع تقدیس ذاته عن کلّ صفة و تنزيه کينونتہ عن کلّ اسم چنانچه در مقامی میفرمایند قوله عزّ ذکره قل تنزلت حتّی قلت انّی انا ذرّ و دون ذرّ مثلّ ما انّی انا قلت انا ربّ و مربّب کلّ ذی ربّ الى الآخر عجب است از شما که پی باین مطلب واضح نبرده اگر بصیر باشی موقن میشوی که از اوّل ظهور تا حین ارقاء غیر خود را مشاهده نفرموده‌اند بشأنیکه چشم مبارک جز بر طلعت مبارک نیفتاده و این يك مقام از مقامات آن طلعت قدم بوده و ما اطلع به احد الا نفسه العليم الحکیم

156 و فوق این مقام مقامات لانهایه عندالله بوده لاینبغی اظهارها لم یزل انا علم الهی بخاتم حفظ مختوم بوده و خواهد بود کلّ اشياء از آنچه منسوب بحقّند بندها انّی انا الله لا اله الاّ انا ناطق و این بسی واضح است که این کلمه و این رتبه از نفس آن شیء نبوده بلکه نظر بآن است که در ظلّ حقّ ساکن گشته و از حقّ محسوب شده و بعد از قطع آن نسبت همان شیء از اهل سجنین عندالله مذکور چنانچه نقطه بیان روح ما سواه فداه فرموده قوله عزّ ذکره این حجره که بلا ابواب است و بلا حدود معروفه امروز اعلیٰ غرف رضوانست که شجره حقیقت در او مستقرّ است که گویا ذرات آن همه بندها ذکر انّی انا الله لا اله الاّ انا ربّ کلّ شیء میخوانند بر کلّ حجرات اگرچه مقاعد مرءاتیه مطرزه بذهب باشد ولی اگر شجره حقیقت در مثل آن حجرات ساکن گردد آن وقت آن ذرات مرایا میخوانند چنانچه ذرات مرایای اعلیٰ مقاعد عمارت صدری که در ایّام ارض صاد در آنجا ساکن بوده میخوانند و میخوانند و حکم از برای هیچ شیء نیست الاّ آنکه راجع بآن نفس میگردد انتهى

157 این شهادت که خود آن جمال مبارک در ذرات تراب داده قدری تفکّر کن شاید بکلماتی که

degrees beneath the description of dust. Though I swear by the Sun of sanctified glory that the veiled ones among this people are seen to be more veiled than all others, to such an extent that they have nearly become veiled from a hundred thousand manifest divine powers and revealed heavenly verses by some malicious report, nay rather, they rise up in rejection and opposition. And this is among the promises made by the Author of the Bayan Himself – may the spirit of all else be sacrificed for His sake. Similarly, in most Tablets this Most Mighty, Most Holy Manifestation has foretold Him Whom God shall make manifest.

- 158 Although concerning dust they declared “Verily there is no God but Him,” they state that judgment belongs to no thing except that it returns to that Self, meaning the Self of Truth. Even as today all the attributes of the Bayan return to the heaven of attributes, and likewise all the most beautiful names revealed therein return to the kingdom of names. The purpose of all these mentions has been the latter Manifestation in the next cycle, for He was the Beloved of His soul and the Purpose of His heart. Thus would any soul who observes the Bayan explicitly and without ambiguity witness and become convinced that the purpose of the entire Bayan was and shall be that Essence of Exposition.

- 159 For instance, in certain Tablets they have sent, it is revealed at the beginning: “This is a Book from God, the Protector, the Self-Subsisting, to Him Whom God shall make manifest. Verily there is no God but Me, the Mighty, the Beloved” – even though that Tablet was outwardly addressed to another soul. Similarly, in certain books it is revealed: “This is a Book from God, the Protector, the Self-Subsisting, to God, the Protector, the Self-Subsisting.” This is why He states that whatever was revealed in the Bayan, in its primary reality the purpose was the latter Manifestation, and in lesser degree it relates to those who had a connection to the Tree of Truth. Likewise, He sent certain Tablets specifically with “He is Thou and Thou art He” revealed at their beginning, including to Mulla Muhammad-‘Ali-i-Zanjani. Furthermore, in mentioning the completion of the stages of unity in the numbers of all things, He states: “There is no God but He, and there is no God but I, and there is no God but God, and there is no God but Thou, and there is no God but Who, and there is no God but Me, the Lord of all the worlds, and there is no God but Thee, the Lord of all the worlds.”

- 160 We hope that through these utterances of the King of names and attributes you may become somewhat purified from the

صدهزار رتبه در تحت وصف تراب افتاده از نفس حق محتجب ثمانی اگرچه قسم بآفتاب عزّ تقدیس که محتجبین این طایفه اجب از کلّ مشاهده میشوند بشأنی که نزدیک بآن رسیده که بروایت خبیثی از صدهزار قدرت مشهوده الهی و آیات منزله صمدانی محبوب مانند بلکه باعراض و اعتراض برخیزند و اینست از وعدههایی که خود صاحب بیان روح ماسواه فداه فرموده و هم چنین این ظهور امنع اقدس در اکثر الواح قبل ما یظهر من بعد را خبر داده اند

- 158 مع آنکه درباره تراب تصدیق آنه لا اله الا هو فرموده اند میفرمایند حکم از برای هیچ شیء نیست الا آنکه راجع بآن نفس میگردد یعنی نفس حق چنانچه الیوم جمیع اوصاف بیان بعبروت صفات راجع و هم چنین جمیع اسماء حسنی که در او نازل بملکوت اسماء و مقصود از کلّ این اذکار ظهور آخر در کره آخری بوده چه که او محبوب جان و مقصود روانش بوده چنانچه هر نفسی در بیان ناظر شود تصریحاً من غیر تلویح مشاهده نماید و موقن شود باینکه مقصود از کلّ بیان آن جوهر تبیان بوده و خواهد بود

- 159 مثلاً ببعضی الواح فرستاده اند در صدر آن نازل هذا کتاب من عند الله المهیمن القیوم الی من یظهره الله انه لا اله الا انا العزیز المحبوب و حال آنکه آن لوح بحسب ظاهر بجهت نفس دیگر بوده و هم چنین در کتاب بعضی نازل هذا کتاب من الله المهیمن القیوم الی الله المهیمن القیوم اینست که میفرماید آنچه در بیان نازل شده در حقیقت اولیه مقصود ظهور آخر است و در مادون آن نظر بآن نسبتی است که بشجره حقیقت داشته اند و هم چنین مخصوص بعضی الواح ارسال و در صدر آن هوانت و انت هوانزل از جمله جناب ملا محمد علی زنجانی و دیگر در ذکر تکمیل مراتب توحید در اعداد کلّ شیء میفرمایند لا اله الا هو ولا اله الا انا ولا اله الا الله ولا اله الا انت ولا اله الا الذی ولا اله الا ای رب العالمین جمیعاً ولا اله الا ایاک رب العالمین جمیعاً

limitations of self and the veils and allusions of rejected souls, so that if in the Day of Manifestation you do not assist the Truth, at least you will not unsheathe the sword against His Person nor issue the decree for His death. In any case, in all things that are attributed to God, whether from the highest height or lowest depth – and this height and depth are mentioned in relation to creation – all names and all attributes have been and are applicable, so long as they abide beneath the shadow of Truth; otherwise the judgment of existence does not apply to them, much less the exalted stations. We beseech God to wash you with the Kawthar which has flowed from the Finger of Grace, to remove from your temple the garment of allusions, and to clothe you with the adorning of His Name, the Most High, the Great.

160 امیدواریم که از این بیانات مالک اسماء و صفات قدری از حدودات نفسیه و حجاب و اشارات انفس مردوده طاهر شوید که اقلاً اگر در یوم ظهور اعانت حق نمینمائید بر نفسش سیف نکشید و فتوی بر قتلش ندهید باری در هر شیء از اشیاء که منسوب الی الله است چه از اعلی علو و چه از ادنی دنو و این علو و دنو نظر بخلق ذکر میشود بر جمیع کل اسماء و کل اوصاف اطلاق شده و میشود مادامیکه در ظل حق مستقر و الا حکم وجود بر آنها نمیشود تا چه رسد بمراتب عالیہ نسل الله بأن یغسلک من کوثر الذی جری من اصبع الفضل و ینزع عن هیکلک ثوب الاشارات و یخلعک بطراز اسمہ العلی العظیم

161 And as to this, that he hath called His Revelation His own fruit, say unto those cavilers: O ye who are heedless of the meanings of the divine utterances, and O ye who are bereft of the fruits of the celestial Tree! First seek to comprehend what the Faith of the Bayan truly is, and what was the intent of the Point of the Bayan – - exalted be His glory – - in His words and verses. Then engage in investigation, and be not among those who have interpreted the divine words according to their vain imaginings and have perverted their meanings.

161 و اینکه نوشته او را ثمره خود خوانده بگو بآن معرضین که ای غافلان از معانی کلمات الهی و ای بی بهره گان از ثمره شجره ربّانی اول مذهب بیان را ادراک نمائید که چیست و مقصود نقطه بیان جلت عظمت از کلمات و آیاتش چه بعد بتحقیق مشغول شوید و مباشید از نفوسیکه کلمات الهیه را بهوای نفسانیه تأویل نموده اند و معانی آن را تحریف کرده اند

162 The religion of the Point of the Bayan is what is now mentioned: He likens the Source of Revelation to a Tree, and thereafter all the manifestations of that Revelation are regarded as its branches, twigs, leaves and fruits. As is evident, for example, the Primal Point Himself - may the spirit of all else be sacrificed for His sake - was the Divine Tree of Revelation, and all who followed His religion are reckoned as His leaves, branches, twigs and fruits. Likewise observe this in all Revelations, and refer to it by whatever name and title thou wishest. For instance, the Point as the Ocean and others as its waves, or the Sun and others as mirrors. In this station, if any of the manifestations of that Revelation should say "he is I and I am he," it is the truth without doubt, as exemplified in the Letters of the Living, some of whom still exist, and likewise in the infinite numbers that ultimately refer to the Unity of the Bayan. He states that naught can be seen in all things except the beauty of that Revelation.

162 مذهب نقطه بیان این است که ذکر میشود اصل ظهور را شجره میفرمایند و بعد مظاهر آن ظهور کل را از اغصان و افنان و اوراق و اثمار شجره ظهور چنانچه مشاهده میشود مثلاً خود نقطه اولی روح ماسواه فداه شجره ظهور الهیه بوده و متدینین بدن او جمیع از اوراق و اغصان و افنان و اثمار او محسوب میشوند و هم چنین در جمیع ظهورات ملاحظه کن و بهر اسم و رسم که بخواهی ذکر نما مثلاً نقطه را بحر و سایرین را امواج و هم چنین شمس و سایرین را مرایا در این مقام اگر هر یک از مظاهر آن ظهور را بفرماید که او من است و من او حق بوده و لا ریب فیه چنانچه در حروفات حی که بعضی از آن نفوس موجودند و هم چنین در اعداد لانهایه که منتهی بواحد بیان میشود میفرماید که در کل دیده نمیشود مگر جمال آن ظهور

163 All things in one station are attributed to the Truth, are from the Truth, subsist through the Truth, are manifest through the Truth, return to the Truth, gaze upon the Truth, and move

163 جمیع اشیاء در مقامی منسوب بحقند و از حقند و بحق قائمند و از حق ظاهرند و بحق راجعند

through the Truth. And God is He besides Whom there is no God. There is a station beyond what thou beholdest, concealed in the pavilions of divine meanings, such that if the fingers of the power of the Lord, the Self-Subsisting, were to move aside the veil of the spiritual pavilion, and from that countenance hidden meanings were to shine forth, all who are in the heavens and earth would swoon away. But the blind are deprived of beholding the lights of the Sun of meanings, and the deaf are barred from hearing the shrill voice of the Pen of the Eternal Sovereign.

و بحق ناظرند و بحق متحرک و الله الذی لا اله الا هو یک مقامی و رای آنچه مشاهده مینمائی در سراق معانی الهی مستور است که اگر انامل قدرت رب صمدانی حجاب سراق روحانی را حرکت دهد و از آن وجه معانی مستوره اشراقی ظاهر شود نصصق و نصصق کل من فی السموات و الارض و لکن کور از ظهور انوار شمس معانی مهجور و کر از صریر قلم سلطان لایزالی ممنوع

- 164 In any case, these excellences which have been unwittingly suggested to you, which you have attributed to the tree of rejection - even granting this - all things in one station have been and will be related. Soar from the earth of limitation to the heaven of detachment, that thou mayest observe with thine own eyes what I mention. Think not that this evanescent servant has wasted his life and consumed bread and water, and like you has contented himself with conjecture and imitation. Better it is that we leave these matters, for mention of this station has been and ever shall be beyond the comprehension of the ignorant masses.

164 باری این فضایی که من حیث لا یشرع بشما القاء نموده اند که بشجره اعراض راجع نموده بر فرض تسلیم بکل اشیاء در مقامی راجع بوده و خواهد بود از ارض تحدید بسما. عز تجرید پرواز کن تا آنچه ذکر مینمایم پنجم خود ملاحظه نمائی و هیچ ندانید که این خادم فانی عمر تلف نموده و آب و علف خورده و مثل شما بوهیم و تقلید اکتفا نموده باری خوشتر آن است که اینمطلب را بگذاریم چه که ذکر اینمقام فوق ادراک هیچ رعاع بوده و خواهد بود

- 165 Let us return to the realm of your understanding and mention the claims of those souls. The Primal Point - may the spirit of all else be sacrificed for His sake - regarded the Source of the Tree of Command, the Most Great Ocean, the Sun of Reality, and the Heaven of Eternity as the Revelation itself, and in every Revelation those beneath it as the creation of that Revelation, created by a word from the movement of His Pen. Thus He states that if He should designate any tree among the trees planted in this visible earth as a proof unto all things, verily it would be a proof, just as He created proofs aforetime. No distinction can be seen between these two, and this proveth His Word's sun shining therein, by whose utterance it was created, even as the Stone became the point of circumambulation and the temple of worshippers. Consider now that if that Stone had not existed and He had designated another stone, it too would have been honored with the same distinction. And this honor pertaineth to names in the Kingdom of Names.

165 بعالم ادراک شما راجع شویم و از مطالب آن نفوس ذکر نمائیم آنکه نقطه اولی روح ماسواه فداه اصل شجره امر و بحر اعظم و شمس حقیقت و سما قدم را نفس ظهور دانسته در هر ظهور و مادونش را خلق آن ظهور که بکلمه از حرکت قلبش خلق شده اند چنانچه میفرماید اگر بشجره از اشجار مغرسه در این ارض ظاهره نفس ظهور بفرماید که این جت است بر کل شیء هرآینه جت است مثل آنچه خلق فرموده است حجج را از قبل و فرقی مابین این دو مشهود نه و این حجیت نظر بتجلی شمس کلمه است در او که بقول او خلق شده چنانچه جرح محل طواف شده و معبد عباد گشته حال ملاحظه کن که اگر آن حجر نبود و حجر دیگر را میفرمود او هم بهمین شرافت مشرف میشد و این شرافت اسماء است در ملکوت اسماء

- 166 Would that souls had attained maturity, that a drop from the ocean of names might be mentioned at this point, and it might become known that all things in that holy precinct are perceived on one plane, and the distinctions of names have been due to God's consummate wisdom, which hath been veiled from mortal eyes, save for whom thy Lord willeth. Better that this station too remain concealed from the veiled ones, even

166 یکاش نفوس بالغ مشاهده میشدند تا رشی از طمطام اسماء در اینمقام ذکر میگشت و معلوم میشد که جمیع اشیاء در آن ساحت مقدس در صقع واحد مشهود و امتیازات اسمائیه نظر بحکمت بالغه الهیه بوده که از انظر بریه مستور گشته الا من شاء ربه بهتر آنکه اینمقام هم از

as it hath been and still is concealed. Know this much: these names are true and this honor endureth so long as they remain under the shadow of Truth and hold fast to that name. But after transgression and departure from bounds, the garment of name is taken away and they are cast out and rejected in the sight of God, and are so far removed from the paradise of witnessing and revelation that whenever they desire to make mention of their illusory goals, they cling to some tradition from past religions and cite it.

محتجبین مستور ماند چنانچه مستور بوده و هست این قدر بدان که این اسمی صادق و این شرافت باقی مادام که در ظلّ حقّ بوده و بآن اسم متمسک و بعد از تجاوز و خروج از حدّ خلعت اسمی اخذ میشود و مطروح و مردود عندالله مذکور و مشهود و بشأنی از رضوان مشاهده و مکاشفه دور مانده‌اند که مطالب و همیه خود را هر وقت اراده نموده که ذکر نمایند بروایتی از روایات ملل قبل متمسک میشوند و ذکر مینمایند

- 167 Say: O ye sightless ones! Know ye the before and after of this Cause and become cognizant thereof, for this Cause cannot be known without this. All that people possess has been and shall be vain imaginings that profit them not, and what ye mention is clear and evident to those endowed with vision - that lacking maturity they have clung to such utterances. Truth is manifest and evident - make it the standard and transgress not God's balance, and weigh all matters with this divine balance. Accept whatsoever ye find conforming thereto, whether of the past or future, and whatsoever ye find contrary, cast it behind you and stand firm in a new way.

167 بگو ای بی‌بصران قبل و بعد را از این امر بشناسید و عارف شوید چه که این امر بدوئش شناخته نشده و نخواهد شد آنچه در دست ناس بوده جمیع توهمات لایغنیه بوده و خواهد بود و آنچه ذکر نمائید نزد اولو البصر معلوم و واضحست که از عدم بلوغ بچنین اذکار تمسک جسته‌اند حقّ ظاهر و مشهود است او را میزان کنید و از میزان الله تجاوز ننمائید و جمیع امور را باین میزان الهی بسنجید هر کدام را مطابق ملاحظه نمودید قبول نمائید چه از قبل و چه از بعد و هر کدام مخالف مشاهده شد دعه عن ورائك و كن في استقامة بدیع

- 168 O friend! Consider the Manifestations of the Revelation as the fruits of the Tree of Revelation. These fruits, so long as they remain attached to the tree, are reckoned as of it, but after being severed from the tree, the winds of self and desire so transform them that they are deprived of all taste, delicacy and freshness. These words are spoken with regard to people's understanding; otherwise, by the Beauty of the Most High, may the spirit of all else be sacrificed for Him, the Revelation itself hath no relation, connection, similarity or correspondence whatsoever with aught else, nor will it ever have such. These relationships exist in the worlds of names, but the realm of Revelation is sanctified above all that hath been or shall be mentioned. Exalted is He above what thou hast imagined, known, understood and said.

168 ایدوست زبانی من مظاهر ظهور را ثمره شجره ظهور ملاحظه کن و این اثمار مادامیکه بشجره متمسک از او محسوب و بعد از قطع از شجره هبوب اریاح نفس و هوی چنان متغیرش نماید که از طعم و لطافت و طراوت جمیع ممنوع شود و محروم گردد و این اذکار نظر بعرفان ناس ذکر شده و الا قسم بجمال علی ایبی روح ماسواه فداه که نفس ظهور را با دوئش نسبت و ربط و مشابّهت و مشاکلت بهیچ وجه نبوده و نخواهد بود و این نسبتها در عوالم اسماء مذکور و الا ساحت ظهور مقدّس است از آنچه ذکر شده و میشود

- 169 Thou hast said, and dost say, that none save the All-Merciful Himself can fathom the meanings of the words of the Bayan. Would that thou hadst taken shelter beneath the Divine Tree of Oneness and hadst partaken of its fruits which have appeared in the form of "There is none other God but Him." Then would it have become clear what the Revealer of the Bayan intended by the Bayan. But that which thy hands have wrought hath been ordained for thee.

169 فنعالی عما ظننت و عرفت و علمت و قلت و تقول معانی کلمات بیان را احدى جز نفس رحمن مطلع نبوده و نخواهد بود ای کاش در ظلّ شجره فردانیّه مستظّل میشدی و از اثمارش که بهیئت لا اله الا هو ظاهر شده‌اند مرزوق میگشتی و معلوم میشد که مقصود منزل بیان از بیان چه بوده و لکن قضی منک بما اکتببت یداک

- 170 As to what thou hast written, saying "Judge fairly now - did the Bab Himself better discern verses, or I and you, and this is not blind imitation" and so forth - how grievous are the words of him who cast thee into error, how great his infidelity and his nothingness! They speak, yet perceive not. I swear by the Point of Being that at the moment these words flowed from the pen of the opposers, all things marveled and were amused at their intelligence and wisdom. For the Primal Point appeared in His own essence, and divine verses descended like torrential rain. Yet they turned away from Him and busied themselves with proving that which is other than Him.
- 171 Had they possessed the eye of insight, they would have observed that the Point of the Bayan, due to the oppression of the manifestations of Satan and the dawning-places of falsehood, is, by God, engaged in lamentation, crying and mourning. For He said that whatever description was revealed in the Bayan referred to the later Revelation. Yet now it is witnessed that they have drawn the sword against the Countenance of the First One in His second coming, using the words of His previous Manifestation, just as similar souls before them cited the words of the previous Manifestation to shed His pure blood. Say: Ye have committed and still commit what neither Nimrod, nor Shimir, nor Sinan, nor Ibn Muljam, nor the first, nor the second ever perpetrated.
- 172 Would that, having been deprived of sight and heart, they had at least retained their sense of smell. But by God, they have been deprived of this too, for they have not distinguished the putrid stench from the sweet fragrance of eternity, and through the odor of the scarab beetle have deprived themselves of the perfume of the flowers of the heaven of divine unity. Think not this statement unfounded. They have become intimate with Siyyid Muhammad Isfahani - by God, anyone with even an atom's weight of discernment would detect his foul odor from leagues away and would flee from it - and thus remain far and bereft from the fragrance of the divine rose garden.
- 173 I am at a loss as to what to mention to such souls and what to convey to them. Can one prove through evidence of forgery that this is the fragrance of the Beloved's rose garden? Nay, by the very Self of the Beloved, were thou of them that truly know! Can one establish through deafness that divine melodies are sweet? Nay, by the Lord of Names and Attributes, were thou of them that perceive!
- 174 They say "Be not veiled from that Essence of Truth by the Bayan and what was revealed therein," yet you, through the
- و اینکه نوشته که حال انصاف بدهید خود حضرت باب آیات را بهتر تمیز میداد یا بنده و شما و این تقلید نیست الی آخر قد کبر قول من القاك و عظم كفره و عدم کینوته میگویند و شاعر نیستند قسم بنقطه وجود در حینیکه این کلمات از قلم معرضین جاری کلّ اشیاء بر عقل و درایتشان هم متحیر و هم مضحک چه که نقطه اولی بکینوته ظاهر و آیات الهی بمثل غیث هاطل نازل مع ذلك از آن اعراض نموده اند و بذکر اثبات دولش مشغول گشته اند
- اگر چشم بصیرت میداشتند ملاحظه مینمودند که نقطه بیان از ظلم مظاهر شیطان و مطالع حسیان فوالله بصیحه و ندبه و نوحه مشغولست چه که فرموده آنچه وصف در بیان نازل شده مقصود ظهور آخر است و حال مشاهده میشود که طلعت اولی در کره آخری ظاهر و بکلمات ظهور قبلش بر نفسش سیف کشیده اند چنانچه از قبل هم امثال این نفوس بکلمات ظهور قبلش مستدلّ شده دم مطهرش را ریختند قل قد فعلتم و تفعلون حینئذ ما لافعل التّرد و لا السّمر و لا السّنان و لا ابن ملجم و لا الأوّل و لا الثّانی
- کاش از بصر و فؤاد که محروم شده اند اقلاً شامّه میداشتند و الله از آن هم محروم شده اند چه که نکبت دفء را از عرف طیب بقاء تمیز نداده اند و رایحه جعل خود را از عطر ریاحین رضوان عرّ صمدانی محروم نموده اند و این کلمه را موهوم مدان چنانچه بسید محمد اصفهانی که والله هر نفسیکه اقلّ من ذرّ صاحب شامّه باشد رایحه منتهاش را از فرسنگهای بعیده میشنود و احتراز میجوید با او مأنوس شده از عرف گلزار قدس ربّانی بعید و بی نصیب مانده اند
- متحیرم که با چنین انفس چه ذکر نمایم و چه القاء کنم بادلّه بر جعل میتوان ثابت نمود که رایحه گلزار محبوب است لا فونفس المحبوب لو انت من العارفین آیا بکر میتوان محقّق نمود که نغمات الهی نیکو است لا فوربّ الأسماء و الصّفات لو انت من المستشعرین
- میفرمایند بیان و ما نزل فیه از آن ساذج حقیقت محتجب نمانید و شما بالقای آن نفس مشرک اوصاف کلمات معرضین نوشته و بمقر

promptings of that unbelieving soul, have written the descriptions given by the deniers and sent them to the Most Holy Court. In opposition to God, you have even cited the words of the Primal Point. They cite the previous words against the Point Himself, and perceive not. And were they to perceive, they should hold fast to that which is made manifest today from the Beauty of Divine Unity. Say: O thou who art blind! Open thine eyes that thou mayest behold the Ancient Sun seated before thy face, His blessed heart wounded by darkness. Fix thy gaze upon Him, show compassion, and seek naught from any but Him. Thou hast reached the ocean of inner meaning; move beyond the distortion of words. Thou hast attained unto the Sun; detach thyself from the lamp.

- 175 The Point of the Bayan declareth that the entirety of the Bayan is today dependent upon the acceptance of Him Who is made manifest. Nevertheless, they have remained heedless of God's decisive verses and have occupied themselves with their own vain desires. By God! They are like unto those who would attribute the qualities of the sweet and flowing waters to a drop of bitter, briny water. Strange indeed that you should write claiming to be free of blind imitation, when you are so bound by the chains of imitation that were all the hosts of earth and heaven to gather together, they would prove powerless to loose them.

- 176 And you mention fairmindedness - now O fairminded one, judge fairly: that which you have written and attributed to the Ancient Beauty, have you heard it from any save Siyyid Muhammad? By what divine law is the word of a claimant acceptable and worthy to be heard? If from any of God's religions that have existed among men from time immemorial you can produce a decree indicating that the words of a claimant are to be heeded, these servants will acknowledge your statement. You have attributed to the Truth that which no oppressor hath ever attributed, based on the word of one who knoweth not his right hand from his left nor light from darkness - one whose iniquity, depravity and malice every atom doth attest.

- 177 Nearly seventy souls were present during this journey, and about the same number arrived later at the seat of manifestation. If but one person should say that anyone had any dispute or argument or conversation with these two unbelievers, We would accept as true whatever they have falsely written. Judge thou fairly within thyself, O servant! Yet despite this, you have attributed oppression to the Truth based on Siyyid Muhammad's word, though whatsoever He decreeth He hath authority to decree, and whatsoever He doeth hath been and

اطهر ارسال داشته‌اید و اعتراضاً علی الله بکلمات نقطه اولی هم مستدلّ شده‌اید از برای نفس نقطه از کلمات قبلش استدلال مینمایند و شاعر نیستند و اگر شاعر بودند باید آنچه از جمال احدیه الیوم ظاهر بآن متمسک شوند بگو ای بی‌بصر چشم بگشا شمس قدم مقابل وجهت نشسته و قلب مبارکش از ظلمت مجروح باو ناظر شو و رحم کن و از دوش از او سؤال مکن بجر معنی رسیدی از تحریف کلمات بگذر بشمس واصل شدی از سراج منقطع شو

- 175 نقطه بیان میفرماید جمیع بیان الیوم منوط بتصدیق مظهر ظهور است مع ذلک از کلمات محکمه الهیه غافل شده و بهوای نفس خود مشغول گشته‌اند فوالله مثل آن مشاهده میشوند که از برای قطره ماء ملح اجاج اوصاف بحر عذب فرات ذکر نمایند عجب است که شما نوشته‌اید حال انصاف دهید و تقلید نیست مع آنکه بسلاسل تقلید چنان بسته شده‌اید که اگر جنود سموات و ارض جمع شوند از گشودنش عاجز گردند

- 176 و دیگر ذکر انصاف هم نموده حال ای با انصاف انصاف ده آنچه نوشته و بجمال قدم نسبت داده جز از سید محمد شنیده بکدام شرع قول مدعی مقبول و مسموع اگر در یکی از شرایع الهی که از قبل لا قبل مابین ناس بوده حکمی آوردی که مدل باشد بر اینکه کلمات مدعی مسموع است این عباد اذعان مینمایند قول شما را بقول نفسیکه لایعرف الیمین عن الیسار ولا النور عن الظلمة و جمیع ذرات شهادت بر فسق و فجور و عنادش داده و میدهند بر حقّ وارد آورده آنچه را که هیچ ظالمی وارد نیاورد

- 177 قریب هفتاد نفس در این سفر بوده‌اند و قریب همین عدد هم نفوس از بعد بمقرّ ظهور وارد شده‌اند اگر يك نفس بگوید احدی باین دو مشرک بالله معارضه نموده و یا نزاع و مجادله و مکالمه مابین شده آنچه بقلم کذب نوشته‌اند مسلم میداریم فانصف فی نفسك یا عبد مع ذلک بقول سید محمد ظلم بحقّ نسبت داده مع آنکه آنچه حکم فرمایند مختارند و آنچه عامل شوند عمل حقّ بوده

shall ever be the very truth. But there are no ears to hear nor heart to understand. Whatever may be said to the deaf - He doeth what He willeth and decreeth what He pleaseth - what benefit can it yield?

178 By God! The leaves of the Tree of Paradise have fallen from the tyranny of those oppressors, the branches of the Divine Lote-Tree have been broken, the radiant countenance of the Most Exalted One hath been altered by the slapping hands of the embodiments of hatred, His gleaming and crystal-clear breast hath been wounded, and the hem of His sanctity hath been sullied by the calumnies of the unbelieving souls. I beseech God for a purifying sign that may cleanse the blessed and hallowed land of His knowledge from unclean, defiled, corrupt and ungodly souls.

179 O just one! A Being hath appeared, manifest to all through every sign of divine power and every evidence of celestial might, as all have witnessed and continue to witness. If thou deniest this, enquire of people of different faiths. Yet He hath appeared with those same signs whereby the Primal Point - may the spirit of all else but Him be sacrificed for His sake - proved His own truth, nay with even greater ones, declaring: "O people! Verily I am the very soul of Ali among you, and the beauty of Muhammad within you, and the reality of the Spirit between the heavens and the earth. O people! Fear God! I am a servant who has believed in God and His signs. I was asleep upon my couch when the breezes of the All-Merciful passed over me and awakened me in truth. He taught me knowledge of what was and what will be, adorned me with the ornament of His Self, and caused me to speak His praise, if you but knew.

180 "O people! If you do not believe, do not oppose me and do not commit what you have been forbidden in all the Tablets. Fear God and do not associate partners with Him. I have believed in what you possess of God's scriptures and books, and I affirm what you have been commanded by God, the Mighty, the Supreme, the Powerful, the Self-Subsisting. Whoso possesses the sense of smell will inhale from me the fragrance of holiness, and whoso has taste will experience from the fruits of this Tree what Muhammad experienced from the Lote-Tree of the Furthest Boundary, and what Ali experienced from the Lote-Tree of the Bayan, if you but knew.

181 "O people! Fear God! I was as one among you and wished to remain silent, but the Spirit stirred me and moved me in truth and caused me to speak God's verses and His evidences. This is not from me but from God, the Mighty, the Powerful, the Beloved. By God! If there existed in your hearts love for God

و خواهد بود و لکن سمع نه تا اصغا نماید و قلب نه تا ادراک کند از برای هر چه گفته شود حقّ یفعل ما یشاء و بحکم ما یرید بوده چه فایده حاصل شود

178 فوالله اوراق شجرة طوبی از ظلم آن ظالمان فرو ریخته و اغصان سدره منتهی درهم شکسته و وجه منیر علیّ اعلی از لطامات اشارات هیاکل بغضا تغییر نموده و صدر مرمّد منیرش مجروح گشته و ذیل تقدیسش بغبار مفتریات انفس مشرکه آلوده شده از حق میطلب آیه تطهیری تا ارض طیبه مبارکه عرفانش را از انفس خبیثه نجسه کثیفه مشرکه مطهر نماید

179 ای باانصاف نفسی ظاهر و بکلّ آیات قدرتیّه و ظهورات عزّ صمدانیّه مشهود چنانچه کلّ مشاهده نموده و مینماید اگر شما منکری از ملل مختلفه جو یا شو و مع ذلك بهمان آیات که نقطه اولی روح مسوا فداه اثبات حقیّت خود فرموده بل اعظم ظاهر شده و میفرماید یا قوم اتی لنفس علیّ بینکم و جمال محمد فیکم و کینونة الروح بین السموات و الارضین یا قوم خافوا عن الله اتی عبد آمنتم بالله و آیاته و کنت راقداً علی بساطی مرّت علی نسائم الرحمن و ایقظنی بالحق و علّنی علم ما کان و ما یکون و اظهرنی بطراز نفسه و انطقنی بثنائه ان انتم تعلمون

180 یا قوم ان لا تؤمنوا لا تتعرضوا بی و ل اتفعلوا ما منعم عنه فی کلّ الألواح اتقوا الله و لا تشرکون اتی آمنتم بما عندکم من صحف الله و کتبه و اصدق ما امرتم به من لدی الله المقتدر المهیمن العزیز القیوم و من کان ذی شمّ یستنشق منی رایحة القدس و من کان ذی ذائقة لیذوق من اثمار هذه الشجرة ما ذاق محمد من سدره المنتهی و ما ذاق علی من سدره البیان ان انتم تعلمون

181 یا قوم خافوا عن الله اتی کنت كأحد منکم واردت ان اصمت تلقاء نفسی و لکنّ الروح اهتزنی و حرّکنی بالحق و انطقنی بآیات الله ثمّ بیّناته و هذا لیس منی بل من لدی الله المقتدر

less than what can be counted, you would not shed the blood of this Wronged One. For even if He were not as you imagine, but merely claims connection to your Beloved, for the sake of your love for this Name you should not oppose Him or commit what would cause the Most Great Spirit to fall prostrate in the dust, and then the realities of all created between the Kaf and the Nun.

العزیز المحبوب فوالله لو كان فی قلوبکم حبّ الله اقلّ عمّا یحصى لم تسفکوا دم هذا المظلوم لانه لو لم یکن کما انتم تظنون و لكن ینسب نفسه الی محبوبکم و بحبکم هذا الاسم لا ینبغی ان تتعرضوا علیه و تفعلوا ما یکبّ بوجهه علی التراب روح الأعظم ثمّ حقایق ما خلق بین الکاف و النون

- 182 "O people! We forbade you what you were forbidden in all the Tablets and commanded you what you were commanded in the Tablets of God, the Supreme, the Mighty, the Self-Subsisting. But you heeded not My words and transgressed your bounds until you violated God's sanctuary and committed what caused the cry to arise between the heavens and earth, yet you hear not. Thus did We forbid you from violating the handmaidens of the people and their women, and from shedding blood, but you rose up against Me in opposition and committed what even the idolaters did not commit. Even if I were to be slain by all manner of swords at every moment, I would never sanction your deeds. Thus was I commanded by God, and this is not from Me but from Him, and He is the Truth, the Knower of the Unseen."

182 و یا قوم انا نهیناکم عمّا نهیتم عنه فی کلّ الألواح و امرناکم بما امرتم به فی الواح الله المهیمن العزیز القیوم و انتم ما سمعتم قولی و تجاوزتم عن حدودکم الی ان تصرفتم فی حرم الله و ارتکبتم ما ظهرت الصّیحة بین السموات و الأرض و لكن انتم لا تسمعون و كذلك نهیناکم عن التصرّف فی اماء الناس ثمّ نسائهم و كذلك عن سفک الدماء و انتم بذلك قتم علیّ بالاعراض و فعلتم ما لا فعله المشرکون و لو اقتل فی کلّ حین بکلّ الأسیاف لن اصدق افعالکم و بذلك امرت من لدی الله و هذا لم یکن من عندی بل من لدنه و انه لهو الحقّ علّام الغیوب

- 183 Now observe with fairness who is unjust - those unchaste souls who betrayed the sacred sanctuary of the Divine Unity and committed such heinous acts that, by God besides Whom there is no God, the pen is ashamed to mention them. Yet they attribute truth to these souls and ascribe injustice to the Truth. Now we are deemed unfair while you are considered fair! Read the Kitab-i-Mustayqiz, wherein your guide Mirza Yahya pronounced death sentences upon all holy souls, such that one whom the Primal Point - may the souls of all else be sacrificed for Him - specifically named as the Third Letter of Him Whom God shall make manifest [Dayyan] was martyred by that oppressor's decree. And in his other book, he specifically pronounced death sentences upon all souls in multiple places, yet he attributed all to the True One.

183 حال ملاحظه کن ای بانصاف که کی بی انصاف است نفوس زانیه که در اصل حرم عزّ صمدانیّه خیانت نموده اند و دیگر چه ارتکابات شنیعه که بآن عامل گشته که والله الذی لا اله الا هو که قلم از ذکرش حیا مینماید مع ذلك نسبت حقّ باین نفوس داده و بحقّ نسبت ظلم راجع کرده حال ما بی انصافیم و شما بانصاف کتاب مستیقظ را بخوان که در آن کتاب مرشدت میرزا یحیی فتوی بر دم جمیع نفوس مقدسه داده چنانچه نفسی را که منصوصاً نقطه اولی روح ماسواه فداه حرف ثالث من ینظهره الله نامیده بفتوای آن ظالم شهید شده و کتاب دیگرش که در آن مخصوص در اماکن متعدده فتوی بر قتل کلّ نفوس داده مع ذلك جمیع را بحقّ راجع نموده

- 184 Meanwhile that vile unbeliever himself submitted a petition to the Most Glorious Beauty, which exists now in his own handwriting, stating "Whatever we do is completed in your name, for you are the leader." And in the great city he verbally told one of the companions that "Until now whatever fabrications

184 و خود آن خبیث مشرک بحضرت ابهی عریضه معروض داشته و حال بخطّ خود او موجود است و نوشته آنچه ما بکنیم باسم شما تمام میشود چه که شما رئیس هستید و در مدینه کبیر مشافهه یکی از اصحاب گفته که تا حال

I have uttered were merely hearsay; henceforth I shall create fabrications and stir up mischief" - which indeed he did. Specifically, he claimed that the Ancient Beauty had sent people to different regions to cause corruption. You yourself know that what he said was pure falsehood, yet you counted him truthful, even though night and day he was teaching you to speak and write falsehoods, and you were and continue to be complicit.

آنچه از جعلیات گفته‌ام نقلی نبوده من بعد
جعلها خواهم کرد و فسادها خواهم برپا نمود
چنانچه نموده مخصوص گفته که جمال ابری
آدم باطراف بجبهت فساد فرستاده‌اند و خود
شما میدانید که آنچه گفته کذب صرف بوده و
مع ذلک صادقش شمرده مع آنکه در لیلی و ایام
کذب تعلیم شما مینمود که همچو بگو و همچو
بنویس و شما عامل بوده و هستید

- 185 You are so heedless that you do not pause for a moment to reflect that Adrianople is not beyond Mount Qaf - "By God, let me go for a few days and see with my own eyes." Truth and falsehood both exist in that land, yet you did not succeed in this and busied yourself with calumnies. Today when attaining His presence was possible, you did not achieve it. This imperishable bounty will not always be at hand, and this divine springtime will not always be manifest. Soon all shall be deprived. This servant begs God not to deprive these servants from the shelter of His Gate in this world and the next, and that we may ever circle round His House, be illumined by His lights, be sustained by the fruits of His knowledge, and drink from the Kawthar of His good-pleasure. We have left the world to its seekers; we have desired and will desire naught but the Friend, whether of this world or the next. "He is indeed the best of givers and the most excellent of answerers."

185 و آنقدر ملتفت نیستید که آنی تفکر نمائی که
ادرنه خلف کوه قاف نیست لله چند روزی
بروم و بچشم خود به بینم حق و دوش در آن
ارض موجود باین موفق نشده و بمفتریات
مشغول گشته الیوم که لقا ممکن بود بآن فلز
نشدی باری این نعمت بی زوال همیشه بدست
نیاید و این ربیع الهی همیشه ظاهر نه عنقریب
است که کل محروم شوند این عبد از خدا
میطلبد که در دنیا و آخرت این عباد را از
ظل فناء بابش محروم نفرماید و لازال در حول
بیت طایف باشیم و بانوارش مشرق و از فوا که
عرفانش مرزوق و از کوثر رضایش مشروب
دنیا را بطالبانش وا گذاشته‌ایم از دنیا و عقبی
جز دوست نخواسته و نخواهیم آنه نخریر معطی و
احسن مجیب

- 186 You are not among the fair-minded - nay, you have not even passed through or set foot in the quarter of the just. For had you taken a single step, you would not have written that "there is no imitation," when in fact you had and have no knowledge whatsoever of the Bayan, and what you mentioned was pure imitation of what you heard from the vile, lying, corrupt Siyyid Muhammad. Until now you have been deprived of the fragrances of fairness, but I beseech God that you may turn from the north of tyranny and oppression to the right hand of justice and fairness. Though this is very difficult - for the honey bee is of one kind and the wasp of another - yet nothing is impossible before divine power; that impossibility exists within things themselves. Reflect that you may understand.

186 از اهل انصاف نیستید که سهل است در کوی
منصفین هم مرور ننموده و قدم نگذاشته چه که
اگر قدمی رفته بودی نمینوشتی که تقلید نیست و
حال آنکه ابادا از بیان اطلاع نداشته و نداری و
آنچه ذکر نموده محض تقلید بوده که از سید محمد
خیب کاذب مفسد شنیده تا حین که از روایح
انصاف محروم بوده و لکن از خدا میطلبم که از
شمال ظلم و اعتساف بپیم عدل و انصاف راجع
شوی اگرچه بسیار مشکل است چه که نخل
انگبین جنس دیگر و زنبور جنس دیگر و لکن
نزد قدرت الهی هیچ چیز محال نبوده و نیست و
آن محالیت در خود اشیاء موجود و مشهود

- 187 You mentioned the criterion of the Primal Point. If you were truly looking to that criterion, why did you not obey His words throughout the Bayan stating that all must, at the time of the Manifestation, detach themselves from all things and all they possess and fix their gaze upon the Manifestation Himself? For whatever they had held fast to before will not suffice on that

187 فکر لتعرف ذکر میزنی نقطه اولی نموده بودی
اگر شما ناظر بمیز بودید چرا آن قول میز را
اطاعت ننودی که در جمیع بیان فرموده که کل
در حین ظهور باید از کل شیء و عن کل ما
عندهم منقطع شوند و بنفس ظهور ناظر گردند
چه که آنچه از قبل بآن متمسک بوده‌اند در

Day except through belief in Him. Indeed, they say that one line of the verses of that Sun of the Greatest Manifestation is greater than all that was revealed before. Yet you busy yourself with mentioning proofs from the words of His creation, when you had and have no knowledge of His own words. What he possessed was but a drop from this Most Great Ocean that was bestowed upon him, and which was later withdrawn due to his turning away from the Truth. There are those present now who are informed of all matters. Consider not these servants as being without religion or creed. I swear by God that we have migrated for His sake and are journeying unto Him. Though it is evident what that corrupt deceiver has suggested to you, attributing worldliness to all these servants, reflect for yourselves: where was worldly gain to be found, and to whom did it accrue?

- 188 Had these servants heard but one word of truth from those souls, it might have been possible to interpret some of their deeds favorably. But they are continually engaged in deception, lies and calumny. When they observed that these servants, by God's grace, remained firm and steadfast in the Truth, they devised a scheme whereby they might destroy these servants through false accusations of worldliness, and thereby prove themselves to be the wronged ones. By the Point of Existence - may my spirit be a sacrifice for all who dwell in the kingdom of the seen and unseen - they have perpetrated an injustice the like of which none hath committed from the beginning of creation until now. The curse of God be upon the liars, the calumniators, and the oppressors!

- 189 As for thy mention of Mirza Yahya's verses, the Primal Point - may the souls of all else be sacrificed for Him - hath declared that from the time of the setting of the Sun of Truth, none shall hear the verses of God except in the next Revelation, even as now that Blessed Beauty Himself affirms this same truth. For the verses of others, insofar as they point to divine verses, are attributed to the Truth, and their existence is like that of mirrors which have no reality of their own, but so long as they face the Sun of divine unity its radiance appears in them, and when they turn away it vanishes. This too is from that utterance which states that in the Manifestations of Revelation naught can be seen save the Revelation itself. Therefore in all Manifestations of Revelation, whether in the Dispensation of the Furqan, or of the Gospel, or of the Psalms, or of the Torah, naught can be seen save the Revelation itself. Likewise among the dwellers of the Bayan naught can be seen save the Revelation of the Point of the Bayan, and this is so long as

آن یوم کفایت نمینماید الا بتصدیق باو بشأنی که میفرمایند سطری از آیات آن شمس ظهور اعظم است از آنچه از قبل نازل شده و مع ذلك بذکر اثبات کلمات خلق او مشغول گشته و حال آنکه اطلاع از کلمات آن نفس نداشته و نداری و آنچه نزدش بوده رشی از این بحر اعظم بوده که باو عنایت شده و بعد باعراضش از حق اخذ شده نفوسیکه بر جمیع امور مطلعند الآن موجود جمیع این عباد را بی دین مدان و بی مذهب مشمر فوالله که الله هجرت نموده ایم و الی الله سایر گشته ایم اگر چه معلوم است که آن مفسد خبیث بشما چه القاء نموده و جمیع این عباد را بدینا نسبت داده خود شما فکر نمائید کجا دنیا بوده و بکه دنیا رسیده

188 و اگر این عباد يك كلمه صدق ظاهره از آن نفوس میشنیدند باز ممکن بود که بعضی از اعمالشان را تأویل کنیم متصلا بمر و کذب و اقرا مشغول چون ملاحظه نمودند که این عباد بفضل الله بر حق ثابت و مستقیمند تدبیر نموده اند که شاید بنسبت بدینا و امورات کذب این عباد را تضييع نمایند و مظلومیتی از برای خود ثابت کنند بحق نقطه وجود روح من فی ملکوت الغیب و الشهود فداه که ظلمی نموده اند که از اول آفرینش ابداع تا بحال احدی ارتکاب ننوده الا لعنة الله علی الکاذبین و المفترین و الظالمین

189 و اینکه ذکر آیات میرزا یحیی نموده بودی نقطه اولی روح ماسواه فداه میفرماید که از حین غروب شمس حقیقت دیگر احدی آیات الله نخواهد شنید الا در ظهور بعد چنانچه حال هم خود آن جمال مبارک همین را بنفسه میفرماید چه که آیات دوش مادامیکه مدل بر آیات الهی است بحق نسبت داده میشود و وجودش مثل وجود مرایا است که از خود تحقیقی نداشته و ندارند و لکن مادامی که بشمس عزّ صمدانی مقابل اشراق در او ظاهر و بعد از انحراف محو و اینهم از آن بیان است که میفرمایند در مظاهر ظهور دیده نمیشود مگر نفس ظهور لذا در جمیع مظاهر ظهور چه در کور فرقان و چه در کور انجیل و چه در کور زبور و چه در کور توریة دیده نمیشود مگر نفس ظهور و هم چنین در سگان بیان دیده نمیشود مگر ظهور نقطه بیان و

they abide beneath its shadow. God forbid that should any soul depart therefrom, naught would be seen in him save Satan and his deeds and actions.

190 It is established that whosoever hesitates in this Revelation is excluded from the Bayan and deprived of the fortress of its meanings, even as the Point of the Bayan Himself - may the souls of all else be sacrificed for Him - hath explicitly declared. Therefore, the verses of each Manifestation of Revelation are truly verses only so long as they remain established beneath the shadow of Him Who is the Source of verses. After transgression they are counted among the people of the fire, and that very transgression is itself their fire, were ye of them that perceive.

191 In any case, take not shadows and phantoms for the Sun, and engage not in distorting the meanings of divine words as ye did aforetime. Feel shame before the Beauty of the Point of the Bayan Who is now manifest and visible. Turn not away from Him through His creation. His words were a mercy from Him to His servants. Make not of them a sword against Him, and inflict not wounds upon His blessed Self, even as the people of the Furqan cited the words of the Messenger of God as proof and inflicted upon His very Being what they inflicted.

192 Apart from all these matters, say: O heedless ones! Have ye no ears to hear and no eyes to see? Read ye the verses for yourselves. By God, besides Whom there is none other God! Not a single tablet from among the wondrous verses can be compared with that which ye have heard. Do ye not observe how abundantly a mature adult showeth kindness unto a child, to such degree that he praiseth his actions? This praise and commendation is a token of supreme kindliness, for were the same deed to proceed from one endowed with understanding, it would assuredly be, and forever remain, reprehensible. The actions of a child, within the bounds of his station, are praiseworthy; yet when they exceed that station, they become reprehensible and unacceptable. Consider well what is being said. Though perception hath not been observed among men, and understanding hath not been witnessed, yet even if ye and those like unto you fail to comprehend, God shall create servants who will quaff the waters of inner meaning from the chalice of His divine utterances and attain unto their purpose.

193 Most men are this day accounted as sucklings in the sight of God, for they drink from the breast of heedlessness and their days of weaning have not yet come, much less their maturity. But should one attain unto maturity, he would taste from the verses of Divine might that have been made manifest in this Revelation the sweetness of the heavenly Tasnim of divine

این مادام که در ظلّ بیاند و العیاذ بالله اگر نفسی خارج شد دیده نمیشود در او مگر شیطان و افعال و اعمال او

190 و این مسلم است که هر نفسی در این ظهور توقف نماید از بیان خارج و از حصن معانی محروم چنانچه خود نقطه بیان روح ماسواه فداه باین تصریح فرموده اند لذا آیات هر يك از مظاهر ظهور ذکر آیت پر ایشان صادق مادامیکه در ظل ذوالآیه مستقر و ساکنند و بعد از تجاوز از اهل نار محسوب و همان تجاوز نفس نار او است لواتم من الناظرین

191 باری اظلال و اشباح را شمس فرض مگیرید و بتعریف معانی کلمات الهیه مشغول نشوید چنانچه از قبل مشغول شده اید از جمال نقطه بیان که الآن مشرق و مشهود است حیا کنید بخلق او از او اعراض منمائید کلماتش رحمتی بوده از نزد او بر عباد او او را سیف خود قرار مدهید و بر نفس مبارکش ضربت مزید چنانچه اهل فرقان بکلمات رسول الله استدلال نموده بر کینوتش وارد آوردند آنچه وارد آوردند

192 از جمیع این امور گذشته بگوای غافلان مگر سمع و بصر ندارید خود آیات را بخوانید فوالله الذی لا اله الا هو بلوحي از آیات بدیع مقابله نمینماید آنچه استماع نموده اید آیا مشاهده نشد که بالغ کامل طفل را چه قدر مرحمت مینماید بشأنی که افعال او را تعریف میکند این تعریف و توصیف نظر بملاطف کبری است و اگر همان فعل از عاقل ظاهر شود البته قبیح بوده و خواهد بود در حق صبی افعال او در رتبه او ممدوح و از رتبه که تجاوز نمود قبیح و غیر مقبول درست ملتفت شوید که چه ذکر میشود اگر چه در ناس شعور ملاحظه نشده و ادراک مشاهده نگشته و لکن اگر شما و امثال شما عارف نشوید عبادی خلق خواهد شد که کوثر معانی را از کأس کلمات الهی پیاشمند و بمقصود مطلع گردند

193 اکثری الیوم رضیع عندالله محسوبند چه که از ندی غفلت میاشامند و هنوز ایام فطام ایشان نرسیده چه رسد ببلوغ و اگر بالغ یافت شود از آیات عزّ صدائی که در این ظهور ظاهر شده خلاوت تسنیم معرفت ربّانی و سلسبیل قدس

knowledge and the holy Salsabil of celestial unity, and would perceive all else as a mirage in the desert. Say: Fear ye God, and make no mention of aught else before Him, and compare not any other thing with His Being, and imagine not concerning Him that which is unseemly and unfitting. Fear God, O people, and follow not those who have disbelieved in God during His days, who have disputed His proof, who have usurped His rights, who have transgressed His justice, who have been unjust and caused others to be unjust. These are they whom every atom curseth, could ye but understand.

- 194 And furthermore you wrote that the verses of Mirza Yahya have spread to diverse regions and he claims the station of truth for himself through the evidence of his own verses, apart from the explicit text of the Bab which is the greatest proof. This claim is fundamentally false, for if people independently claim verses, they are and will remain false, and that very claim is proof of their falsehood. It is exactly like a reflection in a mirror saying "I am the sun in the sky." You yourself wrote that he is a mirror. Even if we accept what you say, there is no doubt that mirrors exist only to reflect the radiance of the sun, and this has been and will always be their station. Despite this station, claiming a higher station has been and will remain false. The contradiction lies here, not where you mentioned, for while acknowledging the status of being a mirror, you seek to establish the station of the sun. If the reflection seen in a mirror claims "I exist independently," would it be truthful? No, by the Self of God, the All-Protecting, the Self-Subsisting!

- 195 Furthermore, it is strange that you take the spread of illusory verses which you have not recognized as proof and cite it as evidence of his truth, when those verses are at his own level, for whatever is manifested by creation is within its own limits and station. Yet you remain veiled from the verses that are supreme over all in the heavens and earth, and which shine like the sun from the Most Glorious Horizon. If it is a matter of spread, then the spread of these verses has reached such an extent that nothing greater can be imagined. Fear God Who created you, and mention not anyone's verses in the presence of His verses. Were the sun that appears in mirrors to face the Sun that shines from the holy horizon, His verses would face the verses of God, the All-Protecting, the Mighty, the Self-Subsisting. This applies when the mirror is true, but if the mirror is like you who have and will have no mention before the Truth, then open your ears that you may hear from every letter of your Lord's verses that there is no God but Him. O all

صمدانی را میچشد و ادراک مینماید و دوش را مثل سراب بقیعه مشاهده میکند قل خافوا عن الله و ل اتذكروا دونه عنده ول اتقاسوا ما سواه بنفسه ول اتظنوا فی حقّه ما لا یلیق و لا ینبغی لکم اتقوا الله یا قوم و لا تعقبوا الذین کفروا بالله فی ایامه و جادلوا ببرهانه و غضبوا حقّه و تجاوزوا عن عدله و ظلموا و استظلموا اولئک یلعنهم کل الذرات ان اتم تفقهون

- 194 و دیگر نوشته بودید آیات میرزا یحیی در اطراف منبسط است و مدعی مقام حقیّت خود میباشد به بینّه آیات خود قطع نظر از نصّ ربّ اعلی که اعظم دلیل است اتّهی این دعوی از اصل باطل بوده چه که اگر خلق مستقلاً ادّعی آیات نمایند باطل بوده و خواهند بود و همان ادّعا دلیل بر بطلان است بعینه مثل آن است که عکس در مرآت بگوید که من شمس سما هستم خود تو نوشته که او مرآت است لو نصدّق شکی نیست که وجود مرآیا لا نطباع تجلّی شمس بوده و خواهد بود مع این رتبه ادّعی رتبه فوق باطل بوده و خواهد بود تناقض در این مقام است نه در آتّمقام که ذکر نموده چه که با وصف مرآتیت خواسته رتبه شمس ثابت ثنائی آیا تجلّی که در مرآت دیده میشود اگر دعوی نماید که من بنفس خود قائم صادق است لا فونفس الله المهیمن القیوم

- 195 و دیگر عجب است که انتشار آیات موهومی را که نشناخته حجتّ اخذ نموده و دلیل بر حقیّت او ذکر نموده مع آنکه آن آیات در رتبه خود او بوده کلاً اظهر من الخلق فی حدّه و مقامه و از آیاتیکه مهیمن است بر کلّ من فی السموات و الأرض و مشرق است مثل شمس از افق ابهی محتجب مانده اگر انتشار است که انتشار این آیات بشأنی شده که فوق آن متصور نه خف عن الله الذی خلقک و لا تذکر آیات احد تلقاء ذکر آیاته لو تقابل شمس الّتی کانت فی صور المرآیا شمس الّتی کانت مشرقة عن افق القدس لتقابل آیاته بآیات الله المهیمن العزیز القیوم و این در وقتی است که مرآت حقیقی باشد و اگر مرآت امثال شما بوده که ذکرى نزد حقّ نداشته و نخواهد داشت فافتح اذنک لتسمع من کلّ حرف من آیات ربّک

things! I have created you through Myself for Myself. Beware lest you deny! If your vision were purified, you would witness all the words of your Lord embodied in spirit, proclaiming that there is no God but Him, the Powerful, the All-Protecting, the Mighty, the Beloved. Say: Seek forgiveness for what you have committed, O heedless one, for what you possess shall never be mentioned before God, and what you have known returns to you. Thus has the matter been decreed, but you do not perceive.

- 196 What relation have autumn breezes to spring breezes, or the fragrances of the highest heaven to those of the lowest depths? By Him Who holds my soul in His hand, if you were discerning, a single letter from that Tablet which was sent down from the heaven of divine Will to complete His proof and was specifically sent to you would have sufficed you. Compare that Tablet with what was revealed before, that you may witness that this indeed has been sent down from an Ancient Revealer. If anything besides God's words is praised or described, this is only to show bounty and encourage souls, and is mentioned according to their own level and station. Were creation to be compared to the Creator, or a lamp to the Sun, then would the verses of others be comparable to His verses.

- 197 Fear God, and corrupt not the earth after it hath been set in order, neither be thou of those who, by reason of the leaf, have remained veiled from the Tree, its branches, its boughs, its leaves, and its fruits! Were he a true leaf, how is it that having drunk from the turbid spring, he hath remained deprived of the sweet, flowing fountain of crystal waters? Say: 'In the name of God' and 'by God,' then raise thy hand and take therefrom a draught, and drink it! By God, thy heart shall be illumined thereby, thy soul shall find rest therein, thy spirit shall be refreshed, and thou shalt be numbered among those who are assured.

- 198 Know thou that whosoever claimeth truth for himself and seeketh to prove it through his own verses, this indeed is an act of transgression by him and thee against God, the Protector, the Self-Subsisting. For this station hath ever been and shall always be the exclusive preserve of the Manifestations of the Divine Unity and this wondrous Revelation of the All-Merciful, Who appear with God's verses and His clear proofs, and Who cling to naught else save the revealed verses and manifestations of divine power, as recorded throughout all the pages of the Bayan. Open, then, thine eyes that thou mayest recognize this. Such is the station of "He Who hath proven His Own Self by His Self," and likewise the station that "His verses are

آنه لا اله الا انا ان يا كلشيء قد خلقتكم بنفسى
لنفسى اياكم ان تتكروا ولو تطهر بصرك لتشهد
كل كلمات ربك على هيكال الروح و ينطقن بانه
لا اله الا انا المقتدر المهيمن العزيز المحبوب قل
فاستغفر عما ارتكبت يا ايها الغافل لان ما عندك
لن يذكر عند الله و ما عرفته يرجع اليك كذلك
كان الامر ولكن انت لا تكون من الشاعرين

- 196 نسائم خريف را بنسائم ربيع چه مناسبت و
نفحات عليين را بنفحات سجين چه مشابهت
فوالذي نفسى بيده اگر بصير بودى همان لوحى
كه از سماء مشيت الهى اتماماً لحجت نازل و
مخصوص تو ارسال شد حرفى از آن تو را كافى
بود و همان لوح را ميزان كن با آنچه از قبل
نازل شده لتشهد بان هذا قد نزل من لدن منزل
قديم اگر در دون كلمات الله تعريف و يا
توصيف شود اين نظرياً باظهار عنايت و تشويق
نفوس است و على حدّهم و شأنهم ذكر ميشود
لو يقتزن المخلوق الى الخالق و يقابل السراج
بالشمس لتقترن آيات دونه بآياته و تقابلها

- 197 اتق الله و لا تنفسد فى الأرض بعد اصلاحها و
لا تكن من الذينهم بذكر الورقة احتجبوا عن الشجر
و افئانه و اغصانه و اوراقه و اثماره لو يكون ورقة
حقيقية چون از عين كدره نوشيده از عين عذبه
سايغه سايله جاريه محروم مانده و قل بسم الله و
بالله ثم ارفع يدك و خذ منه غرفة ثم اشربها تالله
يستثير بها قلبك و تطمئن بها نفسك و يبرد فؤادك
و تكون من الموقنين

- 198 بدان اينكه نوشته مدعى مقام حقيقت خود است
بينه آيات خود هذا بغى منك و منه على الله
المهيمن القيوم چه كه اين رتبه مخصوص مظاهر
احديه و اين ظهور بدع رحمانيه بوده و خواهد
بود كه بآيات الله و بيناياته ظاهر شده و جز آيات
منزله و ظهورات قدرتيه بامرى متمسك نشده
چنانچه در جميع اوراق بيان مسطور است فافتح
بصرك لتعرف و اينست مقام يا من دل على ذاته
بذاته و هم چنین مقام دليله آياته و وجوده اثباته و
هم چنین اعرفوا الله بالله چه كه بر او جايز نيست
كه بغير خود استدلال بر حقيقت خود نمايد او

His proof, and His existence His evidence," and furthermore "Know God through God." For it beseemeth Him not to prove His truth through aught but Himself. He hath ever been, and shall forever be, known through His Own Self, while all else is known through Him and taketh pride in its relationship to Him. He is the divine Balance, the Path of Unity, the Ancient Sun, the Most Great Ocean, the Most Perfect Word, the Hidden Symbol, the Frequented Fane, and the Preserved Book. All are weighed in this Balance, while He, in His Own Essence, weigheth all through a mere breath from Him, existing through His Own Self.

- 199 Say: O thou who art far removed! Thou speakest yet comprehendest not, thou mentionest yet knowest not. Had there been the slightest perception, some mention would have been made of the hidden meanings enshrined within the sanctuary of mystical understanding in this Revelation, that thou mightest gain some awareness of that Paradise which hath no shade. But alas, it would be wrong to place the pearls of the divine ocean of glory in the hands of thieves, or to unveil the secluded maidens of inner meaning in the presence of the unjust. For they have ever been and shall remain treacherous in eye, vision, heart and mind, even as they have stolen the utterances of the Most Glorious One - may the souls of all else be sacrificed for His sake - mixing them with their own fabricated words and circulating them in their own name. They remain heedless that the assayers of divine unity can recognize a single pearl among a hundred thousand thousand stones and trace it to its source. For the holy nectar of divine paradise floweth not from a lime quarry, nor doth the heavenly stream of lordly wisdom issue forth from a source of pitch. There are servants who can trace their way to the Abode of the All-Merciful through the fragrance of His good-pleasure, for sweet scents guide those of pure smell to the paradise of the Most Glorious Beauty. Assuredly there shall appear in the kingdom those of penetrating vision and the money-changers of divine unity shall come forth, who will purchase the jewels of His words with their very souls, who will pass beyond existence and contingent being in His path and sacrifice their lives in His way, who will become detached from the customs of the world through His Name, who will become independent of the mention of all else through His remembrance, and who will become free from the remembrance of aught else through His memory.

- 200 Say: O thou who art blind! If thou wouldst gaze upon the Most Great Scene and traverse the Garden of utterance, thou wouldst see naught but this word: He hath ever been through His own Self a proof unto Himself, and through His Manifestation a conclusive testimony unto all the peoples of the world.

بنفس خود معروف بوده و خواهد بود و ماسواه باو معروف و بنسبتهم الیه مفتخر او است میزان الهیه و صراط احدیه و شمس قدمیه و بحر اعظم و کله اتم و رمز مستور و بیت معمور و کتاب مسطور جمیع باین میزان سنجیده میشوند و او بذات خود کل بنفعه از او مبعوث و او بنفس خود

199 قل یا ایها البعید تقول ولا تشعر وتذكر ولا تعرف اگر فی الجمله شعور ملاحظه میشد ذکری از معانی مستوره که در سراق عرفان معنوی این ظهور مستور است مذکور میامد تا بر جنت لا ظل لها فی الجمله مطلع میشدی و لکن حیف است که لالیء قلم عز ربانی را بدست سارقین داد و حور معانی مقصوره را در محضر ظالمین مکشوف آورد چه که بچشم و بصر و فؤاد و قلب خائن بوده و هستند مثل آنکه عبارات حضرت ابی روح ماسواه فداه را سرقت نموده بکلمات مجعوله خود مرکب نموده اند و باسم خود انتشار داده اند و غافل از اینکه صرافان احدیه در صد هزار هزار حجر یکدانه لؤلؤ را بشناسند و از او بمعدنش پی برند چه که از معدن اهلك تسنیم قدس الهی جاری نشود و از منبع قطران سلسبیل حکمت ربانی ساری نگردد و عبادی هستند که برایچه رضوان بمکمن رحمن پی برند چه که رایحه طویه هدایت نماینده است صاحبان شامه اصفی را برضوان جمال علی ابی البته در ملک ابصر حدیده ظاهر شوند و صرافان احدیه بوجود آیند و جواهر کلماتش را بجان خریدار شوند و از کون و امکان در سیلش بگذرند و جان در رهش ایثار نمایند باسمش از رسم دنیا منقطع گردند و بذکرش از ذکر عالمین بی نیاز و بیادش از یاد دوش فارغ

200 بگو ای بی بصر اگر بمنظر اکبر ناظر شوی و در رضوان بیان سیر نمائی جز اینکمه نخواهی دید لمیزل بنفس خود دلیل بر خود بوده و بظهورش حجت بر جمیع اهل عالم تمام و کامل و اگر از فضل

If, through His grace and mercy, He hath revealed verses, this is of His bounty, reserved for His servants. He saith: Seek not to prove Him through aught save what proceedeth from Him, for the proof is made manifest through Him, the testimony established by Him, the evidence made visible through Him, and all else is as nothingness before His sacred presence.

- 201 Say: O thou who art truly deaf! Hast thou not heard His words: "Let not the Bayan and whatsoever hath been revealed therein withhold you from that Countenance of the All-Merciful, and hesitate not in His Cause by reason of the letters of the Bayan, for all such letters and mirrors were created by His word, and all the Bayan was sent down from the heaven of His Command." It seemeth as though ye are of the people of the imaginary Jabulqa of the Qur'an, having newly emerged from the forest of fancy only to enter another thicket of vain imaginings. Ye have not understood a single letter of the Bayan, are heedless of the ways of the mystics, and utterly remote from the path of the lovers.

- 202 Say: O thou who art deluded by this abode of delusion! With such understanding thou hast drawn the sword of tyranny against the crown of "but for thee," deeming thyself enlightened and having attained unto the truth. Would that this path thou traversed might lead but to Turkistan, as they have said: "This road that thou art taking leadeth to Turkistan." But nay, this path leadeth to the nethermost fire, and ever shall it be so. Strange it is that thou hast long dwelt near the Truth, for the great city is not so distant from this blessed and goodly land as to weary the seekers. Yet not only didst thou not come thyself, but no holy soul from thee ever reached the Most Holy Court, nor did any sweet mention arrive at this most pure and sublime Seat. Thus hast thou deprived thyself of that for which thou wast created, and art numbered among those who are far removed.

- 203 Finally, know that these verses are the same verses through which the Point of the Bayan was sent forth, Muhammad the Apostle of God was made manifest, the Spirit spoke forth, and Moses was established. Consider, then, what the deniers of this Revelation have perpetrated. In the estimation of them that are immersed in the ocean of inner meanings and dwell in the ark of divine wisdom, they that have turned away from these wondrous divine verses have turned away from all the Prophets and Messengers, and shall never inhale the fragrance of Paradise, which is none other than the Manifestation itself. These are the most lost among men, though they comprehend not. We beseech God to grant thee the wing of certitude in this manifest Cause, that thou mayest soar thereby to the heaven

و مرحمتش اتیان بآیات فرموده این از فضل او است مخصوص عباد او میفرماید بغیر ما یظهر من عنده بر او استدلال مکنید چه که دلیل از او ظاهر و حجت باو ثابت و برهان از او مشهود و غیرش در ساحت مقدسش معدوم و مفقود

- 201 بگو ای کر حقیقی آخر نشینده که فرموده ببیان و ما نزل فی البیان از آن طلعت رحمن محتجب نمائید و بحروفات بیان در امرش توقف مکنید چه که جمیع حروفات و مرایا بقول او خلق شده‌اند و جمیع بیان از سماء امرش نازل گویا شما از اهل جابلقای موهوم اهل فرقانید و تازه از جنگل و همیه بیرون آمده‌اید و به پیشه ظنیه آخری وارد شده‌اید حرفی از بیان مطلع نبوده و نیستید از سنن عارفین بی خبرید و از مذهب عاشقین بغایت دور

- 202 بگو ای مغرور دارالغرور با این ادراک سیف جفا بر تارک لولاک کشیده و بگمان خود عارف شده و بحق رسیده کاش این راهی که میروی انتهایش بترکستان باشد چنانچه گفته‌اند این ره که تو میروی بترکستان است و لکن این سبیل منتهی باسفل نیران بوده و خواهد بود و این عجب است که مدت‌هاست در جوار حق آمده چه که مدینه کبیره با این ارض طیبه مبارکه اینقدر بعید نبوده که قاصدین را زحمت دهد مع ذلك خود نیامدید که سهل است یکنفس مقدسی هم بساحت اقدس از تو نیامد و ذکر لطیفی بمقرطف الطف اطهر وارد نشد و بذلك جعلت نفسک محروماً عما خلقت له و کنت من المبعدين

- 203 در آخر اینمطلب ذکر میشود بدانکه این آیات همان آیاتی است که نقطه بیان بآن مبعوث شده و محمد رسول الله بآن ظاهر و روح بآن ناطق و کلیم بآن ثابت حال قدری تفکر نمائید که معروضین باین ظهور چه ارتکاب نموده‌اند عند متغمسین بحر معانی و ساکنین فلك حکمت ربانی نفوس معرضه از این آیات بدیده الهیه از کل انبیاء و رسل معرض بوده و خواهند بود و لن یجدن رایحه الجنة التي كانت نفس الظهور اولئك من اخسر الناس و لکن هم لایعلمون نسئل الله بأن یعطیک جناح الیقین فی هذا الأمر المبین لتطیر بها

of glory and sanctity, saying: "Praise be to God, the Lord of all worlds."

- 204 Thou hadst written to set aside the sacred text of the Exalted Lord and hearken to the voice of this servant, and never to make mention of the text of the Primal Point, may the spirit of all else be sacrificed for His sake. But by His own Self, the Bestower of Favors, and by His Beauty, the All-Merciful, thou art in no wise aware of what was intended by the text of the Point of the Bayan, neither thou nor anyone else. For this matter hath been concealed from the sight of all, and none hath been apprised of its details save two souls, one of whom was martyred in the path of God, while the other yet liveth - whom the infidels have branded a liar, that they might spread their own vain imaginings among the people.

- 205 Furthermore, this text which he who hath turned away from God claimeth and hath mentioned to you concerneth the Name of God, the Judge - Mirza Asadu'llah. Consider how exalted are the utterances of the Point of the Bayan regarding him, for He hath attributed all divine names unto him. The details of this are to be found in the words that have shone forth from the Dawning-Place of the Finger of the All-Merciful. Likewise, this servant who is present before the Divine Throne hath written some detailed tablets concerning these matters. Reflect, that thou mayest remember within thyself and rend asunder the veils of blind imitation through the power of thy Lord, the Mighty, the Glorious, the All-Praised.

- 206 This same one whom the Point of the Bayan called Dayyan - declaring him to be the greatest of divine names - ye today call base and the source of all evil. And thy leader, Mirza Yahya, hath explicitly and without ambiguity, in his infernal Book known as "Mustayqiz" pronounced the death sentence against that wronged one, as well as others. Go and read, that ye may discover what hath befallen the Manifestations of Truth. The Primal Point also wrote concerning him: "Verily thou, O Third Letter, art the believer in Him Whom God shall make manifest." This is a station that hath precedence over all other stations.

- 207 Thereafter He made such a statement in this regard that from the allusions in the divine words it can be understood that he would attain the presence of God in the next Revelation, and that Ancient Beauty would make Himself known to him. Thus did he present himself, and the Tongue of God addressed him. A brief account of these events is that when Mirza Yahya issued the decree for His assassination, the Blessed Beauty had chosen

الى سماء العزّ والتّقدّيس وتقول الحمد لله ربّ العالمين

- 204 و اینکه نوشته بودی قطع نظر از نصّ ربّ اعلیٰ بشنو ندای این عبد را و ابدأ از نصّ نقطه اولی روح ماسواه فداه سخن ذکر منما چه که و نفسه المنان و جماله الرحمن که بهیچوجه مطلع نیستی که مقصود از نصّ نقطه بیان که بوده و چیست نه شما مطلع و نه دون شما چه که این امر از ابصر کلّ مستور و احدی بتفصیل آن مطلع نه الا نفسان واحد منهما استشهد فی سبیل الله و نفس دیگر موجود و مشرکین او را کاذب دانسته اند که هذیانات خود را بین ناس انتشار دهند

- 205 و از این گذشته این نصّی که معرض بالله ادّعی آن مینماید و بشما ذکر نموده اند درباره اسم الله الدیان میرزا اسدالله اعظم از آن نازل بیانات نقطه بیان را ملاحظه کن که جمیع اسماء الهی را باو راجع فرموده اند و تفصیل این در کلماتیکه از مشرق اصبع رحمن اشراق فرموده موجود و هم چنین عبد حاضر لدی العرش بعضی الواح در این امور مبسوط نوشته اند ملاحظه کن لعلّ تذکری فی نفسك و تخرق احجاب التقليد بقدره ربّك المقتدر العزیز الحمید

- 206 و همین اسم مذکور را که نقطه بیان دیان فرموده که اعظم اسماء الهی است شما الیوم دنی میخوانید و ابوالشّرو مینامید و مرشد شما میرزا یحیی تصریحاً من غیر تلویح در کتاب سنجین خود که بمستیقظ معروف است فتوای قتل آن مظلوم را داده و هم چنین نفوس دیگر را بروید و بخوانید تا مطلع شوید که بر مظاهر حقّ چه وارد شده و هم چنین نقطه اولی باو مرقوم فرموده انّک انت ان یا حرف الثّالث المؤمن بمن یتظهره الله و این مقامی است که سبقت داشته بر کل مقامات و

- 207 بعد بیانی در اینمقام فرموده اند که از تلویح کلمات الهی چنان مستفاد میشود که بقاء الله در ظهور بعد فایز میگردد و آن هیکل قدم او را باو میشناساند چنانچه بین یدی حاضر شد و لسان الله باو متکلم بمجلی از تفصیل او اینکه هنگامی که میرزا یحیی فتوای قتل او را نوشت

exile from Iraq, and for nearly two years no one had any news of Him. When the death warrant was issued by thy leader, one named Mirza Muhammad was specifically dispatched to Azerbaijan to martyr that wronged one. But God prevented what he intended, that the word mentioned in the Tablet might be fulfilled. The aforementioned name came from Azerbaijan, and all the companions, both Arab and Persian, stood ready to slay him. This was at a time when the Blessed Beauty had returned and was present in Iraq. The matter became so severe that one day, from the first light of dawn until near sunset, the Blessed Beauty summoned the companions one by one who intended harm to that helpless one, and strictly forbade them.

- 208 Two days later, the aforementioned name presented himself before Him and denied all the calumnies that had been attributed to him, and swore an oath that whatever had been ascribed to this servant was utter falsehood. The Most Glorious Beauty showed him utmost kindness, and he attained to what was recorded in the Tablet, and returned to his home. After a few days, the aforementioned person deceived him and brought him from Kazimayn near the house of your guide, where that helpless one was martyred. By God! At his martyrdom such a dust arose in Iraq, and such darkness descended that day was turned to night, and in the marketplaces they lit lamps. All the people of Iraq, both women and men, cried out in fear, trembling and disturbance, "O God!" and proclaimed that it was because of the shedding of this innocent one's blood that this calamity had befallen Iraq. Yet the guide was not aware and did not awaken from the sleep of heedlessness. By God! They martyred him with such cruelty that the heavens were moved to terror, lamentation and wailing. Despite this, he remained unaware, and in his fiery tablets refers with contempt to one whom the Exalted One - may the spirit of all else be sacrificed for Him - named the Single, the One, and likewise addressed as the Manifestation of Oneness and the Name of God, the Judge. Until now none of the idolaters recognized him, for the veil of the All-Merciful intervened. Say: O people, fear God and shed not blood! Turn unto Him, O heedless ones, that He may forgive your transgressions and pardon your sins, for which the dwellers of the kingdom and the heavens, and then the denizens of the highest Paradise have lamented.

حضرت ابهی از عراق هجرت اختیار فرموده بودند و قریب دو سنه بود که ایدا احدی از ایشان اطلاع نداشت و چون رقم قتل از نزد مرشدت ظاهر شد میرزا محمد نامی مخصوص رفته باذربایجان که آن مظلوم را شهید نماید ابی الله عما اراد لیتم القول فیما ذکر فی اللوح و اسم مذکور از آذربایجان آمده و جمیع اصحاب بر قتلش ایستادند از عرب و عجم و این در وقتی بود که حضرت ابهی مراجعت فرموده بودند و در عراق تشریف داشتند بقسمی امر شدید شد که یومی از ایام جمال ابهی از اول طلوع فجر تا قریب بعصر یک یک از اصحاب را که در صدد اذیت پیچاره بودند طلبیده و نهی بلیغ فرمودند

208 و بعد از دو یوم اسم مذکور بین یدی حاضر و آنچه از مفتریات که نسبت باو داده بودند از خود سلب نموده و قسم یاد نمود که آنچه نسبت باین عبد داده اند کذب صرف است و جمال ابهی کمال ملاطفت باو فرمودند و بآنچه در لوح ثبت بود فایز شد و بمنزل خود راجع گشت بعد از چند یوم نفس مذکور او را فریب داده و از کاظمین آورده قرب خانه مرشدت آن پیچاره را شهید نمود فوالله در شهادت او غباری در عراق مرتفع گشت و بقسمی ظلمت فرو گرفت که روز بشب تبدیل شد و در اسواق سراج برافروختند و جمیع اهل عراق خائفاً مضطرباً منزلاً صبحه یا الله برآوردند و ندا مینمودند چه از انان و چه از ذکور که از سفک دم این مظلوم است که این بلیه بر عراق نازل شده و مرشد مستشعر نشد و از نوم غفلت بیدار نگشت و الله بظلی او را شهید نمودند که آسمانها بفرع و نوحه و ندبه درآمدند مع ذلک متنبه نشده نفسی را که حضرت اعلی روح ماسواه فداه او را فرد الأحد نامیده و هم چنین مظهر الاحدیّه و اسم الله الدیان خطاب فرموده در الواح ناریه خود بحقارت او را مینامند و تا حال احدی از مشرکین او را نشناختند چه که ستر رحمن حایل بود قل یا قوم اتقوا الله و لا تسفکوا الدماء توبوا الیه یا معشر الغافلین لعل یکفر عنکم جریاتکم و یغفر سیئاتکم الّتی ناحت بها سکان الملک و الملکوت ثم اهل ملأ العالمین

209 And your guide, in belittling that friendless martyr, mentioned that the Primal Point had written to him and requested that he obtain good paper and pen so that He might write to him. Say: Granted this statement is acceptable, from this very fact it is evident that you were under his shadow, for such kindness is shown by fathers toward children. Would that he had been aware even to this extent! Nay, by God! He will never become aware, even if God should bring every sign, or a company from the peoples of the heavens, or the hosts of the Spirit, or the scriptures of the first and the last ones. By God! From the tyranny of those idolatrous souls, the temples of oneness are in lamentation and wailing, and the Primal Point is engaged in sighing and crying. Would that there were one possessed of hearing, sight and heart, that he might witness, hear and understand! Their hearts and minds have been enveloped by flames of fire and columns of smoke, which have prevented them from turning to their deeds and actions, and to what has proceeded from their souls and what issues from their mouths.

210 Say: O heedless ignorant one! Even assuming your fabrications were accepted - the clear text of the Point of the Bayan states throughout the Bayan that at the time of the Manifestation, you should not be veiled from the Manifestation Himself by the Bayan and what was created therein. Praise be to God that that unbeliever and his like have remained deprived of understanding the explicit, firm and decisive divine words, let alone the subtle allusions of the Lord of Names and Attributes. Say: Fear God and soil not the hem of His mighty divine religion with the clay of idle fancies and vain imaginings, and veil not the dawning Sun of the heaven of oneness with the veils of self. Say: By God, this is a Sun that shall never be eclipsed, and a Moon that shall never wane. Die then in your rage and burn in the fire of your envy, O company of evildoers! You have not yet understood that at the time of the rising of the Sun, proofs neither nourish nor satisfy, for the purpose of proof is to know the One proved. Therefore open your eyes that you may behold it shining from the horizon of glory, majesty and grandeur.

211 He said, and great is his heedlessness: "For if another should arise claiming a station after the Point of the Bayan, it must needs be either that he claims to be under the shadow of the Point of the Bayan while the cycle of the Point of the Bayan has not yet ended and this cycle is not yet complete - in which case he must show perfect servitude toward the Exalted Lord and complete obedience to His command, never deviating by

209 و مرشد شما در مقام استحقار آن شهید بی‌معین ذکر مینمود که نقطه اولی باو مرقوم فرموده‌اند و سفارش نموده که کاغذ و قلم خوب از برای من تحصیل نماید که من بر او بنویسم بگو سلیمان که این قول مقبول از همین معلوم است که تو در ظل او بوده چه که اینگونه تلطّف از آباء ظاهر میشود نسبت باطفال و کاش همین قدر مستشعر میشد لاوالله لن یتستشع فی نفسه و لو یأتی الله بکل آیه او بقبیل من اهل السموات او بجنود الروح او بصحف الاولین و الآخین فوالله از ظلم آن انفس مشرکه هیاکل احدیه در نوحه و ندبه و نقطه اولی بجنین و ناله مشغول فیا لیت یکون من ذی سمع و ذی بصر و ذی قلب لبشهد و یسمع و یفقه غشت قلوبهم و افتدتهم شواظ من النار و مارج من التیران و منعتهم عن التوجه الی افعالهم و اعمالهم و ما ظهر من انفسهم و ما یخرج من افواههم

210 بگو ای غافل جاهل سلیمان که مجعولات تو قبول شد نصّ نقطه بیان است در کلّ بیان که در حین ظهور بیان و ما خلق فیه از نفس ظهور محتجب نشوید حمد خدا را که آن مشرک و امثال او از تصریح کلمات محکمه متقنه الهیه محروم مانده تا چه رسد بتلویح اشارات مالک اسماء و صفات بگو از خدا شرم کنید و ذیل دین قویم الهی را بطین ظنون و اوهام میالائید و شمس مشرقه سماء احدیه را بحجبات نفسیه مپوشانید قل تالله انّ هذه لشمس ما اخذها الکسوف و قر لا یخسف ابداً اذا موتوا بغیظکم ثم بنار حسدکم یا ملأ الأشرار هنوز آن قدر ادراک ننوده‌اید که در حین اشراق شمس مدلول دلیل لا یسمن و لا یغنی بوده چه که مقصود از دلیل عرفان نفس مدلول بوده اذا فافح بصرک لتراها مشرقه عن افق العزّ و المجد و الجلال

211 قوله کبر غفلته پس اگر دیگری برآید مدعی مقامی بعد از نقطه بیان شود خالی از این نیست یا مدعی آن باید باشد که در ظلّ نقطه بیان است و دوره نقطه بیان هنوز منقضی نگشته و تکمیل این دوره نشده باید در اینصورت کمال عبودیت نسبت برّ اعلی نماید و غایت اطاعت پفرمایش او نماید و ابدا بقدر جوی از فرمایش ربّ اعلی اید تخلف ننماید

a hair's breadth from the Exalted Lord's decree, since the cycle is His cycle and the claimant himself has fallen under His shadow."

212 Now show a little fairness and open your eyes to see in what station you stand and at what level you are positioned. What difference do you perceive between yourself and the peoples of the past? For those people who remained deprived of the sweet flowing waters of divine knowledge and the Kawthar of the eternal Sovereign's bounty - this became the cause of their clinging to proofs they deemed conclusive, and by these proofs they objected to the Sovereign of all peoples and were deprived of the holy divine wellspring.

213 For example, the followers of the Torah argued that after Moses no one possessing a new Law would come, and whoever came must promote his Law. Similarly they specified signs that the Manifestation must appear with, and were thus prevented from recognizing the Manifestations, for the Manifestation appears as God causes Him to appear and wills, not according to what people expect. Likewise the people of the Gospel believe that Jesus himself will descend from heaven after the darkening of the sun and moon and falling of the stars. And similarly the people of the Furqan (Qur'an) who have never accepted that one with a new Law would appear, saying instead that a person born a thousand years ago from Narjis Khatun exists now in Jabulqa and Jabulsa, awaiting divine permission to appear, and that he will come to promote the Law of the Messenger of God - meaning this very Law that is current. They have mentioned such signs in this regard that were they to be detailed, a book would need to be composed.

214 All these matters they have firmly established for themselves through conclusive proofs, irrefutable texts, and verified evidence, to such extent that they have regarded and continue to regard those who deny them as infidels, false ones, and idolaters. Yet when the Suns of holy sanctity dawned, since these appeared contrary to their notions, they all remained veiled and deprived. Nevertheless, you now argue that this Being Who has appeared must either be above that One or under His shadow. If under His shadow, He must follow His deeds, and if He claims a station above Him, this would be impossible since His dispensation is still current and incomplete.

215 Now judge fairly: what is the difference between you and that group? Yes, the differences are countless, for in their books

چونکه دوره دوره اوست و خود مدعی در ظل افتاده انتی

212 حال قدری انصاف ده و چشم بگشا که در چه مقام واقعی و در چه رتبه قائم چه فرق مابین خود و ملل قبل مشاهده میکنی چه که آن قوم که از زلال سلسال معارف عزّ صمدانی و کوثر افضال سلطان لایزال محروم مانده اند سبب این شده که بدلائل مثبته نزد خود مستدلّ و معتکف و بان دلائل بر سلطان قبایل اعتراض نموده و از شریعه قدس احدیه محروم گشته اند

213 مثلاً اهل توراته بآن استدلال نموده که بعد از موسی نفسی صاحب شریعت نخواهد آمد و هر نفسی هم بیاید باید شریعت او را ترویج نماید و هم چنین علاماتی معین نموده اند که نفس ظهور باید بآن علامات ظاهر شود و لذا ممنوع شدند از عرفان مظاهر ظهور چه که نفس ظهور بظهور کیف بظهور الله و اراد لا بما عند الناس و هم چنین اهل انجیل برآند که خود عیسی از آسمان نازل میشود بعد از ظلمت شمس و تاریکی قمر و سقوط کواکب و هم چنین ملت فرقان که ابدًا قائل بر اینکه صاحب شریعتی ظاهر شود نبوده و نیستند و میگویند نفسی هزار سنه قبل از نرجس خاتون متولد شده و در جابلقا و جابلسا الآن موجود است و منتظر اذن الهی است که ظاهر شود و او میاید و شریعت رسول الله را یعنی همین شریعت که در دست هست ترویج میدهد و علاماتی هم در ایتمقام ذکر نموده اند که اگر تفصیل ذکر شود کتابی باید تالیف نمود

214 جمیع اینمطالب را ببراهین متقنه و نصوص محکمه و دلائل محققه نزد خود چنان ثابت نموده اند که منکرین آن را کافر و باطل و مشرک دانسته و میدانند و در حین اشراق شمس عزّ تقدیس چون بر خلاف آراء این نفوس بوده لذا کلّ محجوب و محروم مانده اند مع ذلك تازه استدلال مینمائید که این نفسیکه ظاهر است یا باید فوق آن باشد یا در ظل او اگر در ظل او است باید باعمال او عامل شود و اگر فوق او رتبه را ادعا نماید محال بوده چه که هنوز دوره دوره او است و تکمیل نشده

the subsequent Manifestation was mentioned through abstruse allusions and veiled verses, implicitly rather than explicitly, and thus they remained veiled, having failed to comprehend the meanings of the divine words. But you and your like, despite the fact that the Point of the Bayan - may the spirit of all else be sacrificed for Him - explicitly and without allusion declared whatsoever was created between the heavens and earth, both in words and intimations, from that Sovereign of existence and King of the visible realm, you withhold yourselves and argue that it is not permissible for the Truth to be made manifest.

- 216 A hundred thousand praises upon your understanding and perfection, and upon your guides for these proud, vainglorious words they have imparted to you! It has become clear that they consider themselves, and not God, to possess authority. Say: O deluded one! Never in any Manifestation has the Truth appeared according to people's imaginings, but rather contrary to what all people possessed, for His most exalted, most holy Essence has been sanctified above all conjectures, imaginings, intimations and indications, and none is aware of the nature of His appearance and manifestation save His all-knowing, all-informed Self. They have acted in such wise as to put to shame the Jews and all the veiled ones of the earth. The Jews considered God's hand to be chained, but these ones have gone further by prescribing rules for God, saying that if He makes such and such a claim it is not permissible, and if He makes such and such a claim He must appear with specified, limited attributes.

- 217 Great indeed is thy utterance, O heedless one! You have failed to understand that the completion of every previous Manifestation has been and will be through the subsequent Manifestation, just as in this most wondrous, holy Manifestation, in the year Nine, in the innermost mystery, the sanctified, purified, holy souls were completed at that very moment - but thou perceivest not, nor dost thou understand, nor knowest thou, for the sugar of divine knowledge has been allotted to the parrot of meanings, not to the raven of darkness. And he who turned away from God and wavered from the path, in that very moment his temple was stripped of the human garment and appeared clothed in the skin of beasts, visible and manifest. Glorified then be He Who alters existence as He pleaseth and ordains all matters as He willeth. None can resist His command or reverse His decree. To such a Lord befits the praise of the Concourse on High and the glorification of the dwellers of the eternal realms. But thou seemest to be among those

215 حال انصاف ده فرق شما با این فئه چه چیز است بلی فرق لایحیی چه که در کتب آنقوم با اشارات معضله و آیات مقنعه مستوره تلویحاً من غیر تصریح ذکر ظهور بعد شده و لذا محتجب مانده اند چه که ادراک ننموده اند معانی کلمات الهیه را و لکن شما و امثال شما مع آنکه نقطه بیان روح ما سواه فداه تصریحاً من غیر تلویح میفرمایند بآنچه مابین سموات و اراض خلق شده چه از کلمات و چه از اشارات از آن سلطان وجود و ملیک شهود خود را منع ننمائید دلایل ذکر میکنید که حق جایز نیست ظاهر شود

216 صدهزار آفرین بر فهم و کمال شما و مرشدین شما از این کلمات کبریّه غروریه که بشما القاء نموده اند معلوم شد که خود را مختار میدانند نه حق را بگو ای متوهم هرگز حق در هیچ ظهوری بخیا ناس ظاهر نشده و بر خلاف آنچه در دست جمیع ناس بوده ظاهر شده چه که مقدس بوده ذات امنع اقدسش از جمیع ظنون و اوهام و اشارات و دلالات و احدی بر نفس ظهور و کیفیت او مطلع نه الا نفسه العلیم الخبیر آنقدر کرده اند که روی یهود و جمیع محتجبین اراض را سفید کرده اند یهود یدالله را مغلول دانسته دیگر دستور العمل از برای حق ذکر نکرده که اگر همچو ادعا نماید جایز نیست و اگر فلان ادعا نماید باید بشئون محدوده معینه ظاهر شود

217 قد کبر قولک یا غافل آنقدر ادراک ننموده که تکمیل هر ظهور قبلی بظهور بعد شده و خواهد شد چنانچه در این ظهور بدع قدس رحمانی در سنه تسع در سرّ سرّ نفوس مقدسه مطهره زکیّه در همان حین تکمیل شدند و لکن انت لا تشعر و لا تفقه و لا تعرف چه که شکر مصر عرفان الهی قسمت طوطی معانی بوده نه قسمت زاغ ظلماتی و معرض بالله چون توقف نمود و از صراط لغزید در همان حین هیکلش از قیص انسانی خارج و بجلود بهائم ظاهر و مشهود گشت فسبحان من یدلّ الوجود کیف یشاء و یقدر الامور کیف یرید لا راد لامره و لا مرد لمشیته کل شیء منقاد لسلطنته و مشفق من خشیته و مرتعش من سطوته و لذلك الرب یلیق تهلیل اهل ملاّ الاعلی ثم تسبیح اهل مداین البقاء و لکن تواز آن نفوسی بنظر میائی که اراده ادراک امری و

souls who have neither desired to comprehend a cause nor to understand anything. The purpose is to establish a leadership for their guide, that they might themselves thereby become known and renowned beneath his shadow. By God! Verily his shadow is a wilderness and his water bitter salt, if ye would but understand.

- 218 Say: O thou who art inwardly deaf! None hath ever encompassed, nor shall ever encompass, the knowledge of the Truth. His knowledge is hidden, treasured, preserved from your understanding. Should He desire, He would in a single moment perfect both the first and the last of creation. Yet thou hast not even understood perfection. Would that the capacity for understanding were observed in thee, and that this servant, who is but one of the attendants at His gate, might find thee ready and might cast upon thee such words as would enable thee to comprehend certain hidden matters. At least then, if thou couldst not understand the perfection of the Manifestation, thou wouldst become aware of thine own hatred. Fear God, and impose not upon Him the laws of thy self and passion. Verily, He manifesteth Himself as He willeth, not as thou wilt.

- 219 How presumptuous have they become, that they set forth rules and conditions for the Truth, exalted be His mention! Now judge thou fairly: that Truth which would appear according to the dictates of the idolaters would be like unto those idolatrous souls themselves. All that ye have known and understood is but a creation like unto yourselves, and must return unto you. By God, even the lowliest of His creation and His servants would disdain to move according to the manners which those idolatrous souls have imposed upon you. For they worship the calf and perceive not, follow Satan and know not, pursue falsehood and comprehend not, and drink the dregs of what the rebellious have drunk, yet understand not.

- 220 They have failed to perceive that in every Revelation, were the Truth, exalted be His grandeur, to appear according to the customs, conditions and deeds that outwardly prevailed among the people, none would ever object or protest, and all would attain the living waters of the meanings of the Eternal Lord and be blessed with the presence of God. Those who soar in the atmosphere of the spirit and observe all things with the penetrating divine vision behold a hundred thousand such souls drowned in the ocean of extinction, each clinging to growing grass which hath neither permanence nor stability and shall ultimately be submerged. Indeed, even now in the view of those seated in the Most Glorious Horizon, they are observed to be utter nothingness, drowned, evanescent and non-existent.

یا تفقه در شیئی نداشته و نداری مقصود اثبات ریاستی است که از برای مرشد خود محقق نمایند و خود هم در ظلش معروف و موسوم باشند تا الله انّ ظلّه برهوت و انّ مائه ملح اجاج لو انتم تفقهون

- 218 بگو ای اصمّ باطنی احدی بر علم حقّ احاطه نموده و نخواهد نمود علمه مکنون مخزون مصون من اطلاعکم اگر اراده فرماید در یک حین خلق اولین و آخرین را تکمیل مینماید و لکن تو هنوز تکمیل را نفهمیده کاش استعداد ادراک هم در تو مشاهده میشد و این عبد که یکی از خدام درگاه است تو را مستعدّ مییافت و بر تو کلماتی القاء مینمود که از آن ادراک نمائی بعضی امور مستوره را افلاّ آنقدر میشد که اگر بر تکمیل ظهور اطلاع نمییافتی بیغض خود مطلع میشدی فاستحي عن الله و لا تقنّن له قوانین نفسك و هوئک انه يظهر کیف یشاء لا بما انت تشاء

- 219 چه مقدار جسور شده‌اند که از برای حقّ جلّ ذکره قواعد ذکر مینمایند و شرایط مذکور میدارند حال شما انصاف ده آن حقیقه بدستور العمل مشرکین ظاهر شود مثل خود آن انفس مشرکه خواهد بود کما عرفتم و استدرکتم هو مخلوق مثلکم و مردود الیکم و الله پست‌ترین خلق او و عباد او ننگ میدارند که بآدایکه آن نفوس مشرکه بشما القا نموده‌اند حرکت نمایند لانهم یعبدون العجل و لا یشعرون و یتبعون الشیطان و لا یعرفون و یعقبون الحبّ و لا یفقهون و یشرّبون فضله ما شرّبه الطاغوت و لا یعلّون

- 220 و آنقدر ادراک نموده‌اند که در هر ظهور اگر حقّ جلّ کبریائه بآداب و شرایط و اعمالیکه مابین ناس بر حسب ظاهر بوده ظاهر میشد هرگز احدی اعراض و اعتراض نمینمود و جمیع بکثر معانی حضرت لایزالی فایز میشدند و بقاء الله مرزوق میگشتند آنانکه در هواء روح طایزند و بیصر حدید الهی در اشیاء ناظر صدهزار امثال آن نفوس را در غرقاب فنا مشاهده مینمایند که هر یک بحشیش منبته متشبّث و لکن از برای آن حشیش قرار و استقراری نبوده و نخواهد بود و بالأخره غرق خواهد شد اگر چه حال هم نزد

221 Cleanse thine ears from the cotton of blind imitation. Harken unto the Word of Truth from the lowliest of His creation and know that the Truth, exalted be His station, is veiled by no veil and confined within no limits. He appeareth in whatever manner He willeth, for He hath ever been and shall ever be the All-Powerful, and His complete sovereignty hath never been and shall never be withdrawn. Now according to your vain imaginings, if the Truth were to appear according to the dictates of the deniers, how would you interpret His power? For from your words it would appear that He must necessarily manifest Himself thus and is incapable of sending forth any Manifestation of His Cause on earth save in the manner you have prescribed. Evil is that which ye have imagined and continue to imagine. Your deeds have been rendered vain by what hath proceeded from your mouths, yet ye perceive it not within yourselves and are among the heedless.

222 By God, the foul and dense odors from the allusions in the words of those idolatrous souls have wafted over the world and its people. We beseech God to send forth a tempest of grace that may cause these winds to vanish. These same idolaters maintain that the Day of Resurrection, lasting fifty thousand years, was accomplished within a single hour. Say: O ye bereft of insight! That selfsame principle doth here operate - ye raise no objection when fifty thousand years are fulfilled within an hour, yet when two thousand years are accomplished within numbered years according to your conception, ye do protest. By God, all things do give you the lie, and all that hath been created between the heavens and the earth doth laugh at the paucity of your understanding and knowledge.

223 Harken unto this servant and rend asunder the veils of idle fancy, and fix your gaze upon the Truth in itself, for all else are His creation and are brought forth by His Word, and have never been known of themselves; rather, all else hath been and shall ever be known through Him. Keep thine eyes upon the Manifestation itself and upon that which appears from His presence, and render thanks unto thy Lord that He hath suddenly revealed the Manifestation of His Own Self, even as the Point of the Bayan hath declared: "Verily noon hath drawn nigh and ye are slumbering." The Sun is shining at its zenith, radiant and resplendent, and this is a station of gratitude, not complaint. Account not mercy as vengeance, nor blessing as wrath, though verily the appearance of the Manifestations of Divine Unity hath ever been and shall be a blessing to the

جالسین فلک ابهی لاشیء محض و غریق و فانی
و معدوم مشاهده میشوند

221 سمع را از قطن تقلید پاک کن بشنو کلمه حق را از پست ترین خلق او و بدانکه حق جل شأنه بهیچ حجابی محبوب نه و بهیچ حدودی محدود نخواهد بود ظاهر میشود بهر قسم که اراده فرماید چه که لم یزل مقتدر بوده و خواهد بود و هرگز قدرت کلیه اش سلب نشده و نخواهد شد حال بوهم شما اگر حق بدستور العمل معرضین ظاهر شود قدرتش را چه تاویل مینمائی چه که از بیان شما چنان مستفاد میشود که لابد باید باین قسم ظاهر شود و قادر نیست بغیر آنچه شما نوشته اید مظهیری از مظاهر امر خود را در ارض بفرستد فیئس ما ظننتم و تظنون و قد حبطت اعمالکم بما خرجت من افواہکم و لکن اتم لا تستشعرون فی انفسکم و تکونن من الغافلین

222 فوالله روایح منته کثیفه از اشارات کلمات آن انفس مشرکه بر عالم و اهل آن مرور نموده از خدا میطلبیم که صرصر عنایتی بفرستد و این اریاح را معدوم نماید خود آن مشرکین نحسین الف سنه یوم قیامت را مستدلند که بیک ساعت منقضی شد بگوای بی بصران همان معنی در اینجا جاری پنجاه هزار سنه در ساعتی منقضی شود حرفی ندارید و لکن اگر دو هزار سال بوهم شما در سنین معدوده منقضی شود اعتراض مینمائید فوالله یکدبکم کلّ الاشیاء و یضحک لقلّة عقولکم و عرفانکم کلّ ما خلق بین السموات والأرضین

223 بشنو از این عبد و سبحات او هام را خرق کن و بحق بنفسه ناظر باش چه که دون او مخلوق اویند و بکلمه من عند او ظاهر و ابد بدون خود معروف نگشته بلکه ما سواش باو معروف بوده و خواهد بود چشم بنفس ظهور و بما یظهر من عنده داشته باش و شکر کن پروردگار را که ظاهر فرمود مظهر نفس خود را یغته چنانچه نقطه بیان میفرماید و لقد قرب الزوال و اتم راقدون شمس در قطب زوال مشرق و مضی و این مقام شکر است نه شکایت رحمترا نعمت مدان و نعمت را غضب مشمر اگرچه لم یزل ظهور مظاهر احدیه نعمت ابرار و نعمت فجّار

righteous and a punishment to the wicked. The wicked and evil ones have forever regarded blessing as punishment and pure bounty as wrath.

- 224 Concerning the completion of the cycle whereof thou didst make mention, hearken unto the utterance of Him Who revealed the Bayan - may the spirit of all existence be sacrificed for Him - Who declareth in explicit text, His words, exalted be His glory: "From the beginning of that Cause until before nine contingent beings are completed, it shall not be made manifest, and verily all that thou hast seen from the state of the sperm until We clothed it with flesh - then wait until thou beholdest another creation. Then say: Blessed be God, the best of creators. And bear witness that between the Qayyim and the Qayyum are nine - that is when the contingent beings shall be completed in their stations - such is the difference between every most great and great thing." And in another passage: "And observe ye the difference between the Qayyim and the Qayyum, then in the year Nine ye shall attain unto all good." And in this connection it is revealed: "This is what We promised thee aforetime when We answered thee. Be patient until nine shall have elapsed from the Bayan. Then say: Blessed be God, the best of creators."

- 225 O possessor of insight and fairness! Open, according to thine own understanding, thine eyes and observe from the Manifestation of the Nine until this latest creation, and utter "Blessed be God, the Best of creators!" and "Blessed be God, the Best of originators!" Consider how, regarding the perfection of creation and the greatness of the subsequent Manifestation, They explicitly and without ambiguity distinguish between the Qayyum and the Qayyim, and likewise between the Most Great and the Great. And when the time was fulfilled and God's appointed hour came to its end, the Beauty of the Nine appeared with manifest sovereignty, whereupon all who are in the heavens and earth were terrified, save those who came before God with a pure heart. Fear God, O people, and do not forsake the Qayyum among you. Be afraid of God and be among the God-fearing. Beware lest ye change the words of God from their places, for this is a grievous error in the preserved tablets of might.

- 226 But the drop perceiveth not the station of maturity, even as to-day none hath comprehended the divine utterances save whom thy Lord willeth. Although they will misinterpret these words according to their vain imaginings and change them, even as the Primal Point, magnified be His grandeur, hath foretold.

بوده و خواهد بود تجار و اشرار لازال نعمت را نعمت انگاشته اند و عنایت صرفه را غضب دانسته اند

224 در تکمیل دوره ذکر نموده بودی بشنو بیان منزل بیان روح من فی حقایق الأكوان فداه را که بنص صریح میفرماید قوله جل کبریائه من اول ذلك الأمر الى قبل ان یکمل تسعة کینونات الخلق لم تظهر و ان کما قد رأیت من النطفة الى ما کسونه لهما ثم اصبر حتى تشهد خلق الآخر اذا قل فتبارک الله احسن الخالقین و اشهد ان فرق القائم و القيوم عدد تسعة ذلك ما تکلیف کینونيات فی مقاعدهن ذلك فرق بین کل اعظم و عظیم و در مقام دیگر و لتراقبن فرق القائم و القيوم ثم فی سنة التسع کل خیر تدرکون و در این مقام نازل هذا ما وعدناک قبل حین الذی اجبتک اصبر حتى یقضى عن البیان تسعة اذا قل فتبارک الله احسن المبدعین

225 ای صاحب بصر و انصاف دار علی زعم خود چشم بگشا و از ظهور تسع تا حین خلق آخر مشاهده کن و بتبارک الله احسن الخالقین و تبارک الله احسن المبدعین ناطق شو ملاحظه کن که در تکمیل خلق و اعظمت ظهور بعد در فرق قائم و قیوم و هم چنین اعظم و عظیم تصریحاً من غیر تلویح میفرماید و چون مدت منقضی شد و میقات الله بآخر رسید ظهر جمال التسع بسلطان مبین اذا فزع کل من فی السموات و الأرض الا من اتى الله بقلب سلیم اتقوا الله یا قوم و لا تتخذوا القیوم مهجوراً بینکم خافوا عن الله و کونوا من المتقین ایاکم ان تحرفوا کلمات الله عن مواضعها لان ذلك خطأ عظیم فی الواح عز حفیظ

226 و لكن نطفه مقام بلوغ را ادراک ننماید چنانچه الیوم ادراک بیانات الهی را احدی ننموده الا من شاء ربک اگرچه این کلمات را بظنون باطله خود تأویل نموده تحریف خواهند نمود چنانچه نقطه اولی جلّت عظمته خبر داده

227 Now, setting aside these matters, I shall make mention of one thing, that perchance thereby ye may become aware and attain unto consciousness. If a soul should declare that a tree will, from the beginning until the end of two thousand years, appear with delicate, fragrant, crimson leaves, in all freshness and verdure, with sweet perfume and beloved fragrances, and should stipulate that ye must look upon that very tree and its appearance, and not unto aught else beside it - - and thereafter ye should arise from sleep at dawn and suddenly observe that blessed and holy tree hath appeared with delicate, beautiful, crimson leaves - - what would ye do? Would ye deny that which ye behold with your eyes and perceive with your sense of smell, or would ye be assured by that which your sight hath witnessed? Nay, by God! Ye and your like are observed to be among those souls who would cast down with the stones of idle fancy and vain imaginings those visible and manifest leaves, saying that these have appeared too soon, and that such leaves should appear after two thousand years, and come forth from this observed tree. Fie upon you, O concourse of the deluded!

228 Notwithstanding that in the explicit text of the revealed Bayan the subsequent Manifestation is in no wise limited to any specified time, even as it explicitly declareth that should He desire to appear at this very moment, He is sovereign to do so, inasmuch as none save God hath been or is cognizant of the time of the Manifestation. And throughout the Bayan it is stated that this is dependent upon the Will and Purpose of that Sovereign of Oneness. He manifesteth Himself howsoever He willeth and desireth. Verily, His signs are the proof, and His very Self is the evidence of His Own Being, since all else is known through Him, while He can be known through none other than Himself. Glorified be God above that which ye ascribe unto Him! And likewise do they say: Whosoever knoweth not the time of the Manifestation save God, whensoever it may occur, all must render true belief unto the Point of Truth and offer thanksgiving unto God.

229 Now observe with what explicitness it is declared that whensoever He appeareth, all must render belief unto Him. Yet instead of offering, as He hath commanded, thanksgiving unto God, they have, in lieu of gratitude, begun to voice complaint, and in place of recognition have assailed with arrows of hatred and swords of enmity that Sanctuary round which circle the spirits of the Prophets and Messengers. Say: O thou deprived one! Consider whether that sovereign Lord hath made that inevitable and hidden Manifestation conditional upon any condition whatsoever. Produce it then! Nay, by Him Who created all contingent beings through a word from His presence! Never

227 حال از اینها گذشته يك ذكر مينمايم لعل بآن مستشعر شويد و بشعور آييد اگر نفسی مذکور دارد که شجره از حین الی انقضاء دوهزار سنه باوراد لطیفه حمربه معطره ظاهر خواهد شد با کمال طراوت و نضارت و عطر و روائح محبوبه و حصر نماید که شما ناظر بخود آن شجره و ظهور آن باشید نه دون او و بعد صبح از خواب برخیزید و بغتةً ملاحظه نمائید که آن شجره طیبه مبارکه باوراد حمربه لطیفه منیعہ ظاهر شده حال چه میکنی انکار خواهی نمود آنچه ببصر مشاهده میکنی و بشامه میبایی یا آنچه دیده موقن خواهی شد لا والله شما و امثال شما از آن نفوسی مشاهده میشوید که آن اوراد مشهوده ظاهره را باحجار ظنون و هوی در هم ریزند که این زود بثر آمده باید دوهزار سنه بعد از این اوراد ظاهر شود و از این شجره مشهود آید اف لکم یا ملأ المتوهمین

228 مع آنکه بنص صریح منزل بیان ابداء ظهور بعد محدود بوقتی نشده چنانچه منصوصاً میفرماید اگر این حین بخواهد ظاهر شود مختار است چه که عارف بحین ظهور احدی الا الله نبوده و نیست و در جمیع بیان میفرماید منوط باراده و مشیت خود آن سلطان احدیه است یظهر نفسه کیف یشاء و یرید انما الدلیل آیاته و الوجود علی نفسه اذ الغیر یعرف به و هو لا یعرف بدونہ سبحان الله عما تصفون و هم چنین میفرمایند چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کل تصدیق بنقطه حقیقت نمایند و شکر الهی بجا آورند انتهى

229 حال ملاحظه نمائید که بچه صراحت میفرماید که هر وقت ظاهر شود باید تصدیق نمایند مع ذلك بجای آنکه فرموده شکر الهی بجا آورند عوض شکر شکایت آغاز نموده و بجای تصدیق سهام کین و سیف بغضا بر آن مطاف ارواح نبیین و مرسلین هجوم نموده اند بگو ای محروم ملاحظه نما که سلطان معلوم آن ظهور محتوم مکنون را بهیچ شرطی مشروط فرموده فأت بها لا فوالذی خلق الممکات بکلمة من عنده ابداء این ظهور را معلق

have they made this Manifestation dependent upon or conditional to any matter or condition. For all conditions in that sacred Realm are utterly non-existent, and none save His own Self can encompass or be acquainted with Him.

- 230 He declareth that His verses are His proof, and His manifestation and presence confirm His own Self. Yet despite this, they have confined the transcendent Truth within imaginary words and unsuitable allusions. Woe unto them and unto what their hands have wrought! Wrest not the words of God according to your desires, nor interpret them, for none shall ever attain unto their true meaning. Even as in matters of outward ordinances, the Chiefs of the Bayan were commanded to inquire of Jinab-i-Siyyid Husayn, upon him be the glory of God, who stood before the Divine Throne. He declareth that ye comprehend not the will of God. Nevertheless, ye have regarded him who turned away from God as God Himself.

- 231 Furthermore, the Seal of the Prophets is among the decisive verses of the Book of the Lord of all worlds. If for one thousand two hundred and seventy years none hath fathomed its meaning, how now can any soul save God Himself comprehend the meanings of the revealed verses of the Bayan? Ponder deeply upon what is mentioned and what floweth from the Pen by God's leave, that perchance through the shrill voice of this lowly one's pen thou mayest attain unto the Ancient Beauty. Verily, He guideth whom He willeth unto the straight path.

- 232 Moreover, it is not clear what thou didst mean by perfection. If thou meanest the perfection of God's verses, these are perfect at the very moment of their revelation, and never hath imperfection found its way into that realm, nor ever shall. That which is revealed from His presence was perfect before, shall be perfect after, and is perfect now. And if thou meanest the perfection of souls, it hath been observed that the longer time passed, the more imperfect certain souls became, such that at the end of the Dispensation of the Qur'an, according to your belief, the utmost perfection of the leaders of that age was that they rejected all the Tablets of God and inflicted upon God's Messengers what ye have heard. Or if by perfection thou meanest the perfection of outward deeds, if this be thy meaning, it hath been observed that for most these very deeds became a veil, as was witnessed when the practitioners of the Qur'an, finding the manifestation of the Most Great Light to be at variance with their deeds, pronounced His death sentence and shed His pure blood. Likewise did the people of the Gospel, and likewise the people of the Torah, until it culminated in the First New Manifestation.

و مشروط بامری و شرطی نفرموده اند چه که شرط در آن ساحت مفقود صریح است و جز نفس او بر او احدی محیط و مطلع نه

- 230 میفرماید آیاتش دلیل بر اوست و ظهور و وجودش مثبت نفسش مع ذلك بکلمات موهومه و اشارات نالایقه حق منبع را محدود نموده اند فویل لهم و بما اکتسبت ایدیهم کلمات الهی را بهواهای خود تحریف نمائید و تفسیر مکنید چه که احدی بمقصود آن فایز نشود چنانچه در احکام ظاهریه رؤسای بیان را امر فرموده اند که از جناب آقا سید حسین علیه بهاء الله که تلقاء عرش بود سؤال نمائید میفرماید چه که شما عارف بمراد الله نیستید مع ذلك شما معرض بالله را نفس الله دانسته اید

- 231 از این گذشته خاتم النبیین از محکات آیات کتاب رب العالمین است اگر هزار و دویست و هفتاد سنه احدی بمعنی آن مطلع شد حال هم معانی کلمات منزله بیان را نفسی دون الله میتواند ادراک نماید بسیار تفکر نمائید در آنچه ذکر میشود و از قلم باذن الله جاری میگردد که شاید از صریر قلم این ضعیف بجمال قدم فایز شوی انه لهدی من یشاء الی صراط مستقیم

- 232 و دیگر معلوم نشد مقصود شما از تکمیل چه بوده اگر مقصود تکمیل آیات الهیه است که آن در حین نزول کامل و ابد در آن ساحت نقص راه نداشته و نخواهد داشت ما نزل من عنده کان کاملاً من قبل و یكون کاملاً من بعد و فی الحین و اگر مقصود تکمیل نفوس است که نفوسی مشاهده شده هرچه مدت طول کشید ناقص تر ظاهر شده اند چنانچه در منتهی دوره فرقان بعقیده شما منتهی کمال رؤسای آن عصر آن بود که جمیع الواح الله را طرد نموده و برسل الهی وارد آوردند آنچه شنیده اید و یا از تکمیل تکمیل اعمال ظاهریه مقصود است اگر اینست که مشاهده شده اکثری را همان اعمال سبب احتجاب گشته چنانچه ملاحظه شد که عاملین فرقان چون ظهور نیر اعظم را مخالف اعمال خود مشاهده نمودند فتوی بر قتلش دادند و سفک دم مطهرش نمودند و هم چنین اهل انجیل و هم چنین اهل تورات تا منتهی شود ظهورات بیدیع اول

233 Know thou that the perfection of all things hath ever depended upon the word and confirmation of the Point of Truth. Harken unto what the Point of the Bayan - may the souls of all else be sacrificed for His sake - declareth, that perchance thou mayest be cleansed from the dark dust of the manifestations of Satan by the Kawthar of the All-Merciful's utterances. Though it is certain that the words of God have not and will never affect thee, yet God's gaze in most utterances hath been directed toward the hearts of His sincere servants, for those sanctified and detached souls can detect the fragrance of the musk of inner meanings from leagues away and through divine words become detached from the words of all else. His blessed word declareth: "For verily, were He to declare the earth's dwellers to be Prophets, they would all be Prophets in God's presence." From this utterance of the All-Merciful, comprehend the reality of perfection, that perchance thou mayest become aware, and not offer the shells of allusions as a gift to the ocean of divine pearls of meaning, and mayest become certain that all matters appear from the Truth, return to the Truth, and are established and realized through His confirmation.

234 Reflect a little: although the ultimate degree of perfection for human temples is the station of prophethood, and most have deemed it impossible for any soul to attain this most exalted station, yet He declares that if that Most Great Manifestation so desires, He can cause all who are on earth to attain to this station, which is the most perfect of ranks in the eyes of all. By His life! For such a Lord it behooveth us to sacrifice our souls and spirits, then our very beings and realities - and this is little compared to the appearance of His bounties and the manifestation of His gifts which have encompassed both worlds.

235 If a soul were to live throughout the duration of the kingdom and the heavenly realm and perform all good deeds, yet hesitate in the time of His Manifestation less than that, all the deeds he performed in countless ages would come to naught; nay, his very existence and being would become as nothing, let alone his perfection. Likewise, if during this time one had, God forbid, neglected all deeds, yet in the time of His Manifestation attained to saying "yea," all deeds would be recorded to his credit and would be and remain perfect in the sight of God.

236 None but God is aware of the completion of a cycle. Sometimes perfection appears in less than that, and sometimes it does not appear in a thousand years or more. It is very clear that the perfection of all things is through God's confirmation, not through length of time and the appearance of people's vain

233 بدانکه تکمیل کل شیء منوط بقول و تصدیق نقطه حقیقت بوده بشنو که نقطه بیان روح ماسواه فداه چه میفرماید که شاید از کوثر بیانات رحمن از غبار تیره اشارات مظاهر شیطان مطهر شوی اگرچه یقین است که کلمات الله در تو اثر ننوده و نخواهد نمود و لکن لحاظ الله در اکثر بیانات متوجه افئده مخلصین از عباد خود بوده چه که آن نفوس مقدسه منقطعه رواج مسک معانی را از فرسنگهای بعیده استشمام نمایند و بکلمات الهی از کلمات عالمن منقطع شوند قوله تبارک ذکره فانه لو يجعل ما على الأرض نبياً لیکون انبياء عند الله از این بیان رحمن حقیقت تکمیل را ادراک کن که شاید متنیه شوی و خرف اشارات بجر لؤلؤ معانی الهی هدیه نفرستی و موقن شوی باینکه کل امور از حق ظاهر و بحق راجع و بتصدیق او ثابت و محقق

234 قدری تفکر نما مع آنکه منتهی رتبه تکمیل هیماکل بشریه برتبه نبوت است و اکثری این رتبه بلند اعلی را محال دانسته اند که نفسی بانمقام فایز شود مع ذلك میفرماید اگر آن ظهور اعظم اراده فرماید جمیع ما علی الأرض را باین رتبه که اکمل مراتب بوده نزد کل فایز میفرماید فو عمره لمثل هذا الرب یعنی ان نفدی انفسنا و ارواحنا ثم ذواتنا و حقایقنا و هذا قلیل عند ظهور عطایاه و بروز مواهبه الی احاطت الثقلین

235 اگر نفسی بدوام ملک و ملکوت عمر نماید و بکل اعمال عامل شود و در ظهور اقل من آن توقف نماید جمیع اعمال او که در زمن لایحصى عامل بوده هباء میشود بلکه وجود و کینونتش لاشیء میشود تا چه رسد بتکمیل او و هم چنین اگر در این مدت نعوذ بالله تارک کل اعمال بوده و در حین ظهور فایز بقول بلی شود جمیع اعمال در حق او ثبت و عند الله کامل بوده و خواهد بود

236 بر تکمیل دوره احدی الا الله مطلع نه بسا که در اقرب من آن تکمیل ظاهر و بسا که در الف سنه و فوق آن تکمیل نمیشود و این بسی واضح است که تکمیل هر شیء بتصدیق الله بوده نه بطول مدت و ظهور او هام ناس نفس ظهور بعد بنفسه

imaginings. The very appearance of a subsequent Manifestation is itself proof of the perfection of what appeared in the previous Manifestation. Look to the Truth, not to the length of time and season, for the Truth is able to cause all times to pass in an instant, or to extend a single instant to a hundred thousand years. His is the creation and the command; all act by His command.

237 At this point, a few verses revealed in Iraq in the most wondrous and mighty tongue are mentioned for the sake of awareness:

238 A seeker asked a mystic: "When didst thou discover divine mysteries? And thou, intoxicated with the wine of grace, rememberest thou the Day of Alast?" He said: "I remember that voice and speech, which was and shall ever be, no wonder this! That voice still rings in mine ear, that soul and spirit-increasing melody." Another mystic who had ascended higher and had pierced the pearls of divine mysteries said: "That Day of God hath never ended; we are still in that Day which knoweth no end."

239 These words were specifically mentioned so that it might be understood that the comprehension of these matters depends upon the knowledge of the mystics. How strange that any soul who has not grasped these stations and attained understanding should consider himself a mystic! If thou hadst knowledge of the words of the mystics, thou wouldst not have raised objections at this stage, for the mystics hold that the divine names are ever-operative, as inaction is not permissible. Thus have they said that at every instant the Name "He Who Causeth to Die" returneth all created things from their contingent existence to their contingent non-existence. Likewise, at every moment the Name "He Who Giveth Life" and "He Who Causeth to Rise" bringeth all creation from contingent non-existence into contingent existence. In this sense have they interpreted the blessed verse "Nay, but they are in confusion as to a new creation."

240 In this case, that subsequent creation existeth not in the prior instant, and likewise in the prior instant that subsequent creation is unknown. How then can they conceive of the perfecting of any thing among things? For that thing which existeth in this instant existeth not in the next, as there is renewal and origination for this thing - how then can perfection be achieved? If thou sayest it happeneth in the very instant of its coming into being, this requireth not nor did require the passage of time. If people were capable of comprehending the meanings of divine words, a detailed exposition would assuredly have been given at this stage, that they might detach themselves

دلیل بر تکمیل ما ظهور فی ظهور القبل بوده بحق ناظر باشید نه بطول مدت و زمان چه که حق قادر است در آنی کل اوان را منقضی فرماید و یا آنکه يك آن را در صدهزار سنه امتداد دهد له الخلق و الأمر کل بأمره يعملون

237 در این مقام چند فردی از لسان ابداع ابداع در عراق نازل لاجل تنبه ذکر میشود

238 سائلی مرعاری را گفت کی تو بر اسرار الهی برده پی وی تو از خمر عنایت گشته مست هیچ یادت آید از روز الست گفت یاد آید مرا آن صوت و گفت کو بدی بود و نباشد این شگفت هست در گوشم همی آوای او وان صدای روح و جان افزای او عارفی دیگر که بر تر رفته بود در اسرار الهی سفته بود گفت آن روز خدا آخر نشد ما در آن روزیم آن قاصر نشد

239 این کلمات مخصوص آن ذکر شد که معلوم شود ادراک این امور منوط بعرفان عارفین است هر نفسی این مراتب را ادراک ننماید و اطلاع نیابد عجب است که تو خود را عارف میدانی و از کلمات عرفا هم اطلاع نداری و الا در این مقام اعتراض نمینمودی چه که عرفا برآنند که اسماء الهی در کلّ حین مؤثر چه که تعطیل جایز نه و لذا گفته اند اسم ممیت در کلّ حین کلّ موجودات را از وجود اضافی بعدم اضافی راجع مینماید و هم چنین اسم محیی و مبعث در کلّ ان کلّ اکوان را از عدم اضافی بوجود اضافی جلوه میدهد چنانچه آیه مبارکه بل هم فی لبس من خلق جدید را در این مقام تفسیر نموده اند

240 در اینصورت آن خلق بعد در حین قبل موجود نه و هم چنین در حین قبل آن خلق موجود حین بعد معلوم نه پس چگونه تصور تکمیل شیء از اشیاء نموده اند چه که آن شیء که در این حین موجود است در حین بعد نیست چه که تجدد و حدوث است از برای این شیء چگونه تکمیل دست میدهد اگر بگوئی در همان حین محدثه در حین میشود این طول مدت لازم نداشت و ندارد و اگر ناس قابل ادراک معانی کلمات الهیه میبودند هراینه در این مقام تفصیلی ذکر میشد تا آنکه

from all prior knowledge of before and after, and turn to the fresh spring of mystical knowledge that floweth today from the right hand of the Throne of the All-Merciful.

- 241 Hearken unto the words of this evanescent one and make not the matter obscure unto thyself. None hath understood or will understand the divine words, for the key to their mysteries hath ever been in the hands of the Omnipotent, the Almighty. Until the hand of divine power unsealeth the vessel of divine knowledge, none hath discovered or will discover it - nay, none hath perceived or will perceive even its fragrance. Even as none comprehended the treasures of Quranic knowledge until the Hand of Power of the previous Manifestation unsealed them. In brief, perfection hath been and will remain in the hand of God's power.

- 242 The perfection of every dispensation hath been through the subsequent Manifestation, and true perfection is realized at the time of His appearance. Yet souls such as these weak ones have not had and do not have the capacity to comprehend it. Thus have they failed to understand how fifty thousand years can pass in a single hour. And if any soul hath made such a claim, it was merely in blind imitation, save him whom God hath taught from the gems of His knowledge. How many divine sciences remain deposited in the heaven of innate divine knowledge! When will holy Manifestations and exalted Daysprings appear on the horizon of contingent being, become capable of comprehension, and have these sciences descend from the heaven of the Divine Will according to their capacity? The Command is in His grasp. He doeth what He willeth and shall not be questioned about what He hath willed.

- 243 And as to this, that he hath written that one must not deviate by so much as a hair's breadth from the commandment of the Most High Lord, it is not clear whether this decree is your decree that must be obeyed, or the decree of the Point of the Bayan. The Point of the Bayan declareth that His deeds are the measure for all, and that whatsoever that blessed Being doth, all must do likewise. It would seem that thou hast not beheld the Bayan at all, neither hast thou any knowledge thereof. Thou speakest by the instruction of Satan and art moved by his promptings.

- 244 O soul who claims to possess knowledge and considers yourself enlightened, show some sign of your own existence and be not like sheep that any shepherd may lead wherever he desires. And would that the shepherd were human - you have found a wolf for a shepherd who has devoured all your knowledge, certitude and the fruits of your belief in divine unity at the very

از جمیع عرفان قبل و بعد منقطع شده و بشریعه عرفان بدیع که الیوم از یمین عرش رحمن جاری است توجه نمایند

- 241 بشنو ذکر این فانی را و امر را بر خود مشتبّه نمما کلمات الهی را احدی ادراک ننموده و نخواهد نمود چه که مفتاح ابواب او بید مقتدر قدیر بوده و تا ختم اناء معارف الهیه را بد قدرت نگشاید احدی بر آن مطلع نشده و نخواهد شد بلکه عرف آن را هم نیافته و نخواهند یافت چنانچه تا بد قدرت ظهور قبل ختم کائنات علوم فرقان را نگشود احدی ادراک ننمود باری تکمیل در دست قدرت حقّ بوده و خواهد بود

- 242 تکمیل هر دوره بظهور بعد بوده و در حین ظهور تکمیل حقیقی واقع و لکن استطاعت ادراک آن را امثال آن نفوس ضعیفه نداشته و ندارند چنانچه ادراک آن انقضای خمسين الف سنه در ساعت واحده نشده و اگر نفسی هم ادعا نموده بر حسب تقلید بوده الا من علمه الله من جواهر علمه بسا از علوم ربّانی که در سماء علم لدنی الهی ودیعه مانده دیگر تا چه وقت و زمان از افق امکان مظاهر قدسیه و مطالع منیعه ظاهر شوند و مستعد ادراک گردند و از سماء مشیت علی قدر مقدور نازل شود الامر بیده یفعل ما یشاء و لا یسئل عما یشاء

- 243 و اینکه نوشته باید از فرمایش ربّ اعلی بقدر جوی تخلف ننماید معلوم نشد که این حکم حکم شما است باید عمل شود یا حکم نقطه بیان نقطه بیان که میفرمایند عمل او میزان کلّ بوده و بهر چه آن وجود مبارک عامل شود باید کلّ عامل شوند گویا اصلا بیان را ندیده و اطلاع هم نداری بتعلیم شیطان ناطقی و بتحرّک او متحرّک آخر

- 244 ای نفسیکه بعرفان موسومی و خود را عارف دانسته از خود هم یک اظهار وجودی بنا و خود را مثل اغنام مکن که هر راعی بهر جهت اراده نماید شما را ببرد و انکاش راعی انسان میشد راعی ذئب پیدا نموده اید و جمیع عرفان و ایقان و ثمرات

first encounter. Now you are but a lifeless corpse, a nonentity - and such a corpse and nonentity you are observed to be that not even a hundred trumpets could stir you or bring you to motion. By the one true God, my heart burns for you and your like, for no hatred or animosity exists in these hearts. Whatever has been said and will be said is purely for the sake of God and will continue to be so.

توحیدت را در ساعت اول ملاقات بلغ نموده و حال جسدی میت و لاشیء مشهودی و بقسمی هم میت و لاشیء ملاحظه میشوی که بصد هزار صور هم مهتر نشوی و بحرکت نیائی بحق معبود یگا که دلم بر تو و امثال تو میسوزد چه که کینه و بغضا در این قلوب نبوده و نیست و آنچه ذکر شده و میشود خالصاً لوجه الله بوده و خواهد بود

245 Moreover, the Most Glorious Beauty - may the spirit of all else be sacrificed for Him - performs all deeds, were you among those who perceive. This servant has associated with Him night and day for several years, and by God besides Whom there is no other God, not a single act that could be considered even slightly reprehensible has been witnessed from this Blessed Beauty. All things testify and continue to testify to the sanctity of His holy Being. Throughout the nights and days, nothing has been heard from that pure and holy household except the remembrance of God and the exaltation of His Word. If you yourself were to show a little fairness, you would testify that He is sanctified above the idle fancies of all else and exalted beyond the comprehension of all save Him.

245 و دیگر طلعت ابهی روح ما سواه له الفداء بجمع اعمال عاملند لو انت من المتبصرین چن دسنه میشود که این عبد لیلاً و نهراً معاشر بوده فوالله الذی لا اله الا هو که امری که فی الجمله مکروه باشد از این جمال مبارک دیده نشده جمیع اشیاء بر تقدیس ذات مقدسشان شهادت داده و میدهند در لیلی و ایام جز ذکر الله و ارتفاع کلمته از آن بیت مطهر مقدس استماع نشده خود شما اگر قدری بانصاف بیائید شهادت میدهد که مقدسند از اوهام ما سواه و منزهدند از ادراک ما دونه

246 What deed could be greater than sacrificing one's life in the path of the All-Merciful? Have you not heard what befell Him over twenty years in God's path? Although that vile slanderer has attributed his own deeds and those of his master to the Most Pure and Holy Beauty, and you too have accepted this without any proof or evidence, yet by God, His pure hem shall never be sullied by his words or the words of his like.

246 کدام عمل فوق انفاق جان است در سبیل رحمن آیا نشنیده اید که بیست سنه در سبیل الهی بر ایشان چه وارد شده اگر چه آن مفتی خبیث اعمال خود و مرشدش را بجمال اطهر اقدس نسبت داده و تو هم من غیر دلیل و برهان از او پذیرفته و لکن نه والله بقول او و امثال او ذیل مطهر نیالاید

247 As to what was written that the claimant had fallen under a shadow - although naught was ever heard from the Most Holy and Pure Beauty save utter servitude - yet these insinuating words were and shall remain utterly vain. By this reasoning, the Exalted One - may our spirits be sacrificed for His sake - must have been under the shadow of the divines of His age, since He appeared in that time; and if they deny the divines, then He must have been under the shadow of the Messenger of God. How small was their station, how limited their understanding, how meager their comprehension, and how grandiose their claims! But I bear witness that before His Manifestation He was under the shadow of the Prophet, and at the time of His Manifestation He stood above every bearer of a Message.

247 و اینکه نوشته مدعی در ظل افتاده اگر چه از جمال اقدس اطهر جز عبودیت صرفه چیزی استماع نشده و لکن این کلمه ملقی بسیار لغو بوده و خواهد بود از اینقرار حضرت اعلی روح ما سواه فداه در ظل علماء عصر بوده چه که در آن عصر ظاهر و اگر از علماء سلب نمایند در ظل رسول الله بوده ما صغر شأنهم و قل عقلهم و صغر درایتهم و کبر قولهم و لکن شهادت میدهم که قبل از ظهور در ظل نبی بوده و حین ظهور فوق کل ذی رساله

248 His words - - magnified be his delusion: "If such a person and his companions should, in their exposition and writings, lay claim to having sought and attained superiority over the

248 قوله عظم ظلّه پس چنین شخصی اگر خود و اصحابش در تقریر و تحریر مدعی آن شوند که

Most High Lord, what a contradiction would this be!" And it is in manifest opposition to the first claim. To assert two contradictory matters from any great personage, nay, from any conscious being, is reprehensible. No rational person maketh claim to two manifestly contradictory matters, especially if he claimeth that the Most High Lord hath been created from a single word of mine. God forbid! What claims do appear from some individuals who feign to manifest the qualities of great souls, by way of testing certain people, and how some of the common folk do believe them and, without reflection, give credence unto them!

249 Say: O ye who join partners with God! If ye would hearken unto Me, weep for yourselves and bewail your paucity of understanding and discernment. Mention of those who turn away hath been revealed in the Book, both before and after. His exalted Word declareth: "Like unto an ass bearing books." Say: The contradiction existeth in your own selves. Remove it, that naught may be seen save pure unity and absolute oneness. If thou desirest to comprehend this claim and perceive that which He hath spoken, that perchance thou mayest attain unto the never-failing holy Fountain, these are His words, exalted be His glory: "O people! Verily I am the Beauty of Ali among you, and the Self of Muhammad within you, and the Essence of the Spirit between earth and heaven, if ye but knew it." And this is precisely what the Point of the Bayan hath declared - that His Will was this Will and ever shall be, and His Purpose was precisely this Purpose and ever shall be, and this Purpose and Will were exactly that Purpose and Will and ever shall be. Mention hath been made of contradiction, yet unknowingly, for in truth this contradiction hath been proven regarding all the Prophets, since each subsequent Prophet was under the shadow of the former Prophet, and despite this subordination claimed superiority which, God forbid, according to the words of the ungodly would be contradiction and thus invalid. Far be it, yea far be it!

250 Say: O thou who dost recline upon the couch of desires and nurse from the breast of heedlessness, ignorance and passion! Contradiction hath never found and shall never find its way into the holy presence of God's sacred Manifestations. This contradiction existeth in creation itself, not in the Cause of God. Accept the words of this servant and free thyself from the burden of these allusions and utterances, that thou mayest become light and soar in the holy spiritual atmosphere, arriving at that sacred station which is sanctified from all human

برتری از ربّ اعلیٰ هسته و هست زهی تناقض و خلاف صریح با مدّعی اول است ادّعی دو امر متناقض از شخصی بزرگ بلکه از هر ذی شعوری قبیح است هیچ عاقلی ادّعی دو امر متناقض صریح نمینماید خصوص اگر ادّعی آن نماید که ربّ اعلیٰ از یک کلمه من ایجاد شده پناه بر خدا که یک فی الجمله تجلّی اشخاص بزرگ ببعضی بجهت امتحان چه ادّعاها بروز مینماید و جمعی از عوام هم باور مینمایند و بلا تصور تصدیق میکنند انتهی

249 قل للمشرکین اذا لو تسمعون منی فابکوا علی انفسکم ثم نوحوا لقلّة عقولکم و درایتکم ذکر امثال آن معرضین در کتاب قبل و بعد نازل قوله تعالی کمثل الحمار یحمل اسفارا بگو تناقض وجود خود شما است او را از میان بردار تا جز توحید صرف و تفرید بحت مشاهده نمائی اگر تو بخوای این ادّعا را بفهمی و آنچه فرموده ادراک نمائی که شاید بمنبع معین قدس لایزال وارد شوی اینست قوله عزّاجلاله یا قوم انّی بجمال علی ینکم و نفس محمد فیکم و کینونة الروح بین السموات و الأرض ان اتم تعرفون و این همان مطلبی است که بعینه نقطه بیان فرموده آن اراده نفس این اراده بوده و خواهد بود و آن مشیت بعینه همین مشیت بوده و خواهد بود و این مشیت و اراده بعینه همان مشیت و اراده بوده و خواهد بود ذکر تناقض من غیر شعور نموده چه که فی الحقیقه در حق جمیع انبیاء این تناقض را ثابت نموده زیرا که هر نبی بعدی در ظل نبی قبل بوده و با ثبوت ظلیت ادّعی برتری که نموده نعوذ بالله بقول مشرکین تناقضست و از درجه اعتبار ساقط حاشا ثم حاشا

250 قل یا ایها النائم علی فراش الشهوات و المسترضع عن ثدی الغفلة و الجهل و الهوى تناقض را در ساحت اقدس مظاهر مقدّسه الهیه راه نبوده و نخواهد بود این تناقض در نفس خلق است نه در امر حقّ پذیر قول این عبد را و نفس خود را از ثقل حمل این اشارات و کلمات نجات ده تا خفیف شده بهوای قدس روحانی پرواز نمائی و بمقرّ مقدّس از تحدیدات بشریه وارد شوی تا آن ساحت را مقدّس از ذکر تناقض و اضداد و انقلاب و اختلاف و محاربه و مکالمه

limitations, where thou shalt find that realm purified from mention of contradiction, opposites, change, variance, conflict, discourse, disputation, indication and evidence. For that most pure realm was not created from the contradictory elements, nor did it come into being from the four different elements. It appeared from the element of spirit. Its air is identical with its fire, its fire with its air, its water pure earth - all are united without change or variance. Its moisture is identical with its dryness, its dryness with its coldness, and its coldness is the reality of heat, and from this heat is created the motion of all existing things. Were it not for heat, there would be no motion, for heat is the doer and motion is the deed.

251 But such souls as are created from the clay of greed, the fire of pride, the air of self, and the water of heedlessness can never draw nigh unto that most holy and pure realm which was and ever shall be sanctified from the knowledge of all who dwell in the kingdom. Should the thought of drawing nigh occur to them, they would be instantly consumed. Whatsoever was mentioned in former Manifestations is mentioned in this most wondrous and transcendent Revelation, exactly the same, word for word, letter for letter. Contradiction and opposition return to their own kind and their like, while unity and harmony remain for the loved ones of God in both beginning and end. O fair-minded one! Do not assume subordination by thine own words, and see no contradiction in what appears from the Most Glorious Beauty.

252 And furthermore, they wrote concerning one who claims that the Bab was created from one of his letters. Such fabricated, ungodly words that this unbelieving soul has cast upon you have appeared from wicked, ungodly souls in all ages during the appearance of the Divine Manifestations. This is not unique to this wondrous Dispensation, nor has it ever been. Even as in the Dispensation of the Point of the Bayan - may the spirit of all else be sacrificed for Him - they attributed falsehood, calumny, unbelief and infidelity to that Divine and Goodly Tree, as all have heard and know. Therefore, if such words appear from such deniers, it is no cause for wonder, for this has ever been and shall ever be the way of that rejected one and his like. By God! Every person of insight has had and shall have their certitude and belief in the Truth increased by such words, for these things have been and shall be among the traditions of the Cause, even as is recorded in all the Books of old and recent times: "And their people schemed against their Messenger to seize him, and disputed by means of falsehood to refute thereby the truth; then I seized them, and how awful was My punishment!" And in another place: "And never came there unto them a Messenger but they did mock him."

و مجادله و اشاره و دلالة يابى چه كه آن مقرّ
اطهر از اسطقسات اضداديه خلق نشده و از
عناصر اربعه مختلفه بوجود نيامده از عنصر روح
ظاهر شده هوائش عين نار و نارش نفس هواء
و مائش صرف تراب كلّ متحدند من غير تغيير
و اختلاف و رطبش عين ييوست و ييوستش
عين برودت و برودتش حقيقت حرارت و از اين
حرارت حركت ما في الوجود خلق لولا الحرّ لم
تكن الحركة و الحرارة هي الفاعل و اما الحركة
هي الفعل و لكن

251 امثال آن نفوس كه از طين حرص و نار كبر و
هواء نفس و ماء غفلت خلق شده اند البته بآن
مقرّ اقدس اطهر كه مقدّس از عرفان كلّ من
في الملك بوده و خواهد بود نتوانند تقرب جست
لو يخطر التقرب بياهم ليحترقون في الحين آنچه
در مظاهر قبل ذكر شده در اين ظهور ابداع امّنع
هو بهو و كلمه بكلمه و حرف بحرف ذكر ميشود
يرجع التناقض و الاضداد الى اشكالهم و امثالهم
و يبقى الاتحاد و الائتلاف لاجياء الله في المبدأ و
المآب اى منصف بقول خود ظليّت فرض مگير
و مياظهر من جمال الأبهى را تناقض مبين

252 و ديگر نوشته بودند خصوص اگر ادّعاى آن
نمايد كه ربّ اعلى از يكحرف من ايجاد شده
از اين قسم كهلمات جعليه شرّكيه كه آن نفس
مشرك بشما القا نموده از انفس خبيثه مشركه
در جميع اعصار ظهور مظاهر الهيّه ظاهر شده
تخصيص باين ظهور بديع نداشته و ندارد چنانچه
در ظهور نقطه بيان روح ما سواه فداه نسبت
كذب و افترا و شرك و كفر بآن شجره طيبه الهيّه
داده اند و كلّ استماع نموده و ميدانند لذا اگر
از امثال آن معرضين اينكهلمات ظاهر شود عجب
نيست چه كه لازال شأن آن مردود و امثال
او اين بوده و خواهد بود فوالله هر ذى بصرى
از امثال اين كهلمات ايقان و تصديقش بحق زياد
شده و خواهد شد چه كه اين امور از سنن امر
بوده و خواهد بود چنانچه در كلّ كتب از قبل
و بعد مسطور است و همت كلّ امة برسولهم
ليأخذوه و جادلوا به بالباطل ليدحضوا به الحق
فاخذتهم فكيف كان عقاب و در مقام ديگر و

Therefore, whenever such objections are raised, the truth of the divine words recorded in His Books becomes manifest to those possessed of certitude and insight.

ما يأتيهم من رسول إلا كانوا به يستهزئون لذا هر چه از این اعتراضات ذکر شود صدق کلمات الهی که در کتب او ثبت شده نزد موقنین و متبصرین ظاهر شده و میشود

253 Say: O blind one! That which hath been sent down of wondrous and sublime utterances hath been sent down by the Truth. Hast thou not heard that which was revealed from the heaven of oneness – glorified be His grandeur and exalted be His might: “O people! I was lying asleep in My house, silent in My remembrance, when the breezes of God wafted over Me and quickened Me with the truth, and caused Me to speak in praise of His Self, and made Me a guidance and remembrance for all the worlds. And whenever I desire to be silent, the Spirit of Holiness speaketh through Me with truth, and the Most Great Spirit stirreth Me, and the Spirit of Eternity moveth the Pen of Glory – if ye be of them that know.

253 بگو ای بی بصر آنچه از بیانات بدیعه منیعه نازل شده حق نازل فرموده آیا نشنیده که از سماء احدیه نازل قوله جل کبریائه و عز اعزازه یا قوم انی قد كنت راقداً فی البيت و صامتاً عن الذکر هیت علی نسمات الله و احیتنی بالحق و انطقنی بثناء نفسه و جعلنی هدی و ذکرى للعالمین و کلبا ارید ان اصمت روح القدس ینطقنی بالحق و روح الأعظم یتترنی و روح البقاء یحرک قلم البهاء ان اتم من العارفين

254 “O people! Fear ye God, then be ashamed before His Beauty, and speak not that for which all atoms, and beyond them the Tongue of God, the True, the Faithful King, would curse you. This is not from Me, but from Him, were ye to perceive. By God! Were the matter in My hands, I would have concealed Myself from your eyes and would not have cast My heart beneath the talons of the wolves of the earth. God is witness to what I say.

254 یا قوم خافوا عن الله ثم استحيوا عن جماله و لا تتکلموا بما یلعنکم به کل الذرات و عن ورائها لسان الله الملك الصادق الأمين و لیس هذا من عندی بل من عنده لو انتم من الشاعرين فوالله لو کان الأمر بیدی لسترت نفسی عن ابصارکم و ما القیت کبدی تحت مخالب ذیاب الأرض و کان الله علی ما اقول شهید

255 “Beware, O people, lest self and passion prevent you from ascending to the Most Exalted Station. Look with the eye of fairness upon the proofs of the Prophets and Messengers. By God! This is verily the Youth of the All-Merciful, Whom God hath manifested amidst the concourse of creation, chosen from among His creatures, and revealed with the ornament of His Self among the worlds.” And He saith at every moment, addressing the Jewish people: “O concourse of the obstinate ones! By God, the Promised One hath come to you, and this is indeed the Spirit. If ye desire to crucify Him, do what ye wish, and be not of the patient ones.” Then He addresseth the people of the Gospel, saying: “If ye wish to dispute with Muhammad, the Apostle of God, verily this is Muhammad amongst you; do what ye desire, for He hath sacrificed His soul in the path of God, the Supreme, the Mighty, the Powerful.”

255 آیا کم یا قوم ان تمنعکم النفس والهوى عن الصعود الى مقرّ الأقصى فانظروا بطرف الانصاف الى حجج النبیین و المرسلین تالله ان هذا لغلام الرحمن قد اظهره الله بین ملاء الاکوان و اصطفاه من بین بریتة و اظهره بطراز نفسه بین العالمین و یقول فی کل حین مخاطباً الى ملاء اليهود ان یا ملاء العنود تالله قد جائکم الموعود و انّ هذا هو الروح ان تريدوا ان تصلبوه فافعلوا ما شئتم و لا تكونن من الصّابرين ثم یخاطب ملاء الانجیل و یقول ان تريدوا ان تجادلوا محمداً رسول الله انّ هذا لمحمد بینکم فافعلوا ما اردتم لانه انفق روحه فی سبیل الله المهیمن العزیز القدير

256 Then He addresseth the people of the Furqan, saying: “O concourse of tyranny! If ye wish to suspend in mid-air Him Who is the Manifestation of My Self, Who was named Ali, by God! This is Ali Who hath appeared before your faces, O concourse of wolves, then O band of swine! Do with Him as ye please and tarry not even for a moment, for He hath taken no helper

256 ثم یخاطب اهل الفرقان و یقول یا ملاء الطغیان ان تشاءوا ان تعلّقوا مظهر نفسی الذی سمی بعلی فی الهواء تالله انّ هذا لعلی قد حضر تلقاء و جوهکم یا ملاء الذیاب ثم یا شرذمة الخنازیر فافعلوا به ما شئتم و لا تصبروا اقل من حین لانه ما اتخذ لنفسه

or supporter for Himself. God hath taught Him in truth what hath befallen Him and what shall befall Him, O hosts of satan!"

- 257 Then He addresseth the concourse of the Bayan, saying: "O concourse of tyranny and infidelity! The Promised One, concerning Whom ye were promised in all the Tablets, hath come to you. By His Beauty! He hath appeared in truth and hath not protected Himself in the path of God, the Supreme, the Mighty, the Praiseworthy. He was in the hands of His enemies every night and day, and hath promoted the Cause of His Lord through His exalted Self, the Mighty, the Beautiful. There hath befallen Him that which cannot be mentioned in words, and none hath known it save God Who sent Him in truth and caused Him to be made manifest unto all the worlds. If ye desire to slay Him as ye slew Him before, do what ye wish, for He awaiteth what was promised Him in all the Tablets, if ye be of them that know."

- 258 Then Ali, from the right of the Throne, addresseth the concourse of the Bayan, saying: "O servants! Did We not announce to you this Revelation in all the Tablets? Did We not take from you the covenant of His Self in the morn of the Bayan? Then be ye ashamed before the Beauty of the All-Merciful, and do not that which would cause the denizens of the Highest Paradise to lament. Fear God and be not among the wrongdoers. By God! I have sacrificed Myself in My longing to meet Him and in My desire to attain His presence and to be with Him at all times, and I weep for what ye have inflicted upon Him, O company of oppressors!

- 259 "Alas, alas! After My counsels, ye have perpetrated that which none hath ever perpetrated against another. Therefore have wept and continue to weep the Manifestations of the Prophets and Messengers. By God, O people! I placed all matters in His grasp, and moved not in My days save in remembrance and praise of Him, and uttered naught except His name, and commanded the servants only to enter beneath His mighty and impregnable shadow. Would that ye had done as the Jews did to the Spirit, or acted as the people of the Gospel acted toward Muhammad, the Apostle of God, or committed what the people of the Furqan perpetrated at the time of My manifestation with clear sovereignty.

- 260 "Nay, by My life! Ye were not content with what these had done, but commit that from which the essence of all religions would seek refuge, were ye but aware. Would ye slay Him Who shed His blood in God's path? By God! After His blood was shed upon the earth, His exalted and glorious name was

معيناً ولا ناصراً وعلّمه الله بالحقّ ما ورد عليه و
يرد يا جنود الشياطين

- 257 ثمّ يخاطب ملأ البيان ويقول يا ملأ الطغيان والكفران قد جائكم الموعود الذي وعدتم به في كلّ الألواح فوجّهاله أنّه قد ظهر بالحقّ و ما حفظ نفسه في سبيل الله الملك المتعالى العزيز الحميد و كان بين يدى الأعداء في كلّ الليالى و الأيام و نصر امر ربه بنفسه المتعالى العزيز الجليل و ورد عليه ما لا يذكر بالبيان و ما اطلع به احد الاّ الله الذى بعثه بالحقّ و ارسله على العالمين انتم ان تريدوا ان تقتلوه كما قتلتموه فافعلوا ما شئتم لأنّه ينتظر ما وعد به في كلّ الألواح ان انتم من العارفين

- 258 اذا يخاطب علىّ عن يمين العرش ملأ البيان ويقول يا عباد اما بشرناكم بهذا الظهور في كلّ الألواح اما اخذت عنكم عهد نفسه في ذرّ البيان اذا فاستحيوا عن جمال الرحمن و لا تفعلوا ما يرتفع به ضجيج اهل ملأ الأعلى خافوا عن الله و لا تكوننّ من الظالمين

- 259 تالله انّى قد فديت نفسى شوقاً للقاءه و طلباً لوصاله و اكون معه في كلّ الأحيان و ابكى على ما ورد عليه منكم يا معشر الظالمين فآه بعد وصاياى قد فعلتم ما لا فعل احد باحد اذا بكى و يبكى مظاهر النبیین و المرسلين فوالله يا قوم انّى جعلت كلّ الأمور في قبضته و ما تحركت في ايامى الاّ بذكره و ثنائه و ما تفوّهت الاّ باسمه و ما امرت العباد الاّ بالدخول في ظلّه العزيز المنيع فيا ليت انتم فعلتم كما فعلت اليهود بالروح و عملتم بما عمل ملأ الانجيل بحمد رسول الله و ارتكبتم ما ارتكبت به ملأ الفرقان حين ظهورى بالحقّ بسلطان مبين

- 260 لا فونفسى ما قنعم بما فعلوا هؤلاء و تفعلون ما يستعيز منه حقايق كلّ الملل لو انتم من الشاعرين اتقتلون الذى سفك دمي في سبيله تالله بعد سفكه على الأرض نقش باسمه المتعالى العزيز البديع يا

inscribed thereon. O people! Be ashamed before God, and refute not the truth by what ye possess, and commit not that which would deprive you of the sweet savors of God, the Mighty, the Wise. Hear My words, then return unto Him, then repent and seek forgiveness, that He may forgive you through His wondrous mercy and purify you from the defilement of rebellion and the corruption of your own selves, O heedless ones!

261 “By God, O people! I have revealed in the Tablets what shall befall Him. Soon shall appear what hath been inscribed by the Most Exalted Pen upon preserved tablets of glory. Then shall the tribes of the highest cities lament while ye rejoice within yourselves and make sport of God’s verses after We have announced them to you in glorious and impregnable scriptures. O people! He is My spirit and I am His spirit, and My will hath ever been His will. Make no distinction between Me and Him, for all that appeareth from Him is beloved of My heart and soul, were ye of them that believe in divine unity.”

262 These wondrous divine words which have been sent down from the clouds of the grace of the All-Merciful - this servant hath mentioned them that perchance the heedless servants might become aware and not judge by their own standards, and might perceive at least this much: that they who turn away from these wondrous divine verses have been and shall be opposed to and at war with the Truth. For the Revealer of verses is the Truth. Now if they are at war with the Lord of all worlds, they themselves know there is no escape for any soul today and no refuge to be found, save either to acknowledge what hath appeared or to reject all scriptures, books and psalms. This is the word of truth, and after truth there is naught but manifest error.

263 The example of those who turn away is like those souls who, at the time of the appearance of the Primal Point, would say - turning away from God and objecting to Him - that this Siyyid claimeth Guardianship, or some would say He claimeth Prophethood, and some would say He claimeth Divinity, and each of these deluded ones would utter some word, not perceiving that one must determine who is the Revealer, and the Revealer can only be known through the verses themselves. They have lost who disbelieved and ascribed partners unto God and rebelled against God, the Protector, the Self-Subsisting.

264 And furthermore, thou didst make mention of manifestation, and by God that soul and his guide comprehended neither the manifestation nor the Manifest, for had they comprehended they would not have objected to the Truth. It would have been more fitting that thou shouldst have attributed these words

قوم فاستحيوا عن الله ولا تدحضوا الحق بما عندكم ولا تتركبوا ما يجعلكم محروماً عن نفحات الله العزيز الحكيم اسمعوا قولي ثم ارجعوا اليه ثم توبوا واستغفروا لعل يغفركم ببدايع رحمته ويطهركم عن دنس العصيان وعن رجس انفسكم يا ملأ الغافلين

261 فوالله يا قوم اني نزلت ما يرد عليه في الألواح فسوف يظهر ما رقم من قلم الأعلى على الواح عتر حفيظ اذاً يوحن قبایل مداین الأعلى وانتم تفرحون فی انفسکم وتلعبون بآیات الله بعد الذي بها بشرناكم فی صحایف عتر منیع یا قوم انه روعي وانا روحه ولم یزل كان مشیتی مشیتة لا تفرقوا بیني و بینه و کما یظهر من عنده لکان محبوب قلبي وفؤادی لو انتم من الموحدين

262 این بدايع کلمات الهی که از سحاب فیض رحمت رحمانی نازلشده این عبد ذکر نموده که شاید عباد غافلین بشعور آیند و قیاس بنفس ننمایند و آنقدر مشعر شوند که معرضین از این آیات بدع ربانی معارض و محارب یا حق بوده و خواهند بود چه که منزل آیات حق است حال اگر با پروردگار عالمیان محاربند خود میدانند مفری از برای نفسی البوم نه و مقری مشهود نه مگر آنکه یا باید اقرار نمایند بآنچه ظاهر شده یا آنکه باید بجمع صحف و کتب و زیر کافر شوند اینست قول حق و نیست بعد از حق مگر گمراهی آشکار و هویدا

263 مثل معرضین مثل نفوسی است که در حین ظهور نقطه اولی بعضی اعراضا عن الله و اعتراضا علیه مذکور مینمودند این سید ادعای ولایت نموده و بعضی ادعای نبوت و بعضی ادعای ربوبیت و هر کدام از مغلین بکلمه ناطق و آنقدر ادراک ننمودند که باید معین نمود که منزل کیست و منزل هم معلوم نمیشود الا از نفس آیه و قد خسر الذینهم کفروا و اشركوا بالله و بغوا علی الله المهیمن القیوم

264 و دیگر ذکر تجلی نموده بودی و الله آن نفس ملقی و مرشدش نه تجلی را ادراک نموده و نه مجلی را چه که اگر ادراک نموده بودند بحق اعتراض نمینمودند سزاوار بود که این کلمات را

to that one who opposed God, for he, garbed in but one of the names, showed pride before the Truth and disbelieved in Him in Whom he claims to believe. He recites His verses while striking at His very Being. He acts yet perceives not; he speaks yet understands not. He and his like are all equal in God's sight, except that he is more evil and more unjust. May God protect us and His loved ones from his evil and their evil, for verily He is the Protector, the Ruler, the All-Knowing, the All-Informed.

بنفس معرض بالله راجع کنی چه که از قیص
یک اسمی از اسماء بر حق استکبار نموده و کافر
شده بنفسی که باو ادعای ایمان مینماید آیات او
را میخواند و بر کینونتش سیف میزند یفعل و
لایشعر یقول و لایعرف هو و امثاله عند الله فی
حد سواء الا انه اشر و اظلم اعاذنا الله و احبائه
من شره و شرهم و انه هو الحافظ الحاکم العليم
الخبیر

265 And furthermore, thou didst mention the common people, saying they accept without understanding. Now judge thou fairly: This servant hath been in His presence day and night for six years, associating with each one, and I speak of what I have seen with mine own eyes. Yet thou, merely on the word of a wicked, malicious atheist - and heaven hath not cast its shadow upon one more corrupt than he - now sayest that these servants have accepted the Truth without understanding. By God! Even donkeys would laugh at the intelligence and perception of that unbeliever who hath suggested these words to thee, let alone human beings. Nevertheless, he hath regarded these servants as common folk and stated that we have accepted the Truth without understanding.

265 و دیگر ذکر عوام نموده بودی و اینکه بلا تصور
تصدیق میکنند حال تو انصاف ده این عبد حال
شش سنه میشود که لایلا و نهارا در خدمت
حاضر و با هر یک معاشر بوده و هستم و آنچه
پچشم خود دیده ام میگویم و شما محض قول یک
مفسد خبیث ملحدی که آسمان سایه نینداخته بر
مفسدی مثل او حال این عباد بلا تصور تصدیق
حق نموده اند یا تو فوالله حیر بر عقل و درایت
آن نفس مشرک که اینکلمات را بتو القاء نموده
میخندد چه جای انسان مع ذلك این عباد را عوام
دانسته و ذکر نموده که بلا تصور تصدیق حق
نموده ایم

266 Surely thou considerest thyself learned. First, how didst thou come by this knowledge, having never attained the presence of the Most Glorious Beauty? No fair-minded person would commit such an act - to take up, without awareness, the mere word of the most wicked and corrupt of men, writing whatever flows from his pen and sending it to various cities. Would that thou hadst at least followed the practice of religious students, for among that group acceptance depends on three concepts: first the subject, second the predicate, and third the judgment relation, after which acceptance is established and proceeds. What was the subject thou didst understand, and which was the predicate? By God, thou hast committed what none of the ignorant have committed.

266 یقین تو خود را عالم میدانی اولاً اینکه این مطلب
از کجا بر شما معلوم شد چه که خدمت جمال
ابهی نرسیده اید هیچ منصفی چنین ارتکابی
نموده که ندیده و نرسیده بجز حرف اخبث
ناس و افسد هم بردارد من غیر شعور آنچه از
قلم جاری میشود نوشته و بشهرها بفرستد کاش
بقول طلبه های مدرسه هم عمل مینمودید چه
که نزد آن طایفه تصدیق منوط بسه تصور بوده
اول موضوع و ثانی محمول و ثالث نسبت حکمی
و بعد تصدیق ثابت میشود و جاری میگردد آن
موضوعی که تو فهمیده چه بوده و آن محمول
کدام است و فوالله ارتکبت ما لا ارتکبه احد
من الجاهلین

267 Yea, these servants have accepted the Divine Manifestations in the past and, through God's grace and bounty, shall continue to do so in the future. God willing, we shall not be veiled by any veil nor be hindered by any obstacle. By God, whatsoever thou hast heard from that wicked atheist was pure falsehood and sheer calumny. Thou knowest not with whom thou hast associated. By the Truth of God, hell itself fleeth from his breath, and retribution seeketh refuge with God from his face and presence. By the Truth, if these servants had heard one word of truth from these two persons... Thou knowest not

267 بلی این عباد تصدیق مظاهر الهیه از قبل نموده و از
بعد هم بفضل الله و مته خواهند نمود و انشاء الله
از عنایت و مکرمت او بهیچ حاجی محتجب نشویم
و بهیچ منعی ممنوع نگردیم فوالله آنچه از آن ملحد
خبیث شنیده کذب صرف و افتراء بحت بوده و
نمیدانی که بنفس که مؤانس شده تالله الحق یفر
الجحیم من نفسه و يستعیز الحسبان بالله من وجهه
و لقائه بحق ایشان که اگر یک کلمه صدق این

what they have done. They have arisen with all manner of oppression and then, seeking to cast doubt in people's hearts and to conceal their own abominable and reprehensible deeds, they have attributed such calumnies to the Truth as cannot be numbered. I hope they shall see no good in this world or the next and shall be tormented with earthly punishment before the punishment of the hereafter.

عباد از این دو نفس استماع نموده و نمیدانی چه کرده‌اند بکَلّ ظلم قیام نمودند و بعد نظر بالقای شبهه در قلوب ناس و ستر اعمال مردوده شنیعه خود مفترباتی بحق نسبت داده‌اند که احصای آن ممکن نه امیدوارم که در دنیا و آخرت خیر نه بینند و بعداب دنیا قبل عذاب آخرت معذب شوند

- 268 In any case, a word is mentioned for God's sake, that perchance thou mayest be cleansed from thy notions of understanding and acceptance, from thy axioms and theories, and mayest enter the stream of acceptance which is the essence and reality of understanding. The Primal Point - exalted be His grandeur - hath said: "Before He maketh Himself known unto you, ye enter into the fire of love." Before that Ancient Beauty revealed His identity, ye entered into the fire of His love, and these servants for many years heard His praise and mention from all the servants, until we arrived at the stream of nearness and at every moment witnessed what no one had ever seen or heard. And beyond all these things, divine verses descended at every moment like the spring rain. Nevertheless, how can hesitation be permissible when the Point of the Bayan explicitly declares in every passage: "Strive to the utmost that thou mayest not hesitate for even the time it takes to say 'yea,' for that same amount of time thou wilt be in the fire and all thy deeds will come to naught."

268 باری لله کلمه ذکر میشود که شاید از تصور و تصدیق و بدیهیات و نظریات خود طاهر و مقدس شوی و بشریعه تصدیق که عین و حقیقت تصور است وارد شوی نقطه اولی جلت عظمت میفرماید قبل ان يعرفکم نفسه انتم فی نار الحبّ تدخلون میفرماید قبل از آنکه آن جمال قدم بشناساند نفس خود را شما در نار حبّ او داخل شوید و این عباد سالهای سال است که ذکر و ثنای ایشان را از کلّ عباد شنیده‌ایم تا اینکه بشریعه قرب وارد شدیم و در کلّ حین دیده آنچه از احدی ندیده و نشنیده‌ایم و از کلّ این امور گذشته آیات الهی بمثل باران نیسانی در کلّ حین نازل مع ذلك چگونه توقف جایز با آنکه نقطه بیان تصریحاً در کلّ بیان میفرماید منتهی جد و جهد خود را نموده که بقدر قول بلی توقف ننمائی که همان قدر در نار خواهی بود و جمیع اعمالت هباء میگردد

- 269 This servant was greatly ashamed at these words. Thou thyself didst confirm this servant, but a veil intervened. We beseech God to lift it through His power, that thou mayest witness the Sun of thy Lord's countenance rising, shining, and dawning forth amongst the worlds. By God, amazement upon amazement, what hath withheld thee, that thou hast girded thy loins to violate the sanctity of the Truth and hast arisen with utmost endeavor to dispute and wage war. By God, the sword of thy rejection is sharper than a sword of steel, for the latter woundeth only the outward body while thy sword hath cut the hearts of all beings, both seen and unseen. Yet thou art pleased with thyself as though thou hadst committed no wrong. We beseech God either to return unto thee what thou hast wrought and done and committed, or to absolve thee of thy sins and guide thee unto Himself and grant thee the grace of meeting Him, the Mighty, the Inaccessible.

269 بسیار این عبد شرم نمود از این کلمه تو خود تو هم تصدیق این عبد مینمودی و لکن حجاب حایل شد نسل الله بأن یرفعه بقدرته لتشهد شمس وجه ربك مشرقاً مضیئاً طالعاً بین العالمین والله حیرت فوق حیرت است که چه باز داشته تو را که بهتك حرمت حق کمر بسته و بمنتهی سعی بمجادله و محاربه بر خواسته فوالله سیف اعراضك احد من سیف الحديد لان منه یجرح جسد الظاهر و من سیفك قطع اکباد الوجود من الغیب والشهود و لكن انت تفرح فی نفسك كأنك لا ذنب لك نسل الله بأن یرجع الیک ما عملت و فعلت و ارتکبت او یکفر عنک خطیئاتک و یریدک الی نفسه و یرزقک لقاءه العزیز المنیع

- 270 If you consider these servants common folk, I swear by the Educator of all creation that this very statement of yours proves

270 و اینکه این عباد را عوام ذکر نموده قسم بمربی امکان همین قول شما دلیل بر حیثیت این امر است چه که در اول ظهور ستین اعتراضاً علی الحق

the validity of this Cause. For at the beginning of the Manifestation, sixty objections were raised against the Truth, including this very same statement. And in the past too, during the time of the Manifestations, the tongues of the ungodly uttered these same words, as revealed in the Perspicuous Book: "The chiefs of the unbelievers among his people said: 'We see thee but a man like ourselves; nor do we see any who have followed thee but the meanest among us in judgment, nor do we see in you any excellence over us; nay, we deem you liars.'" They counted all the believers in Truth as lowly and common folk. By God, even cattle would be ashamed of such statements from that godless one. Say: Know thyself and speak within thy bounds. The power manifest in what he has uttered is now evident. We associate no partners with our Lord, nor do we turn to anyone but Him, by God's might and power.

- 271 At this point, as it is observed that the deniers are drinking from the cup of vainglory and the goblet of pride - for they have called the mystics of God common folk - it becomes necessary for this servant to mention some verses of the Primal Point, may the spirit of all else be sacrificed for Him, so that at least the learned may be distinguished from the ignorant. His exalted Word states: "Say: God hath not created anything more precious in His estimation than knowledge. Through it all things are created, all are sustained, all die, and all are brought to life. This is your knowledge of God, then of the Manifestation of His Self in every Revelation, then of what appears from the Manifestation of His Self. Other than this is not considered knowledge by God, if ye but knew. And at the time of the next Revelation, all knowledge is your knowledge of Him and what is revealed from Him, not what was revealed before. Your knowledge of what was ordained before will not benefit you then, rather you will be questioned about it. In every Revelation, it behooveth the guides to comprehend what is revealed in that Revelation, not according to the distinctions you make," until He says, exalted be His mention: "Nay, the matter is that you should abandon all that and count yourselves and your knowledge as naught if you truly believe in God and His verses."

- 272 Now some reflection upon these divine words is necessary, that perchance they may understand the knowledge that has ever been praised and beloved in God's sight. And count not as learned those who turn away from God. By Him Who strengthened the Spirit with the Spirit, if today all who are in the heavens and earth should manifest all earthly knowledge yet hesitate in this wondrous Cause, they would be counted among the ignorant in God's sight. This is confirmed by the text of the Point of the Bayan, may the spirit of all else be sacrificed

بعینه همین قول را ذکر مینمودند و از قبل هم در احیان مظاهر ظهور لسان مشرکین باین کلمات ناطق چنانچه در کتاب مبین نازل قوله تعالی فقال الملائکة الذين كفروا من قومه ما نراك الا بشراً مثلنا و ما نراك اتبعك الا الذين هم اراذلنا بادی الرأى و ما نرى لکم علینا من فضل بل نظنکم کاذبین که جمیع مؤمنین بحق را اراذل و عوام میشمردند و الله انعام از قول آن ملتقى ملحد ننگ دارند بگو خود را بشناس و بحدّ خود تکلم کن قدرت از آنچه القاء نموده مشهود و معلوم شد انا لا نشرك برینا احدا و لا نتوجه الى احد دونه بحول الله و قوته

- 271 در این مقام چون مشاهده شد که معرضین از کأس غرور شاربند و از کوب کبر مشروب چه که عارفین بالله را عوام ذکر نموده اند لذا لازم شد که این عبد بعضی از آیات نقطه اولی روح ماسواه فداه را ذکر نمایم تا اقلاً عالم از جاهل تمیز داده شود قوله عزّ ذکره قل ما خلق الله شیئاً اعزّ من العلم عنده کلّ به یخلقون کلّ به یرزقون کلّ به یمیتون کلّ به یحیون ذلك علمکم بالله ثمّ بمظهر نفسه فی کلّ ظهور ثمّ ما یظهر من عند مظهر نفسه دون ذلك لم یکن عند الله بعلم ان انتم تعلمون و عند ظهور الأخری کلّ العلم علمکم به و ما یظهر من عنده لا بما قد ظهر من قبل و علمکم بما قدّر من قبل فانکم انتم حیثئذ به لا توجرون بل عنه تسألون ینبغی فی کلّ ظهور ادلاء ذلك ان یحیطون بما نزل فی ذلك الظهور لا علی فصل الّتی انتم تفصلون الی ان قال عزّ ذکره بل الأمر ان تترکن کلّ ذلك و تعد من انفسکم و علمکم ان انتم بالله و آیاته مؤمنون

- 272 حال قدری ملاحظه در این کلمات الهیه لازم که شاید علمی را که لم یزل عند الله محبوب و محمود بوده ادراک نمایند و معرضین بالله را عالم ندانید فوالذی آید الروح بالروح الیوم اگر کلّ من فی السموات و الأرض بتمام علوم ارض ظاهر شوند و در امر بدیع توقف نمائید از جهلا عند الله مذکور مؤید این بیان نصّ بیان نقطه بیان روح

for Him. His sublime Word, addressing the Letter of the Living, states: "If thou believest in Him, it matters not whether thou knowest anything or knowest not - nothing shall diminish from thy excellence. But if thou art veiled from Him, even if thou possessest all knowledge, it shall profit thee not." By the explicit text of that Essence of Being, today the title of 'learned one' shall not be applied to anyone except those souls who are adorned with the garment of faith in this wondrous Cause.

273 Strange it is that despite these clear verses, you have still called the believers in God common folk. How quickly has the breath of the All-Merciful been cut off from those hearts, and how completely have they become veiled from the Most Holy Breath. For had even less than an atom of His knowledge and wisdom wafted over the souls of the opposers, they would never have occupied themselves with such utterances as the lowliest followers of the Quran have for years used as proofs. Alas for them for what they have wrought against God, and they are among the lost.

274 Harken to another melody of that King of Oneness, addressing the Letter of the Living. His mighty utterance declares: "Verily, everything knoweth itself by itself. Who then can know it through aught else? Yet shouldst thou, on the day of His manifestation, recognize Him through the most learned of the Bayan, and shouldst thou see Him steadfast in His Cause, and then ascribe human nature to Him, thou wouldst not have negated the Letters of Negation to affirm the Manifestation of Divine Unity."

275 How mighty are His words, how wise His allusions, how evident His proof, and how glorious His utterance! Yet you, O people of the Bayan, have wronged the Self of God and His Essence. He verily did not fall short in His exposition. He has ordained for you all paths and has revealed to you all that was hidden from you, and has detailed all things in detail as a mercy from His presence upon you, and as guidance and remembrance to all the worlds. Yet you have confused God's Cause among yourselves just as the peoples before confused it among themselves, and thus their efforts were rendered vain in this world and the next, and they were a wicked people, the greatest losers.

276 Despite the fact that the Beauty of the All-Merciful declares that if thou shouldst see the most learned of the Bayan's scholars hesitating on the day of His manifestation, rising and shining forth of the Most Great Light, and shouldst ascribe human nature to Him, thou wouldst surely be among those who have

ما سواه فداه قوله جلّ و عزّ مخاطباً لحرف الحیّ ان آمنّبه سواء علمت من شيء او لا علمت فلا ينقص من فضلك من شيء ولكن ان احتجبت عنه ان علمت كلّ علم لا ينفعك بنصّ آن جوهر وجود اليوم اطلاق اسم عالم بر احدى نخواهد شد مگر آن نفوسیکه بتمیص ایمان امر بدیع مزین شده اند

273 عجب است مع این آیات واضحات مع ذلك مؤمنین بالله را عوام نامیده اید چه زود نفس رحمن از آن قلوب منقطع شده و از نفس سبحان محتجب گشته اند چه که اگر اقلّ من ذر رایحه علم و حکمتش بر نفوس معرضه مرور میفرمود هرگز باین کلماتی که پست ترین ملت فرقان سالها بآن مستدلّ بوده اند مشغول نمیشدند فواحسرتا علیهم بما ارتکبوا فی جنب الله و کانوا من الخاسرین

274 نغمه دیگر آن سلطان احدیه را بشنو مخاطباً لحرف الحیّ میفرماید قوله عزّ بیانه فانه یعرف کلّشیء نفسه بنفسه فمن یقدر ان یعرفه بغیره الا انک لو ادرکت یوم ظهوره ان عرفته باعلم علماء البیان و ان رأیته واقفاً فی امره ثم ذکرک علیه اسم الانسانیة ما انفتحت حروف النفی لاثبات مظهر الاحدیه انتهى

275 فما اعزّ کلماته و احکم اشاراته و اظهر برهانه و اجلّ بیانه و لکن اتمّ یا ملأ البیان ظلمتم علی نفس الله و کینوته و انه ما قصر فی بیانه قد شرع لکم کلّ مناهج و بین لکم کلّ ما کان مستوراً عنکم و فصل لکم من کلّ شیء تفصیلاً رحمة من عنده علیکم و هدی و ذکرى للعالمین و انتم اشتبهتم امر الله علی انفسکم کما اشتبهوا ملل القبل علی انفسهم و بذلك ضلّ سعیم فی الدنیا و الآخرة و کانوا قوم سوء اخسرین

276 مع آنکه آن جمال رحمن میفرماید که اگر اعلم علماء بیان را در یوم ظهور و طلوع و اشراق نبّر اعظم متوقف دیدی و ذکر انسانیت بر او نمودی هرآینه از نفوسی خواهی بود که حروف نفی را

not negated the Letters of Negation to affirm the Manifestation of Divine Unity.

277 Today, whosoever attributes human nature to any of those who have turned away, be they of the highest or lowest rank, is deprived of all the bounties of the All-Merciful, let alone attempting to establish any station or rank for such souls.

278 Consider that the one addressed in this revealed verse is one of the Letters of the Living, who was and will be, by the explicit text of the Point of the Bayan Himself, foremost among all the Bayan. He declares that they are the first creation of the Bayan, and that all have attained to the Divine Law and Divine Manifestation through the existence of these Letters. Yet He has thus limited those souls, as was mentioned. Therefore ponder, O ye who have eyes to see! Ponder, O ye who have insight! Ponder, O ye who are chosen! Ponder, O ye who are righteous! Ponder, O ye who possess knowledge, wisdom and understanding!

279 Say: By God! All that was revealed in the Bayan has returned to the Point, and it is now held within the grasp of Power and Might. We desire to explain it once again, despite your wishes, O company of unbelievers, just as We have explained it time and again. And this is one of those times that has caused the dwellers of the heavens and earth, and then the inhabitants of the cities of names, to tremble, were ye but to know it. Say: He was indeed My Self, and now His Self hath appeared with truth and spoken between the heavens and the earth, declaring in truth that all verses have returned to My verses, and have been resurrected in My words, and have appeared by My leave and descend from the heaven of My will, if ye be of them that are assured. Then were all manifestations consummated by My manifestation, and all dawning-places illumined by My dawning, and all rising-points made resplendent by My rising and appearance. Where then are the seeing eyes? Where are the knowing hearts? Where are the sanctified minds? Where are the pure souls? Where are the illumined breasts, that they may know and understand and see and witness that which hath appeared and shone forth from the horizon of God, the Mighty, the Powerful, the Great? Say: Die in your wrath! He hath appeared in truth and feareth no one, and awaiteth what hath been ordained for Him by His Beloved, the Mighty, the All-Knowing, the Wise.

280 And He saith at every moment, addressing your swords and spears and arrows: "Come ye! Draw near! For I yearn for you!" To this beareth witness My longing and yearning, then

در آن یوم نفی ننموده‌اند از برای اثبات مظهر احدیه

277 الیوم هر نفسی بر احدی از معرضین من اعلام و او من ادناهم ذکر انسانیت نماید از جمیع فیوضات رحمانی محروم است تا چه رسد که بخواهد از برای آن نفوس اثبات رتبه و مقام نماید

278 ملاحظه نموده که مخاطب آیه منزله یکی از حروفات حی است که اسبق از کل بیان بوده و خواهد بود بنص خود نقطه بیان که میفرمایند ایشانند اول خلق بیان و میفرمایند کل بوجود این حروفات بشریعه احدیه و ظهور الهیه فایز شدند و مع ذلك بان نفوس بلین قسم تحدید فرموده چنانچه ذکر شد فتفکروا یا اولو الأبصار فتفکروا یا اولو الأنظار فتفکروا یا اولو الأخیار فتفکروا یا اولو الأبرار فتفکروا یا اولو العلم و الحکمة و البیان

279 قل تالله کما نزل فی البیان قد رجع الی نقطة و انما هی حینئذ مقبوضة بکف القدرة و الاقتدار و نرید ان نفصلها مرّة اخرى رغماً لا نفسکم یا ملأ المشرکین کما فصلناها مرّة بعد مرّة و هذه من مرّة فزعت عنها سکان السموات و الأرض ثم سکان مداین الاسماء ان اتم من العارفين قل الله قد کان نفسی و ان حینئذ قد ظهرت نفسه بالحق و نطقت بین السموات و الأرضین و یقول بالحق ان کل الآیات قد رجعت الی آیاتی و بعثت فی کلماتی و ظهرت باذنی و نزلت من سماء مشیتی ان اتم من الموقنین ثم کل الظهورات انتهت بظهوری و کل المشارق قد اشرقت باشرقی و کل المطالع قد استبته بطلوعی و ظهوری فاین ابصار الناظرة فاین قلوب العارفة فاین افئدة المقدسة و این انفس الزکیة و این صدور المنيرة لیعرف و یفقه و ینظر و یشهد ما ظهر و اشرق من افق الله المقتدر العزیز العظیم قل موتوا بغیظکم انه قد ظهر بالحق و لا یخاف من احد و ینتظر ما قدر له من لدن محبوبه المقتدر العظیم الحکیم

280 و یقول فی کل حین مخاطباً لاسیافکم و رماحکم و سهامکم هلوا و تعالوا لانی اکون مشتاقاً بکم و یشهد بذلك شوقی و اشتیاقی ثم شغفی و نغماتی

My passion and My melodies, were ye but to perceive. Verily, He Who hath appeared in truth is My Beloved and I am His beloved; He is My Self and I am His Self. That which issueth from My tongue is His most wondrous, most sweet, most holy, most sublime utterance. Whosoever possesseth the least perception, less than a hair's breadth of insight, will surely witness the appearance of God and His grandeur, and will discover the fragrance of His holiness in the sweet scents of these melodies, and will be among those firmly established in this Most Great, this perspicuous Cause.

- 281 Say: I am alive through His life and move through His love, even as He was alive through My life and breathed naught but My remembrance and praise amongst the worlds. My soul be a sacrifice for Him and His soul a sacrifice for Me; My all be a sacrifice for Him and His all a sacrifice for Me. Whensoever I say that He is a sacrifice for Me, it is the very same as His saying that He is a sacrifice for Me. Beware lest ye perceive any difference, O ye who are endued with insight! Thus hath God sent down at this moment from the signs of His grandeur upon the Mount of the Heart, and We have revealed them unto you that ye may give thanks unto God, your Creator, O people of the Bayan, and be not of them that are veiled.

- 282 O thou who art immersed in the ocean of allusions! Know thou that thy objection and opposition return not unto My Self, but unto God, my Lord and thy Lord and the Lord of our forefathers. For I am but a servant who hath believed in Him and in His Messengers and His chosen ones, and I find no existence for myself, for He hath raised Me up in truth and sent Me unto all the worlds. If thou desirest to object, then go unto Him and say by what means Thou didst send forth Him through Whom My being and the realities of the ungodly were struck with terror. And if thou findest Him and art able within thyself, then mention unto Me a word from His presence, that perchance He may deliver Me from thee and from the company of the wicked, and make Me to be of them that are detached. Say: O my Lord! Thou knowest the people of the Bayan - wherefore didst Thou send this servant of Thine? Therefore, behold him beneath their swords and claws and talons. O Thou in Whose hand is the dominion of the kingdom of the heavens and earth! Have mercy upon him, O King of Kings, then aid him with the truth, for verily Thou art the Mighty, the Exalted, the Conquering, the Powerful, the All-Purposing.

- 283 By Him Who sent Me with the truth! I am bewildered at His action regarding Me, for He raised Me up in days wherein no breeze of God, the Mighty, the Powerful, the All-Knowing, had ever wafted. And thereby was I afflicted with that wherewith

لو اتم من الشاعرين ان الذي قد ظهر بالحق هو محبوبى وانا محبوبه و هو نفسى و انا نفسه و ما يخرج من لسانى هو بيانه الابدع الاملح الاقدس المنيع و من يكون عنده اقل من الشعر شعور و اقل من الدرّ بصير ليشهد ظهور الله وعظمته ويجد روائح قدسه من نفحات هذه النعمات و يكون من الراستخين على هذا الامر الأعظم المبين

281 قل انا اكون حياً بحيوته و اتحرك بحبه كما انه كان حياً بحيوتى و ما تنفس الا بذكرى و ثنائى بين العالمين نفسى فداه و نفسه فداى كل فداه و كله فداى كلها اقول انه فداى هو نفس قوله بأنه فدائه اياكم ان تشهدوا الفرق يا ملاء المتبصرين كذلك نزل الله حينئذ من آيات عظمته على طور الفؤاد و قد اظهرناها لكم لتشكروا الله بارتكم يا ملاء البيان و لا تكونن من المحتجبين ان

282 يا ايها المستغرق فى بحر الاشارات فاعلم بان اعراضك و اعتراضك لا يرجع الى نفسى بل على الله ربى و ربك و رب آبائنا الاولين لاني عبد آمننت به و برسله و صفوته و لا اجد لنفسى من وجود لانه قد بعثنى بالحق و ارسلنى على العالمين انك لو تريد الاعتراض اذهب اليه و قل باى جهة بعثت الذى به فزعت كينونتى ثم حقايق المشركين و لو وجدته و تكون مستطيعاً فى نفسك فاذكر لى كلمة عنده لعل يخلصنى منك و من ملاء الأشرار و يجعلنى من المنقطعين قل اى رب انت تعرف ملاء البيان لم ارسلت عبدك هذا اذا فاشهده تحت اسياهم و محاليهم و اظفارهم يا من بيدك ملكوت ملك السموات و الأرضين ارحمه يا مالك الملوك ثم انصره بالحق و انك انت المقتدر المتعالى الغالب العزيز المريد

283 فوالذى ارسلنى بالحق انا اكون متحيراً من فعله فى حقى لانه بعثنى فى ايام ما هبت فى مثلها نفحات الله المقتدر العزيز العليم و بذلك ابتليت بما

none of the chosen ones had ever been afflicted, and to this His All-Knowing, All-Informed Self beareth witness. Dost thou imagine that I speak of Mine own accord and exist through Mine own existence? Nay, by the Lord of the worlds! Rather do the winds of His will move Me as He pleaseth and willeth. And whoso hath understanding will discover in the stirring of My soul the stirring of God, the Sovereign, the Mighty, the Conquering, the Powerful. Canst thou remain still when the fever of thunder seizeth thee, causing all thy limbs to tremble? Nay, by Him Who created thee in truth, if thou art of them who perceive! Even as it moveth thee and thou canst not remain still, likewise do the winds of God's Will move Me, and if thou wishest to object, object to Him, for I am but a penitent servant. I find no stillness for Myself, nor rest, nor movement save by His command. None denieth this save every deceitful transgressor, sinful one.

- 284 Indeed, in all Dispensations the first to turn away have been the divines of the age, for had the divines not denied the rights of God, none would have turned away, and whatever corruption hath appeared in the earth hath been due to the denial of the divines. As He explicitly stateth, exalted be His mention: "Verily the first to veil themselves from the Point of the Bayan were they who claimed knowledge for themselves, yet in God's sight they comprehend nothing and understand not." Thus in God's sight such souls are not reckoned among the learned, while those souls who have attained to faith are established upon the seat of knowledge, even though they may not know a single letter of outward learning.

- 285 Today knowledge and ignorance, the highest and lowest, nearness and remoteness, truth and falsehood, the living and the dead, the mature and the infant, the mindful and the heedless - all are distinguished and made known through their acceptance of His Revelation. Whoso believeth in Him is among the most exalted of the learned, the most honored of people, the most discerning, the most God-fearing, the most understanding, the most elevated, the nearest, the most truthful, the most precise, and the most comprehending. Thus hath it been sent down in truth from the heaven of mighty glory. This is why the Point of the Bayan saith in this regard, exalted be His mention: "O God! Do Thou guide all who love Me to Thy religion, for the matter before Thee is equal: if the lowliest of creatures should believe in Thy proof and Thy signs, he becometh the most exalted, and if the most remote should believe, he becometh the nearest."

لا ابتلى به احد من الأصفياء ويشهد بذلك نفسه العليم الخبير هل تظنّ بأنّ انطق من تلقاء نفسى و اكون موجود بوجدى لا فورب العالمين بل يحركنى ارياح مشيته كيف شاء و اراد و من كان له دراية ليجد من اهتزاز نفسى اهتزاز الله الملك المقتدر الغالب القدير هل تقدر ان تسكن تلقاء نفسك حين الذى يأخذك حى الرعد الذى به يرتعش كل الأعضاء لا فوالذى خلقك بالحق لو انت من المستشعرين فكما يحركك و لا تقدر ان تسكن كذلك تحركنى ارياح مشية الله و انت ان تريد ان تعترض فاعترض عليه و ما انا الا عبد منيب و لم اجد لنفسى سكناً و لا قراراً و لا حركة الا بعد امره و لا ينكر ذلك الا كل مغلّ معتد اثم

- 284 بارى در جميع ظهورات اول معرض علماء عصر بوده اند چه كه اگر علماء انكار حق الله نمينمودند احدى اعراض نمينمود و آنچه فساد در ارض شده از انكار علماء بوده چنانچه تصريحاً ميفرمايند قوله عز ذكره و ان اول من احتجب عن نقطة البيان ادلاء العلم عند انفسهم و لكنهم عند الله لا يدركون من شىء و لا يتعلمون اينست كه عند الله امثال آن نفوس از اهل علم محسوب نه و نفوسى كه بايمان موقف شده اند بر كسى علم مستقر اگرچه بحرفى از علوم ظاهره مطلع نباشند

- 285 اليوم علم و جهل و اعلى و ادنى و قرب و بعد و صادق و كاذب حى و ميت بالغ و رضيع عاقل و غافل بتصديق ظهور معلوم و ممتاز ميشوند من آمن به فهو من اعلى العلماء و اعز الناس و ابصرهم و اتقاهم و اعقلهم و اعلاهم و اقربهم و اصدقهم و ادقهم و افقههم كذلك نزل بالحق من جبروت عز عظيم اين است كه نقطه بيان در اين مقام ميفرمايند قوله عز ذكره فلتهدى اللهم كل اولى محبتي الى دينك فان الامر من عندك على حد سواء لو يومن بحجتك و آياتك ادنى الخلق ليكون اعلاهم و ابعد الخلق ليكون اقربه

286 The purpose of these utterances is that all may know that in God's sight the learned are those who have known Him and who have not hesitated to say "yea." These are the people of knowledge, its guides, the possessors of divine protection, the treasury of wisdom, the wellspring of utterance, and the dawning-place of remembrance. All good names refer to such souls so long as they remain firm in the shadow of God. Outward learning hath not been and will not be of account in this station. This is why that Point of existence and Countenance of the Desired One hath, in His revealed words, given countless counsels to the learned, admonishing them all not to become proud of their knowledge, wisdom and utterance at the time of His appearance, that they might attain unto the knowledge of God and what lieth with Him. This is why the Point of the Bayan saith, exalted be His mention: "Perchance on the day of His manifestation one might become, through pride in his learning, a student of Him Who is the Source of knowledge - how mighty indeed is this matter, for His knowledge is none other than His Own Self!" And He saith, exalted be His mention: "No greater pleasure hath been created in the realm of possibility than for one to hear His verses, understand their meaning, and make no judgments regarding His words nor draw comparisons with the speech of any other. Just as His Being is the Manifestation of divinity and lordship over all things, likewise His Word is the manifestation of divinity and lordship over all words, for were it human speech, verily the speaker would have proclaimed: "Verily, I am God; there is no God but Me, and all else is My creation. O ye letters, fear ye Me!"

287 O people of the Bayan! Though ye have attained unto such bounds that none could ever imagine achieving such sanctity and detachment, and though it appeareth that were a hundred thousand gates of divine knowledge to be opened, none would hearken, much less comprehend - hear ye the divine counsel and reflect each day upon the previous Manifestation and the events of His days. Perchance these occurrences shall not fade from sight and may cause steadfastness.

288 At the outset of the Revelation all the divines arose in denial. According to the text of the Point of the Bayan - may the spirit of all else be sacrificed for His sake - meaning the religious authorities who were in all regions, that Day-Spring of Oneness revealed a Tablet to each one by name, wherein He detailed their rejection. Copies of these Tablets exist to this day. He

286 مقصود از این بیانات آنکه جمیع بدانند که عند الله اهل علم نفوسی هستند که عالم باو شده اند و در کلمه بلی توقف ننموده اند آن نفوسند اهل علم و ادلاء آن و اهل عصمت و معدن حکمت و منبع بیان و مطلع ذکر کل اسماء خیر بآن نفوس راجع مادامیکه در ظلّ الله مستقرند علوم ظاهریه در این مقام معتبر نبوده و نخواهد بود اینست که آن نقطه وجود و طلعت مقصود در کلمات منزله مخاطباً باهل علم و صیای لایحی فرموده اند و جمیع را وصیت فرموده که در حین ظهور مغرور بعلم و حکمت و بیان خود نشده که شاید بعلم الله و ما عنده فایز گردند اینست که نقطه بیان میفرماید قوله عزّ ذکره لعلّ یوم ظهور حق کسی بافتخار تعلّم نزد آن مبدأ علم متعلّم گردد و چه بسیار عظیم است این امر زیرا که علم او غیر بنفس او نیست و میفرماید عزّ ذکره هیچ لذتی اعظم تر در امکان خلق نشده که کسی استماع نماید آیات آن را و بفهمد مراد آن و لم و بم در حقّ کلمات آن نگوید و مقایسه با کلام غیر او نکند همین قسم که کینونت او مظهر الوهیت و ربوبیت است بر کلّ شیء همین قسم کلام او مظهر الوهیت و ربوبیت است بر کلّ کلامها که اگر آن انسانی بود متکلم هراینه میگفت ائی انا الله لا اله الا انا و انا ما دونی خلقی ان یا کلّ الحروف آیای فانتقون انتهی

287 ای اهل بیان اگر چه بحدودی ظاهر شده اید که ابدا گمان تقدیس و تنزیه نمیرود که احدی بآن فایز شود و چنان مشاهده میشود که اگر صدهزار باب معارف الهیه مفتوح شود احدی گوش ندهد تا چه رسد بادرک بشنود نصیح الهی را و در کلّ ایام تفکر در ظهور قبل و امورات واقعه در ایامش نمائید که شاید آن امور محدثه از نظر محو نشود و سبب استقامت گردد

288 در اول ظهور کلّ علماء بر انکار قیام نمودند بنصّ خود نقطه بیان روح ما سواه فداه یعنی مجتهدینی که در کلّ اطراف بودند آن طلعت احدیه بهر یک لوحی باسمه و رسمه نازل فرمود و در آن لوح ذکر اعراض او را بتفصیل فرموده اند و سواد آن الواح الآن موجود و بعلهای نجف و کربلا واحداً

wrote to the divines of Najaf and Karbila one after another, and likewise to the divines of Persia name after name, and similarly to the divines of the land of Sad and the land of Qaf and other countries. So tightly were the doors of justice closed that not a single one of those people renowned for their learning became assured of that divine Tree of Knowledge, that Fountainhead of heavenly wisdom and Dawning-Place of the merciful utterance.

بعد واحد مرقوم داشته‌اند و هم‌چنین بعلهای فارس اسماء بعد اسم و هم‌چنین بعلهای ارض صاد و ارض قاف و سایر بلاد بشأنی ابواب انصاف مسدود بود که يك نفر آن قوم که از معارف و بعلم مشهور بآن شجره علم الهی و منبع حکمت صمدانی و مطلع بیان رحمانی موقن نشده و فلز نگشته

289 The one who, before all others, attained the supreme honor and became the Gate of Mercy, the Gate of Knowledge, the Gate of Guidance, and the Gate of Grace for all created things was the Bab-i-Baha'u'llah. Assuredly everyone hath heard the details of that holy being who had no fame among the people and occupied neither pulpit nor prayer-niche. He was one of the disciples of the late Haji Siyyid Kazim - upon him be God's mercy and blessings. Most of the outward divines pronounced this holy soul an infidel, and among the disciples of the late Siyyid were some who were more renowned than he. Thus one day when Mulla Mihdi Khu'i, who was one of the companions of the Siyyid, was asked about the Bab's knowledge, he named several individuals and preferred them all in outward knowledge and excellence to the Most Great Gate and Most Noble Word.

289 و نفسیکه قبل از کلّ نفوس بشفاعت کبری فایز و باب رحمت و باب علم و باب هدایت و باب فضل شد از برای کلّ موجودات جناب باب بهاءالله علیه بوده و البتّه تفصیل آن ذات مقدّس را هر نفسی شنیده که مابین ناس اشتباه نداشته و صاحب منبر و محراب هم نبوده‌اند یکی از تلامذه جناب حاجی سید کاظم علیه رحمة الله و فیوضاته یودند و اکثری از علمای ظاهره آن نفس مقدسه را تکفیر مینمودند و در تلامذ سید مرحوم هم بعضی از نفوس بوده که از ایشان معروف تر بوده‌اند چنانچه یومی از جناب ملا مهدی خوئی که یکی از اصحاب جناب سید بود از علم جناب باب استفسار شده او چند نفوس متعدده را اسم برده و جمیع را در علم و فضل ظاهره ترجیح میداد بر باب اعظم و کلمه اکرم و

290 None of the famous and well-known souls became believers. Rather, they arose in rejection and opposition. Among them were Mulla Hasan Gawhar, Mirza Muhit, Mirza Karim Khan, and likewise others who were known in Azerbaijan and its surroundings. In brief, all the renowned divines, whether of the Shaykhi school or the traditional school, hesitated in the Cause of God, nay rather, rejected and denied it. Due to their rejection, knowledge was withdrawn from these heedless souls.

290 نفوس مشهوره معروفه هیچ کدام موقن نشدند بلکه بر اعراض و اعتراض قیام نمودند از جمله ملا حسن گوهر و میرزا محیط و میرزا کریم خان و همچنین سایرین که در آذربایجان و اطراف معروف بودند باری جمیع علمای معروفین چه از فقه شیخیّه و چه از فقه ظاهره در امرالله توقّف نمودند بلکه معرض و منکر و نظر باعراض سلب علم از آن نفوس غافله فرموده‌اند

291 However, Jinab-i-Bab-i-A'zam - meaning the first to believe - and the seventeen souls who were with him, having attained the honor of faith, were all mentioned by God as guides to knowledge. As He saith, these souls are, in all the most beautiful names, gates of mercy unto all people. This is set forth in detail in the Persian Bayan. Consider ye this, and exert your utmost endeavor that in the Day of His Manifestation ye remain not deprived of any matter, nor fix your gaze upon aught of all that hath been or shall be created. For verily, should any soul in that Day turn his attention, even for less than a

291 و لکن جناب باب اعظم یعنی اول من آمن و سبعة عشر انفس که با ایشان بودند چون بشفاعت ایمان فایز شدند کلّ عند الله از ادلاء علم مذکور چنانچه میفرماید این نفوس در جمیع اسماء حسنی ابواب رحمتند بر کلّ ناس و در بیان پارسی بتفصیل مذکور و مسطور ملاحظه نمایند منتهی جدّ و جهد را نموده که در یوم ظهور از هیچ امری محتجب نمانند و ناظر بهیچ شیء عیّا خالق و یخلق نشوید چه که هر نفسی در آن یوم

moment, to anything besides the Truth, he shall be removed from the wellspring of nearness by that very measure.

- 292 Keep your hearts purified from all things, and lift your gaze above the signs and tokens, the nearness and remoteness which ye have conceived in your minds. For none hath ever gained, nor shall ever gain, knowledge of God's hidden Will and His concealed Purpose. At every moment He hath appeared, and shall continue to appear, in a wondrous new way. How often doth He manifest Himself in such wise as no one hath ever conceived! Take refuge in God and supplicate Him day and night that He may manifest Himself in such manner as may be easily comprehensible to all mankind, that perchance they may not be deprived of the outpourings of that Most Great Ocean and the effulgence of that Sun of inner meanings.

- 293 The previous Manifestation - may my spirit and my being be a sacrifice for Him - hath given abundant counsels regarding this matter and hath mentioned it in countless utterances, in such wise that no thought can arise in any mind save that it hath been inscribed by His Most Exalted Pen. For instance, should anyone fix his gaze upon the Bayan, He saith: "Beware lest thou be veiled by it from its Revealer." Should anyone cling to the Letters, He saith: "Beware lest thou be veiled by the Letters from their Creator and their Fashioner." Should anyone pride himself on knowledge, He saith: "None deserveth to be called learned save him who recognizeth the Manifestation Himself." Should anyone be bound by signs, He saith: "Beware lest ye be veiled by them," for none knoweth the manner of the appearance of that Ancient Being. He manifesteth Himself as He pleaseth. Should anyone look to perfection, He saith that the acceptance of all things dependeth upon accepting that Source of truth, and ever shall it be thus. Should He pronounce all to be perfect, none may say why or wherefore, and should He declare all to be imperfect, none may object. Should anyone be fixed upon a specific time, as all are veiled by this in these days, He saith that whenever He appeareth, all must acknowledge the Tree of Truth and render thanks unto God. And should anyone look to the leaders and mirrors of the age, addressing them He saith: "Ye have become evidence through My word; beware lest ye be veiled from My very Self in the latter Manifestation."

- 294 Therefore unto that Lord belongeth my praise and the praise of all things, my glorification and the glorification of all things, my remembrance and the remembrance of all things, for He hath not failed in counseling His servants regarding this Most

در اقلّ من آن بشیء غیر حقّ ناظر شود بقدر همان از شریعه قرب بعید خواهد بود

292 قلب را از کلّ مطهر دارید و نظر را از علامات و اشارات و قرب و بعد که بعقل خود ادراک نموده اید بردارید چه که احدی بر مشیت مکنونه الهیه و اراده مستوره اش اطلاع نداشته و ندارد و در کلّ حین بشأن بدیع ظاهر شده و خواهد شد بسا است که بشأنی ظاهر میشود که ابدی احدی از قبل تعقل نموده پناه بخدا برده و در لیل و نهار مستلّت نمائید که بامری ظاهر شود که ادراک آن از برای خلق سهل باشد که لعلّ از فیوضات آن بحر اعظم و اشراق انوار شمس معانی محروم نمانند

293 ظهور قبل روحی و نفسی له الفداء در این امر بسیار نصیحت فرموده اند و بیانات لایحصى ذکر نموده اند علی شأن لن یخطر ببال احد امر الا و انه رقم من قلبه الاعلی مثلا اگر نفسی بیان ناظر باشد میفرماید ایّاک ان تحتجب به عن منزله و اگر کسی بحروف متمسک باشد میفرماید ایّاک ان تحتجب بالحروف عن موجدهم و خالقهم و اگر کسی بعلم مفتخر باشد میفرماید لم یصدق اسم العلم علی احد الا بأن یكون عالماً بنفس الظهور و اگر نفسی بعلاقات محدود باشد میفرماید که ایّاکم ان تحتجوا بها چه که احدی بر کیفیت ظهور آن ذات قدم مطلع نه یظهر نفسه کیف یشاء و اگر کسی بتکیل ناظر باشد میفرماید تصدیق کلّ شیء منوط بتصدیق آن منبع صدق بوده و خواهد بود اگر فرماید کلّ کاملند لیس لأحد ان یقول لم ویم و اگر فرماید کلّ ناقصند لیس لأحد ان یعترض علیه و اگر نفسی بوقت محدود باشد چنانچه این آیام کلّ بآن محتجب میفرماید هر وقت ظاهر شود باید کلّ تصدیق بشجره حقیقت نمایند و شکر الهی بجا آورند و اگر نفسی بروسا و مرایای عصر ناظر باشد مخاطباً آیاهم میفرماید که شما بقول من حجت شده اید زینهار که از نفس من در ظهور آخر محتجب شوید

294 و لذلك الرّبّ یلیق تسبیحی و تسبیح کلّ شیء و تقدیس و تقدیس کلّ شیء و ذکر و ذکر کلّ شیء لانه ما قصر فی نصیح عبادہ فی هذا النبأ

Great, this Mighty Announcement, and hath answered beforehand all the objections that lay in the hearts of His servants, lest there should recur in His Manifestation that which would sadden His soul and grieve His heart. Now observe ye the Cause of God and observe ye the condition of the servants - how heedless they are! Those souls who came into being through His word, instead of offering thanks, praising His Name, glorifying His mention, remembering Him, and showing gratitude for His bounty, have all drawn forth the swords of malice. We beseech God to preserve this Wronged One from these extremists and unbelievers, to aid His Cause, to manifest His proof, and to exalt His testimony between the heavens and the earth. My spirit and my soul be a sacrifice unto Him, for He has left no counsel ungiven to His servants.

الأعظم العظيم واجاب من قبل كل اعتراضات التي كانت في انفس عباده لئلا يرد في ظهوره مرة اخرى ما يحزن به نفسه ويكدر به فؤاده حال ملاحظه امر الله تعالى و ملاحظه شأن عباد كه چه قدر غافلند و آن نفوسيكه بقول او موجود شده عوض آنكه شكرش نمايند و بمجدهش حامد و بنائش مثنى و بذكرش ذاكر و بنعمتش شاكر كل باسياف كين ظاهر شده اند نسل الله بأن يحفظ هذا المظلوم من هؤلاء المغلين والمشركين وينصر امره و يظهر برهانه و يعلو حجته بين السموات و الأرضين روي له الفداء و نفسى له الفداء لأنه ما بقى من نصح الا و قد نصح به عباده

- 295 Especially since they witnessed pride and arrogance from the divines in the previous Dispensation, they have greatly counseled this group and reminded them through goodly exhortations and healing words, lest they follow previous practices and become heedless of the Truth at the time of the Manifestation's appearance. For through the rejection of those souls, all people turned away save whom thy Lord willed. As they say - exalted be His mention: "In every Revelation the people of that Revelation become veiled by the divines of that Revelation, while they are heedless that beyond the matter, through a single 'nay' from Him all these become untrue. Be vigilant regarding the Revelation of Truth, that on the Day of His manifestation thou shouldst not acknowledge Him merely through the acknowledgment of the people of the Bayan, for all their acknowledgments before Him are confirmed through a single 'yea' and nullified through a single 'nay.'"

295 مخصوص چون از علماء در ظهور قبل غرور و استكبار مشاهده فرموده اند اين فئه را بسيار نصيحت نموده و بمواعظ حسنه و بيانات شافيه ايشان را متذكر داشته كه مباد بسنن قبل عمل نمايند و در حين مظهر ظهور از حق غافل شوند چه كه باعراض آن نفوس جميع ناس معرض الا من شاء ربك چنانچه ميفرمايند قوله عز ذكره اينست كه در نزد هر ظهورى اهل آن ظهور بعلماى آن ظهور محتجب ميشوند و حال آنكه از وراى امر غافلند كه بيك قول لاى او كل اينها غير صادق ميگردند مراقب باش ظهور حق را كه در يوم ظهور بتصديق اهل بيان تصديق او نكنى كه كل تصديقهائى ايشان در نزد او بيك بلى تصديق صرف ميشود و بيك لا دون آن انتى

- 296 Similarly in this connection, addressing the divines of the Bayan, He says - exalted be His glory: "O divines of the Bayan! Have mercy upon yourselves, then show mercy by not becoming veiled from Him Who shall appear with the truth through the conditions of your religion. For your entire religion before Him is like the day when God first created that religion. You gaze toward the Primal Point, yet you are tried like all those of previous Revelations, sleeping through the night while counting yourselves believers, and in your day you are like the divines who preceded you. God will not judge you for anything, so watch over yourselves, then be vigilant."

296 و هم چنين در اين مقام مخاطباً لعلماء البيان ميفرمايند قوله جل كبرياءه ان يا علماء البيان فلترحمن على انفسكم ثم ترحمون بأن لا تحتجب عن الذى يظهر بالحق بشئون دينكم فان كل دينكم عنده بمثل يوم قد خلق الله ذلك الدين انتم الى نقطة البدء تنظرون فانكم انتم مثل كل اولى الظهورات مبتلون و بما ليل راقدون و انتم عند الله مؤمنون و فى نهاركم مثلكم كمثال العلماء من قبلكم لن يحكم الله عليكم بشئ فلتراقبن انفسكم ثم لتراقبون

- 297 O people of the Bayan, show mercy to yourselves and to God's Cause. Do not become the cause of discord, and do not commit that which would divide the all-embracing, unifying Word. Reflect purely for the sake of God upon the matters that have

297 اى ملا بيان رحم بر خود و امر الله نموده سبب اختلاف مشويد و ارتكاب منمايد امرى را كه بأن كلمه جامعه متحده تفريق شود در امور وارده خالصاً لوجه الله تفكر نمايد و الله الذى

occurred. By God, besides Whom there is none other God, whenever the Truth has appeared in any time or age, it has manifested in such wise that for the insightful and fair-minded there remained no occasion for pause, doubt or uncertainty, except for those souls who caused themselves to fall into confusion. Therefore fear God, O people of the Bayan, and hold fast unto God, O people of the Bayan, and have mercy upon yourselves, O people of the Bayan, and oppose not Him in Whom you believed in His previous Manifestation, through Whom was established the faith of every believer, the certitude of every assured one, the unity of every unifier, the knowledge of every learned one, and the remembrance of every mindful one. This is the best counsel from this servant unto you, if ye be of the fair-minded.

لا اله الا هو که حق در هر وقتی از اوقات و عصری از اعصار که ظاهر شده بشأنی ظاهر که بر متبصرین و منصفین مجال توقف و شبهه و ریب نبوده مگر نفوسیکه خود برخود مشتبّه نموده اند فلتتقن الله یا ملأ البیان و لتعتصمن بالله یا ملأ البیان و لترحمن علی انفسکم یا ملأ البیان و لاتعترضن علی الذی اتممت به فی ظهور قبله و به ثبت ایمان کل مؤمن و ایقان کل موقن و توحید کل موحد و علم کل عالم و ذکر کل ذاکر هذا خیر النصیح من لدی العبد لکم و علیکم ان اتم من المنصفین

- 298 And further thou didst write that if one claims "I am that same Point of the Bayan," this can mean either that he is identical in person - which is manifestly false since the repetition of divine manifestations is impossible and self-evidently invalid - or that he is a renewal of likeness, which is even more clearly false, for in such case he must needs ordain exactly the same laws without any difference, so how can change be permitted?

298 و دیگر نوشته بودی و اگر مدعی آن است که من خود آن نقطه بیان هستم خالی از این نیست یا آنکه مرادش آن است که او هستم بعینه و بشخصه که واضح البطلان است چه که تکرر تجلیات جایز نیست و بالبدیهه باطل و اگر تجدّد امثال است که واضح تراست بطلانش بر علاوه باید در اینصورت هم بعینه بهمان احکام سابق بلافاتوت امر نماید پس بجای تغییر جلیز است انتهی

- 299 It appears thou hast not yet grasped the meaning of divine manifestation, not knowing its locus. Here is the place of the One manifested, not the manifestation itself. If thou wouldst observe with the eye of insight, thou wouldst discover the Source of endless manifestations. This answer was given before, precisely stating what the Primal Point declared: Set aside talk of manifestation and its non-repetition; comprehend the Manifested One and detach thyself from aught else.

299 از قراریکه معلوم میشود هنوز معنی تجلی را هم ادراک ننوده چه که محلّش را ندانسته اینجا محلّ مجلی است نه تجلی اگر بعین بصیرت ملاحظه نمائی بمبدأ تجلیات لانهایه پی بری و این جواب از قبل ذکر شده که بعینه میفرماید آنچه را نقطه اولی فرموده ذکر تجلی و عدم تکرار تجلی را بگذار و مجلی را ادراک کن و از دوش منقطع شو

- 300 What say ye regarding the Primal Point - may the spirit of all else be sacrificed for Him - Who declared that the Point of the Bayan is identical with the Point of the Furqan (Muhammad), and throughout the Bayan stated "He Who is made manifest is identical with Him Who shall be made manifest, and He Who shall be made manifest is identical with He Who was made manifest," and likewise declared "Verily I am He and He is verily I."

300 چه میگوئید در نقطه اولی روح ما سواه فداه که میفرماید نقطه بیان بعینه همان نقطه فرقان است از قبل و هم چنین در جمیع بیان که میفرماید من ظاهر عین من یظهر و من یظهر عین من یظهر و هم چنین میفرماید انّی انا ایاه و اّنه هو ایاای

- 301 Moreover, the Manifestations of Divine Unity are, in one respect, united, and in another respect appear with different manifestations. In that all have dawned from the Dayspring of the Divine Command and have spoken by God's leave, and all were commanded to teach mankind, all are one. Thus He

301 از این گذشته مظاهر احدیه از جهتی متحد و از جهتی بظهورات مختلفه ظاهر از آنجهت که کلّ از مشرق امر مشرق و من عندالله تکلم نموده اند و کلّ بتبلیغ ناس مأمور گشته اند کلّ

saith "We make no distinction between any of them." Yet in another station - that of religious laws, names and earthly aspects - each appeared with a distinct name, law, temple and form. If thou wouldst observe with the eye of insight, by God besides Whom there is no God, thou wouldst behold all as one reality, one manifestation, one movement, one deed, one work, one law, one name and one path. Strange that thou hast not understood this exposition while even children of this Revelation have comprehended it, for in Persian Tablets revealed during the years of sojourn in Iraq from the heaven of glory, all these degrees were explained in detail. Blessed are they who have attained and understood.

302 Yet thou still hast not grasped the nature of manifestation and hast imagined divine power to be like thine own power, making His Cause dependent on thy cause. Evil is that which thou hast imagined. Verily He manifests as He willeth, even as He hath appeared in truth despite the deniers.

303 Just as the Primal Point - may the spirit of all else be sacrificed for Him - declared, this Manifestation declares likewise. Reflect that thou mayest know. This is that promised Manifestation which all were promised in the Bayan. Today the deeds of whosoever turneth away from this Manifestation are rejected and unmentioned before God. Verily He declareth now "I am God, there is no God but Me" just as the Point declared before, and likewise shall He Who cometh after declare. Hast thou not seen that He saith: though the Sun rise a hundred thousand times, it would still be one and the same sun that hath risen and will rise?" And He says: "Consider in like manner the Manifestations of Oneness."

304 Know thou that two perspectives are to be considered in the theophany [tajalli]: from one view it is repeated, and from another view it is not repeated. These two perspectives pertain to the outward manifestations of the earthly realm, while the theophany itself, in its own station, hath been and shall ever remain sanctified above these two perspectives. However, the comprehension of this station is somewhat difficult. Whosoever desireth to comprehend it as it truly is must present himself before the Divine Countenance, that he may know that which he knew not before and discover that which was hidden.

305 Furthermore, he hath regarded the renewal of likenesses as impossible. If the renewal of likenesses of Divine Manifestations be impossible, how then can the renewal of satanic likenesses, which are existent and evident beyond any possibility of denial,

واحد بوده اینست که میفرماید لانفرق بین احد منهم و در مقام دیگر که مقام شرایع و اسم و جهات ملکیه است هر کدام باسمی و شریعتی و هیكل و هیئتی ظاهر شده اند و اگر بدیده بصیرت ملاحظه نمائی فوالله الذی لا اله الا هو که کل را بحقیقت واحده و ظهور واحد و حرکت واحده و فعل واحد و عمل واحد و شریعت واحده و اسم واحد و رسم واحد مشاهده نمائی عجب است که باین بیان نرسیده اطفال این ظهور بر این عارف شده اند چه که در الواح پارسیه که در سنین توقف در عراق از سماء عزّ احدیه نازل جمیع این مراتب بتفصیل در آن الواح مذکور آمده فطوبی للفائزین و العارفين

302 و تو هنوز مطلع بر کیفیت ظهور نشده و قدرت الهیه را مثل قدرت خود فرض گرفته و امرش را منوط بامر خود قبّس ما ظننت انه يظهر کیف یشاء کما ظهر بالحق رغماً لأنف المشرکین

303 همان قسم که نقطه اولی روح ما سواه فداه فرموده است این ظهور بعینه همان قسم میفرماید تفکّر لتعرف و اینست همان ظهور موعودی که کلّ بآن وعده داده شده اند در بیان و الیوم عمل کلّ من اعرض عن هذا الظهور عندالله مردود و غیر مذکور انه يقول حينئذ اتنی انا الله لا اله الا انا کما قال النّقطه من قبل و بعینه يقول من یأتی من بعد آیا ندیده که میفرماید اگر صدهزار مرتبه شمس طالع شود یک شمس بوده و خواهد بود و میفرماید همین قسم در مظاهر احدیه ملاحظه نمائید

304 بدانکه در تجلّی دو نظر ملحوظ بنظری مکرّر و بنظری غیر مکرّر و این دو نظر منسوب بتجلیات ظاهریه ملکیه است و نفس تجلی در مقرر خود مقدّس از این دو نظر بوده و خواهد بود و لکن ادراک این مقام قدری مشکل هر نفسی بخواد علی ما هو علیه ادراک نماید باید بین یدی الوجه حاضر شود لیعرف ما لاعرفه من قبل و یطلع بما هو المستور

305 و دیگر تجدّد امثال را محال دانسته اگر تجدّد امثال مظاهر الهیه محال باشد تجدّد امثال شیطانیه که موجود و مشهود است و مجال انکار نه چنانچه

come to pass - as is clearly seen in every city where examples of these dark temples are manifestly present? Take heed, O ye possessed of understanding!

- 306 Verily, revelation from the Revealer has been, and shall ever be, continuous in the forms of the Manifestations, wert thou of them that truly understand. And if thou wouldst soar higher and purify thine heart from the words of the ungodly, thou wouldst thyself perceive that which thou now deniest without consideration. The mention of recurring revelation is neither permissible nor impermissible.

- 307 Harken unto the words of this servant and observe with pure heart and illumined vision the words of God and His Revelation. Pride not thyself in two fabricated words cast forth by Satan. Consider the peoples of the past and their divines, who compiled hundreds of thousands of books, all intended to establish the truth of the Truth, yet remained deprived by those very books after His appearance. Nevertheless, the deniers remain heedless and have newly taken to writing treatises. Woe unto their fingers and their sight and their hands! At the time of Revelation, no word remaineth in its proper place save by the leave of Him Who is the Manifestation of Revelation.

- 308 The Point of the Bayan - magnified and glorified be He - hath declared that in the Day of His Manifestation ye should not protest against Him with His own words. Yet through Satan's promptings ye have protested and continue to protest with the fabrications of the turning away souls, and of these very protestations of you and your like He hath given tidings. God, the Most High, the Most Great, speaketh truth. The text of the Bayan revealed in the Bayan declareth, exalted be His remembrance: "Strive with utmost endeavor that in the Day of the Manifestation of Truth ye protest not against Him with His words, for all the Bayan is the utterance of His previous Manifestation, and He is more knowing than all creation of that which He hath revealed, for the spirit of all things is within His grasp, and with all there is naught but a shadow if they be steadfast in the truth - otherwise they are unworthy of mention. Thus, if a person be the Plato of his age in every science, if he believeth not in the Truth, will his knowledge profit him? Glory be to God! Rather, for him knowledge is that whereby he knoweth God and His Messenger and the Manifestations of His Cause and the Manifestations of His decree, and naught else do they who possess hearts call knowledge."

- 309 Say: Open thine eyes, O heedless one, then hearken to what the Dove warbleth upon the branches of the Lote-Tree of the

دیده میشود که در هر شهری مثالی از هیاکل ظلماتیه بعینه موجود و مشهود فاعتبروا یا اولو الأبالباب

- 306 باری تجلی از مجلی من غیر انقطاع بوده و خواهد بود در صور مظاهر اختلاف ظاهر لو انت من العارفین و اگر قدری برتر خرامی و از کلمات مشرکین قلب خود را مطهر نمائی خود ادراک مینمائی آنچه را که حال من غیر التفات انکار نموده ذکر تکرار تجلی نیست که جایز باشد یا غیر جایز

- 307 بشنو کلمات این عبد را و بقلب طاهر و بصر منیر در کلمات الله و ظهوره ملاحظه نما و بدو کلمه مجموعله که شیطان القاء نموده افتخار منما در امم قبل و علمای آنها مشاهده کن که صد هزار کتب تألیف نموده اند و مقصودشان از جمیع آن کتب اثبات حقیقت حق بوده و بعد از ظهور کل بهمان کتب محروم مانده مع ذلك هنوز معرضین متنبه نشده تازه دست بر ساله نویسی گذاشته اند فویل لأناملهم و بصرهم و یدهم در حین ظهور هیچ کلمه بمقر خود مستقر نه الا باذن مظهر ظهور

- 308 نقطه بیان جلّ و عزّ فرموده که در یوم ظهور بکلمات او بر او احتجاج منمائید بالقای شیطان بجعولات انفس معرضه احتجاج نموده و مینمائید و همین احتجاجات شما و امثال شما را خبر فرموده اند صدق الله العلیّ العظیم نصّ بیان منزل بیان است که میفرماید قوله عزّ ذکره منتهای جدّ و جهد خود را نموده که در یوم ظهور حقّ از کلمات او بر او احتجاج نگردد که کلّ بیان کلام ظهور قبل او است و او است عالم تر از آنچه نازل فرموده از کلّ خلق زیرا که روح کلّ در قبضه او است و در نزد کلّ نیست الاّ شبیهی اگر بر حقّ مستقر باشند و الاّ که لایق ذکر نیست چنانچه نفسی اگر افلاطون زمان باشد در هر علمی اگر تصدیق نکند حقّ را آیا ثمر خواهد بخشید او را علم او سبحان الله عن ذلك بلکه از برای او علم اوست که علم بخدا و رسول و مظاهر امر و مظاهر حکم آن باشد و مادون آن را اطلاق علم اولوالأفئده نمایند انتهی

- 309 قل فافتح بصرک یا ایها الغافل ثمّ اسمع ما تغرّد الورقاء علی افنان دوحه البیان بالله المقتدر العزیز

Bayan, by God, the Powerful, the Mighty, the Bestower! Observe how lofty and elevated is the Cause, that that Essence of Oneness and Being of Eternality hath forbidden His own words from that Most Holy, Most Pure, Most Manifest, Most Luminous Court, explicitly declaring that at the time of His appearance ye should not protest against that Temple of Inner Meanings and Manifestation of Divine Glory with the words of the Bayan. Yet the people of the Bayan are unashamed - would that they had protested with His words! Rather, they have protested and continue to protest against those Essences of Oneness and Exemplars of Eternity with rejected fabrications emanating from malicious souls. What regret for these souls who, through two fabricated utterances, have remained deprived of the shore of the divine ocean of knowledge and been forbidden the holy, sanctified breezes by a putrid odor! Would that they had been content with mere protestation! Nay, by Him Who caused the Tongue of the Spirit to speak forth in praise of Himself, they were not content with disputation alone! Nay, by Him Who loosened the tongue of the Spirit to praise His Own Self, they are not and will not be satisfied with disputation, but have turned and continue to turn with swords of malice and lances of hatred toward the Most Exalted Horizon.

310 Likewise He states - exalted be His utterance - that none hath comprehended the Bayan, nor shall any encompass its knowledge save that Divine Temple and Mine and Source of heavenly knowledge. Nevertheless, those souls who have risen in opposition claim knowledge and continue to make such claims, though by God besides Whom there is no other God, they cannot and will not equal even a primary school child in the school of true knowledge. Indeed, were they to enter that presence, they would find themselves utterly wanting. He declares that the spirit of all things has been and shall ever be within the grasp of that most holy and exalted Manifestation, and all possess naught but a shadow thereof, and this only if they remain firm in the truth; otherwise, He declares them unworthy of mention.

311 Consider now to what depths these souls have fallen - by God, to the nethermost abyss, did ye but perceive it! Today all earthly knowledge is counted as nothingness before God and unworthy of mention. Rather, the divine knowledge that was intended and praised in all heavenly Books and Scriptures has been knowledge of His Self-Manifestation in every Dispensation at the time of its appearance. Today, whosoever attains unto this, though he know not a single letter, is accounted before God as the most learned of all; and whoso is deprived of this greatest bounty - God forbid - though he be learned in all

المنان ملاحظه نما که امر تا بجه مقام بلند و مرتفع است که آن هیکل احدیه و ذات صمدیه کلمات خود را از آن سیاحت اقدس اطهر اظهر انور منع فرموده اند و بنص صریح میفرمایند که در حین ظهور بکلمات بیان بر آن هیکل معانی و مظهر عزّ صمدانی احتجاج نمائید و مع ذلك اهل بیان شرم ننموده و ایکاش بکلمات او احتجاج مینمودند بلکه بکلمات مجعوله مردوده که از انفس خبیثه ظاهر شده بر جواهر احدیه و ساذج قدمیه احتجاج نموده و مینمایند زهی حسرت بر این نفوس که بدو کلمه الفاظ مجعوله از شاطی بحر علم الهی محروم مانده اند و برایجه منتنه از نفحات قدس احدیه ممنوع گشته اند و ایکاش که باحتجاج کفایت میشد لا فوالذی دلع لسان الروح ببناء نفسه که باحتجاج قانع نشده و نخواهد شد بلکه باسیاف کین و رماح بغضا بشطر علی اعلی توجه نموده و مینمایند

310 و هم چنین میفرمایند بیان عزّ بیانیه احدی بر بیان مطلع نه و بعلم او محیط نبوده و نخواهد بود مگر آن هیکل الهیه و معدن و منبع علوم ربّانیه مع ذلك نفوسیکه بخاربه برخواسته ادعای علم نموده و مینمایند مع آنکه فوالله الذی لا اله الا هو که در دبستان علم حقیقی با طفل ابجد خوان برابری نکرده و نخواهند کرد بلکه در آن محضر اگر وارد شوند خود را کلّیل مشاهده نمایند میفرماید روح کلّ در قبضه اقتدار آن ظهور امنع اقدس بوده و خواهد بود و در نزد کلّ نیست مگر شبیحی از او و اینهم اگر بر حق ثابت باشند و الا میفرماید که قابل ذکر نیستند

311 حال ملاحظه کن این نفوس را که بجه مقام افتاده اند فوالله فی اسفل الهاویه لو انتم تشعرون الیوم کلّ علوم ارض عندالله معدوم و غیر مذکور بلکه علم الهی که مقصود بوده و در کلّ کتب ربّانی و زیر صمدانی ممدوح علم بمظهر نفس او بوده در هر ظهوری حین ظهور الیوم هر نفسی بآن فایز شد ولو حرفی عالم نباشد اعلم ناس عندالله مذکور و اگر العیاذ بالله از این فضل اعظم محروم

books, is witnessed before God as the most ignorant of all mankind.

- 312 Harken unto another utterance of the Exalted One of the Bayan - may the spirit of all else be sacrificed for His sake - His words, exalted be His majesty: "Likewise consider that at the time of the manifestation of that Ancient Beauty, even if all the people of the Bayan were to attain the essence of knowledge, it would yield no fruit except through belief in Him. Take heed, O people of learning, and fear ye Him." Thus did He speak. By God, this servant is ashamed to mention what hath been revealed by the Primal Point - may the spirit of all else be sacrificed for His sake - and these words of yours that have darkened the world with gloom and dust. Raise thy head from slumber and witness the light of thy Lord's revelation, that thou mayest perceive what thou wert heedless of and be of those who turn repentant unto God Who created me and thee and made us of those who have attained to the days of His presence and are numbered among the victorious ones. I beseech God that a breeze of His grace may blow, perchance it may bring that dead one to the realm of life, and that by His bounty and grace He may grant him a drop from the Water of Life and the flowing Kawthar from the right hand of thy Lord's throne, the All-Merciful. He, verily, hath power over all things.

- 313 Apart from these considerations, what say ye concerning John son of Zacharias and Jesus son of Mary? For John son of Zacharias was sent before Jesus and claimed prophethood, as all Islamic sects acknowledge and confess his prophethood. He appeared with laws and ordinances, such that whenever anyone came before him and acknowledged his mission, he would baptize them according to the manners revealed from the heaven of divine will and teach them divine words, and also gave glad tidings to the people of the appearance of the Most Great Word, that is, the Spirit of God.

- 314 After the Spirit appeared and the divine Word emerged from behind the veils of concealment with the effulgences of divine unity, shining and radiant, the people objected because outwardly that Holy Being associated and kept company with sinners, as is recorded and written in the Gospel itself that He consorted with publicans. Thus in many instances they objected to that King of divine unity, especially one day when some of the heedless ones came before Him and objected: "O Spirit of God! The companions of John the son of Zacharias were extremely ascetic and devout, to such a degree that they

ماند و حافظ کل کتب باشد اجهل از کل ناس
عندالله مشهود

- 312 بشنو بیان دیگر منزل بیان روح ماسواه فداه را قوله عزّاجلاله و همچنین تصوّر کن در نزد ظهور آن جمال قدم که اگر کلّ اهل بیان در جوهر علم مثل او گردند که ثمر نمی بخشد الا بتصدیق باو فلتعتبرن ان یا اولی العلم ثمّ آیاه تتقون انتی والله حال نجلت میبرد این عبد که چه ذکر نماید این بیان نقطه اولی روح ماسواه فداه و آن کلمات شما که عالم را بکدورت و غبار تیره نموده فارفع رأسک عن التّوم ثمّ اشهد انوار تجلی ربّک لعلّ تطلع بما کنت غافلاً عنه و تكون من التّائین الی الله الذی خلقنی و ایاک و جعلنا من الذینهم ادرکوا ایام لقائه و کانوا من الفائزین از خدا میطلبم که نسیم عنایتی بوزد که شاید آن مرده را بعرصه حیات کشاند و از فضل و عنایت خود قطره از ماء حیوان و کوثر جاریه از یمین عرش ربّک الرحمن مشروب فرماید و او است بر کلّ شیء قادر و توانا

- 313 از این مراتب گذشته در یحیی بن ذکریّا و عیسی بن مریم چه میگوئید که یحیی بن ذکریّا مبعوث شد قبل از عیسی و ادعای نبوت هم نمود چنانچه جمیع فرق اسلام بنبوت او قائل و مدعند و باحکام و شرایع هم ظاهر شدند چنانچه هر نفسی که بین یدیه حاضر میشد و برسالتش معترف بآدایک در آنوقت از سماء مشیت نازل باب غسلش میداد و تلقین کلمات الهیه میفرمود و همچنین بشارت میداد ناس را بظهور کلمه اعظم یعنی روح الله

- 314 بعد از آنکه روح ظاهر شد و کلمه الهیه از خلف حجابات ستریه باشرافات احدیه طالع و مشرق و منیر گشت ناس اعتراض نمودند چه که آنحضرت بحسب ظاهر با خاطئین مجالس و مؤانس بودند چنانچه در خود انجیل مسطور و مکتوب که با عشارین معاشرت میفرمود چنانچه در مواضع عدیده بر آن سلطان احدیه اعتراض نمودند مخصوص در یومی از ایام بعضی از غافلین بین یدیه حاضر و اعتراض نمود یا روح

fasted during the day and stood in prayer during the night in remembrance of God. But what we observe of you and your companions is that you are not occupied with worship and remembrance, nor do you refrain from the property of others." The Spirit reflected within Himself, then raised His head and said: "If John was as you say, why did you kill him, O company of unbelievers?" He means: "According to your words, I am a sinner while John the son of Zacharias committed no wrong, and you all acknowledge the asceticism and piety of that manifest Beauty - so why did you kill him?" Thus was the denier confounded and returned disappointed and at a loss.

الله اصحاب یحیی بن ذکریا بسیار زاهد و عابد بودند بشأنی که در ایام صائم و لیالی بذكر الله قائم لکن آنچه از شما و اصحاب شما مشاهده میشود عبادت و ذکر مشغول نیستید بلکه اجتناب از مال ناس نمینمائید فتفکر الروح فی نفسه ثم رفع رأسه و قال لو کان یحیی علی ما انتم تقولون لم قتلتموه یا ملأ المشرکین میفرماید بقول شما من خاطی یحیی بن ذکریا که تقصیری نکرده و جمیع هم مقربید بزه و تقوای آن جمال مبین پس او را چرا کشتید فیهب الذی کفر و خائباً خاسراً راجع گشت

315 They likewise objected that "You have changed the law of John even though his Cause has not yet been established among the servants and his cycle has not been completed, for only a short time passed between that Manifestation and this Manifestation. He gave ablution to the servants with water while you claim to give ablution with the Holy Spirit, as your companions have done. And they fasted while your companions eat, and he appeared in complete detachment such that he never disposed of people's property even to the extent of a mustard seed, while each of your companions who passes by fields does not refrain from taking and eating, and furthermore they do not practice any deeds." He said: "These are days of joy and pleasure. A time will come when they will practice all deeds." His meaning was that since these are the days of attaining the presence of God, they are in truth the station of the paradise of divine unity, and in that station if there is some neglect in certain outward matters, God, exalted be His glory, will forgive, and after the Spirit's ascension to the Supreme Companion, they will surely practice whatever they are commanded to do.

315 و هم چنین اعتراض مینمودند که تو شریعت یحیی را تغییر داده مع آنکه هنوز امر او مابین عباد ثابت نشده و تکمیل دوره او نگشته چه که ایامی نگذشت مابین آن ظهور و این ظهور و او عباد را باب غسل میداد و توقائل که بروج القدس غسل میدهم چنانچه اصحاب داده اند و آنها صائم بودند و اصحاب تو آکل و او بتمام زهد ظاهر چنانچه ابدا در اموال ناس بقدر خردلی تصرف ننموده و اصحاب شما هر يك که از مزارع عبور مینمایند اجتناب از اخذ و اکل نمینمایند و دیگر بهیچ عملی عامل نیستند فرمودند این ایام ایام شادی و عیش است وقتی آید که بکل اعمال عامل شوند و مقصودشان این بود که چون ایام لقاء الله است فی الحقیقه مقام جنت احدیه است و در آن مقام اگر در بعضی از امور ظاهره اهمال رود حق تعالی شأنه عفو خواهد فرمود و بعد از ارتقای روح برفیق اعلی آنچه باو مأمور شده اند البته عامل خواهند شد

316 By God! The appearance of the Primal Point and this most wondrous and most glorious Manifestation is exactly like the appearance of John the son of Zacharias and the Spirit of God, and everything has occurred in accordance with reality. Just as John was a Prophet and Messenger from God and also the herald of the subsequent Manifestation, saying "O people, I give you glad tidings of the Kingdom of God and verily it has drawn nigh," and in another instance "The Kingdom of God has drawn nigh," and likewise he was the bearer of laws and a religion, and likewise during the days of his Manifestation the Spirit appeared - the Primal Point, may the souls of all else be sacrificed for Him, after taking a covenant from all and giving glad tidings of the subsequent Manifestation, says: "Verily

316 فوالله ظهور نقطه اولی و این ظهور ابداع ایمی بعینه ظهور یحیی بن ذکریا و روح الله است و جمیع مطابق واقع شده همان قسم که یحیی نبی و رسول بود من عند الله و هم چنین مبشر بظهور بعد چنانچه میفرمود یا قوم انی ابشركم بملکوت الله و انه قد اقترب و در مقام دیگر و قد اقتربت ملکوت الله و هم چنین صاحب احکام و شریعت بوده و هم چنین در ایام ظهور او روح ظاهر شده نقطه اولی روح ما سواه فداه بعد از آنکه اخذ عهد از کل نموده و بشارت داده

noon approaches while you are sleeping," which is exactly what John the son of Zacharias spoke of and heralded.

بظهور بعد میفرماید و لقد قرب الزوال و انتم راقدون که بعینه همان مضمون است که یحیی بن ذکریا بآن تکلم نموده و بشارت داده

317 And in this Dispensation, the same objections that were made against Jesus the son of Mary have been made by the divines of the Bayan, as you write that the cycle has not been completed, and likewise write that the laws should not be changed, implying that the laws have been altered - this utter falsehood has been suggested to you. For He specifically ordained that the Persian Bayan should be followed.

317 و در این ظهور هم آنچه بعیسی بن مریم اعتراض نمودند ملأ بیان هم همان اعتراضات را نموده چنانچه شما مینویسید که تکمیل دوره نشده و همچنین مینویسید که باید احکام تغییر داده نشود و تلویحاً میخواهید ذکر نمائید که احکام را تغییر داده‌اند و همین را کذب محض بشما تلقین نموده‌اند چه که مخصوص فرموده‌اند که بیان پارسی عمل نمایند و

318 Moreover, the changing of laws has no bearing on rank, such that every Manifestation claiming precedence over the previous Manifestation must change the laws and abrogate previous commandments. As the Point of the Bayan Himself stated: "Were it not for the objections of the people of the Furqan, I would not have abrogated the laws of the Furqan." Furthermore, according to your own belief and that of all others, David was one of the most exalted Prophets and the Author of a Book, yet He commanded the people to follow the laws of the Torah. Likewise, it is recorded of Jesus the son of Mary that He said: "The Son of Man came not to judge the world but to give life unto the world." From this statement it becomes clear that at the beginning of His Revelation He did not intend to change previous laws, just as John the son of Zacharias did not change everything except in certain matters. What is certain is that the Spirit (Jesus) changed the Sabbath law and designated Sunday instead, and likewise abolished the law of the sword and prohibited divorce.

318 دیگر تغییر احکام دخلی برتبه ندارد که هر ظهوری ادعای برتری از ظهور قبل نماید باید احکام تغییر دهد و نسخ اوامر قبل باشد چنانچه خود نقطه بیان فرموده که اگر اعتراضات اهل فرقان نمیبود شریعت فرقان را نسخ نمی نمودم و از آن گذشته باعتقاد خود شما و جمیع حضرات داود یکی از انبیای اعظم است و صاحب کتاب مع ذلك ناس را بشریعت توریة امر فرمود و هم چنین از کلمه عیسی بن مریم است که میفرماید ما جاء ابن الانسان لیدین العالم بل جاء لیحیی العالم از این بیان همیشه معلوم میشود که در اوّل ظهور اراده تغییر احکام قبل نداشته‌اند چنانچه یحیی بن ذکریا هم تغییر کلیه نداده‌اند الا در بعض امور و آنچه مسلم است حکم سبت را حضرت روح تغییر دادند و یوم احد قرار فرمودند و هم چنین حکم سیف را مرتفع فرمودند و طلاق را هم منع نمودند

319 But in this Revelation, if you observe, although at first nothing was manifested except pure servitude, nevertheless the wolves of the earth from among the people of the Bayan arose in opposition and objection, emerging from the thickets of hypocrisy to oppose the Luminary of the horizons. This despite the firm ordinance of the Bayan, recorded in all the Tablets of God, that should anyone appear with verses, you should not oppose him, nor dispute with him, nor argue with him. And they emphasized this law to such a degree that, by God besides Whom there is none other God, no law more binding and established than this was revealed in the Bayan. It seems as though the entire Bayan was revealed concerning this most wondrous and impregnable matter. Nevertheless, the first to oppose and his

319 و لکن در این ظهور اگر ملاحظه نمائید با اینکه در اوّل امر جز عبودیت صرفه امری ظاهر نشد مع ذلك ذیاب ارض از ملأ بیان باعراض و اعتراض برخواستند و از ایکات نفاق بقصد نیر آفاق بیرون آمدند با آنکه حکم محکم بیان است و در کلّ الواح الله مسطور که اگر نفسی بآیات ظاهر شود باو معارضه ننماید و مجادله نکنید و احتجاج ننمائید و بشأنی در این حکم مبالغه فرموده‌اند که والله الذی لا اله الا هو حکمی از این محکم تر و ثابت تر در بیان نازل نشده گویا جمیع بیان در این امر ابداع منع نازل شده مع ذلك اوّل

like arose in opposition and perpetrated that which no oppressor had ever done. You were not in that land to witness - by the Point of the Bayan and all the Prophets and Messengers, I speak the truth and reality. When they observed that the divine verses were being revealed like torrential rain, and the mighty divine ocean was surging, and the celestial Tree was adorned with wondrous and transcendent fruits, and the winds of grace were blowing from the right hand of the divine Throne, and the exalted heaven was adorned with the stars of new sciences and knowledge, they arose in hypocrisy and attempted to cut down the divine Tree. And when they failed in this, their malice became apparent, all the emigrants were troubled, and the people of the sanctuary engaged in lamentation and weeping, and the Beauty of Oneness departed from among the people. Then they arose with calumny and falsehood, intending through false accusations and evil imaginings to conceal that vile deed. Then they did what they did, as you yourself know what that corrupting falsifier who came to that land said and did. And yet none confronted or spoke against that source of perdition. Nevertheless, he called himself oppressed and cast upon his like what Satan casts and continues to cast upon his allies. Woe unto them and those who followed them! By God, they are in manifest loss!

معروض و امثال او باعراض برخواسته و وارد آورده اند آنچه را که هیچ ظالمی عامل نشده شما این ارض نبوده اید که مطلع باشید بحق نقطه اولی و جمیع نبیین و مرسلین که بحق و راستی تکلم مینمایم چون ملاحظه نمودند که آیات الهی مثل غیث هاطل نازل و بحر اعظم ربّانی در امواج و شجره عزّ صدانیّه باثمار بدیعه منیعه مزین شده و اریاح فضلیّه از یمن عرش الهیّه در هبوب و سماء مرتفعه قدمیه بانجم علوم و معارف جدیده مطرّز بنفاق برخواست و درصدد قطع شجره ربّانیّه افتاد و چون از آن عاجز شد مکر صدرش ظاهر گشت و جمیع مهاجرین مضطرب و اهل حرم در نوحه و ندبه مشغول و جمال احدیّه از بین بریّه خارج شدند بعد بافترا و کذب برخواستند و اراده نمودند که بمفتریات جعلیّه و ظنونات افکیّه خبیثه ستر نمایند آن فعل شنیع را و بعد عامل شدند آنچه را که عامل شدند چنانچه خود شما هم میدانید که آن مفسد مفتری که بآن ارض آمده چه گفته و چه کرده و بآن اصل هاویه نفسی متعرض نشده و سخن نگفته مع ذلک خود را مظلوم نامیده و بامثال خود القاء نموده آنچه را که شیطان پاویلی خود القاء نموده و مینماید فویل لهم و للذین اتبعوهم تالله انهم لفی خسران عظیم

320 Another claim is that each subsequent Manifestation must be more perfect and complete, as the appearance of every Messenger and Prophet has been greater than the previous one, and the Bab likewise made this claim in relation to those before Him, such that each successive one has abrogated what came before. End quote.

320 قول دیگر آنکه باید اکل و اتمّ باشد چنانچه ظهور هر رسولی و نبیّی اعلی از ظهور سابق بوده و ربّ اعلی هم چنین ادعا نموده بالنسبه بسابقین اینست که هر لاحقى نسخ سابق نموده انتهى

321 First, if the eye of fairness were opened, one would observe that the like of this Revelation has never appeared in creation. This is attested by what has been sent down from the heaven of God, the Protector, the Mighty, the Powerful. Open your eyes that you may witness how the Beauty of the Manifestation was then seated upon the throne of grandeur and independence, with the Point of the Bayan at His right hand in sovereign might and glory, and Muhammad the Messenger of God at His left hand with the lights of God, the Exalted. And before His face stood the Spirit with a company from the Concourse on High, descended in truth, would that you might understand. Then behind Him were ranks of the angels of heaven with ewers

321 اولاً آنکه اگر بصر انصاف مفتوح مشاهده مینماید که شبه این ظهور در ابداع نیامده و یشهد بذلك ما نزل من جبروت الله المهيمن العزيز القدير فافتح بصرک لتشهد بأنّ جمال الظهور قد کان حينئذ مستقرّاً على عرش العظمة والاستقلال و عن يمينه نقطة البيان بسلطان العزة والاجلال و عن يساره محمد رسول الله بانوار الله عزيز المتعال و في مقابلة الوجه قد قام الروح بقبيل من ملأ الأعلى و نزل بالحق ان اتم تفقهون ثمّ عن خلفه صفوفاً من ملائكة السماء

of the water of everlasting life and cups of pure drink sealed, would that you might know. And they all lamented and wept and cried out at what befell the Beauty of God, the Protector, the Mighty, the Self-Subsisting.

322 Had you possessed insight and turned to the Most Great Prospect, you would have witnessed with your own eyes and ears the divine lights from the Manifestation of the eternal sovereign Glory. But the ophthalmia of vain imaginings has so afflicted the eyes that even if they were to enter the Most Holy Court, I doubt they would attain His presence. Just as the dung beetle, though it dwell near the garden of paradise, has been and will remain deprived of the fragrance of its flowers. Likewise the blind, though they stand before the sun, have been and will remain barred from its rays. They have no portion of this Most Great Ocean.

323 As thou hast mentioned that every successor must needs be greater and more exalted than his predecessor - hadst thou not been perturbed and unsettled, I would have related unto thee in this connection that which I have heard from the Truth. This is a matter wherein none save God should speak, for to do so would be mere idle talk. God knoweth what He intendeth in that which He hath revealed, for none but the Manifestation Himself hath ever been or shall ever be cognizant of the hidden pearls of meaning treasured within the ocean depths of God's holy utterances. All this knowledge lieth with my Lord, and none hath access to it save Him, the All-Knowing, the All-Informed. Since the people of the Bayan are seen to be more veiled than the deluded ones of the past, it would be better that we exercise forbearance and keep concealed that which we have understood, lest another outcry be raised. The all-encompassing power and all-pervading mercy of God have never been and shall never be confined within bounds. He doeth what He willeth and ordaineth what He pleaseth.

324 Concerning the abrogation of previous laws, the Point of the Bayan - may the life of all else be sacrificed for His sake - hath said that all dependeth upon the will of Him Who shall be made manifest. Should He desire, He may confirm the commandments and prohibitions of the past, and should He desire, He may abrogate them. His is the command. None may question Him or say "why" or "wherefore" in aught that He doeth and ordaineth. Whoso saith "why" or "wherefore" hath indeed disbelieved in God, opposed His Own Self, disputed His sovereignty, denied His Cause, and is numbered among the idolaters.

باباریق من کوثر البقاء و اکواب من التسنیم ان
انتم تعلمون و کلهم یوحن و یتکین و یصیحن
علی ما ورد علی جمال الله المهیمن العزیز القیوم

322 اگر صاحب بصر بودی و بمنظر اکبر راجع
میشدی بالمشاهده و المشافهة انوار الهی را از
مظهر عز سلطان لایزالی مشاهده مینمودی و
لکن رمد اوهام بشأنی ابصار را علیل نموده که
اگر بمقر اطهر هم وارد شوند گمان نمیرم که
بلقا فایز گردند چنانچه جعل اگر قرب رضوان
مسکن نماید از عرف اوراد محروم بوده و
خواهد بود و هم چنین اعمی اگر در مقابل شمس
حاضر شود از انوار او ممنوع بوده و خواهد بود
لیس لهم نصیب من هذا البحر الأعظم

323 اینکه ذکر نمودی هر لاحقی باید مقدم و اعلی
بر سابق باشد اگر مضطرب و متزلزل مشاهده
نمیشدی در این مقام کلمه که از حق استماع
نموده‌ام مذکور میداشتم و این مطلبی است که
غیر الله هر که در آن تکلم نماید از فضولی
محسوب است الله یعلم مراده فیما نزل چه که
لثالی معانی مکنونه در صدف بحر کلمات الهیه
را جز نفس ظهور مطلع نبوده و نخواهد بود کل
ذلک علمه عند ربی و ما اطلع به احد الا نفسه
العالم العلیم چون ملاً بیان احجب از متوهمین قبل
مشاهده میشوند لذا بهتر آنکه مدارا نمائیم و آنچه
را ادراک نموده‌ایم مستور داریم که مباد فزع
دیگر مرتفع شود قدرت محیطه و رحمت منبسطه
الهیّه هرگز محدود بحدودی نبوده و نخواهد بود
یفعل ما یشاء و یحکم ما یرید

324 و در نسخ احکام سابق نقطه بیان روح ما سواه
فداه میفرماید کل منوط باراده نفس ظهور است
اگر بخواید اوامر و نواهی قبل را امضاء میفرماید
و اگر بخواید نسخ میفرماید بیده الامر لیس
لأحد ان یعرض علیه او یقول لم و یم فی کل
ما یفعل و یأمر و من قال لم و یم فقد کفر بالله
و حارب بنفسه و جادل بسلطانه و انکر امره و
کان من المشرکین

- 325 Another of his statements: "If the claim be made by way of reflection, like unto the holy Imams in relation to Muhammad, who claimed to be His likeness while being under His shadow, then the matter is clear, for it beseemeth not such a one to claim superiority in such circumstances."
- 326 The mention of this station hath been made in the previous utterance. These words of that vile idolater, which are more contemptible than the prattle of children, have been and shall remain unanswered. O man! What reflection, what mirror! This sacred precincts is sanctified above mention and utterance, and exalted beyond the comprehension of all created things.
- 327 At this point a story comes to mind: In the days when the Primal Point - may He be glorified and exalted - was imprisoned on Mount Maku, even as now He is imprisoned in this land. But compare not this imprisonment with that imprisonment, for now He is both the prisoner of the government and the prisoner of the people of the Bayan. The imprisonment of the previous Manifestation was confined to the government alone, but if thou dost observe carefully, in this imprisonment all governments are partners.
- 328 In any case, in those days His Holiness Vahid - that is, Aqa Siyyid Yahya, upon him be the glory of God - had raised the standard in support of the Cause, as thou hast heard. In all lands the divines rose up in rejection and denial, and from all pulpits they engaged, God forbid, in cursing and denouncing the Primal Point and His companions. The Imam-Jum'ih of Tehran, although in truth he was not hostile and his sense of justice exceeded all others, one day ascended the pulpit and declared: "I have heard that among other things, His Holiness the Bab considers air to be purifying. Tell me, O man, in which book of which jurisprudent or divine has such a statement ever been seen that air is purifying?" He had failed to realize that this was not a matter of jurisprudence - it was a station beyond such mentions and words. He was, of His own accord, the Renewer of Laws. The Imam had understood Him to be merely one of the jurisprudents who had pronounced on this jurisprudential matter contrary to the divines and had deemed it permissible.
- 329 And now you also know not what has been transmitted and what command has appeared from the horizon of God's Will. Nevertheless, you pride yourself on these words which were and are worthy only of those who cast them forth, and which you
- 325 قول دیگر اگر بطریق استعکاس است مثل حضرات ائمه اطهار بالنسبة بحضرت محمد که ادعای مثلیت بآنحضرت مینمودند و حال آنکه در ظل او بودند پس مطلب واضح است چه چنین شخصی را نمیسزد که ادعای برتری در چنین صورتی نماید انتهی
- 326 در بیان قبل ذکر این مقام شده دیگر این کلمات آن مشرک ملقی که احقر از کلمات صبیان است بی جواب بوده و خواهد بود ای مرد عکس چه عاکس چه این ساحت مقدس از ذکر و بیان است و منزّه از ادراک من فی الامکان
- 327 در این مقام حکایتی بنظر آمد ایامیکه نقطه اولی جلّ و عزّ در جبل ماکو مسجون بودند چنانچه حال هم در این ارض مسجونند و لکن این سبب را بآن سبب قیاس ممکن چه که حال هم مسجون دولتند و هم مسجون اهل بیان و سبب ظهور قبل مخصوص بدولت بوده و اگر خوب ملاحظه کنی در این سبب کلّ دول هم شریک
- 328 باری در آن ایام جناب وحید یعنی آقا سید یحیی علیه بهاء الله بصرت امر علم برافراخته بودند چنانچه شنیده‌اید و در کلّ دیار علما بر اعراض و انکار برخاسته و بر کلّ منابر نعوذاً بالله بسبّ و لعن نقطه اولی و اصحابش مشغول امام جمعه طهران اگر چه فی الحقیقه او مبغض نبود و انصافش هم از جمیع برتری داشته روزی بر منبر رفته مذکور نمود که از جمله شنیده‌ام حضرت باب هوا را مطهر دانسته آخر بگوئید ای مرد در کتاب کدام فقه‌ها و علماء چنین کلمه مشاهده نموده که هوا مطهر است و آنقدر ملتفت نشده بود که مقام اجتهاد نیست مقامی است ماورای این اذکار و کلمات و خود بنفسه مجدّد شرایع بوده و همچو ادراک نموده بود که یکی از فقه‌ها هستند و این مسئله فقهیه را مخالفاً للعلما ذکر نموده‌اند و جایز دانسته‌اند
- 329 و حال شما هم نمیدانید چه نقل است و چه امر از افق اراده الهی ظاهر شده مع ذلك باین کلمات که لایق انفس ملقیه بوده و هست و شما هم بالقای آنها نوشته‌اید افتخار مینمائید و البته باغواى شیطان باطراف هم فرستاده‌اید چنانچه

too have written at their instigation. And surely through Satan's prompting you have sent them abroad, even as He specifically foretold - and verily He is the Truthful, the All-Knowing. God shall soon render void what they possess through His word of truth and shall make manifest the schemes of such souls to His near servants.

مخصوص اخبار فرموده اند و آنه هو الصادق العليم
فسوف يبطل الله ما عندهم بقوله الحق و يظهر
مكر نفوسهم لعباده المقرين

- 330 It behooved you first to inquire of the Manifestation Himself what His claim was and what His proof, that you might become informed thereof. Had He declared "This is that same Manifestation which the Point of the Bayan foretold and concerning whom He took a covenant from all," then all these objections would have been and would remain fruitless, and you would not have troubled yourself to compose those fabricated letters of those who cast them forth. Fear God, and say not that which thou knowest not, and follow not every clamoring one. If thou desirest to become informed of the truth, ask God, thy Lord and the Lord of all the worlds.

330 شأن شما آن بود که اولاً سؤال نمائید از نفس
ظهور که ادعا چیست و حجت چه تا بر آن مطلع
شوید اگر میفرمود که این همان ظهوری است
که نقطه بیان بان بشارت داده و اخذ عهد او را
از کل نموده دیگر این اعتراضات جمیع بی ثمر بوده
و خواهد بود و این همه زحمت بخود نمیدادید که
حروفات جعلیه آن انفس ملقیه را ترکیب نمائید
اتق الله و لا تقتل ما لا تعلم و لا تتبع کل ناعق
و لو تريد ان تطالع بالحق فاسئل الله ربك و رب
العالمین

- 331 Another statement, which shows the utter heedlessness of the one who cast it forth, is this: "The utmost is that he is one of His guides and mirrors, and mirrors have their ranks, and only one will fully reflect His lineage. The line of the perfect mirror will be one after another. The rest will not fully reflect." And this he confined to Mirza Yahya.

331 قول دیگر کبر غفله من القاه غایت امر این است
که یکی از ادلاء و مرایای او میباشند و مرایا را
مراتب است و حاکی بالتام از نسل یکی خواهد
بود رشته مرآت تام و احدا بعد واحد خواهد بود
باقی دیگر حاکی بالتام نخواهد بود و آن را هم
حضرت ربّ اعلیٰ حصر در میرزا یحیی نموده
انتهی

- 332 He who cast this forth to thee hath erred and sinned in what he committed, and hath denied God Who created him from dust, and hath slandered Him unto Whom he must return in his future abode and dwelling place, and he is among those who have torn God's Book to pieces. He hath lately made mention of perfect and imperfect mirrors. By God, the Pen is bewildered as to what response should be given to such heedless ones. The Primal Point Himself, in the station of communion, declareth: "O my God! Each year send forth a mirror that it may be a guide unto Thee and reflect Thy glory." He further declareth that one should be sent forth in every city. Now if we were to accept your statement, it would be in conflict with the words of the Point of the Bayan. The highest station of mirrors is that which He - exalted be His glory - hath described: "Say: O ye suns of the mirrors! Ye gaze upon the Sun of Truth. If ye would but see, your existence dependeth upon It. Ye are like unto fish moving in the sea, yet veiled from the water, and ye are questioned about that whereby ye subsist."

332 قد اخطأ من القاك و عصی فیما ارتکب و کفر
بالله الذی خلقه من تراب و افتری بالذی الیه
یرجع فی منقلبه و مثوئه و هو من الذین جعل
الکتاب عضین چه که تازه مرآت تام و غیر تام
ذکر نموده والله قلم متحیر است که در جواب
امثال آن غافلین چه ذکر نماید خود نقطه اولی در
مقام مناجات میفرماید الهی در هر سنه بفرست
مرآتی تا آنکه مدلل باشد بر تو و حاکی باشد از تو
و بعد میفرماید در هر شهری بفرست و اگر تسلیم
نمائیم قول شما را مخالف است با قول نقطه بیان
منتهی رتبه مرایا این رتبه است که میفرماید قوله
جل اجلاله قل ان یا شمس المرایا انتم الی شمس
الحقیقه تنظرون فان قیامکم بها لو انتم تبصرون
کلکم کحیثان بالماء فی البحر تتحرکون و تحتجبون
عن الماء و تسئلون عما انتم به قائمون

- 333 Say: O heedless one! Observe how He addresseth the suns of the mirrors, who occupy the highest station, saying they must

333 بگو ای غافل ملاحظه نما که بشمس مرایا که
منتهی رتبه آنها است میفرماید که شما شمس

gaze upon the Sun of Truth. Then He declareth that they are like unto fish that move in the sea yet remain veiled from the water, and they are questioned about that whereby they subsist.

- 334 By God! If the people of the Bayan were fair in their judgment, this one revealed verse would suffice them all - they would become detached from the words of the idolaters and would witness today the meaning of these divine utterances. Even as this objecting soul who considereth himself a mirror, and whom some have unwittingly assumed to be a mirror - even if we were to accept this claim - hath remained deprived of the Sun of Truth. As can be observed, he gazeth upon his own self, clinging to vain imaginings, far removed and barred from the Sun of Truth. He moveth in the water while abiding beneath the effulgences of divine lights, yet remaining distant, veiled and deprived thereof. Likewise today all mirrors are being questioned, as all stand at the place of questioning. Whosoever hath strayed from the stream of divine knowledge is accounted as stone, nay, unworthy of mention. And whosoever hath recognized Him and taken shelter beneath His loving-kindness is numbered among the primary mirrors in God's presence. Thus hath the matter been decided, that perchance the people might comprehend.

- 335 Now ponder awhile upon this utterance, that thou mayest attain unto the Kawthar of Oneness which floweth from the well-spring of divine words. Say: O heedless oppressor! Where in the Bayan are these limitations recorded that thou hast attributed, having fabricated lies against the Truth, claiming that the Mirror will reflect entirely from a single lineage, and that the Exalted Lord hath confined it to such-and-such? Say: Thou hast invented falsehood against the Lord of the Throne and the exalted Seat. From these words, the reality of the understanding of him who hath imparted to thee and inspired thee hath become evident. Well done! How finely ye have fettered the outstretched hand of God! They speak as the Jews spoke, yet perceive it not. Dust be upon the mouths of such utterers, and clay upon the heads of these immature ones who have sullied the purity of the Cause and the sanctity of the divine words with the dust of ignorance and limitation. The Cause of God hath ever been sanctified above such limitations.

- 336 By God, besides Whom there is none other God! They are seen to be more veiled than the basest of previous peoples. Yet the guide was greatly pleased with this word, and hath surely designated you, or will designate you, as one of the martyrs of

حقیقت ناظر باشید و بعد میفرمایند مثل شما مثل حیتان است که در بحر حرکت مینمائید و محتجید از ماء و سؤال کرده میشوید از آنچه باو قائلید

334 فوالله اگر اهل بیان انصاف دهند همین بیان منزل بیان جمیع را کافیت از کلمات مشرکین منقطع میشوند و معنی این کلمات الهیه را الیوم مشاهده مینمایند چنانچه این نفس معرض که خود را مرآت میداند و بعضی هم من غیر شعور او را مرآت فرض گرفته بر فرض تسلیم از شمس حقیقت محروم مانده چنانچه مشاهده میشود که بنفس خود ناظر و بموهوم متشبث و از شمس حقیقت بعید و ممنوع در ماء حرکت میکند چنانچه در ظل اشراقات انوار الهیه مستظل و لکن از او مهجور و محجوب و محروم و هم چنین الیوم از کلّ مرایا سؤال کرده میشود چنانچه کلّ در موقف سؤال حاضر هر کدام از شریعه عرفان الله خارج شد از حجر محسوب بلکه قابل ذکر نبوده و هر کدام عارف شد و در ظلّ عنایتش مأوی گرفت از مرایای اولیه عندالله مذکور کذلک فصل الامر لعل الناس هم یفقهون

335 حال قدری در این بیان تفکر نما که شاید بکوثر احدیه که از معین کلمات الهیه جاری است فایز گردی بگو ای ظالم بی خبر این تحدیدات در بجای از بیان مسطور است که القاء نموده افترا بر حق بسته که مرآت حاکی بالتام از نسل یکی خواهد بود و آن را هم حضرت ربّ اعلی در فلان حصر نموده قل افتريت ربّ العرش و الکرسی الرفیع از این کلمات حقیقت عرفان من التی الیک و اوحی الیه معلوم شده آفرین خوب ید منبسطه الهیه را مغلول نموده اید یتکلمون بمثل اليهود و لا یسعون خاک بر فم امثال آن قائلین و طین بر رأس نابالغین که تنزیه امر و تقدیس کلمات الهیه را بغبار جهل و تحدید آوده نموده اند لم یزل امرالله مقدس از این حدود بوده

336 والله الذی لا اله الا هو که از پست ترین اهل ملل قبل محتجب تر مشاهده میشوند و لکن مرشد بسیار از این کلمه مسرور شده و البته شما را هم نظر باین خدمت یکی از شهدای نار قرار داده و یا

fire in recognition of this service, for he hath always desired to restrict the Cause of God to himself and his progeny, and you have endorsed his desire before he even expressed it. O disciple - meaning you - a hundred thousand praises be upon you, for having abandoned the Creator for the sake of a vile creature who, by God besides Whom there is none other God, even Satan himself shuns and flees from his deeds. Shame upon him and upon those who follow him! By God, through his calumny the pillars of the Throne have quaked and the supports of the exalted Seat have trembled.

- 337 Harken to the call of this servant, and wash away this scroll of self and passion which, through the promptings of Satan, hath been inscribed with false and groundless surmises. Step forth from the narrow confines into the vast and glorious expanse. Speak not of what thou hast not seen, and write not of what thou hast not comprehended. Soon shall we all - thou and he and we - return to dust. O thou who claimest fairness, wherefore hast thou with such vehemence girded up thy loins to undermine the Cause of God, and for the pleasure of a worthless and ignoble creature attributed such calumnies to the Truth? The blasts of divine wrath have seized you - and what wrath could be greater than this, that ye worship the calf and know it not, then call upon God to bring forth from its loins another calf for you to worship, that ye may be numbered among the worshippers. And from the progeny of this calf yet another calf, and were this lineage to be cut off, ye would surely grieve within yourselves and lament and weep as ye weep for your fathers and mothers - nay, with greater lamentation, were ye to comprehend.

- 338 Consider how heedless are these souls, that when the Sun of inner meanings hath risen with supreme grandeur and glory from the horizon of Truth, they have not recognized it even to the extent of what proceedeth from the loins of cattle. Say: Shame upon you and your modesty! The Temple of Divine Unity hath rent asunder its robe of grandeur by reason of your tyranny, O company of the obstinate!

- 339 It is a matter of wonder that ye have accepted Siyyid Muhammad-i-Isfahani as truthful, though he had no knowledge whatsoever of this Cause and was never associated with it, while ye have regarded as false all those who were well-informed of it. Through his promptings ye have drawn the sword of malice against the Beauty of the Lord of the worlds. Cast aside these satanic whisperings and devilish deceptions. I swear by the Sun of inner meanings that those who circle round it are ashamed even to mention these false mirrors of yours. Ye have not understood even this much -

خواهد داد چه که همیشه اراده داشته که امرالله را مخصوص بخود و ما یخرج من صلبه نماید و شما پیش از اراده او امضا داشته‌اید مرید یعنی شما صدهزار آفرین بر شما که از برای يك مخلوق خبیثی که والله الذی لا اله الا هو که شیطان از افعالش احتراز جسته و میجوید از خالق گذشته اف له و لمن اتبعه فوالله بافترائه اهتزت ارکان العرش و تزلزلت قوائم کرسی الرفیع

337 بشنو نداء این عبد را و این دفتر نفس و هوا را که بالقای شیطان بکلمات ظنونیه کاذبه مفتریه نقش نموده بشوی و از مفاز تنگ بفضای وسیع منبع وارد شو ندیده مگو و نفهمیده منویس عنقریب تو و او و ما همه بخاک راجعیم ای با انصاف باین شدت چرا در تزییع امرالله کمر بسته و برای رضای مخلوق بی قدر و بی شأن این همه مفتریات بحق نسبت داده قد اخذتکم نفحات القهر و ای قهر اعظم من ذلك تعبدون البقر و لا تعرفون ثم تدعون الله بأن یخرج لكم من صلبه عجلاً لتعبدوه و تكونن من العابدین ثم من نسل هذا العجل عجلاً آخر و لو ينقطع النسل لتعزون فی انفسکم و تنوحون و تبکون کما تبکون فی فقدان آبائکم و امهاتکم بل اعظم لو تكونن من الشاعرين

338 ملاحظه نما که چه قدر غافلند این نفوس که شمس معانی با منتهی علو عظمت و جلال از افق حقیقت طالع و مشرق شده او را بقدر ما یظهر من صلب البقر هم ندانسته‌اند بگو لعنت بر شما و بر حیای شما قد شق هیکل الأحدیہ رداء العظمة من ظلمکم یا ملأ العنود

339 حیرت از این است که سید محمد اصفهانی که ابداً از این امر اطلاع نداشته و با او نبوده شما او را صادق فرض گرفته‌اید و جمیع نفوسیکه مطلع بوده‌اند کاذب دانسته‌اید و باغواى او شمشیر کین بر جمال رب العالمین آخته بریز این وسوس نفسانیه و خدع نسناسیه را قسم بافتاب معانی که طائفین حول تنگ دارند از ذکر این مرایای کاذبه شما و انقدر شما ادراک ننموده‌اید که وجود مرایا بنفسه لنفسه نبوده بلکه در حین

that mirrors have no existence in and of themselves; rather, when facing the sun, they reflect its light, and after turning away they are and shall be as naught. A hundred thousand mirrors are created and shall be created by a word, and so long as they remain beneath the tree of affirmation and the Sun of Truth, they are counted among mirrors; else they are reckoned among the stones of hell and the people of fire.

- 340 Another statement: "We acknowledge that He hath precedence over the Most High Lord, and that His is the Resurrection, and that His Dispensation hath been exalted, meaning that I am that Promised One of Whom the Bab spoke, through Whom the Bayan would be abrogated, and who shall be the Abrogator." The falsity of this statement is more obvious than the sun. First, the Bab Himself declared, in such wise that none can deny, words to this effect: "Were the creation of that Manifestation not complete, God would not manifest the subsequent Manifestation." And He explained the meaning of completion thus: that whatever He had ordained and commanded, being from God, must be fulfilled without deviation, that a people must be created under His shadow, and all His utterances, whether concerning lofty stations or religious ordinances, must come to pass - else the appearance of such a Person would be vain and all divine tidings would prove false.

- 341 Say: O ye asses! The truth is whasotever the True One proclaimeth it to be, and is not rendered void by the words of the idolaters. Rather, that which is today more obvious than the sun is that the deniers themselves have been and shall ever be false. Say: Take thy reins, O thou deceiver, O thou deluded one, the like of whom the eye of time hath never witnessed! I know not to what souls I might liken such beings, for in their denial they have no peer, equal or likeness.

- 342 Say to that vile idolater: O heedless one! Deem not the Truth to be false, and count not the words of Truth as vain. By God, O thou denier, the fragrance of divine utterances is vastly distinguished from aught else, such that were it to be in the East of creation and a word be spoken, one who dwelleth in the West would detect its holy fragrance, were he purged from the odors of the idolaters. Whatsoever proceedeth from the Truth - exalted be His glory and majesty - whether in deed or word, hath been and shall ever be binding upon them that are endowed with hearts, and none hath the right to object or protest. To this testifieth every possessor of understanding, knowledge and perception. But since they were created from ignorance,

تقابل اشراقی از شمس در آنها ظاهر و بعد از انحراف معدوم بوده و خواهند بود صد هزار مرایا بکله خلق شده و میشوند و تا در ظلّ شجره اثبات و شمس حقیقت باقیند از مرایا مذکور و الا از اجار سجن و اهل نار مذکور

- 340 قول دیگر مسلم میداریم که بر ربّ اعلی برتری دارد و قیامت او است و دوره او مرتفع شده باینمعی که من همان من یظهر الله هستم که وعده خود حضرت ربّ اعلی است که دوره بیان باو مرتفع میشود و ناسخ خواهد بود بطلان این سخن اظهر من الشمس است اوّل خود حضرت باب بنوعی که احدی خلاف نکند بیان یکی از آن بیانات مجملّاً این عبارت است لو لم یکل خلق ذلك الظهور لم یظهر الله مظهر الآخر و معنی تکمیل را نیز بیان فرموده اینست که آنچه فرموده و امر نموده چونکه من الله باید تخلّف نکند و خلقی در ظلّ او خلق شود و کلّ فرمایشات او چه از مقامات عالیّه و چه از فروعات دینیّه بظهور آید و الا ظهور چنین شخصی لغو خواهد بود و اخباری که از حق است کلّ کذب خواهد بود انتهى

- 341 قل یا ایها الحمیر حقّ آنچه بفرماید حقّ است و بکلمات مشرکین باطل نشود بلکه آنچه الیوم بطلانش اظهر من الشمس است انفس خود معرضین بوده و خواهد بود قل خذ زمامک یا ایها المکار و یا ایها المتوهم الذی ما شهدت عین الدهر مثلك نمیدانم بکدام نفس آن نفوس را شبیه نمایم چه که در اعراض شبه و کفو و مانند ندارند

- 342 بگو بآن مشرک ملقی که ای غافل حقّ را باطل بدان و کلمات حقّ را باطل مشعر و الله یا ایها المنکر رایحه کلمات الهی از دوش بپی ممتاز بحیث لو یكون فی شرق الابداع و یتکلم بکلمة لیجد رایحة القدس منها من کان فی الغرب ان یكون مطهراً عن اریاح المشرکین آنچه از حقّ جلّ جلاله و عظم کبریائّه ظاهر شود فعلاً و قولاً مطاع بوده و خواهد بود نزد اولو الافتده و بر احدی اعراض و اعتراض جایز نه و یشهد بذلك کلّ ذی عقل و کلّ ذی درایه و شعور

they shall never be conscious of this and shall remain among the heedless. One must first recognize the Truth and what He declareth, and His proof. After the establishment and manifestation of clear evidence and proof, all such words and their speakers and utterers have been and shall be consigned to the fire, and verily the fire is their abode - what a wretched abode for the idolaters!

و لكن آنهم لما خلقوا من الجهل لن يستشعروا
و يكونون من الغافلين باید اول عارف بحق شد
که چه میفرماید و حجتش چه بعد از ثبوت و
اظهار بینه و برهان کل این کلمات و قائلین و
متکلمین آن راجع بنار بوده و خواهند بود و آن
النار متوهم فبئس متوی المشرکین

343 Concerning what the Bab declared, "If the creation of that Dispensation be not completed...", know that the matter of completion hath ever been in the grasp of divine power. Neither you nor those like you have comprehended or ever shall comprehend this, for it may happen that people follow a religion for a thousand years, yet the word 'completion' would not apply to it; and it may happen that all are made complete in a single day. None save God is aware of completion or its absence, for the completion of every matter dependeth upon His Will. As mentioned before, if He willeth, He can cause all people to return to a single soul, and from that same soul return them to His Own Self, resurrecting and manifesting them. Likewise, the resurrection of all souls and their completion may be accomplished through one person's recognition of Him Who appears, whereupon the completion of the previous Dispensation is realized in His very Self. All this is ordained by the Mighty, the Powerful. Yet the veiled and the deluded have not attained to this station nor achieved its recognition.

343 و اینکه نوشته حضرت اعلی فرموده لو لم یکمل
خلق ذلك الظهور الخ امر تکمیل در قبضه قدرت
الهی بوده شما و امثال شما ادراک نموده و نخواهید
نمود چه که میشود هزار سنه ناس بشریعی عامل
باشند و مع ذلك لفظ تکمیل بر او صادق نیاید و
میشود در یومی کل تکمیل شوند و احدی بر
تکمیل و غیر آن جز حق مطلع نه چه که تکمیل
هر امری منوط باراده او است چنانچه از قبل
ذکر شد اگر بخواد جمیع ناس را بیک نفس راجع
و از همان نفس بنفس او راجع و محشور و ظاهر
میفرماید و هم چنین بعث جمیع نفوس و تکمیل
ایشان را باقرار نفسی بصاحب ظهور در همان حین
حکم تکمیل ظهور قبل در نفس او میشود کل
ذلك تقدیر من لدن مقتدر قدیر و لكن محتجبین
و متوهمین باختتام واصل و بعرفانش فایز نگشته

344 Oft doth it happen that the Sun of Truth appeareth and shineth forth while all people remain veiled, even as all signs of affirmation become manifest, established and confirmed in the very Person of the Manifestation, while the decree of negation applieth to all else. This is a hidden mystery which none hath understood save him whose eyes God hath opened and illumined with the light of certitude. Even as the Point of the Bayan - may the souls of all else be sacrificed for His sake - declareth, exalted be His grandeur: "Let not the multitude of people and their attachment to their own cause veil thee, for if it be supposed that in some Dispensation the Tree of Truth should speak forth and all should ponder concerning Him, all would be in negation of 'there is no God', though they remain upon the earth. Yet their remaining is remaining in the fire, while all affirmation belongeth to that Most Precious and Exalted Soul."

344 بسا میشود که شمس حقیقت ظاهر و مشرق و
کل ناس محتجب و جمیع مظاهر اثباتیه در نفس
ظهور ظاهر و ثابت و مستقر و حکم نفی بر کل
جاری و صادق و هذا سرّ خفیّ لم یعرفه احد
الا من فتح الله بصره و نوره بنور الايقان چنانچه
نقطه بیان روح ما سواه فداء میفرماید قوله عزّ
کبریائه تو را محتجب نکند کثرت این خلق و
انجماد آنها بر امر خود که اگر فرض تصوّر شود
در یک ظهوری شجره حقیقت ناطق گردد و کل
تأمل نمایند در حق او کل در لا اله منفی بوده
و هستند اگر چه در روی ارض باقی هستند ولی
بقای ایشان بقای در نار بوده و هست و کل
اثبات آن نفس ممتعه مرتفعه بوده انتی

345 Now what sayest thou concerning this utterance of the Point of the Bayan, and how dost thou understand the completion of that Dispensation's cycle, when none had attained to His recognition? Know then that the completion of the cycle pertaineth to the Manifestation Himself and ever shall, though

345 حال در این بیان نقطه بیان چه میگوئی و تکمیل
دوره آنظهور را چگونه تعقل مینمائی مع آنکه
احدی بعرفانش فایز نشده پس عارف شو که
تکمیل دوره بنفس خود ظهور بوده و خواهد بود

none comprehendeth this save he who hath drunk from the Kawthar of inner meanings from the Most Great Ocean, which hath appeared with manifest waves from the right hand of the Throne.

و لكن لا يعقله الا من شرب كوثر المعاني من
بحر الأعظم الذي ظهر عن يمين العرش بامواج
ظاهر مبين

- 346 Likewise is the purport of the Point of the Bayan's words - may the souls of all else be sacrificed for His sake - wherein He declareth that the lengthy periods between Manifestations are due to the people's lack of capacity, and that the Sun of Truth, after Its setting in the Most Glorious Horizon, watcheth over Its servants. Whenever It observeth a soul hath appeared who can hearken unto the Word of God, in that very moment It causeth that soul to recognize It, not tarrying even less than nine times nineteen times ten minutes. In this connection They have drawn a parallel to the Point of the Furqan - exalted be His grandeur - stating that after the setting of the Muhammadan Sun, It was ever watching over Its creation. Had It observed a soul come into being who could bear the Divine Trust, It would never have delayed in appearing. The fact that such a lengthy period elapsed was due to this reason, just as when the capacity of the first to believe appeared and he accepted the Most Great Word, there was not the slightest delay in the proclamation of the Cause, and in that instant the Word of God was cast unto Him. And if but an instant before that He had attained maturity and had been present before Him, there would not have been even that instant's delay in the casting.

346 و هم چنین مضمون بیان نقطه بیان روح ما سواه
فداه است که میفرماید اینکه ما بین ظهورین
بطول میانجامد سبب عدم استعداد ناس است
و شمس حقیقت بعد از غروب در افق ابری
ناظر بعباد خود بوده هر حین که ملاحظه فرماید
نفسی ظاهر شده که تواند اصغای کلمه الله نماید
در همان حین نفس خود را باو بشناساند و اقل
از تسع تسع عشر عشر دقیقه صبر نماید و در
اینتقام مثل بنقطه فرقان جلّت عظمت زده اند و
فرموده اند که مثلاً بعد از غروب شمس محمدیه
همیشه ناظر بخلق خود بوده اگر ملاحظه میفرمود
که نفسی در ارض موجود شده که حمل امانه
الله نماید ابداً در ظهور تأخیر نمیفرمود و اینکه
عدد غریس طول انجامیده باینجهت بوده چنانچه
حین استعداد اول من آمن و قبول او کلمه اعظم
را اقل از آن در اظهار امر تأخیر زفت و همان
حین القای کلمه الله باو شد و اگر يك آن قبل
از آن بالغ میشد و بین یدی حاضر همان يك آن
هم تأخیر در القاء نمیشد

- 347 O ye who are veiled! Ponder upon the divine words and verses, that perchance ye may be blessed with a drop from the surging ocean of meanings. And if ye would but see with insight, ye would observe that this wondrous Revelation itself is the cause of the perfection of the Bayan, for at the very moment of its appearance the cycle of the Bayan was completed. Moreover, they have commanded all to observe the laws of the Bayan, and they themselves have been among its foremost practitioners. And if all veils were to be rent asunder, what would ye do? Know ye that at the moment of Revelation, for every soul that attaineth unto His presence, all names and attributes and religious laws and ordinances and commands that existed before are perfected through his acceptance of the Truth, and shall continue to be perfected in him. Therefore ponder, that ye may be numbered among those who truly know.

347 ای محتجبین در کلمات و بیان الهی تفکر نمائید که
شاید برخی از طمطام بحر معانی فایز شوید و اگر
با بصر باشید نفس این ظهور بدیع را سبب تکمیل
بیان مشاهده مینمائید که همان حین ظهور تکمیل
دوره بیان شده و از آن گذشته جمیع را باحکام
بیان امر فرموده اند و خود بنفسه عامل بوده اند و
اگر جمیع حجابات خرق میشد چه میکردید بدانید
که در حین ظهور هر نفسیکه بین یدی حاضر
شد جمیع اسماء و صفات و شرایع و احکام و
اوامر که از قبل بوده باقبال او بحق در نفس او
تکمیل شده و میشود اذا تفکر لتکون من العارفين

- 348 Regarding what thou didst write, that all His utterances, whether concerning exalted stations or religious ordinances, must needs be fulfilled, else the appearance of such a Being would be futile and all divine tidings false: Know thou that all that is in the Bayan hath been manifested and gathered before God. However, at that time, such souls were as dead and

348 و اینکه نوشته بودی باید کلّ فرمایشات او چه
از مقامات عالیّه و چه از فروعات دینیّه بظهور
آید و الا ظهور چنین شخص لغو خواهد بود و
کلّ اخبار حق کذب بدانکه کلّ ما فی البیان
بعالم ظهور آمده و بین یدی الله محشور گشته و

as nothing, and thus remained unaware. After its revelation, these utterances have enriched no one, nor will they ever do so, inasmuch as the perfection of all things hath depended upon acknowledging Him, the glory of all things upon His Command, and the deeds of all upon His acceptance.

349 For instance, should He choose to withdraw all that was bestowed in the previous Dispensation, none hath the right to object, for He hath been and ever will be All-Powerful. A single utterance from the Point of the Bayan - may the souls of all else be sacrificed for His sake - is here mentioned, that perchance thou mayest become aware and be numbered among those who perceive. His words, exalted be His glory, are these:

350 "The example of every verse of the Bayan is as a jewel entrusted to someone. On the Day of the Manifestation of Divine Reality, should He desire to reclaim from all what He hath given them, they should not tarry for an instant. Let not one be veiled by subsidiary matters, another by fundamental principles, yet another by aspects of divine decree, and another by manifestations of glory. Rather, all is from Him and unto Him shall all return. Recognize Him by His verses and be not overly cautious in recognizing Him, for to the extent of such caution shall ye abide in the fire. And if ye turn to God within yourselves, His example is in your hearts - be not veiled from Him by Him. Know ye the One for Whose recognition ye were created."

351 Consider now how far ye have strayed from the shore of the ocean of divine knowledge, and to what extent the veils of self and desire have deprived you of the Creator and Revealer of Names. By God! Ye have done contrary to what the Point of the Bayan desired. His decisive verses ye have distorted and misinterpreted through false imaginings. Ye have not drunk a drop from the ocean of sanctity, nor have ye been touched by the breezes of glory and detachment. Although the Kawthar of utterance hath flowed from the Fountain-Pen of the King of all creation, at times ye mention subsidiary matters and at times fundamental principles. By God, ye have no purpose save to cling to one of the cords of self and thereby raise objections against the Sovereign of Oneness.

352 Observe how the divine words have been fulfilled. They explicitly stated that on that Day none should remain veiled by mention of subsidiary matters, fundamental principles, decree, or manifestations of glory, for that Ancient Beauty is, in His very essence, to be obeyed, and whatever He ordaineth at the time of His appearance is the divine decree and His command among

لکن آن وقت امثال آن نفوس میّت و لاشیء بوده‌اند و لذا مستشعر نشده‌اند بعد از ظهور این اقوال احدی را غنی ننموده و نخواهد نمود چه که تکمیل کلّ بتصدیق او بوده و عزّ کلّ بامر او و اعمال کلّ بقبول او منوط بوده

349 مثلاً اگر بخواید کلّ آنچه را در ظهور قبل عنایت فرمود اخذ نماید احدی را نرسد که بر او اعتراض نماید چه که او قادر بوده و خواهد بود يك بيان از نقطه بيان روح ما سواه فداه ذکر میشود لعلّ تستشعر فی نفسک و تګون من المستشعرين

350 قوله جلّ کبريائه مثل کلّ بيان مثل جوهری است که نزد کسی امانت گذارد و در يوم ظهور مظهر حقيقت اگر از کلّ خواهد اخذ نماید آنچه بایشان داده قدر شیء صبر نمایند نه آنکه یکی بمسئله فروع آن محتجب گردد و یکی باصول آن و یکی بشئون حکم و یکی بشئون عزّ بلکه کلّ از اوست و باور راجع میگردد و او را شناخته بآیات او و احتیاط در عرفان او نکرده که بقدر همان در نار محتجب خواهید بود و اگر در مابین خود و خدا توجه میکنید مثال او است که در افتده شماست باو از او محتجب نگردید بشناسید کسی را که از برای عرفان او خلق شده‌اید

351 انتهی حال ملاحظه نمائید که چه قدر از شاطی بحر عرفان دور مانده‌اید و چه مقدار بحجاب نفس و هوی از موجد و محقق اسماء محروم گشته‌اید فوالله آنچه نقطه بیان خواسته خلاف او نموده‌اید آنچه آیات محکمات او بوده بظنونات افکیه تحریف و تاویل نموده‌اید قطره از بحر تقدیس نیاشامیده‌اید و بهوبی از اریاح عزّ تنزیه فایز نگشته‌اید مع اینکه کوثر بیان که از معین قلم سلطان امکان جاری شده گاهی فروع ذکر مینمائید و گاهی اصول مذکور میدارید و الله مقصودی نداشته و ندارید جز آنکه بجلی از حبال نفس تمسک بسته و بآن بر سلطان احدیه اعتراض نمائید

352 حال ملاحظه نمائید که کلمات الهی چگونه محقق شده نصّ فرموده‌اند که در آن يوم احدی بذکر فروع و اصول و حکم و شئون عزّ محتجب نماند چه که آن سازج قدم خود بنفسه مطاع بوده و هر چه در حین ظهور بفرماید آن حکم

the servants. Nevertheless, thou and thy like have raised objections against the Truth through mention of principles and ordinances, and today are all seen to be in the fire, save those who have held fast unto God, the Almighty, the Glorious, the Unconstrained.

- 353 O heedless ones! They have emphasized this to such an extent that they have said: On that Day, be not overly cautious in recognizing Him, for to the extent of such caution shall ye abide in the fire. Nevertheless, you have perpetrated that which none of the manifestations of negation and the dwellers of hell have perpetrated. Another verse from the revealed Bayan is mentioned for the sake of God, that perchance you may cast off the tattered garments of hatred and attain the robe of divine glory. His words, exalted be His grandeur: "But be not deceived by love for the Point and the Letters of the Living, for that Day is the Day of Test. If anyone loved that Point and those Letters and was guided by their guidance, it is proof that he had loved this Point and these Letters."

- 354 Consider how firmly and perfectly they have mentioned this most exalted, most mighty, most holy Cause in the Book, to the extent that they say "Be not deceived by love for Me and remain not veiled from that Ancient Beauty." Nevertheless, at all times you have raised and continue to raise countless objections. And if you say this Manifestation is not that Manifestation, this is the same claim that all previous peoples made at the time of the appearance of the Divine Manifestations. For example, at the time of the appearance of the Spirit of God and His Word, all used the previous books to prove His falsity, and all opposed and denied Him except those whom thy Lord willed - who were but a few. Likewise during the appearance of the Seal of the Prophets who shone forth from the horizon of Batha, all denied, saying "Thou art not that promised Manifestation," and they mentioned fabricated proofs and wrote treatises to refute the Truth. Similarly during the appearance of the Point of the Bayan you have observed and continue to observe what they have done and are doing. What difference is there between this group and that group?

- 355 Today the person of insight must look to the Manifestation Himself and the essence of the Cause. If he witnesses the same evidence and proof by which he proved the Primal Point and the Divine Countenance, not the least hesitation is permitted, for to the extent of that hesitation he will be in the fire. Otherwise, for those who gaze toward the Most Great Prospect, the Manifestation Himself has been His own proof. This servant is

الهی و امر او بوده ما بین عباد مع ذلك تو و امثال تو بذكر اصول و فروع احتجاج بر حق نموده اید و مرشد بشئون عز و حکم الیوم کل در نار مشاهده میشوید الا من تمسک بالله المقتدر العزیز المختار

- 353 ای بی خبران بشأنی مبالغه فرموده اند که میفرمایند در آن یوم احتیاط در عرفان او مکنید که بقدر همان احتیاط در نار خواهید بود مع ذلك وارد آورده اید آنچه را که هیچیک از مظاهر نفی و سحیح وارد نیاورده اند يك بیان دیگر از بیان منزل بیان لوجه الله ذکر میشود شاید اثواب ریشه بغضا را از هیكل بیندازید و برداء عزّ الهی فایز شوید قوله جلّ کبریائے ولی مغرور نگشته بحب نقطه و حروف حتی که آن روز روز امتحان است اگر کسی آن نقطه و حروف را دوست داشت و بهدایت آن مهتدی گشت دلیل است که این نقطه و حروف را دوست داشته انتهی

- 354 ملاحظه کن که چه مقدار محکم و متقن این امر ابداع امنع اقدس را در گلاب ذکر فرموده اند حتی آنکه میفرمایند بحب من مغرور نشوید و از آن جمال قدم محبوب نمانید مع ذلك در کلّ حین باحتیاجات لایحصى احتجاج نموده و مینمائید و اگر بگوئید این ظهور آن ظهور نیست این همان قولی است که کلّ ملل قبل در احیان ظهور مظاهر احدیه گفته اند مثلا در حین ظهور روح الله و کلمه او جمیع بکتب قبل استدالات بر بطلان او نموده و جمیع معارض و منکران الا من شاء ربّک که معدودی قلیلی بودند و هم چنین در ظهور خاتم انبیاء که از مشرق بطحا اشراق فرمود کلّ منکر شدند که تو آن ظهور موعود نیستی و ادله های مجعوله ذکر نموده رسایل بر ردّ حق نوشتند و هم چنین در ظهور نقطه بیان مشاهده نموده و مینمائید که چه کرده و میکنند چه فرق است مابین این طایفه و آن گروه

- 355 انسان بصیر باید الیوم بنفس ظهور و اصل امر ناظر باشد اگر همان بینة و برهان که بآن اثبات نقطه اولیه و طلعت احدیه نموده مشاهده نمود اقلّ من آن توقف جایز نه چه که بقدر همان توقف در نار خواهد بود و الاّ از برای ناظرین منظر اکبر نفس ظهور بنفسه حجت بوده این عبد

bewildered as to what to mention, for it is observed that you remain deprived of understanding the explicit divine words, let alone their implicit meanings and allusions. And it seems you have had and have no desire to understand. Therefore the words of this servant and his melodies are like the playing of a lute for those who are deprived of hearing. This verse is appropriate at this point:

356 “The mystic hint of Sana’i before the ignorant is like playing the lute before the deaf, or being a mirror-bearer before the blind. God has set a seal upon your ears and a veil of fire upon your hearts.”

357 O heedless one! He says, exalted be His mention: “Be not veiled by the veils of knowledge and wisdom, for these will surely bar you from the path of God.” Yet you send scientific allusions as gifts before the King of Knowledge, and offer dried leaves as presents to the Paradise of Divine Unity. Would that you even possessed knowledge and wisdom! Nay, by God, ye are naught but mere nothingness and dried hides containing small stones that rattle when shaken, devoid of true existence and genuine motion - a mere calf’s body making a lowing sound.

358 Today, no argument can keep its referent from His Cause, and nothing whatsoever that exists between the heavens and the earth has been or ever shall be sufficient except through entering beneath the shadow of His Cause. Were the whole earth to be filled with books, they could not compare with a single letter that issues forth today from the tongue of the Ancient of Days. Cast away these futile investigations that neither nourish nor enrich, and purify your hearts from the whisperings of those who traffic in allusions, that perchance ye may attain to this divine springtime and this wondrous paradise. Sever yourselves from all else and cling fast unto Him. Strive that perchance ye may not remain veiled from the Creator and Establisher of all things by words, allusions, names and their manifestations. This is why the Point of the Bayan, exalted be His glory, hath said - mighty be His utterance: “All this is so that on the Day of His Manifestation ye may not remain veiled by names, but rather look to that by which the names subsist in all things, even unto the mention of the Prophet, for verily that name is created by what God revealeth.”

359 If ye were fair-minded, ye would perceive from this utterance of the All-Merciful that from which ye are today veiled. Thus have ye remained deprived of the Creator thereof through a name whose nature and essence ye know not. A few souls

متحیر است که چه ذکر نماید چه که مشاهده میشود که از تصریح کلمات الهی محروم مانده‌اید چه رسد بتلویح و اشاره و گویا اراده ادراک هم نداشته و ندارید لذا قول این عبد و ترنماتش مثل نواختن بر بربط است از برای نفوسی که از سمع محروم باشند این فرد در این مقام مناسب است

356 نکته رمز سنائی نزد نادانان چنانکه پیش کر بربط سرای پیش کور آینه دار ضرب الله علی آذانکم و قرأ و علی قلوبکم غشاوة من النار

357 ان یا ایها الغافل میفرمایند عزّ ذکره لا تحتجبوا بحجب العلم و الحکمة فانّ هذا لیصدّنکم عن صراط الله تازه شما اشارات علیه پیش سلطان معلوم هدیه میفرستید و ورقه یابسه برضوان عزّ احدیه تحفه ارسال میدارید ای کاش صاحب علم و حکمت هم میبودید لا والله لاشیء محض و جلود یابسه مشاهده میشود که در آن اجار صغیره باشد و در حین حرکت صدائی از او ظاهر و از وجود و حرکت اصلی بی نصیب و عاری عجل جسد له خوار

358 الیوم هیچ ادله مدلول را از امرش منع نمی‌نماید و هیچ شیء از آنچه مابین سموات و ارض خلق شده کافی نبوده و نخواهد بود مگر دخول در ظلّ امر او اگر کلّ ارض مملو از کتب شود مقابله نمی‌نماید با یکحرف که از لسان جوهر قدم الیوم ظاهر میگردد بریزید این تحقیقات لایسمنه لایغنیه را و پاک کنید صدور را از وساوس عبارات اولی الاشارات که شاید در این ربیع الهی برضوان بدیع فایز شوید از دوش بگسلید و باو متمسک گردید جهد نمائید که شاید الیوم بکلمات و اشارات و اسماء و مظاهر آن از موجد و محقق آن محبوب نمائید اینست که نقطه بیان جلّ اعزازه میفرماید قوله عزّ قوله کلّ از برای اینست که در یوم ظهور با اسماء محتجب نمائید بلکه نظر کنید بما یقوم به الأسماء من کلّ شیء حتی ذکر النبی فانّ ذلك الاسم یخلق به بما ینزل الله انتهى

359 اگر منصف باشید از این بیان جمال رحمن ادراک مینمائید آنچه را که الیوم از او محتجب شده‌اید چنانچه با سبی از اسماء که نمیدانید کیست و چیست از خالق آن محروم مانده‌اید چند نفری

have gathered together and with imaginary and conjectural hands fashioned an idol, then prostrated themselves before it. With hands of ignorance have ye fashioned the calf's body, then taken it for yourselves as a lord besides God. Woe unto you, O concourse of unbelief and hypocrisy!

360 We shall pass over all verses and words, and establish anew today a criterion for the knowledge of God. Weigh both sides in the balance, though in truth it is for the Truth to test and weigh His servants, not for the servants to weigh Him, for the Truth and whatsoever proceedeth from Him have been and shall ever be sanctified above the standards of men. Nevertheless, We have consented to this that truth might be distinguished from falsehood, since ye recognize not the divine proof as proof and have rejected His evidence. Therefore, as a completion of God's argument against you, it is proclaimed that whatever criterion or evidence that group considers a standard for recognizing truth should be established as the measure, that truth may be distinguished from falsehood. This word is mentioned according to your beliefs so that no excuse may remain and truth may become manifest to everyone like the sun. Otherwise, truth hath been and shall ever be sanctified above the standards of the servants and their proofs, arguments and evidences, for verily the divine standard today is the Truth itself, and His proof and evidence is whatsoever proceedeth from Him, if ye would but understand.

361 And whereas thou hast impiously suggested that the appearance of such a Person would be vain and that all divine tidings are false – may God silence the tongue that uttered this, and break his hand and fingers and pen, for he hath transgressed his bounds and slandered God, the All-Compelling, the Almighty, the Glorious, the Self-Subsisting, and hath committed that which hath dishonored the Cause among the servants, whereat even the denizens of hell shall disavow him, how much more the near ones of God.

362 Say: First, thou knowest not these tidings, nor art thou in any wise acquainted with their meaning, even as the peoples before, through their failure to comprehend the divine utterances, tarried on the shore of the ocean of oneness at the time of the manifestation of the Embodiments of Lordship and were thus deprived. For instance, in the Gospel concerning the signs of the subsequent Manifestation it is stated that the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from heaven. And because of these very words the people of the Gospel to this day have not accepted the Muhammadan Dispensation. Now what sayest thou? Were

جمع شده بایادی و همیه ظنویه هیکی ترتیب داده‌اید و بعد باو عاکف شده‌اید صنعتم بایادی الجهل هیکل العجل ثم اتخذتموه لأنفسکم رباً من دون الله فویل لکم یا ملأ الشک و النفاق

360 از جمیع آیات و کلمات میگذریم امری را امروز مجدداً میزان معرفت الله قرار دهید و طرفین را بسنجید اگر چه حق باید عباد را امتحان نماید و بسنجد نه عباد او را چه که نفس حق و ما بظهور من عنده مقدس از میزان ناس بوده و خواهد بود و لکن باین راضی شدیم که حق از باطل معلوم شود چه که حجت الهی را حجت نمیدانید و برهان او را طرد نموده‌اید در اینصورت اتماماً بحجة الله علیکم اظهار میشود که هر میزان و برهانی که نزد آن گروه میزان معرفت حق است میزان قرار دهند تا حق از باطل معلوم شود و این کلمه بعقاید شما ذکر میشود تا دیگر عذری نماند و حق چون شمس بر هر نفسی ظاهر و لایح و هویدا گردد و الا حق مقدس از میزان عباد و برهانهم و حججه و دلائلهم بوده و خواهد بود چه که میزان الله امروز نفس حق بوده و برهان و حجتش ما ظهور من عنده ان اتم تفقهون

361 و اینکه بلسان شرک و اعراض القاء نموده که ظهور چنین شخصی لغو خواهد بود و اخبار حق کل کذب قطع الله لسان ملقیک و کسر الله یده و انامله و قلبه لانه تجاوز عن حده و افتری بالله المهیمن المقتدر العزیز القیوم و ارتکب ما ضیعت به حرمة الأمر بین العباد اذا یتبرئن منه اهل السجین و کیف عباد الله المقربین

362 بگو اولاً تو آن اخبار را ندانسته و بمعنی آن ابداء مطلع نیستی هم چنانکه ملل قبل هم نظر بعدم ادراک معانی کلمات الهیه از شاطی بحر احدیه در حین ظهور مظاهر ربوبیه توقف نموده محروم گشته‌اند از جمله در انجیل در علائم ظهور بعد میفرماید شمس در آن یوم تاریک میشود و قرا از نور ممنوع و کواکب بر ارض میریزند و بهمین عبارات اهل انجیل الی حال اقبال بشریعه محمدیه نموده‌اند حال تو چه میگوئی این اخبار کذب بوده و یا آن فته ادراک معانی آن را ننموده‌اند

these tidings false, or did that people fail to comprehend their meaning?

- 363 Likewise the mention of the Seal of the Prophets in the Quran, and likewise the signs of the subsequent Manifestation and the signs of the resurrection—the cleaving of heaven, the rending of earth, the crushing of mountains, the rising of the dead from their graves, and similar utterances that were among the signs of the resurrection and which today, because of these very words, have prevented all from recognizing the Lord of Names and Attributes. What wilt thou do now—confirm or deny? For outwardly that which was written hath not come to pass. Either thou must say all is false, or say they failed to comprehend the meaning. And concerning the text of the Seal of the Prophets, I know not what thou wilt say, for the Primal Point explicitly declared that Prophets have come from the beginning that hath no beginning and will come unto the end that hath no end, although they deemed it impossible that after Muhammad anyone should come claiming prophethood.

- 364 Say: O heedless one! Know that none hath ever comprehended, nor ever shall comprehend, the meanings of the divine words as they truly are, save the Manifestation of divine knowledge and wisdom. Even as the Point of the Bayan explicitly declareth that none hath understood, nor shall understand, the divine gems of meaning treasured within the words of the Bayan save the subsequent Manifestation. And if all peoples had comprehended the meanings of the words, they would never have been deprived of the Daysprings of revelation and inspiration, even as today the veiled ones among the people of the Bayan, through their failure to comprehend that which was revealed in the Bayan, remain deprived of the Beauty of the All-Merciful. By God! Were they to gain the slightest awareness, they would become detached from recognition, nay from their very selves.

- 365 O thou who art heedless of the Kawthar of meaning! Account not the words of God as falsehood, nor deem them vain. Rather, behold thyself as powerless to comprehend them. And when thou findest thyself unable to understand any of them, inquire of the Source and Mine of divine knowledge, that perchance thou mayest not remain athirst from the outpourings of the ocean of meanings, nor be drowned and perish in the seas of satanic imaginings. Not a single letter of that which hath been revealed is vain, nor shall it ever be so. Rather, the pearls of meaning are all concealed within every letter of the divine words that have been sent down, and none can bring them forth save one possessed of great power. And if thou shouldst - God forbid - perceive vanity or imperfection in the

363 و هم چنین ذکر خاتم النبیین در فرقان و هم چنین در علامت ظهور بعد و علامت قیامت از انفطار سماء و انشقاق ارض و نسف جبال و قیام اموات از قبور ظاهره و امثال این بیانات که از علامت قیامت بوده و کلّ الیوم بهمین عبارات از مالک اسماء و صفات ممنوعند حال چه میکنی تصدیق مینمائی یا تکذیب چه که بر حسب ظاهر آنچه مرقوم شده ظاهر نگشته یا باید بگوئی کلّ کذب است و یا بگوئی که معانی آن را ادراک ننموده اند و در نص خاتم النبیین نمیدانم چه خواهی گفت که نقطه اولی تصریحاً فرموده که نبی از اول لا اول آمد و الی آخر لا آخر خواهد آمد مع آنکه محال دانسته اند که بعد از حضرت رسول نفسی بیاید و ادعای نبوت نماید

364 بگو ای غافل بدانکه احدی بر معانی کلمات الهیه علی ما هی علیه مطلع نبوده و نخواهد بود مگر مظهر علم و حکمت ربّانی چنانچه نقطه بیان تصریحاً میفرماید که احدی بر جواهر معانی الهیه که در خزاین کلمات بیان مستور است مطلع نشده و نخواهد شد مگر نفس ظهور بعد و اگر کلّ ملل معانی کلمات را ادراک مینمودند هرگز از مشارق وحی و الهام محروم نمیشدند چنانچه الیوم محتججین اهل بیان نظر بعدم ادراک ما نزل فی البیان از جمال رحمن محروم مانده اند والله اگر فی الجمله بشعور آیند از عرفان بلکه از انفس خود منقطع شوند

365 ای غافل از کوثر معانی کلمات الهی را کذب مدان و عبث مشمر و خود را عاجز از ادراک آن مشاهده نما و از عرفان هر کدام که خود را عاجز مشاهده نمائی از منبع و معدن علم لدنی سؤال نما که شاید از فیوضات بحر معانی لب تشنه نمائی و در بحور و ساوس شیطانی غریق و فانی نگردی حرفی از آنچه نازل شده لغو نبوده و نخواهد بود بلکه لآلی معانی کلّ در هر حرفی از کلمات منزله سبحانی مستور بوده و لایقادر ان یخرجها الا ذو قدرة عظیم و اگر هم بخواهی نعوذ بالله در کلمات منزله و ظهورات قدرتیّه لغو و فطور ملاحظه نمائی انفس محتجبه اولی است قل فانصب مرآتك فی مقابلة وجهك لتشهد

revealed words and manifestations of power, it would be better for thee to remain among the veiled ones. Say: Set up thy mirror before thy face that thou mayest see thy skin and know what is therein. Perchance thou mayest be enabled to return, and become penitent, repentant, acknowledging, affirming, and submitting to thy transgressions and misdeeds. And verily, He is the Forgiving, the Merciful.

- 366 He sayeth, great is his delusion: Not yet have any of His conditions and commands come to pass. As for the signs of the appearance of the Qa'im that the people of the Furqan believe in - though the signs at the time of His manifestation did appear and the people understood them not - the signs after His manifestation have not appeared. If the people of the Furqan should object, asking what are the signs after the manifestation, what would be the answer? Would the people's failure to understand the signs at the time of manifestation and the non-appearance of signs after the manifestation cause them to be veiled from the Truth? This is far from the Truth. Consider thyself: How is it possible for a seed to yield another seed, which is its fruit and resurrection, without first manifesting its roots, leaves and branches?

- 367 Ye have reached such a state that ye continuously write in refutation of yourselves without even being aware of it. For ye have written that the signs of the appearance of the Qa'im appeared at the time of His manifestation but people did not understand them. Now consider from whence came this lack of understanding. Without doubt, it arose from the imaginary expectations of the people. For they had conceived certain meanings from what was mentioned of the signs of His appearance, and when they did not witness these in accordance with their own imaginings in the physical world, they failed to recognize the Point of the Bayan. Even as thou thyself and thy like were not enlightened until the Revealer of the Bayan interpreted the words of the past. And after the manifestation of the Merciful Being, a few accepted while most denied. This is precisely what thou and thy like among the people of the Bayan are doing today, for ye have not understood the meaning of the divine words and yet, unaware, ye cry out that this Revelation should not have appeared, that the creation of the Bayan is not yet complete. Had ye understood, ye would never have been veiled by such words. Ye have regarded the Truth as powerless like unto yourselves. By God! If a soul were confident in the power of Truth, he would never hesitate over such words, for He is able to cause all books to return through a single one of His words, and likewise to begin anew. Verily, He is the Powerful over whatsoever He willeth, and verily, He is the All-Knowing, the All-Wise.

جلدك و تعرف مافيه لعلّ توقّ على الرجوع و
تكون تائباً منيباً معترفاً مقررّاً مدّعياً بخطيئاتك و
سيئاتك و انه هو الغفور الرحيم

- 366 قوله كبر غلّه هنوز هیچ از شئونات و اوامر او
بظهور نرسیده و علائم ظهور قائم را که اهل
فرقان قائلند اگر چه علائم حین ظهور ظاهر شده
و مردم نفهمیده اما علائم بعد از ظهور ظاهر
نشده اگر اهل فرقان ایراد نمایند که علائم بعد از
ظهور چه چیز است جواب چه خواهد بود از
نفهمیدن علائم حین ظهور و ظاهر نشدن علائم
بعد از ظهور موجب حجاب خلق از حق خواهد
بود و این از حق دور است خود ملاحظه فرموده
غرس حبه بدون ظهور اصول و اوراق و اغصان
او حبه دیگر که ثمره و قیامت او است چگونه
ممکن است انتهی

- 367 آنقدر شده که متصل بر خود ردّ مینویسد و
مستشعر نیستید چه که نوشته علائم ظهور قائم
در حین ظهور ظاهر شده و مردم نفهمیده‌اند
حال ملاحظه کن این عدم فهم از چه رو بوده
شکی نیست که از عدم ظهورات توهّمیه ناس
بوده چنانچه از علائم ظهور آنچه ذکر شده از آن
عبارات معانی توهّم نموده و چون موافق توهّمات
خود در عالم ملکیه مشاهده نمودند لذا بعرفان
نقطه بیان فایز نشدند چنانچه خود تو و امثال تو
هم عارف نبوده تا آنکه منزل بیان کلمات قبل را
تفسیر فرمودند و بعد از بیان هیکل رحمن قلیلی
تصدیق نموده و اکثر انکار و این فعلی است که
الیوم تو و امثال تو از ملأ بیان عاملند چه که
معنی کلمات الهیه را ادراک ننوده‌اید و لا یشرع
صیحه میزنید که نباید این ظهور ظاهر شود هنوز
تکمیل خلق بیان نشده و اگر ادراک مینمودید البته
باین کلمات محتجب نمیشدید حق را مثل خود
عاجز مشاهده نموده‌اید فوالله اگر نفسی بقدرت
حق موقن باشد ابداً در امثال این کلمات توقّف
نمینماید چه که قادر است در کلمه از کلمات
خود کل کتب را عود فرماید و هم چنین بدء
فرماید انه هو المقتدر علی ما یشاء و انه هو العليم
الحکیم

368 The signs after the Manifestation have all appeared, yet ye have failed to perceive them. Even as, by your own admission, the people of the Qur'an failed to recognize the signs at the time of their appearance. Every sign that was deemed necessary after the Manifestation appeared, yet they failed to recognize it. As thou hast written, inquire of the Source of divine knowledge that thou mayest be assured that all signs have been fulfilled, though such souls as these remain veiled from comprehending them all.

369 The primary sign after the Qa'im was to be the Manifestation of Husayn. Ye acknowledge the former while denying the latter. If thou wouldst but reflect upon this single word, thou wouldst discover infinite mysteries. Concerning the Manifestation of Husayn after the Qa'im, it is written in your own books of traditions that all the Prophets and Messengers shall gather beneath His banner, and likewise that the Qa'im shall return and join Him. If ye would ponder these words somewhat, ye would understand that the statements in the Books accord with what hath been revealed in the Bayan. Know ye that all the signs after the Manifestation have appeared - some ye failed to perceive and others ye denied. Such is your condition, were ye to know it.

370 What say ye now concerning the Point of the Bayan - may the souls of all else be sacrificed for His sake - Who made no mention of any sign, but explicitly declared that whenever He appeareth all must acknowledge Him and render thanks unto God, and must look to the Manifestation itself and to that which proceedeth from Him? He clearly stated that He hath the authority to appear in whatever manner He pleaseth, and none hath the right to object. He gave countless admonitions to the people of the Bayan, lest they protest against the Merciful One using the Bayan and what was revealed therein. Nevertheless, thou hast objected based on thy vain imaginings and spoken of the completion of the cycle. The Truth Himself hath appeared, uttering the verses of the Point, declaring that through His Manifestation the cycle of the Bayan hath been and shall be completed. Yet so veiled art thou that thou considerest not the Truth to be above His creation, saying it must needs be completed through creation, when in fact God's Cause was not and shall never be completed without Him. Rather, it hath been and shall be completed through His holy Self, would that ye could perceive it. All that thou hast spoken is but rebellion against God, the Powerful, the Supreme, the Self-Subsisting.

368 علامت بعد از ظهور کل ظاهر شده و لکن شما ادراک ننموده چنانچه بقول خود شما علایم حین ظهور را فته فرقان عارف نشده‌اند و هر علامتی که بعد از ظهور آن را لازم دانسته و عارف بآن نشده چنانچه نوشته از منبع علم الهی سؤال نما تا موقن شوی بآنکه کل ظاهر شده و لکن امثال آن نفوس از ادراک کل محتجب مانده‌اند

369 و اصل علامت ظهور بعد از قائم ظهور حسینی بوده شما اول را بقول خود مدعینید و ثانی را منکر در همین کلمه اگر تفکر نمائی بر اسرار ما لانهایه مطلع شوی و در ظهور حسینی بعد از قائم نوشته‌اند در کتب اخبار خود شما که کل انبیاء و مرسلین در ظل رایت حضرت در آیند و هم چنین نوشته‌اند که قائم رجعت نماید و او هم بحضرت ملحق شود اگر قدری در این عبارات تأمل نمائید ادراک مینمائید که بیان کتب مطابق است بما نزل فی البیان آنقدر بدان که علامت بعد از ظهور کل ظاهر شده بعضی را ادراک ننموده‌اید و بعضی را انکار نموده‌اید کذلک امرکم هوئکم ان اتمتعون

370 حال چه میگوئید در نقطه بیان روح ما سواه فداه که ابدأ علامتی ذکر نفرموده و منصوص فرموده‌اند که هر وقت ظاهر شود باید کل تصدیق نمایند و شکر الهی بجا آورند و بظهور بنفسه ناظر شوند و بما یظهر من عنده و صریح میفرمایند او مختار است بهر نوع که اراده فرماید ظاهر شود بر احدی نیست که باو احتجاج نماید و وصایای لایحیی فرموده ملأ بیان را که مباد بیان و منازل فیه بر نفس رحمن احتجاج نمایند مع ذلک تو بوهمیات نفس خود احتجاج نموده و ذکر تکمیل دوره کرده نفس حق ظاهر و آیات نقطه ناطق و میفرماید بظهور من تکمیل دوره بیان شده و میشود مع ذلک آنقدر محتججی که نفس حق را بقدر خلق ندانسته میگوئی که مخصوص باید در خلق تکمیل شود و حال آنکه امر حق بدویش تکمیل نشده و نخواهد شد بلکه بنفس مقدسش تکمیل شده و میشود لو اتمتعون کما تکلمت به بغی منك علی الله المقتدر المهیمن القیوم

- 371 I know not what ye would have done had the Point of the Bayan mentioned signs, nor what objections ye would have raised. Is there to be found in the Bayan a single word bidding you rise up to slay one who manifesteth divine verses and holy attributes, or to sully the robe of Divine Unity with personal calumnies? Nay, rather, throughout the Bayan He saith that should one appear claiming "I am your Beloved," none hath the right to object to Him, even if He should manifest no proof.
- 372 And now the Sun of Inner Meanings hath risen from the horizon of divine favor, uttering divine verses in such measure as none can reckon. Yet some among you say the previous cycle was not completed, while others say He hath appeared too soon.
- 373 Say: O ye unjust ones! The Abha Beauty Himself declareth, the meaning whereof in Persian is this: O people! I was as one among you, reclining upon my couch and fast asleep. The breezes of the All-Merciful wafted from the right hand of Divine Unity, awakened me and caused me to speak forth His praise amidst the heavens and earth. O people! I swear by God that I have never glorified myself, nor have I ever denied the divine verses, nor do I now. I acknowledge that which is in your hands from the Bayan, and am assured of the Lord Who created all things. Have mercy upon me and oppose me not. And if ye turn not unto this Divine Cause, at least raise not objections against it. O people! Had the choice been mine, I would surely have concealed myself from your sight, and would never have consented for myself that which none among all created things hath borne. For not a day hath passed except that I have been afflicted with abuse, taunts and mockery. But the Holy Spirit spoke within my breast, and the Most Great Spirit uttered through my tongue. This is not from me, but from the Almighty One Whose power encompasseth and transcendeth all things.
- 374 O people! The nearness or remoteness of the Manifestation hath never been in my hands or yours, but rather in God's hand it hath been and ever shall be, held fast in His grasp of power. He hath manifested it as He hath willed. Fear ye God and be not of the oppressors. O people! Drink ye from the chalice of divine utterances the living waters of inner meanings. If ye perceive from it the holy fragrance of detachment, then in that moment judge with fairness and bring not upon it that
- نمیدانم اگر نقطه بیان علائم ذکر میفرمودند چه میکردید و چه وارد میاوردید آیا در بیان کلمه مشاهده شده که اگر نفسی بآیات الهیه و شئون عتر ربانیه ظاهر شود بر قتلش قیام نمائید و یا بمفتریات نفسیه رداء عتر احدیه را بیالائید بلکه در جمیع بیان میفرماید اگر نفسی ظاهر شود و بگوید من محبوب شما هستم من دون آنکه از او برهانی ظاهر شود بر احدی نیست که بر او اعتراض نماید
- و حال شمس معانی از افق عنایت رحمانی مشرق و بآیات الهی ناطق بشأنیکه احدی بر احصای آن قادر نه مع ذلك بعضی میگویند تکمیل دوره قبل نشده بعضی میگویند زود ظاهر شده
- بگو ای بی انصافان خود جمال ابدی میفرماید که معنی پارسی آن این است که ای قوم بدم یکی از شما بر بستر خود آرمیده و نائم نجات رحمانیه از یمین عتر احدیه وزید و مرا بیدار نمود و بنشاء نفسش ناطق فرمود مابین آسمانها و زمینها ای قوم قسم بخدا که افتخار بر نفسی ننمودم و منکر آیات الهی نبوده و نیستم و مدغم آنچه مابین دستهای شماست از بیان و موقعم بهروردگاری که جمیع را خالق فرمود رحم نمائید بر من و متعرض نشوید و اگر باین شریعه عتر ربانیه اقبال نمینمائید اعتراض مکنید ای قوم اگر اختیار بدست من بود البته خود را از ابصر شما ستر مینمودم و راضی نمیشدم بر نفس خود آنچه را که احدی از ممکنات حمل آن نموده چه که روزی نگذشته مگر آنکه بسب و شتمات و استهزاء مبتلی بوده‌ام و لکن روح القدس نطق فرمود در صدم و روح اعظم تکلم نمود بلسانم و این نیست از جانب من بلکه از جانب قادری است که قدرتش بر همه اشیاء محیط و فایق است
- ای قوم قرب و بعد ظهور دست من و شما هیچکدام نبوده و نیست بلکه در دست قدرت الهی بوده و خواهد بود و در قبضه اقتدار او مقبوض ظاهر فرمود هر قسم که خواسته برسید از خدا و نباشید از ظلم کنندگان ای قوم از کاس کلمات الهی کوثر معانی بیاشامید اگر روائج قدس تجرید از او استشمام نمودید در آن وقت انصاف دهید و وارد نیاورید آنچه را که

which would cause the dwellers of the pavilions of Paradise to lament, and be not of the heedless ones.

- 375 O people! In truth I speak unto you that which I have been commanded by your Lord. The breezes of truth are clearly distinguished from falsehood. Fear ye God and be not of those who remain far. O people! Never have I opposed anyone, and with the people of the Bayan I have associated with utmost mercy, kindness, humility and lowliness. In days when all hearts were troubled with dread and all souls were shaken by the scourges of wrath, I stood forth by myself among the enemies, and at all times the arrows of foes have pierced my breast, and none could reckon my sufferings save the All-Knowing Lord of the worlds. Many were the nights when all were at rest while this servant was in chains and fetters, and many were the days when ye dwelt secure in your homes while this servant was afflicted in the hands of enemies. To all this ye are yourselves witness if ye speak with truth and be of the truthful.

- 376 O people! Are ye powerful, or is the Lord of all worlds? If He is powerful, He hath manifested the Manifestation of His Self howsoever He willed, and if the sin be the servant's, this was not from him but from the Creator of earth and heaven. O people! Hear ye My call, and drink ye of the Living Waters from the cup of the All-Merciful in these days, and be not of them that are deprived.

- 377 This is the meaning of the divine words which this servant hath mentioned according to his understanding, that perchance ye may realize that this Cause hath never been and is not in the hands of anyone, and no one hath been or will ever be informed of the nature of its appearance. All are captive in the grasp of His power and might. He is the Ruler. He manifesteth whatsoever He willeth, and all are commanded to gaze upon the Manifestation Himself, not upon words and allusions.

- 378 I swear by God that when divine verses were being sent down unceasingly from the heaven of the eternal Will, the one who turned away from God and Siyyid Muhammad joined together and schemed that perchance through certain calumnies they might deprive the people of this heavenly stream. Thus one ran to Istanbul while the other constantly occupied himself in this land with writing fabricated letters. By God, besides Whom there is none other God, despite the utmost kindness

بآن بجزع آیند اهل غرفات رضوان و نباشید از غفلت کنندگان

- 375 ای قوم براستی میگویم آنچه از پروردگار شما مأمور شده‌ام و نفعات صدق از کذب بسی واضح و معلوم است بترسید از خدا و نباشید از دورماندگان ای قوم هرگز متعرض نفسی نشده‌ام و با اهل بیان در کمال رحمت و رافت و خضوع و خشوع معاشرت نموده‌ام و در ایامیکه جمیع قلوب از سطوت مضطرب بوده و جمیع نفوس از سیاط قهر متزلزل بنفس خود مابین اعدا ایستاده‌ام و در کل حین از سهام اعدا بر صدرم وارد شده و احدی قادر بر احصای ضرْم نبوده مگر پروردگار عالم دانا بسا از شبها که جمیع راحت بوده و این عبد در سلاسل و اغلال و بسا ایام که شما در بیوت خود ساکن و این عبد در دست اعداء مبتلا و کلّ بر آنچه ذکر شده شاهد و گواهید اگر بصدق تکلم نمائید و باشید از راست گویان

- 376 ای قوم شما مقتدرید یا پروردگار عالمیان اگر او مقتدر است ظاهر فرمود مظهر نفس خود را هر قسم که اراده فرمود و اگر ذنب عبد این است این نبوده از نزد او بلکه از نزد خالق زمین و آسمان ای قوم بشنوید ندایم را و تسنیم حیوان را از کأس رحمن در این ایام بیاشامید و نباشید از محرومان انتهی

- 377 اینست معنی کلمات الهیه که این عبد بقدر ادراک خود ذکر نموده که لعل ملتفت شوید که امر در دست احدی نبوده و نیست و بر کیفیت ظهور احدی مطلع نبوده و نخواهد بود کلّ در قبضه قدرت و اقتدار اسیرند و او است حاکم هر چه بخواید ظاهر میفرماید و کلّ مأمور که در ظهور بنفس ظهور ناظر باشند نه بکلمات و اشارات

- 378 فوالله چون آیات الهی من غیر تعطیل از سماء مشیت لازمی نازل نفس معرض بالله و سید محمد با هم ملحق شده تدبیر نمودند که شاید ببعضی مفتریات ناس را از این سلسبیل محروم نمایند اینست که یکی باستانبول دوید و یکی متصلّاً در این ارض بمکاتیب مجعوله مشغول شد والله الذی لا اله الا هو که با کمال رافت و شفقت بآن دو نفس و کلّ سلوک فرموده‌اند عجب است با آنکه

and mercy shown to these two persons and to all others, it is strange that although ye yourselves have heard of the attributes of the Blessed Beauty and most of the people of these lands have seen with their own eyes, nevertheless through two words of calumny the tree of mischief hath erased all from your hearts and ye have arisen with such vehemence in rejection and protest. We beseech God to aid thee to know His Self and to detach thee from allusions, that thou mayest become aware of that from which thou wert veiled and be among the successful ones.

- 379 If thou wert to become informed of what befell these servants during these years of sojourn in Adrianople, and if thou wert to be fair, thou wouldst weep and lament. The One God is My witness that in every hour a resurrection took place, for at every moment he whom thou considerest, through Satan's promptings, to be a god besides God, would appear with some abominable act and repugnant deed. I adjure thee by God Who created all things through His Will: Can thy mind comprehend that they would deny bread to one who was related to them? What benefit that they were not and are not? Merely to subvert the Cause they ran to the great city for a morsel of bread, and what complaints they made in this land! By God, I speak no falsehood and have no purpose save that My heart is consumed that ye have taken such souls as your lord and have deprived yourselves and others from the Exalted Truth. These are the final days of these servants, although ye imagine that we have come to this land for worldly purposes. But God is Our witness and Our guardian as to how We came and what Our purpose was. Ye yourselves know that this servant had no need of bread in his own place that he should run from city to city for bread. Rather, the breezes of the All-Merciful attracted these servants, were ye of them that understand.

- 380 In any case, they have wasted their own honor and that of these servants and the Cause, and yet they counsel this servant and write admonitions as to why thou hast not believed in such souls and art not convinced. Their baseness hath reached such a degree that they have fraudulently circulated lists showing how many of the emigrants have departed and how many still reside in this land, and they have cut off whatever reached some of the poor ones and claimed it for themselves. By God! It would be better for man to eat of the Zaqqum tree than to partake of such bread. Thus have they sent to this land the detailed list of souls that was given there, and none was aware

خود شما از اوصاف جمال مبارک شنیده و اکثری از اهل دیار یحشتم خود دیده‌اند مع ذلك بدو کلمه مفتریات شجره فساد جمیع را از قلب محو نموده و باین شدت بر اعراض و اعتراض بر خواسته نسل الله بأن یوفقک لعرفان نفسه و یقطعک عن الاشارات لعل تطالع بما کنت محتجبا عنه و تكون من الفائزین

- 379 اگر بر احوال این عباد مطلع شوی که چه گذشته در این سنین توقف در ادرنه و منصف باشید نوحه و ندبه نمائید خدای واحد شاهد است که در هر ساعتی از آن قیامتی بر پا شده چه که در هر حین آن نفسیکه او را من دون الله باغواى شیطان حق میدانی بامری شنیع و فعلی قبیح ظاهر شده تو را قسم میدهم بخداوندی که جمیع اشیاء را باراده خود خلق فرموده که هیچ بعقلت میرسد که ایشان از نفسی که منسوب است نان منع نمایند چه فایده که نبوده و نیستید محض تضییع امر از برای لقمه نان بمدینه کبیره دویند و چه مقدار شکایت در این ارض نموده‌اند و الله کذب نمیگویم و مقصودی ندارم ولی قلب از این محترق است که چنین نفوس را رب دانسته‌اید و خود و ناس را از حق منبع محروم نموده‌اید آخر ایام این عباد است اگر چه شما توهم نموده‌اید که بجهت دنیا باین ارض آمده‌ایم و لکن خدا شاهد و گواه است که بچه قسم آمده‌ایم و مقصود چه بوده شما خود میدانید که این عبد در مقر خود محتاج بنان نبوده که شهر بشهر برای نان بدود بلکه نفحات رحمن این عباد را جذب نموده لو انت من العارفين

- 380 باری حرمت خود و این عباد و امر همه را ضایع کردند و مع ذلك به بنده نصیحت مینمائید و موعظه مینویسید که چرا بچنین نفوس مؤمن نشدی و موقن نیستی رذالتشان بمرتبه رسیده که مجعولا سیاهه داده‌اند که چه قدر از مهاجرین رفته‌اند و چه قدر هم در این ارض ساکنند و آنچه ببعضی از فقرا میرسد قطع نموده و باسم خود گذرانده‌اند فوالله انسان زقوم بخورد بهتر از چنین نانی است چنانچه تفصیل سیاهه نفوس که

of these particulars save the tree of corruption and those with him.

- 381 Would that they had claimed the remainder for themselves as well. By God! These servants would have been grateful. Know thou that, by the truth of Truth, most of the emigrants have no clothing, and yet they have ascribed worldliness to these souls who have moved for the sake of God and who have turned toward the Divine Beauty in this direction with lamentation and wailing, while claiming detachment for themselves. Would that thou wert aware of them and what they possess and what they have perpetrated in their vain lives to preserve their leadership - would that thou wert of those who are informed!

- 382 As for what thou didst write concerning the planting of the seed and its details, from all these words it appeareth that thou hast not become aware of a single letter of divine knowledge and hast not understood the purpose of the Revelation - what it was and what it shall be. Now, having passed beyond the supreme example, thou hast spoken in objection to God concerning the lower example. We submit that it is exactly as thou hast written and mentioned. Did this seed require watering or did it not? He saith: I am that wafting of the breezes of oneness which bloweth from the right hand of the Ridvan of "Know God through God," and the education of all things hath been and shall be dependent upon this divine wafting and this holy and spiritual breeze. And He saith: I am that life-giving Kawthar whereby the seeds of knowledge and meanings and the ears of divine and eternal wisdom sprout forth, and without the wafting of these breezes and this sweet and palatable water, no seed of knowledge hath ever grown or shall ever grow from the Ridvan of the breasts of humanity. Yet still ye speak and write, and ye perceive not what ye say.

- 383 Leave aside this ungodly view and observe with the eye of unity, that thou mayest behold all Manifestations as one soul and all religions as one religion. All these differences have been and shall be according to the exigencies of time, station, and the capacities of the Manifestations of existence. By God! There have been blessed, holy, and sanctified lands wherein, at the time of the casting of the seed of Revelation, other ears of corn appear quicker than the twinkling of an eye. This is the station of the world of Command, and creation is powerless to comprehend it, even as He saith: "His command, when He intendeth a thing, is only that He saith unto it: Be! and it

آنجا داده باین ارض فرستاده‌اند و احدی هم بر آن تفصیل مطلع نبوده جز شجره فساد و من معه

- 381 و کاش این باقی را هم باسم خود میگذراندند فوالله که این عباد ممنون میشدیم آنقدر بدان که بحق حق اکثری از مهاجرین لباس ندارند و مع ذلك باین نفوس که لله حرکت نموده‌اند و بناله و نوحه با جمال احدیه باین شطر توجه نموده‌اند نسبت دنیا داده‌اند و از برای خود انقطاع ثابت نموده‌اند فیا لیت کنت مطلعاً بهم و بما عندهم و بما ارتکبوا فی الحیوة الباطلة لابقاء ریاساتهم و کنت من المطلاعین

- 382 و آنچه در غرس حبه و تفصیل آن نوشته بودید از جمیع این کلمات چنان مفهوم میشود که بحرفی از علم الهی مطلع نشده‌اید و مقصود از ظهور را ندانسته‌اید که چه بوده و چه خواهد بود حال از مثل اعلی گذشته و بمثل ادنی اعتراضاً علی الله ناطق شده تسلیم مینمائیم که همین است که شما نوشته‌اید و مذکور میدارید آیا این حبه سقاییه لازم داشته و یا ندارد میفرماید منم آن هیوب اریاح احدیه که از یمین رضوان اعرفا الله بالله در هیوب است و تربیت کل شیء منوط باین هیوب عز رحمانی و نفحه قدس روحانی بوده و خواهد بود و میفرماید منم آن کوثر حیوانی که باو حبه‌های معرفت و معانی و سنبلات علم و حکمت صمدانی انبات مینماید و من غیر هیوب این اریاح و این ماء عذب فرات هیچ حبه علییه از رضوان صدور بریه نروئیده و نخواهد روئید و مع ذلك میگوئید و مینویسید و لا تشعرون ما تقولون

- 383 این انظر مشرکه را بگذار و ببصر توحید ملاحظه کن تا جمیع مظاهر را نفس واحده مشاهده نمائی و شرایع کل را شریعت واحده بینی جمیع این اختلافات باقتضای وقت و مقام و استعدادات مظاهر وجود بوده و خواهد بود خدا را اراضی طیبیه مبارکه مقدسه بوده که حین القای بزر ظهور سنبلات اخری اقرب من لمح البصر مشاهده میشود و این مقام عالم امر است و خلق از ادراک آن عاجز چنانچه میفرماید انما امره اذا اراد شیئاً ان يقول له کن فیکون و این اراضی است که میفرماید یخرج

is." And these are the lands concerning which He saith: "Vegetation cometh forth by permission of its Lord." But from the lands of ungodly souls nothing ever groweth save that which the Truth, exalted be His mention, hath foretold in His words, exalted be He: "Nothing cometh forth save that which is poor." In the lands of such souls, even if the Revelation were delayed a hundred thousand years according to your reckoning, never would good ears of corn grow from such barren land, nor shall they ever grow.

384 Assuredly ye will say the cycle is not complete and hath not reached perfection. Woe unto those who recognize the favor of God, then deny it! With thine own eyes thou perceivest how the hidden meanings have sprouted from the seed of divine utterance and stand fresh and verdant in the paradise of oneness. Yet ye have denied and continue to deny. Perchance thou hast not seen or heard and art not aware. God willing, may it be so, and mayest thou not be among those who have seen with their own eyes yet denied, and have heard with their own ears yet turned away.

385 Apart from this, His most holy Being hath ever been, and will forever remain, sanctified above all similitudes, for neither likeness nor similitude hath access to that station. When similitudes are mentioned, this is but in consideration of human understanding, that they might, according to their capacity, comprehend certain divine matters through such limited examples. Should the Exalted One so will, He could, with a single breath of the winds of grace, adorn all withered trees with the glory of spring, and with a single word cause all seeds of existence to sprout into ears of wisdom and knowledge. It is as though ye have placed a mirror before you and, seeing therein your own weakness, ignorance, contrary conditions and foolish assertions, have attributed all these to God. Return unto God, O thou that sleepest! Would that thou wert counted among them that sleep, for the sleeper is himself at rest and others find rest from him. As hath been said, no deed of the oppressor is better than sleep, for in sleep both he and others are at peace. Reflect upon thy wrongdoing, O oppressor, by whose tyranny all things have lamented and the souls of the holy ones have been distressed! Fear God and follow not thy desires. Cast away what thou hast and take what is with God through His power, that perchance the eye of loving-kindness may be turned back toward thee and make thee to be numbered among the just.

نباته باذن ربّه و لكن اراضی نفوس مشرکه هرگز نمیروید الا آنچه را حق جلّ ذکره خبر داده بقوله تعالى لا يخرج الا نكداً در اراضی آن نفوس اگر صدهزار سال هم در ظهور تأخیر شود بقول شما هرگز سنبلات طیبه از آن اراضی جرزه نروئیده و نخواهد روئید

384 البته شما خواهید گفت دوره تمام نشده و کامل نگشته فویل للذينهم يعرفون نعمة الله ثم ينكرونها بچشم خود ملاحظه مینمائید که سنبلات معانی مکنونه از حبه های کلمات الهیه روئیده و سر سبز و خرم در رضوان احدیه مشهودند مع ذلك انکار نموده و مینمائید و شاید که شما ندیده و نشنیده و مطلع نیستید انشاء الله که چنین باشد و از آن اشخاصی نباشی که بچشم خود دیده و انکار نموده اند و بگوش خود شنیده و معرض گشته اند

385 از اینها گذشته ذات اقدسش لم یزل مقدّس از امثال بوده و خواهد بود چه که مثل و امثال بآن مقرر راه نداشته و ندارد و اینکه امثال ذکر میشود نظری عرفان ناس است که شاید از آن امثله حدودیه ادراك بعضی از امور الهیه را علی قدر شأنهم نمایند حقّ منیع اگر اراده فرماید در يك حين بيك هبوب ارياح فضلیّه جمیع اشجار یابسه را بطراز ربیع مزین فرماید و بيك كلمه جمیع حبّات وجود را بسنبلات حکمت و علم ظاهر مینماید گویا آیینه در پیش خود گذاشته اید و آنچه در خود مشاهده میکنید از عجز و جهل و شئون ضدیه و دلالات حقیقه کلی را بحق راجع نموده و مینمائید تب الى الله يا ايها النائم و کاش از نائمن محسوب بودی چه که نائم خود آسوده است و هم ناس از او آسوده اند چنانچه گفته اند عملی از برای ظالم بهتر از نوم نموده و نیست چه که در حالت نوم خود و ناس هر دو آسوده اند تفکر فی ظلمك يا ايها الظالم الذي بظلمك ناحت الأشياء كلّها واضطربت نفوس المقدسين خف عن الله و لا تتبع هواك فائق ما عندك ثم اتخذ ما عند الله بقوة من عنده لعل یرتد اليك بصر العناية و يجعلك من المنصفين

386 Thus speaketh He at Whose word the peoples of the world have wailed: "Another objection is this: Were the eulogies of His Holiness the Bab directed toward a specific individual named Baha, toward a particular designated person, or toward the name Baha itself? If they were intended for a particular designated person and a specific individual, this constitutes a first assertion and requireth proof. Let him declare wherein the Bayan this is stated and in what terms it is expressed! And if these eulogies were directed toward the name Baha, verily this name is among the Names of God. The eulogies of the Names of God are not exclusive to the name Baha alone. He hath likewise extolled the name Jalal and Jamal, and in like manner all the Names of God. Therefore every Mirza Kamal and Mirza Jamal should lay claim to this Cause. Moreover, Dayyan and Mirza Ghawgha and Shaykh Ismail and Haji Mulla Hashim have also advanced such claims, yet their pretensions have proven false. Hence mere assertion shall not suffice, else these personages would needs be that same Promised One."

387 Hold thy pen, O thou who hast divested thyself of the robe of fairness and justice! Through that which hath flowed from thy pen, thou hast violated the sanctity of God amongst His servants. Thy pen and the tablet upon which thou hast inscribed what thou hast inscribed disown thee. By God! Had thine ear been attentive, thou wouldst have heard, at the moment thou wast engaged in these utterances, the lamentation of the denizens of the Supreme Paradise, then the cry of the chosen ones, then the wailing of the holy ones, then the outcry of all created things at what hath been brought forth by the word of God, the Supreme, the Most High, the Most Great. Restrain thy tongue, O enemy of God! Hold thy pen, and cast aside thy tablet. Be thou ashamed before God Who created thee by His command for this Revelation which hath appeared with the truth and at which the heavens of your certitude have been cleft asunder, O heedless ones! Dost thou imagine that anything can be hidden from His knowledge? Nay, by the Lord of the worlds!

388 When that which flowed from thy pen did flow, the eye of Ali in the heaven of destiny wept, and gazed upon thee, addressing thy soul: "O thou wretched one! God hath blackened thy face, for thou hast committed that which none among the ancients hath committed, nor will any among them that shall come after ever commit." Did We not counsel you in all the Tablets not to say "why" and "wherefore" at the time of His manifestation? Yet thou, O godless deceiver, hast made God's Cause the object of thy mockery, and at every moment thou dost smite My body with the swords of malice and hypocrisy, and art unaware of it.

386 قول من ناح بقوله قبائل العالمين عرض دیگر آنکه تعریفات حضرت باب بجهت شخص معین بهاء است و بجهت مسمای بعینه است و یا بجهت اسم بهاء اگر بجهت مسمای بعینه و شخص بخصوص است این اول حرف است و محتاج بدلیل است بیان فرموده که در بجای بیان و بجه عبارت است و اگر بجهت اسم بهاء است این اسم از اسماء الله است تعریفات اسماء الله اختصاص باسم بهاء ندارد اسم جلال و جمال را نیز تعریف فرموده و هکذا کل اسماء الله را پس هر میرزا کمال و میرزا جمال باید ادعای این امر نمایند علاوه دیان و میرزا غوغا و شیخ اسمعیل و حاجی ملا هاشم هم ادعای این امر نمودند و ادعای آنها باطل شده پس محض ادعا کفایت نخواهد کرد و الا این حضرات باید همان موعود باشند انتی

387 قل فامسك قلبك يا ايها الذي صرت محروماً عن رداء الأدب والانصاف و بما جرى من قلبك قد ضيعت حرمة الله بين عباده و اذا يتبرء منك قلبك و لوح الذي رقت عليه ما رقت تالله لو كانت اذنك واعية لسمعت في حين الذي كنت مشغلاً بهذه الأذكار حين اهل ملاً الأعلى ثم ضجيج الأصفياء ثم نوح الأولياء ثم صرخ كل الأشياء عما خلق بقول الله الملك المتعالى العلى العظيم خذ لسانك يا عدو الله ثم امسك قلبك و دع لوحك فاستحي عن الله الذى قد خلقك بأمر من عنده لهذا الظهور الذى ظهر بالحق و انفطرت عنه سموات ايقانكم يا ملاً الغافلين اتظن بأن يعزب من علمه من شيء لا فورب العالمين

388 حين الذى جرى من قلبك ما جرى لبكت عين على فى سماء القضا و كان ناظرا اليك و مخاطباً الى نفسك يا ايها الشقى قد سود الله وجهك لانك ارتكبت ما لا ارتكبه احد من الأولين و لا يرتكبه نفس من الآخرين اما نصحنكم فى كل الألواح بأن لا تقولوا فى حين الظهور لم و بم و أنك يا ايها الملحد المكار قد اتخذت امر الله هزوا و ضربت و تضرب على جسدى فى كل حين اسيايف الغل و التفاق و لا تشعر و تظن بانك

Thou thinkest that thou art steadfast in My Cause, and by thy reasoning thou seekest to prove what hath appeared from Me, while at every moment thou dost slay My beloved Being, and art not ashamed before God unto Whom return the affairs of all the worlds. Through your actions I have been put to shame amidst the company of them that are nigh unto God, then His chosen ones, then His holy Prophets, the sincere ones.

تكون من المستقيمين في امرى وباستدلالك تريد ان تثبت ما ظهر منى ثم تقتل في كل حين نفسى المحبوب ولا تستحي عن الله الذى اليه ترجع امور العالمين و بفعلكم قد نجلت بين ملائ المقربين ثم اصفياء الله المقدسين ثم انبيائه المصطفين

389 By God! Through thy claim to the Bayan, its letters and words, its realities and meanings have wept, while thou dost rejoice and laugh and sport and art of them that scoff. God will soon seize thee with His wrath and His might, for He is the most severe of punishers. Hast thou not pondered within thyself by what proof thou hast believed in Me and by what evidence thou hast associated thyself with Me, when all who are in the heavens and earth disown thee and will disown thee, and My Self beareth witness to what I say? He Who hath been raised up among you - did He not appear with My signs, My Manifestation, My sovereignty, My grandeur, My proof, My evidence and My testimony? Why then did ye disbelieve in Him while professing belief in My Self? Nay, by My All-Knowing, All-Informed Self! Ye have believed neither in My Self, nor in My signs, nor in that which was sent down from time immemorial from the heaven of God's dominion - the Mighty, the Powerful, the Most High, the All-Knowing.

389 فوالله بنسبة نفسك الى البيان قد بكت حروفاته و كلماته و حقايقه و معانيه و انك تفرح و تضحك و تلعب و تكون من المستهزئين فسوف يأخذك الله بقهر من عنده و سطوة من لدنه و انه هو اشد المنتقمين اما تفكرت في نفسك باى حجة آمنت بنفسى و باى برهان نسبت نفسك الى نفسى اذا تبرء منك و يتبرء كل من في السموات و الأرض و كان نفسى على ما اقول شهيد ان الذى بعث بينكم اما ظهر باياتى و ظهورى و سلطنتى و كبريائى و حجتى و برهانى و دلىلى لم كفرتم به و اقررتم بنفسى لا فونفسى الخبير انكم ما آمنتم بنفسى و لا باياتى و لا بما نزل في ازل الازال من جبروت الله الملك المقتدر العلى العليم

390 Be fair then, O heedless one! And free thyself in this hour for God, thy Lord and the Lord of all worlds. He Who reciteth unto you at all times the verses of God - if thou believest not in Him, oppose Him not. Fear God, for He hath transcended thy faith and the faith of thy like, wert thou but aware. All things are abashed before God because of the connection that existed between thee and them, for all things terminate in the shadow of His Name, the Creator - thus hath the matter been ordained, wert thou but aware. Therefore do all things disavow any connection with thee and seek refuge in God from thee, O thou by whose deeds the hearts of the Prophets and Messengers have been consumed!

390 اذا فانصف يا ايها الغافل ثم خالص نفسك في ساعة لله ربك و رب العالمين ان الذى يتلو عليكم في كل حين آيات الله لو لم تومن به لاتعرض عليه خف عن الله انه قد تجاوز عن ايمانك و ايمان مثلائك لو تكون من الشاعرين قد نجل كل الاشياء بين يدى الله لنسبة التى كانت بينك و بينها لان الكل ينتهى الى ظل اسمه الصانع كذلك كان الامر ان انت من الشاعرين اذا يتبرئن الاشياء عن نسبتك اليها ويستعينن بالله من نفسك يا ايها الذى بفعلك احترقت اكباد النبیین و المرسلين

391 Thy purpose in what flowed from thy pen was naught but mockery and derision of God. Indeed thou deridest thine own self and thy leaders, though thou perceivest it not. Even as the servants before thee mocked God's Messengers and His trusted ones, thou hast come after them with that which hath shaken the pillars of tranquility, the foundations of certitude, the essence of repose, and the supports of the mighty throne.

391 و ما كان مقصودك فيما جرى من قلبك الا سخرية و استهزاء على الله و انك تستهزئ على نفسك و رؤسائك و لاتكون من الشاعرين كما استهزء عباد من قبلك على سفراء الله و امنائه و انك جئت عن ورائه بامر اضطربت عنه اركان الاطمينان ثم قوائم الايقان و تزلزلت نفس السكون و اهتزت اركان عرش عظيم

- 392 Hearken unto My words and transgress not thy bounds. Know thyself, O thou who associateth partners with God and His signs, who disputeth with His Self and warreth against His Being! Desist from what thou hast perpetrated. By God! Through thy deeds the tempests of vengeance have been loosed upon all creation. Soon will they seize thee and thy friends. There is no God but Him. His is the power and might, His the grandeur and dominion. He sendeth down whatsoever He willeth by His command, and He is verily the Almighty, the All-Compelling.
- 393 All things are astonished at what hath impelled thee to rise up with such presumption and audacity against the Most Holy, Most Glorious Beauty - that Supreme, Most Ancient Beauty of Whom the Point of the Bayan (may the spirit of all else be sacrificed for His sake) hath said that no allusion of those who allude can reach Him, and no reference from those who refer can attain unto the sublimity of His station, the greatness of His glory, and the exaltation of His majesty. Yet thou hast written in mockery that which none hath ever dared to write or perpetrate. Strange indeed that thou art not ashamed while mentioning the Point of the Bayan! By what proof and evidence hast thou deemed such presumption permissible?
- 394 This servant's perplexity is of small account - all the denizens of the highest Paradise are bewildered by the likes of you. How swiftly did ye disbelieve in Him in Whom ye claimed to believe! Even if thou didst not comprehend this Cause, at least thou shouldst have paused in the face of such manifest signs of divine grandeur and verses revealed from on high. Though if thou wert to look to the Bayan, thou wouldst find no justification whatsoever to object to such a Being, no matter what He might ordain.
- 395 Fie upon those who have inspired thee and filled thy breast with rancor and hatred for God! Alas, alas! Alas which no pen can describe! Alas which no utterance can convey for what thou hast done to please him from whom even hell-fire fleeth in its essence!
- 396 In all the Bayan, He forbade all who are in the Bayan from contending and disputing with each other, saying that even if you wish to dispute with one another concerning proofs and evidences, you should mention and record your proofs and evidences with the utmost courtesy and modesty, lest from such disputation any grief should come upon that Essence of Glory and Sun of meanings in the days of His manifestation and radiance. Even as He says - exalted be His grandeur: "And
- 392 اسمع قولى ولا تتجاوز عن حدك فاعرف نفسك يا أيها المشرك بالله وآياته والمجادل بنفسه والمحارب بكيونته ثم اكف بما ارتكبت تالله بفعلك قد هبت عواصف الانتقام على العالمين فسوف تأخذك و أوليائك وأنه ما من اله الا هوله القدرة والاقتدار وله العظمة والاختيار ينزل ما يشاء بأمر من عنده وأنه هو المقتدر القهار
- 393 كل اشياء متعجب است که چه تو را بآن داشته که بالقای آن نفس مردوده باین شأن و جسارت با جمال احديه بخاربه برخواستی جمال امنع اقدس اعظم اقدمی را که نقطه بیان روح ما سواه فداه میفرماید اشاره من باو راه ندارد و هیچ اشاره از مشیرین لعلو قدره و عظمة جلاله و ارتفاع اجلاله باو راجع نمیشود تو استهزاء علیه نوشته آنچه را که تا حال هیچ نفسی بآن ارتکاب ننموده و نوشته و عجب است که نجلت نمیری و ذکر نقطه بیان مینمائی آخر بچه دلیل و برهان اینگونه جسارت را جایز دانسته
- 394 تحیر این عبد سهل است جمیع اهل ملاء اعلی متحیرند از امثال شما چه زود کافر شدید بنفسی که باو ادعای ایمان مینمودید گرفتیم این امر را ادراک نمودی آخر با این همه ظهورات عزّ صمدانی و آیات منزله ربّانی اقلاً باید توقف کنی اگر چه اگر ببيان ناظر باشی بهیچوجه سندی در دست نداشته و نداری که بر چنین نفسی اعتراض نمائید و لو هر چه بفرماید
- 395 اَفْ لِلَّذِينَ نَفَخُوا فِيكَ وَمَلَأُوا صَدْرَكَ مِنْ غُلِّ اللَّهِ وَبَغْضِهِ فَاهَ آهَ فَاهَ الَّذِي لَا يَذْكُرُ بِالْقَلَمِ فَاهَ الَّذِي لَنْ يَتَمَّ بِالْبَيَانِ عَلَى مَا فَعَلْتَ اسْتِرْضَاءَ لِمَنْ يَفِرُّ عَنْهُ السَّجِينُ بِكَيْونَتِهِ وَالجِّيمِ بِحَقِيقَتِهِ وَالنَّارِ بِاشْتِعَالِهَا وَلَهْيِهَا
- 396 در جمیع بیان من فی البیان را از تعرض و احتیاج بایکدیگر منع فرموده و میفرماید اگر هم بخواهید بایکدیگر در دلایل و براهین احتیاج نمائید بکمال ادب و حیا دلایل و براهین خود را ذکر نمائید و مرقوم دارید که مباد از آن احتیاج بر آن جوهر عزّ و شمس معانی در ایام ظهور و اشراق حزنی وارد شود چنانچه میفرماید قوله جلّ کبرائه وان

when you desire to dispute with proofs and evidence, write your proofs with utmost modesty and speak with consummate courtesy..." until He says - exalted be His mention: "Lest you meet God your Lord having committed acts which sadden God your Lord by causing grief to the Manifestation of His Self while you remain heedless and unmindful."

397 Would that thou hadst acted upon even this much of the counsel of that Beloved of all creation! Nay, by God! You have not acted upon a single word of the Bayan except what matched your own desires. We seek refuge in God from this sin, for His words were sanctified above your selves, your desires, your knowledge and your understanding. Would that thou hadst been content with merely disputing with the Manifestation of the Lord of Lords! Thou showed neither modesty nor observed courtesy, committing that which from this day until the day that hath no end will cause every modest and courteous person who beholds what thou hast written to feel ashamed and embarrassed. By God! Thou hast committed that which hath caused the hearts of them who are nigh unto God to burn.

398 Would that thou hadst regarded the Truth as equal to even one of the people of the earth, for thou hast not dared and darest not to show such temerity and speak thus to such people. By God! Were the very essence of modesty to hear, it would disassociate itself from thee, and the reality of courtesy would seek refuge in God from thy deed. Courtesy is part of man's character and by it is he distinguished from others, and whosoever hath not attained unto it, his non-existence is and hath ever been preferable to his existence. And thou hast done to the One for Whom the very essence of courtesy was created that which every modest person would be ashamed to mention. The veil of your courtesy and modesty hath been rent asunder, O company of transgressors!

399 That sacred Essence Who saith: "O people! I have come to you from the dawning-place of the Spirit with God's tidings, the Sovereign, the Self-Subsisting. I speak not of Mine own accord, but rather your Lord, the All-Merciful, speaks through this truthful, articulate, mighty and beloved Tongue. O people! Slay me not with the swords of hatred, nor pass judgment against me in a manner that would violate the sanctity of God, the Omnipotent, the Mighty, the Best-Beloved. O people! He speaks to you through my tongue and uttereth within my breast and hath raised me up by His command. By God! I find no movement nor stillness save by His bidding. Reflect that ye may understand. Can the water of life flow from turbid springs? Nay, by the Lord of all worlds, if ye but knew!

حين ما تحبون ان تتحاجون بدلائل و البرهان على اكل الحيا تكتبون دلائلكم ثم على منتهى الأدب لتقولون الى ان قال عز ذكره لعلمكم لا تلاقون الله ربكم و تكسبون عملاً يحزن به الله ربكم بما يحزن مظهر نفسه و انتم لا تلتفتون و لا تذكرون انتهى

397 كاش همين قدر وصيت آن محبوب امكان را عامل ميشدى نه و الله حرفى از بيان را عامل نشده ايد مگر آنچه را كه بهوى خود مطابق ديده ايد فنعوذ بالله من هذا الذنب لان كلماته قد كانت مقدسة من انفسكم و اهوائكم و عرفانكم و ادراككم كاش باحتياج هم با مظهر رب الأرباب كفايت مينمودى نه حيا نمودى و نه مراعات ادب منظور داشتى ارتكاب نموده امرى را كه از اين يوم الى يوم الذى لا آخر له هر ذى ادب و حياى نظر نمايد بآنچه نوشته نجل و شرمسار گردد تالله ارتكبت ما احترقت به ابكاد المقرين و

398 كاش حق را بمثل يكي از نفوس اهل ارض ميدانستى چه كه با آن نفوس جرئت اينگونه جسارت و تكلم نداشته و ندارى فوالله لو تسمع نفس الحيا يتبرء منك و كينونة الأدب يستعيز بالله من فعلك ادب از سجيحه انسان است و باو از دونش ممتاز و هر نفسيكه باو فايز نشده البته عدمش بر وجودش رجحان داشته و دارد و تو بمقرى كه اصل ادب مخصوص آن مقر خلق شده معمول داشته آنچه را كه هر ذى حياى از ذكرش شرم دارد قد خرق حجاب ادبكم و حياكم يا معشر الفاسقين

399 جوهر قدسيكه ميفرمايد يا قوم قد جئتم عن مشرق الروح بنبا الله المهيمن القيوم و ما انطق من تلقاء نفسى بل ينطق ربكم الرحمن بهذا اللسان الصادق المتكلم العزيز المحبوب يا قوم لا تقتلونى باسياف البغضاء و لا تحكوا على ما يضيع به حرمة الله المقتدر العزيز المحبوب فيا قوم انه ينادىكم بلسانى و ينطق فى صدرى و اقامنى على امره فوالله لا اجد لى من حركة و لا سكون الا بأمره تفكروا لكى تشعرون هل يجرى كوثر الحيوان من عيون الكدرة لا فورب العالمين ان انتم تعرفون

- 400 O people! This is the fountain of God's Will from which the rivers of His Purpose have flowed in truth as He pleased. He, verily, is the true Judge, the Truth itself, the Knower of the unseen. If ye possess the power to taste, then drink thereof, that perchance ye may discover the sweetness of His Word and the fragrance of God, your Lord. This is the word of truth, and beyond truth there is naught but error, if ye would but understand.
- 401 Do ye object to Him Who sent me and speaketh within my breast? If so, woe betide you and that which ye do! When He Who hath come unto you with the verses of God declareth that they have been sent down from His presence, doth it befit anyone to object? Be fair then, if ye be fair-minded. O people! I cannot draw a single breath except by His leave, and ye can perceive the breath of the All-Merciful from this breath which God hath sent forth in truth, if ye would but receive it with your hearts.
- 402 Strip not yourselves of the robe of propriety and fairness, and speak not that which ye have been forbidden in the Tablets of your Lord, the All-Compelling, the Self-Subsisting. He who is deprived of propriety is naked, though he be clothed in all the silk of the earth. This hath been sent down in truth in preserved Tablets of glory. He who hath no propriety hath no faith, as testifieth that which was revealed in the Bayan, if ye would but witness it. Propriety was created in the Bayan for this Beauty, as were all goodly names, if ye would but know.
- 403 By the life of Him Who hath appeared in truth! He intended none other than Myself in the Bayan, and breathed naught but My remembrance, and ordained all good things solely for My beauty. Were it not for My mention, the Bayan would not have been revealed, nor would the Beauty of the All-Merciful have spoken a word among you, for unto the likes of you naught but your own words are befitting, if ye would but comprehend.
- 404 The Bayan was revealed for My sake, and I now recite it at all times, and that which is now being revealed is itself the Bayan, if ye would but know. That which is now revealed beareth witness to what was revealed before, and that which was revealed by Him serveth as proof for that which is now being revealed from the Pen of God, the Omnipotent, the Mighty, the Best-Beloved.
- 405 O people! I am His Self and He is My Self. He hath sacrificed His Self for My Self, and I have taken My self and My spirit in My hands to sacrifice them in His path, then in His love and
- يا قوم هذا معين مشيئة الله قد جرت منه انهار ارادته بالحق كيف شاء وانه هو الحاكم بالحق وانه هو الحق علام الغيوب لو تجدون عندكم من ذائقة فاشربوه لعل تجدون منه حلاوة القول ثم رايحة الله ربكم وهذا قول الحق وما بعد الحق الا الضلال ان اتم تفقهون
- هل تعترضون على الذي ارسلني و ينطق في صدرى اذا وا حسرتا عليكم و على ما اتم به تعملون ان الذي جائكم بآيات الله ويقول انها قد نزلت من عنده هل ينبغي لأحد ان يعترض عليه اذا فانصفوا ان اتم منصفون يا قوم اني لم اقدر ان اتنفس بنفسي وحده الا بعد اذنه و اتم تجدون نفس الرحمن من هذه النفس التي ارسلها الله بالحق ان اتم بقلوبكم فاقبلون
- لا تعروا انفسكم عن رداء الأدب و الانصاف و لا تكتبوا بما نهيت عنه في الواح ربكم المهيمن القيوم و الذي جعل محروماً عن الأدب انه لعري و لو يلبس حر الأرض كلها و هذا قد نزل بالحق في الواح عز محفوظ و من لا ادب له لا ايمان له و بذلك يشهد ما نزل في البيان ان اتم تشهدون قد خلق الأدب في البيان لهذا الجمال و كذلك كل اسم خير ان اتم تعرفون
- فوعمر من ظهر بالحق انه ما قصد في البيان الا نفسي و ما تنفس الا بذكرى و ما قدر كل خير الا للجمال لو لا ذكرى ما نزل البيان و ما تكلم جمال الرحمن بكلمة بينكم لان لثلكم لا ينبغي الا كلماتكم ان اتم تفقهون
- قد نزل البيان لنفسي و اني حينئذ اقرئه في كل الأحيان و ما نزل حينئذ انه هو البيان لو اتم تعرفون ما نزل حينئذ ليكون شاهداً على ما نزل من قبل و ما نزل من عنده ليكون دليلاً على ما ينزل حينئذ من قلم الله المقتدر العزيز المحبوب
- يا قوم اني نفسي و هو نفسي و انه قد فدى نفسه لنفسي و اني قد اخذت نفسي و روحي على يدي لانفقهما في سبيله ثم في حبه و رضائه و يشهد

good-pleasure. To this beareth witness every atom, if ye would but hear. Fear God and make no distinction between Me and Him, though God hath placed this beyond your power. Were all who are in the heavens and on earth to gather together to create division between us, they would be powerless and unable to do so.

406 He is now seated at the right hand of His throne, His fingers between His teeth, gazing thoughtfully upon you, O concourse of unbelievers, by reason of what hath appeared from you. He groaneth and weepeth at what hath befallen Me and what shall befall Me hereafter from you, and even now He recounteth unto Me that which lieth hidden in your breasts, and He weeps, and by His weeping the dwellers of the Supreme Concourse lament, but ye neither know nor perceive.

407 Nevertheless, ye have wrought that which hath no likeness upon earth. Were ye to have the slightest awareness, ye would perceive that your objections have been directed against the Truth itself, for He was and ever shall be the Manifestation of Truth, having no connection with anyone else. Though ye perceive it not, even as the peoples before you raised objections unwittingly - had they been aware and perceived that these objections were directed against the Truth itself, they would never have engaged in such protests. For this reason have the Manifestations of negation ever inflicted upon the Manifestations of affirmation that which the pen and tongue are ashamed to mention or describe.

408 Soon shall that which hath been foretold come to pass, for mere rejection and protest shall neither suffice nor avail you. The Ancient Beauty declares: O deaf one! I shall mention one note from the notes of the Dove of My previous Manifestation, that perchance thou mayest somewhat comprehend. And though thou comprehend it not, the realities of all things shall hearken, yet they shall not rend the veil of modesty nor cast off the robe of propriety from their temples. And this is what He said to the Letters of the Living and Vahid-i-Akbar, upon them both be My glory, when they inquired about this most holy and exalted Manifestation. His words, exalted be His grandeur: "By Him Who is uniquely possessed of might and majesty, Who brought forth all things from naught according to His design - certitude itself is ashamed to be certain of Him or to prostrate before Him, and evidence is ashamed to serve as proof of Him to another. Wouldst thou recognize Him through aught else, or through something inferior to Him wouldst thou bear witness? Shall I adduce proof of Him through other than Him?"

409 Consider how He states that certitude itself is ashamed to be certain of Him or to prostrate before Him, and evidence is

بذلك كلّ الذّرات لو انتم تسمعون خافوا عن الله و لا تفرقوا بيني و بينه و لو جعل الله هذا فوق قدرتكم لو اجتمعن كلّ من في السّموات و الأرض ان يفرقن بيننا لن يقدرن و لن يستطيعن

406 و انه حينئذ كان جالساً عن يمين عرشه و كان انامله بين انيابه و ينظر متفكراً فيكم بما ظهر منكم يا ملاً المشركين و يضحّ و يبكي بما ورد علىّ و ما يرد منكم من بعد و حينئذ يقصّ علىّ ما هو المكنون في صدوركم و يبكي و يبكائه ينوحنّ اهل ملاً الأعلى و لكن انتم لا تعرفون و لا تشعرون

407 مع ذلك وارد آورده ايد آنچه در ارض شبه نداشته اگر في الجملة شاعر باشيد ادراك مينمائيد كه آنچه اعتراض نموده ايد بر حقّ وارد چه كه منزل حقّ بوده و خواهد بود و دخلي باحدى نداشته و ندارد اگر چه مشعر نخواهيد شد چنانچه ملل قبل آنچه اعتراض نمودند من غير شعور بوده و اگر مستشعر بودند و ادراك مينمودند كه آن اعتراضات بر حقّ وارد است ابدًا باعتراض مشغول نميشدند و بهمين جهت لازال مظاهر نفى بر مظاهر اثبات وارد آورده اند آنچه قلم و لسان از ذكر و بيانش حيا ميكند

408 و زود است كه آنچه اخبار فرموده واقع شود چه كه باعراض و اعتراض تنها كفايت ننموده و نخواهيد نمود جمال قدم ميفرمايد اى اصم وجود يك نغمه از نغمات و رقاء ظهور قلم ذكر مينمايم كه لعلّ في الجملة ادراك نمائي و اگر تو ادراك نمائي حقايق كلّ شيء اصغاً نمائيد و حجاب حيا را خرق نمائيد و طراز ادب را از هيكل خود نيندازند و آن اين است كه بحرف حى و وحيد اكبر عليهما بهائى ميفرمايد در حينيكه از اين ظهور امانع اقدس سؤال نموده اند قوله تكبر كبريائه فواللّذى تفرد بالعزّ و الجلال و ذره الاشياء لا من شيء بالمثال يستحي اليقين ان يوقن فيه او يسجد له و يستحي الدليل ان يدلّ عليه لغيره ترى لا عرفك او على دونه تشهد لاستدلى به عليه

409 سازج قدمى را كه ميفرمايد يقين حيا مينمايد از ايقان در او و سجده از براى او و دليل حيا

ashamed to serve as proof of His own Self - yet thou, shameless and immodest one, hast arisen to subvert the Cause of God in such wise as hath no parallel in all creation. Thou hast rent asunder the veils of modesty and reverence with the fingers of unbelief. We beseech God to rend thy veil, to expose thy wicked self before all the worlds, to strip thee of the cloak of concealment, to divest thee of the garments of reverence, and to reveal to His servants what thou truly art. Verily, He is the Answerer of they who call upon Him. By God, O heedless one! By thy deeds all things have been thrown into commotion, the veil of chastity hath been rent asunder, and the pillars of the Concourse on high have quaked.

410 I swear by the Beloved of all creation that henceforth ye have not and shall not observe the sanctity of any divine Manifestation, save for ungodly souls, and that only on account of the delusions and vain imaginings that lie hidden within such souls. One other utterance from the Revealer of the Bayan, purely for the sake of the All-Merciful, is here imparted, that perchance a breeze from the Paradise of divine utterances might waft over the peoples of the world, and that holy souls might emerge from behind the veil of concealment into the realm of manifestation, attain to God's good-pleasure, act upon that which was aforetime revealed, count these days as a precious opportunity, and likewise perceive to what degree the sanctity of this Revelation hath been observed in the sight of God, that perchance they might be withheld from such audacity.

411 His words, mighty be His might: "I have indeed received thy letter, and were it not for what it contained, I would not have replied upon this paper, nor at this moment, O Ali, which was ordained in creation. How mighty is the mention of Him about Whom thou hast inquired! That mention is far loftier, mightier, more glorious, more impregnable, and more holy than hearts can comprehend, than spirits can bow before, than souls can praise, or bodies can extol His splendor. How great was thy question and how small thy being! Can the sun which is in the mirrors of His manifestation in the Point of the Bayan be questioned about that Sun before Whose countenance all suns prostrate themselves on the day of His appearance - if they be true suns; otherwise they are unworthy of His holy elevation and lofty mention. Were it not that thou art of the First Unity, I would have imposed limits upon thee, since thou hast inquired about God Who created thee, sustained thee, caused thee to die, and resurrected thee in this form through the Point of the Bayan in that unique Manifestation. Say first, when thou wishest to mention Him in thy knowledge: 'Glory be to Him Who possesseth the Kingdom and the Dominion'

مینماید از آنکه دلیل شود لنفس او و تویی شرم
بی حیا بتضییع امر الله چنان قیام نموده که شبه
آن در اکوان ممکن نه قد شققت بأنامل الشّرك
حجبات الحیاء والحرمة نسئل الله بأن یشقّ حجابك
و یظهر نفسك الخیث بین العالمین و ینزع عنك
رداء السّتر و یعريك من اثواب الحرمة و یكشف
لعباده ما كنت علیه و أنّه لمن دعاه مجیب و الله
یا ایها الغافل بفعلك اضطرب كلّ شیء و شقّت
ستر حجاب العصمة و تزلزلت اركان ملاء العالمین

410 قسم بحبیب امکان که من بعد حرمت هیچ
مظهري از مظاهر الهیة را منظور نداشته و
ندارید مگر نفوس مشرکه را آن هم لأجل
وساوس و ظنونی که در آن انفس مستور است
یک بیان دیگر از بیان منزل بیان خالصاً لوجه
الرحمن القا میشود که شاید نسیمی از رضوان
کلمات الهی بر اهل اکوان مرور نماید و شاید از
میامن آن انفس قدسیّه از خلف ستر و حجاب
بعرصه شود آیند و بمراد الله فایز گردند و آنچه
از قبل ذکر شده عامل شوند و این ایام را
غنیمت شمردند و هم چنین امثال آن نفوس آنقدر
ادراک نمایند که بجه شأن حرمت این ظهور عند
الله منظور بوده لعل از جسارت ممنوع شوند

411 قوله عزّ اعزازه فقد سمعت کلامك و ان ما فيه
جوهر لو لا ما فيه ما اجبتك على ذلك القرطاس
و لا حینئذ یا علی ما قدر فی الابداع فما اعظم
ذكر من قد سئلت عنه و انّ ذلك اعلی و اعزّ
و اجل و امنع و اقدس من ان یقدر الأفتدة
بعرفانها و الأرواح بالسّجود له و الأنفس بثنائه و
الاجساد بذكر بهائه فما عظمت مسئلتك و صغرت
کینونیتك هل شمس الّتی هی فی مرایاء ظهوره فی
نقطة البیان یسئل عن شمس الّتی تلك الشّمس فی
یوم ظهوره سجّاد لطلعتها ان كانت شمساً حقیقیّة
و الاّ لا ینبغی لعلوّ قدسها و سموّ ذکرها و لو لا
كنت من واحد الأوّل لجعلت لك من الحدّ حیث
قد سئلت عن الله الذی قد خلقك و رزقك و
اماتك و ابعثك فی هیكلك هذا بالنقطة البیان فی
ذلك الظهور المنفرد بالکیان فقلّ أولاً اذا اردت
ان تخطر بعلبك ذكره سبحان الذی ذوالملك و
الملکوت تسعة عشر مرّة الى ان یقول عزّ ذکره

nineteen times.” Until He says, exalted be His mention: “I have written an essence concerning His remembrance, which is that He cannot be known through My indication nor through what is mentioned in the Bayan. Yea, by His glory, that word is greater in the sight of God than the worship of all on earth, for the essence of all worship leads to that. Therefore, as thou hast known God, know the Manifestation of His Self, for He is far more glorious and exalted than to be known without Him or to be indicated by the signs of His creation. Verily, I am the first servant who hath believed in Him and in His verses, and who hath plucked from the virgin gardens of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is no God but Him, all are upheld by His command.”

- 412 Now from these revealed utterances of the Point of the Bayan, exalted be His grandeur, consider the station of those mirrors who have presumed rights for themselves apart from God, and observe the station of those who oppose and object. That Essence of Glory, the Beloved of the worlds, through one letter of Whom all in the Bayan were created, mentions with such reverence that He says, “Were it not that thou art of the First Unity, I would have imposed limits upon thee.” Now ponder somewhat what was intended by this supreme limitation. If ye possess the least understanding, cry out at these words and raise the call “Oh, how great is our remorse for what we neglected in regard to God!” And this while the questioner had mentioned nothing contrary to respect and reverence in his petition - merely for asking a question was such limitation imposed, that he and the other people of the Bayan might become aware and not inquire about Him except through His own Self, for He is His own proof and is not known except through Himself, as He states at the end of this Tablet that whosoever beholds that Ancient Beauty with any eye but His own shall never truly know Him.

- 413 His word, exalted be His mention: “Therefore witness with the eye of thy heart, and look not upon Him except through His eye, for whosoever looks upon Him with His eyes shall attain unto Him, else shall he remain veiled. If thou desirest God and His presence, then desire Him and look upon Him. Likewise, in glorification of His Self and manifestation of His station, He saith in another place - exalted be His glory: “Verily He, exalted be His remembrance, maketh known His own Self unto all things, and I am ashamed to say that all things know His Self in the same way that I have made all things to know through My verses, for all that thou findest of all things was created for Him. God is far more glorious and exalted than

و قد کتبت جوهره فی ذکره و هو آنه لا یستشار
بشارتی و لا بما ذکر فی البیان بلی و عزته تلك
الکلمة اکبر عند الله عن عبادة ما علی الأرض
اذ جوهر کل العبادۃ ینتهی الی ذلك فعلی ما قد
عرفت الله فاعرف مظهر نفسه فانه اجل و اعلی
من ان یشکون معروفاً بدونه او مستشیراً بشارته
خلقه و اننی انا اول عبد قد آمنتم به و بآياته
واخذت من ابکار حدائق جنة عرفانه حدائق
کلماته بلی و عزته هو الحق لا اله الا هو کل بأمره
قائمون

412 حال از این بیانات منزل بیان جلت عظمت
شأن مرایائی که من دون الله از برای خود
حق فرض گرفته و شأن معرضین و متعرضین
را ملاحظه نمایند ساذج عزری را که محبوب
عالمان که بحرفی از او جمیع من فی البیان خلق
شده باین احترام ذکر مینمایند که میفرماید اگر
تو از واحد اول نبودی حد بر تو جاری مینمودم
حال قدری تفکر نمایند که مقصود از این تحدید
کبری چه بوده بچنین نفسی اگر فی الجمله صاحب
ادراک باشید از همین کلمات صیحه زبید و فریاد
واحسرتا علی ما فرطنا فی جنب الله برآورید
و حال آنکه سائل خلاف ادب و احترام در
عریضه خود ذکر ننموده بجزء سؤال این قسم
تحدید فرموده اند که او و سایر اهل بیان متنبه
شوند و از غیر نفس او از او سؤال ننمایند چه
که او بنفسه دلیل خود بوده و بدون خود
معروف نه چنانچه در آخر این توقیع میفرماید
هر نفسی که آن جمال قدم را بغیر عین او مشاهده
نماید ابداً باو عارف نگردد

413 قوله عز ذکره فاشهد بعین فؤادک و لا تنظر الیه
الا بعینه فان من ینظر الیه بعینه یدرکه و الا
یحتجب ان اردت الله و لقاءه فارده فانظر الیه
و هم چنین اعزازاً لنفسه و اظهاراً لشأنه در مقام
دیگر میفرماید قوله جل اعزازه الا انه جل ذکره
یعرف کل شیء نفسه و انی استحیی ان اقول
یعرف کل شیء نفسه بمثل ما انی قد عرفت کل
شیء بآیاتی اذ کل ما تجد من کل شیء خلق له
و ان الله اجل و اعلی من ان یعرف بخلقه بل
الخلق یعرف به انتی

to be known through His creation; rather, creation is known through Him."

414 Consider with what courtesy and glorification He maketh mention in all these utterances concerning the subsequent Manifestation. He saith that He, of His own Self, maketh known His sacred Self unto all things, and I am ashamed to say that all things know His Self. If thou wouldst reflect even slightly upon these utterances of the Tongue of the All-Merciful and be nourished by the sweet fruits of knowledge concealed therein, thou wouldst shatter the idol of fancy fashioned by the hands of vain imaginings and turn thy face toward the Ancient Beauty. Yet it is most unlikely that thou shalt attain to this bounty, for thy presumptuousness hath exceeded all bounds.

415 By the Point of existence and the Beauty of the Adored One! This servant is astonished at the likes of you. These are the words of the Exalted One, yet thou makest mention of "Mirza Jamal" and "Mirza Kamal" in mockery of God. Ye imagine that through such words the sanctity of God amongst the people would be diminished, even as those who turned away from God fabricated such calumnious statements against the Beauty of the All-Merciful. Yet they are heedless that in the sight of every person of insight, through these very words ye have uttered, ye were and shall ever be more contemptible, more evil, and more remote from any virtuous mention than aught else. Every person of honor shunneth all such conditions of those ungodly souls, and every person of dignity seeketh refuge in God from the violation of sanctity that ye have committed.

416 Likewise, from these mentioned utterances it is established and proven that none other than His sacred Self can serve as proof of Him, and the questioning of any besides Him for the knowledge of His Self hath ever been and shall ever be rejected. Whosoever desireth to know that Essence of the Unseen must know Him through His own Self and through that which proceedeth from Him, not through the words of before or after. By Him Who holdeth my soul in His hand! The sublime mystic verses of divine unity are witnessed in the garden of these divine words, and the fruits of heavenly knowledge are manifest from the Lote-Trees of the recorded words. Yet none save those possessed of insight, spiritual sense and taste hath any portion thereof, and today none among the people of insight, taste and heart is mentioned save the people of Baha, whose faces God hath illumined with the lights of His beauty, whom He hath sanctified from all else, whom He hath acquainted with that which hath caused hearts to tremble, whom He hath

414 ملاحظه کن که بچه ادب و اعزاز در جمیع این بیاناتیکه متعلق بظهور بعد است ذکر میفرمایند میفرماید که او بنفسه میشناساند نفس مقدس خود را بکلّ اشیاء و من حیا میکنم اینکه بگویم عارف میشود نفس او را کلّ شیء اگر در این بیانات لسان رحمن اقلّ من آن تفکر نمائی و بفوا که طیبه عرفان که در او مستور است مرزوق شوی صنم و هم را که مصنوعی ایدی ظنون است شکسته بشطر قدم توجه نمائی و لکن بسیار بعید است که باین توفیق موفق شوی چه که جسارت از حدّ گذشته

415 بحق نقطه وجود و جمال معبود که این عبد متحیر است از امثال شما این کلمات ربّ اعلی و تو ذکر میرزا جمال و میرزا کمال استهزاء علی الله مینمائی و هرچه گمان نموده اید که حرمة الله مابین ناس باین کلمات ضایع میشود چنانچه معرضین بالله بهمین کلمات مفتریات بر جمال رحمن بسته و لکن غافل از آنکه نزد هر ذی بصری از همین کلماتی که مذکور داشته اید احقر و اشرف و ابعد از هر ذکر دون خیری بوده و خواهید بود هر ذی شأنی از شئون امثال آن انفس مشرکه احتراز جوید و هر ذی قدری از هتک حرمتی که نموده اید بخدا پناه برد

416 و هم چنین از این بیانات مذکوره ثابت و محقق که دون نفس مقدّسش دلیل او نبوده و نخواهد بود و سؤال از دون او عرفان نفس او لم یزل مردود بوده و خواهد بود و هر نفسی اراده نماید بان ساذج غیب عارف شود باید بنفس او بما یظهر من عنده عارف گردد نه بکلمات قبل و بعد فالذی نفسی پیده او را منبیه احدیه در روضه این کلمات الهیه مشهود و اثمار معارف جنبیه از سدرات کلمات مرقومه موجود و لکن دون صاحبان بصر و شامه و ذائقه احدیرا از آن قسمتی نه و الیوم احدی از اهل بصر و ذائقه و فؤاد مذکور نه الا اهل البهائم الذین نور الله وجوههم بأنوار جماله و قدّسهم عما سواه و عرفهم ما اضطربت عنه القلوب و استقرهم فی ظلّ سدره امره و انقطعهم عن العالمین

established beneath the shade of the Tree of His Cause, and whom He hath detached from all the worlds.

417 And now, since the people of the Bayan walk contrary to the good-pleasure of God and traverse the wilderness of fancy, and are deprived of the purpose of God and His signs - even as thou hast written asking where in the Bayan and in what terms this blessed, most great, most ancient and most glorious Name is to be found - therefore this servant has descended from the Most Far Retreat and the Lote-Tree beyond which there is no passing - which is the station of "Know God through God" - and has turned his gaze to the realm of limitation, which is the station of remembrance and allusions, that perchance they may accept what this servant mentions in this station and, clinging to the cord of divine utterances, be delivered from the whirlpool of mortality and step forth into the luminous realm of immortality.

418 As to what thou hast written concerning the designations of the Bab for a certain person or for the name Baha, say first: By what proof did ye acknowledge the Bab - may the spirit of all else but Him be His sacrifice - Who named Himself the Remembrance and Who referred all the Most Beautiful Names to His blessed Person, and by what evidence did ye become assured and convinced? By that same proof and evidence, observe now: All names and their kingdom are and shall be created by the Word of Him Who is the Manifestation, and all circle round Him, but thou knowest not and art of the heedless. He saith that whatever mention was made of the Most Beautiful Names in the Bayan - all was intended for and shall be the subsequent Manifestation. Likewise, whatever mention of good was revealed in the Bayan was primarily intended for the subsequent Manifestation and secondarily for the first to believe in Him.

419 Today, by the explicit text of the Point of the Bayan, such souls as turn away from this wondrous Cause are deprived of the mantle of names and attributes, and all are reckoned before God as beasts. Say: Die in thy wrath, O thou that deniest this grace and diest upon hearing of it! Verily He hath appeared with the truth, and around Him circle the Manifestations of the names and their kingdom, then their realities and their designations, wert thou of those who know. He hath no need of aught else, nor of the names that exist among you; nay, all are in need of Him, and all are of those who beseech His grace. Then do the essences of the names lament because of thy wrong and thy deed, and seek refuge with God from thee and thy like, saying in address to thee: "O thou that art heedless! We were created and raised up by a command from God, the Powerful,

417 و حال چون اهل بیان بغیر رضآء الله سایزند و در تیه وهم سالک و از مقصود الله و آیاته محروم چنانچه نوشته که این اسم مبارک اعظم اقدم ابی در کجای بیان و بچه عبارت است لذا این عبد از مقرّ اقصى و سدره منتهی که مقام اعرافا الله بالله است تنزل نموده و بارض تحدید که مقام ذکر و اشارات است ناظر که شاید آنچه در این مقام این عبد مذکور دارد پذیرند و بحبل کلمات الهی از غرقاب فانی نجات یافته بعرصه نورانی باقی خرامند

418 اینکه نوشته تعریفات حضرت باب بجهت شخص معین و یا بجهت اسم بهاء آولا بگوئید که حضرت اعلی روح ما سواه فداه که خود را بذکر نامیده و جمیع اسماء حسنی را بنفس مبارک خود راجع فرموده بچه دلیل تصدیقش نمودید و بچه برهان موقن و مدعن گشتید بهمان دلیل و برهان حال هم ناظر شوید جمیع اسماء و ملکوت آن بقول مظهر ظهور خلق شده و میشوند و کلّ طایف حول و لکن انک لا تعرف و تكون من الغافلین میفرمایند آنچه در بیان ذکر اسماء حسنی شده کلّ مقصود ظهور بعد بوده و خواهد بود و هم چنین آنچه ذکر خیر که در بیان نازل شده در حقیقت اولیّه مقصود ظهور بعد بوده و در حقیقت ثانویه اول مؤمن باو

419 الیوم بنصّ نقطه بیان نفوسی که از این امر بدیع معرضند از رداء اسمیه وصفیه محروم و کلّ از بهائم بین یدی الله محشور و مذکور قل مت بغیظک یا ایها الذی تنکر هذا الفضل و تموت حین استماعه انه قد ظهر بالحقّ و یطوف فی حوله مظاهر الاسماء و ملکوتها ثم حقایقها و مسمیاتها لو انت من العارفين و انه لن یحتاج الی غیره و لا باسماء الّتی کانت بینکم بل کلّ محتاج الیه و کلّ من فضله لمن السائلین اذا ینوحنّ کینونات الاسماء من ظلمک و فعلک و یستعیدن بالله منك و من امثالك و یقولن مخاطباً الیک یا ایها الغافل انا خلقنا و بعثنا بأمر من لدی الله المقتدر العزیز

the Mighty, the Omnipotent. We are servants at His court, circling round His gate, and take pride in our relationship to Him, while He, verily, is independent of us, wert thou of those who perceive." When thou wert consumed by the fire of jealousy and hatred, thou wert not content that He Who created by His command the kingdom of names should attribute to Himself any names therefrom. This is a wrong the like of which hath never appeared in creation. Then do the tribes of the cities of eternity lament because of your wrong, O company of the heedless!

420 Say: He is the One through Whom the names take pride if they be attributed to even one of His servants or if he be called by them. But thou didst not perceive this within thyself and wert of those who are far removed. Say: By God! I am verily Ali in the kingdom of eternity, and Muhammad in the heaven of names, then the Spirit in the cities of eternity, then Husayn in this Most Great Revelation. And We have other names in the realms of eternity which no one knoweth save God, the Single, the All-Knowing, the All-Informed. Die in thy wrath, O thou that art heedless! The nobility decreed for names lieth in their relationship to My Self, the Mighty, the All-Knowing. No name hath been elevated in the kingdom except through its turning to My sanctified and transcendent, mighty and inaccessible direction. By My Self! Every goodly name returneth unto My Self, and every wondrous mention endeth at My Beauty, if thou be of those who are certain.

421 Though one other than I be called by all names, they shall not be true of him. Nay, the realities of those names curse thee the moment they leave thy lips, flee from thee, and return to their ultimate abode, this sanctified, impregnable, and exalted station. If thou shouldst call darkness light, would that name be true of it? Nay, by the Lord of the worlds! Or if thou shouldst call a pottery shard a pearl, would this name befit it? Nay, by thy Lord, the Merciful, the Compassionate! Dost thou object to Him before Whose countenance all names prostrate themselves, Who moveth not except by His leave, and Who shineth not save through His resplendent, transcendent, holy, manifest and luminous Beauty? Fear God, follow not thy desires, and contend not with Him Whom God hath sanctified above every name and description, above all mention and utterance, and Whom He hath made, through His Own Self, an evidence unto His Own Self, and through His Essence, a witness unto His Own Essence, the Mighty, the Sublime.

422 Verily thy Lord hath created the kingdom of names like unto the creation of all things through His Word 'Be' and it is, if thou be of them that perceive. Should He so desire, He would

القدير و تكون خادماً لحضرته و طائفاً حول بابه و مفتخراً بنسبتنا اليه و هو قد كان غنياً عنا ان انت من المستشعرين و انك لما اشتعلت بنار الحسد و البغضاء ما رضيت بان الذى خلق بأمره ملكوت الأسماء ينسب الى نفسه اسماء منها و هذا من ظلم الذى ما ظهر شبهه فى الابداع و اذا ينوحن قبائل مداين البقاء من ظلمكم يا ملائ المغلين

420 قل انه هو الذى يفتخر الأسماء بعبد من عباده لو تنسب اليه او يسمى بها و انك ما استشعرت فى نفسك و كنت من المبعدين قل تالله انا لعلّ فى ملكوت البقاء و محمد فى جبروت الأسماء ثم الروح فى مداين البقاء ثم بالحسين فى هذا الظهور الكبرى و لنا اسماء اخرى فى ممالك القدم التى ما اطلع بها احد الا الله الفرد العالم الخبير مت بغيبك يا ايها الغافل ان شرافة التى قدرت للأسماء انها كانت لنسبتها الى نفسى العزيز العليم و ما ارتفع اسم فى الملك الا بتوجيه الى شطرى المقدس المتعالى العزيز المنيع فونفسى كل اسم خير يرجع الى نفسى و كل ذكر بديع ينتهى الى جمالى ان انت من الموقنين

421 و لو تسمى دونى بكل الأسماء لن يصدق عليه بل ان حقايق تلك الأسماء يلعنك حين الذى تخرج من فك و يفرن منك و يرجعن الى مقر الأقصى هذا المقام المقدس المتمتع الرفيع انك لو تسمى الظلمة نوراً هل يصدق ذلك الاسم عليها لا فورب العالمين او تسمى الخزف بالؤلؤ هل ينبغى هذا الاسم له لا فوربك الرحمن الرحيم اعترض بالذى كل الأسماء سجد لطلعته و لن يتحركن الا باذنه و لن يستضيئن الا ببهائه المشرق المتعالى المقدس الالامح المنير خف عن الله و لا تتبع هواك و لا تتعرض بالذى قدسه الله عن كل اسم و رسم ثم عن كل ذكر و بيان و جعله بنفسه مدلاً لنفسه و بذاته معترفاً لذاته العزيز المنيع

422 ان ربك قد خلق ملكوت الأسماء لتخلق كل شئ بقوله كن فيكون لو انت من الناظرين و لو يشاء ليرجعها الى عدم البحت و انه هو المقتدر على ما

return them to utter nothingness, for He is verily powerful over whatsoever He willeth, and He is indeed the All-Knowing, the All-Wise. Harken unto My words and turn unto God Who created thee for the knowledge of His Self, and dispute not His Cause after its manifestation, and be not of them that cavil. Purify thy heart, then thine ear, that thou mayest hear the melodies of God from His most pure, most luminous, most truthful and most trustworthy Tongue. Dost thou imagine that any other than He is capable of bringing forth the like of what He hath brought forth? Nay, by His Own Self, the Almighty, the Self-Subsisting! Or that any beneath Him can speak before His countenance? Nay, by His Beauty, the Mighty, the Best-Beloved! He shall never be confounded with any other than Him, and that which proceedeth from Him shall be sanctified above all that hath appeared in the worlds, would that ye knew.

- 423 Say: Verily He at times calleth Himself by all names, and at times He sanctifieth Himself above them and above all that hath been created between the heavens and the earth, and above all that was and will be. Say: All affairs are in His grasp. He doeth what He willeth by His command, and whoso saith 'why' or 'wherefore' hath indeed disbelieved in God, the Almighty, the All-Compelling, the Self-Subsisting. Fear God and follow not the path of the first one who turned away from God. Shun him, then seek forgiveness from thy Lord, that He may cause to waft over thy reality that which shall dispel the odors of such as these. Verily He is the Forgiving, the All-Merciful. If thou hearest, it shall be to thine own benefit, and if thou deniest and turnest away, it shall be to thine own detriment, for verily thy Lord, the All-Merciful, is independent of all that is in the worlds. He is indeed the Sanctified, the Most Exalted, the Mighty, the All-Praised.

- 424 Know thou that whatsoever mention of the word 'Baha' appeared in the Words of God was revealed specifically and manifestly for the visible, designated and apparent Temple, and all mercy today is for him who believeth in Him, and all retribution is for those souls who are not convinced of Him and turn away. Nay, those names which they heard concerning the first one who turned away and attributed to him, all pertained to this Revelation, and the deniers, unknowingly, have altered them. This injustice stemmed from none other than that primal tree of rejection and corruption.

- 425 Furthermore, even if there were no mention of this Revelation in the Bayan according to thy fancy and that of thy leaders, and even if the word 'Baha' had not been revealed in the Book, what harm would it do to the Revelation? He declareth: I

ایشاء و آنه هو العليم الحكيم اسمع قولي و تب الى الله الذي خلقك لعرفان نفسه و لا تجادل بأمره بعد ظهوره و لا تكن من المغلين طهر قلبك ثم اذنك لتسمع نعمات الله من لسانه الأطهر الأنور الصادق الأمين هل تظن بأن غيره يقدر ان يأتي بمثل ما اتى لا فونفسه المهيمن القيوم او دونه يقدر ان يتكلم تلقاء الوجه لا فوجماله العزيز المحبوب انه لن يشبته بدونه و ما يظهر منه ليكون مقدساً عن كل ما ظهر في العالمين لو انتم تعلمون

423 قل انه مرة يسمى نفسه بكل الأسماء و مرة ينزهها عنها و عن كل ما خلق بين السموات و الأرض و عن كل ما كان و ما يكون قل كل الأمور في قبضته يفعل ما يشاء بأمره و من قال لم و بم فقد كفر بالله المقتدر المهيمن القيوم خف عن الله و لا تتبع سبيل أول من اعرض بالله تجنب منه ثم استغفر ربك لعل يهب على حقيقتك ما يذهب به رواج هؤلاء و انه هو الغفور العطوف ان سمعت فلنفسك و ان انكرت و اعرضت فعلها فان ربك الرحمن لغني عما في الأكوان و انه هو المقدس المتعالى العزيز المحمود

424 بدانکه آنچه لفظ بهاء در کلمات الله بوده بجهت هیکل معین مشخص مشهود ظاهر واضح نازل شده و کل رحمت اليوم از برای کسی است که مؤمن باشد باو و جمیع نعمت از برای نفوسی است که باو موافق نشوند و معرض گردند بلکه آن اسمائی را که درباره اول معرض شنیده و باو راجع کرده جمیع مخصوص این ظهور بوده و معرضین من حیث لا یشر تحریف نموده اند و نیست این ظلم مگر از آن اصل شجره اعراض و فساد

425 و از اینها گذشته اگر ذکرى از این ظهور در بیان نباشد بزعم تو و مرشدینت و لفظ بهاء هم در کتاب نازل نگشته باشد چه ضرر بظهور دارد

have appeared with the same proof as the Primal Point, nay greater still, would that ye could perceive it. And by God, besides Whom there is none other God, they have never wished that anyone should adduce proofs in support of their Cause save through the Revelation itself and the verses sent down. Indeed, such questioning would only be permissible when He Who manifests God's Revelation declares that the proof lies in His name. Far exalted is He above this! The proof has been and shall ever be the Manifestation itself, and naught else but that which hath appeared from Him and been revealed through Him. This is that same proof whereby all the Prophets and Messengers have been sent forth. Whoso turneth aside hath turned aside from God, his Creator, and hath disbelieved in His signs, and is recorded by the Pen of God upon the Tablet as one of the idolaters.

426 The Point of the Bayan Himself - may the life of all else be sacrificed for His sake - advanced no proof save the verses. In numerous gatherings they brought Him forth and demanded proof, yet naught appeared from that Repository of divine names and attributes save verses. And to each and every soul who sought proof and evidence, the answer was given to fix their gaze upon the divine verses, for these have ever been God's proof, sufficient for all who dwell on earth. In this most mighty Revelation, most people have witnessed whatsoever they desired to see, whether of the divine verses revealed, the like of which none hath ever seen, or of learned expositions and extraordinary signs. Nevertheless, they have denied the reality, the essence, the being and the very self of the Primal Point, and remain unaware. Now ye make mention of names, while people have ever turned away from the sovereign Truth that is known, inclining instead to the idle fancies of their own souls.

427 Regarding what was written: "if it refers to a specific Person and Individual, where in the Bayan and in what passage is this found?" Therefore, purely for the sake of God, this servant will mention certain revealed verses which have descended from the heaven of the Will of the Most Exalted concerning this most mighty, most ancient and blessed Name and this most impregnable, most holy Manifestation. Although, by God besides Whom there is no other God, never did the Abha Beauty designate anything as proof and criterion of the Cause except the verses revealed from the heaven of the Divine Unity. Even though you have mentioned these same words in objection to God, and your purpose was never understanding, therefore this servant, to complete God's proof, will mention some of the revealed words of the Bayan. And verily if you are not guided by them, just as you were not guided before, perhaps other

میفرماید من بهمان حجت نقطه اولی ظاهر شده‌ام بل اعظم لو انتم تشعرون و والله الذی لا اله الا هو که ابداً دوست نداشته‌اند که جز بنفس ظهور و آیات منزله احدی در اثبات امرشان استدلال نمایند بلی این سؤال شما در وقتی جایز که صاحب ظهور بفرماید بینه من اسم من است فتعالی من ذلك بینه نفس ظهور بوده و خواهد بود و من دونه ما ظهر من عنده و نزل من لدنه و اینست آن حجتی که جمیع انبیاء و رسل بآن مبعوث شده‌اند و من اعرض فقد اعرض عن الله بارئه و کفر بآیاته و کان من المشرکین من قلم الله على اللوح مذکوراً

426 و خود نقطه بیان هم روح ما سواء فداه جز بآیات استدلال نفرموده‌اند چنانچه در مجالس عدیده ایشان را حاضر نمودند و برهان طلبیدند جز بآیات از آن ممکن اسماء و صفات ظاهر نشد و هر یک از عباد هم که طلب حجت و برهان نمودند جواب صادر که بآیات الهی ناظر باشید چه که حجت لم یزل آیات الله بوده و کل من على الأرض را همین حجت کافی است و در این ظهور اعظم اکثری از ناس آنچه خواسته‌اند مشاهده نموده‌اند چه از آیات منزله الهی که احدی شبه آن ندیده و چه از بیانات علیه و خوارق عادیه مع ذلك بحقیقت و ذات و کینونت و نفس نقطه اولی کافر شده‌اند و شاعر نیستند تازه ذکر اسماء مذکور میدارید لازال ناس از سلطان معلوم معرض بوده‌اند و بموهوم انفس خود مقبل

427 اینکه نوشته اگر بجهت مسمای بعینه و شخص بخصوص است در کجای بیان و بجه عبارت است لذا خالصاً لوجه الله این عبد بعضی آیات منزله که از سماء مشیت علی اعلی در این اسم مبارک اعتر اقدم و ظهور امع اقدس نازل شده ذکر مینمایم اگر چه والله الذی لا اله الا هو هرگز جمال ابهی جز آیات منزله که از سماء احدیت نازل است حجت و میزان امر نفرموده‌اند اگر چه همین کلمات را اعتراضاً علی الله ذکر نموده و ابداً مقصودت فهمیدن نبوده لذا این عبد هم اتماماً لمحّة الله بعضی کلمات منزل بیان را ذکر مینمایم و انک لو لم تهتدی بها کما ما اهتدیت من قبل لعل یمدی بها عباد آخرون اگر چه حجت نفس او بوده

servants will be guided by them. Although His own Self was the proof, yet I wish you to realize at least this much - that you are among those of whom He says "Even if they see every sign, they will not believe in it." And in another place, His exalted Word: "Verily those against whom the word of thy Lord is proved true will not believe, even if every sign should come unto them, until they see the grievous chastisement."

428 For the Sun is shining with a hundred thousand effulgences and lights, and the Point of the Bayan in all Tablets declares "Know Him through His own Self and His verses." In truth it is forbidden for all souls to adduce proof of Him through anything except His most holy, most mighty Self and what appears from His presence. However, this servant will bear this transgression and has sought and continues to seek pardon from the Ancient King. Were this servant to mention all that has been revealed regarding this matter which you have raised, Tablets would not suffice, for countless verses have descended from the Kingdom of eternity.

429 Therefore we will confine ourselves to a few passages, and these are His words, exalted be His grandeur: "Even thus did We send down the Qur'an aforetime, but ye remained veiled from My purpose. That is what the night and day revolved around for eight years while you unified yourselves in worship of it, yet remained veiled from its mystery after its fulfillment. That is the Balance of Guidance in the Bayan in which you believe until the time when the Sun of Baha shall shine forth. That is the Manifestation of God - if you act according to it you will be among the believers and will abide forever in paradise; otherwise you will perish."

430 Today the Manifestation of God is manifest and the Sun of Baha is shining and gleaming from the highest horizon, while those who turn away have utterly perished and been reduced to nothingness, as you can observe if you be fair-minded. Thus was He alive in the Most Glorious Horizon, if you could hear or if you could see. I adjure you by God Who has caused all things to speak forth His praise, that after this firm word and assured verse and this glorious divine Manifestation, there remains no possibility for anyone to turn away or hesitate. Nay, by His very Self, the True One, if you but knew! In another place He says, exalted be His majesty and glory: "From the first moment the Sun of Baha rises until it sets is better in the Book of God than all the night, could you but understand. God has created nothing except for that Day when all shall work for the meeting with God and His good-pleasure."

و لكن میخواهم همین قدر بر خود تو معلوم شود که از آن اشخاصی هستی که میفرماید و ان یروا کل آیه لم یؤمنوا بها و در مقام دیگر قوله تعالی ان الذین حقت علیهم کلمه ربک لا یؤمنون و لو جاءتهم کل آیه حتی یروا العذاب الالیم

428 چه که شمس مشرق و بصد هزار اشراق و انوار مضی و نقطه بیان هم در جمیع الواح میفرماید او را بخود او بشناسید و آیات او و فی الحقیقه بر کل نفوس حرام است که بغیر نفس اقدس امانع و ما یظهر من عنده باو استدلال نمایند و لكن این عبد این ارتکاب را حمل مینماید و از سلطان قدم چشم عفو داشته و دارم و اگر این عبد بخواهد آنچه در این فقره که خواسته ذکر نماید الواح کفایت نکند چه که لایحسی از جبروت بقاء نازل

429 لذا بچند فقره اکتفا میروم و آن اینست قوله عز کبریائه و ان بمثل ذلك نزلنا القرآن من قبل و لکنکم کتم عن مرادی محتجبون ذلك ما طاف اللیل و النهار علیه ثمانية واحد و انتم به فی العبادۃ تتوحدون و کتم عن سرّه بعد ما قضی لمحتجبون ذلك میزان الهدی فی البیان انتم به مؤمنون الی حین ما یشرق شمس البهآ ذلك ظهور الله ان تعملن به المؤمنون و انتم فی الرضوان خالدون و الا انتم فانیون انتهى

430 و الیوم ظهور الله ظاهر و شمس بهآ از افق اعلی مشرق و مضی و معرضین فانی و معدوم صرف چنانچه مشاهده مینماید لو تکنون من المتصفین كذلك کان حیاً فی الأفق الأبهی لو انتم تقدرون ان تکنون من السامعین او تکنون من الناظرین اقسامک بالله الذی انطق کلشیء بثناء نفسه که بعد از این کلمه محکم و آیه متقنه و این ظهور عز ربانیه دیگر از برای نفسی مجال اعراض و یا توقف مانده لا فونفسه الحق لو انتم تعلمون در مقام دیگر میفرماید قوله جلّ اجلاله و عزّ اعزازه من اول ما تطلع شمس البهآ الی ان تغرب خیر فی کتاب الله عن کل اللیل ان انتم تدرون ما خلق الله من شیء الا لیؤمنذ اذ کل للقاء الله ثم رضائه يعملون انتهى

431 A pure eye is needed to behold the Scene of transcendent glory and to perceive the meaning of the divine words. Harken unto the call of the King of utterance, Who with the utmost clarity hath made mention of the next Revelation, that perchance those embodiments of error might not hesitate after its appearance, and might not perceive any likeness or peer or equal for the Manifestation of Divine Unity, inasmuch as the oneness of the Divine Essence is not established except through the Manifestation of His Revelation, and His sanctification from all semblances and likenesses is not proven except through the Manifestation of His Revelation. And if any likeness, equal, or peer be ascribed to the Manifestation of His Revelation, the Ancient Being's sanctification from all similitude would not be established, and the hallowing of His Self from duality would not be realized. Therefore be ashamed before God and ascribe not any partner unto Him in His dominion. Verily He was one in His Essence, and God is witness to what I say. And in this connection He saith - exalted be His glory: "Verily, the time of departure draweth nigh, and on that Day ye shall not recognize it." And whoso meeteth Him, his meeting shall be identical with meeting Me; be ye not satisfied for him with that wherewith ye would not be satisfied for your own selves.

432 Nevertheless, all have transgressed their bounds and heeded not the divine counsels, and have consented to that which the Jews consented not for the Spirit, and likewise the people of the Furqan consented not for the Point of the Bayan. This is naught but ignorance and immaturity. And if thou hast not heard until now, hear now and be ashamed before the Truth. Return from the left hand of error to the right hand of guidance. Soon thou and thy like, and whatsoever ye have uttered, shall perish, even as today ye are perishing, for every soul that is not mentioned before God - all things testify to its extinction. Purify thyself from the world, speak not of that which thou knowest not, and mention not that which thou comprehendest not. Know thy limit and thy station, and transgress not thy rank.

433 He explicitly declareth that the appearance of the Sun at the point of decline hath drawn nigh, and ye know not and comprehend not that day, even as ye have not comprehended and recognized it. And that Ancient Beauty hath never made any but explicit utterance concerning the next Revelation, unlike previous Books wherein all was mentioned in abstruse allusions. The fingers of divine power in the year sixty rent asunder all those veils, and made mention of the next Revelation throughout the Bayan with explicit clarity, without any allusion.

431 بصر اطهر باید تا بمنظر اکبر ناظر شود و معنی کلمات الهی را ادراک نماید بشنو نداء سلطان بیان را که بکمال تصریح ظهور بعد از ذکر فرموده‌اند که لعل آن هیاکل اضلال بعد از ظهور توقف نمایند و شبه و مثل و نظیر برای مظهر توحید نه بینند چه که توحید ذات محقق نشود مگر بمظهر ظهور و تنزیه الهی از اشباح و امثال مبرهن نگردد مگر بمظهر ظهور و اگر از برای مظهر ظهور شبه و ند و مثلی ملحوظ گردد تنزیه ذات قدم از مثلیت معین نگردد و تقدیس نفسش از اثنیثت محقق نیاید فاستحی عن الله و لاتجعل له شریکاً فی الملک انه کان واحداً فی ذاته و کان الله علی ما اقول شهید و در ایستقام میفرماید قوله جل کبریائه و لقد قرب الزوال و انکم انتم ذلک الیوم لا تعرفون و من یکن لقاءه ذات لقائی لاترضین له ما لا ترضی نفس لنفس انتهی

432 مع ذلک کلّی از حدود خود تجاوز نموده و بوصایای الهیه اعتنا نمودند و راضی شدند آنچه را که یهود از برای روح راضی نشد و هم چنین امت فرقان از برای نقطه بیان راضی نشده و این نیست مگر از جهل و عدم بلوغ و اگر تا حال نشنیدی حال بشنو و از حق شرم نما از شمال ضلالت بیین هدایت راجع شو عنقریب تو و امثال تو و آنچه بآن تکلم نموده‌اید فانی خواهید شد چنانچه الیوم فانی هستید چه که هر نفسی که بین یدی الله مذکور نیست کلّ اشیاء بر فانی او شهادت میدهند طهر نفسک عن الدنیا و لا تقلّ ما لا علمته و لا تذکر ما لا عرفته فاعرف حدّک و مقدارک و لا تجاوز عن شأنک

433 تصریح میفرماید که ظهور شمس در قطب زوال نزدیک است و شما آن روز را نمی‌شناسید و ادراک نمی‌نمائید چنانچه ادراک نموده‌اید و عارف نگشته‌اید و ابداً آن جمال قدم در ذکر ظهور بعد جز تصریح بیانی نفرموده‌اند بر خلاف کتب قبل که جمیع باشارات معضله ذکر فرموده‌اند انامل قدرت در ظهور ستین جمیع آن حجابات را خرق نمود و ذکر ظهور بعد را در جمیع بیان تصریحاً من غیر تلویح فرمود

434 A matter which He left to the vision and understanding of the servants is that He made differing mentions regarding its nearness and remoteness, although in reality all these differing words return to a single point and no difference can be perceived. However, this very fact that they outwardly appear somewhat different was for the purpose of distinction. Thus in one place He mentioneth Mustaghath, and in another place He saith it will not reach Mustaghath, and it is hoped that it will be raised up before the Word of God. And in one place He saith that none knoweth the time of the Revelation save God - whenever it occurs all must acknowledge the Point of Truth. And in another place He saith that if He wisheth to appear at this moment, He hath the authority, and none may say why or wherefore. And to one of the Letters who asked about that Most Great Revelation, He saith: "Perchance thou shalt attain unto His presence." Likewise, a Tablet was revealed from the heaven of the Divine Will wherein He hath said that it should be observed in the school of the subsequent Revelation.

435 All these outward verbal differences are resolved through one decisive Word. And He giveth a clear warning that at the time of the manifestation of that Essence of Purpose, ye should not look to that which was revealed in the Bayan, but rather fix your gaze upon the Manifestation Himself and that which is revealed from His presence. And it is evident to those possessed of insight that the concepts of before and after, near and far, have never existed and shall never exist in the realm of Truth, inasmuch as He hath been and ever shall be able to raise up the first and the last in a single moment if He so desireth. For these limitations pertain to creation, even as fifty thousand years of the Day of Resurrection passed in but an hour.

436 O ye who are unconscious from the wine of ignorance and heedlessness! How long will ye walk in darkness and follow the promptings of self? Remove your hearts from human limitations and fix your gaze upon the Sovereign of Oneness, that perchance ye may attain the station of "Know God through God" and be freed from questioning. Ask not the sun what its name is or what proof there is of its radiance.

437 O sightless one! Its effulgence is its proof and its radiance is its evidence - this hath been and ever shall be. Harken unto the Word of the All-Knowing, the All-Informed, Who hath explicitly declared that in this holy and eternal Manifestation, all shall perish save those who cling to the Ancient Ark in this Most Great Revelation - these are they who are deemed the people of the holy Ark in the sight of God, the Almighty, the

434 امری را که ببصر عباد و درایتهم گذارده اینست که در قرب و بعد آن مختلف ذکر فرموده‌اند اگر چه در باطن جمیع کلمات مختلفه بنقطه واحده راجع و ابدا اختلافی ملحوظ نه و لکن همین قدر که بر حسب ظاهر فی الجمله مختلف ذکر شده جهت امتیاز بوده چنانچه در مقامی ذکر مستغاث فرموده‌اند و در مقامی میفرمایند که بمستغاث نمیرسد و امید است که از قبل کلمه الله مرتفع گردد و در مقامی میفرماید چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کل تصدیق بنقطه حقیقت نمایند و در مقامی میفرمایند که این حین اگر بخواید ظاهر شود مختار بوده و لیس لأحد ان یقول لم و بم و یکی از حروفات که سؤال از آن ظهور اعظم نموده میفرماید شاید تو لقای او را ادراک نمائی و هم چنین لوحی از سماء مشیت نازل و فرموده‌اند در مکتب‌خانه ظهور بعد ملاحظه فرماید

435 و این اختلافات ظاهریه قولیه کل بکلمه محکمه رفع میشود و تذیر بلیغ میفرمایند که در حین ظهور آن جوهر مقصود بما نزل فی البیان ناظر نباشید بلکه بنفس ظهور و مایظهر من عنده ناظر باشید و بر صاحبان بصر معلوم بوده که قبل و بعد و قرب و بعد در ساحت حق نبوده و نخواهد بود چنانچه زمن اولین و آخرین را اگر بخواید در یک آن مبعوث فرماید قادر بوده و خواهد بود چه که این حدودات در خلق مذکور چنانچه تخمین الف سنه قیامت در ساعتی منقضی شد

436 ای بی‌هوشان نحر جهل و غفلت تا کی در ظلمات سالکید و بهوای نفس عامل دل از تحدیدات بشریه بردارید و بمقر سلطان احدیه ناظر شوید که شاید بمقام اعرفا الله بالله وارد گردید و از چون و چرا فارغ آئید از شمس سؤال ننمائید که اسمت چیست و دلیل ضیانت چه

437 ای بی‌بصر دلیل اشراقش اشراقش و برهان ضیانش ضیانش بوده و خواهد بود بشنو کلمه علم خیر را که تصریحا اخبار فرموده که در این ظهور قدس صمدانی کل هالك الا الذینهم تمسکوا بفلك القدم فی هذا الظهور الأعظم و انهم لأهل سفینه القدس عند الله المقتدر العلیّ

Most High, the Most Great. Whoso holdeth fast unto this Ark hath attained salvation, and whoso turneth away hath perished. This, verily, is a revelation from the All-Knowing, the All-Informed.

- 438 His Word - exalted be His glory and His sovereignty - declareth: "O Concourse of Light! We, verily, by God the Truth, speak not from desire, nor do We reveal a single letter of that Book save by God's leave, the Truth. Fear ye God and doubt not in God's Cause, for the mystery of this Gate is concealed beneath the canopy of the verse and inscribed above the veil of concealment by the hands of God, the Lord of concealment and of the verse. God hath created around that Gate oceans of elixir water, reddened with the oil of existence, and creatures with the fruit of the divine purpose. God hath ordained for it ships of moist red ruby, wherein none shall embark save the people of Baha, by God's leave, the Most High - and He is God, the Mighty, the Wise. There do the angels of the heavens bear God's throne in the eight souls, and the decree in the Mother Book hath been witnessed. Soon shall the sinners be brought before the All-Merciful around the throne, through truth with truth, symbolically." Thus endeth the passage.

- 439 Had ye understanding, by these very verses revealed in the Qayyumu'l-Asma, ye would all sacrifice your lives in the path of this universal divine Manifestation. But comprehension hath been taken from such souls by what your hands have wrought. Therefore are ye deprived of the outpourings of the All-Merciful and the rain of wisdom from the presence of the All-Glorious in this spiritual springtime, this King of divine seasons and days. Ye have strayed far from the good-pleasure of the All-Knowing Sovereign, wandering like beasts in the wilderness of desires and the garden of allusions.

- 440 Verily, in this day none are mentioned in God's presence save those who have embarked upon this divine Ark. These souls are rarer than red sulphur, and soon shalt thou witness how most people, unknowingly, shall be drowned in the depths of the ocean of ignorance and rejection, and remain deprived of the divine Ark, save for a limited number. How long until the winds of divine bounty shall blow and pass over these temples dead of self and passion, giving them life and turning them toward the realm of Oneness?

- 441 And when He saith that the angels of heaven bear God's throne in the eight souls - this is clear proof that the people of the Bayan shall not be convinced of this Manifestation save for a few, even as He mentioned eight, for thus hath it been at the beginning of every Manifestation. This is not particular to this

العظيم و من تمسك بهذا الفلك فقد نجي و من اعرض فقد غرق و ان هذا لتنزيل من لدن عليم خبير

- 438 قوله جلّ اجلاله و عظم استقلاله يا ملأ الأنوار انا نحن تالله الحق ما ننطق عن الهوى و ما ننزل حرفاً من ذلك الكتاب الا باذن الله الحق اتقوا الله ولا تشكوا في امر الله فان سر هذا الباب مستورا تحت عماء السطر و مرقوماً مافوق حجاب الستر بايدى الله رب الست و السطر و لقد خلق الله في حول ذلك الباب بحورا من ماء الاكسير محمراً بالدهن الوجود و حيواناً بالثمرة المقصود و قدر الله له سفناً من ياقوتة الرطبة الحمراء و لا يركب فيها الا اهل البهاء باذن الله العليّ و هو الله قد كان عزيزاً و حكيماً هنالك يجلس عرش الله ملائكة العماء في الأنفس الثمان و قد كان الحكم في أم الكتاب مشهوداً فسوف يعرضون المجرمون على الرحمن في حول العرش على الحق بالحق رمزاً انتهى

- 439 اگر ادراك میداشتید بهمین آیات منزلت که در قیوم کتب نازل شده جمیع در سبیل ابن ظهور کلیه الهیه جان ایثار مینمودید و لکن اخذ شعور از امثال آن نفوس کل شده بما اکتسبت ایدیکم لذا از فیوضات رحمن و نیسان حکمت حضرت سبحان در این ربیع روحانی و سلطان فصول و ایام الهی محروم گشته اید و از رضای ملوک علام دور مانده اید و در تیه شهوات و روضه اشارات مثل حیوانات بگردیدن مشغول

- 440 باری الیوم جز راکبین این فلك عتر صمدانی احدی عندالله مذکور نه این نفوسند که اقل از کبریت احمرند و زود است که مشاهده نمائی که اکثر از ناس من حیث لا يشعر در غمرات بحر جهل و اعراض مستغرق شوند و از فلك الهی محروم مانند الا عدّة معدودات دیگر تا چه زمان اریاح فضلیّه بوزیدن آید و بر هیاهل مردگان نفس و هوی مرور نماید و ایشانرا حیات بخشند و بشطر احدیه متوجه سازد

- 441 و بعد که میفرماید حمل مینماید عرش پروردگار را ملائکه عما در انفس ثمانیه همان برهانی است واضح که اهل بیان موقن باین ظهور نشوند الا قلیل چنانچه ثمانیه ذکر فرمود چه که در اول

Manifestation, nor hath it ever been. And what is meant by the throne in this context is the Command of God; it hath been and ever shall be the Word of God, and the first that proceedeth from the Tongue of God it hath been and ever shall be. And it is that Word at which all who are in the heavens and on earth shall be seized with terror, and all who dwell in the realms of Command and Creation shall be thunderstruck. And it is that Word which hath been designated in the Tablets of God as the Most Great Weight, which no soul is capable of bearing. And it is that Word after whose manifestation all the tribes shall lament, and the foundations of all things shall quake, and none is capable of bearing this Throne save the angels of the heights who, by God's aid, shall bear this Most Great Trust, and through its acceptance shall the Temples of God's Cause be made manifest and the Most Great, Most Wondrous Word shall speak forth.

هر ظهور چنین بوده تخصیص باین ظهور نداشته و ندارد و مقصود از عرش در این مقام امر الله بوده و خواهد بود و کلمه الله بوده و خواهد بود و اول ما یتفوه به لسان الله بوده و خواهد بود و آن کلمه است که بفرع آیند از او کل من فی السموات و الأرض و منصعق شوند کل من فی جبروت الامر و الخلق و آن کلمه است که بشقل اکبر نامیده شده در الواح الله و هر نفسی قابل حمل آن نه و آن کلمه است که بعد از ظهور آن کل قبایل بنوحه آیند و ارکان کل شیء متزلزل شود و احدی قابل حمل این عرش نه مگر ملائکه عما که باعانة الله این امانت اکبر را حمل نمایند و بقبول آن هیاکل امر الله ظاهر شود و کلمه ابدع اعظم تنطق فرماید

442 And in one station the Throne is the Manifestation Himself, Who is visible amongst men, for He is the Sign of Unity and the Essence of Detachment, Who in His station hath ever been One and with Whom there is none else – “God was, and there was nothing besides Him.” In that station the Throne is the Manifestation Himself, and the eight angels allude to this Most Blessed, Most Exalted Name, whose numerical value, without the hamza, correspondeth to the value of Baha. And in the Primal Reality none can bear that Throne save His hallowed Self;

442 و در یک مقام عرش نفس ظهور است که ما بین ناس مشهود چه که آن آیه توحید و جوهر تفرید در مقرر خود واحد بوده و احدی با او نه کان الله و لم یکن معه من شیء در آن مقام عرش نفس ظهور است و ملائکه ثمانیه مدللین بر این اسم مبارک ابدع امنع چنانچه عددش با عدد بهاء من غیر همزه مطابق و در حقیقت اولیه حامل آن عرش جز نفس مقدسش نه

443 “At this time none but His Essence can bear His Throne; Hear this from Me.”

443 عرش او را این زمان جز ذات او می نیارد حمل این از من شنو

444 And this is one of the verses that flowed from the Most Wondrous, Most Sweet Tongue in Iraq.

444 و این فرد از اشعاری است که از لسان ابدع اهل در عراق جاری

445 And in another station the Throne is the first to believe, and the first to be present, and the first to be raised up, and the first to bear. He is the first creation, and the first speaker, and the first seer, and the first hearer, and the first knower, and the first assured one, and the first informed one. His hearing is the gate of divine hearing for all existence, and whatsoever hearing entereth not through that gate is not of the people of hearing and is accounted deaf before God. Likewise His sight is the gate of divine sight for all souls, and His knowledge is the gate of divine knowledge amongst His creatures, and His power is the gate of divine power, and His tongue is the gate of the divine tongue, and His heart is the gate of the divine heart, and His recognition is the gate of divine recognition. Through His utterance is made manifest that which was hidden, and through His seeking doth the water of life flow forth,

445 و در مقام دیگر عرش اوّل من آمن است و اوّل من حضر و اوّل من بعث و اوّل من حمل او است اوّل خلق و اوّل ناطق و اوّل بصیر و اوّل سمیع و اوّل عارف و اوّل موقن و اوّل خبیر و سمع او باب سمع الهی است از برای کل وجود و هر سمعی بآن باب داخل نشد از اهل سمع نیست و عند الله اصم مذکور و هم چنین بصر او باب بصر الهی است از برای کل نفوس و هم چنین علم او باب علم الهی است در ما بین بریه او و هم چنین قدرت او باب قدرت صمدانی است و لسان او باب لسان الهی و قلب او باب قلب الهی و عرفان او باب عرفان الهی و بقول او ظاهر میشود آنچه مستور بوده و بطلب او کوثر حیوان افاضه میشود

and through His attention doth the cloud of divine mercy bestow its bounty, and through His hearing is the divine Word revealed from the treasury of divine knowledge. Wouldst thou but attain unto a measure of understanding, and through this very grace and bounty that hath been vouchsafed in the mention of the First, and the First Word, and the First Point, and the Pillar of Destiny, and the Mystery of the Heights, thou wouldst become somewhat acquainted with the bounty and mercy and generosity and grace of Truth.

446 In brief, the blind hath no likeness to the seeing, nor hath the deaf any kinship with the hearing. In this revealed verse lie infinite meanings, but until one who thirsteth for the Salsabil of inner meanings be found, the Divine Cup-Bearer will not proffer the enduring, spiritual chalices. Consider with what explicitness the condition of the deniers and transgressors hath been revealed in the Book of God, and how the meaning of the blessed revealed verse hath become manifest. These transgressors were and shall be from among the people of the Bayan, and whatever harm befalleth the Beauty of the All-Merciful shall come from the people of the Bayan, even as no harm came to the Point of the Bayan except from the people of the Furqan. Yet by God, besides Whom there is none other God, there hath at all times befallen this Most Great Branch that which hath befallen no one else. Had the people of the Bayan been possessed of insight, that same blessed verse "Verily I am alive in the Most Glorious Horizon" would have sufficed them all.

447 Likewise, He - may my spirit be sacrificed for His Being - hath not failed to counsel the people of the Bayan and to proclaim His message unto them. In no age or dispensation hath a former Manifestation made mention of a subsequent Revelation with such detail and explicitness, as ye all can witness, would ye but be fair. Harken to the mention of this servant and deliver thyself from darkness upon darkness. Make not thyself deserving of endless chastisement for the sake of two fleeting days, and busy not thyself with perverting the religion of God and His Cause. How excellent is this verse in this connection:

448 "Circle not religion for bodily gain, nor turn to irreligion. Sow not worldly seeds in the soil of religion through craftiness."

449 I conclude all the verses that have been sent down with these most wondrous, most impregnable, most holy and most exalted words which have descended from the heaven of glory of the Primal Point, that perchance their holy fragrances may perfume the seekers of the sanctuary of the All-Merciful and

و بتوجه او سبحان رحمت رحمانی اعطای فیضی نماید و باستماع او کلمه الهیه از مخزن علم احدیه ظاهر شود اگر قدری بشعور آئی و بهمین فضل و عنایتی که بذکر اول و کلمه اولیه و دره اولی و رکن قضا و مستسر عما عنایت شده بر عنایت و رحمت و کرم و فضل حق فی الجمله مطلع میشوی

446 باری کور را با بصیر مشابقتی نبوده و کر را با سمیع مناسبتی نه در این آیه منزله معانی لانهایه مستور و لیکن تا تشنه سلسبیل معانی یافت نشود ساقی احدیه کاؤس معنویه باقیه بذل نماید و ملاحظه کن که بچه تصریح احوال معرضین و مجرمین در کتاب الهی نازل شده و معنی آیه منزله مبارکه مشهود گشته و آن مجرمین از اهل بیان بوده و خواهند بود و آنچه ضرر بر جمال رحمن وارد شود از اهل بیان وارد خواهد شد چنانچه بنقطه بیان وارد نشد مگر از اهل فرقان و لیکن فوالله الذی لا اله الا هو که بر این سازج قدم در کل حین وارد شده آنچه بر احدی وارد نشده و اگر اهل بیان بصیر بودند همان آیه مبارکه انئی انا حی فی الأفق الأبهی کل را کفایت مینمود

447 و هم چنین کل من فی السموات و الأرض را روحی لنفسه الفداء ما قصر فی نصحه اهل البیان و تبلیغه آیاهم در هیچ عصر و عهدی ظهور قبل باین تفصیل و تصریح ظهور بعد را ذکر ننموده چنانچه جمیع شاهد و گواهد لو انتم تنصفون بشنو ذکر این عبد را و از ظلمات فوق ظلمات خود را نجات ده و از برای دو روزه فانیه خود را مستحق عذاب لانهایه منما و در دین الله و امره بتخیر مشغول مشو

448 نیکو است این فرد در ایستقامت گرد دین بهر صلاح تن به بیدینی متن تخم دنیا در فضای دین بمکاری مکار

449 جمیع آیات منزله را منتهی باین کلمات ابداع امنع اقدس اعلی که از سماء عر نقطه اولی نازل شده مینمایم که شاید نفحات قدسش قاصدان حرم رحمن و عاشقان جمال سبحان را معطر نماید اگر

the lovers of the countenance of the All-Glorious, though such souls as these may not perceive its fragrances. With regard to the souls of the yearning ones is this mentioned. I swear by the King of all horizons that whosoever heareth it shall attain unto a wondrous life and shall become detached from hearing the words of all else but God, and any heart that comprehendeth it shall surely become a source of God's infinite knowledge. Nothing could be more explicit to be mentioned, nor hath anything more evident appeared from the Kingdom of utterance until now.

- 450 How similar is this mention and praise of the Primal Point to the story that is related of Shaykh Ahmad - upon him be the glory of God - when during a journey he had undertaken for pilgrimage, he had said to one Haji Muhammad Isma'il, who dwelt in the Land of Sad, "Convey my greetings to the Bab," mentioning His blessed name. The purpose of the honored Shaykh was none other than to guide that soul and other souls. After hearing these words of the Shaykh, that person was bewildered as to who was meant and why such blessed words had issued from his holy tongue, until he returned from the pilgrimage journey and several years had passed, and the Exalted One arrived in the Land of Sad and mention of Him was raised among the people that someone had appeared claiming to be the Bab. At that time that person became aware of what the Shaykh had meant.

- 451 Yet the likes of you have not become aware and will not become aware from these clear, manifest, and brilliant statements. His words, exalted be His glory: "Ye are before a people among whom the Point will be made manifest. Advance not if they be of the believers. Say: These are better than all who are on earth, and had God known of any better than them in faith, He would have made them manifest from among them. Unto his father and his mother and those who were with him and those of his near kindred who believed in him do ye submit, if ye would deal kindly with every soul that ye might perchance understand this before it is manifested, and after that ye shall understand and know. Upon thee, O Baha'u'llah, and upon those near of kin to thee be the remembrance of God and the praise of all things at all times, before time and after time."

- 452 The purpose of the Point of the Bayan in these verses was to specify the source of the Manifestation. Now, O thou who art devoid of fairness, observe with what courtesy He hath commanded. He saith to the people of the Bayan: "Seek not to precede the people from among whom that Primal Point will

چه امثال آن نفوس نفحاتش را نیابند ناظرأ الى نفوس المشتاقين ذكر میشود قسم بمليك آفاق که هر سمعی استماع نماید بحیات بدیعه فایز شود و از اصغای کلمات ما سوی الله منقطع گردد و هر قلبی ادراک نماید البتہ منبع علوم نامتناهیہ الهیہ شود و اصرح از آن ممکن نه تا ذکر گردد و این از آن از ملکوت لسان تا حال ظاهر نشده

- 450 و چه قدر مشابه است این ذکر و ثنای نقطه اولی با حکایتی که از شیخ احمد مرفوع علیه بهاء الله مذکور است چنانچه در سفری که بحج تشریف برده بجای محمد اسمعیل نامی ساکن در ارض صاد فرموده بودند سلام مرا بحضرت باب برسان و حضرت را باسم مبارك ذكر فرموده بودند و مقصود جناب شیخ جز هدایت آن نفس و نفوس نبوده آن شخص بعد از کلام حضرت شیخ متحیر شده که مقصود کیست و بچه جهت این کلمه طیبہ از لسان مبارك ظاهر شده تا آنکه از سفر حج مراجعت نموده و سنین معدوده منقضی شده و حضرت اعلی بارض صاد وارد شدند و ذکرشان مابین ناس مرتفع که شخصی پیدا شده و ادعای باییت نموده آن وقت آن شخص متنبه شده که مقصود شیخ چه بوده

- 451 و لکن امثال شما از این بیانات واضحہ لایحه مشرقہ مضیئہ متنبه نشده و نخواهید شد قوله عزّ اعزازه اتم قدام طائفة تظهر فيها النقطة لا تقدمون ان هم كانوا مؤمنين قل اولئك خير من على الأرض و لو علم الله خيرا منهم في الايمان ليظهره منهم اتم الى ابيه و امه و ما كان معه و من آمن به من اولى قرابته من الله تسلبون انتم تحسن بكل نفس لعلكم تدركون هذا قبل ان يظهر و بعد ذلك انتم ستدركون و تعلمون عليك ان يا بهاء الله ثم اولى قرابتك ذكر الله و ثناء كل شيء في كل حين و قبل حين و بعد حين انتهى

- 452 و مقصود نقطه بیان از این آیات آنکه اراده فرموده اند که اصل ظهور را معین فرمایند حال ای بی انصاف ملاحظه کن که بچه ادب امر فرموده اند باهل بیان میفرمایند شما قدام طایفه

be made manifest," if they be of the believers. And by this latter statement the cord of relationship of those who claim kinship to this Revelation, who today have turned away from the Truth, is severed, as He hath expressly declared, saying: "That people are the best of all peoples on earth, for had there been any people better than they, that Essence of Divine Unity and Treasury of Godhood would have appeared among them." And He biddeth the people of the Bayan to convey greetings from God to the father and mother of that Most Great Luminary, and likewise to His kindred who believed in Him.

453 It would not be strange if the foolish among the people of the Bayan were to say: "Since His father and mother are no longer living, to whom shall these divine salutations be conveyed?" O ye that are blind! At the very moment these words were revealed from the tongue of the Lord of all worlds, they reached their destination. This emphasis in the Bayan was intended to ensure that nothing would occur in the Revelation that would grieve that Essence of Purity. And after these divine exhortations and mentioned ordinances and these wondrous and exalted words, that Most Holy and Pure Being, turning toward the seat of revelation and His kindred, hath voiced praise and glorification. By God! With such sweetness hath this Kawthar of utterance flowed from the tongue of the All-Merciful that were but a drop thereof to reach all who dwell in the heavens and the earth purely for the sake of God, all would become intoxicated by that divine wine, would turn toward the Court of His presence, and would regard all else as utter nothingness.

454 By the express text of the Most Exalted One, may the spirit of all else be sacrificed for His sake, all were commanded to offer praise and salutations at the time of His appearance, yet none succeeded in this, and they regarded the divine counsel as vain and erased His testament from their hearts. Indeed, though they presented not themselves with praise and salutations before the King of Glory, yet with spears and arrows did they assail Him from every direction. And unto God belongeth all command, before and after, and He praiseth His own Self and Essence, were ye of them that know. And since none succeeded in conveying these praises as commanded by the All-Merciful, therefore did that Divine Essence in this wondrous and most merciful Revelation Himself convey praise and glorification unto His own Self by God's leave. His word, exalted be His praise: "O Well-Beloved of Baha! I have conveyed Thy praise and glory, and then the praise of all things before

که آن نقطه اولیه از آنها ظاهر میشود تقدّم نجوئید میفرماید اگر از مؤمنین باشند و باین بیان آخر حبل انتساب منتسبین این ظهور که الیوم از حقّ معروضند منقطع چنانچه تصریحاً فرموده و میفرمایند آن طایفه بهترین طوایف روی ارضند چه که اگر طایفه در ارض از آن طایفه بهتر بود هرآینه آن طلعت احدیه و کینونت الهیه از آن طایفه ظاهر میشد و امر میفرمایند که اهل بیان باب و امّ آن نبیر اعظم و هم چنین ذوی قرابه او از کسانی که مؤمنند باو من قبل الله سلام برسانند

453 از احمق ملاً بیان بعید نیست که بگویند اب و امّی که حال موجود نه سلام الهی بچه محلّ راجع میشود ای بی‌بصران همان حین که از لسان ربّ العالمین سلام نازل بمقرّش وارد و این تاکید در بیان نظر بآن بوده که امری در ظهور واقع نشود که آن ساذج قدم را محزون نماید و بعد از این وصایای الهیه و آداب مذکوره و کلمات ممتنعه منیعۀ نفس اقدس اطهر متوجّهاً الی مقرّ الظهور والی ذوی قرابه ذکر و ثناء فرموده اند فوالله بملاحتی این کوثر بیان از لسان رحمن جاری شده که اگر بقطره آن کلّ من فی السموات و الأرض خالصاً لوجه الله فایز شوند جمیع از آن نحر الهیه سرمست شده بشطر قدم توجّه نمایند و ما سواش را معدوم و مفقود و لاشیء محض مشاهده کنند

454 بنصّ طلعت اعلی روح ما سواه فداء کلّ مأمور شده اند بثناء و سلام در حین ظهور و لکن احدی بآن موفق نشده و نصح الهی را لغو شمرده اند و وصیتش را از قلب محو نموده بلی اگر بثناء و سلام در بین یدی ملیک علام حاضر نشده اند و لکن بسنان و سهام از کلّ اطراف هجوم آورده اند و لله الأمر من قبل و من بعد و علیه یتبی نفسه وذاته لو انتم من العارفین و چون احدی باین ثناء موفق نشد که من قبل الرحمن ابلاغ دارد لذا کینونت سبحانی در این ظهور بدع رحمانی خود من قبل الله بر نفس خود ابلاغ ذکر و ثناء فرموده اند قوله جلّ ثنائه ان یا محبوب البهاء بلغت ذکرك و ثنائک ثم ثناء کلّ شیء من قبلك علی نفسی لیثبت قولک فی العالمین و یظهر آیاتک للعارفین و اذا اقول علیک

Thee, unto Mine own Self, that Thy Word might be established among the worlds and Thy signs be made manifest to them that know. And when I speak concerning Thee, O Well-Beloved of Baha, there flows forth the praise of God and His glory, then the praise of the Concourse on High, then the praise of them that dwell in the cities of eternity, then the praise of them that swim in the oceans of grandeur, then the praise of all the worlds before time, after time, and in every time."

455 At this point, from the Most Exalted Kingdom these most wondrous and sweet words in communion with God, the Most High, were revealed: Upon Thee, O Baha'u'llah, Well-Beloved of Baha, be the glory of God and His splendor, then the splendor of the Concourse on High, then the splendor of them that dwell in the cities of eternity, then the splendor of all things, then the splendor of Thine own Self unto Thine own Self through Thine own Self, and the splendor of this Glory that hath appeared to aid Thee amongst the worlds. O Well-Beloved of Baha! By Thy might and majesty, Thou hast not fallen short in conveying Thy message to Thy servants and in directing Thy creatures, and in all this Thou hast desired naught save their submission before the Sovereign of Thy Oneness and their humility before the manifestations of the lights of Thy countenance. By Thy might, O my Beloved! I find myself abashed at what thou hast conveyed for My manifestation, in that Thou hast not drawn breath save in My remembrance, nor spoken save to establish My Cause, nor hath there flowed from Thy Pen aught but that which had as its purpose the mention and praise of Me, and in every condition there hath appeared from Thee that which pointeth to My Self and expressly declareth My manifestation and speaketh of My beauty.

456 Yet how can I make mention of Thee, O My Beloved, when, by Thy might, the successive trials and continuous tribulations leave Me no opportunity to weep for Mine own Self? And how can I praise Thy most exalted and mighty Self? Whenever I desire to praise Thee with laudation or draw near unto Thee through the wonders of Thy remembrance, I am prevented by the chains of Thine enemies and the opposition of the oppressors among Thy creatures, such that when I turn to the right, I find a book of perdition from one of Thy creatures wherein is that which causeth the pillars of all things to tremble, and then the pillars of the kingdom of Thy most beautiful names. And whenever I turn to the left, I find a book from the transgressors wherein is that which causeth the realities of Thy chosen ones and the hearts of Thy Prophets to cry out and lament in grief, after Thou didst command the people of the Bayan, who claim to believe in Thy Self and to acknowledge Thy singleness and to submit to the manifestations of the lights of the might

يا محبوب البهاء ذكر الله و ثنائه ثم ثناء اهل ملاء
الأعلى و ثناء اهل مداين البقاء ثم ثناء اهل لجج
الكبريا ثم ثناء العالمين في كل حين و قبل حين
و بعد حين و حين حين

455 در این مقام از جبروت ابروی این کلمات ابداع احلی
فی المناجات مع الله العلیّ الاعلیّ نازل علیک یا
بهاء الله محبوب البهاء ذکر الله و بهائتہ ثم بهاء
اهل ملاء الاعلیّ ثم بهاء اهل مداين البقاء ثم بهاء
کلّ الاشیاء ثم بهاء نفسک لنفسک بنفسک و
بهاء هذا البهاء الذی ظهر لنصرک بین العالمین فیما
محبوب البهاء فوعزّتک و جلالک انک ما قصرت
فی تبلیغ عبادک و تدبیرک بریتک و ما اردت فی
کلّ ذلك الا خضوعهم بین یدی سلطان احدیتک
و الخشوع عند ظهورات انوار وجهتک فوعزّتک
یا محبوبی اتی اجد نفسی نجلاً عما بلغته لظهوری
بحیث ما تنفست الا بذکری و ما تکلمت الا
لا ثبات امری و ما جرى من قلبک الا ما کان فیہ
مقصود نفسک ذکری و ثنائی و فی کلّ شأن ظهر
منک ما یکون مدلاً لنفسی و صریحاً فی ظهوری
و حاکماً عن جمالی

456 و مع ذلك کیف اذکک یا محبوبی بعد الذی
فوعزّتک لترادف القضایا و تتابع البلا یا لن اجد
من فرصة لابکی علی نفسی و کیف ثناء نفسک
العلیّ العظیم کلّها ارید ان اثبتک بثناء او اتقرّب
الیک ببدايع ذکرک یمنعنی غلّ اعدائک و اعراض
طیغاة بریتک بحیث لو التفت الی الیمین اجد کتاب
السجین من احد من خلقک و فیہ ما اضطربت
عنه ارکان کلّ شیء ثم ارکان ملکوت اسمائک
الحسنی و کلّها اتوجّه الی الیسار اجد کتاباً من
الفجار و فیہ ما صاحت و ضجّت و ناحت حقایق
اصفیائک و افئدة انبیائک بعد الذی انک امرت
ملاء الیمان الذین یدعون الیمان بنفسک و الاقرار
بفردانیتک و الازعان عند ظهورات انوار عزّ
وحدانیتک بأن یکتب کلّ نفس فی کلّ واحد
کتاباً فی اثبات امرک فی هذا الظهور الذی به

of Thy oneness, that each soul should write in every Vahid a book establishing Thy Cause in this Revelation whereby the Sun of Glory and Power hath shone forth from the horizon of the heaven of the might of Thy mercifulness, that the servants might remember thereby and await this News wherewith Thou didst give them glad tidings in all Thy Tablets and Scriptures and Pages of Thy glory, saying in truth, addressing the people of the Bayan: "And in every Vahid ye write books of proof for Him Whom We shall make manifest, some of you unto others, that ye might act according to what ye write on the Day of His appearance."

457 But they, O my God, cast Thy commandments behind their backs and forgot what Thou didst counsel them in Thy Tablets. Would that they had been content with that! Rather, each one of them wrote a book whereby Thy Self was consumed with grief, and the realities of all things, and the hearts of them that are nigh unto Thee among Thy loved ones, and them that are sanctified among Thy chosen ones, and they spread it throughout the lands that thereby God's sanctity might be lost among His creatures, and God's glory among His creation, and His dignity among His servants. By Thy might, O my Beloved! No morning hath dawned except that mine eyes have turned toward that which hath caused my heart to burn, my soul to tremble, and my spirit to grieve. And by this have I wept with mine inner eyes, and there wept with my weeping the eyes of those whom Thou hast honored among Thy creatures, chosen from among Thy creation, made the repositories of Thy revelation, the treasures of Thy knowledge, the manifestations of Thy Cause, the daysprings of Thy power, the sources of Thine inspiration, and the dawning-places of the suns of Thy bounty.

458 No evening hath fallen except that there hath befallen me that which hath withheld the breezes of Thy mercy from all created things and hath shut the doors of Thy grace in the face of all beings. By Thy might, O my Beloved! I have become bewildered in my affair, and Thou beholdest me as a fish writhing in the dust, and hearest the cry of my heart, O Thou in Whose hand is the dominion of all signs! All this hath befallen me after I called them to the quarter of Thy gifts and favors, made known to them the ways of Thy Cause and Thy good-pleasure, and commanded them to submit before the gate of Thy mercy and to enter the precincts of Thy oneness. Whenever I called them, O my God, through what Thou didst inspire me of the wonders of Thy words and the gems of Thy verses, they arose in such opposition that none can reckon save Thee Who hast reckoned it through Thy sovereignty and knowledge.

أشرفت شمس العزة والافتقار عن افق سماء
عز رحمتك ليتذكرون به العباد و ينتظرون هذا
النبا الذي بشرتهم في كل الواحك و زبرك و
صايف مجدك بقولك الحق مخاطباً لملا البيان و
انتم في كل واحد كتاب اثبات لمن نظيره بعضكم
الى بعض تكتبون لعلكم يوم ظهوره بما تكتبون
لتعملون

457 و انهم يا الهى نبذوا احكامك عن ورائهم و نسوا
ما نصحتهم به في الواحك فيا ليت كانوا قانعاً
بذلك بل كتب كل واحد منهم كتاباً احترقت
عنه نفسه و حقايق كل شئ و اكباد المقربين
من احبائك و المقدسين من اصفيائك و انتشروه
في البلاد ليضيع به حرمة الله بين بريته و عزة الله
بين خلقه و احترامه بين عباده فوعزتك يا محبوبى
ما ادركت صباحاً الا و قد ارتد فيه بصرى الى
ما احترق به كبدى و اضطرب به نفسى و حزن
به قلبى و بذلك بكيت بعيون سرى و بكت ببكاى
عيون الذين كرمتهم من بريتك و اصطفيتهم من
بين خلقك و جعلتهم مهابط و حيك و مخازن علمك
و مظاهر امرك و مطالع قدرتك و مكامن الهامك
و مشارق شمس احسانك

458 و ما ادركت من مساء الا و فيه قد ورد على ما
منعت به نسمات رحمتك عن الممكات و غلقت
به ابواب فضلك على وجوه الكائنات فوعزتك يا
محبوبى صرت متحيراً في امرى و اذا تشاهدنى
كالخوت المتبلبل على التراب و تسمع صرخ قلبى
يا من بيدك جبروت الآيات و كل ذلك ورد على
بعد الذى دعوتهم الى شطر مواهبك و الطافك و
عرفتهم مناهج امرك و رضائك و امرتهم بالخضوع
لدى باب رحمتك و الورود على فناء فردائتك
و كلما ناديتهم يا الهى بما الهمنى من بدائع كلماتك
و جواهر آياتك قاموا على الاعراض بشأن لا يقدر
احد ان يحصيه و انك انت احصيته بسلطانك و
علمك

459 Therefore, O Beloved of Baha, Quickener of Baha, Inspirer of Baha, Remembrance of Baha, and Friend of Baha, weep Thou over the soul of Baha. By God! It hath remained solitary among Thy creation and alone among Thy servants. They do with it what they will, and I have no helper to prevent them from their deeds or drive them from the sanctuary of Thy holiness and the pavilion of Thy glory and majesty. Praise be unto Thee in all this and in all that hath befallen my soul in Thy path. Though Thy servants have stripped from my temple the garment of joy and the vesture of gladness, honor and reverence, yet Thou hast, through Thy grace, given me that which none can affect, even were all who are in the heavens and earth to unite against me. Praise be unto Thee for what Thou hast bestowed upon me through Thy bounty, O Beloved of my heart and Goal of the hearts of them that know! Through Thy love, I shall never be dismayed by anything, even if the clouds of destiny should rain down the arrows of tribulation. I have committed my affair unto Thee and placed my trust in Thee. Thou art sufficient unto me, my Helper and my Succourer. Through Thee have I dispensed with all creation. Praise be unto Thee, for Thou art my God and the God of all in the worlds.

460 Would that they had given respite for the Beauty of the Lord of the Worlds to occupy Himself with the praise and remembrance of God! By God! Through the oppression of the idolaters, He hath not found opportunity even to lament over His own soul, much less to engage in remembrance and praise, despite the Point of the Bayan having commanded all the people of the Bayan to write, in every Vahid, books to one another, reminding each other in those books of the wondrous mention of this Most Great Manifestation, that these books might serve to establish the Cause of God and remind those souls, so that all might be prepared to acknowledge and submit at the time of the appearance of the Primal Will, the All-Embracing Word, and the establishment of the Ancient Being upon the throne of the All-Merciful, even as He hath said - mighty be His mention: "In every Vahid, ye shall write books of attestation to Him Whom We shall make manifest, from one to another, for on the Day of His manifestation ye shall act according to what ye have written." Yet what the people of the Bayan have actually done is this: at the appointed time and divine promise, they have all written tablets rejecting the Beauty of Unity, sending them to one another and even dispatching some to the presence of the Throne. Among these is the Book of Perdition by that heedless soul who appeared in His presence. Fie upon

459 فاذا يا محبوب البهاء ومحبي البهاء ومشوق البهاء و
وذكر البهاء وحيب البهاء فابك على نفس البهاء
تالله انها قد بقت فريداً بين خلقك وحيداً بين
عبادك و يفعلون به ما يريدون و ليس لى من
ناصر لينعهم عن فعلهم او يطردهم عن حول حرم
قدسك و سراق عرك و اجلالك فلك الحمد فى
كل ذلك و فى كل ما ورد على نفسى فى سبيلك
ولو ان عبادك زعوا عن هيكل ثوب السرور و
رداء البهجة و العزة و الحرمة و لكن اعطينى
بفضلك ما لا يقدر ان يتصرف فيه احد ولو يجتمع
على خلق السموات و الارضين فلك الحمد على ما
اعطينى بجودك يا محبوب قلبي و مقصود قلوب
العارفين و انا الذى بجمك لن اجزع من شىء ولو
يمطر على سحاب القضا سهام البلا فوضت امرى
اليك و توكلت عليك و انت حسي و معينى و
ناصرى و بك اكتفيت عن الخلايق اجمعين و
الحمد لك اذ انك انت معبودى و معبود من فى
العالمين انتهى

460 و ايكاش مهلت ميدادند كه جمال رب العالمين
بثاء الله و ذكره مشغول شود فوالله فرصت آنكه
بر نفس خود نوحه نمايد از ظلم مشركين نيافته تا
چه رسد بذكر و ثنا مع آنكه نقطه بيان كل اهل
بيان را امر فرموده كه در هر واحد بعضى ببعضى
كتابى مرقوم دارند و در آن كتاب يكديگر را بديايع
ذكر اين ظهور اعظم متذكر دارند كه ذكرى باشد
آن كتاب لاثبات امر الله و تذكر آن نفوس تا آنكه
جميع مستعد شوند از براى تصديق و تسليم در
حين ظهور ميثت اوليه و كلمه جامعه و استواء
كينونت قدميه بر عرش رحمانيه چنانچه فرموده
قوله عز ذكره اتم فى كل واحد كتاب اثبات لمن
نظيره بعضكم الى بعض تكتبون لانكم يوم ظهوره
بما تكتبون لتعملون و لكن آنچه اهل بيان معمول
داشته اند اين است كه مشاهده ميشود در رأس
مبقات و وعده الهيه كل الواح رديه بر جمال
احديه نوشته اند و بعضى بعضى ارسال داشته اند
و بعضى هم بساحت عرش فرستاده اند و از جمله
كتاب سجين آن نفس غافل است كه بين يدي
حاضر شده فاف لوفائكم فاف لحياكم فاف لادبكم
فاف لما اكتسبت ايديكم يا ملا الغافلين

your faithfulness! Fie upon your shame! Fie upon your courtesy! Fie upon what your hands have wrought, O company of the heedless ones!

- 461 Consider, O people of the Bayan, how greatly that Sovereign of the Throne of Destiny did guide you - exactly as one would teach birds to speak. By God, He taught the people of the Bayan even more than this, and spent His blessed time ensuring that at the time of His manifestation no one would commit any act that might cause sorrow to that tender, refined and luminous Heart. Thus in one passage, after firm and decisive counsels, He says - exalted be His glory: "Verily His example - exalted be His mention - is like unto the sun. Were infinite mirrors to be set before it, they would all reflect the sun according to their capacity. And if none face it, the sun still rises and sets, and the veiling pertains to the mirrors. I have not failed in counseling that creation and in devising means for their turning to God their Lord and their belief in God their Creator."

- 462 Now consider how in that statement where He bade that at the beginning of each Vahid they should write a book establishing the next Manifestation, what wisdom He showed. Likewise in this statement where He says that if infinite mirrors face the sun, its reflection will appear according to the capacity of those mirrors, and if all remain veiled, the sun will still rise resplendent in the fullness of its light and radiance. As is evident, its outpouring upon all mirrors and their reflection of it neither increases nor diminishes its power. The wisdom in this statement of that Beauty of the All-Merciful was that the people of the Bayan should not, on the day of the manifestation and dawning of the Sun of inner meanings, cling to mirrors, for the existence or non-existence of all mirrors is equal before that inaccessible and exalted Sun.

- 463 Would that the Primal Point were here now to witness how you have taken mirrors unto yourselves and made them the standard for recognizing Him but for Whom their realities, essences and mysteries would never have been created. You have so transgressed in God's Cause that you have made your acceptance of Him contingent upon the acceptance of the veiled mirrors. Woe unto you, O company of the wrongdoers and the heedless! Despite these clear and evident statements and these firm and decisive counsels from that Sun of Divine Unity, after the completion of the first Vahid and the appearance of the Luminary of the horizons, all broke God's Covenant and

461 ملاحظه نمائید ای اهل بیان که آن سلطان سریر تقدیر چه مقدار تدبیر فرموده بعینه مشابه آنکه انسان طیور را نطق تعلیم میدهند و والله اعظم از آن اهل بیان را تعلیم فرموده اند و اوقات مبارک را مصروف داشته اند که مباد در حین ظهور احدی وارد آورد امری را که سبب حزن آن قلب رقیق لطیف منیر شود چنانچه در مقامی بعد از نصایح مشفقانه متقنه محکمه میفرمایند قوله جلّ اجلاله فانّ مثله جلّ ذکره کمثل الشمس لو یقابله الی ما لا نهایه مرایاء کلّهن لیستعکسن عن تجلّی الشمس فی حدّهم و ان لم یقابله من احد فیطلع الشمس و یغرب و الحجاب للمرایا و اتّی ما قصرت عن نصحی لذلك الخلق و تدبیری لا قبلهم الی الله ربهم و ایمانهم بالله بارئهم انتهى

462 حال ملاحظه نمائید در آن بیان که فرموده اند در رأس هر واحد کتابی در اثبات ظهور بعد مرقوم دارند چه تدبیر فرموده اند و هم چنین در این بیان که میفرمایند اگر مرایای ما لانهایه مقابل شوند بشمس هرآینه تجلّی در حدّ آن مرایا ظاهر و اگر کلّ محتجب مانند شمس در کمال ضیا و اشراق و انوار طالع و مشرق چنانچه مشهود است بافاضه اش بر کلّ مرایا و انطباع کلّ از او بر قدرش نیفزاید و هم چنین اگر کلّ از او محتجب مانند نقصی بر او وارد نگردد و تدبیر این بیان آن جمال رحمن اینکه اهل بیان در یوم ظهور و اشراق شمس معانی بمرایا متمسک نشوند چه که وجود و عدم کلّ مرایا نزد آن شمس ممتنع منیعہ فی حدّ سواء بوده

463 فیأیت کان نقطة الأولى حیثند و یشهد بانکم اتخذتم لانفسکم مرایاء و جعلتموها میزاناً لمعرفة الذی لولاه ما خلقت حقایقهن و کینوناتهن و اسرفتم فی امر الله علی شأن علّقتم تصدیقکم نفسہ بتصدیق مرایاء المحتجبین فویل لکم یا معشر الظالمین و الغافلین مع این بیانات واضحہ لایحه و این تدبیرات محکمه متقنه آن شمس عزّ احدیه بعد از اتمام واحد اول و ظهور نیر آفاق کلّ میثاق الله را شکسته بنفاق برخواستند و تدابیر

arose in hypocrisy, forgetting the divine counsels and guidance as though taking them in jest. Woe unto them for what they have committed before the face of God, the Exalted, the Great.

و نصایح الهی را فراموش نمودند کأنهم اتَّخَذُوا
هَذَا فَوَيْلَ لَهُمْ بِمَا ارْتَكَبُوا تَلَقَّاهُ وَجْهَ اللَّهِ الْعَلِيِّ
الْعَظِيمِ

464 Concerning what thou didst write, that if the attributes revealed pertain to the name Baha, this name is one of the names of God and the definitions of God's names are not exclusive to this blessed name - and thou didst mockingly mention Mirza Kamal and Mirza Jamal - thereby thou becamest the first to mock the Primal Creation, then Abraham, then Moses. By God! Thou art the first who mocked the Spirit, then mocked Muhammad the Messenger of God, then mocked Ali at the time when the dawn of inner meanings broke forth and the Sun of utterance shone forth through the sovereignty of God, the Supreme, the Self-Subsisting. And thou wert the first to mock this Revelation whereby was established all that was sent down from the beginning that hath no beginning, and whereby every soul ascended to the heights of divine realities, and every assured one entered the paradise of God, the Powerful, the Mighty, the Beloved. Take up thy pen, O thou who mockest God! By God, the Supreme Pen hath lamented over it, and over what was and what will be. All that thou hast perpetrated returneth unto and endeth with the pen of the first one who turned away from God, the One, the Peerless, the Sovereign, the Supreme, the Self-Subsisting.

464 و اینکه نوشته بودی که اگر اوصاف نازله بجهت
اسم بهاء است این اسم از اسماء الله و تعریفات
اسماء الله اختصاص باین اسم مبارک نداشته و
استهزاء علی الله ذکر میرزا کمال و میرزا جمال نموده
بودی و بذلک صرت من اوّل من استهزء علی
فطرة البديع ثم علی الخلیل ثم علی الکلیم تالله انک
انت اوّل من استهزء علی الروح ثم استهزء بمحمد
رسول الله ثم استهزء بعليّ حین الّذی فلق فجر
المعانی و اشرقت شمس البیان بسلطنة الله المهيمن
القيوم و كنت اوّل من استهزء علی هذا الظهور
الّذی به ثبت کلّ ما نزل فی ازل الآزال و به
استعرج کلّ نفس الی معراج الحقایق و دخل
کلّ موقن فی رضوان الله المقتدر العزیز المحبوب
خذ قلبک یا ایها المستهزء بالله تالله به ناح قلم الأعلى
ثمّ ما کان و ما یکون و کلّما ارتکبت یرجع و
ینتهی الی قلم اوّل من اعرض بالله الواحد الفرد
الملک المهيمن القيوم

465 Verily the essence of his pen fled from him and appeared before God, and cried with such crying that all things wept for it, and it lamented before its Lord and complained of its wielder. If thou art among those who recognize: the reality of the pen of him who turned away from God did appear one day before the Divine Throne and lamented with such lamentation that the denizens of the highest paradise wept at its condition. Strange it is that ye heard not and heeded not the wailing and sighing of all things at that time. From that day until now, all holy ones and near ones, and the realities of all things, have been engaged in weeping, lamenting and anguish. At this point it becometh necessary to mention his supplication before the Divine Throne, that perchance prepared souls may, through the lamentation of that wronged one, comprehend the wrongs inflicted upon the Best-Beloved of all creation by the tyranny of the oppressors of the Bayan. And this is what the Pen confided to its Lord, the Lord of all things, and the Lord of all the worlds:

465 و ان حقیقة قلبه قد فرّ عنه و حضر بین یدی
الله و ضجّ بضجیح بکی علیه کلّ ما وقع علیه اسم
شیء و ناح بین یدی ربّه ثمّ اشتکی من صاحبه ان
انت من الذینهم یعرفون حقیقت قلم معرض بالله
در یومی از ایام بین یدی العرش حاضر و نوحه
نمود بنوحه که اهل ملأ اعلی بر حال او گریستند
و عجب است که شما ناله و حنین کلّ شیء را
در آن حین نشنیده اید و اصغاً ننوده اید و از آن
یوم الی حین جمیع مقدسین و مقربین ثمّ حقایق
کلّ شیء بنوحه و ندبه و جزع مشغولند در این مقام
لازم شد که مناجات او را که بین یدی العرش
نموده ذکر نمایم لعلّ نفوس مستعدّه از ناله آنمظلوم
بمظلومیّت محبوب امکان پی برند که بر آن جمال
اقدس چه وارد شده از ظلم ظالمان فته بیان و
هذا ما ناجی به القلم ربّه و ربّ کلّ شیء و ربّ
العالمین

466 سبحانک اللهم یا الهی و محبوبي انت الّذی بأمرک
ارتفع صریر قلم الأعلى بین الأرض و السماء و

466 “Glorified art Thou, O Lord my God and my Beloved! Thou art He by Whose command the shrill voice of the Most Exalted Pen was raised between earth and heaven, and by it Thou didst ordain upon the tablets what Thou hadst ordained through Thy preserved knowledge and Thine irrevocable command. And through what Thou didst inscribe upon the Tablet there appeareth in creation that which was ordained by Thy Will and decreed by Thy Purpose. Therefore, O my God, hear Thou the call of this Pen which hath been removed from the shore of Thy nearness and Thy presence and hath been afflicted between the fingers of one of the most wretched among Thy creatures. By Thy might, O my Beloved, I am seized with fear at the force of Thy wrath and the manifestations of Thy vengeance. Thus dost Thou witness the agitation of my soul, the trembling of my heart, and the perturbation of my body, for Thou hast made me to be subjugated by the fingers of this idolater who hath never inhaled the fragrances of justice from the paradise of Thy justice and Thy gifts, nor perceived the sweet scents from the garment of Thy grace and Thy favors.

467 “Therefore, O my God, by Thy might, were Thou to command me, I would surely rend his belly by the power which Thou hast ordained in my inmost being, that thereby my soul might find rest and my heart be solaced, for he hath sought my aid in tearing the veil of Thy glory and sanctity, and hath committed that which hath caused the hearts of Thy chosen ones to burn in the pavilion of Thy majesty, and the hearts of Thy trusted ones in the chambers of Thy hallowed might and the tabernacles of Thy sacred detachment. I beseech Thee, O my Beloved, by Thy sovereignty, then by Thy Name and Thy Manifestation and Thy grandeur, that if Thou dost not command what I have besought of Thee, deliver me from this vile one and his fingers.

468 “Alas, alas, O my Beloved! Thou didst create me for Thy remembrance and Thy praise, and lo, I am deprived of that for which I was created, and there hath appeared from me that which hath rent the veil of grandeur and majesty, and changed the countenances of the denizens of the most exalted Paradise, and annihilated the realities of those who dwell in the kingdom of names, and shaken the pillars of the cities of eternity. How then, O my God, can I raise my head among the pens, for the shame which hath caused my head to be bowed in the presence of them that are nigh unto Thee at the revelation of the lights of Thy Beauty, and the station of them that profess Thy unity at the threshold of the gate of Thy grandeur? By Thy might, even if Thou shouldst clothe me with the robe of forgiveness, and cause to waft upon me from the direction of Thy favor the breezes of Thy Name, the All-Merciful, and immerse me in the

به قضيت على الألواح ما قضيت بعلمك المحفوظ
و بأمرك المحتوم و بما اثبتت به على اللوح تظهر
في الابداع ما قدر بمشيئتك و قضى بارادتك اذا
يا الهى اسمع نداء هذا القلم الذى بعد عن شاطئ
قربك و لقائك و ابتلى بين انامل احد من اشقياء
خلقتك فوعزتك يا محبوبى اكون خائفاً من سطوة
قهرك و شئونك انتقامك اذا تشهد اضطراب
نفسى و تزلزل فؤادى و تبلبل جسدى بما جعلتنى
مقهوراً بأنامل هذا المشرك الذى ما استنشق روائح
الانصاف من رضوان عدلك و مواهبك و ما وجد
نفحات الطيب من قيص فضلك و الطافك

467 اذا يا الهى فوعزتك لو تأمرنى لاشق بطنه من
قدرة التى قدرت فى سرى لعل بذلك تستريح
نفسى و يسكن فؤادى لانه استعان منى فى هتك
حجاب عزتك و حرمتك و ارتكب ما احترقت به
افئدة اصفيائك فى خباء مجدك و قلوب امنائك
فى غرفات عزّ تقدسك و خيام قدس تجريدك
اسئلك يا محبوبى بسلطانك ثم باسمك و ظهورك و
كبريائك بأنك ان لا تأمرنى بما دعوتك به خلصنى
عن هذا الخبيث و انامله

468 فآه آه يا محبوبى انت خلقتنى لذكرك و ثناء نفسك
و اتى صرت محروماً عما خلقت له و ظهر منى
ما شق به ستر العظمة و الكبرياء و تغيرت
وجوه اهل ملاء الأعلی و انعدمت حقايق من فى
ملكوت الأسماء و تزلزلت اركان مداين البقاء
فكيف يا الهى ارفع رأسى بين الاقلام نخلة التى
به ناكس رأسى فى محضر المقرّبين عند ظهورات
انوار جمالك و مقعد الموحدين على فناء باب
عظمتك فوعزتك لو تلبسنى رداء الغفران و تهب
على من شطر عنايتك نفحات اسمك الرحمن و
تغمسنى فى اجر عطوفتك و الطافك و تغفرنى عما
ارتكبت فى أيامك فوعزتك لن يسكن فؤادى
و لن تطمئن نفسى هبنى يا محبوبى بأنك بفضلك

seas of Thy tenderness and Thy favors, and forgive me for what I have committed in Thy days, by Thy might, my heart would not be at rest, nor would my soul be tranquil. Grant me, O my Beloved, that though by Thy grace and favor Thou mightest purify me from disobedience, how can there depart from me the fragrance of shame which wafteth from my self unto my self at all times, and hath made me deprived of the breezes of that Ridvan which Thou hast made to be above Paradise?

وعنايتك طهرتني عن العصيان فكيف يذهب
مني روائح نجاسة التي تهب من نفسي على نفسي
في كل الأحيان وجعلني محروماً عن نفحات
رضوان الذي جعلته فوق الجنان

469 "And verily, O my God and my Master, if Thou shouldst forbear with me through Thy clemency and forgive my sin through Thy grace and bounty, how can I raise my head toward the city of Thy might and Thy presence? By Thy might, I have reached such a state of abasement that if Thou shouldst look upon me with the glances of Thy mercy, Thou wouldst surely weep over this poor one who hath become despairing of himself and of all things, having been made deprived of the splendors of the lights of Thy Beauty which have shone forth from the horizon of the heaven of Thy might and Thy will. Alas, alas, for my despair on this Day wherein Thou hast opened the doors of Thy reunion to all who are in Thy earth and Thy heaven, and hast called all to the seat of Thy nearness and Thy presence! Alas, alas, for that which was ordained for me in the tablets of Thy decree, whereby Thou hast erased my portion and the sweetness of my communion at the witnessing of the lights of Thy countenance! Would that I had been deprived of all that Thou hadst ordained for the best of Thy creatures, and had not associated with those who knew Thee not! O my God! I have consorted with those who knew Thee not and prostrated not before Thee, and through my assistance there appeared from them that which hath caused the hearts of Thy trusted ones and Thy chosen ones to burn.

469 و انتك يا الهى و مالكى لو تجاوزت عنى بجلهك
و غفرت لى خطيئتي بفضلك و كرمك كيف
ارفع رأسى تلقاء مدين عزك و لقاءك فوعزتلك
قد بلغت فى الذلة الى مقام لو تنظر الى بلحظات
رأفتك لتبكي بنفسك على هذا المسكين الذى صار
مأيوساً عن نفسه و عن كل الجهات بما جعل
محروماً من بوارق انوار جمالك التى اشرقت عن
افق سماء عزك و مشيتك فاه آه عن يأسى فى
هذا اليوم الذى فتحت فيه ابواب وصلك لمن فى
ارضك و سمائك و دعوت الكل الى مقر قريبك
و لقاءك فاه آه عما قدر لى فى الواح قضائك و
محوت به خطيى و لذيذ مناجاتى عند مشاهدة انوار
وجهك فيا ليت كنت محروماً عن كل ما قدرته
خلير بريتك و ما عاشرت مع الذين ما عرفوك و
ما سيدوك و ظهر منهم باعانتى ما احترقت عنه
قلوب امثالك و اصفينائك

470 "If I say this befell me through what I deserved, then by Thy might, O my Beloved, I find no stability for myself when the winds of Thy decree blow, nor any existence for my being before the court of Thy power and might, nor any mention in the presence of the manifestations of Thy glorious oneness. And how can one who hath no existence before Thy manifestation and power move without Thy leave and will?

470 و لو اقول هذا ورد على بما كنت مستحقاً به
فوعزتلك يا محبوبى لم اجد لنفسى استقراراً عند
هبوب ارياح قضائك و لا لكيونتي وجوداً تلقاء
مدين سلطان قدرتك و اقتدارك و لا لى ذكر عند
ظهورات عز وحدانيتك و الذى لم يكن له وجود
تلقاء ظهورك و قدرتك كيف يقدر ان يتحرك بغير
اذنك و ارادتك

471 "And if I say Thou hast afflicted me with this without my deserving it, this would be injustice from me toward Thee, for I have not comprehended the mysteries of Thy Cause and the modes of Thy wisdom and decree. Thus am I bewildered in my affair, and my understanding can never ascend to the heaven of Thy wisdom which Thou hast made hidden from the eyes of Thy creation, nor can the bird of my knowledge soar into the

471 و لو اقول انتك ابتليتني بذلك من غير استحقاق
هذا بغى منى عليك لاني ما اطلعت باسرار امرك و
شئونك حكمتك و قضائك و بذلك صرت متحيراً
فى امرى و لن يرتقى عرفانى الى سموات حكمتك
التي جعلتها مستوراً عن انظر خلقك و بريتك و لن
يطير طير على الى هواء عليك الذى جعلته مكنوناً

atmosphere of Thy knowledge which Thou hast concealed in the treasures of Thy protection. Therefore my perturbation increaseth and my grief, my anguish and my tribulation grow more intense.

472 "Alas, alas, O my Beloved! How can I mention what I witness of the manifestations of Thy deeds and the modes of Thy Cause? At times I behold that Thou hast taken with the fingers of Thy mercy one who was like me and made him to consort with Thyself and to be intimate with Thy beauty, and Thou takest him with the fingers of Thy glory and grandeur and causest to flow from him the seas of life through a drop whereof Thou hast resurrected the realities of contingent beings and the hearts of all who dwell in the realms of existence, and through whose scratching Thou hast attracted the hearts of those near unto Thee and the hearts of the sincere ones. And at times I behold that Thou hast afflicted me through the fingers of the idolaters and made me to be subdued beneath their fingers, and there hath appeared from me that which hath caused the hearts of the Concourse on High to tremble, then the dwellers of the cities of eternity, and hath rent asunder the livers of those whose faces Thou hast honored by turning away from aught else but Thee, and whom Thou hast sanctified from the signs of the people of Thy earth, and whom Thou hast caused to draw near in the shadow of Thy grace and bounty. By Thy might, I fear that through my disobedience the Pen of Thy Command might be stayed and the tablets of Thy decree and the pages of Thy destiny might be suspended. Would that I had never existed and had never been mentioned!

473 By Thy might, O my God, I shall find no existence for myself after this, and if Thou dost not return me to nothingness, then judge between me and this oppressor through whose deed my face hath been altered among the sincere ones of Thy creation and those near unto Thy loved ones. And verily in this hour, O my God, I have fled from him unto Thee and have come to Thee with the clamor of those who have lost, and the cry of the disobedient, and the lamentation of the sinners. Therefore judge between me and him through the sovereignty of Thy decree and the dominion of Thy justice and power. Is there any judge besides Thee, O my Beloved, to whom I might appeal and to whom I might flee? Nay, by Thy might! There is no refuge except Thee and no escape except unto Thee.

474 And verily this wronged one standeth before the court of Thy justice and mercy, and this poor one hath clung to the hem of Thy riches, and this deprived one hath taken shelter in the shadow of Thy holy sanctuary and Thy favors. I beseech Thee by Thy Name through which Thou hast shattered the idols of

في كائن عصمتك وبذلك يزيد اضطرابي ويشدّ حزني وبأسي وابتلائي

472 فآه آه يا محبوبي كيف اذكر ما اشاهد من ظهورات فعلك و شئونك امرك مرة اشاهد بانك اخذت قلم الذي كان مثلي بأنامل رحمتك وجعلته معاشر نفسك ومؤانس جمالك وتأخذه باصابع عزك وكبرياتك وتجري منه بحور الحيوان التي بقطرة منها بعثت حقايق الامكان وافئدة اهل الاكوان ومن صريه استجذبت قلوب المقربين وافئدة المخلصين ومرة اشاهد بانك ابتليتني بأنامل المشركين وجعلتني مقهورا تحت اصابهم وظهر مني ما اضطربت منه افئدة ملاء الأعلى ثم سگان مداين البقاء وتشبيكت ايجاد الذين كرمتم وجوههم عن التوجه الى غيرك وقدستهم عن اشارات اهل ارضك واستقربتهم في ظل عنایتك وافضالك فوعزتك اخاف بأن من عصياني يتوقف قلم امرك ويعطل الواح قضائك وصحائف تقديرك فيا ليت ما كنت موجودا وما كنت مذكورا

473 فوعزتك يا الهی لن اجد لنفسی وجودا بعد ذلك وان لا ترجعنی الى العدم فاحكم بينی وبين هذا الظالم الذي من فعله تغير وجهی بين المخلصين من بریتك والمقربين من احبتك واتی في تلك الساعة يا الهی قد هربت منه اليك وجئت بك بضجيج الفاقدين وصيحة العاصين ونوح الخاطئين اذا فاحكم بينی وبينه بسلطان قضائك ومليك عدلك واقتدارك هل من حاكم يا محبوبی دونك لالتجاء به وافراليه لا فوعزتك لا مهرب الا انت ولا مفر الا اليك

474 وان هذا مظلوم قد وقف تلقاء مدين عدلك ورحمتك وان هذا فقير قد تشبّث بذيل غنائك وان هذا محروم قد استظل في ظل حرم قدسك والطافك اسئلك باسمك الذي به كسرت اصنام

fancy and desire, and hast adorned those near unto Thee with the robes of Thy knowledge and forgiveness, and hast stripped from the idolaters the garment of Thy names and favors, that Thou send down from the clouds of Thy power and the heaven of Thy grace that which will calm my heart and tranquilize my soul.

475 Alas, alas, O my Beloved! Now hath perturbation and desperation seized me at the establishment of the throne of Thy chosen Name, for if Thou shouldst punish the oppressor who hath wronged me throughout the duration of Thy kingdom and sovereignty, my soul would not rejoice thereby, nor would my loneliness depart, nor would my agitation and desperation be calmed, for my face, O my God, has turned pale from shame at what has proceeded from me. This is a stain that will not leave me even if the winds of Thy forgiveness should blow upon me from the right hand of Thy tender mercy throughout the eternity of Thy might and oneness. Therefore, dost Thou see, O my Beloved, any loser more lost than I, or any abased one more abased than I?

476 I have ever yearned, O my God, throughout all days for reunion with Thee, to such extent that I slept at night hoping to meet Thee, and raised not my head in the morning save in longing for Thy presence. I remained in this state until the winds of Thy decree blew from the right hand of Thy will, and the manifestations of Thy ordainment appeared from the horizon of Thy decree, turning me from Thy direction to the direction of Thine enemies. Alas, alas for this blowing! Alas, alas for this passing! Alas, alas for these messengers which seized me by Thy power and deposited me in the presence of those who associate partners with Thy Self and those who oppose Thy Beauty! Would that they had been content with what they perpetrated in Thy days and inflicted upon Thy Self! Nay, by Thy glory! These ones will not rest until they shed Thy blood among Thy creatures and devour Thy flesh with the teeth of hatred in the kingdom of creation - these wretched ones from whose pride and vainglory Pharaoh would flee, from whose tyranny and transgression Nimrod would run, and from whose evil and rancor Satan himself would seek refuge in Thee!

477 Alas, alas, O my Beloved! I called upon Thee when I grew on the shore of the sanctuary of Thy oneness, by Thy Name the Kind, then by Thy Name the All-Merciful, then by Thy Name the Most Merciful, then by Thy Name the All-Forgiving, then by Thy Name the All-Affectionate, then by Thy Name the Loving, then by Thy Name the All-Sufficient, then by Thy Name the Bestower. Whenever I found myself grieved, I cheered myself with the promise of nearness to Thee and meeting Thee,

الوهم والهو و زينت المقرين بخلع عرفانك
وغفرانك ونزعت عن المشركين رداء اسمائك
والطافك بأن تنزل من سحاب قدرتك و سماء
فضلك ما يسكن به قلبي وتطمئن به نفسي

475 فآه آه يا محبوبي اذا قد اخذني الاضطراب و
الاضطرار عند استقرار عرش اسمك المختار
لأنك لو تعذب ظالم الذي ظلمني بدوام ملكك
و ملكوتك لن تفرح بذلك نفسي و لن يذهب
وحشتي و لن يسكن اضطرابي و اضطرابي لأن
وجهي يا الهى اصفر من نخجلي بما ظهر مني و
هذه من رايحة التي لن يذهب مني و لو يهب
على عن يمين عنايتك ارياح غفرانك بدوام عز
احديتك اذا هل ترى يا محبوبى خاسراً اخسر
منى او ذليلاً اذل عنى

476 و انى قد كنت يا الهى فى كل الأيام مشتاقاً
لوصالك بحيث نمت فى الليالى رجاءاً للقاءك و ما
ارفعت رأسى فى الاصبح الا شوقاً لحضرتك و
كنت فى تلك الحالة الى ان حركت ارياح قضائك
عن يمين ارادتك و ظهرت ظهورات تقديرك عن
افق قضائك و انصرفنى عن شطرك الى شطر
اعدائك فآه آه من هذا الهبوب فآه آه من هذا
المورور فآه آه من هذه الرسائل التي اخذتنى
بقدرتك و اودعتنى فى محضر المشركين بنفسك و
المعاندين بجمالك فىا ليت كانوا قانعين بما ارتكبوا فى
ايامك و وردوا على نفسك لا فوعرتك اولئك
لن يستريحوا الا بان يسفكوا دمك بين يديك و
ياكلوا لحماً بانياب البغضاء فى ملكوت الانشاء
هؤلاء الاشقياء الذين يفر الفرعون من كبرهم و
غرورهم و يهرب التمرود من طغيانهم و بغيمهم
يستعيز الشيطان بك من شرهم و غلهم

477 فآه آه يا محبوبى دعوتك حين الذى نبتت فى
شاطى قدس احديتك باسمك التوف ثم باسمك
الرحمن ثم باسمك الرحيم ثم باسمك الغفور ثم باسمك
العطوف ثم باسمك الودود ثم باسمك الكافى ثم
باسمك المعطى و كلما وجدت نفسى محزوناً بشرتها
بقربك و لقاؤك و كلما اضطربت سكنتها بذكر أيام
وصالك فلما كل خلقى اذا قلعتنى عن مكانى احد

and whenever I became agitated, I calmed myself with the remembrance of the days of attaining Thy presence. When my creation was completed, one of Thy servants uprooted me from my place, and I was transferred from hand to hand and from market to market until I arrived at the market which Thou knowest through Thy knowledge that encompasses all things. Then one of Thy creatures and beings purchased me. But O my God and my Beloved, by Thy glory, when he took me in his hand, I saw that he was unaware of that, and I was bewildered within myself, for this commotion emerged from me without any choice.

- 478 In the innermost secret I called upon Thee with the call of the yearning ones and the cry of the hopeful ones, that Thou shouldst unveil to me the mystery of that which Thou hadst concealed from me behind the veils of Thy ordainment and the clouds of Thy decree, until he carried me to the land wherein Thou didst establish Thyself upon the throne of Thy oppression. I found the fragrance of the garment from its soil and the breezes of sanctity from its air, and such joy and delight seized me that I saw myself upon the heights of glory and majesty, as if I had become sovereign over the highest kings in the realms of eternity and a ruler over all who dwell in the kingdom of creation.

- 479 I remained in this state until my bearer reached a path that branched into two paths - one to the right and one to the left - and he turned from the right to the left. Alas, alas! Then I found agitation within myself and was terrified, and everything was terrified by my terror, until he brought me to a door which when opened I found the stench of hell and the blasts of Sijjin, which if but a whiff thereof were to blow upon all created things, they would return to absolute nothingness. And I was consigned to the hands of this oppressor who rose up against Thee in opposition and from whom there came what caused the Names and their Kingdom to be changed and the Attributes to be cut off from their seats. When I became aware of him and what he had committed through my assistance, I fled from him and from meeting him to the court of Thy mighty oneness and the seat of Thy glorious throne.

- 480 Therefore, O my God, look upon me with the glances of Thy loving-kindness, then return the gaze of Thy grace to this wronged one who hath become, through his deeds, despairing of Thy spirit and bounty, and hopeless of the wonders of Thy grace and generosity. Alas! Alas! From the greatness of my affliction and the abundance of my bewilderment and my burning, I know not what to seek from the wonders of Thy

من عبادك و نقلت من يد الى يد و من سوق الى سوق الى ان وردت في سوق الذي انت عالم به بعلمك الذي احاط كل شيء اذا اشتراني احد من خلقك وبريتك ولكن يا الهى و محبوبى فوعزت لك لما اخذنى بيده رأيت بأنه غافل عن ذلك و كنت في ذلك متحيراً فى نفسى لان هذا الضجيج ظهر منى من دون اختيار

478 و كنت فى سرّ السرّ دعوتك بنداء المشتاقين و صرّخ الأملين بأن تكشف لى سرّ ذلك و ما سترته عني بحجبات تقدريك و سبحات قضائك الى ان حملنى الى ارض التي استويت فيها على عرش مظلوميّتك وجدت رايحة القميص من ترابها و نفحات التّقدس من هوائها و اخذنى الابتهاج و السرور على شأن رأيت نفسى على معارج العزة و الاجلال كاني صرت مالكا على اعلى ملوك ممالك البقاء و سلطانا على من فى ملكوت الانشاء

479 و كنت فى تلك الحالة الى ان بلغ حاملى الى سبيل انشعب منه السبيلان سبيل الى اليمين و سبيل الى اليسار و انه انحرف من اليمين الى الشمال فأآه اذا وجدت فى نفسى الاضطراب و فزع و فزع كل شيء من فزعى الى ان بلغنى الى باب لما فتح وجدت رايحة الجحيم و نفحات السجين التي لو تهب رايحة منها على الممكّات كلّها ترجعن الى عدم البحث و اودعنى بيد هذا الظالم الذي قام عليك بالاعراض و ورد منه عليك ما بدلت الأسماء و ملكوتها و انقطعت الصفات عن مقاعدها فلما اطلعت به و بما ارتكبت باعانتى ما ارتكب فرت عنه و عن لقائه الى ساحة عزّ احديتك و مقرّ عرش عظمتك

480 اذا فانظريا الهى الى بلحظات عنايتك ثم ارتد بصر فضلك الى هذا المظلوم الذي صار من عمله قانطاً من روحك و عنايتك و مأيوساً عن بدايع فضلك و اكرامك فأآه من عظم بلائى و كثرة حيرتى و احتراقى لم ادر ما اطلب من بدايع فضلك لان كلّما يبلغ اليه اعلى مشعرى اشاهد بأنه لايسكن

grace, for whatever the highest consciousness can attain, I witness that it neither calms my heart nor brings rest to my soul. Therefore, finding myself in this state and these conditions, I desire to commit my affair into Thy hands and within Thy grasp, that Thou mayest ordain what is best in Thy sight for my self, my essence and my reality. I beseech Thee, O my Beloved, by the Manifestations of Thy Cause in these days, and the Dawning-Places of Thy revelation and the Repositories of Thy knowledge, to send down upon me that which will illumine my face between the heavens and the earth. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Almighty, the All-Compelling, the Most Mighty, the Self-Subsisting.

481 Then, O my Beloved, agitation seized me once again because of my grievous sin. O Thou in Whose hands lie the Kingdom of accomplishment and the dominion of decree! Whenever I try to calm my soul and speak to it of Thy mercy that hath preceded all created things, and remind it of Thy loving-kindness that hath encompassed all who are in earth and heaven, saying to it "Be thou at peace and grieve not, for my Beloved is merciful, my Sovereign is generous, my Lord is compassionate and my Creator is forgiving," there appeareth therefrom the fire of remorse and shame, consuming my patience and its patience, my forbearance and its forbearance, my tranquility and its tranquility. Therefore my crying before Thee shall never cease, nor shall my wailing before Thy face end. By Thy glory! I fear that the dwellers of the heaven of Thy joy and the tribes of the kingdom of Thy gladness will be saddened by my sadness. I beseech them through Thee not to prevent me from my crying and lamentation before the court of Thy oneness, for those who circle round Thy throne and have drunk from the Kawthar of glory and hope, and have found the sweetness of nearness and reunion, it behooveth them to look upon one who is far from the court of Thy nearness and is deprived of the wonders of Thy bounties.

482 Alas! Alas! O my Beloved! Alas! Alas! O my Purpose! Alas! Alas! O my Desire! Alas! Alas! O my Hope! Alas! Alas! How can I lift my head before the Pen of 'Ali which Thou didst make the Dawning-Place of Thy revelation and the Rising-Point of Thy inspiration? How can I look upon the Pen that is attributed to Muhammad Thy Messenger, whereby the mysteries of Thy decree were inscribed and the tablets of Thy Cause were written? By Thy glory, O my Beloved! I am nigh unto returning to nothingness from my shame and what hath befallen me in my days. Can I behold the Pen whereby flowed what Thou didst send down upon the Spirit from the measures of Thy Cause and the mysteries of Thy laws and Thy

فؤادى و لن يستريح به قلبي اذا لما اجد نفسي في هذا الحال و تلك الأحوال احب بأن افوض امرى بيدك و في قبضتك لتقدر ما هو خير عندك لنفسى و كينونتى و حقيقتى اذا استلك يا محبوبى بمظاهر امرك في تلك الأيام و مطالع وحيك و مخازن علمك بأن تنزل على ما يستضى به وجهى بين السموات و الأرض و أنك انت المقتدر على ما تشاء و أنك انت المقتدر المهيمن العزيز القيوم

481 اذا يا محبوبى اخذنى الاضطراب مرة اخرى من خطيئتي الكبرى يا من بيدك ملكوت الامضا و جبروت القضا و كلما اسكن نفسى و احدثها من رحمتك التي سبقت الممكنات و اذكرها بعنايتك التي احاطت من في الأرض و السماء و اقول لها اطمئني و لا تجزعى ان محبوبى رحيم و سلطانى كريم و مالكي عطوف و خالقي غفور تظهر منها نار الحسرة و الخجلة و يحترق منها صبرى و صبرها و اضطبارى و اضطبارها و سكونى و سكونها لذا لن ينقطع صريخى بين يديك و لا ينتهى ضجيجى تلقاء وجهك فوعزتك اخاف بأن يحزن من حزنى سگان جبروت سرورك و قبائل ملكوت ابتهاجك اسئلكم بك بأن لا يمنعونى عن صريخى و حنينى تلقاء مدين وحدانيتك لان الذينهم يطوفن فى حول عرشك و شربوا كوثر العز و الأمال و وجدوا حلاوة القرب و الوصال ينبغى لهم بأن ينظرون الذى بعد عن ساحة قربك و جعل محروماً من بدايع نعمائك

482 فآه آه يا محبوبى فآه آه يا مقصودى فآه آه يا منائى فآه آه يا رجائى فآه آه كيف ارفع رأسى عند قلم على الذى جعلته مشرق وحيك و مطلع الهامك فكيف انظر الى قلم الذى ينسب الى محمد رسولك و به رقم اسرار قضائك و كتب الواح امرك فوعزتك يا محبوبى تكاد ان ارجع الى العدم من نخيلتى و ما ورد على فى أيامى هل اقدر ان اشاهد قلم الذى جرى ما نزلته على الروح من مقادير امرك و اسرار سنك و قضائك و ظهر منه ما ثبت به تنزيه ذاتك عن الامثال و تقديس

decree, and from which appeared that whereby the sanctification of Thy Essence from all likeness and the purification of Thy Self from all similitudes was established? Or can I hear the scratching of the Pen of Moses whereby He wrote Thy laws and Thy judgments and the essences of Thy oneness and the traces of Thy uniqueness?

- 483 O My Beloved! How shall I behold the Pen of the Friend which Thou didst raise up by Thy command and make as the lamp of Thy revelation amongst Thy servants and the Word of Thy Cause amidst Thy creatures? Alas, alas, for my shame which shall not depart from me through the perpetuity of Thy glory and the continuance of Thine Essence! Grant me, O my God - though Thou hast immersed me in the oceans of forgiveness - how shall there depart from me the odors of rebellion such as none besides me hath wrought in Thy days? O my God! By Thy forbearance, whereby Thou didst not seize upon Thine enemies but rather sustained them through the sovereignty of Thy decree, to such extent that whosoever desired to draw the sword of hatred against Thy face, Thou didst sharpen it by a wisdom that was veiled from the eyes of Thy creatures; and by Thy loving-kindness, which the circumstances of Thy creation and the deeds of the idolaters in Thy lands did not withhold - I beseech Thee to return me to nothingness, then raise me up in Thy days through the sovereignty of Thy Will once again, that perchance there may be erased from my heart what appeared from me in the first instance, and that I may become oblivious of what I have committed, that Thou mayest make this oblivion a bounty unto my soul, a mercy unto my being, and a kindness unto my essence. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the Generous.

- 484 By Him Who holdeth my soul in His hands! If all who are in creation were to be adorned with the robe of justice, they would, upon hearing the lamentation of the Pen and its sighing before the All-Merciful, every one of them become detached from all who are in the heavens and on earth, turn towards the court of the Friend, and become severed from the world and whatsoever hath been ordained therein. However, in these days when such souls are rarely to be found - save very few indeed - how long must it be until holy and luminous countenances emerge from the Divine Sanctuary, attain unto the breezes of God and His words, and become independent of aught else but Him? These are among the choicest of creation in the sight of God, the Sovereign, the Supreme, the Self-Subsisting.

- 485 Although this servant mentioneth any matter, afterwards he perceiveth himself to be remorseful, for it is not known whether the heat of Divine love will be kindled in those hearts; even as

نفسك عن الاشباح او اسمع صرير قلم الكليم الذى
به كتب احكامك و حكمك و جواهر توحيدك و
آثار تفريدك

483 اى محبوب كيف اشاهد قلم الخليل الذى بعثته
بأمرك و جعلته سراج وحيك بين عبادك و كلمة
امرك بين بريتك فاه آه من نخلي التى لن تذهب
منى بدوام عزك و بقاء كينونتك هبنى يا الهى
غمستنى فى بحور الغفران فكيف تذهب منى رواج
العصيان التى ما اتى به دونى فى ايامك فى الهى
بجلمك الذى ما اخذت به اعدائك بل مددتهم
بسلطان قضائك بحيث كل من اراد ان يجر على
وجهك سيف البغضاء انك شحذته لحكمة التى
كانت مستورة عن انظر بريتك و بعنايتك التى
ما امسكها شئون خلقك و عمل المشركين فى
بلادك بأن ترجعنى الى العدم ثم ابعثنى فى ايامك
بسلطان مشيتك مرة اخرى لعل يحى عن قلبي
ما ظهر منى فى كرة الأولى و اكون غافلاً عما
ارتكبت لتجعل هذه الغفلة نعمة على نفسى و
رحمة على كينونتى و عناية على ذاتى و انك انت
المقتدر المتعالى العزيز الكريم انتهى

484 فوالذى نفسى بيده اگر كل من فى الابداع
بقميص انصاف مزین شوند از ضجيج قلم و
صریر آن که بین یدى الرحمن نموده جمیع از کل
من فى السموات و الأرض منقطع شده بکوى
دوست توجه نمایند و از دنیا و عما قدر فيها
منقطع گردند و لكن این ایام که چنین نفوسى
مشاهده نمیشوند الا قليل قليل دیگر تا چه وقت
و زمان وجوه مقدسه منیره از جيب احديّة
بیرون خرامند و بنفحات الله و کلماته فايز شوند
و از غیرش بی نیاز آیند انهم من خيرة الخلق عند
الله الملك المهيمن القيوم

485 اگر چه این عبد هر مطلبی مذکور میدارد بعد
خود را نادم مشاهده مینماید چه که معلوم
نیست حرارت حب الهی در آن قلوب احداث

in the Dispensation of the Sixty, when the verses of the Point of the Bayan (may the spirit of all else but Him be sacrificed for His sake) were brought before any soul, they would, with utter disdain, take them in one hand, glance at them for about ten minutes or less, cast them aside and say: "These words are but fabrications." Had they been in the least fair-minded, they would not have exchanged a single letter thereof for all that is in the heavens and earth. Harken unto this servant, purify thy heart and hearing from all that thou hast heard and understood, and then observe the verses that were sent down aforetime upon the Prophets and Messengers, and behold these most wondrous and most exalted verses, and judge thou fairly. Assuredly, if thou act according to what hath been mentioned, thou shalt attain unto the truth and become sanctified from the whispers of the evil ones.

- 486 The intention was to mention all the verses that were sent down from the heaven of the Will of the Lord, the Most Exalted, in this most wondrous and most exalted Cause. They forbade it and said: "Wait awhile until it becometh known at what level and station the people of the Bayan stand and persist, and their essence be apprehended" - meaning those souls who are and have been observant of naught but God - and thereafter, if it be deemed fitting, the hidden verses of the Bayan and their concealed meanings shall be sent down from the heaven of the Will of the All-Merciful, that some may perceive that the Pen of God hath not moved except to describe this Most Great Revelation. And its hidden meanings have descended from the heaven of the All-Merciful's will, that some may comprehend that the Pen of God hath not moved save to describe this Most Great Revelation, and the Tongue of God hath not spoken save to extol this Most Pure Beauty. The Command is in God's hands, and verily He hath power over all things.

- 487 Therefore, this evanescent servant hath been content with such verses as have shone forth from the Dayspring of the mouth of the Sovereign of the Bayan. Yet it behooveth every person of insight in this day to sanctify his heart from all allusions, indications and names, and to fix his gaze upon the Manifestation Himself and that which proceedeth from His presence. All have been commanded thus in the Bayan, for all names and attributes have been and shall ever be His creation. Today most of the people of the Bayan are halted at the stage of names, and in the sight of God they are counted among its worshippers. They who occupy the Most Great Vista are, in the sight of God, those souls who have with their own hands plucked and partaken of the fruits of the divine Tree in this springtime of matchless glory. They who cling to aught else but this Tree

شود چنانچه در ظهور ستین بیانات نقطه بیان روح ما سواه فداه را که پیش هر نفسی میبردند در کمال بی اعتنائی بیک دست اخذ نموده مقداره عشره دقایق او اقل ملاحظه نموده میانداخت و قالوا ان هذه الکلمات مفتريات و اگر فی الجمله منصف بودند حرفی از آن را بتجیع من فی السموات و الارض مبادله نمی نمودند بشنو از این عبد و قلب و سمع را از کل آنچه شنیده و ادراک نموده طاهر نما و بعد در آیات منزله قبل که بر نبیین و مرسلین نازل شده ملاحظه کن و این آیات ابداع منع را مشاهده نما و خود انصاف ده و البته اگر بآنچه ذکر شد عمل نمائی بحق فایز شوی و از وسواس شیاطین منزّه گردی

- 486 اراده چنان بود که جمیع آیات منزله که از سماء مشیت ربّ علیّ اعلیّ در این امر ابداع منع نازل شده ذکر شود نهی فرمودند و فرمودند چندی تأمل نمائید تا معلوم شود که اهل بیان در چه رتبه و مقام واقف و قائمند و جوهر آن اخذ شود یعنی آن نفوسی که بغیر الله ناظر نبوده و نیستند و بعد اگر مقتضی شد آیات مکنونه بیان و معانی مکنونه آن از سماء مشیت رحمانی نازل تا جمعی ادراک نمایند که قلم الله حرکت ننموده مگر بوصف این ظهور اعظم و لسان الله ناطق نشده مگر بذکر این جمال اطهر الأمر بید الله و انه کان علی کل شیء قدیر

- 487 لذا این عبد فانی بآنچه از آیات مشرقه که از مشرق فم سلطان بیان اشراق نموده کفایت نمود و لکن بر هر ذی بصری الیوم لازم که قلب را از کل اشارات و دلالات و اسماء مقدس نماید و بنفس ظهور و ما یظهر من عنده ناظر باشد و کل باین مأمور شده اند در بیان چه که اسماء و اذکار کل خلق او بوده و خواهند بود الیوم اکثری از اهل بیان در عقبه اسماء واقف و عند الله از عبده آن مشهود و مذکور اهل منظر اکبر عند الله آن نفوسی هستند که اثمار شجره الهیه را در این ربیع عزّ فردائیه بدست خود اخذ نموده و تناول نموده اند و متمسکین بغیر این شجره عند الله مردود و از اهل نفی و نار محسوب

are rejected in God's sight and are reckoned among the people of negation and fire.

488 At this moment the Spirit proclaimed: Write! No greater injustice can be witnessed than for one to seek proof and testimony concerning the Manifestation of Truth from any source save that which hath appeared and been revealed from His presence. Fix your gaze upon the Truth. If that proof whereby the authority of the Primal Point was established be witnessed and made manifest from God, then there remaineth no excuse for hesitation. In such circumstances, no justification from anyone will be or ever hath been acceptable, even should they cling to the words of the first and the last ones. Thus doth God expound His Cause, would ye but understand.

489 And concerning what you wrote about Dayyan, Mirza Ghughha, Shaykh Isma'il and Haji Mulla Hashim making claims and being proven false, etc. - similar objections were made by the ungodly at the beginning of the Dispensation of the Bayan, who would say that certain individuals before the Bab had made such claims and were proven false. Therefore, God forbid, this assertion is like the words of those souls who turned away from the Truth through such statements. In every Dispensation, the ungodly of that age have busied themselves with similar objections. However, such objections have never prevented, nor will they ever prevent, the insightful mystic and the detached sage from following the path of God. Rather, they will cause steadfast souls to become more firmly established. It is very clear that the greater the Manifestation and the more evident the Truth, the more intense has been and will be the opposition of the letters of negation, as can be observed. However, regarding these souls you mentioned - first, how has their falsehood become evident to you?

490 As for Dayyan, who was named in the Book of God with all His beautiful names, he never made any claim that was contrary. In the first year of His Cause, some prayers from him were sent to the Most Holy Court, and in those tablets nothing was observed except expressions of humility, submissiveness, and faith in God and the Manifestations of His Cause. But when that known person observed that someone had appeared and written prayers, the fire of his jealousy was so intensely kindled that he issued a decree for his execution and that of his loved ones. Thus, that Manifestation of Divine Unity was martyred by his decree, as attested in the Bayan. Later in his book he attributed false claims to him that were never true, while that which was revealed about him in the Bayan was far above what

488 در این وقت روح ندا فرمود که بنویس بعباد ظلی فوق آن مشاهده نمیشود که از ظهور حق نفسی دلیل و برهان من غیر ما ظاهر من عنده و نزل من لدنه طلب نماید بحق ناظر شوید اگر آن حجتی که بآن اثبات حجیت نقطه اولیه شده مشاهده شد و من لدی الله ظاهر گشت دیگر مجال توقف نه در این صورت هیچ عذری از احدی مسموع نبوده و نخواهد بود و لو بکلمات اولین و آخرین متمسک شود و مستدل گردد کذلک یبین الله امره ان انتم تفقهون

489 و اینکه نوشته بودی دبیان و میرزا غوغا و شیخ اسمعیل و حاجی ملا هاشم ادعا نموده و باطل شده اند انچه مثل این اعتراضات را در اول ظهور بیان مشرکین نموده اند و چنین مذکور میداشتند که انفس معدودات قبل از سید باب این ادعا را نموده و باطل بودند لذا نعوذ بالله این قول هم مثل اقوال آن نفوس بوده و باین اقوال اعراض از حق نمودند لازال نزد هر ظهوری مشرکین آن عصر بامثال این اعتراضات مشغول شده اند و لکن عارف بصیر و منقطع خیبر را امثال این اعتراضات از صراط الله منع ننموده و ننماید بلکه سبب رسوخ و ثبوت انفس مستقیمه خواهد شد پس واضح بوده که هر چه ظهور اعظم تر و حق ظاهر تر اعراض احرف نفی شدیدتر بوده و خواهد بود چنانچه مشاهده میشود و لکن این نفوسی که ذکر نموده اولاً از کجا بطلان این نفوس بر شما واضح شده

490 اما الدیان الذی سمی فی کتاب الله بکل اسمائه الحسنی ادا ادعائی ننموده که مخالف باشد در سنه اول امرش چند مناجاتی از او در ساحت اقدس ارسال داشتند و در آن الواح جز اظهار خضوع و خشوع و ایمان بالله و مظاهر امر او مشاهده نشد و لکن نفس معروف چون مشاهده نمود که نفسی ظاهر شده و مناجات نوشته نار حسدش بشأنی مشتعل که فتوی بر قتل او و محبینش داده چنانچه آن مظهر احدیه را بنص نقطه بیان بفتوای او شهید نمودند و بعد در کتاب خود مقترباتی یافو نسبت داده که ادا صدق نبوده و فوق آنچه ادعا نموده بود از منزل بیان تصریحاً درباره او نازل فانظر فی البیان لتکون من العارفين

he had claimed. Look therefore in the Bayan that you may be among those who understand.

491 And there were some souls whom that known person rejected and pronounced all of them as unbelievers, yet in God's sight these souls were not and will never be rejected. Rather, a single hair of theirs is better than him, if you be of the discerning ones. Among them was the honored Aqa Siyyid Ibrahim, upon him be the Most Glorious Beauty of God, concerning whom verses were revealed, including what shall be mentioned, that you may understand and realize that no one was focused on the Primal Point and what was revealed from Him, but rather for love of leadership and preservation of his own glory, he committed what no one from the beginning of creation until now has committed. His mighty word states: "Bear thou witness O Abraham! Thou wert in the day of the Throne of thy Lord's Manifestation, and verily We were, before and after, among those who make truth to appear. Behold how We created thee and sustained thee and caused thee to die and brought thee back to life until this time, while those who were given the Scriptures remain to this hour veiled. When thou didst descend upon God, thy Lord, the Lord of the seen and unseen, the Lord of all worlds, thou didst hear the voice of those who followed thy Cause while they imagined they were exalting themselves in their love for thee. Say: Nay, verily nay! I and those who followed me were gathered before God, my Lord, on the day when I was among the believers in Moses at the Throne of God's Manifestation. And these people do not follow, for had they followed me, they would have believed in Moses before Jesus, then in Muhammad after Jesus, then in the Point of the Bayan on the Day of Resurrection."

492 Observe how He designated him as the Throne of the Manifestation, saying: "Behold how We created thee and sustained thee and caused thee to die and brought thee back to life at this time, while those souls who had believed in thee remain veiled in the Scriptures until now, and We heard the cry of those souls who followed thy Cause while they imagined they had attained lofty stations in their love for thee." Say: Nay, verily nay! I was gathered before God with those souls who followed me when the Throne of the Manifestation appeared in the name of Moses, but those veiled souls did not follow me, for had they followed me, they would surely have attained to the recognition of and belief in the subsequent Manifestations and those holy beings.

493 Say: O thou who art deaf to the age! Pay close attention and heed the divine words which explicitly and without allusion designated him as the Throne of the Manifestation, and after

491 و جمعی از این نفوس بوده‌اند که نفس معروف آنها را رد نموده و حکم بر کفر جمیع کرده و عند الله آن نفوس مردود نبوده و نخواهند بود بلکه شعر منهم خیر منه لو انت من المتبصرین از جمله جناب آقا سید ابراهیم علیه بهاء الله الأبهی که در حق او آیاتی نازل شده و از جمله آن آیات اینست که ذکر میشود شاید که ادراک نمائی و مطلع شوی که احدی بنقطه اولی و ما نزل من عنده ناظر نبوده بلکه حباً لریاسته و حفظاً لعزه مرتکب شده آنچه را که احدی از اول ابداع تا حین مرتکب نشده قوله عزّ اعزازه ان اشهد ان یا ابراهیم انک کنت فی یوم عرش ظهور ربک و انا کنا من قبل ثم من بعد لظاهرین انظر قد خلقناک و رزقناک و امتناک و احینناک الی حینئذ و ان الذین اوتوا الصحف هم الی حینئذ محتجبون فلما نزلت علی الله ربک ربّ ما یری و ما لا یری ربّ العالمین قد سمعت صوت ما یتبعن امرک و هم یحسبون انهم فی حبک یتعالیون قل کلاً ثم کلاً انّی انا قد حشرت و من اتبعنی علی الله ربّی فی یوم الذی کنت بموسی عرش ظهور الله من المؤمنین و ان هؤلاء لا یتبعون و ان اتبعونی لأمنوا بموسی قبل عیسی ثم بحمد بعد عیسی ثم بنقطه البیان یوم القيمة

492 حال ملاحظه نما که او را از عرش ظهور نامیده میفرمایند مشاهده نما خلق نمودیم و رزق دادیم و میرانیدیم و زنده نمودیم تو را در این هنگام و آن نفوسیکه بتو ایمان آورده بودند در صحف تا حین محتجبند و شنیدیم نداء نفوسیکه متابعت مینمودند امر تو را و گمان مینمودند که در محبت تو بمقامات عالیّه فالز شده‌اند بگو کلاً ثم کلاً من محشور شدم بین یدی الله با نفوسیکه متابعت مینمودند در حینیکه ظاهر شد عرش ظهور باسم موسی و آن نفوس محتجبه متابعت من نکردند و اگر متابعت من نموده بودند هراینه بمظاهر بعد و بتصدیق و ایمان بان انفس قدسیه فالز میشدند

493 بگو ای اصمّ روزگار درست متوجه شو و التفات نما کلمات الهی را که تصریحاً من غیر تلویح او را

this mighty and transcendent station all names circled round him. Were he to be addressed as "Thou art God" or "He is God" or "from God" or "unto God" or "the Essence of God" or "the Identity of God" - all these stations are established and realized in his rank. Yet today the people of the Bayan, following the decree of that notorious one whom they call Abu'd-Dawahi, have so objected to him and spread the ruling of his unbelief that he has now for some time withdrawn from all, save that the curse of God be upon the wrongdoers!

عرش ظهور نامیده و بعد از این شأن محکم متعالی کل اسماء طایف او بوده لو یخاطبه بانت الله او هو الله او من الله او الى الله او ذات الله و کینونة الله جميع این مراتب در رتبه او ثابت و محقق و همین نفس را اليوم اهل بیان بفتوای نفس معروف ابو الدواهی مینامند و قسمی باو اعتراض نموده اند و حکم کفرش در اطراف منتشر که حال مدتهاست از کل کتاره نموده الا لعنة الله على الظالمين

494 Observe now to what extent they have transgressed in the Cause of God and what deeds they have perpetrated in rebellion against God. Then He addresses that glorious Name, saying in His mighty utterance: "O My Khalil! In the Sacred Scrolls there hath never been, nor shall there ever be, any limit to the thrones of God's Manifestation, yet the people remain veiled from this mystery. O My Remembrance in all heavenly Books after the Scrolls! In these thrones there is naught save that which pointeth to God, their Lord. Say: All are from God and unto God do they return. O My Name in the Bayan! Observe how Mine evidences have been awaited in every Dispensation, yet until this time I had not opened the gate of the Name in any previous Manifestation. This is of God's grace unto them that are in the Bayan, but the people know it not."

494 حال ملاحظه کن چه مقدار در امر الله اسراف نموده اند و بغیا علی الله چه اعمال را مرتکب شده اند و بعد میفرمایند مخاطباً لذلك الاسم الجلیل قوله عزّ اعزازه ان یا خلیلی فی الصحف لم یکن لاعراش ظهور الله من حد لا من قبل و لا من بعد ولكنّ الناس عن سرّ الامر محتجبون و ان یا ذکرى فی الكتب من بعد الصحف لم یکن فی الاعراش الا ما یدلّن علی الله ربهم قل کلّ من الله الی الله یرجعون ان یا اسمی فی البیان انظر کیف ترقبن ادلائى فی کلّ ظهور و الی حینئذ ما فتحت باب الاسم فی ظهور من قبل هذا من فضل الله لمن فی البیان و لكن الناس لا یعلمون

495 One whom He explicitly addresseth, saying "Thou art My Khalil in the Scrolls and My Remembrance in all heavenly Books, and My Name in the Bayan," they call the Father of Calamities, and they perceive not. Say: God hath seized your hearing, your sight, and your hearts, yet ye hear not, see not, and understand not. Read the Kitab-i-Mustayqiz, which is among the works of him who turned away from God, whom the Lord hath seized, and behold what allegations he hath made against these holy Temples. The matter became so grave that when this Name came to Iraq, all arose to slay Him, and the Most Glorious Beauty restrained the people day and night until He safely returned to His abode. Thus was the matter, and God is witness to what I say. Praise be to God that his Kitab-i-Mustayqiz is available to all - otherwise, by Him Who created all beings from nothing, he would deny it, even as he hath denied most deeds.

495 نفسی را که تصریح میفرماید تو خلیل منی در صحف و ذکر منی در کل کتب سماوی و اسم من در بیان ابوالدواهی مینامند و شاعر نیستند قل قد اخذ الله سمعکم و ابصارکم و افقدتکم و انتم لا تسمعون و لا تبصرون و لا تفقهون کتاب مستیقظ که از تألیفات معرض بالله است که او را رب اخذ نموده بخوان و بین باین هیاکل مقدسه چه نسبتها داده و امر یقسمی صعب شد که این اسم وقتی در عراق آمده بود جمیع در صدد قتل او هم برآمدند و طلعت ابی ایام و لیالی ناس را منع نمودند تا آنکه از آن ارض صحیحاً و سالماً بجلّ خود مراجعت نمود کذلک کان الامر و کان الله علی ما اقول شهید حمد خدا را که کتاب مستیقظش نزد هر نفسی هست و الا فوالذی خلق البریه لا من شیء که انکار مینمود چنانچه اکثر اعمال را انکار نموده

496 Would that he were mentioned in God's presence as even one of those souls he hath rejected! Thou hast taken fancy as

496 و ای کاش بشأن یکی از این نفسیکه مردود شمرده عند الله مذکور بود قد جعلت الوهم

thy lord instead of God, and thou perceivest not what thou sayest. But God witnesseth what ye have wrought in your vain life, and He shall soon seize you with His might, for He is the most severe in punishment. Despite this, he hath regarded such forsakers as followers of the Bayan, while considering Him through Whom the Bayan was revealed as a forsaker. By God! He speaketh naught but his own desire, and walketh in naught but the wilderness of fancy and pride, thinking himself to be among the guided ones.

497 Moreover, these souls have not appeared with divine verses, and if thou sayest they were bearers of verses yet were rejected, this is thy transgression against God, the Protector, the Self-Subsisting. For if the bearer of verses could be false, no faith would remain for thee or anyone on earth, since the faith of all is established through the Divine Manifestations Who have appeared with verses. If, God forbid, the bearer of verses could be false, by what proof wouldst thou establish the truth of the Point of the Bayan? Grievous is the word that cometh forth from your mouths, O company of the deniers! It is evident that thou hast mentioned these souls merely to subvert the Cause of God, and hast compared this Manifestation to them. Know thou that these souls were not, nor shall they ever be, rejected in God's presence. Rather, the rejected one is he who denied them, opposed them, and decreed their death.

498 Among those persons who wrote was Haji Mulla Hashim, whose petitions to the Divine Throne are still extant, and from whom nothing was seen except the utmost submissiveness. O thou who claimest mystical knowledge - thou hast brought all mystics to naught! It hath been heard that one of the philosophers was once in the land of Sad, and the divines of that land pronounced him an infidel and ordered his expulsion, and a group attacked that poor man. Among those persons was the renowned Mulla Ali Hakim-i-Nuri. That wronged one at that time said nothing to any of the divines, but turned to the aforementioned philosopher and spoke words that are not fitting to repeat, meaning that "thou considerest thyself a philosopher - why then dost thou object to a philosopher?" Now, with these objections, thou still claimest wisdom and mystical knowledge. Turn unto God Who created thee and fashioned thee, and oppose not those who have believed in God and His signs and who have suffered in His path what none of the world can reckon. The acceptance or rejection of souls hath never been, nor shall ever be, sufficient through imitation. Many a curser whose curse returneth unto himself,

لنفسك ربّاً من دون الله ولا تشعر ما تقول
ولكن الله يشهد ما ارتكبتُم في الحيوۃ الباطلة
فسوف يأخذكم بقهر من عنده وانه اشدّ المنتقمين
مع ذلك چنین نفوس تارکه را عامل بیان دانسته
و نفسی را که بیان بظهور او ظاهر شده او را
تارک شرده فوالله تکلم ننوده مگر بهوی و سالک
نیستی الا در تیه وهم و غرور و تظنّ فی نفسک
بأنّک من المهتدين

497 و از این گذشته این نفوس بآیات الهی ظاهر
نشده اند و اگر تو میگوئی که صاحب آیات بودند
و مردود شمرده هذا بغی منك علی الله المهيمن
القيوم چه که اگر صاحب آیات باطل شود از
برای تو و من علی الأرض ایمان باقی نخواهد ماند
چه که ایمان کلّ محقق است بمظاهر امریه الهی
که آن مظاهر امریه بآیات ظاهر شده اند و اگر
نعوذ بالله صاحب آیات باطل شود بچه برهان
اثبات حقّ نقطه بیان مینمائی کبریت کلمه تخرج
من افواهکم یا ملأ المعرضین معلوم است که این
نفوس را محض تضییع امر الله مذکور داشته
و این ظهور را هم قیاس بآن نفوس نموده ای
غافل بدان که آن نفوس عندالله مردود نبوده
و نخواهند بود بل المردود هو الذی انکرهم و
اعترض علیهم و حکم بقتلهم

498 و از جمله آن نفوس که نوشته یکی جناب حاجی
ملا هاشم است و عرایضی که از او بمقرّ عرش
آمده الآن موجود و جز خضوع کبری از او
امری ظاهر نشده ای مدعی عرفان همه عرفا را
تضییع نمودی شنیده شد که یکی از حکما وقتی در
ارض صاد بود و علمای آن ارض آن بیچاره فقیر
را تکفیر نموده امر بخروج نمودند و جمعی بر آن
فقیر هجوم آورده از جمله آن نفوس ملأ علی حکیم
نوری مشهور بود آن مظلوم در آن حین بهیچیک
از علماء سخنی نگفت و لکن بحکیم مذکور توجه
نموده و گفت کلمه که ذکرش محبوب نه و
مقصودش آنکه تو خود را حکیم میشمی چرا بر
حکیم اعتراض مینمائی حال شما با این اعتراضات
ادّاعای حکمت و عرفان هم داری تب الى الله
الذی خلقک و سواک و لاتعترض علی الذینهم
آمنوا بالله و آیاته و ورد علیهم فی سبيله ما لایحصىه

and many a rejecter whose rejection reverteth unto him while he perceiveth not and is among the heedless.

499 Say: Die in your wrath! The idol of fancy and desire hath been shattered. By God, besides Whom there is none other God, he hath clung to a fancy that hath no equal in all creation. I know not by what proof and evidence he hath given preference to one who hath rejected those souls. Harken unto the counsel of this servant and never reject anyone, for the Point of the Bayan specifically counseled all that none should oppose another. Even that known person - by God besides Whom there is none other God - though he arose with utmost guile and scheme to cut down the divine Tree, and that which was hidden in his breast was revealed, yet they did not oppose him until his writings appeared, which were all in rejection of God and His signs, and which exist now in his own handwriting. Therefore divine verses were sent down from the heaven of the Command in refutation of him who opposed God - and this was not from Him but from God, the Powerful, the Supreme, the Mighty, the Self-Subsisting.

500 Verses are specific to the Manifestation, as the Point of the Bayan explicitly stated that after the setting of the Sun of Truth none would hear divine verses except at the time of the next Manifestation. And this same known person would, night after night and at dawn, be in the presence of the Qa'im receiving divine verses, yet afterwards became so proud from mere two words that he committed that which none of the manifestations of negation had ever committed. Any person with the slightest understanding knoweth that he was always in service to the Ancient Beauty, and if he comprehended anything, it was but a drop from the surging ocean of this sea. Nevertheless, thou hast written that which no person of intelligence hath ever written. By God! Were a hundred thousand like him able to speak in His presence - as these servants have witnessed with their own eyes - yet you speak with mere fancy. In any case, may God curse that Satan who has misled both him and you, and how many calumnies you have attributed to the Truth for the sake of outward leadership. God willing, we hope he will not be provided with the wheat of Rey.

501 Furthermore, I know not what Mirza Ghughha has done that such hatred against him has taken root in hearts like his, to the extent that they write treatises in refutation of him. There

احد من العالمين تصديق و تكذيب نفوس ابداء بتقليد كفايت نشده و نخواهد شد رب لاعن يرجع اللعن الى نفسه و رب راد يرجع الرد اليه و هو لا يستشعر في نفسه ويكون من الغافلين

499 قل موتوا بغيظكم قد كسر صنم الوهم والهوى و الله الذى لا اله الا هو كه بوهي متشبث شده كه در ابداع شبه نداشته نميدانم بجه دليل و برهان نفسى كه آن نفوس را رد نموده ترجيح داده بشنو نصيحت اين عبد را و ابداء نفسى را رد مكن چه كه مخصوص نقطه بيان جميع را وصيت فرموده كه احدى بر احدى تعرض نمايد چنانچه نفس معروف و الله الذى لا اله الا هو با آنكه با كمال حيله و تدبير در صدد قطع سدره ربانيه برآمد و كشف شد آنچه در صدرش پنهان بود مع ذلك ايشان باو تعرض فرمودند تا آنكه اورا قى از او بين يدى حاضر شد و جميع در رد الله و آياته بوده و الان بخط خود او موجود لذا آيات الهى در رد من رد على الله از جبروت امر نازل و هذا لم يكن من عنده بل من لدى الله المقتدر المهيمن العزيز القيوم

500 و آيات مختص است بصاحب ظهور چنانچه نقطه بيان تصريح فرموده كه بعد از غروب شمس حقيقت احدى استماع آيات الله نخواهد نمود الا حين ظهور بعد و هين نفس معروف ليالى و اسرار بين يدى قائم و آيات الهى براو القاء ميشد و بعد بجزرد دو كلمه چنان مغرور شده كه ارتكاب نمود آنچه را كه احدى از مظاهر نفى ارتكاب ننموده و هر نفسيكه فى الجمله صاحب شعور باشد ميداند كه او لازال خدمت حضرت ابهى بوده و اگر هم چيزى ادراك نموده رشتى از طمطام اين بحر موج باو افاضه شده مع ذلك تو نوشته آنچه را كه هيچ عاقل نوشته فوالله اگر صدهزار امثال او بين يدى قادر بر تكلم باشند چنانچه اين عباد بچشم خود مشاهده نموده اند و تو بوهم صرف ميگوئى بارى لعنت كند خدا آن شيطاني كه او و تو هر دو را اغوا نموده و براى رياست ظاهره چه مقدار مفتريات بحق نسبت داده انشاء الله اميدواريم كه بگندم رى مرزوق نشود

501 و ديگر نميدانم كه ميرزا غوغا چه ارتكاب نموده كه باين قسم بغضش در قلوب امثال او جا گرفته

are many souls who, in their ecstasy and yearning, utter certain words - they too have mentioned something. They should not be so intent on violating the sanctity of God's servants. Fear God and hurt not the hearts of His servants. Nothing has appeared from the likes of you that would give off even the faintest fragrance of truth. We beseech God to rid your hearts of rancor towards His loved ones, for verily He has power over all things.

بشأنی که در رسائل در ردّ او مینویسند بسا از نفوسند که در غلبات ذوق و شوق کلماتی میگویند ایشانهم سخنی ذکر نموده اند دیگر نباید باین شدّت در صدد هتک حرمت عباد باشند بترسید از خدا و قلوب عباد او را میازارید هیچ امری از امثال شما ظاهر نشده که فی الجمله رایحه حقّ از او استشمام شود نسل الله بأنّ يجعل صدورکم خالیاً عن غلّ احبائه و انه کان علی کلّ شیء قدیر

502 The words of the Questioner - - great is his opposition and grievous his hypocrisy - : "And if the Claimant to this station possesseth any proof other than verses, let them declare it. And if it be verses, then Mirza Yahya, in addition to explicit text and conclusive proofs standing in opposition, layeth claim to a station loftier, greater, and more excellent, and hath in his possession voluminous tomes."

502 قول الملّقی کبر اعراضه و عظم نفاقه و اگر مدّعی ایستقام حجتی غیر از آیات دارند بفرمائید و اگر آیات است میرزا یحیی علاوه از نصّ صریح و براهین قاطعه در مقابل ایستاده ادّعی بالاتر و بیشتر و بهتر دارد و مجلّدات کثیره در دست دارد انتهی

503 By God! He has spoken words that one is ashamed to consider. How quickly you have altered God's balance and violated His sanctity! How swiftly you have engaged in distorting His words! By God! Every person of insight has perceived and continues to perceive your station and the station of he who cast these words from what you have written. Woe unto him and those who follow him! This servant is bewildered as to which of these absurdities he should hear and respond to. After all, what has driven you in these few days of life to occupy yourself with these vain, egotistical ravings at Satan's prompting, remaining deprived of the shore of the sea of oneness? Suppose all people took him as lord besides God - what benefit would accrue to you or him? Nay, by Him in Whose hand is my soul, rather loss in this world and the next.

503 فوالله بکلماتی تکلم نموده که انسان شرم میدارد که ملاحظه نماید چه زود میزان الله را تغییر داده اید و حرمة الله را ضایع نموده اید و چه زود بتحریف کلماتش مشغول گشته اید فوالله هر ذی بصری از آنچه نوشته شأنک و شأن ملّیک را ادراک نموده و مینماید فویل له و للذین اتبعوه این عبد متحیر است که کدام یک از این مزخرفاترا استماع نماید و جواب ذکر کند آخرین چهار روز عمر چه تو را بآن داشته که باین هذیانات و همیه نفسیه بالقای شیطان مشغول شده و از شاطی بجر احدیه محروم مانده بگیرم جمیع نفوس او را من دون الله رب اخذ نمودند چه نفعی از برای تو و او حاصل لا فوالذی نفسی بیده بل خسران دنیا و آخرت

504 He has written that if the Author of this Revelation has anything besides verses, let Him bring it forth. This explicitly contradicts what the Primal Point - may the spirit of all else be sacrificed for Him - has revealed throughout the Bayan. And whoever has spoken or speaks these words is cursed, and every atom and all who dwell in the kingdom of Command and Creation curse him. Yes, by God! You have considered people foolish, for if people were not foolish, neither you nor that opposer would have been able to openly speak contrary to what God has spoken. The Primal Point has explicitly stated throughout the Bayan that the proof of the next Revelation has never been and will never be anything but verses, yet you have explicitly

504 نوشته که صاحب این ظهور غیر از آیات اگر چیزی دارد بیاورد و این تصریحاً مخالف است بآنچه نقطه بیان روح ما سواه فداه در کلّ بیان نازل فرموده و من تکلم بهذه الکلمه او یتکلم لعن و یلعنه کلّ الذرّات و من فی ملکوت الأمر و الخلق بلی و الله ناس را احق دانسته اید چه که اگر ناس احق نبودند تو و نفس معرض قادر نبودید بر اینکه جهراً بغیر ما تکلم به الله تکلم نمائید نقطه بیان در کلّ بیان تصریحاً فرموده که حجت ظهور بعد غیر آیات نبوده و نخواهد بود و تو تصریحاً نوشته که اگر حجتی غیر از آیات دارد اتیان نماید و تقول ما لا تشعران

written "if He has any proof besides verses, let Him bring it forth." You speak of that of which you are unaware.

505 The station that you have sought to establish for that opposer of God was contingent upon the word of the Primal Point, and the Primal Point was established through divine verses. Consider now how far ye have strayed from the path of truth and fallen into the wilderness of error. Reflect upon what thou hast committed and uttered, that perchance thou mayest awaken from thy deeds and be of them that seek forgiveness of God, Who created all things by His command and manifested the Manifestation of His Self through His sovereignty, and made His Cause sanctified from thee and from thy imaginings and from thy vain fancies, and from the idle fancies of those idols whom ye have taken as lords beside God. Woe unto them from the torment of a barren day!

506 Indeed, thou art confident in the foolish ones of the Bayan, and rightly so. Now, let us set aside the verses. Whatsoever that known person manifests, if nothing superior to it appears from the fountainhead of divine power, we shall submit to thy fabrications and to that person who hath associated partners with God. By God! In this matter too ye are not steadfast, nor shall ye ever be, for we know that known person: in claim and assertion greater than all that is great, yet in manifestation and deed smaller than all that is small. O thou destitute pauper! Would that thou hadst at least taken as lord one like unto thyself. What benefit is there when thou art seen to be so heedless? Otherwise, I would have mentioned certain matters that thou mightest properly comprehend delusion and become aware of its deception.

507 As to what has been written that 'if it is verses, Mirza Yahya stands opposed and claims superiority, more and better, and has many volumes in his possession' - how base is his station and how grandiose his words! This claim from that source of pride, self and passion is like an ant in a barren valley claiming lordship - nay worse in the sight of all who possess enlightened vision. For his very essence was created by a single letter of these divine verses of might, and whatever words appeared from him were at his own level. Open your eyes that you may know. What he possesses will never be mentioned before God unless he returns to Him, repents and becomes of the penitent and the seekers of forgiveness. By God, he has committed what none before him committed!

508 Now judge fairly yourself why such words have appeared claiming that 'he stands opposed and claims superiority, more and better.' Even the ignorant would be ashamed of such words,

505 مقامی را که اراده نموده که از برای معرض بالله ثابت نمائی آن مقام منوط بقول نقطه اولی بوده و نقطه اولی بآیات الهی ثابت شده حال تفکر کن که چه قدر از سبیل حق دور مانده‌اید و در تیه ضلالت افتاده‌اید تفکر فیما ارتکبت و تکلمت به لعل تتبیه من فعلک و تكون من المستغفرین الی الله الذی خلق کل شیء بأمره و اظهر مظهر نفسه بسلطانه و جعل ذلیله مقدساً منک و من ظنونک و من اوهامک ثم اوهام الأصنام الذین اتخذتموها رباً من دون الله فویل لهم من عذاب یوم عقیم

506 والله از حقایق بیان مطمئنید و حق دارید حال آیات را کنار میگذاریم آنچه نفس معروف ظاهر نماید اگر فوق آن از منبع قدرت الهیه ظاهر نشد تسلیم مجعولات تو و آن نفس مشرک بالله را مینمائیم فوالله در این امر هم ثابت نیستید و نخواهید بود چه که نفس معروف را میشناسیم در دعوی و ادعا اکبر من کل کبیر و در ظهور و فعل اصغر من کل صغیر ای فقیر بی بضاعت کاش اقلاً یک مثل خودی را ربّ اخذ نموده بودی چه فایده که بسیار غافل مشاهده میشوی و الا بعضی مطالب مذکور میداشتم تا وهم را خوب ادراک نمائی و بر مکرش مطلع گردی

507 و اینکه نوشته اگر آیات است میرزا یحیی در مقابل ایستاده و ادعای بالاتر و بیشتر و بهتر دارد و مجلدات کثیره در دست دارد ما صغر شأنه و کبر قوله این ادعا از آن منبع غرور و نفس و هوی مثل آن است که نملة وادی جززه ادعای ربوبیت نماید بلکه اعظم عند کل ذی بصر منیر چه که کینونت او بحرفی از این آیات عزّ صمدانی خالق شده و آنچه کلمات از او ظاهر شده در رتبه او بوده فافتح بصرک لتعرف و ما عنده لن یذکر عند الله ابداً الا بأن یرجع الیه و یتوب و یکون من التائبین و المستغفرین فوالله ارتکب ما لا ارتکبه احد قبله

508 حال خود تو انصاف ده که این کلمه از چه رو ظاهر شده که نوشته او در مقابل ایستاده و

let alone the wise. O sightless one! The very fact that he has written 'stands opposed' is clear proof of his falsehood. Those possessed of sacred discernment can smell the stench of pride, arrogance and rejection of truth from these very words. It seems he has never recited the Quran which states: "And who is more unjust than he who fabricates lies against God or says 'It has been revealed to me' when nothing has been revealed to him, and who says 'I will reveal the like of what God has revealed.'" Reflect a little on this revealed verse that you may become convinced that whoever says 'I will reveal the like of what God has revealed' - these very words invalidate and belie him.

509 O truly deaf one! Hear the melody of the divine Dove singing upon the highest branch of the Tree of Utterance, saying that if you appear at this time, I will be among the first to prostrate and believe in you. Yet you show no shame before this utterance of the Merciful One and explicitly write that you 'stand opposed' and claim 'superiority, more and better.' By God, these very words are clear proof of the rejection, unbelief and hypocrisy of such souls. Likewise He says, exalted be His mention: Even if all the people of the Bayan become like him in the essence of knowledge, it would bear no fruit except through believing in Him. And it is very clear that none can be like Him in the essence of knowledge except the Point Himself. That Sun of Truth speaks thus about Himself, yet you busy yourself with such unworthy mentions about one through whose words you seek to falsely prove His Cause. Alas for you and him and those who follow you both! By God, they are in manifest error.

510 Moreover, you write that 'he has many volumes in his possession.' This claim is exactly like the claims of the deniers at every Revelation who boasted of their writings and compositions while objecting to the Sovereign of Names and Attributes. If someone's books could make him self-sufficient, then surely the books on earth at the time of the manifestation of the Point of the Bayan - may the spirit of all else be sacrificed for Him - would have sufficed them. Nay, by God! All are poor at the gate of His riches, all are ignorant at the gate of His knowledge, all are powerless before the manifestation of His might. Verily, He is self-sufficing, independent of all else, and He is the All-Powerful over the worlds.

ادّعی بالاتر و بیشتر و بهتر دارد هر جاهلی از این قول ننگ داشته تا چه رسد بعاقل ای بی بصر همینکه نوشته که در مقابل ایستاده همین دلیل است واضح بر بطلان او صاحبان شامه مقدسه از نفس همین کلمات رواج غرور و استکبار و اعراض از حق استشمام نمایند گویا ابداً تلاوت فرقانهم ننموده که میفرماید قوله تعالی و من اظلم ممن افتری علی الله کذباً او قال اوحی الی و لم یوح الیه شیء و من قال ساذل بمثل ما انزل الله انتهى قدری تفکر در این آیه منزله نما که شاید موقن شوی باینکه هر نفسی بگوید نازل میکنم مثل آنچه حق نازل فرموده همین کلمه مبطل و مکذب او بوده و خواهد بود

509 ای اصم حقیقی بشنو نغمه ورقای الهی را که بر اعلی سدره بیان تغنی فرموده میفرماید که اگر تو در این حین ظاهر شوی من از اول ساجدین و اول مؤمنین بتو بوده و خواهم بود و تو حیا و شرم از این بیان لسان رحمن ننموده و تصریحاً نوشته که در مقابل ایستاده و بالاتر و بیشتر و بهتر ادّعا دارد و الله همین کلمات پرهانیست آشکار بر اعراض و کفر و نفاق امثال آن نفوس و هم چنین میفرماید قوله عزّ ذکره اگر کلّ اهل بیان در جوهر علم مثل او گردند که ثمر نمی بخشد الا بتصدیق باو و این بسی واضح است که احدی در جوهر علم مثل او ممکن نه الا نفس نقطه آن شمس الهی درباره خود چنین میفرماید و تو از برای نفسی که میخواهی بقول آن شمس حقیقت امرش را مجعولاً ثابت نمائی بذکر اینگونه کلمات نالایقه مشغول شده فوا حسرتاً لك و له و للذین اتبعوا کما تالله ان هم الا علی ضلال مبین

510 و از این گذشته مینویسی که مجلّدات کثیره در دست دارد بعینه این قول مثل اقوال معرضین نزد هر ظهور است که افتخار بتالیفات و تصنیفات خود نموده و بر سلطان اسماء و صفات اعتراض نموده اند اگر کتب نفسی را غنی مینمود هرآینه کتب روی ارض در حین ظهور نقطه بیان روح ما سواه فداء ناس را غنی و مستغنی مینمود لا والله کلّ فقراء لدی باب غناؤه و کلّ جهلاء لدی باب علمه و کلّ عجزاء عند ظهور قدرته و انه هو الغنی بنفسه عما سواه و انه هو المقتدر علی العالمین

- 511 I ask thee to judge fairly: if one person possesses a single ruby, and another a hundred thousand loads of pebbles, which one wouldst thou consider wealthy and self-sufficient? Even if a hundred thousand books should appear which have yielded and will yield no fruit except through acknowledgment of the Manifestation - for words are as the niche and the love and remembrance of God as the lamp. If that niche be deprived of the lamp, it becomes a useless instrument. Words are good when from them can be inhaled the fragrances of divine love; after the loss of this station, they appear as the lowest words of the people of earth. Fear God, and oppose not any of His servants, and mention none but Him in His holy court. Rend asunder the veils, then speak forth thy Lord's praise amongst the worlds.
- 512 In this connection, hearken unto what the Source of the Bayan hath revealed in His testament to one of the Letters of the Living. His exalted Word declares: If thou shouldst recite or transcribe but one verse from the verses of that Ancient Essence, it would be more meritorious in the sight of God than transcribing the entire Bayan, for on that Day that single verse would be thy salvation while the entire Bayan would not save thee. It is like one who, in the time of God's Apostle, would transcribe all heavenly books and whatever was written under their shadow, yet would be judged as naught, while if he transcribed but one verse of the Qur'an, he would be judged as having faith. This is the essence of knowledge and deed.
- 513 Consider how lofty and mighty is the greatness of the Cause, and how base art thou and thy words and the words of the idolaters. The shining Sun will not be veiled by such barriers, nor will the Manifestation Himself be tainted by the defilement of these words. Verily, He hath ever been sanctified from you and your words, and He is God's proof among His creatures. It behooveth all who are on earth to follow what appeareth from Him, not what they possess. This is the truth, and beyond truth there is naught but error, if ye be of them that know.
- 514 How many are like unto asses carrying a burden of books yet unaware of a single letter therein, as hath been mentioned in previous books and expressly revealed in the Perspicuous Book. By God, besides Whom there is none other God, those volumes thou mentionest would best be effaced with water, or returned by someone to their source, for they ought to be, in his opinion, a grave for his words. These servants have seen many such volumes. Would that thou hadst shattered the idol of vain
- از خود تو انصاف میطلبم اگر نزد نفسی یکقطعه از یاقوت باشد و نزد نفسی صد هزار خروار حصاة حال کدام را غنی میدانی و بی نیاز میشمی اگر صد هزار کتب ظاهر شود که ثمری نبخشیده و نخواهد بخشید الا بتصدیق بظهور چه که کلمات بمنزله مشکوة و حب و ذکر الهی بمنزله سراج اگر آن مشکوة از سراج محروم ماند آتی خواهد بود معطل کلمات خوب است در وقتیکه نفحات حب الهی از او استشمام شود و بعد از فقدان این رتبه مثل ادنی کلمات اهل ارض ملاحظه میشود خف عن الله و لا تقابل معه احد من عبادہ و لا تذكر غيره في ساحة قدسه فانحرق الأجباب ثم انطق بثناء ربك بين العالمين
- در این مقام بیان منزل بیان را استماع نما که بیکی از حروفات حی وصیت فرموده میفرماید قوله عزّ ذکره اگر يك آیه از آیات آن جوهر قدم را تلاوت کنی یا ثبت کنی عزّ تر خواهد بود عند الله از آنکه کلّ بیان را ثبت کنی زیرا که آن روز آن يك آیه تو را نجات میدهد ولی کلّ بیان نمیدهد مثل آنکه اگر کسی در زمان رسول خدا کلّ کتب سماویّه و آنچه در ظلّ آنها نوشته شده ثبت مینمود حکم لاشیء در حق او میشد ولی اگر يك آیه از قرآن ثبت مینمود حکم ایمان در حق او میشد اینست جوهر علم و عمل انتهى
- حال ملاحظه کن که عظمت امر بجه مقدار بلند و عظیم است و حقارت تو و کلمات و کلمات مشرکین در چه رتبه و مقام شمس مشرقه باین حجابات محبوب نماند و نفس ظهور بالایش این کلمات نیالاید آنه قد کان مقدساً منکم و من کلماتکم و آنه بنفسه حجّة الله بین بریته و ینبغی لمن علی الأرض بأن یبتعوا ما یظهر من عنده لا بما کان عندهم و انّ هذا هو الحق و ما بعد الحق الا الضلال ان اتم من العارفين
- بسا از حمیر که مجلّدات زیاد حمل نموده و لکن خود بحرفی از آن شاعر نه چنانچه این مثل در کتب قبل ذکر شده و در کتاب مبین تصریحاً نازل و الله الذی لا اله الا هو مجلّداتی که میگوئی از برای این خوبست که به آب محو شود او يرجعها احد الی مبدئه لان ینبغی ان یکون بظنه قبرا لکلماته این عباد بسیار از آن مجلّدات دیده اند

imaginings and looked with the eye of insight upon its contrived words. By God, every person of wisdom and vision laugheth at it and at what hath proceeded from it. And by that which hath proceeded from Him, every person of understanding and insight knoweth.

515 And further, from that fountain of pride and vainglory was uttered these words – his worthless utterance: “It is easy. They claim that all the verses written by the Claimant throughout His lifetime, I can write better, finer and more eloquently in a single day, such that even a child could discern the difference.”

516 All of your virtues and his are made manifest from this single utterance. This servant is bewildered as to what to mention in this regard, for he hath uttered words which, by God, even Pharaoh did not speak in the presence of Him Who conversed with God. By the peerless One God! If he were capable of speaking before a single one of those who circle round the Throne – let alone before the Source, the Manifestation, and the Fountainhead of divine bounties! And now, put this very claim to the test. That objector is present, and the servants of the House are also present. If he can match the servants in any manner whatsoever, then “we shall believe in all that ye have said.” Even though excessive speech hath never been, nor ever shall be, proof of truth. Since thou hast produced these vain arguments in opposition to God, this servant hath therefore mentioned these words in reply, lest there remain for thee any excuse, proof, argument or evidence. Otherwise, the Most Holy and Pure Court hath been and shall ever be sanctified above all these proofs, mentions, words, allusions and implications to which ye have clung.

517 O heedless one! Until now, nothing equal to that which hath been sent down from the heaven of utterance hath ever been sent down, and all that exists in the heavens and earth cannot equal a single verse thereof. If thou regardest these things, then present thyself and observe how, at the time of the revelation of verses, none can keep pace in recording them. Put it to the test, O thou who testest after that which behooveth no one to test God. Rather, He testeth His servants and trieth them, even as He hath tested thee and cast thee into the nethermost hell.

518 To every person of mature understanding, these proofs of yours have been and shall ever be as the words of children. Ye have made God's Cause a plaything, a sport, a jest and mockery. God shall soon seize you with a consuming power from His

ایکاش صنم وهم را میشکستی و بدیده بصیرت
بکلمات مجعوله اش نظر مینمودی تالله یضحک به
و بما ظهر من عنده کل عاقل بصیر

515 و دیگر از آن منبع کبر و غرور القاء شده بود
قوله حقّر قدره سهل است ادّعی آن دارند که
کَلّ آیات مدّعی را که در مدّت عمر نوشته در
یک روز خواهم نوشت بهتر و خوبتر و فصیح تر
که هر طفلی تمیز دهد انتهی

516 جمیع فضیلت‌های شما و او از این يك کلمه معلوم
شده این عبد متحیر است که در این مقام چه ذکر
نماید چه که بکلمه تنطق کرده که والله فرعون
هم در مقابل کلیم بچنین کلمه تکلم نموده بیگنا
خداوند بی مانند که اگر مقابل يك نفر از طایفین
حول قادر بر تکلم باشد تا چه رسد بمنبع و مظهر و
مصدر فیوضات ربانیه و حال همین قول را تجربه
نمائید آن معرض حاضر و خدام بیت هم حاضر
اگر توانست بشائی از شئون با خدام مقابله نماید
نصدّقکم فی کَلّ ما قلتم مع آنکه زیاد گفتن دلیل
بر حقیقت نبوده و نخواهد بود چون تو اعتراضی علی
الله باین دلایل و همیه مستدلّ شده لذا این عبد در
جواب باین کلمات ذا کر لثلاً یبقی لك من عذر
و حجّة و برهان و دلیل و الا ساحت اقدس اطهر
از جمیع این دلایل و اذکار و کلمات و اشارات
و مدلولیکه بآن تمسّک جستهداید مقدّس بوده و
خواهد بود

517 ای بی خبر تا حال معادل آنچه از سماء بیان نازل
شده نازل و بیک آیه معادله نمینماید کَلّ آنچه در
آسمانها و زمین است و اگر تو باین شئون ناظری
پس حاضر شو بین یدی تا ملاحظه نمائی که
حین نزول آیات احدی از عهده تحریر آن بر نیاید
جرب یا ایها المجرّب بعد الذی لا ینبغی لأحد
ان یجرّب الله بل انه یجرّب عباده و یمتحنهم کما
امتحنک و رجعک الی اسفل الجحیم

518 نزد هر عاقل بالغی این ادله شما مثل کلمات صبیان
بوده و خواهد بود قد جعلتم امر الله لهواً و لعباً
و هزواً و سخریا فسوف يأخذکم الله بقهر من لدنه
و انه لقیّار مقتدر قدیر رواج دلیل و استدالات

presence, for He is the All-Compelling, the Almighty, the Omnipotent. The odors of thy proofs and arguments have caused the flowers of the divine proof and testimony in the paradise of understanding to wither. If thou wouldst observe thy words with fairness, thou wouldst more readily perceive their repugnancy. Hath anyone ever heard, from the beginning of creation until now, that a soul would oppose the Truth in the manner thou hast opposed in this infernal book of thine? Nay, by the Lord of all worlds! The eye of creation hath not witnessed one more veiled than thee, nor hath the eye of invention seen one more heedless than thee. Yet thou dost rejoice in what thou hast written and art of them that exult. We beseech God to transform thy joy into supreme sorrow, except if thou shouldst repent and return unto Him and be of them that repent.

ریاحین رضوان دلیل و برهان الهی را پژمرده نموده و اگر خود اقل من آن در کلمات بانصاف ملاحظه نمائی بر قبائحش اقرب من آن ملتفت شوی هیچ شنیده از اول ابداع تا حین که نفسی بحق معارضه نماید بآنچه تو در این کتاب سجین خود معارضه نموده لا فورب العالمین ما شهدت عین الابداع احجب منك ولا عین الاختراع اغفل منك و لكن انك انت تفرح بما رقت و تكون من الفرحین نسئل الله بأن یبدل فرحك بالحزن الكبرى الا بأن تتوب و ترجع الیه و تكون من التائبین

519 Furthermore, that deluded unbeliever hath written, stranger still, that they themselves claim that their expressions are verses, and their messengers say that their seven-year-old children also speak verses. How then can the verses of "Him Whom God shall make manifest" be proof of His truth when His creation also speaks verses and His young child speaks verses? And if they say that verses appear both from the station of creation and letters, and from the primal Point and Tree of Truth, then verses themselves would not be proof of the truth of the original Tree, and something else must needs be explained as to what that might be.

519 و دیگر بالقای آن مشرک ملقی نوشته عجب تر از این خودشان ادعای آن دارند که عبارات من آیه است و رسولان ایشان میگویند اطفال هفت ساله ایشان هم آیه میگویند پس کجا آیات من بظهور الله دلیل حجت او خواهد بود که خلق او هم آیه گوید و پسر کوچک ایشانهم آیه میگوید و اگر گویند که آیه هم از مقام خلق و حروفات ظاهر گردد و هم از اصل نقطه و شجره حقیقت پس نفس آیه دلیل بر حقیقت اصل شجره نخواهد بود شیء دیگر لازم است بیان شود که چه چیز است انتهی

520 Yea, verily, were He to desire that every soul should voice His praise, He is able to do so, for He is the Omnipotent, the All-Powerful. And were He to desire to manifest a soul with all signs, He would be capable through His sovereignty, and none may object to Him, and God is witness to what I say. He hath caused a child among children to speak as proof of Him and testimony to His Self, and this is a station for which ye should thank God and praise Him. Yet ye have opened your tongues in objection to this Remembrance Who hath appeared with the Most Glorious Name between the heavens and earth.

520 بلی آنه لویرید ان ینطق کل نفس بثناء نفسه لیقدر و انه هو المقتدر القدير و لویرید ان یظهر نفساً بكل الآیات لیكون قادراً بسلطانه و لیس لأحد ان یعترض علیه و كان الله علی ما اقول شهید انه انطق صبياً من الصبیان لیكون دليلاً علیه و برهاناً لنفسه و هذا مقام الذی انتم تشکرون الله بذلك و تمجدونه و انتم فتحمتم السکم بالاعتراض بهذا الذکر الذی ظهر باسم الأبهی بین السموات والأرضین

521 Consider now whether any ignorant one hath made or would make such an objection. Nay, by God, except thee and thy like who have been created from the air of self, the water of rejection, the fire of envy and the dust of hatred. Die then in your wrath! He hath verily appeared with the truth and there is no turning back. Your Lord, the All-Merciful, hath decreed for Himself that He shall raise up in all realms those who shall serve as proofs of Him, who shall arise between heaven and earth, who shall speak His praise and raise the standards of

521 حال ملاحظه کن که هیچ جاهلی چنین اعتراض نموده و یا مینماید لا و الله مگر تو و امثال تو که از هواء نفس و ماء اعراض و نار حسد و تراب بغضیا خلق شده اید اذا موتوا بغیظکم انه قد ظهر بالحق و لا مرد له و ان ربکم الرحمن قد کتب علی نفسه بأن یظهر فی الأكوان ادلاء علیه ليقومین بین السموات والأرض و ینطقن بثناء نفسه و یرتفعن اعلام النصر بین

victory amidst all creation. These are servants whom God hath made pure from all else save Him, detached from what ye possess, and who hold fast to God's strong and mighty cord. These are they whom the signs of all who are on earth and the proofs of the ungodly shall never deter.

- 522 Say: O ignorant one! Thou hast failed to distinguish between favor and vengeance, hast reckoned pure good as evil, and hast deemed the very essence of mercy and justice as the embodiment of tyranny. Yea, a child of the household, at the age of six, did speak forth the verses of God, and that child is present now. By God! That same tree of corruption did repeatedly declare that what proceeded from him had not been witnessed from any soul from the primal beginning until now, and most nights and days he was occupied in offering praise. And now matters have reached such a pass that not only hath he turned away from the Exalted Truth – nay, he hath not even spared the children, nor will he. And they shall not stay their hands until they have dyed the earth with these pure bloods, and this is what hath been sent down in the Tablets, if ye be of them that perceive. Time and again have We declared that We caused him to speak forth verses in his childhood, that it might serve as a proof of this merciful Revelation and this holy, eternal Manifestation. Yet thou hast reckoned this supreme favor as vengeance, and instead of rendering thanks unto the Exalted Truth, thou hast begun to voice complaints.

- 523 And as to what thou hast written—that they themselves claim that my utterances are, in their own eyes, verses—this is naught but mockery of God. They have cited, in derision, the words: “Take thou hold of thy rein, O ignorant one! This is a station from which thy hands, and the hands of the idolaters, are cut off.” The Point of the Bayan hath declared that whatsoever existeth upon the earth hath ever been, and shall ever remain, His verses—how much more, then, that which hath descended from Him, and appeared from His presence. And the Truth speaketh, saying: Know thou that this is verily He Who hath appeared aforetime and shall appear hereafter; and whoso maketh any distinction between Him and Him Who hath appeared or shall appear hath, in truth, disbelieved in God and in His signs—even though he possess eyesight keen as a sharpened blade—so that all the Manifestations may be beheld in this Manifestation, which hath appeared in truth, with clear and manifest verses.

- 524 Know, moreover, that whatsoever proofs and evidences have been made manifest from the beginning that hath no beginning, by all the Prophets and Messengers, have been but the

الخالق اجمعين اولئك عباد الذين جعلهم الله مطهراً عن دونه و منقطعاً عما عندكم و متمسكاً بحبل الله المحكم المتين اولئك لا يمتنعهم اشارات من على الأرض و دلالات المشركين

522 بگو ای جاهل نعمت را از نعمت فرق نداده و خیر محض را شر شمرده و جوهر رحمت و عدل را نفس ظلم دانسته بلی طفلی از اطفال بیت در سن شش سالگی بآیات الله تکلم نموده و آن طفل حال حاضر است و والله خود همان شجره فساد بکرات میگفت که آنچه از او شده از هیچ نفسی از بدیع اول تا حین ظاهر نشده و اکثر لیلای و ایام بشنائش مشغول بوده و حال امر بقسمی شده که از حق منبع اعراض نموده سهل است از اطفال هم دست برداشته و نخواهد داشت و تا ارض را باین دماء مطهره صیغ ندهند دست برندارند و هذا ما نزل فی الألواح ان انتم من الناطرين بکرات فرموده اند که او را در طفولیت بآیات ناطق فرموده ایم تا دلیل باشد بر این ظهور رحمانی و طلوع قدس صمدانی و تو این رحمت کبری را نعمت شمرده عوض آنکه شکر ثنائی حق منبع را شکایت آغاز کرده

523 و اینکه نوشته که خودشان ادعای آن دارند که عبارات من آیه است نزد خود استهزاء علی الله عبارات ذکر کرده خذ زمامک یا ایها الجاهل هذا مقام انقطعت عنه یداک و ایدی المشرکین نقطه بیان میفرماید که کل آنچه در ارض موجود است آیات او بوده و خواهد بود تا چه رسد بما نزل من عنده و ظهر من لدنه و الحق يقول فاعلم بان هذا هو الذی ظهر من قبل و یظهر من بعد و من فرق بینة و بین من ظهر او یظهر انه کفر بالله و آیاته و لو یكون ذا بصر حدید لیشهد کل الظهورات فی هذا الظهور الذی ظهر بالحق بآیات مبین

524 بدانکه آنچه از اول لا اول که حجج و براهین ظاهر شده از جمیع انبیاء و مرسلین کل حجت این ظهور بوده و آنچه در این ظهور حجت است لازال حجت حجج قبل و بعد بوده و خواهد بود و لکن این

testimony of this Revelation; and that which, in this Revelation, is the Proof shall ever remain the Proof of the proofs, both of those that were before and those that shall come after. Yet have We singled out this Child with speaking verses, that certain souls who have attained unto but a sprinkling of the limitless outpourings of this Most Great Ocean may not wax proud against the Exponent of the verses. For there was one who, though the Object of his attachment had ever stood before him, remained deprived of a mere drop from the Ocean of oceans, and returned unto his abode in the Fire—and verily it is the abode of the wicked. Wretched is the dwelling-place of these evildoers, were ye of them that are assured.

525 Know that between the sun and its reflections upon walls and stones there is an infinite difference which even the weakest sight can discern, how much more so a penetrating vision. Moreover, when the image of the sun appeareth in a mirror, can it be said that this is the very sun of heaven? Nay, the difference between earth and heaven is evident, and none but the deceitful and malicious would deny this. Similarly, today if thou wouldst refine thine hearing and purify it from what thou hast heard from the idolaters, thou wouldst find the words of him who hath turned away from God to be like the words of children, nay more contemptible, compared to the verses revealed from the heaven of the All-Merciful's Bayan. By God! No comparison can be made; indeed their mention is unworthy save when they believe through divine grace, and after denial they are and shall be utter nothingness.

526 Know that divine verses have ever been the fundamental proof, yet from this most mighty Revelation there hath appeared, apart from verses, that which all have been and shall be powerless to produce the like thereof. Fear God and follow not thy vain desires, but follow the Truth which hath come to thee from the Dayspring of the Spirit with the tidings of God, the Almighty, the Supreme, the Self-Subsisting. Verily it sufficeth thee above all else, and naught else shall suffice thee even shouldst thou cling to all that is in the heavens and earth, if ye be of them that are certain. This is God's counsel unto thee and unto His servants. Whoso accepteth his Lord's counsel, it shall be to his benefit, and whoso turneth away, verily God is independent of what was and what shall be.

527 Furthermore, regarding the suggestion of that opposer that they had acknowledged them - now Mirza Yahya maketh the same argument, that even if you or a thousand others should speak verses, as the Bab declared He could raise up by the number of all things those who could speak verses, they must

طفل را مخصوص آیات ناطق فرمودیم تا بعضی از نفوس که برشی از فیوضات ما لایه این بحر اعظم فایز شده اند استکبار بر منزل آیات نمایند آن نفسی را که باو متمسکی لازال بین یدی بوده و برشی از بحر البحور محروم ماند و رجع الی مقره فی النار و آنها لمقر الفجار و بس مقر هؤلاء الاشرار لوانت من الموقنین

525 بدان مابین شمس و تجلیات آن بر جدار و احجار فرق لایحیی مشهود هر بصر ضعیفی ادراک مینماید تا چه رسد با بصر حدیده و از این گذشته مثال شمس در مرآت ظاهره مشاهده میشود آیا میتوان گفت که این نفس شمس سماء است بلکه فرقی ما بین ارض و سماء مشهود و لاینکر هذا الا کل مغل مبغوض چنانچه الیوم اگر سمعت را لطیف نمائی و از آنچه شنیده از مشرکین پاک و طاهر کنی کلمات معرض بالله را مثل کلمات صبیان بل احقر عند کلمات منزله از سماء بیان رحمن مشاهده مینمائی قسم بخدا که نسبت نمیتوان داد بلکه دوش لایق ذکر نه و در صورتی قابل ذکرند که عنایت الهی موقن باشند و بعد از انکار لاشیء محض بوده و خواهند بود

526 بدان لازال اصل حجت آیات الهی بوده و لکن از این ظهور اعظم من دون آیات ظاهر شده آنچه از اتیان بمثلش کل عاجز بوده و خواهند بود خف عن الله و لاتتبع ما یأمرک هواک فاتبع الحق الذی جائکم من مشرق الروح بنبا الله المقتدر المهیمن العزیز القیوم و انه لیکفیکم عن کل شیء و من دونه لن یکفیکم و لو تتمسکوا بخلق السموات و الارضین ان انتم توقنون هذا نصح الله علیک و علی عبادہ من استنصح بنصح ربّه فله و من اعرض ان الله غنی عما کان و عما یکون

527 و دیگر القای آن معرض ملقی اگر گویند که آنها تصدیق ایشان نموده حال سخن میرزا یحیی هم همین سخن است که بر فرض که شما هم آیه بگوئید یا هزار کس چنانچه ربّ اعلی فرموده که بعدد کلّ شیء اگر خواهم مبعوث بلسان آیات نمایم

still acknowledge me and be under my shadow, for I am the First Mirror and all are reflections of me, since the Divine Nature has appeared through me, as confirmed by the Point of the Bayan.

- 528 Assuming confirmation, there have always been and will always be Mirrors for the eternal Truth, and none has enumerated their beginning, nor has this been exclusive to any particular soul. All things have been and will be Divine Mirrors. However, the previous Manifestation complained of all mirrors, saying in His mighty words: "I shall complain to Thee, O Mirror of My generosity, of all mirrors who gaze upon Me with their own colors." And addressing that Name, He says: "Thou art that Primal Mirror that hath eternally reflected the Truth and will forever continue to do so." In another instance, He called the first to believe the Primal Mirror. These mentions pertain to the earthly realm, otherwise mirrors have neither beginning nor end. All these mirrors have been and will be created by a Word. So long as they remain beneath the Tree of Unity, the lights of Truth shine therein such that naught is seen in them save God. But after deviation they have been and will be manifestations of Satan. By Him Who holds my soul in His hand, this complaint He made of all mirrors is a mighty proof, were ye to perceive.

- 529 This station of mirrors mentioned in the text of the Point of the Bayan - yet thou dost speak of mirrors before the Sun, when all mirror-suns are and shall be utter nothingness before His dawning. If the Manifestation Himself should apply the term "mirror" in the primary degree to all things, it is the truth wherein there is no doubt. Harken to this servant's call and deliver thyself from these barren wastes to enter holy realms. By God, such utterances but increase delusions and veils. The more thou occupiest thyself with such words, the further removed and deprived shalt thou be from the matchless flowing waters of the Eternal Lord. Cast aside these examples and fix thy gaze upon God and what appears from Him, for all things end in Him and appear from Him. These words suit only those like yourself who make outward claims to learning which in your own estimation you have called knowledge. Send not a drop of bitter salt to the sweet flowing river. Know that whatsoever can be termed existent has been and shall be created.

- 530 Thou hast mentioned the Divine innate Nature [of the Prophet - fitrat] - all things were created according to Divine Nature but

باز باید تصدیق من نمایند و در ظلّ من باشند
بعلت آنکه اول مرآت هستم و کلّ منعکس از
من میباشد چونکه فطره الله از من ظاهر است
بتصدیق نقطه بیان اتّهی

528 بر فرض تصدیق از برای حقّ لم یزل و لایزال
مرایا بوده و اوّلّیت آن را احدی احصا ننموده و
این مخصوص بنفسی دون نفسی نبوده کلّ شیء
مرایای الهیه بوده و خواهند بود و لکن ظهور
قبل از مرایا بکلّیا شکایت فرموده اند بقوله عزّ و
جلّ لا شکون الیک ان یا مرآت جودی عن کلّ
المرایا کلّ بالولانهم الیّ لینظرون و مخاطباً لذلك
الاسم میفرمایند که توئی آن مرآت اوّلّیه که
لم یزل از حقّ حکایت کرده و لایزال حکایت
خواهی کرد در مقام دیگر اوّل من آمن را مرآت
اوّلّیه فرموده اند و این اذکار در رتبه ملکّیه ذکر
میشود و الا از برای مرایا نه اوّلی بوده و نه آخری
و جمیع این مرایا بقولی خلق شده و خواهند شد
مادامیکه در ظلّ شجره فردانیّه مستقرّند انوار حقّ
در آنها ظاهر بحیث لایری فیّهن الا الله و بعد
از انحراف مظاهر شیطانیه بوده و خواهند بود
فوالدی نفسی بیده که این شکایتی که از جمیع
مرایا فرموده اند برهانی است عظیم اگر باشید از
شاعران

529 این شأن مرایا که ذکر شد بنصّ نقطه بیان و
مع ذلك تلقاء شمس ذکر مرایا مینمائی که شمس
مرایا عند تجلّی او معدوم صرف بوده و خواهند
بود اگر نفس ظهور بر جمیع اشیاء اطلاق مرآتّیت
در رتبه اوّلّیه فرماید حقّ لاریب فیّه بشنو ندای
این عبد را و از این اراضی جزه خود را نجات
ده و یفضاهای قدس وارد شو فوالله این اذکار جز
بر توهمات و حجابت نیفزاید و هر قدر باین کلمات
مشغول شوی از زلال سلسال بی مثال حضرت
لایزال بعید مانی و محروم گردی بریز این امثال
را بحقّ و ما یظهر من عنده ناظر شو چه که کلّ
باو منتهی و از او ظاهر این کلمات خوب است
از برای امثال خود در فنون جهلیّه ظاهریه که
بزعم خود علم نامیده اید استدلال نمائید قطره ملح
اجاج بحر عذب فوات مفرست بدانکه آنچه لفظ
وجود بر آن صادق مخلوق بوده و خواهد بود

thou hast not understood it. Moreover, hear the call of the Divine Nature Who was sent in human form and spoke these words before the Most Great Gate, mighty be His splendor: "And among the ungodly is one who said these verses were not revealed according to the Divine Nature." By God, the Truth, the Divine Nature hath now appeared in the form of a servant and stood before the door with humility and submission, crying out and saying: "Woe unto you, O company of the deluded ones! By God, I was created by His command - thus doth she testify for herself, though these wicked ones comprehend not. By God, she glorieth in her relationship to Our true Self, though We have ever been independent of her. We created her and all things by Our command, and none deny this save every froward infidel."

- 531 These are verses that were previously sent down from the Most Glorious Heaven concerning the original divine nature, and this is among the teachings of the people of the Furqan, as revealed in God's Book: "Set thou thy face towards religion as a man of pure faith - the nature framed of God in which He hath created mankind." Hence it is related in the prophetic tradition: "Every child is born in the state of nature," and so forth. This nature is the same as the divine nature, and this station holds true so long as one abideth beneath the shade of faith. After changing therefrom one is counted among the idolaters, as the rest of the tradition states: "It is his parents who make him a Jew, or a Magian, or a Christian."

- 532 Say: O thou confused and perplexed one! Today thou dost witness with thine own eyes and ears that the ocean of verses surgeth and, like a torrential rain, descendeth from the heaven of God's will. Nevertheless thou writest that Mirza Yahya claims that the Author of verses is but a reflection of him. O thou deprived one! This station is sanctified above reflector and reflected. Were there to be found even a single person who had truly grasped the Bayan, the earth of understanding would expand such that all would acknowledge they had not comprehended a single letter thereof. But until now such hath not been witnessed, and afterward the matter resteth in His hands.

- 533 He saith - great is heedlessness - "Setting aside all other statements, Mirza Yahya now claimeth every station beyond which none higher can be conceived, saying that whoever maketh a claim must produce the like thereof or better." These words have issued from naught but the source of pride, the mine of falsehood, and the dawning-place of iniquity. Should his claim to be a mirror be accepted, the Primal Point - may the spirit

530 ذکر فطرة الله نموده کلّ اشیاء بر فطرة الله خلق شده اند فطرت را ندانسته از این گذشته بشنو ندای فطرت را که بهیچکلی مبعوث و تلقاء باب اعظم باین کلمات ناطق قوله عزّ بهائه و من المشركين من قال هذه الآيات ما نزلت على الفطرة تالله الحق انّ الفطرة حينئذ قد ظهرت على هيكل خادم و قامت لدى الباب بخضوع و اناب و يضح و يقول فويل لكم يا معشر المغلين تالله انّی قد خلقت بأمر من لدنه كذلك تشهد لنفسها و لكن لا يفقهون هؤلاء الأشرار تالله انها لتفتخر بنسبتها الى نفسنا الحق و انّا لم یزل کنا غنيا عنها قد خلقناها و کلّ شیء بأمر من لدنا و لا ينکر ذلك الا کلّ منکر کفار

531 و این آیاتی است که از قبل در ذکر فطرت اصلیه الهیه از سماء ابری نازل و این از مطالب اهل فرقان است چنانچه در کتاب الهی نازل اقم للدين حنیفاً فطرة الله الّتی فطر الناس علیها اینست که در حدیث نبوی وارد کلّ مولود یولد علی الفطرة الی آخر و این فطرت همان فطرة الله بوده و این مقام صادق مادامیکه در ظل ایمان مستقر باشد و بعد از تغییر از مشرکین محسوب چنانچه باقی حدیث میفرماید انما ابواه یهودانه و یمجسانه و ینصرانه

532 بگو ای مهمل مبهم تو ایوم بچشم و گوش مشاهده و استماع مینمائی که بحر آیات موج و چون غیث هاطل از سماء مشیت نازل مع ذلك مینویسی که میرزا یحیی میگوید که صاحب آیات منعکس از من میباشد ای محروم این مقام از عاکس و معکوس مقدّس است اگر بعدد واحد در بیان بالغ مشاهده میشد هرآینه ارض عرفانی منبسط میگشت که کلّ مدعن شوند بر آنکه حرفی از بیان ادراک ننموده اند و لکن تا حال که مشاهده نشده و بعد الأمر بیده

533 قوله کبر غفلته قطع نظر از کلّ سخنها الآن میرزا یحیی مدعی هر مقامیکه فوق آن متصور نشود میباشد بدلیل آیات هر که مدعی باشد باید اتیان بمثل و اعلاى از آن نماید انتهى این کلمات ظاهر نشده مگر از منبع غرور و معدن کذب و مطلع فحشا اگر تصدیق مرآتیت او شود نقطه اولی روح

of all else be sacrificed for His sake - hath said that if a mirror should claim "I am the sun," it is evident to the sun that it is but a reflection of it. By God, this revealed statement of the Bayan is an explicit text proving that they would oppose the Truth after Him, and that souls claiming to be mirrors would, in the presence of the Sun of Truth, claim to be the sun themselves. Woe unto him and unto you for what ye falsely attribute to yourselves and then unto God, while ye perceive not.

534 Furthermore, it is the height of shamelessness to write that today whoever maketh a claim must produce the like of Mirza Yahya's verses or better. O thou blind one! He was powerless before that which was sent down from the heaven of the Bayan from God, the Powerful, the Mighty, the Bestower. By God, all things are bewildered by these statements he hath uttered. His very existence today is unworthy of mention, let alone his words. Every person of understanding knoweth that if even a word of the words of Truth be found with him, he hath taken it from this Most Holy, Most Pure Spot. I beseech God to grant thee great awareness, that perchance thine eyes may be healed of the ophthalmia of vain imaginings and thou mayest gaze upon the words of the All-Knowing Sovereign, until thou seest all words as utter nothingness before a single letter of the words of God. Thus hath the decree been sent down from the heaven of wisdom as a grace from Him unto all the worlds.

535 He saith - how feeble is his understanding - "Now, my brother, by God, the matter has become confused for you. If you truly want to understand that there is no ulterior motive in this work, you yourself are my representative. If this becomes clear to you, write to me about it, but with fairness. This is very easy for you. Civil politics has no connection to the essence of truth. The former is the practical wisdom that they call moral refinement, household management, and civil politics - which is the science of conduct with people and with those individuals who are connected as servants and disciples. Each person should indeed be moved with kindness and good character according to what suits their nature. But you have made a mistake: You have confused this practical wisdom with the essence of truth, and this has become a veil for you. If you want to test this, set aside a day to conduct an examination. Read one page from the Qur'an, and with utmost swiftness have someone who claims to possess the truth write the content of that page in a particular rhymed prose without pause or deliberation, and then another time with a different rhyme and expression, and so on. Whoever can write thus is truthful in

ما سواه فداء میفرماید که اگر مرآت ادعا نماید که من شمس هستم نزد شمس واضح است که او شبی است از او که میگوید فوالله این بیان منزل بیان نص صریح است بر اینکه بعد از او بر حق اعتراض نمایند و نفوسیکه دعوی مرآتیت دارند در مقابل شمس حقیقت ادعای شمسی کنند فویل له و لك فتفرون علی انفسکم ثم علی الله ولا تشعرون

534 و دیگر اینکله بسیار بی شرمی است که نوشته الیوم هر نفسی مدعی باشد باید اتیان بمثل آیات میرزا یحیی نماید و یا اعلی یا ایها الاعمی انه قد کان کلّیل عند ما نزل من جبروت البیان من لدی الله المقتدر العزیز المتان و الله کلّ اشیاء متحیرند از این اقوال که ذکر نموده وجود و کینونتش الیوم قابل ذکر نیست تا چه رسد بکلماتش و هر ذی شعوری میداند که اگر هم کلمه از کلمات حقّ نزدش یافت شود از این مقرر اقدس اطهر اخذ نموده بسیار بی خبری از خدا میطلبم که بصرت را بکحل عرفان موفق فرماید که شاید از رمد اوهام فارغ شده بکات ملوک علام ناظر شود تا جمیع کلمات را نزد حرفی از کلمات الله معدوم صرف مشاهده نمائی کذلک نزل الأمر من جبروت الحکم فضلاً من عنده علی العالمین

535 قوله قلّ ادرا که حال ای برادر من و الله امر بر شما مشتبه شده اگر بخواهید واقعاً بفهمید که غرض در کار نیست شما خود وکیل من هستید اگر محقق شد بر شما بمن بنویسید اما با انصاف از برای شما بسیار آسان است سیاست مدنی مدخلیتی بحقیقت ندارد و این حکمت عملی است که تهذیب اخلاق و تدبیر منزل و سیاست مدنیه میگویند که علم سلوک با خلق است و با اشخاصیکه تعلق دارند از خدام و مریدان که هر کسی را بحبّت و خلق با آنچه موافق طبع او است حرکت نمایند شما اشتباه نموده‌اید این حکمت عملی را بجوهر حقیقت و اینها حجاب بر شما گشته اگر بخواهید تجربه نمائید روزی را قرار بدهید در مقام امتحان برآئید يك صفحه از قرآن را بخوانید با کمال جلدی نزد کسی که مدعی حقیقت است مضمون آن صفحه را بسجع خاصی بلا تأمل بنویسد و دفعه دیگر بسجع و عبارت دیگر و هکذا هر که نوشت

their claim, otherwise they are false – unlike Mirza Yahya who [only] claims this station [but does not demonstrate it]. Test both of them yourself and inform me, but with fairness. Certainly, whoever possesses this station is true, and their words are true, and all others are false.”

536 By God, every person of penetrating vision laugheth at thy words! It seemeth the fragrance of the divine Ridvan hath never wafted upon thee, for today whoever is related to the Truth must needs manifest some evidence thereof. By God, thy words appear baser than those of previous peoples. Since the hatred of God was in thy heart, thy pen hath been deprived of the grace of mention and writing. The Cause hath become obscure to thee, as thou hast left the party of the All-Merciful and turned to the party of Satan. It is evident to every person of insight that we, these servants, after five years of association, relate what we have seen with our own eyes and heard with our own ears, day and night, while thou hast clung to the word of a vile one who was rejected by this servant, let alone by the dwellers of the realms of inner meaning, and hast utterly deprived thyself of the splendors of the lights of the dawn of inner meanings which in these divine days have risen and shine forth.

537 Now, O fair one, judge fairly: Has the Cause become obscure to us, or to you? And whereas thou hast written that there is no self-interest involved - by God, this very statement is pure self-interest and sheer ego. As thou thyself hast written, “Go now and test it,” making this servant responsible to test and then inform thee of whatever becomes manifest. Yet thou wast not present here and hast not tested it thyself. Why then, before testing, hast thou attributed so many fabricated, slanderous, and self-motivated falsehoods to the Truth and engaged in pure denial? Consider now who is self-interested. By God, wert thou to be fair, thou wouldst find thyself in manifest loss. O thou ocean of self-interest, fear God Who created thee by His command, and speak not that which every atom would belie. Fear God and be of the God-fearing. Observe now how disgraceful and evident are thy deeds and actions before God, and how thy mind hath been seized by the hand of power such that thou writest and provest thine own self-interest and hatred, yet remainest unaware. Thus doth everyone in the heavens and earth testify to thy self-interest, and thy very self beareth witness to thine own self-interest, and this is a certain truth.

در مدّعی خود صادق و الا کاذب بخلاف
میرزا یحیی که مدّعی این مقام است در هر دو
خود تجربه نموده و بمن اعلام دهید اما از روی
انصاف یقین هر که دارای این مقام است حقّ و
کلام او حقّ و غیر او کاذب انتہی

536 فوالله یضحک علی کلماتک کلّ ذی بصر حدید
گویا ابدًا رایحه رضوان الهی بر تو مرور نموده
چه که الیوم هر نفسی که منسوب بحقّ است
لابد از او اثری ظاهر و هویداست و الله کلمات
پست ترا از کلمات ملل قبل بنظر میاید چون بغض
الله در قلبت بوده قلبت از لطافت ذکر و تحریر
ممنوع و محروم گشته امر بر تو مشتبه شده که از
حزب رحمن خارج شده و بحزب شیطان توجّه
نموده بر هر ذی بصری معلوم است که این عباد
بعد از پنج سنه معاشرت که لیلا و نهارا آنچه
پیشم خود دیده‌ایم و بسمع خود شنیده‌ایم ذکر
مینمائیم و تو بقول خبیثی که نزد این عبد مردود
بوده تا چه رسد نزد ساکنان اعراش معانی تمسک
جسته بالمرّه خود را از اشراقات انوار فجر معانی
که در این ایام رحمانی مشرق و مضیّ است
ممنوع نموده

537 حال ای با انصاف انصاف ده بر ما مشتبه شده
یا بر شما و اینکه نوشته غرض در کار نیست و
الله نفس همین قول غرض صرف است و محض
نفس و هوی چنانچه خود شما نوشته‌اید که حال
برو و تجربه کن این عبد را مأمور تجربه نموده
که بعد آنچه ظاهر شود تو را اخبار نمایم و تو
خود اینجا نبوده و تجربه ننموده لذا قبل از تجربه
چرا آنقدر مجعولات مفتریه نفسانیه بحقّ نسبت
داده و انکار صرف نموده حال ملاحظه کن
که اهل غرض کیست تالله لو تنصف لتجد
نفسک فی خسران عظیم ان یا بحر الغرض خف
عن الله الذی خلقک بأمر من عنده و لا تتکلم بما
یکذبک به کلّ الذرات اتق الله و کن من المتّقین
حال ملاحظه کن که چه قدر افعال و اعمال
نزد حقّ رسوا و واضح است و چگونه عقلت بید
قدرت اخذ شده که خود غرض و بغضای خود
را بقلم مینویسی و ثابت میکنی و مع ذلك شاعر
نیستی اذّا یشهد بغرضک کلّ من فی السموات و
الأرض ثمّ یشهد نفسک علی غرضک و ان هذا
لحقّ یقین

538 The self-interest of the idolaters hath reached such a point that some like thyself have raised objections and spoken against the creation of the All-Merciful, raising protests. Thou hast testified to the creation and then objected due to personal interest. One is bewildered which statement to believe. On one side, the embodiment of corruption hath written to various quarters making complaints and denying the divine qualities of the Manifestation of Divinity - these words they have written abroad. On the other side, they have suggested to you to write thus to those who circle round the House. If the character is righteous, what meaning hath the denial of those people? And if its absence be true, what significance hath thy mention? By God, every person of insight is certain that they have not spoken and will not speak the word of truth. According to the exigencies of the time, whatever they deem beneficial to their vile selves, that they speak and use as evidence.

538 غرض مشرکین بمقامی رسیده که بعضی از امثال شما ایراد گرفته‌اند و در خلق جمال رحمن حرف گفته‌اند و اعتراضات نموده‌اند و تو شهادت بر خلق داده و بعد بغرض نفسانی اعتراض نموده انسان متحیر است که کدام یک از اقوال را تصدیق نماید از یکطرف هیکل فساد باطراف نوشته و شکایتها نموده و اخلاق رحمانیه را از مظهر الوهیه سلب نموده این کلماتیکه بخارج نوشته‌اند از آنطرف بشما القا نموده که بطائیف حول بیت این قسم نوشته اگر اخلاق صحیح است انکار آنقوم چه صورتی دارد اگر عدمش صادق بوده این ذکر تو چه معنی دارد و الله هر بصیری موقن است که کلمه حق نگفته و نخواهند گفت باقتضای وقت هر چه مصلحت انفس خبیثه دانند بآن متکلم و مستدلند

539 In any case, these servants testify that verily He is of a mighty character, and we testify that He is God's proof among His creation, His evidence among His creatures, the Manifestation of His Cause in His lands, the Dawning-Place of glory among His servants. All that hath appeared from Him is truth like unto His own being, and all else is non-existent in His court and null in the presence of the manifestations of His sovereignty. Verily, He is the Beloved of the mystics and the Goal of all worlds. Whoso turneth away from Him hath turned away from God, the Almighty, the Powerful, the Supreme.

539 باری این عباد نشهد بانه لعلی خلق عظیم و نشهد بانه حجة الله بین خلقه و برهانه بین بریتة و مظهر امره فی بلاده و مطلع العز بین عباده و کلمات مظهر من عنده الحق بمثل وجوده و ما دونه معدوم فی ساحته و مفقود عند ظهورات سلطانه و انه لهو محبوب العارفين و مقصود العالمين من اعرض عنه فقد اعرض عن الله المهيمن العزيز القدير

540 O people of religion! I adjure you by the Lord of the Day of Judgment whether from these words can be detected the faintest trace of truth. Nay, by His very truth! These words resemble the utterances of the most degraded people of the earth who, in their quarrels with one another, declare "My power is greater than yours" and "My strength surpasses yours" and similar vain talk that is common among the ignorant. By God! Now is the time to lament for the Cause, for behold how the Point of the Bayan, with all His station and glory, showed such humility, submissiveness, resignation and contentment towards this Revelation, and yet you speak words from which even the basest would recoil, using them to prove the falsity of the Truth. Indeed, the Cause of God has now been so debased that all that is in the Bayan has become dependent upon your word and that of Mirza Yahya, Siyyid Muhammad, Ali Muhammad Siraj and such souls. This is like the latter days of the Dispensation of the Qur'an when all divine matters and the firm divine law became dependent upon and conditional on the word of some sheikh among the religious leaders.

540 ای اهل دین شما را بمالك يوم الدين قسم میدهم که از این کلمات اقل من ذررایحه حق استشمام میشود لا فونفسه الحق این سخنان مشابه سخنان اراذل اهل ارض است که در حین مخاصمه با یکدیگر ذکر مینمایند که من قدرتم از تو بیشتر و قوتم از تو برتر و امثال این سخنان لغو که ما بین جهال متداول است و الله حال نوحه بر امر لازم چه که نقطه بیان با آنمقام و شأن چه مقدار خضوع و خشوع و تسلیم و رضا نسبت باین ظهور فرموده و مع ذلك تو باین کلماتیکه اراذل از آن ننگ دارند تکلم نموده و بآن کلمات بر بطلان حق استدلال کرده بی حال امر الله بشأنی تنزل نموده که جمیع ما فی البیان منوط بقول تو و میرزا یحیی و سید محمد و علی محمد سراج شده و امثال آن نفوس چنانچه در اواخر دوره فرقان

جميع امور الهی و شرع محکم ربّانی بقول شیخی
از مشایخ منوط و مشروط بود

541 It is evident that this is from the promptings of Satan. You seem to have no awareness of yourself, having fallen prey to the tempest of passion and desire which carries you wherever it wills. You have not considered that the very basis of this matter is considered blasphemy by those endowed with insight. They have differed about blasphemy: some maintain that blasphemers are those who name God with names not permitted in the Divine Book; some hold that blasphemers are those who derive names from the divine names and worship these derived names instead of God, as they have taken 'Manat' from 'Mannan' (the All-Bountiful), and 'Uzza' from 'Aziz' (the Mighty), and 'Lat' from 'Allah', prostrating themselves before these names and worshipping them. Others maintain that blasphemy is the same as corruption, and that corruption is in meanings rather than words, for 'lahd' means to conceal, and such souls are those who conceal the meanings of divine words according to their own desires - that is, they interpret them according to their own wishes and continue to do so. And some maintain that blasphemers are those who clothe other meanings in the garment of their own words. These are the meanings of blasphemy that are known among the people.

542 Now this matter which has been requested lies not beyond these categories, and in every case has been and will be blasphemy. The delivery of this passage has been made a miracle for you, and furthermore, this is the easiest of paths. It is strange that it should appear difficult to you, for when the meaning exists, the limitation of words has been and will be exceedingly simple and easy.

543 Now observe how lacking in understanding you are, and beyond these stations - by God, besides Whom there is no God - we have seen with our eyes and heard with our ears what is greater than can be imagined. It is certain that you are not and have never been convinced by the word of this servant, for if you were, that same letter which was sent to you some time ago would have enabled you to distinguish truth from falsehood. In this case it is necessary that either you come yourself or appoint another representative to appear before me with all the heavenly books. This servant makes a covenant that divine verses shall be revealed in such wise that no one will be capable of transcribing them. Now this is a statement which you yourself have mentioned and requested - come and observe.

541 و این معلوم است که از القاهای شیطان است
گویا تو از خود هیچ شعوری نداری بر تند باد
نفس و هوی مبتلا گشته هر قسم که میخواهد
تو را میبرد آنقدر فکر نموده که اصل این فقره
نزد مبصرین از الحاد است و در الحاد اختلاف
نموده اند بعضی بر آنند که ملحد نفوسی هستند که
خدا را باسامی مینامند که اذن داده نشده اند در
تکباب الهی و بعضی بر آنند که ملحد نفوسی هستند
که از اسماء الهی اسمائی اشتقاق نموده اند و بآن
اسماء عاکفند من دون الله چنانچه لفظ منات
را از منان و عزّی را از عزیز و لات را از
الله اخذ نموده اند و بآن اسماء ساجد و عاکفند و
بعضی بر آنند که الحاد همان تحریف است و آن
تحریف هم در معانی نه در الفاظ چه که لحد
بمعنی ستر آمده و آن نفوسی هستند که معانی
کلمات الهی را بهواهای خود ستر نموده اند یعنی
بهواهای خود تفسیر نموده و مینمایند و بعضی
بر آنند که ملحد نفوسی هستند که معانی غیر را
بلباس الفاظ خود جلود دهند این معانی الحاد
که مابین ناس معروف است

542 حال این مطلبی که خواسته از این اقسام خارج
نه در هر صورت الحاد بوده و خواهد بود ملقبت
این فقره را برای تو معجزه قرار داده و از این
گذشته این اسهل طرق است عجب است که
صعب بنظر شما آمده چه که معنی موجود باشد
تحدید الفاظ بغایت سهل و آسان بوده و خواهد
بود

543 حال ملاحظه کن که چه قدر بی شعوری و از
این مراتب هم گذشته و الله الذی لا اله الا هو
که اعظم از آنچه بتصور آید بچشم دیده و بگوش
شنیده ایم و یقین است که شما موقن بقول این عبد
نبوده و نیستی و اگر میبودی همان مکتوب که
چندی قبل بشما ارسال شد حق را از باطل تمیز
میدادی در اینصورت لازم است یا خود بیائی
و یا وکیل دیگر تعیین نمائی با جمیع کتب سماوی
بین یدی حاضر شود این عبد عهد مینماید که
آیات الهی بشأنی نازل شود که احدی قادر بر
تحریر آن نباشد حال این قولی است که خود شما
ذکر نموده اید و طلب کرده اید بیائید و ملاحظه
نمائید

544 Apart from this, Truth has not been and will not be known by such means, for He is the measure of all things, and His creation has not been and will never be the measure for knowing Him. This matter is fundamentally unsound, as was mentioned, and you do not even have enough understanding to know that it is said "Test not the Lord," for it befits Truth to test and try mankind, while it is not fitting or proper for His creation to test Him. However, since you have made this the criterion and are not satisfied with God's measure, finding it insufficient, I have requested that they accept this through their grace and bounty, and they have accepted, as they now declare: "Bring the heavenly books before God, thy Lord and the Lord of the first and the last, then read what thou wilt as thou wilt, and from the heaven of God's might there shall be revealed in every word, words of transcendent glory in such wise that all the worlds would be powerless to reckon them, and in whatever manner thou desirest and in whatever way thou pleasest God will in truth send down from the heaven of holy exaltation that which all created things together would be powerless to transcribe."

545 These decisive words have been revealed in response to your request, but they have said that it is certain you will make another excuse, for the word of truth "increaseth the wrongdoers in naught save loss." I know not by what excuse you will seek to justify yourself next, or to what measure you will cling. By God, O servant, you are far removed from the shore of justice and distant from the seat of nearness. I know not what has possessed you, when you have not appeared in my presence, nor attained the presence of the previous Manifestation, yet before any trial, by your own admission, you have occupied yourself with these slanderous words and denied those who are informed of the Cause while confirming one who, like yourself, had absolutely no knowledge of anything.

546 And beyond these stations, your words contradict each other, as in this instance you have written that whoever possesses this station is assuredly true and his words are true and all others false, yet later you write that even if one should bring forth this Cause, it would still not prove him to be that promised Soul but rather he would be one of the saints of the Bayan's dispensation, and this only after Mirza Yahya's confirmation. Now judge fairly: if truth is certain, how can it depend on confirmation from one beneath it? This cannot escape one of two conclusions: either you must acknowledge that the first statement was idle talk uttered without awareness, or else the second statement. By God, the signs of divine wrath have

544 گذشته از اینکه حقّ باین امور معروف نشده و نمیشود و او است میزان کلّ شیء و خلق او میزان معرفت او نبوده و نخواهند بود و این مطلب از اصل صحیح نیست چنانچه ذکر شد و آنقدر شعور ندارید که میفرماید لا تجرب الربّ چه که برحق است که ناس را تجربه و امتحان نماید و خلق او را لایق و سزاوار نه که او را تجربه کنند و لکن چون تو این را میزان قرار داده و بمیزان الله راضی نشده و کفایت ننموده استدعا نموده‌ام که از فضل و عنایت خود قبول فرمایند و قبول فرموده‌اند چنانچه حیثیّت میفرمایند ان احضر بكتب السماء بين يدي الله ربك ورب الاولين والآخرين ثم اقرأ ما تشاء كيف تشاء لينزل من جبروت الله في كل كلمة كلمات عزّ منيع على شأن يعجز عن احصائها كلّ العالمين و باي عبارة تريد و باي شأن تشاء ينزلها الله بالحق من سماء قدس رفيع ما يعجز عن تحريرها كل الاخلاق اجمعين

545 این کلمات محکّات در جواب مطلب شما نازل و لکن فرموده‌اند که یقین است بعد از دیگر متعذّر خواهند شد چه که کلمه حقّ لایزید المشرکین الا خساراً نمیدانم دیگر بچه عذری متمسک خواهید شد و بچه میزانی متشبّث و الله یا عبد از شاطی انصاف بسیار بعیدی و از مقرّ قرب بسیار دور نمیدانم چه شما را بر آن داشته مع آنکه بین یدی حاضر نشده و خدمت ظهور قبل هم فایز نگشته و قبل از تجربه بقول خودت باینکلمات مفتریات مشغول گشته و کسانی را که مطلع بر امرند ایشان را تکذیب نموده‌اید و نفسی را که مثل تو بوده و ابداً اطلاع از جائی نداشته او را تصدیق نموده

546 و از اینتراتب گذشته یکذّبک کلماتک بعضها بعض چنانچه در این مقام نوشته یقین هر که دارای این مقام است حقّ و کلام او حقّ و غیر او کاذب و بعد نوشته که اگر اتیان باین امر هم نماید آنوقت هم دلیل بر آن نفس موعود نیست و یکی از اولیای دوره بیان خواهد بود و آنهم بعد از تصدیق میرزا یحیی حال خود انصاف ده اگر یقین حقّ است دیگر چگونه منوط بتصدیق دوشن خواهد شد حال از این دو بیرون نیست یا کلمه اول را باید اقرار نمائی که لغو بوده و من غیر

become manifest in such souls, for you are unaware of what you write and say.

شعور ذکر نموده و یا بیان ثانی را و الله علامت
قهر در امثال آن نفوس ظاهر و مشهود شده چه
که شاعر نیستید که چه مینویسید و چه ذکر
مینمائید

547 Know that today, whatever your mind or the minds above or below you may comprehend, none of these can serve as the measure for recognizing truth, for truth is exalted far above, sanctified beyond, and free from all these things. Should a soul ascend to the highest degree of knowledge or rise to the loftiest summit of understanding, it would profit him not and bear no fruit except after acknowledging this Most Great Revelation. Thus was the command revealed in the Bayan, then in the Qur'an, then in the Gospel, the Torah, the Psalms and the Sacred Scrolls, if you be of those who are certain.

547 بدان اليوم آنچه بعقلت رسیده و برسد و یا بعقول
فوق تو و دون تو ادراک شود هیچیک میزان
معرفت حق نبوده و نخواهد بود و حق منبع از
جميع مقدّس و منزّه و مبرا و اگر نفسی باعلی رتبه
عرفان صعود نماید و یا باعلی ذروه بیان ارتقاء
جوید که نفع نمی بخشد او را و ثمری نداشته و
نخواهد داشت الا بعد از اقرار باین ظهور اعظم
کذلك نزل الأمر فی البیان ثم فی الفرقان ثم فی
الانجیل و التوریه و الزبور و الصّحف ان انتم
توقنون

548 He saith, great are his falsehoods and forgeries: "Judge fairly: if one who has been nurtured twenty years in this dispensation and twenty years among the mystics should write four words, nay a thousand words, on mystical topics in the form of verses, what relevance does such acquired knowledge have to innate knowledge? The difference between these two is as was explained. And even if they did write in that manner - though this would be difficult - it still would not prove him to be that promised One, nor would it prove the denial and rejection of Mirza Yahya, rather they would be among the saints of the Bayan's dispensation, and this only on condition of confirming the Fruit, not through denying and wronging him."

548 قوله کبر کذب و جعله انصاف بدهید کسیکه
بیست سال در این دوره پرورش یافته بیست
سال هم در دوره عرفا چهار کلمه بل هزار کلمه
مطالب عرفان و صورت آیات بنویسد کسیکه چه
مدخلیت دارد با فطرت فرق این دو همان است
که عرض شد و اگر هم بهمان نوع نوشتند و
حال آنکه مشکل است آنوقت هم دلیل بر آن
شخص موعود نیست و دلیل بر انکار و تکفیر
میرزا یحیی نیست بلکه یکی از اولیای دوره بیان
هستند آنهم بشرط تصدیق ثمره نه بانکار و ظلم بر
او انتی

549 Firstly, O mendacious calumniator, whence hath it been established that He pursued any worldly vocation? What studies had He undertaken aforesaid, and who had been His teacher? Secondly, who were those mystics that had consorted with that Most Holy Beauty? Thy very soul doth give thee the lie in that which thou hast calumniously imputed, yet thou dost not perceive it and art numbered with the heedless.

549 اولاً ای مفتتری کاذب کسیّت از کجا معلوم
شد پیش که درس خوانده اند و معلّم که بوده و
ثانیاً آن عرفائیکه با آن جمال اقدس معاشر بوده اند
که بوده یکنذب نفسک فیما افتريت و لکن لا
تستشعر و تكونن من الغافلین

550 That which standeth clearly established and manifest is this: that so long as His father remained in this life, He consorted with none save, on rare occasions, with such souls as were wont to visit His father in service unto him. All the people of Persia are well aware that His father likewise, outwardly, was not numbered among the learned. Search thou perchance that thou mayest find a path unto the truth.

550 آنچه مبرهن و واضح اینست که تا والدشان در
حیات بود با احدی معاشر نبودند مگر گاهی
بنفوسیکه در خدمت والدشان مراوده مینمودند
و جمیع اهل ایران مطلعند که والدشان هم بحسب
ظاهر از اهل علم نبوده اند تفحص لعل تجد الی
الحق سبیل

551 And even if some among the mystics did visit the house and meetings did take place, this had no connection whatsoever with teaching or learning, and these are but words that Mirza Yahya hath insinuated. And if, by way of supposition, it were

551 و اگر هم بعضی از عرفا به بیت میامدند و
ملاقات واقع میشد این دخلی بتعلیم و تعلّم نداشته
و این کلماتی است که میرزا یحیی القا نموده و

even as he alleged, all the atoms of creation bear witness that Mirza Yahya was himself in service unto Him. In any case, he too would have been a partner therein.

اگر بر فرض هم چنین بوده جمیع ذرات شهادت میدهند که میرزا یحیی در خدمت ایشان بوده در هر حال او هم شریک بوده

552 Consider now, O thou bereft of equity, what thou hast spoken and what thou dost say! During the period of the Bayan, with whom did He consort? Every soul that was admitted to His presence would acquire divine knowledge and the mysteries of celestial wisdom, and never in the presence of the Most Inaccessible Sanctuary was any soul able to utter a word, how much less to receive aught from Him. Even as this servant hath been in 'Iraq and hath beheld with mine own eyes. Ask ye of the people of 'Iraq, that perchance ye may be informed and be numbered with the knowing!

552 حال تفکر کن ای بی انصاف که چه گفته و چه میگوئی در دوره بیان با که معاشر بوده اند هر نفسی که بین یدی حاضر میشد کسب معارف الهیه و شئونات حکمت ربانیه مینمود و ابدا در حضور اقدس نفسی قادر بر تکلم نبوده تا چه رسد بآنکه از او چیزی اخذ فرمایند چنانچه این عباد در عراق بوده ایم و بجشم خود دیده ایم فاسئل من اهل العراق لعلّ تطلع و تکون من العارفین

553 Moreover, from the first appearance of the Point of the Bayan - may the spirit of all else be sacrificed for Him - until now, there hath been no rest, as in most times He was imprisoned and in the hands of enemies. After His father, they specifically brought Mirza Yahya to Mulla Mihdi of Kand as his teacher, who would come for one hour daily to instruct him. Now inquire in the land of Ta if anyone can be found who would say He studied or acquired knowledge - then the truth would rest with you.

553 و از این گذشته از اول ظهور نقطه بیان روح ما سواه فداه تا حین آسایش نبوده چنانچه در اکثر اوقات در حبس و در دست اعدا مبتلا بوده اند و بعد از والد مخصوص میرزا یحیی ملا مهدی کندی را آورده و معلم او قرار فرمودند که روزی یکساعت میامد و بتعلیم او مشغول بود حال از ارض طاء تفحص نمائید اگر نفسی یافت شد که بگوید درس خوانده و یا کسب نموده اند حق با شما است و

554 However, none of these matters has ever been or will ever be proof of anything. Well have they cast hatred into thy heart, and well have calumnies been imprinted in thy breast. In the Revelation of the Point of the Bayan, these same words emerged from the ungodly, claiming He associated with the Shaykhis and took what He wrote from the words of Shaykh Ahmad. Similarly they alleged He studied with such and such person in the land of Shin and acquired outer knowledge. God's curse be upon him who inspired thee and cast into thy breast that which made him deserving of His wrath.

554 حال آنکه هیچ یک از این امور دلیل بر امری نبوده و نخواهد بود خوب در قلبت القای بغضا نموده اند و خوب در صدرت مفتریات نقش بسته در ظهور نقطه بیان هم بعینه همین کلمات از مشرکین ظاهر شده که با شیخیا مراوده فرموده اند و آنچه نوشته از کلمات شیخ احمد اخذ نموده و هم چنین نسبت دادند که نزد فلان در ارض شین تحصیل نموده و علم ظاهریه کسب فرموده لعن الله من الهمك و التی فی صدرك ما كان به مستحقاً عن دونه

555 And further regarding the form of verses mentioned - this is a claim the ungodly have long uttered, sometimes speaking of shell and kernel, sometimes mentioning form and prime matter in the verses. Whatever issueth from their mouths returneth unto themselves, and verily thy Lord, the All-Merciful, is innocent of them and what they say. O blind one! Thou who canst not distinguish between right and left, how hast thou become a judge of what is innate and what is not? A truth whose arbiter thou art is worthy only of thyself. Had there been found one with sight, he would know and be convinced that not all the words of the world can equal one verse revealed in truth. All

555 و دیگر صورت آیات ذکر نموده این قولی است که مدتهاست مشرکین بآن ناطقند گاهی قشر و لب ذکر نموده گاهی صورت و هیولی در آیات ذکر کرده اند کما خرج من افواههم یرجع الی انفسهم و ان ربک الرحمن لبرئ منهم و عما یقولون ای پیچاره اعمی تو فرق ما بین یمن و یسار نموده چگونگی میز فطرت و غیر فطرت شده حقی که میزش تو باشی همان لایق و سزاوار تو است لو یوجد من بصر لیرف و یوقن بان لایعادل بآیه عما نزل

people who have been deprived of the shore of divine knowledge were so because they made their own understanding the measure of the knowledge of Truth. Thus were they barred and forbidden from the Kawthar of inner meanings. Every people today await with their own proofs and arguments, hesitating about the Manifestations of Divine Unity. This is the state of souls who had some desire for knowledge, but as for the likes of you who stand against the Countenance of Truth with pure hatred and sheer rancor - ye have no mention with God and never will.

بالحقّ كلمات العالمين جميع ناس که از شاطی
بجر معرفت رحمانی محروم شده‌اند سبب آن بوده
که عرفان خود را میزان عرفان حقّ قرار داده
بودند لذا از کوثر معانی محروم و ممنوع گشته‌اند
چنانچه هر ملتّی الیوم بادله و براهین خود منتظرند
و در ظهورات مظاهر احدیه توقّف نموده‌اند و
این حال نفوسی است که فی‌الجمله اراده عرفان
داشته‌اند و لکن امثال شما که بی‌غضای صرف و
غلّ بحت بر وجه حقّ ایستاده‌اید ذکرى عند الله
نداشته و ندارید

556 Would that thou couldst hear what thy very members were saying to thee while writing thy words! Even the hair on thy body sought refuge with God from thy evil, deceit and guile. Know thou that the exalted Truth hath been in a new condition each day, and the understanding of people hath never been and will never be the measure of His knowledge. Many souls who in the previous Revelation were accounted of the loftiest paradise were in the subsequent Revelation recorded among the lowest hell, as the Point of the Bayan - may the spirit of all else be sacrificed for Him - hath explicitly stated regarding this station, and it was mentioned before.

556 و کاش ندای ارکانت را میشنیدی که در حین
تحریر کلمات مخاطباً الیک چه میگفت حتّی
شعرى که در بدنت موجود پناه بخدا برده از
شر و مکر و خدعه تو بدانکه حقّ منیع در کلّ
یوم در شأن بدیع بوده و عرفان ناس میزان
عرفان او نشده و نخواهد شد بسا از نفوس که
در ظهور قبل از اعلی سدره رضوان محسوب و
در ظهور بعد از ادنی شجره سبّین مذکور چنانچه
در ایقّام نقطه بیان روح ما سواه فداه تصریح
فرموده و از قبل ذکر شده

557 And as to that which hath been written by the pen of fabrication and falsehood, namely: that there was no proof for the denial and excommunication of Mirza Yahya, etc. - - Then doth the Tongue of God proclaim: 'Cursed be God the first wrongdoer who wronged the Primal Point in His latter Manifestation, and who denied His verses, and gainsaid His Revelation, and repudiated His proof, and contended against His sovereignty, and warred against His Person, and sought to shed His blood, after He had come unto them with the verses of a glorious and manifest God.' All the atoms of existence bear witness that He never opposed any soul, but was more compassionate unto every soul than that soul was unto itself. And all things testify to this truth, if ye be not among the deniers.

557 و اینکه از قلم جعل و کذب نوشته شده که دلیل
بر انکار و تکفیر میرزا یحیی نبوده الخ اذا یتکلم
لسان الله بأن لعن الله اول ظالم ظلم نقطة الاولى
فی ظهوره الاخرى و کفر بآياته و انکر بظهوره
و جاحد بیرهانه و نازع بسلطانه و حارب بنفسه
و اراد سفک دمه بعد الذی جائهم بآيات عزّ
مبین یشهد کلّ الذرات بانّه ما اعترض علی احد
و کان ارحم بکلّ نفس من نفسه علی نفسه و
یشهد بذلك کلّ شیء ان انتم تتکرون

558 As to His own Self, He dealt with all in utmost love, until after the great separation certain writings were discovered from Mirza Yahya, the gist of which was mentioned before. In those writings he attributed all the evils of the first and the last unto the Truth. After observing those fabricated, forged and false tablets, there was revealed in refutation of him who opposed God that which was revealed - and this was not from Him but from God, the Revealer, the Mighty, the Gracious.

558 بحقّ خودشان که با کلّ بکمال محبّت رفتار
فرموده‌اند تا آنکه بعد از تفصیل کبرى
نوشته‌جاتی از میرزا یحیی مشاهده شد و تفصیل
آن مجعلاً از قبل ذکر شده و در آن نوشته‌جات
جميع شرور اولین و آخرین را بحقّ نسبت داده
بعد از مشاهده آن الواح مفتریه مجعوله کاذبه
فی ردّ من ردّ علی الله نازل شد آنچه نازل شد
و هذا لم یکن من عنده بل من عند الله المنزل
العزیز الکریم

559 O thou who art devoid of justice! By God besides Whom there is none other God, if there existed in thy heart even an atom's weight of divine love, thou wouldst surely have written unto him asking by what proof and evidence he had set about to cut down the divine Tree and had objected to that Being Who declareth: "O people! I am God's proof amongst you, and His evidence within you, and His mercy unto you, and I have come to you from the horizon of meaning and utterance with a momentous tiding that was, in truth, great. God hath sent Me and dispatched Me with verses wherewith He sent all the Prophets and Messengers, and then 'Ali in truth. By what proof then do ye deny this Cause which hath shone forth from the holy horizon with manifest sovereignty? O people! Do ye object to Him through Whom your faith and the faith of every believer was established, through Whom your names were exalted and your ranks were elevated and the Word of God was made manifest in all regions - and God is witness to this?"

560 Despite this, thou didst not utter unto him one word of counsel for the sake of God, but rather took up the sword and engaged in his deeds. This was an objection against him, not against the Truth. By God, he committed that which none other hath committed. One who had pronounced the death sentence upon all the Prophets he regarded as right, while objecting to Him through Whom truth appeared and by Whom truth was established. Alas for thee and for what thou didst perpetrate in thy vain life! Woe unto thee for having wasted thy life while being unaware!

561 Any soul possessed of the least discernment would assuredly know that had they so wished, he would never have existed. For twenty years in this Cause, and twenty years before it, they strove with utmost kindness and care in protecting and educating him. The fruit thereof is what ye have heard. The heavens and earth have wept, then the air and the waters and the rocks and the trees and the fruits and the leaves - but the idolaters are in great joy.

562 Furthermore, where were ye in this land that ye understood oppression and attributed it thus? By God, besides Whom there is none other God! If anyone were to converse with that opposing soul - let alone deeming the oppressor to be oppressed and the ungodly to be a believer in divine unity - while you yourself acknowledge the divine attributes, yet still attribute oppression, unaware of what you say. At all times he was occupied with multiple women in a place of comfort and pleasure. Yes, in this land that corrupt master - who God willing shall

559 ای بی انصاف و الله الذی لا اله الا هو که اگر ذره‌ئی در قلبت حبّ الهی میبود هرآینه باو مینوشتی که بجه دلیل و برهان درصدد قطع شجره ربّانیّه افتادی و اعتراض نمودی بکینونتی که میفرماید یا قوم اتّی حجّة الله بینکم و برهانه فیکم و رحمة علیکم و قد جئتکم عن افق المعانی و البیان بنبأ قد کان علی الحقّ عظیماً قد بعثنی الله و ارسلنی بآیات الّتی ارسل بها کلّ التّیین و المرسلین ثمّ علیّ بالحقّ فبآی حجّة تکفرون هذا الأمر الذی اشرق عن افق القدس بسلطان مبینا یا قوم هل تعترضون بالذی به ثبت ایمانکم و ایمان کلّ مؤمن و به رفعت اسمائکم و علت مراتبکم و ظهرت کلمه الله فی الآفاق و کان الله علی ذلك شهیداً

560 مع ذلك باو کلمه نصحی لله ذکر نمودی و سیفی برداشته و بفعل او مشغول شده و این مقام اعتراض بر او بود نه بر حقّ و الله عامل شده آنجه را که احدی عامل نشده نفسی که فتوی بر قتل کلّ نبیین داده او را حقّ دانسته و بالذی منه ظهر الحقّ و به حقیق الحقّ اعتراض نموده فوا حسرة علیک و بما ارتکبت فی الحیوة الباطلة فوا اسفا علیک بما ضیعت عمرک و ما کنت من المستشعرین

561 هر نفسیکه اقلّ من ذرّ شاعر باشد یقین مینماید که اگر ایشان اراده میفرمودند هرگز او موجود نبود بیست سنه در این امر و بیست سنه قبل از این امر بکمال شفقت و مهربانی در حفظ و تعلیمش جهد بلیغ فرمودند ثمره آن شد که شنیده‌اید قد بکت السموات و الأرض ثمّ الهواء و المیاه و الأججار و الأشجار و الأثمار و الأوراق و لكنّ المشرکین هم فی فرح عظیم

562 و دیگر کجا شما در این ارض بوده که ظلم فهمیده و نسبت داده و الله الذی لا اله الا هو که اگر احدی بآن نفس معرض تکلم نموده تا چه رسد بظلم ظالم را مظلوم دانسته و مشرک را موحدّ شمرد خود تو اقرار بر اخلاق حقّ نموده و مع ذلك ظلم نسبت میدهی لا تشعرا ما تقول در کلّ اوقات با نساء متعدّده در محلّ راحت بعیش و عشرت مشغول بوده بلی در این ارض آن سید

see no good and attain not his purpose - has inspired in him whatsoever he has inspired, and all these matters stem from his schemes, although he himself is the very root of the tree of opposition. By God, besides Whom there is none other God! He has appeared with such cunning and deceit as has had and has no peer or likeness in creation. Your understanding has become evident - how well you comprehend the matter! The winds of unbelief and hypocrisy move you however they wish.

563 His words – great is their calumny – “In brief, you are most astonishing. Previously, whoever renounced the world and its leadership was praiseworthy. Now you have called him fearful, and you write of one to whom the Bab would address His tablets ‘From God and unto God’ at their opening that he hid in women’s veils. How strange! How strange! You were seekers after truth, and how well you have undermined the former Prophets! Jesus who took refuge in caves, and the Prophet who hid in a sack, and Zechariah who found shelter in a tree, and all the saints who, from fear or other cause, would not draw breath but fled from city to city and land to land.”

564 You have lied against God Who created all things! You have no knowledge of what proceeded from the Primal Point, nor do you possess it. Several volumes were revealed from the heaven of the Point of the Bayan’s will, in some “From God unto God” and in some “From God unto Him Whom God shall make manifest” is mentioned, and the purpose of all was this most mighty, most holy Manifestation, from Whom you and your like have turned away and Whom you utterly deny. One was specifically revealed for Mirza Asadu’llah, whom the Point of the Bayan named Dayyan and designated with all the divine names, while your guide cursed and reviled him and issued the decree for his death, and that poor soul was martyred. Likewise one was specifically revealed from the heaven of the mighty, powerful Will for Aqa Siyyid Ibrahim, whom your guide named Abu’d-Davahi. Some of what befell these two souls has been mentioned before - read it that you may discover the virtues of your guide and what befell them both.

565 These words are mentioned that you may not speak unawares and be moved by every wind, and that you may not turn away from the Truth Who, if He wishes, is able to return to a handful of dust all the names you have enumerated. For one station of describing the Truth is that since He beholds in all things the signs of His own revelations, therefore to the lowliest sign appearing on earth do all names and attributes return and

مفسد که انشاء الله خير نه بیند و بمقصودش نرسد باو تلقین نموده آنچه تلقین نموده و جمیع این امور از تدبیرات او است اگر چه خود اصل شجره اعراض و الله الذی لا اله الا هو که بمکر و خدعه ظاهر شده که در ابداع مثل و شبه نداشته و ندارد درایت شما معلوم شد که خوب مطلب را می فهمید یحرکک هوا الشک و النفاق کیف یشاء

563 قوله عظم اقترائه خلاصه از شما بسیار تعجب است سابقاً هر که از دنیا و ریاست او گذشته ممدوح بود حال اسم او را شما خوف گذاشته اید و کسی را که حضرت اعلی در توقیعات باو من الله و الی الله اول عنوان توقیع مینوشته شما بنویسید که در چادر نسوان مخفی شده عجب عجب طالب حق بوده اید و خوب زیرآب از انبیاء سابق کشیدید عیسی که در مغاره ها مأوی گرفته بود و پیغمبر که در جوال مخفی گشته و ذکر یا که در درخت مقرر جسته و کل اولیاء از خوف و یا جهت دیگر نفس نمیکشیدند از شهر بشهر و دیار بدیار فرار میکردند

564 انتهی کذبت بالله الذی خلق کل شیء تو خبر از آنچه از نزد نقطه اولی صادر شده نداشته و نداری چند جزوه از سماء مشیت نقطه بیان نازل در بعضی من الله الی الله و در بعضی من الله الی من یظهره الله مذکور و مقصود کل این ظهور امع اقدس بوده که تو و امثال تو از او معرض و بکمال انکار منکر یکی مخصوص میرزا اسد الله نازل و نقطه بیان او را دیان فرموده و بکل اسماء حسنی نامیده و مرشدت او را سب و لعن نموده و فتوی بر قتل او داده و آن بیچاره را شهید نمودند و هم چنین یکی مخصوص جناب آقا سید ابراهیم از سماء مشیت مقتدر عظیم نازل و او را مرشدت ابو الدواهی نامیده بعضی از امور وارده بر این دو نفر از قبل ذکر شده فاقرئه لتطلع بحسنات مرشدك و بما ورد علیهما

565 این کلمات مذکور شد تا من حیث لایشعر سخن نگوئی و بهر ریخی متحرک نشوی و از حقیقه اگر بخواهد جمیع اسمی که تو او را احصا نموده بقبضه از تراب راجع نماید قادر است اعراض نکنی چه که يك مقام از مقامات توصیف حق آن است که چون در کل شیء آثار تجلیات خود

shall return, for the purpose of the divine names by which He is addressed returns to that divine revelation which has been revealed within it without direction. And so long as this Verse remaineth manifest in all things, continuing over all things, the ascription of all the Names unto Him is true; but after turning away, each one is deprived and returneth unto the abode of fire. And were it observed that thou wert capable of true understanding, assuredly would the ocean of meanings and divine knowledge bestow upon thee a dewdrop of its bounty. But it is better that thou shouldst remain deprived and continue to speak with these same limited, inverted, and veiled words. From the people of Sijjin there issue forth naught but the words of Sijjin.

مشاهده میفرماید لذا بادی آیه ظاهره در ارض کل اسماء و صفات راجع شده و خواهد شد چه که مقصود از اسماء حسنی که باو خطاب میشود راجع است بآن تجلی ربانیه که من غیر جهة در او تجلی فرموده و تا این آیه تجلی در کل شیء باقی بر کل شیء اطلاق کل اسماء صادق و بعد از اعراض هر یک محروم و بمقرّ نار راجع و اگر مشاهده میشد که قابل عرفانی هر آینه بحر معانی و عرفان رشتی بتو مبذول میفرمود و لکن بهتر همانکه محروم باشی و بهمین کلمات محدوده موقوفه محتجبه تکلم نمائی لا تخرج من اهل السّجّین الا کلمات السّجّینیّة

566 It was written: "previously whoever had renounced worldly affairs and leadership was praiseworthy, but now you have termed it fear, writing that such a one has hidden in women's tents." That which has been revealed from God is the truth, and He is truthful in what He has said and says. You have found a fine detachment indeed - detached from the truth, not from all else. By God, I am ashamed to mention his deeds, for you are unaware. Those who were with him are still living. One who in carnal desire reached such a state that he did not spare the sacred precincts, and violated the sanctuary of the Point. By God, he tore the veil of the Greatest Covering. This shameless, discourteous one you call "detached".

566 و اینکه نوشته سابق هر که از دنیا و ریاست او گذشته ممدوح بود حال شما اسم او را خوف گذاشته اید و نوشته که فلان در چادر نسوان مخفی شده آنچه من عند الله نازل و المنزل هو الحق و هو صادق فیما قال و یقول خوب منقطعی یافتی بلی منقطع از حق نه منقطع از ما سوی فوالله شرم دارم که ذکر اعمالش نمایم چه که تو مطلع نیستی نفوسیکه با او بوده اند حال موجود نفسیکه در شهوت نفسانی بمقامی رسید که از حرم یزدانی نگذشت و تصرف در حرم نقطه نمود فوالله ستر حجاب اکبر را هتک کرد این بی ادب بی شرم او را منقطع مینویسی

567 In previous years he had designated seven fiery martyrs - one of those souls, after being informed, repented and returned to God, and God clothed him in the robe of forgiveness and the mantle of His grace, and elevated him to the Most Glorious Paradise above the Lote-Tree of the Uttermost Boundary, he who was named Moses in the Kingdom of Names. Verily, he ascended to the highest horizon and is now in the Most Glorious Prospect, around whom circle the dwellers of the cities of eternity. That blessed soul was Mirza Musa-i-Qumi, upon him be the glory of God, who broke the idol of fancy and desire and established himself in the Most Glorious Arc by God's leave, Creator of earth and heaven, and then returned to God. Another soul never accepted this falsehood, as if the Holy Spirit had informed and preserved him from the calumnies of these calumniators.

567 در سنین قبل هفت نفر شهدای ناریّه معین نموده یکی از آن نفوس بعد از اطلاع تائب شده و رجوع الی الله و تاب الیه و البسه الله ثوب غفرانه و رداء فضله و ارتقاء الی جنّة الأبهی فوق سدره المنتهی الذی سمی بموسی فی ملکوت الأسماء انه لهو الذی ارتقی الی افق الأعلى و حیثند یکون بالمنظر الأبهی و یطوفن فی حوله اهل مداین البقاء و آن نفس مبارک میرزا موسی قی علیه بهاء الله بود که شکست صنم و هم و هوی را و در فلک ابهی باذن الله خالق الارض و السّماء مستقرّ شد و بعد الی الله رجوع نمود و نفس دیگر ابداء قبول این افک نمود کان روح القدس خبره و حفظه عن مفتریات هؤلاء المفتقرین

568 In brief, were details to be mentioned, it would take too long. Three of those souls remain, and in that pamphlet these souls were martyred, and it was explicitly written that each should send him a virgin daughter along with gold and silver. That

568 باری اگر تفصیل ذکر شود بطول میانجامد مختصر آنکه سه نفر از آن نفوس باقی و در آن جزوه این نفوس را شهید نموده و تصریحاً نوشته که هر

pamphlet exists today. You have surely counted these things as detachment. By God, these mentioned deeds were virtuous compared to his other actions, which I am ashamed to mention. Until now the divine veil had concealed his faults, but when he rent the veil, God revealed them. How strange, most strange - nay, strangeness itself proclaims "Strange! Then strange again!" - that he cannot distinguish between pottery and pearl, and having departed from this Most Holy Court, has attributed calumnies to the Prophets and Messengers, and has opened his tongue in abuse of the monarchs of existence to prove an illusory matter.

کدام دختر بکری از برای او بفرستند مع درهم و دنانیر و آن جزوه الآن در دست موجود یقین این امور را از انقطاع شمرده فوالله این امور مذکوره نسبت باعمال دیگرش حسنه بوده و این عبد شرم مینمایم از ذکر آن تا حال ستر کبریائی عیوبش را پوشیده بود چون خرق نمود ستر را لذا حق کشف فرمود العجب کلّ العجب بل العجب بنفسه يقول العجب ثمّ العجب که فرق میانه خرف و لؤلؤ نغوده و از این مقرّ اقدس گذشته مفتریات بنبین و مرسلین هم بسته بجهت اثبات امر موهومی زبان شتم بسلاطین وجود گشوده

569 O uninformed one, listen! As for Jesus son of Mary, from the beginning of His mission He conversed most days in the Temple with the Jewish leaders, and proclaimed the Cause without dissimulation, as is recorded in the books. You have not seen the Gospel text stating that when that holy, divine Spirit was brought before one of the Jewish scholars named Annas, who asked Him "What is your claim and what do you say?", Jesus replied, "Why do you question Me? Ask the Jewish people, for I have not spoken in secret, but rather all I have said was in the Temple and in Jewish gatherings." Then one of the soldiers present struck His blessed face, saying "Why do you speak so boldly to the high priest?"

569 ای بی اطلاع بشنو اما عیسی بن مریم از اوّل بعثت اکثر ایام در هیکل با رؤسای یهود مکالمه میفرمود و من غیر تقیّه تبلیغ امر مینمود چنانچه در کتب ثبت است و تو ندیده نصّ انجیل است و قتیکه آن روح مقدّس رحمانی را در مجلس یکی از علمای یهود که موسوم بحناس بود بردند و او از حضرت سؤال نمود که قول تو چیست و چه میگوئی حضرت فرمودند که چرا از من سؤال مینمائی از ملاّ یهود سؤال کن چه که من در خلوت کلمه نگفته‌ام بلکه آنچه گفته‌ام در هیکل و در مجمع یهود گفته‌ام بعد یکی از عسکریه که در آن مجلس حاضر بود طپانچه بر صورت مبارک حضرت زده که چرا بکاهن بزرگ بگستاخی تکلم مینمائی

570 After that, the learned one decreed that His Holiness be taken before Caiaphas, who was the judge of that year – that is to say, in that year the religious ordinances of the Jewish nation were vested in him. Yet notwithstanding that it is explicitly stated in the Book that every day in the Temple He proclaimed the Cause of God openly, he hath now written that Jesus was in caves and dared not draw breath for fear of His life. Most grievously hath he transgressed and exceeded the bounds of his station!

570 بعد آن عالم حکم نمود که حضرت را نزد قیافا که قاضی آن سنه بود بردند یعنی در آن سنه احکام شرعیّه ملت یهود با او بود با اینکه نصّ کتاب است که هر روز در هیکل تبلیغ امر الله جهره میفرمود حال نوشته که عیسی در مغاره‌ها بوده و از خوف نفس نمیکشیدند بسیار تعدی نموده و از شأن خود تجاوز جسته

571 At this juncture, a statement from Jesus is mentioned, that perchance thou mayest enter the divine garden through the living waters of the All-Merciful's utterance: "When He saw the cross, He carried it Himself, then embraced it saying: 'Come, O beloved cross, for thirty-three years have I awaited thee and sought after thee, desiring to die nailed upon thee for love of My sheep.'" Though none but the spiritual ones can perceive the fragrance of these words, and none but the people of the

571 در این مقام يك بيان از روح ذکر میشود که شاید از کوثر بیان جمال رحمن بحقیقه سیحان وارد شوی فلما رأى الصليب حمله بنفسه ثمّ اعتنقه قائلاً هلمّ یا صلیبی العزیز الذی منذ ثلثه و ثلثین سنة انا منتظرک و مفتشاً علیک و ارید ان اموت مسمراً فیک حبّاً یاغنامی اگر چه نفحات این کلمه را جز روحانین نیابد و لذت این بیان را جز اهل

All-Merciful's presence can comprehend the sweetness of this utterance, such souls have been and will remain deprived. As they have not understood this station - had they understood, they would not have written with such audacity and disrespect about those Suns of the horizon of detachment. Hear what He said when all the Jews had gathered for His execution, and when they brought forth the cross and His blessed eyes fell upon it. He said: "Come, come, for thirty-three years have I awaited thee and longed for thee." Where is this station compared to what thou hast understood and written?

572 And regarding this point there has been disagreement. What is recorded in the Gospel is that they hung that Ancient Beauty upon the cross and He surrendered His spirit, and after thirty-six hours He arose and ascended to heaven. And what is recorded in the traditions of the people of the Furqan is that He ascended to heaven before that. But the truth of the matter is with my Lord in the Book wherein no event of the first or the last is omitted. For most people have not understood the meanings of divine words and have spoken, thus remaining veiled from the original purpose.

573 This is a brief account of the story of the Spirit that was mentioned. And now this Spirit addresses you saying: "Come, come, O company of deniers, with your swords and spears and arrows, for I long as He longed. By Him in Whose hand is Husayn's soul, I am even more eager and in greater anticipation, but you do not perceive." For you have not tasted of the living waters of inner meanings, nor drunk from the spring of love. Alas, alas for what you have falsely attributed to God's Prophets and the wrong you have done to His Manifestations, the Dawning-Places of His revelation, the Rising-Points of His inspiration, the Repositories of His knowledge, and the Treasuries of His wisdom. And you have only done this to validate the deeds of your leader. Thus has your soul embellished a matter for you and made you among the transgressors. Is one who was hidden behind a veil like one who sacrificed his soul in God's path?

574 Have you not read the Quran where He says, exalted be He: "God has preferred in rank those who struggle in His path over those who sit still by a mighty reward." Is one who sat at home like one who strove in God's path? There is a vast difference between detached souls and limited souls who are idolaters. Make no comparison between them, and sully not the holy garment of the Prophets with the dust of thy vain imaginings and idle fancies. They who move not from the fear

منظر رحمن درك نمايند امثال آن نفوس بی نصیب بوده و خواهند بود چنانچه ادراك اين مقام نموده اگر مینمودی باینگونه جسارت و بی حرمتی بآن شمس افق تجرید تحریر نمینمودی بشنو که چه فرموده در حینیکه جمیع یهود بر قتل آنحضرت مجتمع شده بودند و چون صلیب حاضر نمودند و چشم مبارک بر صلیب افتاد فرمود بیا بیا که سی و سه سنه است منتظر توام و مشتاق تو بجا است این مقام و مقامیکه تو درك نموده و نوشته

572 و در این مقام اختلاف شده آنچه در انجیل منصوص آن است که آن ساذج قدم را بر صلیب آویختند و روح را تسلیم فرمود و بعد از سی و شش ساعت زنده شد و باسما ارتقاء جست و آنچه در اخبار اهل فرقان آن است که قبل از آن باسما ارتقاء جست و لکن حقیقت امر علیه عند ربی فی کتاب الّدی ما ترک فيه نبأ الأولین و الآخرین چه که اکثری از ناس معانی کلمات الهی را درك نموده سخن گفته اند لذا از اصل مقصود محجوب مانده اند

573 این مجملی از حکایت روح که ذکر شد و حیثند هذا الروح یخاطبکم و یقول هلبوا هلبوا یا ملأ المنکرین بسیافکم و رماحکم و سهمکم و ائی اشتاق کما هو کان مشتاقاً فواللّی نفس حسین بیده لا کون اشدّ اشتیاقاً و اعظم انتظاراً و لکن انتم لا تشعرون چه که از کوثر معانی نجشیده اید و از سلسبیل حبّ نیشامیده اید آه عما اقتریت علی انبیاء الله و ظلمت علی مظاهره و مطالع وحیه و مشارق الهامه و مکامن علیه و مخازن حکمته و این ارتکاب را نموده مگر آنکه خواسته عمل مرشدت را تصحیح کنی کذلک سولت لک نفسک امرأ و جعلک من المعتدین افن کان مستوراً تحت القناع کمن فدی روحه فی سبیل الله

574 قرآن هم نخوانده که میفرماید قوله تعالی فضل الله المجاهدین علی القاعدین اجراً عظیماً افن کان قاعدا فی البیت کمن کان مجاهدا فی سبیل الله انفس منقطعه را از انفس مشرکه محدوده بسی فرق است قیاس مکن و ذیل تقدیس انبیاء را بغبار ظنون و اوهام میلای اینکه نوشته که از خوف نفس نمیکشیدند هیچ نفوسی مثل تو خواهند بود فسبحانهم عن ذلک

of their souls shall be like unto thee - glorified be they above that!

- 575 O thou imitator, lost in vain imaginings! Of what use are such souls? By thy words hath been made manifest thy reality and what hath been and shall be the belief of thee and the deniers of God. Thou hast likened the Gems of Being unto thyself, measuring the Suns of Truth by thy own idolatrous soul. By God! All things trembled at thy words. Know thou this much: that whatsoever thou comprehendest, even at the highest point of thine understanding, is but thy own vain imagining, pertaining to thy own self, from which the chosen ones of God are sanctified and pure. I swear by the Sun of the heaven of inner meanings that at all times and seasons they have eagerly awaited to sacrifice their lives in the path of the All-Merciful, while thou, in mockery of God, writest that the Prophet concealed Himself in a sack. From thy words is evident thy power - no other expression couldst thou find but this vile utterance. Fie upon thee and upon thy shame! The nature of thy guide hath been and shall be like unto thine own.

- 576 I swear by those same Manifestations of sanctified glory that hadst thou possessed even a trace of love, though all thy members were hewn asunder by sharp swords, such base expressions concerning the Manifestations of Divine Unity would never have flowed from thy withered tongue. Thy guide too spoke many such words, and that same Siyyid Muhammad mocked him. Praise be to my Beloved Who hath deprived such beings of the recognition of His Manifestations and forbidden them the sweetness of His love. Hast thou not heard how the Seal of the Prophets - may the souls of all else be sacrificed for His sake - for twenty years had His blessed life imperiled in the hands of His enemies, with no night bringing hope of morning, and no morning bringing hope of night? By God! At all times was He expectant and yearning to sacrifice His life in the path of the Friend and hasten to the Supreme Companion.

- 577 O crow of the barren land! Speak not of the Parrot of the realm of Divine Unity. O buzzing fly! Make no mention of the singing of the Most Exalted Pen, for thou dost but harm thyself and burden Us. Hast thou not heard how Husayn ibn Ali - may the spirit of all in the kingdom of creation be sacrificed for them both - with what eagerness and yearning He laid down His life in the path of Truth? And if thou sayest, as the atheists have said, that He was helpless before His enemies and had no choice but to be slain - this is but tyranny from thee and from them against God, the Protector, the Self-Subsisting. For at the very

ای مقلّد متوهم چنین نفوس بچه کار خواهند آمد 575
ما فی حقیقت از این کلمه معلوم شد که عقیده تو
و معرضین بالله چه بوده و چه خواهد بود جواهر
وجود را مثل خود دانسته که شمس حقیقت
را بانفس مشرکه قیاس کرده فوالله اضطربت
من قولك کلّ شیء آنقدر بدان که آنچه در اعلی
رتبه عرفان خود عارف شوی و همی است از تو
که راجع بنفس خود تو بوده و اصفیای الهی
از آن مقدّس و مبرا قسم بآفتاب عزّ معانی که
در کلّ حین و حان بتمام اشتیاق منتظر بوده اند
که در سبیل رحمن جان انفاق نمایند و تو استهزاء
علی الله مینویسی که پیغمبر در جوال رفته بود از
کلمات قدرت معلوم دیگر لفظی نبود که مذکور
نمائی که مخصوص باین لفظ قبیح ذکر کرده اف
لك و لحياتك فطرت مرشدت هم مثل خودت
بوده و خواهد بود

قسم بهمان مظاهر عزّ تقدیس که اگر فی الجمله 576
حب در تو بود اگر جمیع ارکان را باسیاف
برنده قطعه قطعه مینمودند چنین الفاظ رکیکه
در شأن مظاهر احدیه از لسان معتقله کلیلهات
جاری نمیشد مرشدت هم از این حرفها بسیار
گفته و همین سید محمد باو استهزاء مینمود حمد
محبوبی را که امثال آن وجود را از عرفان مظاهر
خود محروم نموده و از حلاوت حب ممنوع داشته
آیا نشنیدی که خاتم انبیاء روح ما سوا فداه در
مدّت بیست سال جان مبارکش در دست اعدا
مبتلا و در هیچ شب امید صبح نبود و در هیچ
صبح امید شب نه فوالله در کلّ احیان منتظر و
آمل که جان در ره دوست ایثار نماید و برفیق
اعلی شتابد

ای زاغ ارض جززه حکایت از طوطی مصر 577
احدیّه منما ای طنین ذباب از صریر قلم اعلی
ذکر مکن که عرض خود میبری و زحمت ما
میاری آیا شنیده که حسین بن علی روح من
فی ملکوت الابداع فداها بچه شوق و اشتیاق
جان در ره حق باخت و اگر بگوئی چنانچه
ملحدین گفته اند که بین یدی اعدا مبتلی شد و
چاره جز کشته شدن نداشت هذا القول بغی
منک و منهم علی الله المهیمن القیوم چه که در

moment He departed from Medina, He departed with this very intention and purpose. By God! He set forth with longing for the meeting with His Beloved, and traversed the stages of His journey in search of reunion with Him. Thus when that Beauty of Divine Unity left Medina, He went specifically to bid farewell at the sacred resting-place of the Primal Point of existence in both the seen and unseen worlds, His purified Grandfather, and spoke these most wondrous and sweet words:

578 “Thou knowest, O my Beloved, that I seek only the face of God with certainty. Verily, patience hath been severed from me in my love for the Beauty of God made manifest. And Thou knowest what the son of adultery intendeth for my blood deliberately. Nay, by the glory of Thy presence, I shall never pledge allegiance to him, whether secretly nor openly. O God, bring near the day of my blood, and then My tears upon the dust as I recline. Would that my day were the day of my blood, while I lay thirsting in the dust!” By God! From but a single breath of those breezes that wafted from the paradise of His love for God, His Beloved, all existence hath been perfumed and the denizens of the kingdoms of the unseen and the seen have been attracted. And through His words in that station the Concourse on High was bewildered, and all creation lamented with the lamentation of the yearning ones and wept with the weeping of the lovers. And by the fire of His love were kindled the torches of love betwixt earth and heaven. And through His turning toward the land of Taff in sacrifice of His soul unto God, all contingent beings have turned toward the shore of God. But this station is comprehended only by the sincere lover and the truthful devotee, and God hath placed it above thy understanding and the understanding of thy guides.”

579 Take thy reins, O thou who mocketh God and His loved ones, His chosen ones, and His friends! This Husayn declareth at this moment: God hath made this prison the land of Taff for My soul, and at this moment I stand ready for the swords of fate and eagerly await the arrows of tribulation. I shall not fear anyone, nor flee from any soul, nor veil My face. Verily, He was resplendent between the heavens and the earth. And I say: O spear, come with thy point! O guard, bring forth thy lance! O Shimr, hasten with thy dagger! Verily, I have sacrificed My soul, My spirit, and My being in the path of God, the Protector, the Mighty, the Self-Subsisting. In all days I have awaited and still await martyrdom, and I am aware of what thou hast said to certain pillars through the instigation of the tree of corruption. But know thou that the deeds of Truth are distinct and separate from all else, and in no matter does anyone resemble Him. He is the Manifestation of unity and

حینی که از مدینه حرکت میفرمود بهمین نیت و اراده حرکت فرمود فوالله بشوق لقاء محبوب حرکت نمود و طلباً لوصاله قطع مراحل فرمود چنانچه در حین خروج آن جمال احدیه از مدینه مخصوص وداع بروضه مقدسه سازج وجود من الغیب و الشہود جد مطہر خود تشریف برده و باین کلمات ابدع احلی ناطق

578 و انت تعلم یا محبوب ما اردت لوجه الله معتمداً فان الصبر منقطع منی لحی جمال الله منكشفاً و انت تعلم ما اراد ابن الزنا فی دمی معتمداً لا و حضرة عزك لا اباع به لاختفیه و لا جہراً الله قرب يوم دمی ثم دمی على التراب متکاً فیا لیت یومی يوم دمی كنت بالثری متعطشاً تالله برایحة من رواج التي هبت من رضوان حبه لله محبوه عطر کل الوجود واستجذب اهل ممالك الغیب و الشہود و من کلماته فی ذلك المقام تحیرت اهل ملأ الأعلى و کل الوجود ناح نوح المشتاقین و بکی بکاء العاشقین و بنار حبه اشتعلت مشاعل الحب بین الأرض و السماء و بتوجهه الی ارض الطف لعداء نفسه لله قد توجهت الممکات الی شطر الله و لكن ینقام را محب خالص و عاشق صادق ادراک نموده و مینماید و قد جعله الله فوق عرفانک و عرفان مرشدیک

579 خذ زمامک یا ایها المستهزء بالله و احبائه واصفياؤه و اودائه و ان هذا الحسین یقول حینئذ قد جعل الله هذا السجن ارض الطف لنفسی و حینئذ اکون حاضراً لسیوف القضا و مشتاقاً لسهام البلا و لن اخاف من احد و لن افر من نفس و لن استر وجهی و انه کان مستضیئاً بین السموات و الأرضین و اقول یا ایها السنان هلم بسنانک و یا ایها الخولی فأت برمحک و یا ایها الشمر اسرع بخنجرک و اتی انفتحت نفسي و روحي و ذاتی فی سبیل الله المهیمن العزیز القیوم در کل ایام منتظر شهادت بوده و هستم و مطلعم آنچه تو باغواي شجره فساد بیعضی از ارکان گفته و لکن بدان که عمل حق از دوش واضح و ممتاز بوده و در هیچ امری احدی شبیه نه او است مظهر توحید

the Dawning-place of oneness amongst the servants. When the Ancient Beauty arrived in the great city, He revealed certain verses, some of which are mentioned here that perchance thou mayest remember and fear and stay thy pen from calumnies, and perchance thou mayest be among those who return and repent unto God Who created thee and created all things, and all unto Him shall return. And these are they:

و مطلع تفريد مابين عباد در وقتی که جمال ابي
در مدینه کبير وارد شدند چند فردی فرموده اند
بعضی از آن در اين مقام ذکر ميشود لعل بتذکر و
تخشی و تمسک قلبك عن المفتریات و لعل تكون
من الراجعين و التائبين الى الله الذی خلقك و
خلق كل شيء و كل اليه لمن الراجعين و آن اين
است

- 580 O morning breeze, from the Beloved's court Blow sweetly to those mighty souls' resort.
- 581 Then tell them how the Lord's city of might Remained when the Friend departed from sight.
- 582 Your Friend suffers in prison's confining wall, Like Hussein in Karbala's tragic fall.
- 583 One Hussein and thousands of Yazids, One beloved and these demons, fierce indeed.
- 584 Like Moses among the Egyptian crew, Or like God's spirit among tribes so few.
- 585 Like Joseph fallen in the pit below, A well whose depths no mortal yet may know.
- 586 They have revealed what hath been revealed, and what remaineth shall be revealed. None were the authors thereof save those who have calumniated Him among the servants, and thou art one of them. The knowledge of God encompasseth what ye have wrought. At such time He saith: "O people of the Bayan! This is My head which hath been made bare between the heavens and the earth and awaiteth your swords. Strike ye it then as ye will, and be not of them that tarry. And this is My breast, yearning for the darts of hatred. Strike ye it then as ye will, O ye company of calumniators! And this is My throat which longeth for your daggers. Cut it, for We have offered it up in the path of My Best Beloved and the Best Beloved of the worlds. We give thanks for all of this and praise Him. He is indeed the Object of My soul, and whatsoever hath appeared and shall appear from Him hath been My purpose, were ye to perceive it."
- 587 Know thou that the station of the Prophets is far exalted above what the likes of thee can comprehend. Those Suns of Oneness have ever been possessed of divine yearning and longing, and whatsoever befell those holy souls in the path of the Beloved, all were content and thankful therefor, neglecting not for a moment the propagation of God's Cause. Hast thou not heard how Noah lamented in the Cause of God? He would stand before his people each day, summoning them to the fountain
- ای صبا از پیش جانان یکرمان خوش بران تا
کوی آن زوراثیان
- پس بگویش کی مدینه کردگار چون بماندی
چونکه رفت از برت یار
- یار تو در دست اعدا مبتلا چون حسین اندر زمین
کربلا یکحسین
- و صدهزارانش یزید یک حبیب و صد ابوجهل
عنید
- چون کلیم اندر میان قبطیان یا چه روح الله میان
جاحدان
- همچه یوسف اندر افتاده بچاه آن چهی که
نبودش پایان و راه
- فرمودند آنچه ظاهر شده که شده و مابقی هم
ظاهر خواهد شد و ما کان مؤسسہ الا الذین
اقتروا علیه بین العباد و انک احد منهم و کان
علم الله علی ما فعلتم محیط و حینئذ یقول یا ملأ
البیان ان هذا رأسی قد کان عریا بین السموات
و الأرض و کان منتظرا لاسیافکم اذا فاضروه
کیف شتم و لا تكونن من المتوقنین و ان هذا
صدری مشتاقا لسهام البغضاء اذا فاضروه کیف
اردتم یا ملأ المفترین و ان هذا حنجری یشتا
خنجرکم ان اقطعوه لانا انفقناه فی سبیل محبوبی
و محبوب العالمین و نشکره فی کل ذلك و نحمده و
انه لمقصود روحی و ما ظهر و یظهر من عنده قد
کان مقصودی لو انتم من الشاعرين
- بدانکه شأن انبیاء بلندتر از آن است که امثال
تو بتوانند ادراک نمایند و آن شمس احدیه لازال
بشوق و اشتیاق الهی بوده اند و آنچه در سبیل
محبوب بر آن نفوس قدسی وارد کل راضی و
شاکر بوده اند و دقیقه در تبلیغ امر الله اهمال
نفرموده اند آیا نشنیدی که نوح چه مقدار در امر
الله نوحه نمود در کل ایام مقابل قوم میایستاد و

of divine glory. Each day after His proclamation, they would so grievously afflict that Manifestation of the Cause that it defied description. Some days the trials visited upon Him were so severe that they thought He would perish. All these things He bore for the love of God. And if thou hast seen mention in the Book of the fear of the Prophets, such as what is recorded concerning Moses, neither thou nor thy leaders have understood His command. If thou wishest to understand, ask and God will explain to thee what He possesseth, for with Him is the knowledge of all things and the knowledge of the heavens and earths.

- 588 As for the account of Zacharias, if thou hast heard its premise, ponder it somewhat, for from that very account the details become clear. This servant deemeth it inexpedient to mention what hath been outpoured from the source of divine knowledge. Know this much: that all the Prophets gave up their lives in the path of Truth with utmost longing, and some who did not suffer outward martyrdom were secretly given poison or otherwise oppressed - and the knowledge thereof is with my Lord. Even as thy leader - and by God besides Whom there is none other God - was engaged in such deeds, but God preserved the Manifestation of His Self through His sovereignty, for He is verily the All-Powerful, the Almighty.

- 589 As for the account of the Primal Point - may the spirit of all else be sacrificed for Him - when multiple couriers were bringing that divine Temple from Fars to transport Him to Adhirbayjan, some of the companions, including the honored Azim - upon him be the glory of God - wrote to certain of the friends residing in the Land of Ta, saying that they had satisfied His escorts with some treasures and would secretly remove His Holiness from among that people by night and conceal Him. When this matter was presented before the Most Holy and Exalted Presence - magnified be His grandeur - that Beauty of Oneness smiled, and from His blessed smile the companions perceived His approval of what they had intended. After assembling the means, while He was in Kulayn, they presented themselves in the Most Holy Presence and stated that tonight He must depart from among these people. Again He smiled and said, "The mountain of Azerbaijan also has its portion." This is from the Truth, appeared from the Truth, was upon the Truth, and from it wafted the fragrance of Truth, but you and your like do not perceive it and are among the heedless.

ناس را بشریعه عز ربانیه دعوت میفرمود و در هر یوم بعد از تبلیغ بشأنی بر ایدای آن مظهر امر مبالغه و اصرار مینمودند که وصف آن ممکن نه و در بعض ایام از شدت بلایا که بر آنحضرت وارد میآمد گمان موت مینمودند کل این امور را حبا لله حمل میفرمودند و اگر از خوف انبیاء ذکری در کتاب دیده چنانچه در مقدمه کلیم در کتاب الله مسطور امر او را نه تو و نه مرشدینت هیچکدام ادراک ننوده اید اگر بخواهی ادراک نمائی فاسئل لیبین الله لك ما عنده و ان عنده علم کل شیء و علم السموات و الارضین

588 و اما حکایت ذکر یا مقدمه او را اگر شنیده قدری تفکر کن که از همان حکایت تفصیل معلوم میشود و این عبد مصلحت ندیده که آنچه از منبع علم لدنی افاضه شده مذکور دارم آنقدر بدان که جمیع انبیاء در کمال اشتیاق جان در سبیل حق تسلیم نموده اند و بعضی هم که بشهادت ظاهریه نرسیده اند در باطن بآن نفوس مقدسه سم داده اند و یا بتلیسیات دیگر و علمه عند ربی چنانچه مرشدت و الله الذی لا اله الا هو که بهمین امور مشغول شد و لکن الله حفظ مظهر نفسه بسلطانه و انه هو المقتدر القدير

589 و اما حکایت نقطه اولی روح ما سواه فداه و قتیکه از فارس با چارپا متعدد آن هیکل ربانیه را میاوردند که باذربایجان ببرند بعضی از اصحاب از جمله جناب عظیم علیه بهاء الله نوشتند ببعضی از اجبای ساکنه در ارض طاء که ما همراهان را راضی نموده ایم که قدری زخارف بدهیم و حضرت را در شب از ما بین آن قوم برده و مستور داریم و این امر را در پیشگاه حضور اقدس اعلی جلال کبریا نه معروض داشتند آن جمال احدیه تبسم فرمودند و از تبسم مبارک اصحاب چنان ادراک نمودند که راضیند بآنچه اراده نموده اند و بعد از اجتماع اسباب در وقتیکه در کلین تشریف داشتند در محضر اقدس معروض داشتند که امشب باید از ما بین این قوم تشریف ببرید مجدد تبسمی فرمودند و فرمودند جبل آذربایجان هم قسمتی دارد هذا من فعل الحق و ظهر من الحق و کان

على الحقّ و سطع منه رايحة الحقّ ولكن انت و امثالك لا تجدن و تكوننّ من الغافلين

590 He said: Write to that soul - one word is spoken for the sake of God, hearken to it: Do not, through enmity to this Prisoner, violate the sanctity of the Prophets, rend not asunder the veil of grandeur, and waste not the honor of God. Fear God Who created thee and all things, and be not among the calumniators of God's Prophets, His trustees and His chosen ones. By Him Who holds my soul in His hand, each one of them calls daily unto his Lord saying: "Would that I had a thousand souls and a thousand bodies and a thousand lives to sacrifice in Thy path, O Thou Beloved of the worlds, O Thou Desire of them that yearn, O Thou Enchanter of the hearts of the lovers!" And if thou wishest to give examples in these matters, refer them to this Prisoner Himself, like the other deeds thou hast attributed. Sully not the hem of divine sanctity with the dust of self and passion. This is My counsel unto thee: if thou hearkenest, it shall profit thine own self, and if thou turnest away, it shall rebound upon thee. God is witness between us both.

590 فرمودند که بنویس بآن نفس که يك سخن لله گفته میشود استماع نما بعداوت این مسجون هتک حرمت انبیاء مکن و ستر عظمت را شقّ منما و حرمة الله را ضایع مکن خف عن الله الذی خلقک و کلّ شیء و لا تکن من المفتین علی انبیاء الله و امنائه و اصفیائه فوالذی نفسی بیده کلّ واحد منهم فی کلّ یوم ینادی ربه و یقول یا لیت لی الف روح و الف جسد و الف نفس لا فدیها فی سبیلک یا محبوب العالمین و یا مقصود المشتاقین و یا وله صدور العاشقین و اگر هم بخوای در ایقنومات مثالی بزنی بنفس این مسجون راجع کن مثل افعال دیگر که راجع نموده اذبال عصمت الهی را بغبار نفس و هویتیره مکن هذه نصیحة منی علیک ان سمعت فلنفسک و ان اعرضت فعلیها و کان الله بنا و بك رقیب و شهید

591 Hear the call of this servant and counsel those calumniators. Enough have they striven to destroy. The matter has reached such a point that they have gone to all people continuously spreading calumnies. Say: Fear God and do not calumniate against Him. Fear for your own sakes. He protected you for numbered years and concealed your deeds and actions, yet when you felt secure in yourselves, you emerged from behind the veil and calumniated against Him as none among the corrupt ones have done. The Tongue of God, the Mighty, Powerful, and Gracious King bears witness to this.

591 بشنوندای این عبد را و نصیحت کن آن مفتین را بس است در تضییع کوشیدند امر بجائی رسیده که نزد کلّ نفوس رفته متصلا افترا گفته و میگویند قل خافوا عن الله و لا تفتروا علیه ان اتقوا فی انفسکم انه حفظکم فی سنین معدودات و ستر اعمالکم و افعالکم و انتم لما اطعتم فی انفسکم خرجتم عن خلف القناع و افتقرتم علیه بما لا افتقری به احد من المفسدین و یشهد بذلك لسان الله الملك المقدر العزيز الکرم

592 He said - great is his cunning and arrogance - "You have stated that Mirza has arisen alone to promote the Cause of Truth - how can one distinguish whether this arising was for the exaltation of God's Cause or for the love of position, leadership, glory and wealth? Yes, they arose for God's Cause who ate grass and leather in Mazandaran, not those who spend their days and nights in Baghdad and elsewhere drinking tea with samovars and maintaining grand establishments, with companions and servants in coffeehouses among the rabble and riffraff, engaged in worthless conversations, feasting on colorful dishes, devoting their energies to sweets and banquets and entertainments, while the companions wander homeless seeking rest. What arising in God's Cause has this been!

592 قوله عظم مکره و کبره مذکور نمودید که جناب میرزا بتنهائی قیام در امر حقّ نموده از یکجا باید تمیز داد که این قیام بجهت ارتفاع امر الله بوده و یا بجهت حبّ جاه و ریاست و شوکت و ثروت بلی قیام در امر الله اشخاصی نمودند که در مازندران علف و چرم خوردند نه اشخاصیکه در بغداد و جای دیگر آیام و لیالی در صرف چای با سماور و اوضاع و دستگاه با رفقا و خدم و قهوه‌خانها با اجامر و اوباش و صحبتای لاطایل و نهار و غذاهای رنگین بسرود و همت مصروف اطعمه و شیرینیا و مهمانیا شود و اصحاب در بدر جمع شده راحت نمایند چه قیام در امر الله شده انتی

593 Every atom bears witness to this, even if your wicked self be among the deniers. After being exiled from the land of Ta, the fire of divine love had been extinguished in all hearts and the lamp of His affection had been dimmed in the hearts of the mystics. In the early years after arriving in Iraq, no breezes of the Cause blew from any direction, nor were the fragrances of the garment of the All-Merciful's love wafted from any quarter. So difficult was the situation that all hearts were troubled and most souls were shaken. And if in some lands there were a few numbered souls, they were extinguished, veiled and hidden. Judge thou fairly: who stood firm in the face of the enemies at that time when there was neither glory nor any souls through whom authority might be established? Thus He dwelt alone in Iraq.

594 Since in the eyes of the people of Iraq these followers were considered contemptible and of no account - to such a degree that nothing but cursing, reviling and abuse would be uttered by anyone in reference to this community - no one would associate with them so as to become the recipient of the living waters of divine knowledge and the limitless Salsabil of heavenly wisdom. Solely to mingle with others, He would frequent for a time a coffeehouse situated on the bank of the Tigris, where He would converse with some of the people of Iraq. Later they began to associate with Him, and the Cause of God became so exalted that all began to voice the praise of God and turn toward the Goal of their desires. O sightless one! If thou hadst sight equal even to that of a bat, thou wouldst assuredly acknowledge that His sitting in a coffeehouse for less than a moment is better than thyself, thy being, and all that thou hast done or shalt do, and all the deeds of those like thee.

595 How similar is this objection of thine to those raised by the Jews against Jesus, Son of Mary, when they protested against Him saying, "This man of Nazareth sits in the company of publicans in their houses." True indeed spoke my Beloved, the Beloved of the mystics, that whatsoever was manifested in the days of all the Messengers of old must needs be manifested in this new divine Manifestation, letter for letter. Moreover, certain souls must arise in opposition who are the most wicked among all peoples, past and present, as is now witnessed. But since thou art utterly deprived of both outward and inward vision, thou hast been and shalt remain in denial of the radiance of the Sun of Truth and its meanings.

596 After the exaltation of the Cause in that land, pure and sanctified hearts from all regions turned towards the realm of oneness, and every soul that attained the presence - whether from Iraq

593 يشهد بذلك كلّ الذّرات لو نفسك الخليفة تكون من المنكرين بعد از مقدّمه ارض طاء نار حبّ الهی در كلّ قلوب مخمود و سراج و دّش در افتده عارفین خاموش چنانچه در سنین اولیه که در عراق وارد شدند ابدًا هبوب اریاح امر از جهتی نوزیده و نفحات قیص محبت رحمن از شطری استشمام نشده بشأنی امر صعب بوده که کلّ قلوب مضطرب و اکثری از نفوس متزلزل و اگر هم در بعضی از دیار بعضی انفس معدوده بوده مخمود و محتجب و مستور تو انصاف ده که در مقابل اعدا که ایستاد آنوقت نه عزّتی بود و نه نفوسی تا ریاست محقق شود لذا بنفسه وحده در عراق ساکن

594 و چون در نظر اهل عراق این طایفه حقیر و بی مقدار بودند بشأنی که جز لعن و سبّ و شتم از احدی نسبت باین طایفه مذکور میشد لذا احدی مراوده نمینمود تا از کوثر بیان معارف الهی و سلسبیل حکم نامتناهی ربّانی مرزوق شود محض مخالطه مدّتی بقهوه که دریم شط واقع بود تشریف بردند تا آنکه در آن محلّ با بعضی از اهل عراق گفتگو شد و بعد بنای مراوده گذاردند و بشأنی امر الله معزّز شد که کلّ بناء الله ناطق و بشطر مقصود مایل گشتند ای بی بصر اگر بقدر خفاش بصر میداشتی هرآینه تصدیق مینمودی که جلوسه فی القهوه فی اقلّ من آن لخیر منك و من وجودك و عما عملت و تعمل ثم عمل مثلائك

595 چه قدر مشابه است این اعتراض تو با اعتراضاتی که یهود بعیسی بن مریم نمودند که اعتراضاً علیه میگفتند که این ناصری در عشارخانها با عشار مجالس است صدق محبوبی و محبوب العارفین که باید آنچه از قبل در ازمنه کلّ رسل ظاهر شده در این ظهور بدع ربّانی ظاهر شود الحرف بالحرف و علاوه باید نفوسی در اعراض قیام نمایند که اشتر نفوس جمیع اولین و آخرین باشند چنانچه مشاهده میشود و لکن چون تو بالمره از بصر ظاهریه و باطنیه محرومی لذا منکر تشعّشات انوار شمس حقیقت و معانی بوده و خواهی بود

596 و بعد از علوّ امر در آن ارض از اطراف قلوب صافیه مقدّسه بشطر احدیه توجّه نمودند و هر

or elsewhere - received answers to whatsoever they asked and attained their heart's desire. Yet the sun's rays are not veiled by the denial of bats, even as the light of His countenance remained unconcealed by thy denial, opposition and rejection of God. During that period in Iraq, there was not an hour of peace nor a moment of rest, as enemies lay in ambush from every side. Thou knowest this, yet thou deniest it. Thou art among those who recognized God's favor, then denied it. Say: Woe unto thee, O rejected idolator!

نفسی بین یدی حاضر چه از اهل عراق و
مادونش از آنچه سؤال نمودند بمقصود خود فایز
گشتند و لکن از انکار خفّاش انوار شمس
محبوب نگرده چنانچه از انکار تو غلاً لله و
اعتراضاً علیه و اعراضاً منه انوار وجه مستور
نماند و در آن مدت توقّف در عراق ساعتی
آسایش نبوده و آنی راحت مشاهده نگشته چه
که اعدا از کلّ اطراف در کین بودند و خود
تو دانسته انکار مینمائی انت من الدّین عرفوا
نعمة الله ثمّ انكروها قل ويل لك يا ايها المشرك
المردود

597 In certain days it was reported that orders had been given to arrest these people and send them to the Land of Ta. The Blessed Beauty specifically commanded all to depart from Iraq, and this firm decree was executed in such manner that when the renowned Zaynu'l-Abidin Khan came into His presence and, through Aqa Siyyid Husayn-i-Qannad, sought permission to remain, no permission was granted and he too departed from Iraq. He said: "I wish to bear alone the afflictions of all, that whatever they intend may befall Me, and that the loved ones of God may remain protected." Yet thou, O slanderer, dost besmirch such words of the Sun of sanctity and detachment with expressions of hatred. Hast thou not heard what transpired in the final two years in Iraq, and what befell Him, to such extent that most people and all the divines arose in opposition? Judge fairly: in such circumstances, could any soul retain hope for life, much less thoughts of leadership? The actions of Truth have been and shall ever be proof, witness and testimony to the Cause of Truth.

597 و در بعضی ایام چنان مذکور میشد که مأمور
شده‌اند این طایفه را گرفته بارض طاء بفرستند
مخصوص جمال ابی امر فرمود که کلّ از عراق
بروند و این حکم محکم را بشائی جاری فرمودند که
زین العابدین خان معروف آمده بین یدی حاضر
و توسط از آقا سید حسین قتّاد نمود که خروج
او موقوف شود و اذن توقّف بفرمایند ادا اذن
داده نشد او هم از عراق خارج شد فرمودند
دوست میدارم که بلایای کلّ را وحده حامل
شوم و باین عبد وارد نمایند آنچه را اراده نموده‌اند
و احبای الهی محفوظ مانند و تو مفتی بچنین
کلمات شمس تقدیس و انقطاع را عبارات غلیه
میلائی آخر نشنیدی که در دو سنه آخر در
عراق چه واقع شد و چه وارد گشت بشائیکه
اکثر ناس و جمیع علماء بمعارضه برخاستند خود
انصاف ده در همچو حالتی امید جان از برای
نفسی باقی تا فکر ریاست نماید فعل حق بر امر
حق برهان و گواه و شاهد بوده و خواهد بود

598 One who is detached from all on earth, manifestly radiant as the sun amidst enemies, His blessed body target of hatred's arrows from every direction - yet thou art unashamed to write that which caused all things to lament. Beyond this, if thou hast heard of the tribulations of the Beauty of Oneness in Iraq, what sayest thou of the Land of Ta, O heedless one? This same Mirza Yahya and Suleiman Khan were in Dizashub, and afterwards came to the Land of Ta where he remained hidden for some days in Suleiman Khan's house. Then, when the means of mischief were gathered, he fled until there occurred what occurred. And the Ancient Beauty was openly and visibly dwelling in His own residence, such that they came and seized Him - though by God besides Whom there is no God, in those very days He had returned from the Land of Tuff and had

598 نفسی را که از جمیع من فی الأرض منقطع
و ظاهراً باهراً چون شمس ما بین اعدا مشرق
و مضی و از کلّ اطراف سهام بغضا بر جسد
مبارکش وارد مع ذلك شرم ننموده و نوشته آنچه
را که حقایق کل شیء نوحه نموده‌اند و از اینها
گذشته بلایای جمال احدیه را در عراق نشنیدی
در ارض طاء چه میگوئی ای بی‌خبر و بی‌بصر
همین میرزا یحیی با سلیمان خان در دزاشوب
بودند و بعد آمده بارض طاء در خانه سلیمان
خان چند روز مستور بود و بعد که اسباب فساد
جمع شد فرار نمود تا آنکه واقع شد آنچه واقع شد و
حضرت ابی واضحاً مشهودا در مقرّ خود ساکن
چنانچه آمدند و دستگیر نمودند با آنکه والله الذی

no knowledge whatsoever of these events. For four successive months He remained in chains and fetters, and the hardships of those days need no mention - what they inflicted!

لا اله الا هو که در همان ایام از ارض طفّ
مراجعت فرموده بودند و ابدأ اطلاع نداشتند
چهار ماه متوالی در اغلال و سلاسل بوده و ضرّ
آن ایام احتیاج ذکر ندارد که چه وارد مینمودند
و

599 Likewise before that in Mazandaran, when this same Mirza Yahya was present, they took Him captive and paraded Him from city to city and place to place. And on the day when all the divines and others gathered to stone the Beauty of Oneness, and that Blessed Beauty was brought before the oppressors, there occurred what occurred - the Pen is ashamed to recount what was visited upon the Manifestation of God's Self. And afterwards when they intended to punish Mirza Yahya, He said "He was with Me; if any wrong was done it was by Me." Thus they left him alone and inflicted upon that Ancient Beauty what they inflicted. Similarly He interceded for other companions, including the honored Mulla Baqir, Letter of the Living, upon him be the Glory of God, who is still living - inquire of him.

599 هم چنین قبل از آن در مازندران که همین میرزا
یحیی همراه بود که ایشان را اسیر نموده شهر بشهر
و دیار بدیار گردانند و روزی که جمیع علماء
و سایر ناس بر رجم جمال احدیه مجتمع شدند و
آن جمال مبارک را در محضر ظالمین حاضر نمودند
و وقع ما وقع یسبحی القلم ان یذکر ما ورد علی مظهر
نفس الله و بعد اراده نمودند که میرزا یحیی را
تأذیب نمایند فرمودند او با من بود اگر تقصیری
شده از من بوده و باین جهت باو تعرض ننموده
و بآن جمال قدم وارد آوردند آنچه وارد آوردند و
هم چنین توسط از سایر همراهان فرمودند از جمله
جناب ملا باقر حرف حیّ علیه بهاء الله که الآن
موجود است جو یا شوید

600 And beyond these instances, in Niyala, a village in the frontier region, five hundred persons or more suddenly attacked that Beauty of Oneness, and there befell in that land what befell. If thou would be fair, from the beginning of this wondrous Revelation until now He hath never seen rest, and yet he hath written what he hath written. Why did these things occur and for whom did they occur? Perhaps thou wilt deny even these events, for from such souls nothing is strange.

600 و از این مراتب هم گذشته در نیالا که دهی از
دهات دار المرز است بغتة خمسة مائة نفس او
ازید بر آن جمال احدیه هجوم آوردند و وارد شد
در آن ارض آنچه وارد شد اگر انصاف دهی
از اول ظهور بدیع تا حین ابدأ آسایش ندیده اند
و مع ذلك نوشته آنچه را که نوشته این امور چرا
واقع شده و از برای که واقع شده شاید این امور
را هم انکار نمائی چه که از آن نفوس عجیب
نیست

601 Now ask thy guide who hath turned away from God what hardships he hath suffered in this Cause. It is evident that he hath ever been occupied with eating and drinking and taking possession of maidens and women, and deeds which, by God, I am ashamed to mention. After causing mischief in the Land of Ta, he fled to Iraq and entered Their house, and was so afraid that despite the presence of the Ancient Beauty, whom all knew was sought by everyone, yet by Him Who holdeth my soul in His hand, at the mere report of news from Iran he would flee from Iraq to the outlying regions, all the while constantly engaged in satisfying his carnal desires. Nevertheless he hath denied what is evident and written "How is it known this uprising was for God?"

601 حال از معرض بالله مرشدت بگو که در این امر
بر او چه وارد شده مسلم است که لازال باکل
و شرب و تصرف در ابکار و نساء ناس بوده و
اعمالیکه و الله نجلت میکشم از ذکرش مرتکب
بعد از فسادى که در ارض طاء نمود منہزم
گشته به عراق آمده و در بیت ایشان وارد شد
و بقسمی خائف که با وجود حضرت ابی که
جمیع میدانند که کلّ ناس در صدد آن وجود
مبارک بودند مع ذلك فوالذی نفسی بیده بمجریک
خبر که از ایران میرسید از عراق باطراف میرفت
و متصل هم بعیش و عشرت نفسانی مشغول
مع ذلك آنچه مشهود است انکار نموده و نوشته
که از کجا معلوم شد که این قیام لله بوده

602 O thou deluded one who turnest aside, whence hath it been made known unto thee that it was for other than God? Never hath that sanctified Soul preserved His life for a single moment. In this station one passage from the communings that He held with God is mentioned, that perchance thou mayest be reminded within thyself and be numbered among those who remember. The purport thereof in the Persian tongue is this: "O my God, never have I preserved My life in Thy path, nor have I dissembled with Thine enemies. In all seasons have I been afflicted at the hands of foes, and in sundry circumstances the decrees that have befallen Me were such that I desired to sacrifice My life. But Thou, O my Lord, through wise purposes and hidden benefits concealed from the eyes of Thy creatures, hast preserved Thy servant. Yet this preservation was not for the sake of his comfort, but for the fulfillment of another decree. And Thou art praised in all Thy works and beloved in Thy will." Now if such as thee were to contemplate the divinely revealed words, they would become apprised of matters whereof none hath been informed, but it hath been decreed otherwise for thee and for them.

603 Thou hadst written that those who aided the Cause of God were they who had eaten leather in Mazandaran. He said: In the days We were imprisoned in the Land of Ta, during those first days there was not even any leather for anyone to eat. Alas for thee, O thou who art heedless of all good and doer of all evil! Thou speakest of that whereof thou hast no knowledge, and this is not from thyself but from what Satan hath cast into thy breast. We beseech God to seize him with the grasp of One mighty and powerful. All atoms bear witness that the Ancient Beauty stood alone against His enemies, such that certain of the loved ones from the Land of Taff wrote in those days beseeching that they might remain concealed for a few days, for the situation had become so difficult that each day everyone who came before Him would mention some fresh news of the plots of the plotters and the intentions of the opposers. To such a degree did the enemies rise up in opposition that in the streets and markets they stationed certain ones to slay with bullets any who passed by. Nevertheless, He did not conceal His blessed countenance for a moment, but would go forth alone from the house, showing no regard for anyone, and ever saying "How I long for reunion with the Beloved!" The denizens of the Supreme Paradise were astonished at His deeds, and all were moved to cry out "Blessed be God, the best of creators!" Yet thou hast denied them all, for thou hast become intimate with the most wicked souls and hast disassociated thyself from the Truth.

602 ای مغلّ معرض از بجا بر تو معلوم شد که لغیر الله بوده هرگز نفس مقدّس را در آتی حفظ نفرموده‌اند در این مقام يك فقره از مناجات که مع الله نموده‌اند ذکر میشود لعلّ تذکّر فی نفسک و تکنون من المذکرین مضمون آن بلسان پارسی اینست ای اله من هرگز نفس خود را در سبیل تو حفظ ننموده‌ام و با اعدایت مداهنه ننمودم در کلّ اوان در دست اعدا مبتلی بوده‌ام و در احیان قضایای وارده اراده چنان بود که جان انفاق نمایم و لکن تو ای پروردگار من بحکم بالغه و مصالح مستوره از انظر بریه عبد خود را حفظ فرمودی و لکن این حفظ نه بجهت آسایش او بوده بلکه لاجل قضای آخر و تویی محمود در کلّ افعال خود و محبوب در اراده خود حال اگر امثال تو در کلمات منزله الهیه نظر مینمودند مطلع میشدند باموری که احدی بر آن مطلع نشده و لکن قضی عنک و عنهم

603 و اینکه نوشته بودی نصرت امر الله کسانی نمودند که در مازندران چرم خوردند فرمودند در ایامیکه در ارض طاء محبوس بودیم چند یوم اوّل چرم هم نبود که کسی بخورد فوا حسرتا علیک یا ایها الغافل عن کلّ خیر و العامل بکلّ شرّ تنطق بما لا علمته و هذا لم یکن من عندک بل بما القی الشیطان فی صدرك نسلّ الله بأن يأخذہ اخذ عزیز مقتدر جمیع ذرات شهادت میدهند که جمال ابری وحده در مقابل اعدا قائم بودند چنانچه بعضی از احبّا از ارض طاف در آن ایام نوشتند و استدعا نمودند که چند روزی مستور شوند چه که امر بقسمی صعب شده بود که هر نفسی در کلّ یوم بین یدی وارد میشد خبری جدید از مکر ماکرین و اراده معرضین ذکر مینمود و بشأنی اعدا باعراض برخواستند که در کوچه ها و اسواق بعضی را معین نموده که در حین مرور بضرب رصاص شهید نمایند مع ذلك آتی وجه مبارک را ستر نفرموده و وحده از بیت بیرون تشریف میاوردند و ایدا اعتنا بنفسی نمیفرمودند و همیشه وا شوقا للقاء المحبوب میفرمودند اهل ملاّ اعلی از فعلشان متحیر و جمیع بتبارک الله احسن المبدعین ناطق و تو جمیع را انکار نموده چه که بانفس فجّار مأنوس گشته و از حقّ تبری جسته

604 Indeed, the only difference was that this most wondrous Manifestation forbade the people from killing, strife and contention. Thus throughout the years of sojourn in Iraq, no instance of warfare occurred. It was explicitly revealed in the verses that the promotion and teaching of the Cause was and would be through goodly exhortations and healing utterances, not through disputation and combat. So firmly was this decree established that in certain divine words it is recorded that "It would be more acceptable in My sight for a person to harm one of My own sons or relatives rather than inflict injury upon any soul". Consider what hath been revealed in the Tablets, that perchance thou mayest be just within thyself and be of the equitable ones. Therefore during this period nothing occurred except that several from this community, by the command of thy guide, killed one another, but otherwise molested no one. And in all the Tablets it was revealed that the purpose of this Manifestation was unity and concord, not separation and discord.

605 And regarding what you wrote about the nine people in Baghdad and elsewhere who in the days and nights partook of tea with samovar and arrangements and apparatus, etc. - O most despicable being! By God, besides Whom there is no other God, if you and your guides had even an atom's worth of nobility, you would never have uttered such words and would not have grieved the Spirit of God to please vile souls. Until now no base person has spoken such words as you have spoken - no, by the Lord of all worlds, except you and your like. Harken to the call of the Point of the Bayan, then be ashamed before His beauty, and strike not His Beloved with the swords of hatred, nor His Purpose with the spears of indecency. Fear the Day when all existence, both seen and unseen, shall be convulsed, and when the skin of all beings shall quiver.

606 His word - exalted be His might and glorified His grandeur: "Then on one of the nights of God, nineteen - the number before you - gather ye together up to the number of Mustaghath if ye are able, and grieve not if ye cannot." He states that up to the number of Mustaghath, if possible, gather in one assembly - permission is given. Yet you, not understanding, have objected to God mentioning tea and samovar and foods and sweets and gatherings, even though it is the command of the Point of the Bayan Who says - exalted be His mention: "Verily, host ye nineteen persons in nineteen days, even if ye have but water of unity to offer." Likewise He commands that it is obligatory for every soul to have the number of unity in crystal in their home. And He also says - exalted be His mention: "And your means by which ye live secretly - make them of gold and silver." Yet

604 بلی چیزی که فرق بوده این بوده که این ظهور ابداع ناس را از قتل و نزاع و جدال منع فرمودند چنانچه در سنین توقف در عراق ابداء در محل محاربه واقع نشد و تصریحاً در آیات نازل که نصرت و تبلیغ امر بمواعظ حسنه و بیانات شافیه بوده و خواهد بود نه مجادله و محاربه و بشأنی این حکم محکم نازل شده که در بعضی از کلمات الهی مذکور که اگر نفسی ببناء و یا ذوی قرابه من ضری وارد آورد نزد این عبد احسن و محبوبتر است از اینکه متعرض نفسی شود فانظر فیما نزل فی الألواح لعل تصصف فی نفسك و تكون من المنصفین و لذا در ایندّت امری واقع نشد مگر اینکه چند نفر از این طایفه خود بامر مرشدت یکدیگر را کشتند و دیگر باحدی متعرض نشدند و در جمیع الواح نازل که مقصود این ظهور اتحاد و اتفاق بوده نه افتراق و اختلاف

605 و اینکه نوشته بودی که نه اشخاصیکه در بغداد و جای دیگر در ایام و لیالی در صرف چای با سماور و اوضاع و دستگاه ایلخ ای ارذل وجود و الله الذی لا اله الا هو که اگر اقل از ذره نجات در تو و مرشدینت بود هرگز چنین کلمات مذکور نمینمودی و نفس الله را بجهت سرور انفس خبیثه نیاززدی تا حال هیچ رذلی چنین کلمات ذکر نموده که تو نموده لا فورب العالمین الا انت و امثالک اسمع نداء نقطة البیان ثم استحی عن جماله و لا تضرب محبوبه بسیوف البغضاء و لا مقصوده برماح الفحشا اتق من يوم تضطرب فيه کل الوجود من الغیب و الشهود و تقشعر فيه جلود العالمین

606 قوله عزّ اعزازه و جلّ کبریائه ثمّ فی لیلة من الاء الله تسعة عشر عدّة بین ایدیکم لتحصون الی عدد المستغاث اذن لمن یقدر و لا تحزنن اذا انتم لا تستطیعون انتهی میفرماید تا عدد مستغاث اگر مستطیع باشید در یک مجلس حاضر نمائید اذن داده شده اید و مع ذلك تو نفهمیده اعتراضاً علی الله ذکر چای و سماور و اطعمه و شیرینی و مهمانیای نموده مع آنکه امر نقطه بیانست که میفرماید قوله عزّ ذکره فلتضیفن فی تسعة عشر يوماً تسعة عشر نفساً ولو انتم ماء الواحد لتؤتون و هم چنین میفرماید که فرض است بر هر نفسی که عدد واحد از بلور درایت خود موجود

you, base in nature and most despicable, have objected to tea and samovar. The Primal Point did not mention any of these statements except that no one should claim "I ate barley bread and thus attained the highest station."

نماید و هم چنین میفرماید قوله عزّ ذکره و انتم اسبابکم الّتی بها فی سرّکم لتعیشون من الذّهب و الفضة تصنعون مع ذلك تو پست فطرت و ارذل اعتراض بجای و سماور نموده جمیع این بیانات را نقطه اولی ذکر نفرموده مگر آنکه کسی تمسک نجوید که خبز شعیر خوردم تا برتبه اعلی فایز شدم

607 Yes, it is true that man should be content with little and be grateful, and not become heedless of the Truth due to abundance. This is the essence of the matter. Otherwise, austerity or its absence has never been a sign of truth or falsehood. The sign of the loved ones of God is apparent and visible on their countenance, just as today the divine meanings are inscribed with an agate seal on the foreheads of God's loved ones, declaring "This one is of the people of God among the worlds." By God, they had no purpose in this statement except that perhaps through divine grace the servants might be freed from such limitations. They said if it were possible today, I would command all the people of God to sit upon golden chairs, for whatever has been created was in its primal reality specifically for the believers in God. How far is this view from that view which objects to drinking tea, even though it is from the religion of the Bayan!

607 بلی آنقدر هست که انسان باید بقلیل کفایت کند و شاکر باشد و بکثیر از حق غافل نشود اصل امر اینست و الا ریاضت و عدم آن علامت حق و باطل نبوده و علامت احبای حق از جبینشان ظاهر و مشهود چنانچه الیوم بخاتم عقیق معانی بر جبین احبای الهی مرقوم که هذا من اهل الله بین العالمین و والله مقصودی از این بیان نداشته اند مگر آنکه شاید بعنایت الهی عباد از این حدودات فارغ شوند فرمودند اگر ممکن میشد الیوم امر مینمودم که جمیع اهل الله بر اکراس ذهب جالس شوند چه که آنچه خلق شده در حقیقت اولیه مخصوص مؤمنین بالله بوده بجا است این نظر و آن نظری که در چای خوردن اعتراض مینماید مع آنکه از مذهب بیان است

608 O people of the Bayan, reflect upon the objections of the deniers, what they have brought forth. Reflect, that ye may be among the insightful concerning them. How quickly they have changed all divine conditions, for the Exalted One - may the spirit of all else be sacrificed for Him - would partake of tea every day and commanded all the loved ones to drink tea, and He says "I have not attained this station through austerity." As the Ancient Beauty hath affirmed: "Never have I submitted to austerities, nor have I been among the learned. Rather, this grace that hath been manifested hath been through the bounty of the Lord, without any merit on My part. However, out of necessity, there were many nights when no divine bounties were before Me, not even bread. Likewise, for two consecutive years, there were outwardly no means of sustenance. Yet in all conditions We have been thankful and shall remain content."

608 ای اهل بیان تفکر در اعتراضات معرضین نمائید که چه وارد نموده اند تفکروا لتکونن فیه من المتبصرین چه زود جمیع شئون الهیه را تبدیل نموده اند چه که مخصوص حضرت اعلی روح ماسواه فداه در کلّ یوم چای میل میفرمودند و جمیع احبای را امر فرموده اند بشرب چای و میفرمایند ریاضت باین مقام نرسیده ام چنانچه جمال ابهی میفرمایند هرگز ریاضت نکشیده ام و از اهل علم نبوده ام بلکه این عنایتی که ظاهر شده از فضل پروردگار بوده من غیر استحقاقی به و لکن باضطرار بسیار از لیالی که از نعم الهی بین یدی هیچ شیء نبوده حتی نان و هم چنین دو سنه متوالیه بحسب ظاهر هیچ از اسباب تعیش نبوده و لکن در کلّ حال شاکر بوده ایم و راضی خواهیم بود

609 Today the loved ones of God must not in any way impose hardship upon themselves. When possible, they should partake of delicate foods and in all circumstances move within the bounds of moderation. If there be but one food, this is more

609 و الیوم احبای الهی باید بهیچ وجه بر خود سخت نگیرند در صورت امکان باغذیه لطیفه متنعم شوند و در کلّ احوال بحد اعتدال حرکت نمایند

beloved in the sight of God; yet they should strive, according to their means, that this single food be of a delicate nature. The wealthy must not forget the poor, for the poor are God's trust among His servants. O people! Spend of that which God hath provided you and be of those who prefer others before themselves, even though poverty be their portion. Thus hath it been revealed in the Bayan, then in the Furqan, then in the Gospel, the Psalms, the Torah, and the Sacred Scriptures of God, the Sovereign, the Mighty, the Self-Subsisting.

610 Verily, the Cause of God hath ever been sanctified from all such matters. All that hath been created between the heavens and the earth hath been created for the Manifestations of His Cause. Yet, by God, besides Whom there is none other God, these luminous Souls dawning from the horizon of oneness have ever been content with little and have given precedence to others over their own blessed selves in these matters. Many a time did they send whatever was present in their house to the loved ones, while the members of their household remained hungry that night or day. Praise be to God in all conditions, for He knoweth what ye know not, O company of calumniators!

611 If all that is on earth and whatsoever hath been created therein of delicate bounties and pleasant fruits were to be present at one feast for the sake of a soul that believeth in God, this would not be extravagance, nor shall it ever be. But if thou and thy like were to partake of a morsel of bread, that would be extravagance and ever shall be, for extravagance lieth in heedlessness of God. That very morsel of bread, through which that one who hath turned away from God is tormented, seeketh refuge in God from having become his portion. By God, all that he eateth doth lament and cry out, saying: "O my God! For what sin hast Thou made me the sustenance of this transgressor who hath denied Thee and Thy signs?" But thou hast not perceived this, nor shalt thou ever perceive it.

612 Furthermore, by God, besides Whom there is none other God, and by the truth of His blessed Countenance, most times there was no daily food in their household, and many were the days when bread for the household would be obtained near eventide, and that on credit. On occasions when some of the companions would host a feast, they would, for the love of God, call upon some of the friends, and after the recitation of divine verses and holy words, each would receive his portion according to his capacity. The purpose was to manifest love. At any rate, in those days it was unthinkable that an obscured objector like you would appear to raise such protests. But by

و اگر غذا واحد باشد احب است عند الله ولكن جهد نموده که آن واحد از اغذیه لطیفه باشد علی قدر وسع و باید اولو الغنا فقرا را فراموش ننمایند چه که فقرا امانات الله اند بین عباد انفقوا یا قوم ما رزقکم الله به و کونوا من الذین یؤثرون علی انفسهم و لو کان بهم خصاصة کذلک نزل فی البیان ثم فی الفرقان ثم فی الانجیل و الزبور و التوریه و صحف الله المهیمن العزیز القیوم

610 باری امر الله مقدس از جمیع این امور بوده و کل آنچه خلق شده ما بین سموات و ارض مخصوص مظاهر امر خلق شده و لكن فوالله الذی لا اله الا هو که آن نفوس مشرقه از افق احدیه لازال خود بقلیل کنایات فرموده اند و ناس را در این امورات بر انفس مبارک خود مقدم داشته اند چنانچه بسا شده که آنچه در بیت حاضر بوده مخصوص احباً فرستاده اند و آن لیل و یا یوم را اهل حرم گرسنه مانده اند فلله الحمد فی کل الأحوال و انه اطلع ما لا اطلعتم به یا معشر المفتقرین

611 اگر کل من علی الأرض و آنچه در او خلق شده از نعمای لطیفه و فوا که طیبه در یک مجلس حباً لله از برای نفس مؤمن بالله حاضر شود اسراف نبوده و نخواهد بود و لكن تو و امثال تو اگر لقمهء نانی تصرف نمائید مسرف بوده و خواهد بود چه که اسراف در غفلت از حق مشهود است و همان لقمه نان که بنفس آن معرض بالله معذب شده پناه میرد بخدا از اینکه نصیب او گشته و والله کل ما یا کل لینوح و یضج و یقول یا الهی بای جرم جعلتی رزق هذا الفاجر الذی کفر بک و بآیاتک و لكن تو شاعر نشده و نخواهی شد و از این مراتب گذشته

612 و الله الذی لا اله الا هو و بحق طلعت مبارک خود ایشان که اکثر اوقات در حرم غذای یوم نبوده و بسا از ایام که قریب بعصر نان از برای اهل حرم تحصیل میشد آن هم بدین و بعضی احوان که بعضی از اصحاب ضیافت مینمودند بعضی از احباب را حباً لله طلب میفرمودند و بعد از قرائت آیات الهی و کلمات عزّ صدائی هر کسی بقدر خود مرزوق میشد و این مقصود اظهار حب بوده باری در آن ایام خیال نمیرفت

God, besides Whom there is no other God, that objecting soul who has instilled all these words in you has always lived in comfort, occupied with multiple wives in pleasure, and I swear by their own right that he has never ceased to possess worldly ornaments. Whenever the slightest controversy arose in Iraq, he would depart for Basra and other lands, as all are aware. But words of truth only increase your hatred and aversion.

که مثل تو معرض محتجی پیدا شود که باینگونه امور اعتراض نماید و لکن فوالله الذی لا اله الا هو که آن نفس معرض بالله که جمیع این کلمات را بتو القا نموده در جمیع ایام راحت بوده و با نساء متعدده بعیش مشغول و بحق خود ایشان که لازال زخارف ملکیه نزدش موجود و هر وقت که فی الجمله گفتگوئی در عراق میشد عازم بصره و دیار اخری بوده چنانچه کل میدانند و لکن کلمات الحق لا یزیدک الا غلا و اعراضاً

- 613 O heedless and blind one! What say you about Husayn ibn Ali, who when departing from the blessed and holy Medina, moved with golden howdahs and with all manner of outward means, such that ones like you say that when His camel driver saw that His blessed waistband was adorned with pearls, he therefore after the martyrdom of His Holiness went and then occurred that which this servant is ashamed to mention. Surely you will attribute that also to worldly desire.

613 ای بی خبر بی بصر در حسین بن علی چه میگوئی که در حین حرکت از مدینه طیبیه مبارکه با هودجهای زرین حرکت فرمودند و با کمال اسباب ظاهره چنانچه امثال تو میگویند که ساربان حضرت چون دیده بود که بند ازار مبارک مطرز بالائی است لذا بعد از شهادت حضرت رفته و بعد واقع شد آنچه این عبد شرم مینماید از ذکر آن البتّه آن را هم نسبت بدنیا خواهی داد

- 614 Apart from all these matters, in this Revelation until now no worldly means have been accumulated that you or others might object. At all times We have been in grievous affliction and hardship, were you to be fair-minded. And as for what that ill-willed detractor has written, claiming that the Beauty of Oneness associated with vagabonds and ruffians and engaged in worthless discourse - your later words contradict your earlier ones. You write that for twenty years He associated and kept company with mystics, then write that He consorted with vagabonds and ruffians. Die in your rage, O heedless one! You are the one described in the former Book by His exalted words: "like the dog: if you chase it, it pants, and if you leave it alone, it pants." In all conditions they speak according to their desires and walk the paths of self. Yes, by God, if He had not associated with vagabonds, He certainly would not have associated with Siyyid Muhammad and his master. The vagabonds and ruffians were such souls as these, otherwise who were these vagabonds and ruffians you speak of?

614 و از کلّ این امور گذشته در این ظهور تا بحال اسباب دنیا فراهم نیامد تا تو یا غیر تو اعتراض نماید فی کلّ حین قد کنا فی بلاء و شدّه عظیم لو انتم من المنصفین و اینکه بالقای آن معرض ملقی نوشته که جمال احدیه با اجامر و او باش معاشر بوده اند و بصحبتهای لاطایل مشغول بوده اند یکذّبک کلمات بعدک کلمات قبلك مینویسی بیست سال با عرفا مجالس و مؤانس بوده اند و بعد نوشته با اجامر و او باش مت بغیظک یا ایها الغافل انک انت الذی ذکرک فی کتاب القبل بقوله تعالی کمثل الکلب ان تجل علیه یلھث او تترکه یلھث در کلّ احوال بهوی ناطقند و در مسالک نفس سالک یلی و الله اگر با اجامر معاشر نبودند البتّه با سید محمد و مرشدش معاشر نمیشدند اجامر و او باش امثال این نفوس بوده اند و الا آن اجامر که بوده و او باش چه نفوسی بوده اند

- 615 You have certainly deemed the divine verses to be worthless, for He spoke naught but divine verses. Go and ask the people of Iraq - they have conveyed to you many truthful words. Everything gives you the lie, but you do not perceive it. Moreover, O unjust one devoid of fairness, where were you and when did you see Him sitting with vagabonds and ruffians? You have surely deemed the believers in God to be worthless rabble. In every age at the time of each Manifestation, the ungodly have

615 البتّه کلمات الهی را لاطایل دانسته چه که تکلم فرموده اند مگر بآیات الهی برو و از اهل عراق سؤال کن بسیار کلمات صدقی بتو القا نموده اند یکذّبک کلّ شیء و لکن انت لا تشعر از این گذشته ای بی انصاف ظالم تو کجا بوده و کجا دیده که ایشان با اجامر و او باش نشسته باشند البتّه اراذل و او باش مؤمنین بالله را دانسته لازال در

ever spoken these same words, as God has said: "Nor do we see any who follow you but the lowest among us." As mentioned before, it befits you to utter such words. By God, this very statement of yours has been and shall ever be proof of the truth of the Truth. God's curse be upon the first oppressor who wronged the Primal Point in His latter Manifestation, who slandered His own self, denied His verses, and filled his breast with rancor and hatred. And by this curse, all who are in the heavens and earth do curse him.

احيان هر ظهور مشرکين مخصوص بهمين کلمه تکلم نموده اند بقوله تعالى و ما نراك اتبعك الا الذين هم ارادنا بادي الراى چنانچه از قبل ذکر شد لايق تو آنکه بامثال اين کلمات تکلم نمايد فوالله همين کلمه تو دليل بر حقيقت حق بوده و خواهد بود لعن الله اول ظالم ظلم نقطة الاولى في ظهوره الاخرى و افتري على نفسه و كفر بآياته و ملا صدره من غله و بغضائه و بهذا اللعن يلعنه كل من في السموات و الارضين

616 And by God besides Whom there is no God, such tribulations have befallen this wronged Beauty as have befallen no one from the beginning of creation until now. You have denied a matter evident to all the world. For instance, all have witnessed that He never compromised with anyone regarding God's Cause, nor sought refuge with any soul. Thus in Iraq when the Minister desired to meet with Him, He did not accept until finally He went to the mosque, as all have heard. And after arriving in the Great City, He went to no one and turned to no one, as all can testify. Yet despite this, you write of such a Soul that He consorted with vagabonds and ruffians, while one who complained to everyone for a morsel of bread - whose written petitions still exist - whose wife sent bread to the palace, who ran to Istanbul seeking refuge with every soul - the deeds of such a one are acceptable while the deeds of the Truth are unacceptable? Yes, by God, thus it befits you and your kind!

616 و الله الذى لا اله الا هو بلايائى بر اين جمال مظلوم وارد شده که بر احدى از اول ابداع تا حين وارد نشده امرى که مشهود عالميان است او را انکار نموده ايد مثل آنکه کل مشاهده نموده اند که در امر الله بنفسي مداهنه نفرموده اند و بنفسي ملتجى نشده اند چنانچه در عراق سرکار مشير خواستند معاشرت نمايند قبول نفرمودند تا آنکه بالآخره بمسجد تشریف بردند چنانچه کل شنیده اند و بعد از ورود بمدينه کبير هم نزد احدى نرفتند و بنفسي توجه نفرمودند و کل شاهد و گواهند مع ذلك چنين نفسى را مینويسيد که با اجامر و اوباش معاشر بوده و نفسى را که برای لقمه نان بكل نفوس شکايت کرده که سواد عرايض الان موجود و زن مخصوص نان بسرايه فرستاده و باستانبول دویده و بهر نفسى ملتجى شده افعال چنين نفسى مقبول و افعال حق غير مقبول اى و الله كذلك ينبغي لكم و لا نفسكم

617 Reflect a little on how momentous are these very words of yours and how you have imagined you could veil the radiant Sun behind the veils of self and passion and nullify His deeds. No, by God, none but your like would heed such words, for all have witnessed the deeds of the Truth with their own eyes. One day He declared that trials greater than these lay concealed within the pavilion of destiny and must needs be made manifest. Thus did I behold a dream in Iraq, from which this was understood. He spoke, and His words are truth: "I was sleeping on a dark night following a dusty one, when I saw the Prophets and Messengers gathered around me. They were seated about me, all lamenting, weeping, crying out and wailing. I was astonished within myself and asked about them, whereupon their weeping and crying intensified. They said: 'For thy sake, O Most Great Mystery and Ancient Temple!' and they wept such that I wept with their weeping.

617 قدرى تفكر كن كه همين کلمه امثال تو چه قدر عظيم است و چگونه خورشيد نورانى را در فکر افتاده ايد که بحجبات نفس و هوى مستور داريد و اعمالش را ضايع کنيد نه و الله جز امثال تو احدى باين کلمات التفات نمايد چه که کل فعل حق را ببصر خود ديده اند يومى از ايام فرمودند که اعظم از اين بلایا در سراق قضا مستور است و بايد نازل شود چنانچه خوابى در عراق ديده ام و از آن چنين مستفاد ميشود قال و قوله الحق كنت نائماً في ليلة اللياء بعد غفراء اذا رأيت بأن اجتمعت في حولى النبيون والمرسلون و هم قد جلسوا في اطرافى و كلهم يوحون و يبيكون و يصرخون و يضجون و اتى تحيرت في نفسى

فسئلت عنهم اذا اشتد بكائهم و صرّخهم و قالوا
لنفسك يا سرّ الأعظم و يا هيكل القدم و بكوا
على شأن بكيت بيبكائهم و

618 “Then I heard the weeping of the Concourse on High, and in that state they addressed me, saying: ‘Great indeed is thy tribulation, O Lote-Tree of the Extremity, and mighty thy ordeal, O Mystery of the First and the Last! Upon thee be patience, O Most Great Sign and Manifestation of the Primal Point! Then upon thee be patience, O Furthestmost Tree and Manifestation of the Decree in the Kingdom of Accomplishment! Soon shalt thou witness with thine own eyes what no assembly of Prophets hath seen, and shalt behold what none in all the worlds hath beheld, and shalt hear what no ear of the chosen ones and loved ones hath heard. Therefore patience, patience, O Hidden Mystery of God and Treasured Symbol and His Inevitable Word and His Sealed Book!’

618 اذا سمعت بكاء اهل ملاء الأعلى و في تلك الحالة خاطبوني و قالوا قد عظم بلائك يا سدرۃ المنتهى و كبر قضائك يا سرّ الآخرة و الأولى عليك بالصبر يا آية الكبرى و ظهور نقطة الأولى ثم عليك بالصبر يا شجرة القصى و ظهور القضاء في ملكوت الامضاء فسوف ترى عينك ما لا رءاه احد من المعشر التبيين و تشهد ما لا شهده احد من العالمين و تسمع ما لا سمعه اذن الأصفياء و الأوداء فصبراً صبراً يا سرّ الله المكنون و رمز المخزون و كلمته المحتوم و كتابه المختوم

619 “And I remained with them that night as we conversed with each other until dawn approached. I raised my head from sleep and pondered within myself what tribulation this could be that none in creation had witnessed, and I related it to no one until there appeared before me one of the divines of Iraq who was called Abdul-Salam Effendi. When he arrived, We welcomed him and informed him, relating what God had shown Us in the dream. He was struck with profound grief in Our presence. Thus was the matter, though the people remain in evident heedlessness.”

619 و كنت معهم في تلك الليلة خاطبتهم و خاطبوني الى ان قرب الفجر و ارفعت رأسي عن النوم كنت متفكراً في نفسي ما بلاء الذي ما شهده احد في الابداع و ما حكيت عند احد الى ان حضر تلقاء الوجه احد من علماء العراق الذي سمى بعبد السلام افندي فلما حضر القيناه و اخبرناه و قصصنا له ما ارانى الله في المنام و هو حزن تلقاء الوجه بحزن عظيم كذلك كان الأمر ولكن الناس هم في غفلة مبين

620 This was the dream He beheld in Iraq and mentioned, and in these days some of it hath been fulfilled, for We have heard from your words what none before hath heard, and have witnessed what no soul hath seen. And He said: “In all conditions We remain patient and thankful.” The whole purpose of such souls is to ask why the Truth hath appeared. By God, this is not from Myself, but from Him Who sent Me with the truth and made Me a mercy to all the worlds!

620 اين رؤيائي است كه در عراق مشاهده فرموده و ذكر فرموده اند و در اين ايام بعضى از آن تعبير شده چنانچه شنیده ايم از اقوال شما آنچه را كه احدى از قبل نشنیده و دیده ايم آنچه را نفسى ندیده و فرمودند در كل احوال صابر و شاكريم و جميع مقصود آن نفوس اينست كه چرا حق ظاهر شده فوالله هذا لم يكن من عندى بل من لدن من ارسلنى بالحق و جعلنى رحمة على العالمين

621 Thou didst mention his statement, “His fetters are heavy,” and hast said that the woman who was sent unto the palace presented this plea, saying: “First, that oppression would lead unto yet more than this. Moreover, hail to thee! for, with thy claim to truthfulness and thy vaunted shrewdness, thou hast practised underhand intrigue against the other Prophets and saints. Did not Fatimih—because of Fadak—take the hands of

621 قوله كبر غله مذکور نموده بودید كه زن در سرايه فرستاده عرض نموده اند اولاً آنكه ظلم موجب زياده از اين خواهد بود علاوه مرجحاً از شما كه با ادعای حقیقت شما و زیرکی زیر آب كشی دیگر از انبياء و اولياء نمودید آيا بجهت فداك حضرت فاطمه دست حسنين را نگرفته و بدر مهاجر و انصار نبرده آفرين بر شما انتہی

Hasan and Husayn, and go with them unto the emigrants and the helpers? Bravo unto thee!"—ended.

- 622 Be silent, O thou that hast disbelieved in God! Then be silent, O thou that hast associated partners with God! Then be silent, O thou that hast warred against God!
- 623 And were I to repeat that word from that moment until the end which hath no end, thou wouldst still deserve it—nay, even were it but to remind thee of what thou hast dared to commit in the presence of God, O thou that art heedless of the Cause of God, and that exaltest thyself against the Self of God.
- 624 After the arrival in this land, the Blessed Beauty and Kalim and Mirza Yahya each established their abode in separate dwellings, and this land is not a place wherein one soul may work injustice upon another. And the injustice which that associator of partners with God did perpetrate occurred at a time when the Great Separation had not yet come to pass. And after the manifestation of that which was in His breast, separation and division occurred, even as hath been mentioned. And never again did any meeting take place, nor did any verbal discourse ensue between them. Ask ye, then, of the people of that land, that ye may find a path unto the truth.
- 625 Moreover, the country belongs to the Sublime State, and in this land all are imprisoned and estranged. After revealing what was in his heart, no one associated with him except Darvish Sidq-'Ali, who maintained contact due to his services. Likewise, one person served the Most Holy Beauty and another served His Holiness the Kalim, while the rest of the companions were all scattered in separate dwellings. What then was this oppression, and whence did it arise? Though all atoms know that the oppression came from that oppressor, they consented to their own disgrace and caused division.
- 626 Yet you say that which you do not understand, counting the root of the tree of oppression as justice, and the tree of grace and justice as the oppressor. This is deception from you and from them in God's Cause. You lack the wisdom to reflect upon what you have heard. In those days when his wife went to the palace - I swear by God - at the beginning of the month specifically for her, from those ornaments that were brought every month along with a bundle of goods, Darvish who was his agent - and is still present - took them. Several people who had newly arrived in this land were all aware, including Jinab-i-Mirza Haydar-'Ali, Salman, and Ustad 'Abdu'l-Karim from
- صه لسانك يا ايها الكافر بالله ثم صه لسانك يا ايها
المشرك بالله ثم صه لسانك يا ايها المحارب بالله
- ولو اكررت تلك الكلمة من حينئذ الى آخر الذي
لا آخر له لتكون مستحقاً بها بل لا تذكر عند ما
ارتكبت في جنب الله يا ايها الغافل عن امر الله
والمستكبر على نفس الله
- بعد از ورود اين ارض جمال مبارك و حضرت
كليم و ميرزا يحيى هر يك در بيت عليحه مقرر
داشتند و اين ارض محلى نيست كه نفسى بنفسي
ظلم نمايد و ظلمى را كه مشرك بالله ارتكاب نمود
در وقتى بود كه تفريق كبرى واقع نشده بود
و بعد از ظهور ما في صدره تفصيل و تفريق
واقع چنانچه ذكر شد و ابدأً ديگر ملاقات نشده و
گفتگوى لسانى هم بميان نيامده فاستل من اهل
تلك الأرض لكي تجد الى الصديق سبيل
- و ديگر آنكه مملكت مال دولت عليه و در اين
ارض جميع مسجون و غريب و بعد از اظهار
ما في سره احدى معاشرت ننوده جز درويش
صدقعلي كه بجهت خدمات او مراوده مينمود و
هم چنين يك نفر در خدمت جمال اقدس ويكنفر
هم خدمت حضرت كليم و باقى اصحاب كل در
منزلهائى عليحه متفرق ديگر اين ظلم چه بوده و
از چه رو وارد شده با آنكه جميع ذرات ميدانند
كه سبب ظلم آن ظالم بود كه ايشان بافتضاح
خود راضى شدند و تفريق فرمودند
- و مع ذلك تقول ما لا تشعر اصل شجرة ظلم را
عدل شمرده و شجره فضل و عدل را ظالم دانسته
هذا مكر منك و منهم في امر الله اتقدر درايت
ندارى كه سختى استماع نمودى تفكر كنى در همان
ايام كه زنش بسرايه رفته فوالله كه در اول ماه
مخصوص او از آن زخريكه در هر شهر مياوردند
مع يك بچه اسباب درويش كه مباشر او بود
الآن موجود است برده و چند نفر هم مجدد در
اين ارض وارد شده بودند كل مطلع از جمله
جناب ميرزا حيدر على و سلمان و استاد عبد

the people of Sad. Nevertheless, he specifically sent his wife to the palace, saying these very words about the Blessed Beauty: "He brought us here and gives us no bread or clothing." Such a scandal arose in this land that one of the consuls here expressed great astonishment to someone, saying that a strange thing had occurred today, and all the Persians arose in derision, saying this sect has no chastity or virtue.

الکریم از اهل صاد و مع ذلك مخصوصاً زن بسرایه فرستاده و بهمین لفظ گفته نسبت بجمال ابری که ما را آورده و نان و لباس بما نمیدهد و افتضاحی در این ارض برپاشد که یکی از قنصلهای این ارض بسیار تعجب نموده بشخصی ذکر نمود که امروز امر عجیبی واقع شده و جمیع اعجام بشماتت برخواستند که در این طایفه عصمت و عفت نیست

627 Your own heedless self knows well enough that if a Jew should come to them, worldly ornaments would not be withheld from him to the extent possible. Yet you wrote what you wrote and defiled Fadak. But rest assured that in every land you have a Sayyidatu'n-Nisa, and from that lineage there are many perfect mirrors, one after another, present in every land. The Blessed Beauty resided in Iraq for twelve years, and no one saw from them any act that was in the least contrary or opposed - ask all the people of Iraq. Now from that lineage of perfect mirrors, one after another, one is in Iraq - you should ask the people of Iraq about her condition. He wrote to her "Verily We have made thee a brilliant light unto the worlds," and likewise "He is the Light within the Light," and "Verily the likeness of His light is as a light of light from God's light." And to the mother of abominations he wrote this very blessed verse of the Qur'an: "O Mary! Be devout to thy Lord and prostrate thyself and bow down with those who bow down. Verily God hath purified thee and chosen thee above the women of all worlds." Now take pleasure in that Sayyidatu'n-Nisa and that perfect mirror. Would that you had gone there too and made one prostration. God's curse be upon those who altered God's word from its place and turned away from His beauty and took for themselves a calf besides Him. What is wrong with these people that they can hardly comprehend a remembrance from God, the Most High, the Most Great.

627 و خود نفس غافلت آنقدر دانسته که اگر یهود بر ایشان وارد شود بقدر مقدور زخرف فانیه از او منع نمیشود مع ذلك نوشتی آنچه نوشتی و فدک را کثیف نمودی و لیکن مطمئن باش که در هر ارضی یک سیده النساء داری و از آن رشته مرایای تام واحداً بعد واحد هم بسیار و در هر ارضی موجود دوازده سنه جمال ابری در عراق تشریف داشتند و احدی از ایشان امری که فی الجمله مغایر و مخالف باشد ندیده از جمیع اهل عراق سؤال کن حال از آن رشته مرایای تام واحداً بعد واحد یکی در عراق است باید از اهل عراق احوال او را پرسید باو نوشته انا جعلناک علی العالمین نوراً منبراً و هم چنین هو النور فی النور و ان مثل نوره کنور نور من نور الله و بام الفواحش این آیه مبارکه قرآن را بعینه نوشته یا مریم اقتنی لربک و اسجدی و ارکعی مع الراکعین ان الله طهرک و اصطفاک علی نساء العالمین حال حظ کن از آن سیده النساء و از آن مرآت تام کاش آنجا هم میرفتی و یک سجده مینمودی لعن الله الذین تحرفوا کلمة الله عن موضعها و اعرضوا عن جماله و اتخذوا لانفسهم مجلاً من دونه فما هؤلاء لا یکادون یفقهون ذکرنا من الله العلی العظیم

628 I swear by God, I am lamenting as I write these words, for the Cause hath reached such a pass that one must needs engage in such remembrances. Ye have indeed violated the sanctity of God and of your own selves. Purify thy heart from the defilements of the imaginings of the idolaters, and associate not the mention of the Prophets and Messengers with the mention of the souls of the idolaters, for all those Daysprings of the All-Merciful gave up their lives in the path of the Beloved and paid no heed to any who dwell on earth for the sake of earthly sustenance. Now judge thou fairly - thou who art among the people of analogy - with these servants, how they have likened

628 و الله ناله مینمایم و این کلمات مینویسم چه که امر بجائی رسیده که باید یچنین اذکار مشغول شد قد ضیعتم حرمة الله و حرمة انفسکم قلب را از کثافات اوهام مشرکین طاهر نما و ذکر انبیاء و مرسلین را باذکار انفس مشرکین مقترن منما چه که جمیع آن طلعات رحمن جان در سبیل محبوب داده و برای نان بکل من علی الأرض اعتنا نفرموده اند حال انصاف ده تو از اهل قیاسی با این عباد که چگونه فعلی را بجه فعلی قیاس

one deed to another deed. Be fair that thou mayest be treated with fairness, then show mercy to the Cause for which the blood of them who are nigh unto God and His sincere servants was shed.

- 629 His utterance, great is His falsehood: "Let me submit that regarding the arrival of Haji Siyyid Muhammad in Istanbul, I am fully aware of everything and was present. On the first night he came to the embassy of Mushir ud-Dawlih, and present were Haji Mirza Safi and myself, and that is all. Mushir ud-Dawlih asked him why he had come, to which he replied it was for his own deliverance. I also saw Ali Pasha until his messengers came and began speaking ill of him, and he too spoke as much as necessary in response to these calumnies."

- 630 May God blacken the face of the liar! If he came specifically for deliverance, why did he provide a list of names that no one knew about? There were eight persons, yet he wrote that we were twenty-one, and delayed for six months until through a thousand deceptions he achieved his aim and that of his master. They sold Joseph for a few dirhams - woe unto them and their loyalty! By God, through their actions they have caused God's Cause to be lost among the people.

- 631 The decree that came from Istanbul states that some of his companions came and complained that he was not providing them with bread, and that decree still exists. Nevertheless, he wrote what he wrote. God's curse be upon those who exchanged God's sanctity for worldly ornaments. When alone with the devils they disavow God and His Cause, then write to fools like themselves saying "We are the leaders of the Cause and the mirrors of the servants and the fruits of unity and the leaves of detachment." But those whom God has given penetrating vision witness and become aware of what they have perpetrated in their vain life, and they are not confused, for from all their deeds they detect the stench of lies, hypocrisy, deceit and discord. Indeed they are among the gems of creation among God's servants and creatures, and upon them be God's remembrance and praise now and forever and ever.

- 632 By God, you are a fine disciple indeed, well occupied with spreading immorality after witnessing. But to the seeing and informed one the matter is not hidden, and we are aware what calumnies he has spoken and how he has girded himself to kill,

نموده فانصف لتصف ثم ارحم امر الذي سفك
في سبيله دماء المقرين و عباد الله المخلصين

629 قوله عظم كذبه عرض دیگر آنکه در باب
آمدن حاجی سید محمد در اسلامبول و خودم
همه را مطلع و حضور داشتم شب اول
آمده در سفارت جناب مشیر الدوله بودند و
سرکار حاجی میرزا صفی و بنده و پس و مشیر
الدوله باو گفت که چرا آمده گفت بجهت
استخلاص خود و عرض حال عالی پاشا را هم
من دیدم تا آنکه رسولان ایشان آمدند و آغاز
بدگوئی نمودند و او هم بجهت این بدگوئیها بقدر
لازم گفت انتی

630 قد سود الله وجه الكاذب اگر مخصوص
استخلاص آمده سیاهه نفوس را که احدی
مطلع نبوده که داده هشت نفر بودند بقلم داده
بیست و یک نفریم و شش ماه معطل شده تا
آنکه بهزار تدلیس وصل الی مقصوده و مقصود
صاحبه باعوا یوسف الأمر بدراهم معدوده
فاق لهم و لوفاتهم تالله بفعلهم ضیع امر الله بین
الناس

631 و امرنامه که از استامبول آمده نوشته اند که
بعضی از همراهان ایشان آمده و شکایت نموده اند
که ایشان بما نان نمیدهند و الان آن امرنامه
موجود مع ذلك نوشته آنچه را نوشته لعن الله
الذين يدلو حرمه الله بزخارف الدنيا و إذا خلوا
الى الشياطين يتبرئون من الله و امره ثم يكتبون
الى الحمقاء من امثالهم اننا رؤساء الأمر و مرايا
العباد و ائمار التوحيد و اوراق التجريد و لكن
الذين جعل الله بصرهم حديداً يشهدون و يطلعون
بما ارتكبوا في الحيوۃ الباطلة و لا يشته عليهم لانهم
يجدون عن كل فعل من افعالهم روايح الكذب
و النفاق و التزوير و الشقاق و انهم من جواهر
الخلق بین عباد الله و بريته و عليهم ذكر الله و ثنائه
في كل حين و بعد حين و حين حين

632 و الله خوب مریدی هستی و خوب بستر فحشا
مشغول شده بعد از شهود و لكن بر بصیر خبیر
امر پوشیده نیست و مطلعیم که چه اقترها گفته

even saying that they specifically sent someone to Tehran for an abominable purpose. God's curse be upon the slanderers and liars!

- 633 Now observe the action of truth - that they entered that same city and never associated with anyone, and showed no hypocrisy to anyone regarding God's Cause. When that vile one saw that the Persian ambassador was displeased with them, purely out of deceit, dissimulation and hypocrisy he entered that place and sought refuge, saying what he said. If he wanted deliverance, no one had any quarrel with him. He was no more well-known than Haji Mirza Ahmad, nor more respected than others who had gone - indeed some did not even mention him. By God, he came specifically for a stipend, as evidenced by the petitions that he and Mirza Yahya wrote to Mushir, which still exist here in this land.

- 634 From Istanbul they inquired about all matters from here, for he said seven persons had gone and the rest were occupied with work, while he and Mirza Yahya were twenty-one persons without stipends. The Governor specifically sent and inquired about what the Sublime Porte had mentioned. And you inquired about what the Sublime Porte has mentioned, while you write that it was for deliverance. Now that they have achieved their utmost desire, would that they would cease writing to various places that they have no bread!

- 635 Now judge fairly: from which fragrance of truth can this deed of the Truth and this deed of this group be perceived? By God, such leaders are indeed most suitable for the likes of you! And do not suppose that the Persian ambassador is unaware. No, by God! A day shall come when they themselves will acknowledge the deed of truth and deny the deed of those souls. And even if it remains doubtful to you, it shall not remain doubtful to them.

- 636 And as to the other messengers, I understood not of whom thou didst speak. If thou didst intend this servant who standeth before the Countenance, then—by God!—he came unto that city for a purpose peculiar unto the Cause, wherein he had no concern with that person; even as he went not unto anyone. All are witnesses and can testify that that impure soul, in this land, ascribed unto the Truth every foul and grievous deed, and in that region uttered such words as none hath ever spoken against anyone. This servant who standeth before the Countenance now declareth: Didst thou not thyself, O lying one, come and relate, saying, "Sayyid Muhammad saith this and that," and didst thou not recount many unseemly words concerning him, alleging that he had spoken them? Thou didst

و چگونه کمر قتل بسته حتی گفته‌اند که ایشان مخصوص آدم به طهران فرستاده‌اند بجهت امر شنيع لعنة الله على المفترين والكاذبين

- 633 حال فعل حق را مشاهده کن که بهمان مدینه وارد شدند و ابدًا بکسی مراد نرفتند و در امر الله با نفسی مداهنه نشد و چون آن خبیث دیده که سفیر ایران مکدر است از ایشان محض خدعه و تلبیس و نفاق با حق بآن مقرر وارد و التجا نموده و گفته آنچه گفته اگر او استخلاص میخواست کسی باو حرف نداشت او از حاجی میرزا احمد معروف تر نبوده بهیچوجه و از سایرین که رفته‌اند معتبر تر نه بلکه نزد بعضی ذکر نداشته فوالله که مخصوص شهریه آمده چنانچه این ارض هم عریاضی که او و میرزا یحیی بیاب مشیر نوشته‌اند موجود و

- 634 از استامبول جمیع امور را از اینجا استفسار نمودند که او میگوید هفت نفر رفته‌اند و باقی بکسب مشغولند و من و میرزا یحیی بیست و یک نفریم و شهریه نداریم سرکار والی مخصوص فرستاده و استفسار نموده که باب عالی همچو ذکر نموده‌اند و تو مینویسی که بجهت استخلاص بوده حال که بمنتهی مراد خود رسیدند ایکاش که دیگر باطراف نویسند که نان نداریم

- 635 حال انصاف ده آن فعل حق و این فعل این گروه از کدام رایحه حق استشمام میشود و الله چنین رؤسا از برای امثال شما بسیار خوبند و همچو مدان که سفیر ایران غافلند لا والله یومی آید که خود ایشان تصدیق بر فعل حق نمایند و منکر فعل آن نفوس شوند و اگر هم بر تو مشتبّه شود بر ایشان مشتبّه نخواهد شد

- 636 و دیگر رسولان را ندانستم که را گفته اگر مقصود جناب عبد حاضر لدی الوجه بوده و الله مخصوص امری آمده در آن مدینه که هیچ دخلی باو نداشته چنانچه نزد احدی نرفته جمیع شاهد و گواهند که آن نفس خبیث در این ارض جمیع افعال شنیعه قبیحه را بحق نسبت داده و ذر آن ارض هم گفته‌اند آنچه را که احدی در حق احدی نگفته عبد حاضر لدی الوجه حال میگوید خود نفسی کاذب نیامدی و مذکور نمودی که سید محمد چنین و چنان میگوید و چه مقدار کلمات نالایقه در حق ایشان ذکر نمودی که او میگوید حتی مذکور

even say that it was not meet that a word be spoken regarding the stipend; that whatsoever it might be, it should be set aright.

نمودی که از برای شهریه خوب نیست حرف گفته شود هر قسم هست اصلاح شود

637 And I, in reply, said: There hath been no opposition, nor shall there be. The turning away from those souls hath taken place at the command of God, not for outward matters. Let them leave the stipend altogether unto those idolatrous souls. There hath been no war or contention. And in divers gatherings I besought thee that we might assemble with him in one place, that it might be made plain unto thee that what thou hast attributed unto him is sheer calumny. Thou didst answer: "He will not consent."

637 و من در جواب گفتم که معارضه نبوده و نخواهد بود اعراض از آن نفوس لامر الله واقع شده نه لاجل امور ظاهره جمیع شهریه را واگذارند بآن نفوس مشرکه جنگی و جدالی نبوده و در مجالس متعدده از تو خواستم که در يك مقررًا او مجتمع شوم تا بر تو ثابت گردد که آنچه گفته بافتراى محض نسبت داده آمدی گفتی که قبول نمیکند

638 By God, all existence is bewildered by your lies and our truthfulness! O thoughtless one! This Mirza Yahya was in their service for years - has anyone ever heard that any of their associates spoke an unkind or unpleasant word about him? Every ignorant one knows that whatever has occurred has been and will be a disgrace to the Cause. By God, they have always said that they would rather be martyred a thousand times than have these matters mentioned among people - that one of their associates has complained about bread and sent petitions to cities. God's curse be upon those who have committed that which has caused all things to lament and has burned the hearts of those near to God!

638 فوالله کل وجود متحیرند از کذب شما و افتراى ما ای بی درایت سالها این میرزا یحیی در خدمت ایشان بوده آیا هیچ شنیده که نفسی از منتسبین ایشان حرف بد و یا مکروهی نسبت باو گفته باشد هر جاهلی میدانند که آنچه واقع شود افتضاح امر بوده و خواهد بود و الله که همیشه فرموده اند که راضی بودم هزار مرتبه شهید شوم و این امور بین ناس ذکر نشود که یکی از منتسبین ایشان برای نان شکایت نموده و بشهرها عریضه فرستاده لعن الله الذین ارتکبوا ما ناح به کل شیء و احترقت عنه اکباد المقربین

639 By God, besides whom there is no God! We would all rather have been slain than have these words emerge. What we now say, we are compelled to say, for it is observed that a group has girded themselves to violate the sanctity of God's Cause, as they were not and are not adherent to any religion, and for the sake of leadership have cast and are casting themselves into peril. For nearly five years they have remained in this land, and never did they send anyone to the Sublime Porte nor make any request, and whatever befell them, out of respect for God's Cause we remained patient. For the sake of God's Cause we have endured, yet that wicked one has committed that which none before him has ever committed. We hope they shall not attain their purpose, just as he destroyed the sanctity of an entire lineage - he who had and shall have no station.

639 فوالله الذی لا اله الا هو که جمیع این عباد راضی بودیم که کشته شویم و این حرفها بمیان نیاید آنچه حال میگوئیم مکلفیم چه که مشاهده میشود که جمعی کمر بسته اند در هتک حرمت امر الله چه که متدین بدینی نبوده و نیستند و لاجل ریاست خود را بمهلکه انداخته و میاندازند قریب پنج سته در این ارض توقف شده و ابدان نفسی بیاب عالی نفرستاده اند و مطلبی اظهار نشده و آنچه وارد شده حرمة لأمر الله صبر نموده ایم و لکن آن خبیث مرتکب شده امری را که نفسی از قبل مرتکب نشده امیدواریم که بمقصود خود نرسند چنانچه حرمت يك سلسله را تمام نمود او که شأنی نداشته و نخواهد داشت

640 Judge for yourself: where was his name ever mentioned? When did the officials of the exalted government ever know him? You yourself know by what means he became known, yet out of animosity toward God you conceal it. You are among those who have covered up the faults of the ungodly and what they have perpetrated to destroy the sanctity of God. Thus has the

640 خود انصاف ده اسم او در کجا مذکور بوده اولیای دولت علیه کجا او را میشناخته اند بسبب که معروف شده خود تو میدانی و لکن بغضاً لله ستر مینمائی و انت من الذین غطیت عیوب المشرکین و ما ارتکبوا لتضییع حرمة الله کذلک

matter flowed from this Tongue that speaks with truth and faithfulness.

- 641 His words – how great their foolishness: “Strange indeed it is that for nearly twenty years you worshipped Mirza Yahya as god - as I myself witnessed when you confessed this in Isfahan in my presence. Now that he is rejected, what answer shall I give to Aqa Mirza Muhammad-‘Ali and Mirza Abu’l-Hasan and others and Mirza Husayn of Varzneh? For these people each day cling to someone new, accepting him as truth and later rejecting him as false. This stems from their lack of discernment, for truth does not become falsehood - this is contradiction. Their religion is mere caprice, just as Mirza Abu’l-Hasan said to me in Tehran: ‘What a pity about you - by what proof was he first truth and God, and now false and an infidel servant?’ O what amazing lack of fairness! I ask you by God, is this just? In some stations, when we moved together and were on the same level - now none of us can claim superiority over another, even if we have become ever so perfect.”

- 642 First, this argument applies to you and those like you, for you considered as leaders for many years souls more evil than any ever created, such that by their decree they martyred most cruelly the Manifestation of the Divine Self. Second, we had sincerity toward him and acknowledge it, for we observed certain attributes in the words of the Most Glorious One and imagined the source of those attributes was that illusory person, until God revealed to us what He revealed, and we learned of his deeds which neither Nimrod nor Pharaoh committed. Thus we shattered the idol of fancy and recognized what was intended in His most wondrous and novel words. Then we learned about him and the origin of his cause that which was concealed from you and your like. If you only knew, you would flee from him, rend the veils of glory, turn to the Dawning-Place of Beauty, and be among those possessed of certainty.

- 643 We praise God that by the arm of trust and detachment we broke the idol of fancy and entered the stream of certitude. Would that you too had been there to witness with your own eyes. We praise and thank God for this at all times. By God, had you an atom of fairness, you would surely speak day and night of the qualities of these servants, for our deeds bear truthful witness to our faith - a clear and evident testimony. For

جری الأمر حينئذ من هذا القلم المتكلم الصادق
الأمين

641 قوله كبر حقه خیلی خیلی عجب است از شما که
قریب بیست سال است میرزا یحیی را بخدائی
پرستیدید که خود مطلع در اصفهان در نزد
خودم اقرار نمودید حال مردود شده به آقا میرزا
محمد علی و میرزا ابوالحسن و دیگران و میرزا
حسین ورزنه چه جواب بگویم که فلانیها هر
روز یکی میچسبند و یکی را حق میدانند و بعد
باطل مینمایند این از عدم تمیز آنها است بجهت
آنکه حق باطل نمیشود و این تناقض است دین
اینها بوالهوسی است چنانچه میرزا ابوالحسن در
طهران بمن گفت حیف از شما بچه دلیل اول
حق بود و خدا و حال باطل است و عبد کافر
ای به به عجب يك انصاف از شما میپرسم شما را
بخدا این است در بعضی مقامات با شما در وقتی
حرکت کرده که در عرض هم بودیم حالا را
هر يك بدیگری نمیتوانیم برتری نمائیم اگر چه هر
قدر کامل شده باشیم انتهى

642 اولاً این بحث بر شما و امثال شما وارد چه که
سالها نفوسی را پیشوا میدانستید که اخیت از آن
نفوس در ابداع نیامده چنانچه بحکم آن نفوس
مظهر نفس الهی را بتام ظلم شهید نمودند و ثانیاً
اینکه این عباد باو خلوص داشته‌ایم و مقربیم چه
که در کلمات حضرت ابی بعضی اوصاف
مشاهده میشد و همه گمان مینمودیم که مرجع
آن اوصاف نفس موهوم است الی ان کشف
الله لنا ما کشف و اطلعنا من افعاله ما لا فعله
الترود و لا الفرعون و لذا کسرنا صنم الوهم و
عرفنا ما هو المقصود فی کلماته الابدع البديع ثم
اطلنا به و باصل امره ما کان مقنوعاً عنک و عن
مثلائک و انک لو تعرف لتفر منه و تشق سبحات
الجلال و تتوجه الی مشرق الجمال و تكون من
الموقنین

643 حمد میکنیم خدا را که بيازوی توکل و انقطاع
صنم وهم را شکستیم و بشریعه یقین وارد شدیم
و کاش تو هم میبودی و ببصر خود مشاهده
مینمودی نحمد الله بذلك و نشکره فی کلّ حين
فوالله اگر ذره انصاف در تو میبود هرآینه باید
لیل و نهار باوصاف این عباد متکلم شوی چه

we have broken the chains of blind imitation and attained to truth, and become free of the fancy that had seized all hearts. O destitute pauper, you are deeply immersed in fancy. Would that you had seen him and known him and learned what he possessed. If only there had been a meeting where you could have heard the knowledge he would mention in gatherings, and become aware of that from which you are now veiled.

که فعل ما بر دین ما گواهی است صادق و
شاهدی است واضح و آشکار چه که سلاسل
تقلید را شکستیم و بحق فایز گشتیم و از وهمیه که
جمع قلوب را اخذ نموده بود فارغ شدیم ای فقیر
بی بضاعت بسیار بسیار در وهم مستغرقی فیا لیت
رایته و عرفته و اطلعت بما عنده کاش ملاقات
شده بود و از عرفانیکه در مجالس ذکر مینمود
مذکور میامد و مطلع میشدی از آنچه این ایام از
او محتجی

644 “Though you know us not, we know you, that you may learn and be among the knowing ones. We are servants whose vision God has made piercing. We have known Him through His Self and detached ourselves from all else. No preventer’s prevention, no schemer’s scheme, no deceiver’s deceit, and no doubter’s doubt has held us back. We thank God that we have recognized His Self, Who was promised in His holy, firm and wondrous tablets. Neither the veils of those who disbelieved in God, nor the shrouds of those who associated partners with His unique, single, mighty and praiseworthy Self prevented us from recognizing Him.

644 و آنک ان لاتعرفنا نحن نعرفک انفسنا لتطلع و
تکون من العالمین نحن عباد الذین جعل الله
ابصارنا حدیداً و عرفناه بنفسه و انقطعنا عن
العالمین و ما منعنا منع مانع و لا مکر ما کر و
لا خدع خادع و لاریب قلوب المغلین نحمد الله
بما عرفنا نفسه الذی کان موعوداً فی الواحه
المقدس المحکم البدیع و ما منعنا عن عرفانه
حجبات الذینهم کفروا بالله ثم سبحات الذینهم
اشرکوا بنفسه الواحد الفرد العزیز الحمید

645 How strange that you occupy yourself with such investigations! When the mighty river appears, is it fitting for anyone to turn to the water of a pond? Be fair, O donkey! When the sun shines forth, is it proper for anyone to seek light from a lamp, even if it be a true lamp? Be fair, O heedless one, by whose heedlessness all things lament, though you remain behind thick veils. When the Most Great Ocean surges, would any rational person turn toward a desert mirage? No, by our Lord, the Merciful, the Compassionate! But you will never find what we mention, for your heart has become deprived of the sweet fragrances of God, the Mighty, the Exalted, the Wise.

645 عجب است که باینگونه تحقیقات مشغول شده
اذا ظهر الشّطّ هل یلیق لأحد ان یلتفت الی
ماء الغدیر اذا فانصف یا ایها الحمیر و اذا اشرقت
الشمس هل ینبغی لأحد ان یتسئی بالسراج ولو
کان سراجاً حقیقیّاً فانصف یا ایها الغافل الذی
بغفلتک ناح کلّ شیء و لو انک انت فی حجبات
غلیظ و اذا تموج بحر الأعظم هل یتوجّه العاقل
الی سراب بقیعة لا فوربنا الرحمن الرحیم و لكن
انت لن تجد ما نذکر لأنّ قلبک صار محروماً من
نفحات الله المقتدر العلیّ الحکیم

646 By God, the very women do feel shame at thy proofs! Satan was known by a name in every heaven and was the teacher of the Kingdom, and for more than a thousand years was distinguished by all the names, and then in one moment became “the rejected one.” These are among the wondrous mysteries of the divine power. Dost thou deny them? And verily, shouldst thou deny them, His servants who are endued with certitude will affirm their truth.

646 و الله نسوان ننگ دارند از ادله تو شیطان در
هر آسمانی باسمی معروف و معلّم ملکوت بوده
و زیاده از الف سنه بکلّ اسماء موسوم و بعد
یکمرتبه رجیم شده این امور از بدایع قدرت الهی
است هل تنکرها و انک لو تنکر یصدقها عبادہ
الموقنین

647 Hast thou not heard how Judas Iscariot was one of the twelve apostles of the Gospel, yet afterwards manifested such treachery as to deliver the Word of God to the Jews? Would that your leader had followed his example, for he at least repented

647 آیا نشنیده یهودای اسخریوطی یکی از حروفات اثنا
عشریه انجیل بوده و بعد بشقاوتی ظاهر که کلمه
الله را تسلیم یهود نمود و کاش رئیس شما بفعل او
ارتکاب مینمود چه که او بعد از آن عمل شنیع

after that vile deed. But thy guide hath exchanged and sold the Point of the Bayan and all the Prophets and Messengers and the sanctity of God for the vanities of earth, as was mentioned, and thou art well aware of this.

648 And what sayest thou about Ismail, son of the revered Sadiq? After he had written to all provinces that he would be the Imam and leader of the people after him, certain things became manifest from him and His Holiness dismissed him, specifically to Baghdadrah and certain companions who objected, "O son of the Messenger of God! This is a grave matter - how can one be the Imam of the people and be true, then become false?" His Holiness mentioned bada' - go and see the tradition of Kulayni.

649 O poor one, thou knowest nothing of any matter - neither of the Bayan, nor the Quran, nor the Torah, nor the Gospel. In the appearance of this Cause many upheavals occurred, which this servant hath not mentioned for the sake of brevity. It is recorded in your own books, just as even now some in various regions consider Ismail the Imam. Thou hast not even seen the evident books and art not informed. Your station is such that you speak empty words and rely on such proofs. To one possessed of insight and knowledge these things are not and never shall be doubtful. Many events have occurred of which no one is aware, for God had previously veiled them. Would that thou hadst abandoned vain desire and dwelt for a time in the path of the Friend for God's sake, so that some of these hidden matters might have been revealed to thee.

650 Again, thou knowest nothing of Balaam son of Beor, who was far more renowned than your leader. His authority was established, yet after the appearance of the Sun of Moses from the horizon of thy Lord, the Most Merciful, the Most Compassionate, he did what he did, and thereby God changed his light into fire. Verily He hath power over all things. Would that thou hadst knowledge of thy leader. By God, besides Whom there is none other God! The Hand of Power and Might took a handful of dust and breathed into it a spirit from among the spirits created by His Will. When it stirred and arose, He clothed it with the garment of names between earth and heaven, for a wisdom which none knoweth save His All-Knowing, All-Informed Self. There hath not been and shall not be more than this. When he turned against God, God turned against him as he turned. Thus doth He recompense His transgressing servants.

نادم شده ولکن مرشدت نقطه بیان و کلّ انبیاء و مرسلین و حرمة الله جمیع را بزخارف ارض مبادله نموده و فروخته چنانچه ذکر شد و تو جمیع مطلق

648 و دیگر در اسمعیل بن حضرت صادق چه میگوئی بعد از آنکه جمیع ولایات نوشته که او بعد از من امام است و پیشوای خلق بعد از مدتی اموری از او ظاهر شد و حضرت او را عزل فرمودند که مخصوص زراعه و بعضی از اصحاب عرض کردند یا ابن رسول الله این امر بزرگی است چگونه میشود شخصی امام خلق باشد و حق و بعد باطل شود حضرت ذکر بدا فرمود برو و روایت کلینی را بین

649 ای فقیر از هیچ امری خبر نداری نه از بیان و نه از فرقان و نه از توریة و نه از انجیل و در ظهور این امر انقلابات بسیار شده و این عبد نظر باختصار ذکر نمود و در کتب خود شما مذکور است چنانچه حال هم بعضی از اطراف اسمعیل را امام میدانند کتب ظاهره را هم ندیده و مطلع نیستی شان شما اینست که بحرفهای تکلم نمائید و باینگونه ادله مستدلّ شوید بر بصیر خبیر مشتبّه نشده و نمیشود و بسا از امور که واقع شده و احدی مطلع نه چه که حقّ از قبل ستر فرموده ایکاش که از هوی میگذاشتی و چندی لله در کوی دوست مقرّ میگزیدی تا بعضی از امور مستوره بر تو کشف میشد

650 و دیگر از بلم باعور اطلاع نداری که بسیار از رئیس شما مشهورتر بود ولایتش که مسلم بوده مع ذلك بعد از ظهور شمس کلیم من افق ربك الرحمن الرحیم فعل ما فعل و بذلك بدل الله نوره بالنار و انه لعلی کلّ شیء قدیر کاش از رئیس خود اطلاع میداشتی فوالله الذی لا اله الا هو ان ید القدرة والقوة قد اخذ کفّا من التراب و نفخ فيه روحاً من ارواح التي خلقت بمشيئته فلما اهتز و قام البسه بقميص الأسماء بین الأرض و السماء لحكمة التي ما اطّلع بها احد الا نفسه العليم الخبیر زیاده از این نبوده و نخواهد بود فلما عاد علی الله عاد الله علیه کما عاد كذلك یجزی عبادہ المعتدین

- 651 Listen to the words of this servant and become not the cause of people's delusions. Have mercy on the Cause of God and on mankind. In every age deluded souls have gathered together and deprived the people from the shore of the sea of oneness. Consider for a moment how many delusions existed among the followers of the Quran concerning the appearance of the Qa'im, the resurrection, and the Hour. After the manifestation of the Primal Point, may the spirit of all else be sacrificed for Him, it became evident that all had erred and had not partaken of a drop from the ocean of knowledge. That Ancient Beauty, with utmost difficulty, shattered the idols of fancy and desire. Now similar souls desire to afflict people with new delusions. Say: Fear ye the one true God and commit not that which would cause blood, instead of tears, to flow from the eyes of them who are nigh unto God. Deem not truth to be falsehood, nor reckon falsehood as truth. Verily, truth hath ever been truth, but thou hast not recognized it.
- 652 It is certain that after the Point, truth is confined to the Letters of the Living, inasmuch as all created things in the Bayan were and are created under the shadow of the First One, and the right of every rightful one is established through these souls, as are all attributes and goodly names. Nevertheless He addresses one of the Letters of the Living who had inquired about the subsequent Revelation, saying: "Were I to know that on the Day when the Day Star of Reality shineth forth thou wouldst not believe in Him, I would now pronounce the decree of unbelief against thee. And were I to know that one among the Christians would believe in Him on the Day of His manifestation, I would now pronounce the decree of faith regarding him, though he is not now a believer and no praiseworthy deed hath proceeded from him." Reflect a little and recognize the truth.
- 653 These souls are truth so long as they abide beneath the shadow of truth, for at that time naught can be seen in them save truth. But after they pause, "dominion returneth to the dominion and the created thing returneth to its essence and likeness." That truth which hath never been and never shall be false is the Tree of Truth. Know thou this, if thou be of them that comprehend. Thus hath the matter been set forth from the presence of an Ancient Bestower. Reflect, O servant, that thou mayest be among the guided ones.
- 654 O heedless and immature one! Know thou that there have been and shall ever be infinite degrees in the Manifestation, and distinguish the manifestation of Names from aught else. Many are the souls who are manifested through Names without any
- بشنو سخن این عبد را سبب وهم ناس مشور رحم کن بر امر الله و بر ناس در هر عصر نفوس متوهمه مجتمع شده و ناس را از شاطی بحر احدیه محروم نموده اند قدری تفکر نما که چه مقدار توهمات در ما بین ملأ فرقان بود از ظهور قائم و ظهور قیامت و ظهور ساعت و بعد از ظهور نقطه اولی روح ما سواه فداه معلوم شد که جمیع خاطی بوده اند و بقطره از بحر علم مشروب نه و آن جمال قدم بزمحت تمام کسر اصنام وهم و هوی نموده تازه امثال آن نفوس اراده نموده اند ناس را باو هام جدید مبتلا نمایند بگو بترسید از خداوند یگنا و مرتکب مشوید امری را که از چشم مقربین بجای اشک خون جاری شود حق را باطل مدانید و باطل را حق مشمرید بلی حق لم یزل حق بوده و لکن تو آن حق را نشناخته
- و این مسلم بوده که بعد از نقطه حق منحصر است در حروفات حی چه که کل خلق بیان در ظل واحد اول خلق شده و میشوند و حق هر ذی حقی باین نفوس ثابت و هم چنین کل صفات و اسماء حسنی و مع ذلك خطاب میفرماید بیکی از حروفات حی که از ظهور بعد سؤال نموده میفرماید اگر بدانم که تو در یوم اشراق تیر معانی بایمان باو فایز نمیشوی حال حکم دون ایمان در حق تو جاری مینمایم و اگر بدانم یکی از نصاری در یوم ظهور مؤمن باو میشود حال حکم ایمان درباره او میفرمودم مع آنکه مؤمن نیست و فعلی محبوبی از او ظاهر نشده قدری تفکر نما و حق را بشناس
- این نفوس حقتند مادامیکه در ظل حق باشند چه که در آنوقت دیده نمیشود در آن نفوس مگر حق و بعد از توقف دام الملك فی الملك و رجع المخلوق الی شکله و مثله آن حقیقه لم یزل باطل نشده و نخواهد شد آن شجره حقیقت است فاعرف لو تکون من العارفین كذلك فصل الأمر من لدن منزل قدیم تفکر یا عبد لعل تکون من المهتدین
- ای غافل غیر بالغ بدانکه در بعث مراتب ما لانهایه بوده و خواهد بود و بعث اسماء را از دوشش تمیز ده بسا نفوس که اسماء مبعوثند من غیر رسم ذلك لحکمة لن يعرفها احد و لو ترید ان

trace thereof - this is due to a wisdom which none shall comprehend. And if thou desirest to understand it, ask of God, thy Lord, with humility and reverence and manifest contrition, that He may teach thee what is with Him. Verily, He is the All-Knowing, the All-Informed. In previous Tablets, somewhat hath been revealed from the Pen of Command concerning this station. If thou desirest, look into those Tablets; perchance thou wilt be content therewith. The purpose of this mention is that thou shouldst not remain veiled from the Source by Names, though veiled in such wise that it can never be supposed to be rent asunder save by God's will and pleasure.

655 The Point of the Bayan - exalted be His grandeur - hath also made mention of the transformation of essences, let alone Names, as some of which were previously mentioned. Likewise He saith - exalted be His mention: "Verily, in every Revelation the proofs of its affirmation are transformed into negation. But God, in that Revelation, confirmeth His Cause and perfecteth His handiwork, for therein light is not transformed into fire except in the Revelation of God. Indeed, My grief is for all who are in the Bayan from that day."

656 Consider how explicitly He declareth that light is transformed into fire, even as the light which you had supposed to be light hath had its essence transformed into fire, yet is unaware and, in utter heedlessness, hath been and continues to be engaged in perverting the divine words. Know that when He states "except in the Manifestation of God," it is not to be understood that prior to His advent the light doth not change. Yea, by His own Self, the True One, all have been and will be transformed save the Manifestation Himself. These imaginary notions have persisted among the people until this Revelation unveiled them. When ye rent asunder the veil of God's sanctity, the veil of your own concealment was likewise rent by the fingers of might and power.

657 The difference lies in this: during the interval between the ascension of the Manifestation of Divine Unity to the Supreme Companion and the subsequent Revelation, no outward Will is visible that could pronounce judgment, even though He is eternally living in the Most Glorious Horizon. But since outwardly none recognizes Him and all souls are debarred from His presence, the law of transformation remains concealed until the time of Revelation. For at that moment, should the light tarry less than that in saying "yea," the judgment of fire from the source of divine knowledge would be pronounced against it, as was witnessed in the previous Revelation and is now visible to both outer and inner sight. Souls who called themselves light were judged as fire by God, though they move about unaware.

تعرفها فاستل عن الله ربك بخشوع و خشوع و انابة مبين ليعلمك ما عنده و انه هو العليم الخبير در الواح قبل در اين مقام از قلم امر في الجملة نازل شده اگر اراده نمائی در آن الواح نظر کن شايد بهمان قدر قناعت نمائی و مقصود از اين ذکر آنکه با اسماء از منزل آن محتجب نمائی اگر چه بشأني محتجب مانده كه ابدًا گمان نميرود كه خرق شود الا بارادة الله و مشيئته

655 نقطه بيان جلّت عظمته در تبديل كينونات هم ذكر فرموده اند تا چه رسد با اسماء چنانچه بعضی از آن از قبل ذكر شد و هم چنین ميفرمايد قوله جلّ ذكره فان عند كلّ ظهور ادّلاء اثباتها بيدلّن بالنفي ولكن الله في ذلك الظهور يثبت امره و يتقن صنعه لان فيه لا يبدلن النور بالنار الا في ظهور الله فان حزنی على كلّ من في البيان من يؤمّن انتهي

656 ملاحظه نمائيد كه صريح ميفرمايد نور مبدّل بنار ميشود چنانچه نوری كه شما آن را نور فرض گرفته ايد كينونتش بنار تبديل شده و لكن شاعر نيست و در كمال غفلت مشغول بتعريف كلمات الهيه بوده و هست و اينكه ميفرمايد الا في ظهور الله همچنانچه ندانيد كه قبل از ظهور تبديل نور نميشود بلي فونفسه الحق غير از نفس ظهور كلّ تبديل شده و ميشوند و اين مسائل موهومه نزد ناس بوده و تا اين ظهور كشف نشده فلما خرقتم حجاب حرمة الله لذا خرق ستر حجابكم بأنامل القدرة و القوة

657 فرق اينست كه در حين ارتقاء مظهر احديّه بر رفيق اعلى الى ظهور بعد مشيئت ظاهره مشهود نه تا حكم نمايد اگر چه لازال انه هو حتى في الأفق الأبهى و لكن چون بر حسب ظاهر احدي بر او عارف نه و كلّ نفوس از لقائهم منع لذا حكم تبديل مستور تا حين ظهور چه كه در آن حين اگر نور اقلّ من آن توقف نمايد در قول بلي حكم نار از منبع علم لدني الهی در حق او جاری چنانچه در ظهور قبل مشاهده شد و در اين ظهور هم بصر ظاهر و باطن دیده ميشود كه نفوسى كه خود را نور ميناميدند عند الله حكم نار در حق آن

نفوس جاری و لکن خود من غیر شعور حرکت
مینمایند

658 At all times take refuge in God lest thou remain veiled from the Manifestation Himself, for He is the Essential Purpose and ever shall be. He is the sign that "there is none like unto Him" and the token of "He begetteth not, neither is He begotten." Indeed, the Manifestations of "He begetteth not, neither is He begotten" are created beings, if ye be of them that are assured. Yet none shall grasp this station save the detached ones who possess sublime knowledge.

658 در کلّ حین پناه بخدا برده که از نفس ظهور محتجب نمائی چه که مقصود بالذات او بوده و خواهد بود او است آیه لیس کمله شیء و او است آیه لم یلد و لم یولد بل مظاهر لم یلد و لم یولد خالق عنده ان اتم توقون و لکن اینقام را هر نفسی ادراک ننماید الا المنقطعون و هم فی عرفان منیع

659 This is why the Primal Point of Will - may the spirit of all else be sacrificed for Him - in describing the Letters, Mirrors, Light and their like, from the highest ranks of names and attributes to the lowest degree of things, declareth that these have no reality of their own. Having faced the Sun of Truth, infinite effulgences have shone upon them. At this station, naught is seen in these Manifestations except God. He saith: Fix not your gaze upon the names, but rather upon that by which the names subsist, and likewise that by which the attributes subsist. For all are and shall be adorned with wondrous and sublime names through their turning unto God and their faith in Him. Some are called Letters, some Mirrors, some Luminous Guides, and others Manifestations of Beauty, Glory, the Living, the Ancient, and such divine names. The manifestations of divine effulgence differ according to their stations and capacities, though the effulgence is one and He Who causes it to shine forth is one.

659 از این جهت است که نقطه مشیت اولیه روح ما سواه فداه در مقام ذکر حروفات و مرایا و نور و امثالها من اعلی مراتب الأسماء و الصفات الى ان ینتهی الى ادنی رتبة الأشياء میفرماید اینها از خود تحقیقی نداشته چون بشمس حقیقی مقابل شده اند اشراق تجلیات لانهایه بر آنها شده در اینقام دیده نمیشود در آن مظاهر الا الله میفرماید شما ناظر باسما نباشید بل بما یقوم به الأسماء ناظر شوید و هم چنین ما یقوم به الصفات چه که کلّ باقبالهم الى الله و بایمانهم بالله باثواب بدیعه منیعه اسماء مزین شده و میشوند جمعی از حروفات نامیده میشوند و جمعی از مرایا و جمعی از ادلاء نوریه و هم چنین از مظاهر جمال و جلال و حی و قدیم و امثال آن از اسماء الله الحسنى مختلف ظهورات التجلی باعتباراتهم و استعداداتهم و الا انّ التجلی واحد و المجلی واحد

660 And the one possessed of insight and knowledge doth perceive that all these names have regard unto that faith which was and is within them. Leave aside vain imaginings and contemplate the first who believed, and likewise the second who believed, for no soul hath been described in the Bayan with attributes surpassing these two souls and the other Letters of the Living. Even as in their Tablets of Visitation they have been mentioned with such words as "O Essence of God" and "O Being of God" and "O Self of God" and the like unto these expressions. Now if the first who believed had not been that soul but another soul, assuredly this station would have been conferred upon him. If thou shouldst immerse thyself in this ocean, thou wilt comprehend some of the veiled, hidden, and concealed mysteries, and thou wilt distinguish the Sun of meanings from its shadow, and thou wilt not commit that whereover all the atoms are engaged in lamentation.

660 و بصیر خبیر ادراک مینماید که کلّ این اسماء نظر بآن ایمانی است که در آنها بوده و هست و هم را بگذار ملاحظه در اول من آمن کن و هم چنین ثانی من آمن که هیچ نفسی را بیان ازید از این دو نفس و سایر حروفات حی وصف نفرموده اند چنانچه در زیارتشان یا ساذج الله و یا کینونة الله و یا ذات الله و بامثال این کلمات ذکر فرموده اند حال اگر اول من آمن نفس مذکور نبود و نفس دیگر بود البتّه اینقام باو عنایت میشد اگر در این بحر متغمّس شوی ادراک مینمائی بعضی از اسرار محجبه مقنعه مستوره را و فرق شمس معانی را از ظلّش تمیز میدهی و مرتکب نمیشوی آنچه را که کل ذرات بنوحه مشغولند

661 Consider, for instance, if He should take up a handful of dust with His blessed hand and declare it to be that dust which all the world must needs adore - this would be the truth, without any doubt. And likewise if He should take up a hundred other handfuls of dust and regarding each one pronounce the same decree, this judgement would obtain and would continue to obtain. For in this station, one looks to the Command itself, which hath proceeded forth from the Source of Command, and not to the thing itself considered as a thing in its own right. And with such words did they make mention. Now, had the "first to believe" been some other than the one mentioned, surely this station would have been conferred upon him.

662 Know thou that those veiled souls have become heedless of the station that befitteth a Testator, and of that which transcendeth it in authority, prophethood, messengership and lordship. First, I swear by God besides Whom there is none other God, that never did the Primal Point utter such words specifying any soul in the Bayan. Yes, He did graciously address a missive to Mirza Sulayman, at the beginning of which was a word that all were unable to read. Mirza Sulayman himself, in the days of his return from Maku, claimed this word meant "Successorship" and that it was written to him, and in the innermost secret of his heart he laid claim to this station. Would that ye had clung to him in this Cause, for he is more worthy before God than this soul to whom ye have adhered. Beyond this, no such mention was ever made, save that some have written tablets and attributed them to the Primal Point - all of which are lies, by the Lord of Glory!

663 Secondly, this station is not one that we would seek to deny to any soul or affirm for them, for the glory of a Successor lies in that whereby succession is established, and was and ever shall be thus. After its cessation it hath no mention before God and never shall have. As the Primal Point - may the spirit of all else be sacrificed for Him - hath said in this regard, these are His mighty words: "For the essence of all is that whereby one remaineth veiled from that which maketh a successor a successor. Look not upon this station of successorship as having a specific station, but rather look to that whereby it is established, which is the Command of the Tree of Truth. For if, hypothetically, the Messenger of God had not appointed anyone by the name of successor, today mention would be made without successorship. All this is so that on the Day of Manifestation thou remain not veiled by names, but rather look to that whereby names are established in all things, even unto the mention of Prophet."

661 مثلاً ملاحظه کن اگر تری بید مبارک اخذ فرماید و بفرماید که این قبضه خاک مسجود عالین است حق لاریب فیه و هم چنین اگر صد قبضه خاک دیگر بردارد و درباره کل همین حکم را فرماید جاری بوده و خواهد بود چه که در ایستقام نظر بامر است که از مصدر امر ظاهر شده نه بشیء من حیث هو شیء

662 و اینکه امثال آن نفوس محتجبه بذکر وصایت از ما یقوم به الوصی و فوقه من الولاية و النبوة و الرسالة و الربوبية غافل شده اند اولاً بدان فوالله الذي لا اله الا هو که ابدأ نقطه اولی یحنین کلمه مخصوص نفسی در بیان تکلم نفرموده بلی یک توقیعی بمیرزا سلیمان التفات فرموده بودند در صدر آن توقیع کلمه بود که جمیع از خواندن آن عاجز شدند خود میرزا سلیمان در آیام مراجعت از ما کو میگفت این لفظ وصایت است و بمن نوشته اند و او در سرّ سرّ این ادعای این رتبه مینمود و ایکاش شما باو متشبث میشدید در این امر او عندالله سزاوارتر است از این نفسی که باو تمسک جستاید و دیگر همچو ذکرى ابدأ نبوده مگر آنکه بعضی الواح نوشته اند و باسم نقطه اولی شهرت داده اند کلاً کذب برّ البهء

663 و ثانیاً این رتبه رتبه نیست که بخوایم از نفسی سلب ثنائیم یا اثبات ثنائیم چه که آنچه نغزوصی است آن ما یقوم به الوصایه بوده و خواهد بود و بعد از انقطاع عند الله ذکر نداشته و نخواهد داشت چنانچه نقطه اولی روح ما سوا فداه در ایستقام میفرماید قوله عزّ ذکره زیرا که جوهر کلّ همان است که آن محتجب مانده از چیزیکه وصی بآن وصی است نه اینست که این شأن وصایت را هم بشأن خاصّ نظر کنی بلکه ناظر شو بما یقوم به که امر شجره حقیقت باشد که اگر فرضاً رسول خدا باسم وصایت نصب نمیرمود امروز ذکر بغیر وصایت میشد کلّ اینها برای این است که در یوم ظهور باسما محتجب نمائی بلکه نظر کنی بما یقوم به الأسماء من کلّ شیء حتّی ذکر النبی انتی

664 Now ponder a while that thou mayest know that all are honored through His Command and glorified through His mention, and this station holdeth true so long as they transgress not their bounds. At the time of the raising of the Primal Cause, all these names become separated from their bearers and return to the Kingdom. If again a binding Command is revealed, all names among the most beautiful names of God become true of them, else they return to their station ere they can say "why" or "wherefore."

665 In brief, set aside these limitations and fix thy gaze upon that Point that pervadeth all things. Deem not that Point to be imaginary, even as aforesaid all servants remained in their imaginings and until now have not recognized nor ever shall, save whom thy Lord willeth. This same Mirza Yahya, through whom thou hast turned aside from the Truth, was present before Me like any other servant, and the words of God were cast upon him just as now there are some present before the Face and words are cast upon them in like manner during all nights and days. But there is a difference, for that deluded soul, when two words issued from his tongue, committed that which not even the Manifestations of negation would commit, while these souls present before the Face speak with the most wondrous utterances, and yet they have no authority save after His leave. Thus hath the matter been, if thou be of them that know.

666 Although the words of the idolaters have taken root in your heart and their removal is difficult, unless you drink from this heavenly fountain of grace which flows and streams through the springs of words by the words themselves. Thus have We informed you and told you and recounted to you that from which you were veiled, that you might rend asunder the veils through the power of your Lord, the Mighty, the Bestower, and witness what you have not witnessed before, and know that of which you were heedless. But you shall never achieve this except by detaching yourself from all that has been created in the heavens and on earth, and turning to God, the King, the Omnipotent, the Mighty, the Chosen One.

667 O servants! In recognizing this Revelation, rely not upon the words and allusions of those who oppose it, nor upon the acceptance or rejection of such souls. Rather, fix your gaze upon the essence of the Cause itself. For most people have been and will forever remain veiled and deluded, while the leaders of the age, seeking to preserve their authority, have forbidden and will continue to forbid the people from approaching the court of the Divine Unity and recognizing the signs of God. Consider, for example, the Revelation of the Point of the Furqan, Who

664 حال قدری تفکر نما تا عارف شوی که کل بامر او معززند و بذکر او مفتخر و این شأن صادق است مادامیکه از حد خود تجاوز ننمایند و در حین بحث امر اولیه کل این اسامی از مسمیات خود خارج و بملکوت راجع اگر ثانیاً امر مبرم نازل یصدق علیهم کل الأسماء من اسماء الله الحسنى و الا يرجعن الی مقرهم قبل ان یقول لم او بم

665 باری نظر از این تحدیدات بردار و بآن نقطه ساریه در کلتی ناظر شو و آن نقطه را موهوم بدان چنانچه از قبل کل عباد بتوهمات مانده و الی حین عارف نشده و نخواهند شد الا من شاء ربک و همین میرزا یحیی که بواسطه او از حق معرض شده بین یدی مثل یکی از خدام حاضر بوده و القای کلمات الله بر او میشد چنانچه حال جمعی تلقاء وجه حاضرند بهمان قسم برایشان القاء میشود در کل لیلی و ایام و لکن فرق است که آن نفس مغرور چون دو کلمه از لسانش جاری شد ارتکب ما لا ارتکب مظاهر النفی کلها و لکن این نفوس حاضره تلقاء وجه بایده کلمات ناطق و مع ذلك لیس لهم من امر الا بعد اذنه كذلك کان الامر ان انت من العالمین

666 اگرچه کلمات مشرکین در قلبت مقرر گرفته و نحو آن مشکل مگر آنکه از این سلسبیل عنایت که در عیون کلمات بنفس کلمات جاری و ساری است بیاشامی كذلك بئناک و اخبرناک و قصصناک ما کنت محتجباً عنه لعل تحرق الأجباب بقدرة ربک العزیز الوهاب و تشهد ما لا شهدته من قبل و تعرف ما کنت غافلاً عنه و لکن لن توفق بذلك الا بأن تنقطع عما خلق بین السموات و الأرض و تتوجه الی الله الملك المقتدر العزیز المختار

667 ای عباد در عرفان این ظهور بکلمات و اشارات معرضین و تصدیق و تکذیب آن نفوس متمسک نشوید و باصل امر ناظر شوید چه که اکثری از ناس لمیزل و لایزال محتجب و متوهم مشاهده شده و میشوند و رؤسای عصر نظر باستحکام ریاست خود ناس را از شطر احدیه و عرفان آیات الله ممنوع و مأیوس نموده و خواهند نمود مثلاً ملاحظه در ظهور نقطه فرقان نما که

appeared with the verses of God, and in the Furqan no proof or testimony was sent down except verses. Nevertheless, after the ascension of the Point of the Furqan to the Most Exalted Companion and the cessation of the sweet-scented breezes of the All-Merciful, the Cause fell into the hands of the divines. These souls entirely prohibited people from recognizing the verses, saying, "You cannot comprehend God's verses; their knowledge is with us alone." Thus did the authority of the verses vanish, and the reins of the people fell into the hands of such souls, who raised them on such delusions as cannot be mentioned. As you have seen and heard, they interpreted according to their own desires all the verses that were revealed concerning the subsequent Revelation, the Resurrection, and the like, and the people unwittingly followed these souls until matters reached such a pass that the harm of these delusions afflicted the Tree of the subsequent Revelation.

آنحضرت بآیات الله ظاهر شدند و در فرقان حجت و برهان جز آیات نازل نشده مع ذلك بعد از ارتقای نقطه فرقان برفیق اعلی و انقطاع روائج رحمن امر بدست علماء افتاد و آن نفوس بالمره ناس را از عرفان آیات منع نموده که شما آیات الله را ادراک نمینمائید و علم آن نزد ما است باینجهت حجیت آیات از میان رفت و زمام خلق بدست آن نفوس آمد و ناس را باوهای تربیت نمودند که ذکر آن ممکن نه چنانچه دیده و شنیده اید و آیاتیکه در ظهور بعد و قیامت و امثال آن نازل شده جمیع را بهوای خود تفسیر نمودند و ناس هم متابعت آن نفوس را من حیث لایشعر نموده تا آنکه امر بمقامی رسید که ضرر آن اوهاجم جمیع بشجره ظهور بعد وارد شد و

668 Then, after the appearance of the Promised One in the year sixty, the breezes of grace wafted anew, the heavens of knowledge were upraised, the earth of understanding was outspread, and the verses of God were sent down from the heaven of Will. Yet, due to their former delusions concerning the authority of verses, the people hesitated, saying, "We cannot comprehend them." But God, exalted be His mention, is far too great, too generous, and too merciful to send the Manifestation of His Own Self, commanding all to recognize Him - which recognition is identical with the knowledge of God Himself - and yet send a proof beyond human comprehension. Glory be unto Him!

668 بعد از ظهور موعود در سنه ستین مجدداً اریاح فضل وزید و سموات علم مرتفع شد و ارض عرفان منبسط و آیات الله از سماء مشیت نازل و لکن نظر باوهای قبل ناس در حجیت آیات توقف نموده که ما ادراک نمینمائیم و حال آنکه حق جلّ ذکره اعظم و اکرم و ارحم از آن است که مظهر نفس خود را بفرستد و جمیع را بعرفان او که نفس عرفان الله است امر فرماید و مع ذلك حجّتی بفرستد فوق ادراک ناس سبحانه عن ذلك

669 At last, they remained occupied with and veiled by their own delusions to such an extent that they were not satisfied with the verses of God, despite the explicit text of the Furqan: "Is it not enough for them that We have sent down unto thee the Book?" All insisted that the comprehension of verses transcends their minds and understanding, and that something else must appear. They have altered God's blessing and His proof, and desired other than what God desired. Therefore did most turn away and return to the abyss. And the more intense grew the opposition of the idolaters, the more firmly did that Sun of inner meanings establish the authority of verses, to such degree that He confined all proof and testimony to verses alone.

669 بالأخره باوهای انفس خود مشغول و محجوب بشأنیکه بآیات الله کفایت ننموده مع آنکه نصّ فرقان است او لم یکنهم انا انزلنا عليك الكتاب و جمیع مستدلّ باینکه ادراک آیات فوق عقول و عرفان ما است امر دیگر باید ظاهر شود قد غیروا نعمة الله و حجته و ارادوا بغیر ما اراد الله لذا اکثر اعراض نموده بهوایه راجع شدند و هر چه اعراض مشرکین شدّت نمود آن شمس معانی محکم تر حجیت آیات را نازل فرمودند بشأنیکه کلّ حجّت و برهان را منحصر بآیات نمودند

670 And, to spite the idolaters, this verse was sent down from the heaven of oneness: "Were an ant to desire to penetrate the Qur'an and its inner meaning and the inner meaning of its inner meaning according to the measure of its eye's pupil, it would be able to do so, for the mystery of eternal self-subsistence

670 و رغماً لأنف المشرکین این آیه از سماء احدیة نازل لو ارادت نملة ان يتصرّف فی القرآن و باطنه و باطن باطنه فی حکم سواد عینیه لتقدر لأنّ سرّ الصمدانیة و تجلّی الأحادیة قد تلجلجت فی کلّ شیء و این آیه نازل که جمیع مستشعر شوند که

and the effulgence of oneness have permeated all things.” And this verse was revealed that all might become aware that the gates of mercy and bounty are not closed: whosoever turns to God and directs himself toward Him will comprehend the authority of God’s verses through the verses themselves. The comprehension of that station neither was nor will be dependent upon outward learning, but rather upon pure souls and holy hearts that turn to God. Blessed are they that turn unto Him!

671 Furthermore, that essence of meaning tore asunder all the veils and fancies that existed before and by which people were veiled and deluded, and they returned to the horizon of “Verily, I am alive in the Most Glorious Horizon.” Now certain deluded souls, in order to establish and preserve their leadership, have first sought to erase the authority of verses from the Bayan, and in this matter they have striven mightily and continue to do so, employing every deceit and stratagem in this cause. But God refuses to do aught save establish His verses through truth, even though the idolaters deny them. And now in their hypocrisy they have reached such a state that if anyone speaks of the authority of verses, they mock and ridicule him, exactly like the peoples of old - nay, these are even more ignorant and greater in hypocrisy, were ye to understand.

672 Forever have the veiled souls limited the knowledge of God’s all-encompassing Manifestation, and for this reason most of the servants remain deprived of the divine outpourings and heavenly favors. For instance, one day that same traducer mockingly mentioned that the Point of the Bayan had stated that no one is capable of producing a single verse, yet we see that some souls are able to speak two words of verses. Therefore, by this reckoning, these souls must also be true. By God! Whoever has inhaled the fragrance from the paradise of inner meanings would recognize from these words his unbelief, his hypocrisy, his rebellion and his objection against all the Prophets and Messengers.

673 It was observed that he had never partaken of the fountain of inner meanings and remained utterly deprived of God’s spiritual paradise. For it is entirely clear what His Holiness intended by this statement, and the Word of Truth, even if it be but two letters, has been and ever shall be the sovereign over all the words of the people of earth. And by God! From the fragrances of that single Word do those who are true discerners perceive the divine fragrances and turn to His paradise. Consider: if a cup be taken from the sweet waters of the Euphrates, those possessed of taste would recognize from which source this water came, and from its sweetness would trace it to its source,

ابواب رحمت و عنایت مسدود نیست هر نفسی مقبل شود و الی الله توجه نماید حجیت آیات الله را بنفس آیه ادراک مینماید و ادراک آن مقام معلوم ظاهره منوط نبوده و نخواهد بود بلکه بنفوس زکیه و قلوب طاهره مقبله منوط طوبی للمقبلین

671 و هم چنین آن ساذج معانی حجاب و اوهامیکه از قبل بود و ناس بآن محتجب و متوهم جمیع را خرق نمودند و باقی آنی انا حی فی الأفق الأبی راجع شدند حال جمعی انفس موهمه لاثبات ریاست و حفظ آن اراده نموده اند اولاً حجیت آیات را از بیان محو نمایند و در این فقره بسیار سعی نموده و مینمایند و بتمام مکر و حیل در این امر مشغولند و لکن ابی الله الا ان یثبت آیاته بالحق و لو تکررها المشرکون و حال در نفاق بمقامی رسیده اند که اگر نفسی بحجیت آیات متکلم شود باو استهزاء و سخریه مینمایند بعینه مثل ملل قبل بل هؤلاء اشد جهلاً و اکبر نفاقاً لو انتم تعرفون

672 لازال عرفان منبسطه الهیه را نفوس محتجبه محدود نموده اند و باین جهت اکثر عباد از فیوضات رحمانی و عنایات ربانی محروم مانده اند چنانچه نفس ملتی یومی از ایام استهزاء علی نقطه البیان ذکر مینمود که فرموده اند که احدی بر اتیان یک آیه قادر نه و حال آنکه می بینیم که بعضی نفوس قادرند که دو کلمه آیات تکلم نمایند پس از این قرار این نفوس هم حق خواهند بود فوالله من وجد رائحة رضوان المعانی ليعرف من هذه الکلمة کفره و نفاقه و بغیه و اعتراضه علی کل النیین والمرسلین

673 مشاهده شد که ابداً از کوثر معانی مرزوق نشده و از رضوان معنوی الهی بغایت محروم مانده چه که این بسی واضح است که مقصود حضرت از این بیان چه بوده و کلمه حق اگر چه بحر فین باشد سلطان کلمات اهل ارض بوده و خواهد بود و الله از نفحات همان کلمه وحیده عارفین نفحات حق را مینماید و برضوانش توجه مینمایند ملاحظه نما که اگر از شط عذب فرات کاسی اخذ شود صاحبان ذائقه ادراک مینمایند که این ماء از کدام منبع بوده و از عذوبت او پی برند

even though outwardly it was but a cup of water. And since the source of knowledge, understanding, grace, bounty, favor, power, glory and grandeur flows and streams forth, therefore from that Word do the sincere and near ones comprehend and trace it to its source. Thus have We expounded it unto thee that thou mayest be guided by the guidance of God thy Lord and pay no heed to the hosts of Satan.

بمنبع او و حال آنکه بحسب ظاهر یک کاس ماء بوده و چون منبع علم و عرفان و عنایت و مکرمات و فضل و قدرت و جلال و عظمت جاری و ساری است لذا از آن کلمه مخلصین و مقربین ادراک مینمایند و بمنبع آن پی میبرند کذلک فصل لك لعل تهتدی بهدی الله ربك و لاتلتفت الى جنود الشياطين

674 And if someone should speak two words but falter at the third, it is evident that these were not and never will be from this flowing, streaming Source. By God, O servant! Truth in all its aspects has been and ever shall be distinguished from aught else. Deceive not thyself - wouldst thou test it, present thyself and request a single verse from the verses of God. Then shalt thou witness the ocean that surgeth by itself for itself, whose waves know no end, and thou shalt witness the repository of meanings and knowledge, and the treasury of wisdom and understanding, and be of those who are assured.

674 و اگر نفسی دو کلمه بگوید و در کلمه سیم معطل ماند مبرهن است که از این منبع جاریه ساریه نبوده و نخواهد بود فوالله یا عبد حق بجمع شئونش از دوش ممتاز بوده و خواهد بود بر خود مشتبّه مکن میخواهی تجربه کن بین یدی حاضر شو و یک آیه از آیات الله سؤال نما اذا تطلع ببحر الذي يتوج بذاته لذاته و لم يكن لامواجه من نفاذ و تطلع بمكن المعاني والعرفان و مخزن العلم والحكمة و تكون من الموقنين

675 In this Most Great Revelation, as the Primal Point, exalted be His grandeur, specifically declared throughout the Bayan that it would be made manifest through verses, it has therefore been revealed through verses - though verily all that hath proceeded from Him is a proof unto all the worlds. In this Most Great Revelation, all the signs of power, both in the horizons and within souls, have been made manifest, which none deny except every deceitful dissembler.

675 و این ظهور اعظم را چون نقطه بیان جل کبریائه مخصوص در جمیع بیان فرموده بآیات ظاهر میشود لذا بآیات ظاهر شده و الا کل ما ظهر من عنده حجة علی العالمین در این ظهور اعظم جمیع آیات قدرتی و آفاقیه و انفسیه مشاهده شده و لایتکرها الا کل مغل مکار

676 It behooveth everyone today to shun the company of wicked and idolatrous souls, for they have appeared with such deceit as hath no parallel in creation. Even as they wrote from the land of Sad to Jinab-i-Ism'ullah Aqa Siyyid Mihdi, upon him be the glory of God, that the mother of all iniquities and sins had sent a letter to that land stating that a tablet had been buried in their house, written in the hand of the Exalted One, and that she had unearthed that tablet wherein were inscribed statements attributed to the Primal Point recommending Mirza Yahya to the Most Glorious Beauty. By God, besides Whom there is none other God! We were all astounded at the fabrications of these souls and the deceit of this people.

676 بر هر نفسی اليوم لازم که از انفس خبیثه مشرکه اجتناب نماید چه که بمکری ظاهر شدهاند که در ابداع شبه آن ممکن نه چنانچه از ارض صاد بجناب اسم الله آقاسید مهدی علیه بهاء الله نوشتهاند که ام الفواحش والخطیئات مکتوبی باین ارض فرستاده مضمون آنکه در بیت ایشان لوحی مدفون بوده از خط حضرت اعلی و من آن لوح را بیرون آوردهام و در آن لوح عباراتی مسطور و نسبت بنقطه اولی داده که بطاعت ابهی در سفارش میرزا یحیی نوشتهاند فوالله الذي لا اله الا هو کل متحیر ماندم از جعل این نفوس و مکر این قوم

677 Thereafter, the Source of Command decreed that they should go and ask her from which part of the house she had unearthed that tablet, and to show it, that perchance she might become aware of herself and be numbered among the penitent. With such intensity have they arisen to calumny, and these matters

677 و بعد از مصدر امر حکم شده که بروند و باو بگویند که آن لوح را از کدام محل بیت بیرون آورده و بنا لعل تنبّه فی نفسها و تكون من التائبات باین شدت بر افترا قیام نمودهاند و این امور دستورالعملی است که میرزا یحیی از

are but instructions which Mirza Yahya writes and sends from here. The curse of God be upon the liars and fabricators! The Primal Point in the highest Paradise disavoweth them, saying: "Perdition be unto you, O concourse of unbelievers, and fire be upon you, O company of the malicious!"

- 678 Today one must sharpen one's vision, purify one's heart and sanctify one's breast that one may distinguish oneself from all else. Though this station is most lofty and mighty, yet to the fair-minded it is most easy and accessible. The people of the Bayan have now reached such a state and have raised such objections against the Truth as none since the beginning of creation hath ever raised. All these servants have for years been circling round, and by God the Great, they never possessed aught of the ornaments of the world, and if they did, we all shared therein. Whosoever entered the Most Great House was as if he were its master, treated with the utmost kindness. Nevertheless, the people of the Bayan have objected to all that hath proceeded from the Truth, even to the drinking of tea and likewise to matters of dress and the like. Fie upon them and their shame!

- 679 I know not what hath come to pass that every soul remaineth halted at some obstacle and afflicted thereby. In these days a tablet was revealed and sent forth from the Dawning-Place of the Will of the All-Merciful, specifically for one of the eastern friends. It is mentioned here for the sake of awakening, that perchance they may become aware and hearken to the words of the Primal Point in His second manifestation from the most wondrous and glorious Tongue, and may feel ashamed at His cries and lamentations and wailing, and may be content with what they have wrought. And this is what was revealed from the heaven of God, the Exalted, the Great:

- 680 In the Name of God, the Most Holy, the Most High, the Most Exalted

- 681 This is a Book from the Primal Point to those who have believed in God, the One, the Single, the Mighty, the All-Knowing. Therein He addresses those among the people of the Bayan who have hesitated in this Cause, that they might perceive the wondrous words of God and arise from the slumber of heedlessness in this resplendent and luminous dawn. Say: We commanded you in the Book not to take precedence over that company from which would appear the Beloved of the mystics and the Object of desire of all who are in the heavens and earth. And We commanded you that

اینجا مینویسد و میفرستد لعنة الله على الكاذبين و المفتريين اذا يتبرء منهم نقطة البيان في عرش الجنان و يقول خسرانا لكم يا ملاء المشركين و نارا عليكم يا ملاء المغرضين

678 اليوم باید بصر را حدید نمود و قلب را طاهر و صدر را منزّه تا انسان خود را از دوشش بشناسد و تمیز دهد و این رتبه اگر چه بسیار بلند و عظیم است و لکن نزد منصفین بسیار سهل و یسیر اگر چه حال اهل بیان بمقامی رسیده اند و باموری بر حقّ اعتراض نموده اند که از اول ابداع تا حین احدی در مثل آن امور بر حقّ اعتراض ننموده جمیع این عباد سالهاست طایف حول بوده ایم و الله العظیم که هرگز نزدشان از زخرف دنیا شبئی نبوده و اگر هم بوده جمیع شریک بوده ایم و هر نفسی بیت اعظم وارد گویا خود صاحب بیت است کمال عنایت درباره او مبذول و مع ذلك اهل بیان اعتراضا علی الله بکلّ ما ظهر من الحقّ اعتراض نموده اند حتی شرب چای و همچنین در لباس و امثال آن افّ لهم و لحیائهم

679 نمیدانم چه شده که هر نفسی در عقبه واقف و مبتلی لوحی در این ایّام از مشرق مشیت رحمن مخصوص یکی از احبّا مشرق و نازل در این مقام لاجل تبیه ذکر میشود شاید متنبّه شوند و بشنوند قول نقطه اولی را در کرّه آخری از لسان ابدع امبی و از ضجیع و حنین و ناله آن حضرت شرم نمایند و بآنچه عامل شده کفایت کنند و هذه صوره ما نزل من جبروت الله العلیّ العظیم

680 بسم الله الأقدس العلیّ الأعلیّ

681 هذا کتاب نقطة الأولى الى الذينهم آمنوا بالله الواحد الفرد العزيز العليم وفيه يخاطب الذينهم توقفوا في هذا الأمر من ملاء البيانين لعلّ يستشعروا بدایع کلمات الله و يقومون عن رقد الغفلة في هذا الفجر المشرق المنير قل انا امرناكم في الكتاب بأن لا تتقدموا طایفة التي يظهر منها محبوب العارفين و مقصود من في السموات و الأرضين و امرناكم ان ادركتم لقاء الله قوموا

should you attain unto the presence of God, arise before His countenance and then speak forth on My behalf these mighty and exalted words: "Upon Thee, O Baha'u'llah, and upon Thy kindred, be the remembrance of God and the praise of all things, in this time and before time and after time." And We made these words a glory for the people of the Bayan, that through them they might ascend to the holy heights and be numbered among those who have attained. Yet they abandoned that which they were commanded, such that none appeared before His countenance as We had enjoined them in mighty and glorious Tablets. Rather, they cast at Him from every direction the darts of hypocrisy, whereat I wept and the denizens of the realms of grandeur wept, and then the Faithful Spirit.

تلقاء الوجه ثم انطلقوا من قبلى بهذه الكلمة العزيز المنيع عليك يا بهاء الله وذوى قرابتك ذكر الله و ثناء كل شئ في كل حين و قبل حين و بعد حين و جعلنا هذه الكلمة عزراً لاهل البيان لعل بها يرتقون الى معارج القدس و يكونون من الفائزين و انهم تركوا ما امروا به بحيث ما ظهر احد تلقاء الوجه بما امرناهم في الواح عزّ عظيم بل رموا نحوه من كل الآفاق رمى النفاق و بذلك بكيت و بكت اهل جبروت العظمة ثم روح الأمين

682 Say: O people, be ye ashamed before My beauty! Verily, He Who hath appeared in truth is the Glory of the worlds, were ye of them that know. And verily, He is Baha'u'llah, and upon Him be the remembrance of God and His praise, then the praise of the Concourse on High, then the praise of the denizens of the immortal realm, and the praise of all things at all times. Beware lest ye be veiled by what hath been created between earth and heaven. Hasten ye unto the paradise of His good-pleasure and be not of them that slumber.

682 قل يا قوم فاستحيوا عن جمالى انّ الذى قد ظهر بالحق انه لبهاء العالمين لو انتم من العارفين و انه لبهاء الله و عليه ذكر الله و ثنائه ثم ثناء اهل ملأ الأعلى و ثناء اهل جبروت البقاء و ثناء كل شئ في كل حين ايّاكم ان تحتجبوا بما خلق بين الأرض و السماء ان اسرعوا الى رضوان رضائه و لا تكونون من الراقدين

683 Say: Verily His beauty was My beauty in truth, and His Self was My Self, and all that We revealed in the Bayan was revealed for His firm and wondrous Cause. Fear God and dispute not with Him of Whom We informed you and gave you glad tidings of His manifestation, and took the covenant of His Self before the covenant of My Self, and all things bear witness to this, were ye of them that deny. By God! Through one note of His melodies were all realities brought forth anew, and through another note were drawn the hearts of them that are nigh. Beware lest ye be veiled by aught from Him Whose meeting was the essence of My meeting, and Who sacrificed Himself in My path even as I sacrificed in His path out of love for His mighty and exalted beauty.

683 قل انّ جماله كان جمالى بالحق و انّ نفسه نفسى و كلّما نزلناه في البيان قد نزل لأمره المحكم البديع اتقوا الله و لاتجادلوا بالذى اخبرناكم به و بشرناكم بظهوره و اخذت عهد نفسه قبل عهد نفسى و يشهد بذلك كل شئ ان انتم من المتكرين تالله بنعمة من نعماته ولدت حقايق كل شئ مرّة اخرى و بنعمة اخرى استجذبت افئدة المقرّبين ايّاكم ان تحتجبوا بشئ عن الذى كان لقائه ذات لقائى و فدى نفسه في سبيلى كما فديت في سبيله حباً بجماله العزيز المنيع

684 Say: But for Him, the Ha would not have mounted the Ba, nor would the form of the Ha have settled upon the Vav, nor would there have been created what was and what will be, were ye of them that perceive. And but for Him, I would not have cast Myself before the ungodly, nor would I have been suspended in the air. By God! Through My yearning for Him and My longing for His Self have I borne what no Prophet or Messenger hath borne, and I accepted all this upon Myself lest there should befall Him that which would grieve His most tender, most delicate, most subtle and mighty heart. And We

684 قل لولاه ما ركب الحاء بالباء و ما استقرّ هيكل الحاء على الواو و ما خلق ما كان و ما يكون لو انتم من الشّاعرين و لولاه ما القيت نفسى بين يدي المشركين و ما علقت بين الهوا تالله باشتياقي اليه و شوقى الى نفسه قد حملت ما لا حمله النبيين و المرسلين و رضيت كل ذلك على نفسى لئلا يرد عليه ما يحزن به فؤاده الألف الألف اللطيف المنيع و وصيناكم في كل البيان بأن لا يحزن احد

counseled you throughout the Bayan that none should cause grief to another, lest grief should touch Him - else what have I to do with mention of you or occupation with you, O company of them that have forsaken!

احداً لعل لا يرد عليه من حزن و الآ مالى و ذكرى لكم و اشتغالى بكم يا ملاً التاركين

685 Verily, I desired naught in the Bayan save His Self, nor from all remembrances save His remembrance, nor from all names save His blessed, most mighty, most holy, most wondrous and glorious Name. By My life! If I made mention of the mention of Lordship, I intended naught save His Lordship over all things, and if there flowed from My pen the mention of Divinity, My purpose was none other than the God of the worlds, and if there flowed from My pen the mention of the Desired One, He was indeed My desire, and likewise regarding the Beloved - verily He was My Beloved and the Beloved of them that know. And when I made mention of prostration, I intended naught save prostration before His exalted, mighty and impregnable countenance. And if I praised any soul, My heart's intent was naught but praise of His Own Self. And if I commanded people to any deed, I desired naught save deeds done for His good-pleasure in the day of His manifestation. To this testifieth all that hath been sent down upon Me from the heaven of My Lord, the All-Knowing, the All-Wise. I have made all things dependent upon His confirmation and good-pleasure, for He is the One Who hath ever been, of Himself, the God of all worlds and the Desire of all seekers. And were ye to fix your gaze, ye would witness the Manifestations of "He doeth what He willeth" abiding in His shadow among the worshippers. Yet ye have done unto His Self what neither the people of the Furqan did unto My Self, nor the company of the Jews unto the Spirit.

685 و ائى ما اردت فى البيان الآ نفسه و لا من الأذكار الآ ذكره و لا من الأسماء الآ اسمه المبارك الأ منع الأقدس الأبدع البديع فوعمرى لو ذكرت ذكر الربوبية ما اردت الآ ربوبية على كل الأشياء و ان جرى من قلبى ذكر الالهية ما كان مقصودى الآ اله العالمين و ان جرى من قلبى ذكر المقصود فهو كان مقصودى و كذلك فى المحبوب انه قد كان محبوبى و محبوب العارفين و ان ذكرت ذكر السجود ما اردت الآ السجود لوجهه المتعالى العزيز المنيع و ان اثبتت نفساً ما كان مقصود قلبى الآ ثناء نفسه و ان امرت الناس بعمل ما اردت الآ العمل فى رضائه فى يوم ظهوره و بذلك يشهد كلها نزل على من جبروت ربى العليم الحكيم و علقت كل شىء بتصديقه و رضائه و انه هو الذى قد كان بنفسه اله العالمين و مقصود القاصدين و انتم لو تدقون الأبصار لتشهدون مظاهر يفعل ما يشاء فى ظله لمن العابدين و انتم قد فعلتم بنفسه ما لا فعل أمة الفرقان بنفسى و لا ملاً اليهود بالروح

686 Alas! Alas! For the anguish of My heart and the lamentation of My soul for what hath befallen My Beloved at the hands of the company of the idolaters. Fie upon you and upon your fidelity, O concourse of oppressors! We created fidelity and courtesy for His Self, that perchance at His manifestation ye would do naught that would grieve My reality and the realities of all things. Yet ye have transgressed what was prescribed in the Book of God, the Exalted, the Great. Ye have rent asunder the veil of modesty and the covering of reverence, and have committed that which the Pen of Creation between earth and heaven is ashamed to mention.

686 فآه آه من حرقة قلبى و حنين نفسى فيما ورد على محبوبى من ملاً المشركين اف لكم و لوفائكم يا معشر الظالمين انا خلقنا الوفاء و الأدب لنفسه لعل عند ظهوره لا تفعلوا امراً تجزع به حقيقى و حقايق الأشياء و انتم تجاوزتم عما حدد فى كتاب الله الملك العلى العظيم و خرقتم حجاب الحيا ثم ستر الحمة و علمتم ما يستحي من ذكره قلم الانشاء بين الأرض و السماء

687 Alas! Alas! For what ye have wrought against this Wronged One, the Alone, the Stranger. I know not what ye will do to Him hereafter. Nay, by My All-Knowing Self! Rather, I do know, and with Me is the knowledge of all things preserved in a Tablet which God hath guarded from the eyes of the idolaters. We informed Him beforehand of what hath befallen Him and

687 فآه آه بما ورد منكم على هذا المظلوم الفريد الغريب و لم ادر ما تفعلون به من بعد لا فونفسى العليم بل اعلم و عندى علم كل شىء فى لوح جعله الله محفوظاً عن انظر المشركين و اخبرناه من قبل بما ورد عليه و يرد ولو انه قد كان بنفسه عالماً بما

what will befall Him, though He was indeed, of His own Self, aware of what lay within the breasts of all beings. Not an atom's weight escapeth His knowledge, nor doth aught that hath been created by a word from Him elude His grasp. There is no God but He, the Single, the Resurrector, the Life-Giver, the Death-Dealer.

في صدور العالمين ولن يعزب عن علمه من شيء
ولا يفوت عن قبضته ما خلق بكلمة من عنده
لا اله الا هو الفرد الباعث المحيي المميت

688 Say: O people! He is the One Who, were He to will to make all who are in the heavens and on earth an enduring testimony from His presence, would be able to do so, and this would be easy and simple for Him. He is the One Who created the Paradise of the Bayan for His Self, and from it all things began and unto it they return, were ye but to know. Yet with Him in Whose grasp lieth the kingdom of creation ye were not content that He should call Himself by any of the names, though these and their dominion were created by His mighty and impregnable command. Alas! Alas! For your heedlessness, O people of the Bayan! Alas! Alas! For your veiling of yourselves, O company of idolaters!

688 قل يا قوم انه هو الذي لو يريد ان يجعل كل من
في السموات والارض حجة باقية من عنده ليقدر
وان هذا عنده سهل يسير وانه هو الذي قد خلق
رضوان البيان لنفسه ومنه بدء كل شيء ويعود
لو انتم من العالمين وانتم بالذي كان في قبضته
ملكوت الابداع ما رضيت ان يسمى نفسه باسم
من الاسماء بعد الذي انبأ وملكوتها قد خلقت
بأمره العزيز المنيع فآه آه عن غفلتكم يا ملأ البيان
فآه آه من احتجاجكم يا ملأ المشركين

689 When ye had exceeded all bounds regarding your own selves and had attained, in your estimation, the highest peaks of knowledge, ye made mention of the successorship of one of His enemies and sought thereby to adduce proof against God through Whom the laws of religion were ordained for all men, both first and last. Ye have returned to that which the people of the Furqan adduced as proof, though We had forbidden you in His presence from all mention save by His leave - and God is in truth witness and well-informed of this. Look, then, to your condition and your knowledge. Fie upon you and upon your minds, then upon your understanding, O most lost of people! Know ye not that We have rolled up what the people possess and have spread out another carpet? Blessed be God, the King, the Spreader, the Mighty, the Bountiful!

689 وانتم لما اسرفتم في انفسكم وبلغتم الى معارج
العرفان بزعمكم تذكرون الوصاية لأحد من اعدائه
وتستدلون بها على الله الذي به شرعت شرايع
الأديان في الأولين والآخرين ورجعتم الى ما
استدل به اولو الفرقان بعد الذي نهيناكم في ساحته
عن كل الأذكار الا بعد اذنه وكان الله على ذلك
لشاهد وخبير اذا فانظروا في شأنكم وعرفانكم
فآه لكم ولعقولكم ثم درايتكم يا ملأ الأخسرين
اما علمتم باننا طوينا ما عند الناس وبسطنا بساطاً
آخر فتبارك الله الملك الباسط العزيز الكريم

690 Say: O people! Do not fabricate lies about My person. Verily, I have spoken naught but in remembrance and praise of this Revelation, and have breathed naught but in love for it, and have turned to none but His radiant and luminous countenance. I have made the Bayan and all that was revealed therein as but a leaf from among the leaves of the Garden of Paradise unto His own Self, the Help in Peril, the Mighty, the Powerful. Beware lest ye usurp it and return it to him who sought to shed My blood once again through following his own desires and passions, and was among the warmongers.

690 قل يا قوم لا تفتروا على نفسي واتى ما تكلمت الا
بذكر هذا الظهور وثأته وما تنفست الا بحبه وما
توجهت الا بوجهه المشرق المنير وجعلت البيان
وما نزل فيه ورقة من اوراق حديقة الرضوان
لنفسه المهيمن العزيز القدير اياكم ان تغضبوها و
ترجعوها الى الذي اراد سفك دمي مره اخرى
بما اتبع النفس والهوى وكان من الحاربين

691 We have expounded the Bayan from a single Word, then returned it unto that Word, and commanded the Word to appear before the Throne that the creation before it might bear witness and that His all-knowing and wise Self might rejoice

691 قد فصلنا البيان من كلمة ثم رجعناه اليها وامرنا
الكلمة بان يحضر تلقاء العرش ليشهد خلق قبله و
يفرح به نفسه العليم الحكيم اذا فانصفوا هل ينبغي

therein. Judge ye fairly then: is it fitting that its owner should dispose of it, or one other than him? What ails you, O concourse of the veiled ones? We commanded the people of the Bayan to wear silk and keep themselves and their garments clean lest His eye should fall upon what He loveth not. Thus have We set forth all things in detail in a perspicuous Book. All this was for His sake, if ye be of the fair-minded.

692 We created the heavens and the earth and whatsoever lieth between them for His loved ones - how much more so His radiant, mighty and luminous beauty! Yet ye have clung to what We ordained for Him and have opposed My Beloved thereby. What ails you, O concourse of the hateful ones, and what shall profit you this day, O company of mischief-makers? Ye have opposed Him and all that hath proceeded from Him, after We counseled you in the Tablets that whosoever should call to mind the mention of His Most Great and Wondrous Name should rise from his seat and say "Glory be to God, the Lord of the Kingdom and the Realm" nineteen times, then "Glory be to God, the Lord of Might and Power" nineteen times, unto the end of what We revealed in a mighty and glorious Tablet.

693 Yet ye denied Him and His verses, and were not content with that, and observed not the rights of God regarding Him, and heeded not God's command concerning His exalted and knowing Self, until ye opposed each and every one of His deeds, and were among the mockers. Among you were those who said "He drinks tea," and those who said "He eats food," and those who objected to His attire, though every thread of His garments testifieth that there is none other God but Him and that He is the Goal of all those near unto God.

694 I myself bear witness that at times He had but two garments in His presence, that He might change from one to the other - thus doth the tongue of truth, the All-Knowing, bear witness. And on some nights the family of God had naught for sustenance, yet He concealed His plight to preserve God's firm and mighty Cause - this after He had created all things for His own Self and held in His hands the keys to the treasures of the heavens and earth. Fie upon your shame, O people of the Bayan! By God, I am ashamed of your deeds and I now disavow you, O concourse of satans! Alas, alas for His trials among you! Alas, alas for what hath befallen and continueth to befall Him at every moment!

695 O people, be fair, then ponder: were ye still enshrouded in such veils, why would I have manifested Myself, and what would be the fruit of My manifestation, O company of hypocrites? God hath raised Me up to rend asunder the veils and purify you for

ان يتصرّف فيها صاحبها او دونها فما لكم يا معشر المحتجبين انا امرنا ملاً البيان بأن يلبس الحرير وينظفّن انفسهم واثوابهم لئلا تقع عينه على ما لا يحبه و كذلك في كلّ شيء فصلنا تفصيلاً في كتاب مبين كلّ ذلك لنفسه لو انتم من المنصفين

692 و خلقنا السموات و الأرض و ما قدر بينهما لاجبائه فكيف جماله المشرق العزيز المنير و انتم تمسّكنم بما قدرناه له و اعترضتم به على محبوبى فما لكم يا ملاً البغضاء و ما يغنيكم اليوم يا معشر المفسدين و انتم اعترضتم عليه و بكلّ ما ظهر من عنده بعد ما وصيناكم به في الألواح بأن كلّ من يخطر بباله ذكر اسمه الأعظم البديع يقوم عن مقرّه و يقول سبحان الله ذوالملك و الملكوت تسعة عشر مرّة ثمّ سبحان الله ذى العزة و الجبروت تسعة عشر مرّة الى آخر ما نزلناه في لوح عزّ عظيم

693 و انتم كفرتم به و بآياته و ما اكتفيتم بذلك و ما لاحظتم حقوق الله في حقّه و ما راعيتم امر الله في نفسه العلىّ العليم الى ان اعترضتم بكلّ افعاله واحدا بعد واحد و كنتم من المستهزئين و منكم من قال انه يشرب الخاى و منكم من قال انه يأكل الطعام و منكم من اعترض على لباسه بعد الذى كلّ خيط من خيوطه يشهد بانه لا اله الا هو و انه لمقصود المقربين

694 و انا اشهد بنفسى ما كان عند حضرته في بعض الأحيان من ثوبين ليبدل احدهما بالآخر كذلك يشهد لسان صدق عليم و ما كان في بعض الليالى ما يسترزقن به آل الله و انه ستر امره حفظاً لأمر الله المحكم المتين بعد الذى خلق كلّ شيء لنفسه و عنده مفتاح خزائن السموات و الأرضين اقّ لحياتكم يا ملاً البيان تالله نجلت من فعلكم و اذاً اتبرء منكم يا ملاً الشياطين فآه آه من ابتلائه بينكم فآه آه عما ورد و يرد عليه في كلّ حين

695 يا قوم فانصفوا ثمّ تفكّروا اقلّ من لو انتم في تلك الحجب لم اظهرت نفسى و ما ثمّ ظهورى يا ملاً المنافقين قد بعثنى الله لنحرق الأجباب و تطهيركم

this Revelation, yet ye have done unto Him that which causeth Mine eyes and the eyes of the holy ones to weep. The faces of earlier peoples have turned white from your deeds, for ye are more veiled than they and more heedless than the hosts of the Torah, the Psalms and the Gospel. Would that I had not been born of my mother and had not manifested myself among you, O company of the disappointed ones! By Him Who hath sent Me with the truth, I have encompassed the knowledge of all things, and all that hath been treasured in the treasures of God's protection, and all that hath been veiled from the eyes of the worlds. Yet have I not found souls more wretched than you and more remote from Him. For after We had expounded it in the Tablets and counseled you in all the pages, We had not thought that anyone would appear in the realm who would dare oppose God, in Whose grasp lie the kingdoms of the heavens and earth. We are bewildered by your creation and know not by what word ye were created, O ye at whom are amazed both the hearts of the people of the Supreme Concourse and the hearts of the sincere ones and those brought nigh. Thus have We related unto thee, O servant, in this Tablet, that which the Dove of Utterance warbled at that time before the throne of thy Lord, the Mighty, the All-Praised. And verily thou shouldst read what hath been revealed therein, then preserve these pearls of inner meanings from every treacherous thief among the hosts of Satan.

696 And if thou findest one possessed of insight, spread it before his eyes that he may witness and be among the successful ones. Perchance those of Our chosen servants possessed of vision may become aware of what hath befallen the Beauty of the Chosen One at the hands of these transgressors who have taken the Calf as their lord instead of God and worship it morning and evening, and are among those who rejoice. And thou, grieve not for what hath befallen Us, but be patient even as We have been patient, for He is the best of helpers and protectors. Remember thy Lord at all times, then speak forth His praise among His servants, that perchance through His praise the fire of His love may be kindled in the hearts of the righteous, and all may arise to praise God, their Lord and the Lord of all that is seen and unseen, and the Lord of your ancient fathers. And praise be to God, the Lord of the worlds.

697 Every possessor of insight and understanding would surely lament both for the Truth and for himself upon reading these revealed verses - for the Truth, in that it hath been afflicted at the hands of such oppressors in ways that the eye of creation hath not seen nor the ear of invention heard; and for himself, in that he hath failed to arise as befiteth this wondrous Cause. We beseech God to raise up through His sovereignty

لهذا الظهور وانتم فعلتم به ما يتذرف به عيناى و عيون المقدسين قد ابيضت وجوه ملل القبل من فعلكم لانكم احبب منهم واغفل من ملأ التورية و الزبور والانجيل فيا ليت ما ولدت من امى و ما اظهرت نفسى بينكم يا ملأ الخائين فوالذى يعنى بالحق احصيت علم كل شىء و كل ما كنز فى كائن حفظ الله و ما ستر عن انظر العالمين ولكن ما احصيت نفوساً اشقى منكم و ابعد عنكم لانا بعد ما فصلناه فى الألواح و ما نصحننا به انفسكم فى كل الأوراق ما ظننا بأن يظهر فى الملك احد ان يعترض على الله الذى فى قبضته ملكوت ملك السموات والأرضين اذا تحيرنا من خلقكم و لم ادر باى كلمة خلقتم يا من تحير فيكم و من فعلكم افئدة اهل ملأ العالمين ثم افئدة المخلصين والمقربين كذلك قصصنا لك يا عبد فى هذا اللوح ما تغردت به حمامة البيان حينئذ لدى عرش ربك العزيز الحميد و أنك انت فاقراً ما نزل فيه ثم احفظ لؤلؤ المعانى عن كل خائن سارق من ملأ الشياطين

696 و ان وجدت من ذى بصر فانشرها امام عينيه ليشهد ويكون من الفائزين لعل اولى الأبصار من عبادنا الأخيار يطلعن بما ورد على جمال المختار من هؤلاء الفجار الذين اتخذوا العجل لانفسهم رباً من دون الله و يسجدونه فى العشى والأبكار ويكونون من الفرحين و أنك انت لا تحزن عما ورد علينا ثم اصبر كما صبرنا و انه لخير ناصر و معين ان اذكر ربك فى الليالى والأيام ثم انطق بثناء نفسه بين عبادته لعل بثنائه تحدث نار حبه فى قلوب المحسنين و كل يقوم على ثناء الله ربهم و رب ما يرى و ما لا يرى و رب آبائكم الأولين و الحمد لله رب العالمين

697 هر صاحب بصر و ادراكى از اين آيات مذكوره البته بر حق و نفس خود هر دو نوحه نمايد اما بر حق منبع چه كه در دست امثال آن ظالمين مبتلى شده بشأنيكه عين ابداع ندیده و سمع اختراع نشنیده و اما بر نفس خود چه كه

souls who shall make up for what these people have failed to do, that these sanctified souls may arise to do what is worthy and befitting of this Revelation. He who circleth round the Spirit saith: 'Conceal not, but rend asunder the veils and reveal what hath been treasured in secret of the knowledge of God, the Self-Subsisting, the All-Compelling.' And they who circle round the Mind say: 'Beware, beware! Be patient and disclose not that which would frighten the temples of the heedless and disturb the hearts of the ungodly. Cast upon the servants that which befiteth their station and rank. Beware lest thou cast upon the infant the stations of maturity, or upon the deprived the mysteries of God's sanctuary, or upon the deaf the melodies of God, the Mighty, the Beloved.'

بشأنیکه باید بر این امر بدیع قیام نماید ننوده نسل
الله بأن یبعث بسلطانه خلقا لیأت بما فات من
هؤلاء که شاید آن نفوس مقدسه بآنچه لایق
و سزاوار این ظهور است قیام نمایند من یطوف
حول الروح یقول لا تستر فانحرق الأجباب ثم
اظهر ما کنز فی السر من علم الله المهیمن القیوم و
الذین یطوفون فی حول العقل یقولن ایاک ایاک
ان اصبر و لا تنفس ما یفزع به هیاکل المغلین
و تمیز به صدور المشرکین ان تلق علی العیاد ما
ینبغی لسانهم و مقامهم ایاک ان تلق علی الرضیع
مقامات البلوغ او علی المحروم اسرار حرم الله او
علی الأصم نعمات الله العزیز المحبوب

698 O thou who art unfair and unseeing! Why didst thou not question the tree of rejection as to why one whose name had been known and celebrated for twenty years, and through whose words they had established their own selves, should now be condemned to death by their decree? And through His Words, they have established proof for themselves. Yet now they have issued a decree for His death and have perpetrated that which none hath ever perpetrated, and at every moment they are engaged in devising new schemes to subvert His Cause. And this, while thou and thy like were all created by His Word. But what can be said? For whatsoever may be uttered will never influence these veiled ones and idolators, and hath never done so.

ای غیر منصف غیر بصیر چرا از شجره اعراض
سؤال ننودی که چرا نفسی را که بیست سال
باسمش معروف و موسوم بودی و بکلماتش از
برای خودشان ثابت نموده حال فتوی بر قتلش
داده و عامل شده آنچه را که احدی عامل
نشده و در کل حین بمکر جدید در تضییع امرش
مشغول و حال آنکه تو و امثال تو کل از کلمه او
خالق شده و لکن چه ذکر شود که آنچه گفته
شود ابد در نفس مغلین و مشرکین تأثیر ننوده و
نخواهد نمود

699 And this is most evident, that were a soul to be touched by but a spark from the fire of divine love, he would never occupy himself with such words, nor would he raise such objections against the Sovereign of Names and Attributes - objections the like of which have never appeared in all creation. God shall soon raise up a people who will be awakened by His words, who will recognize His purpose, who will turn unto Him, and who will detach themselves from all the worlds.

699 و این بسی واضح است که اگر نفسی بجزوه از
نار حب الهی فایز میشد ابد باین کلمات مشغول
نمیکشت و باین اعتراضات بر سلطان اسماء و
صفات وارد نمیآورد آنچه شبه آن در ابداع ظاهر
نشده فسوف یبعث الله خلقا ینتبه من کلماته و
یعرفن مراده و یتوجهن الیه و ینقطعن عن العالمین

700 And concerning what thou hast written as to what answer I should give to Mirza Muhammad-'Ali and Mirza Abu'l-Hasan and others: Thou art not, nor hast thou ever been, the Judge of all creation. Be thou the judge of thine own self, and think what answer thou shalt give unto God. The answer to creatures is easy. O shameless one, devoid of modesty! Thou hast expressed perplexity regarding the answer to a few creatures, yet hast never given thought to thine answer unto God. Consider now with fairness: if thou expressest shame and perplexity at answering a few mortals, what shall we say in answer at the Most Great Throne, where all the Prophets and near ones are

700 و اینکه نوشته که جواب میرزا محمد علی و میرزا
ابو الحسن و دیگران را چه بگویم شما قاضی
کاینات نبوده و نیستید قاضی نفس خود باش و
فکر خود را کن که جواب خدا را چه بگوئی
جواب خلق آسانست ای بی شرم بی حیا در
جواب مخلوق چند اظهار تحیر نموده و ابد در
فکر جواب حق نیفتاده حال انصاف ده تو که
از چند نفر مخلوق اظهار شرم و تحیر از جواب
نموده این عباد در مقرر عرش اعظم مقامیکه جمیع

present? Witness thyself in that station, then witness all the people of the Bayan assembled together, and the Primal Point at the right hand of the Throne addressing thee and them.

- 701 In Persian it is mentioned that thou mayest fully comprehend. He saith: "O people of the Bayan! Did I not inform you in all the Tablets that after Me a Manifestation would appear?" All must surely say "Yea," and by thy very self, the Truth, He gave these glad tidings in all the Tablets and took from all the covenant of that Most Great Luminary. Then He saith: "Did I not say that that Ancient Beauty would be made manifest through the verses of God? Did I not say that the dwellers of the Mount would fall senseless and die at that station? Did I not say that the highest Tree of affirmation would be made low by the lowliest tree of negation? Did I not say that every possessor of light would appear dark in the presence of the radiance of His countenance? Did I not say that none save His own Self would be cognizant of His Manifestation? Did I not say that at the time of His appearance ye should not be veiled by what was revealed in the Bayan? Did I not say to the Letters of the Bayan, who are the first to be created in the Bayan, that ye should not remain deprived of that Ancient Beauty? Did I not say that all of the Bayan is but a leaf amongst the leaves of Paradise in the presence of that Tree of Divine Unity? Did I not say that He hath power to reject one who is highest amongst all creation? Did I not say that all the people of the Bayan are His creation in His previous Manifestation?"

- 702 Assuredly ye must confirm all this, for all is specifically revealed and recorded in the Tablets of the Bayan. Despite these countless exhortations and firm, irrefutable counsels, by what proof and evidence have ye drawn the sword of oppression against this Blessed Beauty, and all have arisen to violate His sanctity, and intended to shed His pure blood, and from every direction have advanced with the swords of discord - notwithstanding that He hath appeared with such evidence as that wherewith I appeared before, and likewise before that Muhammad the Messenger of God appeared, and before that the Spirit. If ye say: "Whence are these verses from God?" I say: By the same proof whereby ye recognized My verses to be from God, although ye all confess that these wondrous verses have spread throughout all regions and at every moment He hath spoken verses such that all are and shall ever be as nothing before a single word thereof. Nevertheless, ye have taken as lord one who is an opponent of the Truth. Some of you have clung to

انبیاء و مقربین حاضرند جواب چه بگوئیم فاشهد
نفسک فی ذلك الموقف ثم ملأ البیان کلهم اجمعین
و نقطة الأولى عن یمن العرش یخاطبك و آیاهم
بفارسی

701 ذکر میشود تا درست ادراک نمائی میفرماید ای
ملأ بیان آیا بشما خبر ندادم در کل الواح که
بعد از من ظهوری ظاهر خواهد شد البتہ کل
میگوئید بلی و نفسک الحق در جمیع الواح بشارت
فرموده و اخذ عهد آن نیر اعظم را از کل
فرموده بعد میفرماید که آیا نگفتم که آن جمال
قدم بآیات الله ظاهر میشود و آیا نفرموده‌ام که
طوریبون در آن مقر منصفق و میت میشوند و
آیا نفرموده‌ام که اعلی شجره اثبات از ادنی شجره
نفی میشود و آیا نفرموده‌ام که هر ذی نوری
نزد ضیاء انوار و جہش مظلم مشاهده میشود و
آیا نفرموده‌ام که بنفس ظهور احدی جز ذاتش
مطلع نه و آیا نفرموده‌ام در حین ظهور بآنچه
در بیان نازل شده از او محتجب نشوید و آیا
نفرموده‌ام بحروفات بیان که اول خلق بیانند از
آن جمال قدم محروم نمانید و آیا نفرموده‌ام کل
بیان ورقه ایست از اوراق جنت نزد آن شجره
احدیث آیا نفرموده‌ام که او قادر است بر آنکه
نفسی را که اعلی است از کل خلق ردّ فرماید و
آیا نفرموده‌ام که کل بیان خلق اویند در ظهور
قبل او

702 البتہ جمیع را تصدیق مینمائید چه که کل در
الواح بیان منصوباً نازل و مسطور مع این
وصایای لایحیی و نصایح محکمہ متقنہ بچہ دلیل
و برهان بانجمال مبارک سیف جفا کشیده‌اید
و جمیع بر هتک حرمتش قیام نموده‌اید و اراده
سفنک دم مطہرش کرده‌اید و از جمیع اشطار
باسیاف نفاق هجوم آورده‌اید مع آنکه بحجّتی
ظاهر شده که من از قبل بآن ظاهر شده‌ام و
هم‌چنین از قبل قبل محمد رسول الله و از قبل
قبل قبل روح اگر بگوئید از کجا این آیات من
عند الله است میگویم بهمان دلیل که آیات
مرا ادراک نموده‌اید که من عند الله است مع
آنکه جمیع مقربید که این آیات بدیعہ در کل
اقطار منتشر و در کل حین بآیاتی تکلم فرموده

the fact that I called him "the Fruit" [thamarih], even though it is revealed in My Book that if there be seen any Branch, or Leaf, or Fruit that boweth not down before that Sun of Truth on the Day of His Manifestation, he is not of Me and returneth not unto Me.

که کلّ نزد کلمه آن معدوم بوده و خواهند بود مع ذلك شما نفسی را که محارب با حقّ است او را ربّ اخذ نموده اید بعضی متمسک شده اید که من او را ثمره خوانده ام مع آنکه در کتاب من نازل که اگر مشاهده شود بر من غصنی یا ورقی و ثمری که بنجده ننماید از برای آن شمس ظهور در یوم ظهور او نیست از من و راجع نمیشود بسوی من

703 And some have clung to the notion that I took him as a Mirror, even though by My express text a hundred thousand like him are made manifest and radiant from a single effulgence of the Sun. And yet ye have not even understood the matter of that Mirror. Even granting he be that Mirror, there is no doubt that ye have accepted him as such based on My word. I have explicitly stated that ye should not remain veiled from that which hath been revealed in the Book by that Manifestation of the Lord of Lords. Likewise have I stated that the people of the Mount become as dead and as naught before that Most Great Manifestation, and a hundred thousand such mirrors were and shall be but sheer nothingness before a single one of those holy souls dawning from the horizon of oneness.

703 و بعضی متمسک که من او را مرآت اخذ نموده ام مع آنکه صد هزار امثال او بنصّ من از یک تجلّی شمس ظاهر و مشرق و حال آنکه امر آن مرآت را هم ندانسته اید بر فرض تسلیم که او آن مرآت باشد شکی نیست که بقول من او را مرآت دانسته اید و من منصوباً فرموده ام که از آنچه نازل شده در کتاب از آن مظهر ربّ الأرباب محجوب نمانید و هم چنین فرموده ام که طوریون نزد آن ظهور اعظم میت و لاشیء میشوند و صد هزار امثال آن مرایا نزد نفسی از آن نفوس طوریه مشرقه از افق احدیه معدوم صرف بوده و خواهند بود

704 And if ye say that this Mirror hath now made this same claim, there is no doubt he hath lied in this assertion, for I have specifically revealed that if a mirror claimeth to be the Sun, it is evident before the Sun that he is but a shadow thereof. And from this very statement of Mine it is proven that the Mirror, by your supposition, would claim to be the Sun, and this very claim of his in these days is proof of his falsehood, for after the dawning of the Sun of Oneness, in opposition to his own self, in rebellion against his own essence, in pride against his own being, and in denial of His Cause, he hath spoken these words, and most of you have followed him.

704 و اگر بگوئید که این مرآت هم حال همین دعوی را نموده شکی نیست که در این قول کاذب بوده چه که مخصوص نازل فرموده ام که اگر مرآت دعوی شمسی نماید نزد شمس واضح است که او شیخی است از او و از همین بیان من محقق که مرآت علی زعم شما دعوی شمسی خواهد نمود و همین نفس ادعای او در این ایام دلیل بر کذب او است چه که بعد از ظهور اشراق شمس احدیه اعتراضاً علی نفسه و بغیاً علی کینونته و استکباراً علی ذاته و الحاداً فی امره باین کلمات متکلم شده و اکثری از شما هم متابعت او نموده اید

705 Fie upon you, O people of the Bayan! Again fie upon you, O people of the Bayan! Again fie upon you, O people of the Bayan! And fie upon you unto the endless end! For by your deeds my heart hath melted, my liver burned, my bowels entangled, my limbs severed, my pillars shaken, my skin shuddered, my soul trembled, my being maddened, my inner reality cried out, and my outer and inner self, my first and last, grieved.

705 افّ لكم یا ملأ البیان ثمّ افّ لكم یا ملأ البیان ثمّ افّ لكم یا ملأ البیان ثمّ افّ لكم الی آخر الذی لا آخر له لانّ من فعلکم ذاب قلبي و احترق کبدی و تشبک حشائی و تقطعت اعضاءي و تزلزلت ارکانی و اقشعر جلدی و اهتزت نفسی و جنت کینونتی و خجّ سری و حزن ظاهری و باطنی و اولی و آخری

706 That which ye mention and continue to mention, ye attribute to Me and cling to him based on My word, while My own authority is established by the Bayan, and I have specifically stated that ye should not remain veiled from the All-Merciful by the Bayan. I know not after this by what excuse ye cling and to what rope ye hold fast. Ye heed not My Cause and have not accepted God's counsel. One who now warreth against God ye have designated by one of My names, and ye contend and dispute with My very self, even though I have explicitly stated that all Manifestations of Names in that glorious and sanctified Manifestation are but servants, just as I have said:

707 If I say He is One, that is but a name among His names. And if I say He is All-Glorious, the Manifestation of that name is a name among His names. And if I say He is Most Holy, He is the One Who is made manifest by that name through His like. And if I say He is Mighty, every mighty one boweth down before the loftiness of His might. And if I say He is Beloved, every beloved hath been enraptured in love of His knowledge and the glory of His might. And if I say He is All-Compelling, He is that One whom whosoever taketh as his proof on the Day of His Manifestation, God hath made Him all-compelling over all things by His command. And if I say He is Self-Subsisting, that is the Manifestation of one of the upholders of the carpet of His oneness.

708 Exalted, exalted be His mention, then exalted, exalted be His glory! The Persian rendering whereof is this: that if I say He is One, this "One" hath been one of His names. If I say He is All-Glorious, the dawning-place of this name hath been a name among His names. If I say He is Most Holy, He is such a Soul as hath been made manifest and doth manifest Himself by this name through His like. And if I say He is Mighty, every mighty one is prostrate before the loftiness of His might. And if I say He is Beloved, every beloved hath rent asunder the veil of his heart in friendship and love of Him. And if I say He is All-Compelling, He is that Sovereign that whatsoever soul taketh Him as proof on the Day of His Manifestation, in truth God maketh Him all-compelling over all things by His command. And if I say He is Self-Subsisting, then that is the Manifestation of one of the upholders of the carpet of His oneness. Though by this explicit statement I have described all the Most Beautiful Names as servants at His threshold, and have declared that Essence of Purpose and Countenance of Promise to be sanctified, holy and pure above all else, yet you have seized upon a name from my Book and through that name have brought forth that which no people before have ever brought forth.

706 آنچه شما ذکر نموده و مینمائید بمن نسبت میدهید و بقول من باو متمسک شده اید و حجت نفس من ببیان ثابت و مخصوص فرموده ام بیان از نفس رحمن محتجب نمائید لم ادر بعد ذلك بائی عذر متمسکون و بائی حیل تشبثون بامر من ناظر نیستید و نصیح الله را نپذیرفتید نفسی را که حال محارب بالله است باسی از اسماء موسوم نموده بنفس من محاربه و مجادله مینمائید مع آنکه مظاهر کل اسماء را تصریحاً فرموده ام که در آن ظهور عزّ تقدیس خادمند وظائف چنانچه فرموده ام

707 ان اقول انه واحد فذلك اسم من اسمائه وان اقول انه سبوح فظهر ذلك الاسم اسم من اسمائه و ان اقول انه قدّوس فهو الذي يتجلى بذلك الاسم بامثاله و ان اقول انه عزيز فكل عزيز ساجد لعلو عزّته و ان اقول انه محبوب فكل محبوب قد شغف في حب عرفانه و جلال عزّته و ان اقول انه مهيمن فهو الذي يستدل يوم ظهوره قد جعله الله مهيمناً على كل شيء بأمره و ان اقول انه قيوم فذلك مظهر احد من قوام بساط احديته فتعالى تعالى ذكره

708 ثمّ تعالى تعالى شأنه که معنی پاریسی آن اینست که اگر بگویم او واحد است این واحد یکی از اسماء او بوده اگر بگویم او سبوح است محل ظهور این اسم اسمی از اسماء او بوده اگر بگویم او قدّوس است او است آنچنان نفسیکه تجلّی فرموده و میفرماید باین اسم بامثال او و اگر بگویم او عزیز است هر عزیزی ساجد است از برای علو عزّت او و اگر بگویم او محبوب است هر محبوبی شقّ نموده پرده قلب خود را در دوستی و محبت او و اگر بگویم او مهيمن است او است آن سلطانیکه هر نفسی استدلال نماید بدلیل او در يوم ظهور او بتحقیق میگرداند او را خدا مهيمن بر کل شیء بامر او و اگر بگویم او قيوم است پس آن مظهر یکی از قائمین بساط احدیت او است مع آنکه باین تصریح جمیع اسماء حسنی را از خدام درگهش ذکر نمودم و آن جوهر مقصود و طلعت موعود را از کل مقدّس و منزّه و مبراّ مع ذلك اسمی از کتب من اخذ نموده اید و بآن اسم تشبّث

نموده وارد آورده اید آنچه را که هیچ ملّتی از قبل
وارد نیاورده

709 Thus speaks the Tongue of God, the Sovereign, the Powerful, the Exalted, the Great. These are the words of the Primal Point, may the souls of all else be sacrificed for Him. Can any soul provide an answer? No, by God! Rather, we are all humbled and ashamed and remorseful, for those who have turned towards Him have not arisen to fulfill the conditions of turning to Him, and as for those who have turned away, it is evident what they have perpetrated and continue to perpetrate. Moreover, according to the explicit text of the Primal Point, all the Most Beautiful Names - whether the All-Compelling, the Self-Subsisting, those above them or below them - are all souls who, in this wondrous Cause, provide proofs of this Manifestation through their own evidence. Consider then the station of those souls who have adduced proofs through their exposition and pen in confirmation of this Most Great Manifestation, and have written that which has been cast upon pure hearts. By God! They are among the most exalted and radiant of creation, such that none before them has surpassed them, nor shall any soul among those who come after ever surpass them.

710 O soul commanding to evil! Why did you occupy yourself with mention of those souls and express bewilderment at their answer, while remaining heedless of the deeds of those who gave their lives in the path of this Cause, the act of each one being in itself a clear proof in establishing this most wondrous and impregnable Manifestation, and a manifest testimony between the heavens and the earth? Among them was the beloved of martyrs, Aqa Sayed Isma'il of Zavareh, who by his own hand sacrificed his head for love of this Manifestation, and no one could be found to match him in detachment, piety and godliness. Thou wast not guided by the deeds of such a soul, and thou hast sent before the Divine Throne mention of souls whose path is not now known, and perchance God will confirm them in His Cause and detach them from thee and thy like, and make them among the sincere ones.

711 In any case, it hath become necessary to mention in this place the details concerning the illustrious martyred Siyyid - upon him be the glory of God, and upon him be the might of God, and upon him be the light of God, and upon him be the grandeur of God, and upon him be the mystery of God, and upon him be the majesty of God, and upon him be the radiance of God, and upon him be the praise of God, and the praise of all things, and the praise of all the worlds - that perchance thou mayest become aware of those souls of whom the Point of the Bayan, exalted be His power, gave tidings that

709 كذلك نطق لسان الله الملك المقتدر العلي العظيم
این بیانات نقطه اولی روح ما سواه فداه آیا نفسی
قادر است بر جواب لا والله بل جمیع منفعل و
نجل و شرمساریم چه که نفسیکه مقبل شده اند
علی ما هو علیه بشراط اقبال قیام ننموده اند و
نفوس معرضین معلوم که چه ارتکاب نموده و
مینمایند مع آنکه بنص نقطه اولی جمیع اسماء
حسنی از مہمن و قیوم و فوق آن و دون آن
جمیع نفوسی هستند که در امر این ظهور بدیع
بینہ خود این ظهور استدلال نمایند دیگر ملاحظہ
کن شأن نفسیکه بیان و قلم در اثبات این ظهور
اعظم استدلال نموده و نوشته اند آنچه را که بر آن
قلوب مجرّده القا شده تالله انہم من اعلی الخلق
و ابہام بحیث ما سبقہم احد من قبل و لن
یسبقہم نفس من الآخرین

710 ای نفس امّارہ چرا بذکر آن نفوس مشغول شدی
و اظهار تحیر در جواب نمودی و تنبہ نمودی از
فعل نفوسی که در سبیل این امر جان دادند
و فعل هر یک در اثبات این ظهور ابداع امنع
برہانی بود واضح و حجتی لائح بین السموات و
الأرضین از جمله محبوب الشهداء جناب آقا سید
اسمعیل زوارہ کہ بدست خود حباً لهذا الظهور
سرفدا نمود و هیچ نفسی در زهد و تقوی و ورع
و فضل و علم او بالله منکر نبوده از فعل چنین
نفسی مہندی نشدی و ذکر نفوسی کہ حال معلوم
نیست کہ در چه صراط قائمند بین یدی العرش
فرستاده و لعل الله يؤیدہم علی امرہ و یقطعہم
عنک و عن امثالک و یجعلہم من المخلصین

711 باری لازم شد کہ تفصیل جناب سید شہید
علیہ بہاء الله و علیہ عزّ الله و علیہ نور الله و علیہ
کبریاء الله و علیہ سرّ الله و علیہ عظمتہ الله و
علیہ ضیاء الله و علیہ ثناء الله و ثناء کلّ شیء
و ثناء العالمین در این مقام ذکر شود کہ شاید مطلع
شوی بر آن نفوسی کہ نقطہ بیان جلّ اقتدارہ
خبر فرمودہ کہ قبل از ظهور آن شمس احدیہ
بنار حبش مشتعل شوند چنانچہ مخاطباً لظہور
بعد میفرمایند کہ مضمون پارسی آن این است

before the appearance of that Sun of Oneness they would be set ablaze with the fire of His love, even as He, addressing the next Manifestation, hath spoken words whose Persian meaning is this, His mighty and glorious Word: "Although all the servants have been and will be veiled from Thee, yet for Thee servants will also be created who will be set ablaze with the fire of Thy love before Thy manifestation," even as the aforementioned Siyyid was set ablaze before His manifestation, and assuredly the like of that soul shall appear, though ye and your kind deny or disbelieve. The story of that martyr is that he arrived in Iraq and took up residence near the Most Great House, in the house of Aqa Muhammad-Rida - upon him be the glory of God. The aforementioned name requested of the Most Glorious that He would at some time honor his house with a visit. Several days passed and He delayed in response, until one day He accepted and honored that place with His presence. The aforementioned person, according to his means, prepared a gathering and brought several trays of sweets, fruits and confections into His presence. Then the Face of God turned to the face of him who was martyred in His path and addressed him: "Come, and all that is present before thee is from God's bounties and favors."

قوله عزّ اعزازه اگر چه عباد کلّ از تو محبوب بوده و خواهند بود و لکن از برای تو عبادی هم خواهد خلق شد که قبل از ظهور تو بنابر محبت تو مشتعّل گردند چنانچه سید مذکور قبل از ظهور مشتعّل شده و البته امثال آن نفس هم ظاهر خواهند شد و لو انتم و امثالکم تنکرون او تکفرون حکایت آن شهید آنکه وارد عراق شدند و جوار بیت اعظم بیت آقا محمد رضا علیه بهاء الله منزل و مقرّ گرفتند اسم مذکور از حضرت ابی مستدعی شده که وقتی از اوقات بیت او تشریف ببرند چند یوم تأخیر افتاد و در جواب توقف فرمودند تا آنکه یومی از ایام قبول فرموده و بآن مقرّ تشریف بردند و جناب مذکور بقدر استطاعت خود مجلسی آراست و چند سینی از مرکبات و میوه و حلویات بحضور آورد اذّا توجه وجه الله الی وجهه الذی استشهد فی سبيله و خاطبه تعال و کلّ ما حضر بین یدیک من الآء الله و نعمائه

712 He spoke before God with humility, submissiveness, imploring and contrition, saying "I desire from Thy wondrous gifts that Thou grant me of Thy spiritual bounties." Then the Spirit's face became radiant and He said "Come, O servant" and commanded him to be seated before His face. Then the Tongue of God spoke words from which dripped drops of meaning upon all that was and will be, and I am unable to describe or mention them, nor do I know what the hand of grace bestowed upon him of its hidden spiritual bounties, to such extent that his soul, spirit, essence and being were attracted by them, and the dominions of longing so overcame him that he became oblivious of himself and of all who are in the heavens and earth, and turned with his inner and outer being toward the Beloved of the worlds, until the gathering ended and the Spirit returned to His abode.

712 انه تکلم بین یدی الله بخضوع و خشوع و صریح و انابه و قال ارید من بدیع مواهبک بأن ترزقنی من نعمائك الروحانیة اذا اشتعل وجه الروح ثم قال تعال یا عبد و امر بجلوسه امام وجهه ثم تکلم لسان الله بکلمات یتربّع منها رشحات المعانی علی کلّ ما کان و ما یکون و انی لم اقدر ان اصفها او اذکرها و لم ادر ما انفق علیه ید العناية من نعمائه المکنونة الروحانیة بحیث استجذبت منها نفسه و روحه و کینوته و ذاته و اخذته غلیات الشوق علی شأن غفل عن نفسه و عن کلّ من فی السموات و الارضین فتوجه بسرّه و جهره الی محبوب العالمین الی ان انتهی المجلس و رجع الروح الی مقرّه

713 But after hearing God's words and tasting of what he desired, no one witnessed in him any calm or rest, and numbered days passed, and at every moment his longing increased and his passion for God his Creator intensified, until one morning he swept the courtyard of the House with his turban, returned, took a knife, withdrew from the people and left the city. When he reached the bank of the river, he stood facing the House, and with one hand holding his beard and the other hand cutting his throat - out of love for God, the Almighty, the Supreme, the Self-Subsisting. Thereupon a great commotion arose among

713 و لکن انه بعد استماع کلمات الله و ما ذاق عما اراد ما شهد احد فی نفسه سکوناً و قراراً و قضت علیه ایام معدودات و فی کلّ حین یزداد شوقه و یشتدّ شغفه بالله بارئه الی ان حضر فی فجر یوم من الايام و کنس بعمامته فناء البيت و رجع و اخذ سکیناً و تجنّب عن العباد و خرج عن المدينة الی ورد شاطی الشط قام مقبلاً الی البيت ید اخذ لاه و بید آخر قطع حنجره حباً

the people, and cries were raised by all souls, and many gathered around him and saw that the knife was in his hand and his hand was placed upon his chest. All existence was astounded by this, then the denizens of the highest Paradise, then the dwellers of the cities of grandeur, then the inhabitants of the Kingdom of Names and the Heaven of eternity – and they all prayed for him and glorified his countenance and descended upon him and circled round him and inhaled the fragrance of his love. And were I to mention what was manifested on that day, verily thou wouldst neither accept it nor be able to comprehend it. And God is witness to what I say.

لله المقتدر المهيمن القيوم اذا ارتفع بين الناس
ضوضاء و ارتفعت الصياح من كل النفوس و
اجتمعوا في حوله خلق كثير و راوا يان السكين
كان بيده و وضع يده على صدره فتحير بذلك كل
الوجود ثم اهل ملا الأعلى ثم اهل مداين الكبرى
ثم اهل ملكوت الأسماء و جبروت البقاء و كلهم
صلوا عليه و كبروا على وجهه و نزلوا عليه و طافوا
في حوله و استنشقوا روائح حبه و اتي لو اذكر ما
ظهر في ذلك اليوم انك لن تقبل و لن تستطيع ان
تعرف و كان الله على ما اقول شهيد

714 It is mentioned in the Persian tongue that after the arrival of the Ancient Beauty, the aforementioned Siyyid sought spiritual sustenance. He was told, "Come and be seated before Me." After he was seated, utterances were made. By God! The intoxication of the wine of divine meanings in God's words so attracted him that he became oblivious to himself and both worlds. Should all the peoples of the world attempt to describe the details of that gathering, or endeavor to characterize that Kawthar of meaning which flowed from the Ocean of utterance of that Eternal Countenance, they would surely find themselves utterly powerless. The Words of God so profoundly affected that heart turned toward God that his entire being was set ablaze with the fire of divine love. God alone knows what bounties were bestowed upon him. He tasted that which none knoweth save God, the All-Knowing, the All-Informed.

714 بلسان پارسی ذکر میشود که سید مذکور بعد از
ورود حضرت ابهی غذای روحانی طلب نموده
فرمودند بیا و در مقابل بنشین بعد از جلوس
بیاناتی فرمودند فوالله سکر خمر معانی کلمات الهیه
چنان جذبش نمود که از خود و کونین غافل
گشت و اگر عالین اراده نمایند که تفصیل
آنجلس را ذکر کنند و یا بوصف آن کوثر
معانی که از بحر بیان طلعت لایزال جاری شد
مشغول شوند البته خود را عاجز مشاهده نمایند
و بشأنی کلمات الله در قلب مقبل الی الله مؤثر
افتاد که جمیع ارکانش بنار محبت الهی مشتعل
و دیگر حق عالم است که باو چه عنایت شد قد
ذاق ما لاعرفه احد الا الله العليم الخبير

715 After the meeting concluded and the Ancient Beauty departed, that Siyyid manifested a wondrous state at all times, and the love of God so seized him that he ultimately ceased eating and drinking. He remained in this condition for some time, until one day he composed verses in praise of God and gave them to the companions, which still exist today. Should anyone examine them, they would become aware of the burning intensity of that pure and holy being. Then one day at dawn he arose and proceeded to the Most Great House, swept its blessed courtyard with his turban, then went and obtained a blade. He visited the house of Aqa Muhammad-Rida, and hastened to the place of sacrifice before his Beloved, detached from all who dwell in the heavens and earth. At that moment all the angels of the highest paradise circled round him and accompanied him to the place of sacrifice, until outside the city near the river, facing the House, he cut his own blessed throat with his own hand, out of love for his Lord, yearning for His affection, seeking His presence, content with His decree, and turning toward the sanctuary of His reunion.

715 و بعد مجلس منقضي شده جمال ابهی تشریف
بردند و لکن آن سید در کلّ حین بشأن بدیع
ظاهر و بشأنی حبّ الله اخذش نمود که بالأخره
از اکل و شرب منقطع شد و مدتی باینحالت بوده
تا آنکه در یومی اشعاری در مدح الله گفته و
باصحاب داده و الان موجود اگر نفسی ملاحظه
نماید از اشتعال کینونت آن سازج قدس مطلع
میشود تا آنکه یومی از ایام در اول فجر برخواسته و
به بیت اعظم توجه نمود و بعمامه خود فناء اطهر
بیت را جاروب نموده و بعد رفته تیغی اخذ نمود
و بیت آقا محمد رضا هم رفته و دیدنی نمود و بمقر
قربانگاه دوست شتافت منقطعاً عن کلّ من فی
السّموات و الأرضین و در آن حین توجه جمیع
ملائکه عالین در حولش بوده و با او بقربانگاه
توجه نمودند تا آنکه در خارج مدینه قرب شط
مقابل بیت بدست خود حنجر مبارک خود را

قطع نمود شوقاً لحبّ ربّه و شغفاً فی ودّه و طلباً
لوصاله و راضیاً لقضائه و مقبلاً الی حرم وصله

716 Afterward this event became known throughout the city, such that all heard of it. The chief of police with a group of Arabs and Persians went to that most holy place and witnessed that sacred form lying there with the blade in his hand, having sacrificed his life in this state. Upon seeing this all were astounded, and this very act caused several enemies to repent of their deeds and attain to divine love. In no age had such a thing occurred. Now observe that the name of this blessed soul was also Isma'il, but this Isma'il did not return alive from the place of sacrifice before his Beloved, but rather offered up his life in His path. By God! This deed is a proof to all who dwell in the heavens and earth, but you will not comprehend it, nor will those like you. What have you to do with these realms? Go and make mention of prescribed guardianship, investigate that station, and write treatises.

716 و بعد در مدینه این امر شهرت نمود بشأنی که کلّ استماع نمودند و تفنگچی باشی با جمعی از عرب و عجم توجه بآن مقرّ اطهر نموده مشاهده نمودند که آن هیکل مقدّس خوابیده و تیغ در دستش و بایخالت جان فدا نموده بعد از ملاحظه کلّ متحیر شده و همان فعل سبب شد که چند نفر از اعدا از افعال خود نادم شده بحبّ الهی فایز شدند و در هیچ عصری چنین امری واقع نشد حال ملاحظه کن که اسم این نفس مبارک هم اسمعیل بوده و لکن این اسمعیل از قربانگاه دوست زنده برنگشت و جان در رهش ایثار نمود فوالله این فعل حجت است بر کلّ من فی السموات و الأرض و لکن تو نیایی و امثال تو نیابند تو را چه باین عوالم تو برو و ذکر وصایت مجعوله کن و در آتمقام تحقیق کن و رساله بنویس

717 Likewise other souls who in this Revelation have given their lives and even unto the place of sacrifice they were speaking in remembrance of the Beloved. Out of enmity toward God, thou hast failed to mention these souls who, like radiant suns, shine forth and illumine amidst humanity. And thou writest, asking what answer shall I give to this one and that one. Those who have denied the signs of God and followed thee and thy like have verily suffered loss in this world and in the world to come, and verily the fire shall be their abode - how wretched an abode for them that deny!

717 و هم چنین نفوس دیگر که در این ظهور جان داده‌اند و تا مقرّ قربانگاه بذکر محبوب ناطق بوده‌اند ذکر این نفوس را که مثل شمس مشرقه مابین ناس مشرق و مضیّ اند بغضاً علی الله نموده و مینویسی که جواب فلان و فلان را چه بگویم قد خسر الذینهم کفروا بآیات الله و اتبعوک و امثالک فی الدنیا و الآخرة و انّ النار مثویهم فبئس مثوی المنکرین

718 And concerning what thou hast written, asking how to respond to those who each day cling to someone else, accepting one as true and rejecting another as false - this "truth" thou hast mentioned has ever existed among creation, honored with one of the garments of names, but after transgression, pride and turning away, that garment was taken from him. Take hold of the reins of the pen, for by what flowed from it, the people of the realms of eternity curse thee, as doth testify the Tongue of God, the Truthful, the Speaking, the Trustworthy. He saith: The Divines shall, at another time, upon the sprinkling of that Crimson, All-Compelling Light, become as dead and as nothing. Yet thou newly mentionest how it could be that a mirror, according to thy fancy, could become false, or a fruit fall. It is explicitly stated that many a tree of affirmation becometh in the next Revelation a tree of negation through its turning away, yet now thou clingest and holdest fast to a single fruit

718 و اینکه نوشته که چه جواب گویم که فلانیها هر روز بیکی میچسبند و یکی را حق میدانند و باطل مینمایند این حقیکه ذکر نموده لازال خلق بوده بقمیصی از قیاض اسماء مفتخر شد و بعد از طغیان و غرور و اعراض آن قیص از او اخذ شده خذ زمام القلم لانّ بما جری منه یلعنک اهل ممالک القدم و یشهد بذلك لسان الله الصادق الناطق الأمين میفرماید طوریون در کرّه آخری عند رشح من ذلك النور المهيمن الحمر میت و لاشیء میشوند تو تازه ذکر مینمائی که چگونه میشود مرآتیی علی زعم تو باطل شود و یا ثمره ساقط گردد منصوص است که بسا شجره اثبات که در ظهور بعد باعراض از شجره نفی میشود و تو حال بیک ثمره بزعم خود چسبیده و متمسک

according to thy fancy. Were it a true fruit, by its turning away it hath fallen from the Divine Lote-Tree and returned to its original place in the fire.

- 719 At this point a single utterance from the Point of the Bayan, the Countenance of the All-Merciful, and the Self of the All-Glorious - may the spirit of all in the realms of the universe and existence be sacrificed for Him - is mentioned, that perchance thou mayest feel shame and not stretch forth the hand of transgression toward the pavilion of divine knowledge and recognition. Although thou and thy like are accounted among the deprived ones in the sight of God, yet the face of the Bayan hath been and shall be turned toward them that are nigh unto God. He saith - and His word is the truth: "Make, O my God, that entire Tree to be for Him, that there may appear from it the fruits that God hath created therein for Him through whom God desireth to manifest what He desireth. For I, by Thy glory, have not desired that there should remain upon that Tree any branch, leaf or fruit that would not bow down before Him on the day of His Manifestation, nor glorify Thee through Him as befitteth the sublimity of His manifest sovereignty and the exaltation of His hidden majesty. And shouldst Thou behold, O my God, any branch or leaf or fruit upon me that would not bow down before Him on the day of His Manifestation, then cut it off, O my God, from that Tree, for it is not of Me, nor shall it return unto Me."

- 720 May my soul, my spirit, my inner being, my outer being, my hidden reality, the kingdom and the dominion, might and divinity, glory and majesty, manifestation and humanity, and all that hath been created in the realms of eternity be a sacrifice unto Him - for He, may my spirit be sacrificed for Him, moved not His pen save in this wondrous remembrance, this transcendent and inaccessible Revelation, this most exalted and sublime sovereignty, this resplendent and illuminating Sun, and this manifest, glorious, mighty and inaccessible Cause. Consider thou somewhat what the Point of existence and the Beauty of the Worshipped One declareth. He saith: "O my Lord! I have not desired that there should remain upon this Tree any branch, leaf or fruit that would not bow down before Him on the day of His Manifestation, nor glorify Thee through that Manifestation as befitteth the sublimity of His manifest sovereignty and the exaltation of His hidden majesty." And He saith: "If Thou shouldst behold, O my Lord, upon me any branch or leaf or fruit that would not bow down before Him on the day of His Manifestation, then cut it off, O Lord, from this Tree, for verily it is not of me." Turn to Him with thy whole heart, O My servant, and behold not the ways of the foolish. Whosoever seeketh guidance in this Day must cast

شده لویکون ثمره حقیقیه باعراضها سقطت عن سدره الالهیه ورجعت الی اول مقرها فی النار

- 719 در ایستقام یک بیان از نقطه بیان و طلعت رحمن و نفس سبحان روح من فی ممالک الأكوان و الامکان فداه ذکر میشود که شاید حیا ثنائی و دست تعدی بسرادق علم و عرفان الهی دراز نمانی اگر چه تو و امثال تو عند الله از محرومین محسوب و لکن وجه بیان بمقربین یوده و خواهد بود قال و قوله الحق و اجعل اللهم تلك الشجرة كلها لها لتظهرن ما فيها ثمرات ما قد خلق الله فيها لمن قد اراد الله ان يظهر به ما اراد فائنی انا و عزتك ما اردت ان يكون على تلك الشجرة من غصن و لا ورق و لا ثمر لن يسجد له يوم ظهوره و لا يسبحك به بما ينبغي لعلو ظهوره و سمو بطونه و ان شهدت يا الهی على من غصن او ورق او ثمر لم يسجد له يوم ظهوره فاقطعه اللهم عن تلك الشجرة فانه لم يكن مني و لا يرجع الی انتهى

- 720 نفسی فداه و روحی فداه و سرّی فداه و ظاهری فداه و باطنی فداه و الملك و الملكوت فداه و القدرة و اللاهوت فداه و العزّ و الباقوت فداه و الظهور و التأسوت فداه و ما خلق فی ممالك القدم فداه لانه روحی فداه ما تحرك قلبه الا فی هذا الذكر البديع و هذا الظهور المتباذخ المتبع و هذا العلو المتعالی الرفیع و هذه الشمس المشرقة المنیر و هذا الأمر الظاهر الباهر العزیز المنیع قدری تفكر كن كه چه میفرماید آن نقطه وجود و جمال معبود میفرماید ای پروردگار من اراده نکردهام اینکه باقی بماند بر این شجر از غصن و ورق و ثمری که ساجد نشود از برای او یوم ظهور او و تسبیح ننماید تو را یا آن مظهر ظهور بآنچه سزاوار است از برای علو ظهور او و سمو بطون او و میفرماید اگر مشاهده نمودی تو ای پروردگار من بر من از غصن و ورق و ثمری که ساجد نشود از برای او یوم ظهور او پس قطع کن او را ای پروردگار از این شجره بدرستی که او نبوده است از من و راجع نمیشود بسوی من

away all that he possesseth and fix his gaze upon the Divine Horizon. Let thy vision be directed towards the Revelation of Him Whom God shall make manifest, and know thou of a certainty that every fruit that boweth not before Him on the Day of His manifestation must assuredly be cut off from this Tree. Verily, such a fruit hath not been of Me, nor shall it return unto Me.

- 721 Reflect thou upon this matter: the fruit of the Tree of Truth in the previous Revelation was that all the people of the Bayan should abide beneath its shade. This was the ultimate purpose of what was ordained concerning the previous Tree. Now, whosoever attaineth unto this station shall be accounted among its fruits, branches, and boughs, and whatsoever hath been ordained for them; and whoso faileth shall be cut off and cast aside. Lament thou, therefore, for the fruit that hath taken for itself a god besides God. Were it a true fruit, according to the explicit text of the Point of the Bayan which declareth: "Whoso faileth to acknowledge the Truth on the Day of His manifestation hath not been and shall not be of Me" - given such a clear and manifest declaration, how can ye wonder that a fruit might prove false or be cast aside?

- 722 Behold now the greatness of God's Cause, and consider thine own station and that of thy guide. O thou child in the school of ignorance, thou art not yet mature, for wert thou mature, thou wouldst not occupy thyself with such words. Fie upon thee and what thou possessest, and what thou hast used as proof, and that wherein thou takest delight! The truly mature ones today are they who have recognized the Manifestation of the Lord of all worlds and are established upon the thrones of certitude and dignity. For thee and thy like, it is most difficult to rend these veils, yet God, exalted be His praise, hath souls who, through His breaths, shall rend all veils. These are they whose very beings hold sway over all who are in the Bayan, as do their words, their deeds, and their knowledge. Even as the Point of the Bayan hath declared that a one-year-old child of the next Revelation is mightier than all who are in the Bayan. By God, besides Whom there is none other God! Were they to reflect upon this single utterance of the Point of the Bayan, all would detach themselves from whatsoever is in the heavens and the earth, and from their own souls and beings, and would turn towards the Court of Unity.

- 723 How mighty is this word, would ye but reflect upon it! For were this Cause not supreme, how could such an utterance have issued forth from the Source of the Bayan? We thus bear witness that God, the Most High, the Most Great, hath spoken truth. For were He not mightier than all creation, He could

721 قدری تفکر نما ثمره شجره حقیقت در ظهور قبل آن است که کلّ اهل بیان در ظلّ این شجره ساکن شوند این بوده اصل مقصود از آنچه تقدیر شد در شجره قبل حال هر نفسی بآئین مقام فلز شد از اثمار و افنان و اغصان و ما قدر لها مذکور و من دون آن ساقط و مقطوع حال قدری نوحه نما بر ثمره که من دون الله اخذ نموده و اگر ثمره حقیقی باشد بنص نقطه بیان که میفرماید اگر حق را در یوم ظهور تصدیق ننماید از من نبوده و نخواهد بود مع این بیان واضح لایح آشکار تعجب مینماید که چگونه میشود ثمره باطل گردد و یا ساقط شود

722 حال عظمت امر الله را مشاهده کن و شأن خود و مرشدت را بگوای طفل دبستان جهل هنوز بالغ نشده چه که اگر بالغ بودی باین کلمات مشغول نمیشدی فافّ لك و بما عندك و بما استدلت به و بما تكون مسروراً به الیوم بالغین آنانند که بمظهر ربّ العالمین عارف شده و بر اعراش تمکین و وقار متمکن نزد تو و امثال تو بسیار مشکل است خرق این حجاب و لکن از برای حقّ جلّ ثنائه نفوسی هست که بنفحاتش جمیع احجاب را خرق نمایند و ایشانند آن نفوسی که کلّ نفس ایشان میبیم است بر کلّ اهل بیان و هم چنین کلمات ایشان و افعال ایشان و عرفان ایشان چنانچه نقطه بیان میفرماید که نطفه یکساله ظهور بعد اقوی است از کلّ من فی البیان و الله الذی لا اله الا هو که اگر در همین بیان نقطه بیان تفکر نمایند جمیع از کلّ من فی السموات و الأرض و از روح و نفس و ذات خود منقطع شده بشطر احدیه توجه نمایند

723 و این کلمه بسیار بزرگ است لو اتم تفکرون چه اگر امر عظیم نباشد چگونه چنین بیان از منزل بیان ظاهر میشد اذا نشهد بأن صدق الله العلیّ العظیم چه که اگر اقوی از کلّ خلق نباشد

not rend these veils of idle fancy nor break these mighty idols through the power of the Friend of all horizons. How vast is the difference between the station of these servants and the station of those who came before! These are servants upon whom the denizens of the Supreme Paradise and the realities of all things pronounce their blessings, though ye comprehend it not.

724 Know that what has been written with the pen of hatred and calumny - that certain people attribute rebellion to the Most Glorious Beauty - and what has been written that the pen is ashamed to mention, all such words are manifest lies cast upon you by that lying perpetrator. And whoever speaks thus has invented falsehood against God, the Protector, the Self-Subsisting. Then do the angels of sanctity address you from the Most Great Paradise, saying: "O thou who hast ascribed partners to God, be silent! By a drop from the oceans of His sanctification were we created and raised up. God hath made us purified from reference to aught else and sanctified from mention of all else. Thus do we glorify and praise Him in this Most Great, Most Exalted Station."

725 Then do the angels of divine unity address thee from the Most Exalted Paradise, saying: "Take up thy pen, O thou who associateth partners with God! By God! Through the breezes of His unity were we created and raised up. Thus do we extol and glorify and praise Him in this station which God hath made pure from thy mention and thy praise and thy knowledge and the knowledge of all creation." Then do the angels of detachment address thee from the All-Glorious Paradise, saying: "Be ashamed, O thou who hast turned away from God! God created us from the oceans of His detachment and we have cut ourselves off from every remembrance save His remembrance. Thus do we walk in this Most Great Paradise and make mention of Him and praise Him at morn and eventide."

726 Then do the dwellers of the Paradise of the Divine Command address thee, saying: "O thou who art heedless of God's remembrance and who warreth against His Self! We were created by the command that flowed from His precious and wondrous Pen. He it is by Whose command the Most Exalted Pen inscribed upon the tablets whatsoever He desired. He it is Who ruleth as He pleaseth. None can question what He doeth, while all others shall be questioned, if thou be of them that know. He is the One Who chooseth for His own Self, doing what He wil- leth through His sovereignty. None hath the right to object to Him, for objection returneth unto thine own wretched and remote self. We have not found anyone more veiled than thee among the peoples of former times. By God! Through the

نمیتواند این سبحات اوهام را خرق نماید و این اصنام کبیره را بقوه خلیل آفاق بشکند بجا است مقام این عباد و مقام عباد قبل هؤلاء عباد یصلین علیهم اهل ملأ الأعلى ثم حقایق الأشياء و لكن انتم لا تشعرون

724 و اینکه بقلم غلّ و اقترأ نوشته که بعضی مردم نسبت عصیان بجمال ابی میدهند و نوشته آنچه قلم حیا مینماید از ذکر آن کلمات کذب صراح جمیع این کلمات را آن ملقی کذاب بتوالقا نموده و نوشته و الذی تکلم بذلك اقترأ علی الله المهیمن القیوم اذا یخاطبك ملائكة التقدیس من فردوس الأعظم و یقول یا ایها المشرک صه لسانك بقطرة من بحر تقدیس خلقنا و بعثنا و جعلنا الله مطهراً عن دلالة غیره و منزها عن ذکر ما سواه و اذا نسبته و تقدسه فی هذا المقر الأعظم العظیم

725 ثم یخاطبك ملائكة التنزیه من جنّة الأعلى و یقولون خذ قلبك یا ایها المشرک بالله تالله بهیوب من اریاح تنزیهه قد بعثنا و خلقنا و اذا ننزهناه و نسبناه و تقدسه فی هذا المقام الذی جعله الله مطهراً عن ذکرک و ثنائک و عرفانک و عرفان العالمین ثم یخاطبك ملائكة التجرید فی جنّة الأبهی و یقولون فاستحی یا ایها المعرض عن الله قد خلقنا الله من اجر تجریده و انقطعنا عن کل ذکر دون ذکره و اذا نسیر فی هذه الجنة الأعظم و نذكره و نحمده فی کل بکور و اصیل

726 ثم یخاطبك اهل جنّة الأمر و یقولون یا ایها الغافل عن ذکر الله و المحارب بنفسه أنا خلقنا بامر الذی جرى من قلبه العزیز البدیع و انه هو الذی بأمره رقم قلم الأعلى علی الألواح کما اراد و انه هو الحاکم علی ما یرید انه لا یسئل عما فعل و ما سواه یسألون لو انت من العالمین انه هو المختار فی نفسه یفعل ما یشاء بسلطانه لیس لأحد ان یعترض علیه و انما الاعتراض یرجع الی نفسك الشقی البعید ما احصینا احجب منك من ملل القبل تالله بنار غلک اشتعلت نار السعیر خف عن الله و لا تنسب الیه ما یأمرک نفسك و هو یک و لا تکن

fire of thine animosity hath the fire of hell been kindled. Fear God and attribute not to Him what thy self and thy passion command thee, and be not of them that join partners with God. By God! Every atom testifieth to His sanctity, and all things to His transcendence, and the dwellers of the highest paradise to His detachment, and the inhabitants of the cities of eternity to His oneness. Were He to pronounce unbelief to be belief, He would have the power through His all-compelling sovereignty. And were He to will to transform the sins of all created things through a word from Him, He would be able through His command. Indeed, powerlessness is thy state and the state of thy like, O thou who hast deprived thyself of the breezes of God in these wondrous and unprecedented days.

- 727 Fie upon thee and upon thy knowledge! Hast thou not recognized that judgment proceedeth from Him while no one's judgment reacheth unto Him? He is the Commander from all eternity, and no one's command affecteth Him, for all are poor before Him and were created by His precious and wondrous Word. Doth it besem a leaf that hath fallen from the divine Tree and hath been yellowed by the winds of self to object to the Tree, every leaf of which proclaimeth that there is none other God but Him, the Almighty, the Most High, the All-Knowing, the All-Wise? Doth it besem nothingness to object to the King of Pre-existence or to lay down for Him the laws of its own self? Nay, by His exalted Self, the All-Glorious! Therefore hearken unto my words and seek forgiveness for the rest of thy life. Perchance God may forgive thee and purify thee from that which has afflicted thee and detach thee from thyself and thy desires, and draw thee nigh unto that which is better for thee than the kingdom of the heavens and earth. By God! I desired naught in what I mentioned save the frustration of God's Cause, and We beseech God to frustrate you and then those who supported you in what you did and committed. Verily He is powerful over all things.

- 728 This servant has taken refuge. If no response is mentioned, there is fear that some weak souls may be deprived of the truth by these fabricated words. And if mentioned - by God besides Whom there is no God - the original nature is not content to be heedless of the mention of God and to turn to the words of the ungodly. But what can be done? The duty is to respond to what you have said, lest these fabrications become a veil between the servants and the King of the Day of Reckoning.

- 729 From these words cast upon you, he had no purpose except to prevent certain souls from the direction of Paradise and to catch the servants in the snare of words. During the twelve

من المشركين تالله يشهد بتقديسه كل الذرات ثم بتزنيه كل الأشياء و بتجريده اهل ملاء اعلی و بتوحيد ذاته اهل مدين البقاء انه لو يحكم لنفس الشرك حكم التوحيد يقدر بسلطانه المقتدر القدير و لو يريد ان يبدل ذنوب الممكات بكلمة من عنده ليكون قادراً بأمره و انما العجز شأنك و شأن امثالك يا ايها الذي جعلت نفسك محروماً عن نفحات الله في هذه الايام الأبدع البديع

727 اقف لك و لعرفانك اما عرفت بأن الحكم يظهر منه و لا يرجع اليه حكم احد و انه هو الأمر في ازل الازال و لا يجري عليه امر احد لان كل فقراء عنده و خلقوا بقوله العزيز البديع هل ينبغي لورقة التي سقطت من السدرة و اصفرت من هواء نفسها يعترض على سدرة التي ينطق كل ورقة منها بأنه لا اله الا هو العزيز المتعالی العليم الحكيم هل ينبغي للعدم بأن يعترض على سلطان القدم او يقتل له قوانين نفسه لا فونفسه العلي العظيم اذا اسمع قولي ثم استغفر بدوام عمرك لعل الله يغفرك و يطهرك عما ابتليت به و ينقطعك عن نفسك و هويك و يقربك الى ما هو خير لك عن ملكوت ملك السموات و الأرضين فوالله ما اردت فيما ذكرت الا تضيق امر الله و نسئل الله بأن يضيقك ثم الذين ايدوك على ما فعلت و ارتكبت و انه لعل كل شيء قدير

728 اين عبد را ملجأ نموده اگر جواب ذکر نشود بيم آنست که بعضی از نفوس ضعیفه باین کلمات جعلیه از حق محروم مانند و اگر ذکر شود و الله الذي لا اله الا هو فطرت اصلیه راضی نمیشود که از ذکر الله غافل شود و بکلمات مشرکین توجه نماید و لکن چه چاره تکلیف اینست آنچه گفته اید جواب ذکر شود لعل آن معجولات ما بین عباد و سلطان يوم میعاد حجاب نگردد

729 و از این کلمات که بتو القا نموده مقصودی نداشته مگر آنکه بعضی نفوس را از شطر فردوس منع نمایند و عباد را بدام کلمات صید کنند در

years' sojourn in Iraq, all know how much effort was made to remove certain vices from among this community. And if, God forbid, some committed them, it was in secret. By God, O heedless one! You know not upon what ground you make these objections. Were you to know, you would instantly destroy yourself.

دوازده سنه توقف در عراق جميع ميدانند که چه مقدار جد و جهد فرموده‌اند تا آنکه بعضی فواحش را از ما بين اين طایفه برداشتند و اگر هم نعوذ بالله بعضی مرتکب شده‌اند در ستر بوده فوالله يا غافل مطلع نیستی که بر چه مقری این اعتراضات نموده لو تعرف لتهلك نفسك في الحين

730 The greatest cause and reason for the displeasure of the Most Glorious Beauty with Mirza Yahya - by God besides Whom there is no God - was that he violated the sanctity of the wife of the Primal Point, may the spirit of all else be sacrificed for Him, although this is forbidden in all heavenly Books. His shamelessness reached such a degree that he specifically forbade his own wives in his writings, yet extended his hand of transgression and betrayal to the spouse of the Manifestation of the King of all worlds. Fie upon him and his faithfulness! Would that he had been content with himself, but after his own violation he gave her over to the ungodly, and all the people of the Bayan have heard and know of his evil deeds. His misdeeds should be asked of those who associated with him.

730 علت و سبب اعظم کدورت جمال ابهی از میرزا یحیی و الله الذی لا اله الا هو این بوده که در حرم نقطه اولی روح ما سواه فداه تصرف نمود با اینکه در کل کتب سماوی حرام است و بی شرمی او بمقامی رسیده که مخصوص زوجات خود را در مکتوبات خود حرام نموده مع ذلك دست تعدی و خیانت بحرم مظهر ملک علام گشوده فاف له و لوفائه و کاش بنفس خود قناعت مینمود بلکه او را بعد از ارتکاب خود وقف مشرکین نمود و جميع اهل بیان شنیده و میدانند سیئات او را باید از معاشرین او سؤال نمود

731 Beyond this, what is strange is that this very matter which he has written is clear proof and decisive evidence of the truth of this Cause, though you have not yet perceived it. One whom you yourself know was not among the learned and ascetic, nor counted among the mystics and turbaned ones, and according to you associated with the likes of Mushir'd-Dawlih, then suddenly the divine waters of meaning began flowing from him without apparent cause, and the suns of divine wisdom rose and shone from the horizon of his will. O thou unjust one! This is a station above all stations, wert thou of the fair-minded. Thou hast regarded this most great bounty as trivial and hast imagined in thy mind that these words were uttered to lead men astray. Thou hast erred, O sinful transgressor! Every person of insight who heareth this will assuredly become more steadfast and more firm in the Cause of God, and shall continue thus.

731 و از اینها گذشته عجب در اینست که همین فقره که نوشته دلیلی است واضح و برهانی است قاطع بر حقیقت این امر و تو هنوز مستشعر نشده نفسی را که خود تو میدانی که از اهل علم و زهد نبوده و از عرفا و ارباب عمام محسوب نه و بقول تو با امثال مشیر الدوله معاشر بوده و بعد یکمرتبه کوثر معانی الهیه من غیر جهات از او جاری و شمس حکمت ربانیه از افق اراده اش مشرق و مضی ای بی انصاف این مقامی است فوق کل مقام لو تکنون من المصنفین این فضل اکبر را حقیر شمرده و بخيال خود این کلمات را بجهت اغوای ناس ذکر کرده قد اخطأت یا اینها المجرم العاصی هر عاقل بصیری که بشنود البته در امر الله ثابت تر و مستقیم تر شده و خواهد شد

732 Thou hast conceived another thought, that these whisperings might affect souls that harbor evil, but not souls that are divine. Perchance darkened and limited hearts may be rendered heedless of the mention of the King of Oneness by such false and unseemly words. Yet pure souls will turn with their whole being toward the All-Merciful. Now I ask of thee: if one should arise from among a people, having never been known for learning nor renowned among men for wisdom and justice, and should speak forth the jewels of God's words as ye have heard and continue to hear - is such a one greater, or one who hath been

732 باری فکر دیگر برای خود نموده که این وساوس در انفس خنثاسیه اثر نماید نه در انفس رحمانیه قلوب گدازه محدوده شاید باینکلمات کذب نالایقه از ذکر سلطان احدیه غافل شوند و لکن انفس مجرده بجان بشر رحمن توجه نمایند حال از تو میپرسم اگر نفسی از مابین قومی که ابدًا معروف بعلم نبوده و باسم فضل و عدل مابین ناس مشهور نه برخیزد و بجواهر کلمات الله ناطق شود چنانچه شنیده و میشنوید این نفس

trained among the learned? There is no doubt that the former is more excellent, for he hath manifested through the pure power of God.

733 How fitting that the Truth, exalted be His glory, hath spoken words from your own tongue that have sufficed and will suffice those of insight to recognize such souls. Ever hath the Truth been the object of such objections, even as they objected to the Spirit of God (Christ) that He associated and companioned with sinners and tax-collectors. By God! This Revelation hath been visited with afflictions, despite the counsels of the Point of the Bayan, exalted be His glory, such as have befallen none of the previous Manifestations. The tribulations of all those who have gone before and those who shall come after cannot compare with merely this impure scroll thou hast dispatched to the Most Holy Court, though thou art utterly ignorant and speakest purely from desire and self. This is among the afflictions that have been witnessed, yet there have befallen this Revelation tribulations that none can reckon save God alone.

734 Even as revealed in the Tablet to Jud, upon him be the glory of God, one verse that hath, by God, melted the hearts of all in the horizons. His word, exalted be His grandeur: "Thou hast seen Me and associated with Me and known the ocean of My calm and the mountain of My patience. Consider what hath caused Me to raise the cry between the heavens and the earth." But what benefit is there in casting divine verses before thee? It is as though a nightingale were to warble for one who is deaf. We beseech God to purify the earth from thy defilement and the defilement of those who were with thee. Verily He is the Answerer of prayers. Thy power hath been shown to extend only so far as to turn away from the Truth at the word of the most wicked and base of men, and to cling to the tree of self and passion.

735 And thou hadst written that in gatherings it is being said that the Ancient Beauty hath laid the foundation of corruption and sedition, and it hath become widely known that He first declared His brother the Qa'im and concealed him, and used his name to bake bread, and now having cast him aside they wish to feast.

736 God's curse be upon him who cast this forth, and God's curse be upon him who lied and calumniated, then transgressed and rebelled, then denied and became wretched. By God, He hath found many people to be foolish. All know that He came to Iraq by order of the Persian government, and that Mirza Yahya, after the episode in the Land of Ta, fled and came to Iraq. Say:

اعظم است و یا نفسیکه در میانه اهل علم
تریت شود شکی نیست که اول ارجح بوده چه
که او بصرف قدرت الهیه ظاهر

733 خوب است که حق جلّ اجلاله از لسان خود
شما کلماتی فرموده که متبصرین را در معرفت
امثال آن نفوس کافی بوده و خواهد بود لازال
حق محل اینگونه اعتراضات بوده چنانچه بروج
الله اعتراض نمودند که با خاطئین و عشارین
مجالس و مؤانس است فوالله بر این ظهور مع
وصایای نقطه بیان جلّ اعزازه بلایائی وارد شده
که بر احدی از مظاهر قبل وارد نشده بلایای
اولین و آخرین معادله نمینماید با همین قرطاس
نخسه که بساحت اقدس ارسال داشته با آنکه از
هیچ امری مطلع نبوده و نیستی و محض هوی و
مجرد نفس تکلم نموده و این از رزایائی است که
مشهود شده و لکن بلایائی بر این ظهور وارد که
احدی محصی آن نه الا الله

734 چنانچه در توقیع جناب جود علیه بهاء الله يك آیه
نازل که و الله کبد اهل آفاق را گذاخته قوله
جلّ کبریائه انک رأیتی و عاشرت معی و عرفت
بجر سکونی و جبل اصطباری فکر ما اقامنی علی
الصّیحة بین السّموات و الأرضین و لکن چه
فایده که آیات الهی بر تو القا نموده مثل آن است
که عندلیبی از برای کر تعنی نماید نسل الله بأن
یطهر الأرض من رجسک و رجس الذّینهم کانوا
معک و انه لمحیپ دعوة السّالین قدرت آن قدر
معلوم شده که بقول اخبث ناس و ادناهم از
حقّ معرض شده و بشجره نفس و هوی متمسک

735 و دیگر نوشته بودی که در مجلسها صحبت میشود
که جمال ابهی بنای فساد و فتنه گذاشته اند و
مشهور شده که اول برادرش را قائم و پنهان
کرده باسم او نانی پخت حالا او را در کرده
میخواهند آجیل بخورند انتهی

736 لعن الله من القاك و لعن الله من کذب و افتری
ثم بغی و اطغی ثم کفر و اشقی و الله بسیار ناس را
احق یافته جمیع میدانند که ایشان حسب الأمر
دولت ایران به عراق تشریف آوردند و میرزا
یحیی بعد از مقدمه ارض طاء فرار نموده به عراق
آمد قل ان یا ایها المشرک ان الذی انفق روحه فی

O thou unbeliever! He Who sacrificed His soul in God's path and was before all people, and upon Whom at every moment were showered the arrows of fate which none can reckon save God, the King, the All-Knowing, the All-Informed - most of the people rose up against Him in the days when He was in Iraq, and every day some would cry out that they should seize Him and send Him to the Land of Ta, and some said they would drown Him in the river, and some said the government would exile Him. And God is witness and knowing of this. The eyes of all things wept for Him because of the hardships and adversities that touched Him. And thou wrotest what thou wrotest - nay, God's curse be upon the liars.

- 737 All things bear witness that during the years of His sojourn in Iraq there was never any hope for life, and at every moment He was afflicted with fresh trials. Yet despite this, such base souls make mention of bread and feasting. Consider how bereft they are of manifest understanding. By God, whoever observeth thy words will clearly witness in thee the wrath of God. Glory be to God! One who is incapable of writing two Persian words in elegant phrases objects to Him through Whose will the Most Exalted Pen was created and from Whom appeared the scratching sound whereby were attracted the hearts of all that were and shall be. Fie upon thee and upon what hath proceeded from thee!

- 738 Yet it is not unlikely that these heedless people would prefer thy words to the words of truth, just as for endless years they have preferred and worshipped the calf to the truth, and are still engaged therein. It is most regrettable that man should utter such unseemly words, for words reveal the human soul. Therefore the words of the people of the Most Sublime Vision are adorned with the ornament of courtesy. We beseech God not to leave us bereft of this garment whereby man's station is made manifest among the concourse of creation and his distinction from the animal is shown. We further beseech Him to draw us nigh unto Him and to detach us from all else but Him, to purify us from the odors of fancy and imitation, and to make us among those who said "God is our Lord" and then stood firm, whom neither the derision of all creation nor the scorn of the heedless deterred.

- 739 O Lord, my God! Open the eyes of these people that they may behold Thee manifest among Thy creatures and resplendent in Thy kingdom. Verily, O my God, hadst Thou opened their eyes, they would not have afflicted me with their mockery, the stones

سبیل الله و كان بين يدي الناس و ورد عليه في كل حين سهام القضا ما لم يحصيا احد الا الله الملك العليم الخبير و قام عليه اكثر الناس في ايام التي كان في العراق و في كل يوم ينادي منهم بأن يأخذوه و يرسلوه الى ارض الطاء و منهم من قال فسوف يغرقونه في الشط و منهم من قال ينفيه الدولة و كان الله على ذلك لشهيد و عليم و بكت عليه عيون كل الاشياء بما مسته البأساء و الضراء و انك كتبت ما كتبت الا لعنة الله على الكاذبين

737 كل اشياء شاهد و گواهند که در سنين توقف در عراق ابداء اميد جان نبود و در كل حين بيلايای جديده مبتلا و مع ذلك امثال آن نفوس رذليه ذکر نان و آجيل مينمايند و ملاحظه کن که چه قدر از عقل ظاهره محروم شده و الله هر نفسي کلمات را ملاحظه نمايد قهر حق را ظاهر و اشکار در تو مشاهده مينمايد سبحان الله نفسيکه عاجز است دو کلمه پارسي را بعبارات حسنه تحرير نمايد اعترض على الذي بارادة منه خلق قلم الأعلى و ظهر منه الصرير الذي به استجذبت قلوب ما كان و ما يكون اف لك و بما ظهر منك

738 و لكن از اين مردم غافل بعيد نيست که همين کلمات تو را بر کلمات حق ترجيح دهند چنانچه سنين لانهايه لهاجل را بر حق ترجيح داده و پرستيده اند و حال هم بآن مشغولند بسيار حيف است که انسان باينگونه کلمات نالايقه تکلم نمايد چه که کلمات حاکنند از نفس انساني لذا کلمات اهل منظر اکبر مزين است بطراز ادب نسل الله بأن لا يجعلنا عرياً من هذا الثوب الذي به يظهر قدر الانسان بين ملأ الأكوان و امتيازه عن الحيوان ثم نسئله بأن يقربنا عليه و ينقطعنا عن دونه و يطهرنا عن روائح الوهم و التقليد و يجعلنا من الذين قالوا الله ربنا ثم استقاموا و ما منعهم استهزاء الخلائق اجمعين و لاشماتة الغافلين

739 اللهم يا الهى فافتح ابصار هؤلاء ليروك ظاهراً بين خلقك و مشرقاً في مملكتك و انك يا الهى لو فتحت ابصارهم ما ابتليت باستهزائهم و اجار ظنونهم و سهام اوهامهم كما فتحت ابصار

of their suspicions, and the arrows of their delusions, even as Thou didst open the eyes of Thy loved ones and made known to them what none besides them knew. And verily, hadst Thou removed the veils from them as Thou didst remove them from the faces of Thy loved ones, they would not have remained veiled nor would they have objected. But since Thou hast concealed from these and revealed to Thy loved ones, therefore the clamor of the heedless among Thy creatures and the outcry of the doubters among the people of Thy kingdom have been raised. I beseech Thee by Thy Self to remove from them the veils that have prevented them from recognizing Thee and the Manifestation of Thy Self, that all may gather upon the shore of the ocean of Thy oneness and the seat of the glory of Thy sanctification and Thy uniqueness. Verily, Thou art powerful over all things.

740 As for those who have claimed they made bread in His name - by God, I am ashamed to mention such discourteous and base souls. This is the work of that wicked Siyyid Muhammad himself. Such utterances were never and will never be the utterances of noble ones. Anyone who speaks such words is like one who says the sun is illumined by darkness, or the nightingale learned singing from the crow, or a piece of ruby derived its brilliance and color from a stone. What use is it that this heedless one does not understand, and those who were present have denied everything lest any word of truth emerge and people hear it?

741 This Siyyid Muhammad who, by the Great God, once prided himself to stand in the blessed presence, has now come forth attributing such calumnies to the Truth. Praise be to God that these servants have never spoken and will never speak aught but truth and righteousness, have not exchanged religion for worldly gain, and have not turned away from the Truth. All give thanks that they have attained to faith in God in this Revelation, and this servant declares: "Would that I had not been born of my mother, or if born had not suckled, or if suckled had not grown up - would that I had been among the perished!" Whoever has even an atom's weight of love for God would never be content to witness such matters. To God do we commit our cause and in Him do we place our trust. We beseech Him through the wonders of His bounty to aid us in acknowledging His oneness and confessing His singleness, and to detach us from all else besides Him. Verily, He is powerful over all things. Then we beseech Him by the Name through which He distinguished between truth and falsehood, that He

احبائك و عرفتهم ما لاعرفته دونهم و انك لو كشفت الحجاب لهم كما كشفت عن وجوههم ما احتجوا و ما اعترضوا فلما سترت عن هؤلاء و كشفت لاحبائك لذا ارتفع ضجيج الغافلين من برئك و صرخ المتوهمين من اهل مملكتك اذا اسلك بنفسك بان تكشف لهم حجاب التي منعتهم عن عرفانك و عرفان مظهر نفسك ليجمعن كل على شاطي بحر توحيدك و مقرر عر تقديسك و تفريدك و انك انت على ما تشاء قدير

740 آنانکه ذکر نموده‌اند که ایشان نان باسم او درست نموده و الله نجالت ميرم از ذکر چنین نفوس بی ادب ردی و آن خود سید محمد خبیث است این اذکار اذکار اولی التجابه نبوده و نخواهد بود و هر نفسی که چنین کلمه تکلم نموده مثل آنست که کسی بگوید شمس از ظلمت مستنیر شده و یا عندلیب از زاغ تغنی آموخته و یا قطعه یاقوت از حجر کسب ضیا و لون کرده چه فایده که آن غافل مطلع نیست و نفوسی که مابین بوده جمیع را تکذیب نموده‌اند که مبدا حرف صدق بمان آید و ناس بشنوند

741 سید محمدی که و الله العظیم افتخار مینمود که در حضور مبارک یابستد حال آمده و اینگونه مفتریات نسبت بحق داده حمد خدا را که این عباد بغیر حق و راستی تکلم نموده و نخواهیم نمود و دین بدنیا مبادله نموده‌ایم و از حق چشم نهوشیده‌ایم جمیع شکر مینمایند که بایمان بالله در این ظهور فایز شده‌اند و این عبد ناطق یا لیتنی ما ولدت من امی و لو ولدت ما رضعت و لو رضعت ما اشد ظهري فیا لیت كنت من الفاقدین در هر نفسی که اقل من ذر حب الله باشد راضی نشده و نخواهد شد که چنین امور مشاهده نماید الی الله فوضنا الأمر و علیه توکلنا و نسل من بدایع جوده بان یوفقنا علی الاقرار بوحدانیتة و الاعتراف بفردانیتة و یقطعنا عن دونه و انه لعلی کل شیء قدير ثم نسله باسم الذی به فصل بین الحق و الباطل بان یوفقک علی ذکره و عرفان

may enable thee to remember Him and recognize the Manifestation of His Self, and purify thee from the insinuations of these liars.

- 742 By God, besides Whom there is none other God, such tribulations have befallen me in this land that none can reckon them. Time and again He hath said that what I endured in prison under chains and fetters, and what I suffered at the hands of the idolaters who carried me from place to place and dragged me barefoot and bareheaded from one locality to another - none of these afflictions can be counted as tribulation. The greatest tribulation, which hath no parallel in all creation and never shall have, is that the Truth should fall into the hands of an oppressor who is known for justice, for that unrighteous one, relying upon the foolish of the earth, neither fears nor cares, but does whatsoever his self commands. How heedlessly he did what his self and passion commanded him. As can be seen, one whom I nurtured and protected has, out of pride before God, turning away from Him and objecting to Him, perpetrated that which no oppressor has ever perpetrated. The cause of this oppression was his confidence in heedless souls, for had he been certain that people possessed insight and would not confirm his deeds, he would not have committed such acts.

- 743 Ever has it been that the more We have showered favor upon most of the servants, the more they have arisen in ingratitude. The tale of Satan was mentioned before - how in each heaven he was known by a name, and in the Supreme Kingdom was attributed the highest praise, and for ages remained in standing, bowing, sitting and prostration. Then he became one who sat in ambush, barring souls from the direction of the All-Merciful. Would that the idolatrous souls in these days had been content with such measures! Nay, by Him Who holds my soul in His hand, the thirst of their hatred will not be quenched save by drinking my blood. Even Satan sought refuge with the All-Merciful from them and their deeds, but people do not understand nor perceive.

- 744 It is not known what was meant by the 'provisions' that flowed from that unhallowed pen. Never were perishable things and worldly ornaments involved. Perhaps what was meant was the coins that were sent from the Sublime Porte specifically for the servants in every city. If this is the case, that it has reverted to one who associates partners with God and they have attained their beloved - fie upon their shame and their faithfulness! They have cut themselves off from the gate of

مظهر نفسه ويطهرک عن اشارات هؤلاء الکاذبین

742 فوالله الذی لا اله الا هو بلایائی در این ارض وارد که احدی قادر بر احصای آن نه بکرات فرموده اند آنچه در سجن و تحت سلاسل و اغلال بوده ام و در دست مشرکین مبتلا بشأنیکه دیار بدیار برده اند و سر و پای برهنه از محلّ محلّ کشیده اند هیچکدام از بلا محسوب نه اعظم بلیّه که در ابداع شبه نداشته و نخواهد داشت آن است که حقّ بدست ظالمی که باسم عدل معروف است مبتلا شود چه که آن بی انصاف اعتمادا علی حمقاء الأرض لایخاف و لایبالی یفعل ما یأمره النفس و الهوی چنانچه مشاهده میشود نفسی را که آن همه تربیت و حفظ نمودم بعد استکباراً علی الله و اعراضاً منه و اعتراضاً علیه وارد آورده آنچه را هیچ ظالمی وارد نیآورده و علت این ظلم اطمینان از عباد غافلین بوده چه که اگر موقن بود باینکه ناس صاحب بصرد و اعمالش را تصدیق نمینماید بچنین اعمال ارتکاب نمینمود

743 لازال باکثری از عباد هر قدر عنایت بیشتر شده بیشتر بکفران قیام نموده اند حکایت شیطان از قبل ذکر شد که در هر یک از سموات باسمی معروف و در ملکوت اعلی بکمال وصف موصوف و قرنها در قیام و رکوع و قعود و سجود بوده و بعد چنان شد که بر مراصد جالس و عباد را از شطر رحمن منع مینمود و کاش انفس مشرکه در این ایام باین مقدار کفایت مینمودند لا فوالذی نفسی بیده لن یسکن عطش بغضهم الا بشرب دمی و کان الشیطان استعاذ بین یدی الرحمن منهم و من اعمالهم و لکن الناس هم لا یفقهون و لا یشعرون

744 معلوم نشد که مقصود از آجیل که از قلم نخست جاری شده چه بوده هرگز اشیاء فانیه و زخارف دنیویه در میان نبوده گویا مقصود دراهمی که در هر شهر از باب عالی مخصوص خدام میفرستاده اند بوده اگر اینست حال که راجع بمشرك بالله شده و بمحبوب خود فایز شدند اَقْ لهم و لحيائهم و لوفائهم از باب الله

God, have turned to and taken refuge in every other gate, and have complained about the Ancient Beauty until they achieved their desire. Well have you found the truth - hold fast to it, that perchance through following such souls you may enter the lowest depths of the fire!

745 O heedless one! These base souls, with the knowledge of that atheistic person, have specifically subjected themselves to such abasement for ornaments and have wasted the Cause. Nevertheless, such souls are considered righteous, while they turn away from a Truth that has never paid attention to any soul, nay, even His servants have paid it no heed. God's curse be upon him who witnessed God's proof yet denied it, and recognized His transcendence above all else yet turned away from Him.

746 O people of the Bayan! The objections of this rejected one, written at the instigation of Mirza Yahya and Siyyid Muhammad, have been specifically mentioned so that you may know what harm has been inflicted and may understand the lamentation and wailing of the Primal Point concerning the latter Manifestation. That blessed Beauty, being aware of what the idolatrous souls would do, therefore gave countless admonitions throughout the Bayan, counseling all with such emphasis that none stronger was possible. Thus it was revealed from the Supreme Pen that all should sanctify and purify themselves with utmost sanctity and purity, and likewise their clothing and household furnishings, lest God's glance at the time of His manifestation should fall upon anything displeasing and thereby cause sorrow to that most pure Heart. Despite these counsels, observe the condition of the people of the Bayan, who specifically wrote letters of rejection and sent them to the seat of the Throne. This exposition sufficeth for those endowed with hearts, and those possessed of might, and those gifted with faithfulness.

747 I bear witness, by God, that which hath befallen Us hath not befallen any of the Manifestations of old. Yet despite all tribulations, afflictions and trials that have been visited upon Us, We remain thankful and patient, harboring no grief. However, Our heart is consumed with anguish at the waste of God's Cause. By the True One! It behooveth all to weep and lament for the divine Cause, for they have so grievously squandered the Cause of God that they have named a corrupt woman the most excellent of women. Observe how God hath exposed the falsehood of these people. By God! Through this very act the proof hath been completed unto all, for most know that corrupt woman and are well acquainted with her condition. And from

منقطع شده بهر بابی توجّه نموده و التجا نموده اند و از جمال قدم شکایت کرده اند تا آنکه بمطلوب خود رسیدند خوب حقّ یافتی محکم متمسک شو که شاید بمتابعت آن نفوس باسفل التّیران وارد شوی

745 آنغافل نفوس رذیله که باطلاع نفس ملحدت مخصوص زخارف چه مقدار ذلت نموده اند و تضييع امر کرده اند مع ذلك چنین نفوس را حقّ دانسته و از حقّی که ابدًا اعتنا بنفسی نفرموده بلکه خدامش اعتنا نداشته اند معرض شده لعن الله من شهد برهان الله و انكره و عرف تنزيه عما سواه و اعرض عنه

746 ای ملاً بیان اعتراضات این مردود که بالقای میرزا یحیی و سیّد محمد نوشته مخصوص ذکر شد تا بدانید که چه مقدار ضرر وارد شده و ادراک نمائید نوحه و ندبه نقطه اولی را بر ظهور آخر و آن جمال مبارک چون مطلع بوده اند بر نفوس مشرکه که چه خواهند نمود لذا در جمیع بیان بوصایای لایحیی کلی را وصیت فرموده اند و بشأنی تأکید فرموده اند که فوق آن ممکن نه چنانچه از قلم اعلی نازل که جمیع بکمال تقدیس و تنزیه خود را مقدس و منزّه نمایند و هم چنین لباس و اسباب بیت را که مباد لحاظ الله در حین ظهور بر شیء غیر محبوب افتد و بهمان قدر سبب حزن قلب اطهر گردد با این وصایا شأن اهل بیان را ملاحظه نمائید که مخصوص رسائل ردیه نوشته و بمقرّ عرش فرستاده اند این بیان اولو الأفتدة و اولو العزّة و اولو الوفا را کافی است

747 فوالله وارد شده آنچه بر احدی از مظاهر قبل وارد نشده و با جمیع بلایا و رزایا و محن که وارد شده شاگرد و صابریم و ابدًا حزنی نه و لکن از تضييع امر الله قلب در احتراق است قسم بحقّ که بر جمیع لازم است نوحه و ندبه بر امر الهی چه که بشانی امر الله را تضييع نموده اند که فاسقه ارض را خیر النّسا نامیده اند ملاحظه کنید که چگونه بطلان این قوم را حقّ ظاهر فرمود فوالله بهمین فعل بر کلّ حجتّ تمام شد چه که اکثری آن فاسقه را میشناسند و بر احوالش مطلقند و از آن خیر النّسا خیر الرّجال را عارف

this "most excellent of women" ye can recognize the "most excellent of men" - that is, the one who wrote of her as the "mistress of women." By God! The curse of all atoms be upon him, though he perceiveth it not and remaineth among the joyful ones. His shamelessness hath reached such a point that he hath named his own wives the most excellent of women and hath taken possession of and given away the consort of the Primal Point. Woe unto them from the punishment of a grievous day! At this point these most wondrous and sweet verses were revealed from the tongue of God, the Most High, the Most Glorious:

748 This is what was revealed at that time from the heaven of mighty glory: "O people! Know ye that We chose the mother of the Primal Point, and verily she was mentioned as among the most excellent of handmaidens before the Throne. And it is forbidden to apply this name to any other than her. Thus hath it been inscribed by the Most Exalted Pen in the Tablet of Decree which was preserved in the treasuries of thy Lord's protection. She is the most excellent of women, and after her this title may be applied to the consort of the Point who hath not departed from the fortress of chastity and whom the hands of the treacherous have not touched. Thus was the matter decreed. And she who betrayed hath departed from the Point and severed her relationship with God Who ordained every matter in a clear tablet. Say: the ungodly imagined that We desired to abrogate what was revealed unto the Point of the Bayan.

749 "Say: By my Lord, the Merciful! If We had desired as they imagined, none could object to God Who created all things by His command, and verily He hath power over all things. Whatsoever We desire is what God hath desired, and that which appeareth from Me is that which appeared from Him, as every person of understanding who is informed doth testify. However, through this Revelation God desired to confirm what was revealed by the Point of the Bayan and to place His laws upon the necks of the Pharaohs among the company of the rebellious, and He Himself, the Truth, is witness unto this. We desired to sacrifice Ourselves in His path even as He sacrificed Himself in My path. Fear God, O people, and do not fabricate lies against Him through Whom the Sun of the Bayan shone forth and His decree appeared among all creatures. Soon We shall establish His laws and demonstrate His signs in the earth with manifest power and authority."

750 On this Day, the 'Most Excellent of Women' is the Mother of the Primal Point, and it hath been forbidden to bestow this designation upon the handmaidens of God. Likewise hath

شويد يعنى آن نفسي که او را سيده نساء نوشته
فوالله لعنه كل الذرات و لكن هو ما استشعر
في نفسه و يكون من الفرحين بي شرميش بمقامي
رسیده که زوجات خود را خير النساء نامیده و
حرم نقطه اولی را تصرف نموده و بخشیده فویل
لهم من عذاب يوم عظيم

748 در اين مقام اين آيات ابدع احلى من لسان الله العلى
الابهى نازل هذا ما نزل حينئذ من جبروت عز
علياً يا قوم فاعلموا باننا اصطفتنا ام نقطة الاولى
و اننا قد كانت من خيرة الاماء لدى العرش
مذكوراً و حرم اطلاق هذا الاسم على غيرها
كذلك رقم من قلم الأعلى في لوح القضا الذى
كان في كائز عصمة ربك محفوظاً و اننا لخير
النساء و بعدها تطلق على ضلع النقطة التى ما
خرجت عن حصن العصمة و ما مستها ايدى
الخائنين و كذلك كان الأمر مقتضياً و التى خانت
انها خرجت عن النقطة و قطعت نسبتها من الله
الذى قدر كل امر في لوح مبينا قل ان المشركين
ظنوا باننا اردنا ان ننسخ ما نزل على نقطة البيان

749 قل فوربى الرحمن لو زريد كما ظنوا ليس لأحد ان
يعترض على الله الذى خلق كل شىء بأمر من
عنده و انه كان على كل شىء قديراً و كلها زريد
هو ما اراد الله و ما يظهر منى هو ما ظهر منه و
يشهد بذلك كل موحد عليم و لكن الله اراد بهذا
الظهور ان يثبت ما نزل من عند نقطة البيان و
يضع احكامه على اعناق الفراعنة من ملأ الطغيان
و كان نفسه الحق على ذلك شهيدا و انا اردنا ان
نفدى نفسنا في سبيله كما فدى نفسه في سبيلي اتقوا
الله يا قوم و لا تفتروا على الذى به اشرقت شمس
البيان و ظهر حكمه بين الخلائق جميعاً فسوف
ثبت احكامه و نبرهن آثاره في الأرض بقدره و
سلطان مبيناً

750 اليوم خير النساء ام نقطه اولی است و حرام شده
اطلاق اين اسم بر اماء الله و هم چنین اذن داده
شده اطلاق اين اسم بعدها بر ضلع نقطه که در

permission been granted that this title be conferred thereafter upon the Consort of the Point, who dwelleth in Persia and hath not departed from the stronghold of divine protection, who hath observed the sanctity of God, and unto whose robe of chastity the hands of the perfidious have found no access. By My life! She is the Virgin Immaculate, the Most Holy Sanctuary, and the Supreme Infallibility. Serve ye her, O My beloved ones, with manifest sincerity, for she is the Remnant of God amongst you, if ye be of them that have knowledge. We beseech God that He may establish her in that wherein she standeth, that He may preserve her from the touch of those violators who are stirred by the winds of passion and desire howsoever He willeth – these are they who are in manifest error – and that He may confirm her in this Cause, and verily He is potent over all things.

751 O peoples! I desire not Mine own self in whatsoever I utter, but rather the Self of God, if ye be of the just. And We cast upon you that which your Lord, the Most High, the Most Great, hath willed. The sanctity of God's sanctuary is incumbent upon all, and in all conditions hath their observance been beloved. Likewise those souls from amongst whom the Breath of the All-Merciful hath been made manifest – honor ye them and revere them, O peoples, and be not of the heedless! And all this bounty is assured so long as the cord of relationship remaineth unbroken.

752 And Thou knowest, O my God, that I love these and all that hath been related unto Thy Self, and I perceive from them the fragrances of the robe of Thy mercy and the sweet savors of the garment of Thy glory and Thy gifts, and I yearn for their presence and for communion and fellowship with them. Therefore do I beseech Thee, O my God, by the Name which Thou hast made the Sovereign of Names between earth and heaven, whereby Thou hast shattered the idols of self and passion, whereby Thou hast cleansed and purified the knowing ones and the yearning ones from the odors of all else save Thee in the kingdom of creation – that Thou mayest kindle in the breasts of these ones the torches of Thy love, that thereby may be guided the people of Thy realm who have remained heedless of Thy remembrance and Thy praise, and have strayed far from the shores of Thy nearness and Thy presence.

753 O my God! Deny them not that which hath appeared amongst them, and deprive them not of that which in those days hath streamed forth from the clouds of Thy mercy and the heaven of Thy grace. Then cause them to hear, O my God, at all times, Thy melodies and songs that have been raised from the

فارس ساکنند و از حصن عصمت ربّانی خارج نشده‌اند و حرمة الله را رعایت نموده و دست خائنین بذیل عصمتش نرسیده فونفسی الحق او است بتول عذرا و حرم اعلى و عصمت کبری ان اخدموها یا احبائى بصدق مبين لانها بقية الله بينكم ان انتم من العارفين نسل الله بأن يستقيمها على ما هي عليه ويعصمها عن مس الهاتكين الذين تحرّكهم ارياح النفس والهوى كيف يشاء اولئك هم في ضلال مبين وبأن يثبتها على هذا الأمر و انه على كلّ شيء قدير

751 يا قوم ائى ما اردت فيما اقول نفسى بل نفس الله ان انتم من المنصفين و نلقى عليكم ما اراد ربكم العلى العظيم حرمت حرم الله بر كلّ لازم در جميع احوال رعایتشان محبوب بوده و هم چنین نفوسیکه نفس الرحمن از مابین آن نفوس ظاهر شده عزّزوه و وقروهم یا قوم و لاتکونن من الغافلين و جميع این فضل محقق مادام که حبل نسبت منقطع نشود

752 وانت تعلم يا الهى بانى احب هؤلاء و كلّ ما نسب الى نفسك و أجد منهم نفحات قيص رحمتك وفوحات ثوب عزك و مواهبك و اشتاق لقاءهم و الاجتماع معهم و الموائسة بهم اذا استلک يا الهى باسم الذى جعلته سلطان الأسماء بين الأرض و السماء و به كسرت اصنام النفس والهوى و به غسلت العارفين و المشتاقين و طهرتهم عن روائح ما سواک فى ملکوت الانشاء بأن تشتعل فى صدور هؤلاء مشاعل حبك ليهتدى بها اهل مملکتک الذينهم غفلوا عن ذکرک و ثنائک و بعدوا عن شاطى قریک و لقاءک

753 فیا الهی لاتمنعهم عما ظهر بينهم و لاتحرّمهم عما رشتت فى تلك الأيام من سحاب رحمتك و غمام فضلك ثم اسمعهم يا الهى فى كلّ حين نعماتك و الحانك التى ارتفعت عن مقرّ عرش وحدانيتك و کرسى عزّ فردانيتك ثم اقبل منهم يا الهى ما ترك

seat of the throne of Thy oneness and the chair of Thy transcendent singleness. Accept from them, O my God, what they have missed during Thy days when the Sun of Thy beauty shone forth from the horizon of Thy will, and when the King of Messengers walked among them through Thy power and grandeur. Thou seest, O my God, that at this moment weeping preventeth me from remembering and praising Thee and from praising those whom Thou hast related to the Manifestation of Thyself, for there hath passed through my mind the remembrance of my Beloved, my Purpose, my Hope, and the remembrance of His days and His circumstances.

754 By Thy glory, O my God! Through my being the very name of faithfulness hath been lost between earth and heaven, for my Beloved sacrificed Himself in Thy path while I remain alive in Thy kingdom amidst Thy creatures, though Thou knowest, O my God, that at every moment I long to sacrifice my spirit and my soul in His path, and at all times I await this, yet know not by what means I have been prevented from what I desire. By Thy glory! Then patience hath been cut off from me through love of meeting Thee and yearning for reunion with Thee, and my soul rejoiceth not save at the moment it beholdeth my face crimsoned with my blood. And whenever I have cast myself into the hands of the enemies, Thou hast preserved me through the sovereignty of Thy will, and whenever I have committed my body to the power of them that hate, Thou hast protected me by Thy might and strength.

755 Therefore, since Thou hast deprived me of what I desired in Thy path, draw me nigh unto the land whereon stood my Beloved and the Beloved of all worlds, my Purpose and the Purpose of them that have recognized Thee, that I may be cheered thereby and kiss its soil and inhale from it the fragrance of Thy holiness and the sweet savours of Thy mercy. Perchance through this my soul may find rest from its perturbation, my spirit from its burning, and my body from its trembling. I ask Thy forgiveness, O my God, for all this, for at that moment he would be living in the All-Glorious Horizon, witnessing and beholding. To this do bear witness my soul, my spirit, my being, my pen, my tongue, my outer and inner self, my beginning and my end. There is no God but Thee, the Mighty, the Most High, the Powerful, the All-Knowing, the All-Wise.

756 Know, O people, that this Servant of the All-Merciful hath at all times desired to establish whatsoever was revealed through His former Manifestation, the Point of the Bayan - may the spirit of all existence be sacrificed for His sake. I have moved

عنهم في أيامك التي فيها اشرفت شمس جمالك
عن افق مشيتك و كان ان يمشي بينهم سلطان
الرسول باقتدارك وعظمتك وانت ترى يا الهى
بان البكا معنى حينئذ عن ذكرك و ثنائك و ثناء
الذين نسبتهم الى مظهر نفسك بما خطر ببالي ذكر
محبوبى و مقصودى و رجائى و ذكر ايامه و شئوناته

754 فوعزتك يا الهى بنفسى ضيع اسم الوفاء بين
الأرض و السماء لأن محبوبي فدى نفسه في
سبيلك و اتي اكون موجوداً في مملكته بين
بريتك مع انك انت تعلم يا الهى بانى في كل حين
احب ان انفق روحي و نفسى في سبيله و في كل
آن انتظر هذا ولكن لم ادر باي جهة منعت عما
اردت فوعزتك اذا انقطع الصبر متى حباً للقائك
و طلباً لوصالك و لا تفرح نفسى الا حين الذي
تشاهد وجهي محمراً بدمي و كلها القيت نفسي
بين يدي الأعداء انك حفظني بسلطان مشيتك و
كلما اودعت جسدي تحت ايدى اولي البغضاء
انت عصمتني بقدرتك و قوتك

755 فلما جعلتني محروماً عما اردته في سبيلك قربني الى
ارض التي استوى عليها محبوبي و محبوب العالمين
و مقصودي و مقصود العارفين لاستأنس بها و
اقبل ترابها و اجد منها روائح قدسك و نفحات
رحمتك لعل بذلك تسكن نفسي من اضطرابها
و روحي من احتراقها و جسدي من اهتزازها و
استغفرك يا الهى عن كل ذلك لأنه حينئذ يكون
حيّاً في الأفق الأبهى يشهد و يرى و بذلك تشهد
نفسى و روحي و ذاتي و قلبي و لساني و ظاهري
و باطني و اولي و أخرى لا اله الا انت العزيز
المتعالى المقتدر المهيمن العليم الحكيم

756 بدانيد اي قوم كه اين غلام رحمن در جميع احيان
ارادهاش آن بوده كه آنچه از ظهور قبلش نقطه
بيان روح من في الأكوان فداه نازل شده ثابت
نماید حرکت ننوده ام مگر برضاي او چنانچه او

only by His good-pleasure, even as He moved only by the good-pleasure of this Servant. Indeed, whatsoever appeareth from this Will is itself His will and purpose - sufficient is He as a witness unto Himself. Yet the idolaters of the Bayan have imagined and traversed the deadly wilderness of their vain fancy, even to the point of attributing to this Servant the claim that the Point of the Bayan was created from but one of my letters. Nay, by God! Whatsoever hath been revealed hath been from God, the Truth - exalted be His sovereignty, exalted be His power, exalted be His grandeur, exalted be His might, exalted be His glory, exalted be His loftiness, exalted be His station, exalted be His splendor, exalted be His Cause.

757 Say: O shameless ones of the earth! That which hath been revealed in this Manifestation is precisely the same as the words of the Primal Point, and ever shall be. This Servant hath never desired aught save pure servitude. By Him Who holdeth my soul in His hands, servitude hath been beloved to me, to such extent that whenever I behold any spot on earth, I long to prostrate myself thereon in adoration before God, my Beloved and the Beloved of them that have recognized Him. Would that I could prostrate myself upon every particle of its dust in worship before God, my Lord and the Lord of all worlds. And if mention hath been made in the Tablets of exalted stations, this hath been in reference to the Command of God, His station, His glory and His majesty, even as the Point of the Bayan hath said: "Verily, He speaketh in all things, saying: 'I am God, there is no God but Me. O My creation, worship ye Me!'" And were it not for this station, by His beloved Self, I would have mentioned naught save pure servitude before God, the Truth. Thus hath the matter been decreed, but the people perceive not.

758 At this point, a prayer specifically revealed from the All-Glorious heaven for one of the loved ones shall be mentioned, that all may know that in all ranks they have manifested more perfectly than all other Manifestations, even in the station of servitude:

759 Praised be Thou, O Thou Who art my God! All created things bear witness to Thy sovereignty and power, and testify to my poverty and need before the manifestations of Thy wealth. Wherefore, O my God, look upon this sinner who hath ever gazed toward the horizon of Thy forgiveness, whose heart hath been turned toward the dawning-place of Thy grace and favors. From the first day when Thou didst create me by Thy command and didst quicken me through the breezes of Thy bountiful mercy, I have never turned to anyone but Thee. I have stood against the enemies of Thy sovereignty and power,

حرکت نفرمود مگر برضای این غلام مع آنکه کل آنچه از این مشیت ظاهر شود نفس مشیت و اراده او بوده و کفی بنفسه شهیداً و لکن مشرکین بیان گمان نموده‌اند و در بادی‌های مهلکه ظن مشی کرده‌اند چنانچه نسبت داده‌اند که این غلام گفته که نقطه بیان از یکحرف من خلق شده لا و الله آنچه نازل شده منزل حق تعالی سلطنته و تعالی قدرته و تعالی عظمته و تعالی اقتداره و تعالی عزّه و تعالی رفعت و تعالی شأنه و تعالی بهائ و تعالی امره بوده و خواهد بود

757 بگوئید ای بی‌شرم‌های ارض آنچه در این ظهور نازل بعینه همان کلمات نقطه اولیه بوده و خواهد بود و این غلام لازال جز عبودیت صرفه دوست نداشته فوالذی نفسی بیده عبودیت محبوب جانم بوده بشأنی که کما شاهد موقفانم موافق الأرض احب ان اخرّ علیه سجداً لله محبوبي و محبوب العارفين فيا ليت على كل ذرة من ترابها سجدت لله ربّي و رب العالمين و اینکه در الواح ذکر مقامات عالیه شده ناظرأ الى امر الله و شأنه و عزّه و اجلاله بوده چنانچه نقطه بیان فرموده انه ينطق في كل شيء بائی انا الله لا اله الا انا ان يا خلقی ایای فاعبدون و اگر نظر باین مقام نبود فونفسه المحبوب ما ذكرت الا العبودية الصرفة لله الحق كذلك كان الامر و لكن الناس هم لا يشعرون

758 در این مقام مناجاتی که مخصوص یکی از احبّا از سماء عزّ اهی نازل ذکر میشود تا کلّ عارف شوند که در جمیع مراتب اکمل از کلّ مظاهر ظاهر شده‌اند حتی در مقام عبودیت

759 سبحانك اللهم يا الهی تشهد السن الممكنات على سلطنتك و اقتدارك و على فقری و افتقاری عند ظهورات غنائك اذا يا الهی فانظر هذا العاصي الذي لم يزل كان ناظرأ الى شطر غفرانك و قلبه متوجّهاً الى افي فضلك و مواهبك و اتى يا الهی من اول يوم الذي خلقتني بامرك و احيتني من نسائم جود رحمانيتك ما توجهت الى احد دونك و قمت الى مقابلة الأعداء لسلطنتك و اقتدارك و دعوت الكل الى شاطئ بحر توحيدك

and summoned all to the shore of the ocean of Thy oneness and the heaven of Thy transcendent singleness. In my days I sought not to preserve myself from the tyranny of Thy creatures, but rather to exalt Thy remembrance amongst Thy creation. And thereby there befell me that which none of Thy creatures could bear.

- 760 How many were the days, O my God, when I was alone among the sinful of Thy servants, and how many the nights, O my Beloved, when I was captive among the heedless of Thy creation. In times of hardship and tribulation, I remained articulate in praise of Thee between Thy heaven and earth, celebrating Thy wondrous mention in the kingdom of Thy Cause and creation. Though all that hath proceeded from me befiteth not the sovereignty of Thy oneness, nor is worthy of Thy station and power, by Thy glory, O my Beloved, I find no existence for myself before the court of Thy might. Whenever I desire to praise Thee, my heart restraineth me, for naught besides Thee can soar in the atmosphere of the kingdom of Thy nearness or ascend to the heaven of reunion with Thee. By Thy glory, I witness that were I to prostrate myself before a handful of dust unto the end that hath no end, attributing it to Thy name the Fashioner, I would not find myself distant from drawing nigh unto it, and I perceive that my deed would not befit it, being bounded by my own limitations. And were I to serve any one of Thy servants, standing before him for the duration of Thy kingdom and the permanence of Thy dominion, attributing him to Thy name the Creator, by Thy glory, I would find myself deficient in rendering service to him and deprived of what beseemeth him, for in this station naught is seen save their relationship to Thy names and attributes.

- 761 How can one whose station is such make mention of Him Who with but a movement of His finger created the names and their kingdom, and the attributes and their dominion, and with another movement joined the Kaf to the Nun, bringing forth that which the highest hearts of Thy chosen ones and the most luminous perceptions of Thy loved ones are powerless to comprehend?

- 762 By Thy glory, O my Beloved, I am bewildered by the manifestations of Thy handiwork and the dawning-places of Thy power, and I find myself unable to recognize even Thy most insignificant sign, how much less Thy Self. Therefore, I beseech Thee, O my God, by Thy Name through which Thou hast caused the lovers to soar in the atmosphere of Thy will, and hast guided the yearning ones to the paradise of Thy nearness and reunion, that Thou wilt waft from the paradise of Thy loving-kindness the breezes of assurance upon those of Thy loved ones who are

و سماء عزّ تفرّيدك و ما اردت في أيامي حفظ
نفسى من طغاة خلقك بل اعلاء ذكرك بين برّيتك
وبذلك ورد على ما لا حملة احد من خلقك

760 و كم من أيام يا الهى كنت فريداً بين المذنبين من
عبادك و كم من ليالى يا محبوبى كنت اسيراً بين
الغافلين من خلقك و فى موارد البأساء و الضراء
كنت ناطقاً بثناء نفسك بين سمائك و ارضك و
ذاكراً بديع ذكرك فى ملكوت امرك و خلقك
و لو انّ كلّ ما ظهر منى لا ينبغى لسلطان عزّ
وحدانيتك و لا يليق لشأنك و اقتدارك فوعزّتك يا
محبوبى لم اجد لنفسى وجوداً تلقاء مدين عزّك و
كلّما اريد ان اثنى نفسك بثناء بمنعنى فؤادى لأنّ
دونك لم يقدر ان يطير فى هواء ملكوت قربك
او ان يصعد الى سماء جبروت لقائك فوعزّتك
اشاهد بانى لو اسجد لكف من التراب الى آخر
الذى لا آخر له لنسبته الى اسمك الصانع لا اجد
نفسى بعيداً عن التقرب اليه و اشاهد بأنّ عملى
لا ينبغى له بل كان محدوداً بحدودات نفسى و لو
اخدم احداً من عبادك بحيث اقوم بين يديه بدوام
ملكوتك و بقاء جبروتك لنسبته الى اسمك الخالق
فوعزّتك لأجد نفسى مقصراً عن اداء خدمته و
محروماً عما يليق له لأنّ فى هذا المقام لا يرى الا
نسبته الى اسمائك و صفاتك

761 انّ الذى كان شأنه ذلك كيف يقدر ان يذكر
الذى باشارة من اصبعه خلقت الأسماء و
ملكوتها و الصفات و جبروتها و باشارة اخرى
ركبت الكاف بالنون و ظهر منها ما عجز عن
عرفانه اعلى افئدة المقرّبين من اصفياك و ابنى
مشاعر المخلصين من اودائك

762 فوعزّتك يا محبوبى صرت متحيراً فى مظاهر
صنعك و مطالع قدرتك و اشاهد نفسى عاجزاً
عن عرفان ادنى آيتك و كيف عرفان نفسك اذا
اسئلك يا الهى باسمك الذى به طيرت العاشقين فى
هواء ارادتك و اهتديت به المشتاقين الى رضوان
قربك و وصالك بأن تهب من رضوان عنايتك
روائح الاطمينان على المضطّرين من احبائك فى
تلك الأيام التى احاطتهم ارياح الافتتان من

distressed in these days when the winds of trials have encompassed them from every direction, such that souls are disturbed by the severity of Thy decree, and the pillars of existence are shaken by what hath descended upon them from the heaven of Thy ordainment, and their agitation hath reached such a state that the lamp of Thy love and remembrance is well-nigh extinguished in the niche of their hearts. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Forgiving, the Bountiful.

763 O my God and my Lord! Thou hearest the clamor of Thy loved ones and their cry from all regions by reason of what hath befallen them at the hands of them whose hearts were deprived of the sweet savors of Thy love. They have no helper to help them, nor any champion to succor them, and likewise their enemies have no restrainer to hold them back from harming them. Therefore they do what they desire and work what they please. Wherefore, O my God, do Thou assist Thy loved ones through Thy wondrous help - they who have sought no helper but Thee and have turned to none except Thee, and whose eyes await the wonders of Thy gifts and favors. Then have mercy upon them, O my God, through the wonders of Thy mercy. Then cause them to enter the fortress of Thy protection and care. Verily Thou, O my God, hast ever been the shelter of the fearful and the refuge of the distressed.

764 I beseech Thee not to deprive these helpless ones of the wonders of Thy bounty and grace, and leave them not in the hands of them whose essence Thou hast created from naught but the fire of Thy wrath and anger, who have never inhaled the fragrances of mercy and justice, whom the world hath deceived with its delusions to such extent that they have denied Thy proof, associated partners with Thy Self, disbelieved in Thy signs, and shed the blood of Thy loved ones and trusted ones. By Thy might, O my Beloved, they have committed what none before them hath committed, and have thereby deserved Thy wrath and the scourges of Thy anger. Seize them through Thy power, then set over them one who will show them no mercy save that they return unto Thee, enter beneath the shadow of Thy care, and repent before Thee. Verily Thou hast ever been powerful and wilt ever remain mighty. Verily Thou art the Mighty, the Exalted, the Just, the Wise.

765 Glorified art Thou, O my God! Do Thou assist this wronged one who hath been afflicted at the hands of the oppressors among Thy creatures and the idolaters among Thine enemies, though he hath not drawn breath except by Thy leave and command. I was lying, O my God, upon the couch of tranquility when the breezes of Thy grace and favor passed over me and

كل الجهات بحيث اضطربت النفوس من سطوة قضائك و تزلزلت اركان الوجود عما نزل عليهم من سماء تقديرك و بلغت اضطرابهم الى مقام تكاد ان تتحد في مشكوة قلوبهم سراج حبك و ذكرك و انك انت المقتدر على ما تشاء و انك انت الغفور الكريم

763 فيا الهى و سيدى تسمع ضجيج محبيك و صريخهم من كل الأقطار بما ورد عليهم من الذين كانت قلوبهم محروماً عن نفحات حبك و ليس لهم من معين ليعينهم و لا من ناصر لينصرهم و كذلك ليس لاعدائهم من مانع لينعمهم عن ضرر هؤلاء لذا يفعلون ما يريدون و يعملون ما يشاؤون اذا فانصر يا الهى ببديع نصرك احبائك الذين ما استنصروا من غيرك و ما توجهوا الى دونك و كانت عيونهم منتظرة لبدايع مواهبك و الطافك ثم ارحمهم يا الهى ببدايع رحمتك ثم ادخلهم في حصن حمايتك و عنايتك و انك انت الذى يا الهى لم تزل كنت مأمن الخائفين و ملجأ المضطرين

764 اسئلك بأن لاتحرم هؤلاء الضعفاء عن بدايع جودك و افضالك و لاتدعهم بين ايدى الذين ما خلقت كيئوناتهم الا من نار غضبك و قهرك و ما وجدوا رواج الرحم و الانصاف و غرتهم الدنيا بغرورها الى شأن انكروا برهانك و اشركوا بنفسك و كفروا بآياتك و سفكوا دم احبائك و امنائك فوغرتك يا محبوبى ارتكبوا ما لم يرتكبه احد من قبل و بذلك استحقوا غضبك و سياط قهرك خذهم بسلطانك ثم سلط عليهم من لا يرحمهم الا بأن يرجعوا اليك و يدخلوا في ظل عنايتك و يتوبوا اليك و انك انت لم تزل كنت قادراً و لاتزال تكون مقتدراً و انك انت المقتدر المتعالى العادل الحكيم

765 سبحانك اللهم يا الهى فانصر هذا المظلوم الذى ابلى بين يدي الظالمين من خلقك و المشركين من اعدائك بعد الذى ما تنفس الا باذنك و امرك قد كنت يا الهى راقداً على مهد السكون مرت على ارياح فضلك و الطافك و ايقظتنى بها بسلطانك و

awakened me thereby through Thy sovereignty and gifts, and raised me up among Thy servants to praise Thy Self and exalt Thy Word. Thereupon most of Thy creatures rose against me.

- 766 By Thy might, O my God, I never imagined they would manifest what hath appeared from them, especially after Thou didst herald unto them this Revelation in the scriptures of Thy Cause and the tablets of Thy decree. Not a word was sent down from Thee but that Thou didst take from Thy creatures and beings thereby a covenant concerning this Youth. Therefore I became bewildered, O my God, and know not what to do amongst these people. Whenever I hold my peace from the wondrous praise of Thee, the Spirit causeth me to speak between Thy heaven and earth, and whenever I am still, that which bloweth from the right hand of Thy Will and Purpose moveth me. I find myself as a leaf which the winds of Thy decree move and carry whithersoever they please by Thy command and leave.

- 767 By what hath appeared through me, every person of insight is assured that the matter is not in my hands but in Thy hands, and the reins of choice are not in my grasp but in Thy grasp and power. Nevertheless, O my God, the people of Thy kingdom have gathered against me, and in every moment there descendeth that which terrifieth the realities of Thy chosen ones and trusted ones. Therefore I beseech Thee, O my God, by Thy Name through which Thou hast guided the lovers to the Kawthar of Thy grace and favors, and attracted the yearning ones to the Paradise of Thy nearness and meeting, that Thou wilt open the eyes of Thy creatures that they may witness in this Revelation the manifestation of the might of Thy oneness and the dawning of the lights of Thy countenance and beauty. Then purify them, O my God, from idle fancies and vain imaginings that they may inhale the fragrances of holiness from the garment of Thy Revelation. O My Lord! By Thy Most Great Name, purify me from a remembrance of any one besides Thee and from all thoughts and fancies that might prevent me from turning to the court of Thy sanctity, or hinder me from discovering the sweet fragrances of holiness from Thy garment and Thy Cause, lest there come upon me that which would hold back souls from the wafting breezes of Thy mercy in the days of the manifestation of Thine Own Self and the Dayspring of Thy Cause, and lest they commit that which would render them deserving of the tokens of Thy wrath and anger.

- 768 Thou knowest, O my God, that I was among the people of the Bayan as one of them, and associated with them in love and yearning, and called them unto Thyself morn and eve through

مواهبك و اقتنى بين عبادك بثناء نفسك و اعلاء
كلمتك اذا اعترض على اكثر بريتك

766 فوعزتك يا الهى ما ظننت فى حقهم ما ظهر منهم
بعد الذى اناك بشرتهم بهذا الظهور فى صحايف
امرك والواح قضائك و ما نزلت من عندك كلمة
الا و قد اخذت بها عهد هذا الغلام من خلقك و
بريتك اذا صرت متحيراً يا الهى و لم ادر ما افعـل
بين هؤلاء و كلها اصمت عن بدايع ذكرك ينطقنى
الروح بين سمائك و ارضك و كلها اسكن يهتزنى
ما تهب عن يمين مشيتك و ارادتك و اجد نفسى
كورقة التى تحركها ارياح قضائك و تذهبها كيف
تشاء بامرك و اذنك

767 و بما ظهر منى يوقن كل بصير بان الامر ليس
بيدى بل بيدك و لم يكن زمام الاختيار فى
قبضتى بل فى قبضتك و اقتدارك مع ذلك يا الهى
اجتمعوا على اهل مملكته و ينزلن فى كل حين
ما تنزع به حقايق اصفياك و امنائك اذا اسلك
يا الهى باسمك الذى به اهتديت العاشقين الى
كوثر فضلك و الطافك و استجذبت المشتاقين الى
رضوان قربك و لقائك بان تفتح ابصار بريتك
ليشهدن فى هذا الظهور ظهور عرّ فردانيتك و
طلوع انوار وجهك و جمالك ثم طهرهم يا الهى
من الظنون و الأوهام ليجدن روائح التقديس من
قيص ظهورك و امرك لعل لا يردن على ما تمنع
به انفسهم من نفحات شئون رحمانيتك فى ايام
ظهور مظهر نفسك و مطلع امرك و لا يرتكن
ما تجعل به ذواتهم مستحقاً لظهورات قهرك و
غضبك

768 و انت تعلم يا الهى بانى كنت بين ملاء البيان
كأحد منهم و عاشرت معهم بالشوق و الاشتياق

the wonders of Thy revelation and inspiration. Yet there came upon me from them that which the dwellers of the cities of Thy creation are powerless to recount. By Thy glory, O my Beloved! I arose not but found myself a target for the arrows of their hatred, and retired not to rest but was pierced by the spears of their enmity. And though Thou hadst made me aware of what lay within their souls and empowered me over them, I concealed and forbore, awaiting Thy appointed time.

- 769 When at last the promise was fulfilled and the time accomplished, I moved the veil but slightly, whereupon all who dwell in the realm of command and creation were struck with terror, save those whom Thou didst create from the fire of Thy love, the air of Thy longing, the water of Thy grace and the clay of Thy bounty. Upon these do the denizens of the highest Paradise and the dwellers of the cities of eternity invoke blessings. Praise be unto Thee, O my God, for having preserved the sincere ones and destroyed the idolaters, and distinguished between all through another Word which issued from the mouth of Thy Will and appeared from the Pen of Thy Purpose. Thereby did those servants rise against me who were created by the word of Thy command and were raised up by Thy will, reaching such heights of opposition that they denied Thee and Thy signs and warred against Thy Self.

- 770 By Thy glory, O my Beloved! The pen is powerless to recount what befell the Manifestation of Thy Cause, the Dayspring of Thy Revelation and the Dawning-Place of Thy inspiration. Praise be unto Thee in all this. By Thy glory, O my God! I yearned for whatsoever was ordained in the heaven of Thy decree and the kingdom of Thy destiny, for that which befalling me in Thy path is the beloved of my heart and the object of my soul's desire. This could not be except through Thy might and power. I am he who, O my God, through Thy love hath become independent of all who are in the heavens and on earth, and through it shall never be dismayed though all the harm of the world should assail me.

- 771 Would that the hour were now come when my blood might be shed upon the earth before Thee, and Thou wouldst behold me in the condition wherein Thou didst behold those of Thy servants who drew nigh unto Thee and the chosen ones among the best of Thy creation. Praise be unto Thee, O my God, for what Thou hast decreed by the power of Thy decree, and dost decree by Thy destiny and will. I beseech Thee, O my Beloved, by Thy Name through which Thou didst raise up the standards of Thy Cause and the lights of Thy countenance did shine forth, to send down upon me and upon the sincere

و دعوتهم الى نفسك في العشي والاشراق ببدايع
وحيك والهامك و ورد على منهم ما عجزت عن
ذكره سكان مداين انشائك فوعزتك يا محبوبى ما
اصبحت الا وقد صرت هدفا لسهام غلهم و ما
امسيت الا وقد ورد على رماح بغضهم و مع ما
جعلتنى عالماً بما في انفسهم و قادراً عليهم سترت
و صبرت ناظراً الى ميقاتك

- 769 فلما جاء الوعد و تمت الميقات حركت ذيل الستر
اقل من ان يحصى اذا فزع من في جبروت الامر
و الخلق الا الذين خلقتهم من نار حبك و هوا
شوقك و ماء عنايتك و تراب فضلك اولئك
يصلين عليهم اهل ملاء الاعلى و سكان مداين
البقاء فلك الحمد يا الهى بما عصمت الموحدن
و اهلكت المشركين و فصلت بين الكل بكلمة
اخرى التى خرجت من فم مشيتك و ظهرت
من قلم ارادتك و بذلك اعترض على عباد الذينهم
خلقوا بكلمة امرك و بعثوا بارادتك و بلغوا فى
الاعراض الى مقام كفروا بك و باياتك و
حاربوا بنفسك

- 770 فوعزتك يا محبوبى لن يقدر القلم ان يذكر ما ورد
منهم على مظهر امرك و مطلع وحيك و مشرق
الهامك فلك الحمد فى كل ذلك و اتى فوعزتك يا
الهى قد كنت مشتاقاً لما قدّر فى سماء قضائك و
ملكوت تقديرك لان ما يرد على فى سبيلك هو
محبوب ذاتى و مقصود نفسى و هذا لم يكن الا
بحولك و قوتك انا الذى يا الهى بحبك استغنيت
عن كل من فى السموات و الارض و به لن
اجزع و لو يرد على ضر العالمين

- 771 فيا ليت كان حينئذ حين الذى فيه يسفك دمي
على وجه الأرض بين يديك و تشهدنى على حالة
التى بها شهدت المقربين من عبادك و المصطفين
من خيرة خلقك فلك الحمد يا الهى على ما قضيت
بسلطان قضائك و تقضى بتقديرك و امضائك
اسئلك يا محبوبى باسمك الذى به رفعت اعلام
امرك و اشرقت انوار وجهك بأن تنزل على
و على المخلصين من عبادك كل خير قدرته فى
الألواح ثم اجعل لنا مقعد صدق عندك يا من

among Thy servants every good thing Thou hast ordained in the Tablets. Then establish for us a true seat in Thy presence, O Thou in Whose hand is the kingdom of all things. Verily Thou art the Almighty, the Glorious, the Most Merciful.

- 772 The hope is that through divine bounty in this spiritual spring-time all may attain unto human perfection and exchange their old, tattered and worn-out garments for new divine raiment. May all arise to serve the Cause of Truth to the utmost of their ability and power. May the people of Baha be as wings to one another for the soaring of all in these spiritual atmospheres and holy luminous realms. May they speak naught save what God hath ordained, walk not save in His good-pleasure, and utter no word except by His leave. Let them not rest content with their own understanding of the divine words, for none save God can comprehend the true meaning of His utterances. Some have spoken certain words regarding the Branches of the Divine Tree without permission, which were not pleasing unto God, for such statements lead to corruption and discord in the Cause, especially in these days when most of the opposers are waiting for disorder to arise in the Cause.

- 773 Fear God, O people, and be not of the transgressors. Remember what We have commanded you, not what your selves and desires command. Fear God and be of the God-fearing. We made him speak at the age of six consecutive years to be a proof of this Most Great and Mighty Announcement. God made him speak to be a proof of His Cause. Those who have uttered such words have been heedless of the greatness of this Cause, for if He wishes to make all things speak, He is able, and He hath power over all things. Before the thousand years, none shall appear save him who hath appeared. Thus was the Command revealed at the beginning of this Manifestation, were ye of those who understand.

- 774 God hath sent and will send for this Cause guides who shall speak of Him and turn to Him at all times and move not except by His leave. These shall not exchange any of My melodies for all who are in the heavens and earth. These are My guides on earth, My chosen ones in the lands, and My trusted ones among the servants. Upon them be My mercy, My glory, My remembrance and My praise. They are honored servants.

بيدك ملكوت كل شيء و انت المقتدر
العزيز الرحمن

772 امید چنان است که از فضل سبحانی در این ربیع روحانی کلّ بخلع انسانی فایز شوند و اثواب خلقه عتیقه رهینه بالیه را پائواب جدید الهیه تبدیل نمایند و کل بر امر حق بمنتهای استطاعت و قدرت خود قائم شوند و اهل بهاء جناح یکدیگر باشند از برای طیران کلّ در این هوای روحانی و فضای قدس نورانی و بغیر ما قدره الله تکلم نمایند و بغیر رضای او مشی نکنند و بر امری تکلم نمایند مگر باذن الله و بادراک خود در معانی کلمات الهیه اکتفا نمایند چه که غیر الله بر معانی کلمات خود علی ما هی علیها مطلع نه چنانچه بعضی من غیر اذن نسبت باغصان شجره الهیه بعضی سخنها گفته اند که عندالله مرضی نبوده چه که اینگونه بیانات سبب فساد و اختلاف در امر است مخصوص در این ایام که اکثری از معرضین منتظرند که فسادى در امر احداث شود

773 اتقوا الله يا قوم ولا تكونن من المتجاوزين ان اذكروا ما امرناكم به لا بما امركم انفسكم واهوائكم اتقوا الله وكونوا من المتقين انا انطقناه حين الذى قضت من عمره ستة سنين متواليات ليكون دليلاً على هذا النبأ الأعظم العظيم حقّ او را ناطق فرمود تا دليل باشد بر امرش نفوسى که بچنين کلمات تکلم نموده از عظمت اين امر غافل شده اند لآنه لو يريد ان ينطق كل شيء ليقدر و انه لعلّ كل شيء قدیر قبل از الف ل يظهر غير من ظهر كذلك نزل الأمر في أول هذا الظهور لو انتم من العارفين

774 و قد بعث الله و سوف يبعث لهذا الأمر ادلاء ينطقن عنه و يتوجهن في كل حين اليه و لا يتعركن الا بعد اذنه اولئك لا يبدلن نعمة من نعماتي بكل من في السموات و الأرضين اولئك ادلائى في الأرض و اصفياى في البلاد و امنائى بين العباد عليهم رحمتى و بهائى و ذكرى و ثنائى و هم عباد مكرمون

775 It hath been known that until now the details of this most wondrous and most glorious Manifestation have not been mentioned. Were they to be mentioned, all would testify that He is the One Whom no one hath preceded and none shall succeed. Whosoever claims before the thousand years hath fabricated against God, for thereby the Cause would be corrupted and the temple of the Divine Will would not be established upon the throne of mighty glory. At the beginning of this exalted Manifestation, verses were revealed concerning this matter, some of which are mentioned in certain Tablets. Witness them that ye may be steadfast in the Cause and be of the firm ones.

776 Furthermore, it hath been known that what was meant by the "Vale of Nabil" mentioned in the Tablets was and shall be this Most Great Manifestation itself, and its Vale is that holy land which hath been created above the levels of Paradise. None can enter it save the people of Baha. By God! They are the people of the Valley of Nabil, the Valley of Might, the Valley of Independence, the Valley of Glory, the Valley of Power, the Valley of Might, the Valley of Immortality, the Valley of Holiness, the Valley of Sanctity, and the Valley of Grandeur. And apart from these, souls have strayed from the noble path and wander bewildered in the wilderness of self and passion. The essence of nobility at such time disavows them, their works, their deeds and all that proceeds from them. To this all things bear witness, would ye but understand.

777 Beware, O people, lest ye pervert the words of God from their proper place. Bear witness to that which God hath witnessed, then be as brothers reclining upon couches face to face. Unite in such wise that no trace of discord may be detected among you. Through your unity will the Cause of God be made manifest throughout His creation, His tokens be established among His servants, and His light be proven throughout the worlds. It is hoped that all may gather around this all-embracing Word, occupy themselves with the remembrance and praise of God, and appear on earth in complete detachment. May they be so enkindled by the fire of divine love that all shall be ignited by its warmth and turn their gaze toward the sanctified realm.

778 And whatsoever of the divine verses they fail to comprehend, let them inquire of Him Who is their Source and Origin. The purpose of these words is that no discord may arise among the loved ones of God concerning the meaning of His words. Let them know that all divine utterances proceed from one Source and return unto Him. Beware lest ye find differences therein. Though outwardly revealed differently, in their inner reality they all return to and end in the same Word and the same Point. As it hath been mentioned in certain passages

775 آنقدر معلوم بوده که الی حین تفصیل این ظهور ابداع ابهی ذکر نشده لو یذکر لیشهدن الکّل بالله لهو الذی ما سبقه احد من قبل و لن یسبقه احد من الآخرین و من یدعی قبل الألف انه افتری علی الله لانّ بذلك یفسد الأمر و لا یستقرّ هیكل المشیة علی عرش عزّ عظیم در اوّل این ظهور منیع در ایخام آیاتی نازل و بعضی از آن در بعضی از الواح مذکور ان اشهدوها لتستقروا علی الأمر و تكونن من الثابتین

776 و دیگر معلوم بوده که مقصود از وادی نبیل که در الواح ذکر شده نفس این ظهور اعظم بوده و خواهد بود و وادی آن ارض قدسی است که فوق طبقات جنان خلق شده و لایقدر ان یرد علیها الا اهل البهّاء تالله انهم اهل وادی النبیل و وادی العظمة و وادی الاستقلال و وادی الجلال و وادی الاقتدار و وادی العزّة و وادی البقاء و وادی التقدیس و وادی التزیه و وادی الکبریا و غیر این نفوس از وادی نبیل خارج و در تیه نفس و هوی متحیر و مبتلی و کینونة النبیل حینند یتبرء منهم و من اعمالهم و افعالهم و ما یظهر منهم و بذلك یشهد کلّ شیء ان انتم تعلمون

777 آیا کم یا قوم ان تحرفوا کلمات الله عن مواضعها ان اشهدوا بما شهد الله ثمّ کونوا اخوانا علی سرر متقابلین ان اتحدوا علی شأن لا یجد احد بینکم رواج الاختلاف و بالتحداکم یظهر امر الله بین بریته و ثبت آثاره بین عباد و تیرهن انواره بین العالمین امید چنان است که کلّ بکلمه جامعهم مجتمع شده بذکر و ثنای حق مشغول شوند و بکمال انقطاع در ارض ظاهر گردند و بشأنی بنار حبّ الهی مشتعل شوند که کلّ بحارات آن مشتعل شده بشطر قدس ناظر گردند

778 و آنچه از آیات الهی ادراک نشود از معدن و مبداء آن سؤال نمایند مقصود از اینکلمه آنکه مباد در معنی کلمات مابین احبای الهی اختلاف شود و بدانند که کلمات الهیه کلّ از نقطه واحده ظاهر و باو راجع آیا کم ان تشهدوا الاختلاف فیمن اگرچه بظاهر مختلف نازل شود در باطن بکلمه واحده و نقطه واحده راجع و منتهی چنانچه در بعضی مقام ذکر شده که احدی بمعنی کلمات

that none knoweth the meaning of God's words save God Himself. Without doubt this statement is true, for each letter of the revealed verses hath, in every one of the infinite worlds, its specific effect and particular meaning in accordance with that world. Likewise, each of the divine letters and words is a treasury of innate knowledge, and none hath discovered what is treasured therein save God.

الهی مطلع نه الا الله شکی نیست که این قول حق است چه که حرفی از حروفات منزله در هر عالمی از عوالم لا یتناهی اثر مخصوصی و معانی مخصوصه باقتضای آن عالم داشته و خواهد داشت و هم نین حروفات و کلمات الهیه هر یک کنز علم لدنی بوده و خواهد بود و ما اطلع بما کنز فیهن الا الله احدی قادر بر عرفان آن علی ما ینبغی لها نبوده و نخواهد بود

- 779 It hath also been stated in another passage that all can comprehend the divine verses, for were this not so, the proof of His verses would not be established. These two statements appear outwardly different, yet to those possessed of insight and penetrating vision, it is clear that what is meant by 'all can comprehend' is according to their capacity and measure, not according to that which hath been sent down from the presence of God, the Almighty, the Self-Subsisting, the All-Compelling.

779 و هم چنین در مقامی ذکر شده که کل آیات الهی را درک مینمایند چه که اگر صاحب این مقام نبودند حجیت آیات مبرهن نمیشد این دو بیان مختلفند بر حسب ظاهر و لکن نزد متبصرین و صاحبان ابصر حدیده معلومست که مقصود از آنکه فرموده کل ادراک مینمایند علی قدرهم و مقدارهم بوده لا علی قدر و مقدار ما نزل من لدی الله المقتدر المهیمن القیوم

- 780 Today, those who are engaged in violating the sanctity of the Bayan - as you have seen and heard - these souls, due to the foolishness of their followers, have laid claim to the Cause. God's curse be upon those who have transgressed the bounds of the Bayan, violated the sanctity of God, broken His Covenant, and denied the Primal Point and His Beloved and His Purpose, Who hath appeared in His Most Glorious Name between earth and heaven, through Whom the hearts of those near unto God and the breasts of the sincere ones were illumined. But what they have imagined shall prove vain, by God's might and power. The stronghold of His Cause shall be preserved by the hand of power, and verily He hath power over all things.

780 الیوم نفوسیکه در هتک حرمت بیان ساعیند چنانچه دیده و شنیده اید آن نفوس نظر بجماعت مریدین خود ادعای امر نموده اند لعن الله علی الذین تجاوزوا عن حدود البیان و هتکوا حرمة الله و نقضوا میثاقه و کفروا بنقطة الأولى و محبوبه و مقصوده الذی ظهر باسمه الاهی بین الارض و السماء و منه استضاء افئدة المقربین و صدور الخالصین و لکن قد اخطاؤا ما توهموا بحول الله و قوته حصن امر بید قدرت حفظ خواهد شد و انه لعلی کل شیء قدير

- 781 And at the end, the Dove of the Cause warbled upon the twigs of the Lote-Tree of transcendent glory, saying: "O people of the Bayan! Fear God and spread not corruption in the land after it hath been set in order, and commit not that which is unseemly. Purify yourselves from whatsoever hath been forbidden in God's Book, the Most Exalted, the Most Great. Beware lest ye shed blood, and whoso sheddeth blood is not of Me, and God is quit of him. This was revealed at the beginning of this Revelation from the kingdom of your Lord, the Merciful, the Compassionate.

781 و فی آخر القول غرّدت ورقاء الأمر علی افنان سدره عتر رفیع و یقول یا ملأ البیان اتقوا الله و لاتفسدوا فی الأرض بعد اصلاحها و لاترتکبوا الفحشاء طهروا انفسکم عن کل ما حرم فی کتاب الله العلیّ العظیم ایّاکم ان تسفکوا الدماء و الذی سفک انه لیس منی و کان الله برئ منه و هذا ما نزل فی اول هذا الظهور من ملکوت ربکم الرحمن الرحیم

- 782 Beware lest ye commit that which your minds and hearts abhor. Fear God, O concourse of believers! Be detached from the world and all that is therein, and dispose not of the property of others except with their permission. Thus have We revealed aforetime and now from the presence of One mighty

782 ایّاکم ان ترتکبوا ما یکرهه عقولکم و افئدتکم اتقوا الله یا ملأ المؤمنین ان انقطعوا عن الدنیا و ما فیها و لاتصرفوا فی اموال الناس الا بعد اذنهم كذلك نزلنا من قبل و حیثنذ من لدن عزیز جمیل

and beautiful. Be God's trusted ones in the land, such that were ye to pass through cities of gold, your eyes would not turn toward them. Thus it behooveth you, O concourse of the believers! Aid your Lord, the All-Merciful, through your deeds, that God's servants may perceive from you the fragrance of truth throughout the heavens and earth. Adopt, O people, the characteristics of God and commit not that which would bring low the station of His Manifestation among His creatures. Thus doth God counsel you in tablets of preserved glory. Contend not with anyone, nor dispute with any soul. If ye find one who is receptive, remind him of the Most Great Word, and if ye find one who turneth away, turn away from him and turn unto God, your Lord, and He will suffice you against all the world.

كونوا أمناء الله في البلاد بحيث لو تمرّ على مدائن الذهب لن ترتدّ ابصاركم إليها كذلك ينبغي لكم يا ملاء الموحدين ان انصروا ربكم الرحمن باعمالكم ليجدّن منكم روائح الحق عباد الله بين السموات والأرضين تخلّقوا يا قوم باخلاق الله ولا ترتكبوا ما تضع به حرمة مظهر نفسه بين خلقه كذلك وصّاكم الله في الواح عزّ حفيظ لا تتعرضوا باحد ولا تجادلوا بنفس ان وجدتم من مقبل ذكره بكلمة الأعظم وان وجدتم من معرض فاعرضوا عنه ثمّ اقبلوا الى الله ربكم والله يكفيكم عن العالمين

783 Unite, O My loved ones, then gather together under the law of My Cause, and be not of those who differ. Verily, the nearest of you to God are the most God-fearing and humble among you, were ye of those who know. By the True God! If ye were to be oppressed, this is more beloved to Me than that ye should oppress anyone, and this is of My nature and My most excellent characteristic, were ye of those who are assured. Be patient, O My loved ones, in tribulation and distress, and if an oppressor oppresseth you, refer his judgment to God, in Whose hand is the dominion of all things. Verily, He is powerful over what He willeth, and He is the most severe of avengers.

783 ان اتحدوا يا احبائي ثمّ اجتمعوا على شريعة امرى ولا تكونن من المختلفين وان اقربكم الى الله اخشاكم واخشعكم لو انتم من العارفين تالله الحق لو انتم تظلمون احبّ عندي من ان تظلموا على احد وهذا من سيجتي واحسن خصالى لو انتم من الموقنين ان اصبروا يا احبائي في البأساء والضراء وان يظلمكم من ظالم فارجعوا حكمه الى الله الذي بيده ملكوت كلّ شيء والله هو المقتدر على ما يشاء والله هو اشدّ المنتقمين

784 We have counseled you in most of the Tablets not to contend with anyone, yet ye have done that which hath caused harm to return to the Lote-Tree of transcendent glory. O people! Fear God and transgress not beyond that which ye have been commanded in the Tablets, for this is better for you than what ye possess, were ye of those who know. Shun those who have denied and associated partners with God and disputed His verses and warred against His exalted and mighty Self. Then be patient as We have been patient, and contend not with any of the idolaters. Trust in all matters in God, and verily He will aid Me as He aided Me the first time when I was in prison beneath chains and fetters, and He aided Me in truth with the hosts of the heavens and earth until He delivered me therefrom with a manifest sovereignty, in His grasp being the kingdom of all things. He aideth whom He willeth as He willeth, and He, verily, is the Omnipotent, the Almighty.

784 وانا وصيّاكم في اكثر الألواح بأن لا تتعرضوا بأحد وانتم فعلتم ما رجع ضرّه الى سدره عزّ رفيع يا قوم اتقوا الله ولا تتجاوزوا عما امرتم به في الألواح وانّ هذا خير لكم عما عندكم لو انتم من العارفين ان اجتنبوا من الذينهم كفروا واشركوا بالله وجادلوا بآياته وحاربوا بنفسه العليّ العظيم ثمّ اصبروا كما صبرنا ولا تحاربوا مع احد من المشركين توكّلوا في كلّ الأمور على الله والله ينصرني كما نصرني أوّل مرّة اذ كنت في السّجن تحت السّلاسل والأغلال ونصرني بالحقّ بجنود السموات والأرضين الى ان اخرجني عنه بسلطان مبين في قبضته ملكوت كلّ شيء ينصر من يشاء كيف يشاء والله هو المقتدر القدير

785 Beware, O people, lest ye cling to names and object to Him Who created them by a command from His presence - there is no God but Him, the Omnipotent, the All-Knowing, the All-Wise. Say: He created names even as He created all things, if

785 أيّاكم يا قوم ان تتسكّوا بالأسماء وتعرضوا على الذي خلقها بامر من عنده لا اله الا هو المقتدر العالم الحكيم قل انه خلق الأسماء كما خلق كلّ شيء ان انتم من العالمين كلّ ذى قدرة عاجز عند

ye be of them that know. Every possessor of power is powerless before the sovereignty of His might, and every possessor of knowledge is ignorant before His knowledge, and every possessor of wealth is poor at His gate, which hath been opened unto the face of all created things. Beware lest names debar you from their Creator. Avoid those who cling to them and are among the worshippers thereof. Say: The Prophet is he who hath heard My announcement and believed in My Self, and the Messenger is he who hath delivered My messages, and the Leader is he who hath stood before My countenance and attained unto My days, and the Guardian is he who hath entered the fortress of My guardianship and detached himself from all else but Me, and the Successor is he who hath bequeathed himself and then the servants to My love and My remembrance and My praise. Thus hath the Sun of utterance shone forth from the horizon of the will of your Lord, the Most Merciful, in this sacred, mighty, transcendent and impregnable Paradise. And praise be to God, my Beloved and the Beloved of the mystics.

786 And when We address him who hath fabricated lies about God and objected to Him and sent to the Holy Court inflammatory papers wherein he mentioned that which caused the hearts of the chosen ones and those near to God to be consumed, that he might perchance awaken from the sleep of heedlessness and turn toward the Holy Court, the seat of God, the Omnipotent, the Mighty, the All-Knowing. And though he hath committed a sin weightier than the weight of the heavens and earth, yet when the oceans of grace were in motion in those days, should he repent and return, God may forgive him through His mercy which hath preceded all creation.

787 Say: O heedless one! If thou wouldst hearken unto this servant, then act according to that which We mention unto thee, that thou mayest be among the successful ones. Purify thyself from all save God, then say "In the Name of God and by God" and wash with water, and after completing this say: "O my God and my Beloved! Even as Thou hast cleansed my body with this water, purify my heart and my soul from self and desire, that I may know Thee through Thine Own Self and be detached from all the worlds. Then place thy face upon the dust in humility before God, the Lord of Lords. Say: O my God and my Master! I beseech Thee by Thy Name through which trembling seized the tribes of earth and heaven, and clamor arose amidst the Concourse of Creation, and the souls of the doubters and the realities of the heedless were shaken, to forgive my grievous sins, the like of which the eye of creation hath not witnessed. By Thy glory, O my Beloved, I have come to Thee with such sins as can be equaled by no other

سلطان قدرته و كل ذي علم جاهل لدى علمه
و كل ذي غناء فقير لدى بابه الذي فتح على
وجه الخلائق اجمعين اياكم ان يصدنكم الاسماء
عن موجدتها تجنبوا عن الذين تمسكوا بها و كانوا
عليها لمن العاكفين قل ان النبي من سمع نبأى و
آمن بنفسى و الرسول من بلغ رسالاتى و الامام
من قام امام وجهى و فاز بأياى و الولي من دخل
حصن ولايتى و انقطع عن سوائى و الوصى من
وصى نفسه ثم العباد بحجى و ذكرى و ثنائى كذلك
اشرقت شمس البيان عن افق مشيئة ربكم الرحمن
فى هذا الرضوان المقدس الممتنع المتعالى المنيع و
الحمد لله محبوبى و محبوب العارفين

786 و اذا مخاطب الذى اقترى على الله و اعترض عليه
و ارسل الى مقرّ القدس اوراق النارية و ذكر فيها
ما احترقت عنها ايجاد الاصفياء و المقرّيين لعل
يستيقظ عن نوم الغفلة و يتوجه الى شطر القدس
مقرّ الله المقتدر العزيز العليم و لو انه اتى بذنب اثقل
عن ثقل السموات و الارضين و لكن لما تموجت
ابحر الفضل فى تلك الايام لو يتوب و يرجع لعل
ان يغفره الله برحمته التى سبقت العالمين

787 قل ان يا ايها الغافل لو تسمع من هذا العبد فاعمل
بما نذكرك به لتكون من الفائزين طهر نفسك عن
غير الله ثم قل بسم الله و بالله و غسل بالماء
و بعد فراغك قل يا الهى و محبوبى كما طهرت
ظاهرى من هذا الماء طهر قلبى و فؤادى عن
النفس و الهوى لاعرفك بنفسك و انقطع عن
العالمين ثم ضع وجهك على التراب خضعاً لله
ربّ الأرباب قل يا الهى و سيدى اسئلك باسمك
الذى به ظهر الزلزال فى قبائل الارض و السماء و
ارتفع الضجيج بين ملائكة الانشاء و اضطربت انفس
المربين و حقايق الغافلين بأن تغفرلى جريراتى التى
ما شهدت عين الابداع شبهها فوعزتك يا محبوبى
قد جئتك بذنب لا يعادله ذنوب من خلق بقولك
الابدع البديع

sins among all created things through Thy most wondrous and sublime Word.

- 788 Therefore have mercy upon this sinner, then clothe me in the robe of forgiveness and purify me from human limitations, and direct me to Thy Most Great Vision in such wise that there shall remain in my breast naught save the wonders of Thy knowledge, and in my heart naught except the manifestations of Thy love, and in my countenance naught save the radiance of Thy good-pleasure. Verily Thou art the One Who hath power over whatsoever He willeth, and Thou art the Omnipotent, the Almighty, the All-Glorious, the All-Powerful. O my God! This is a sinner who hath hastened unto the city of Thy forgiveness, and this is a poor one who hath laid hold on the hem of the robe of Thy wealth and self-sufficiency. O Lord! Deprive me not of that which lieth with Thee, then make me sincere in my devotion to Thy Cause and submissive before the manifestations of the lights of Thy Divine Unity. Verily Thou hast ever been the Lord of ancient bounty, and Thou art powerful over all things.

- 789 We beseech God thereby to open thy sight and make known unto thee that which thou hast not known before, and teach thee that which shall make thee independent of all else but Him. With Him is the knowledge of the heavens and earth, and He, verily, encompasseth all things.

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788 اذا فارحم على هذا العاصي ثم البسني ثوب
الغفران و طهرني من تعينات البشر و وجهني
الى منظرك الأكبر بحيث لا يبقى في صدري الا
بدايع عرفانك و لا في قلبي الا ظهورات حبك
و لا من وجهي الا نضرة رضوانك و انك انت
المقتدر على ما تشاء و انك انت المهيمن المقتدر
العزیز القدير يا الهی هذا عاصي قد سرع الى
مدین غفرانك و هذا المسكين قد تمسك باذيال
رداء غنائك و استغنائك اى رب لا تحرمني عما
عندك ثم اجعلني خالصاً لوجهك و خاضعاً عند
ظهورات انوار عزّ فردانيتك و انك لم تزل كنت
ذوالفضل القديم و تكون على كلّ شيء قدير

789 و نسئل الله بذلك يفتح بصراك و يعرفك ما لا
عرفته من قبل و يعلمك ما تجعل به غنياً عن
دونه و عنده علم السموات و الأرض و انه قد
كان على كلّ شيء محيط

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Study guide to this volume

The *Kitáb-i-Badí'* (BH00004) is Baha'u'llah's most sustained and most explicitly polemical work, composed in Edirne in 1866 in response to a hostile letter by Mirza Mihdiy-i-Rashti, who had been prompted by Siyyid Muhammad-i-Isfahani—the principal ally of Mirza Yahya in the Azali faction. The book is at once a point-by-point refutation of seven specific objections, a comprehensive reading of the Bayan that turns its own verses against the Azalis who claim to champion it, and a personal testimony of extraordinary candor about Baha'u'llah's own experience of revelation and suffering. Its title, meaning “Wondrous” or “New,” signals its self-understanding as a text that will open a radically new horizon of argument. Read alongside the *Kitáb-i-Íqán* (composed five years earlier), the *Badí'* reveals how much more personal and directly combative Baha'u'llah's theological writing became under the pressure of the Azali crisis: where the *Iqan* argued from the pattern of sacred history, the *Badí'* argues from the internal logic of the Bab's own words.

The Criterion That Cannot Be Claimed: Recognizing the Manifestation by His Own Light

Key Passages

Your letter, which conveyed certain unverified accounts and untrue reports, reached this evanescent servant. In one respect it opened the gates of joy, and in another the gates of sorrow. Joy, because it indicated your well-being, but sorrow because it was observed that the ungodly souls have at last prevented you from turning to the divine sanctuary and deprived you of the sweet fragrances of God's love... When this servant observed that what you had written did not spring from your own nature but rather from the false words of the ungodly souls who had spoken to you, it therefore became necessary, purely for the sake of God and out of love for you, that I should reply. — BH00004

Know ye that all the proofs and descriptions ye have mentioned or may mention regarding any soul whatsoever refer back to the Bayan, and throughout the Bayan it is explicitly stated that the Bayan and all that is therein have been and shall be dependent upon the will of that King of Oneness. That Ancient Beauty hath power to negate all creation with the word ‘No’ and cast them into the lowest fire, or to draw all within the shadow of affirmation with the word ‘Yea’ and establish them in the highest paradise of recognition. He shall not be questioned about His actions, while all else shall be questioned about everything. — BH00004

We shall pass over all verses and words, and establish anew today a criterion for the knowledge of God. Weigh both sides in the balance, though in truth it is for the Truth to test and weigh His servants, not for the servants to weigh Him, for the Truth and whatsoever proceedeth from Him have been and shall ever be sanctified above the standards of men. Nevertheless, We have consented to this that truth might be distinguished from falsehood, since ye recognize not the divine proof as proof and have rejected His evidence. — BH00004

Context for Study

The *Badi'* opens with the characteristic pastoral gesture of Baha'u'llah's polemical works: sorrow that the addressee has been misled by others, not by his own nature. This is at once generous and incisive—it diagnoses the problem (borrowed allegations, partisan assumptions) while preserving the possibility of response from someone whose “own nature” is not the obstacle. The argument that follows establishes the *Badi'*'s central epistemological claim: that Baha'u'llah's authority is self-authenticating, and that any criterion the Azalis propose for testing that authority was itself created by the Word of God and is therefore subordinate to it. The most philosophically precise statement of this position comes when Baha'u'llah offers to “establish anew a criterion for the knowledge of God” while simultaneously insisting that this concession to the opponent's demand for external verification is itself a concession made “out of mercy” rather than a recognition that such criteria are appropriate. The structure is similar to the *Iqan*'s argument about the self-authenticating quality of revealed verses, but sharpened by the specific Azali claim that the Bayan provides the criterion for assessing Baha'u'llah's claim. The *Badi'* responds that the Bayan was revealed *for the sake of* the next Manifestation and is therefore not a standard by which that Manifestation can be judged. Students of legal theory will recognize the problem of the standard by which standards are assessed; students of Kantian epistemology will recognize the regress problem embedded in any appeal to external criteria of legitimacy; students of Islamic *kalam* will recognize the echoes of debates about the authority of Qur'anic proof-texts versus the authority of the Prophet himself.

Questions for Reflection

1. The *Badi'* argues that Baha'u'llah cannot be assessed by any human standard because all standards were created by His Word. Is this circular reasoning, or is it a coherent account of the self-grounding of divine authority? Compare with the Christian claim that scripture is its own authority, and with the Islamic doctrine of the inimitability (*i'jaz*) of the Qur'an.
2. Baha'u'llah opens with sympathy for the addressee while diagnosing him as misled by others. What does this opening accomplish rhetorically and pastorally? How does it shape the reader's relationship to the argument that follows?
3. The text argues that using the Bayan to object to Baha'u'llah is identical to using the Qur'an to object to the Bab, and to using the Gospel to object to Muhammad. Is this a valid analogy? What assumptions does it share across all three cases?
4. “He shall not be questioned about His actions, while all else shall be questioned about everything.” This Qur'anic-style sovereignty claim (echoing Qur'an 21:23) places the Manifestation outside the normal sphere of accountability. What are the implications of this for the relationship between the community and its prophetic founder?

5. The *Badi'* was composed as a direct refutation of specific objections. How does this polemical context shape the theological arguments? Do the arguments stand independently of their polemical occasion, or do they require that context to be fully understood?

Against Frozen Allegiance: The Bayan's Own Counsel Versus Its Partisans

Key Passages

Would that thou hadst understood concerning whom He confirmed! By God, besides Whom there is none other God! He arose not but to mention Him, retired not but to praise Him, moved not but in love of Him, and breathed not but in His Cause, while ye turned away from Him and objected to Him... Were it not for His Book, this Book would not have been revealed, and were it not for His Self, God would not have manifested Me. — BH00004

O heedless ones among the people of the Bayan! Despite such humility from the Primal Point regarding His subsequent manifestation, you remain unaware and occupy yourselves with such utterances. By God, were you to reflect even slightly, you would lament for your own souls, for in this station that blessed Being has mentioned Himself with complete humility and utter effacement. How then can there be any station for mirrors and what is attributed to them? — BH00004

“Be not veiled by love for the Point and the Letters of the Living, for that Day is the Day of Test. If anyone loved that Point and those Letters and was guided by their guidance, it is proof that he had loved this Point and these Letters.” — BH00004 (citing the Bab)

Context for Study

The most theologically sophisticated argument in the *Badi'* is the one that turns the Bayan against the Azalis. Baha'u'llah assembles a series of passages from the Bab's own writings in which the Bab explicitly prepares His followers not to be veiled on the Day of the next Manifestation by attachment to the Bayan's provisions, to the Letters of the Living, to Yahya, or even to the Bab Himself. The Bab says: “Be not veiled by love for the Point”—meaning, do not let loyalty to me prevent you from recognizing Him Whom I came to announce. The Azali position, which uses the Bayan's provisions to resist Baha'u'llah, therefore contradicts the Bayan's own central command. The argument is structurally similar to the *Iqan's* demonstration that the divines of Muhammad's time who used the Qur'an to resist the Bab were contradicting the Qur'an's central thrust; but the *Badi'* has the advantage of much more explicit prophetic preparation. The Bab had written with remarkable specificity about the Day of the next Manifestation, commanding silence before His Throne, warning against pride in accumulated knowledge or station, and insisting that even a soul who was in one dispensation among “the most exalted dwellers of Paradise” might in the next be among “the lowliest denizens of the fire.” Baha'u'llah also cites the Bab's extraordinary declaration: “Were it not for His Book, this Book would not have been revealed, and were it not for His Self,

God would not have manifested Me”—a statement that makes the Bab’s own revelation derivative of and subordinate to Baha’u’llah’s. Students of the Babi-Baha’i historical relationship will find this the key hermeneutical moment in the transition; students of inter-religious hermeneutics will recognize the pattern of one revelation using its predecessor’s texts to validate its own supersession.

Questions for Reflection

1. The Bab explicitly warned His followers not to be “veiled by love for the Point.” How does this counsel function theologically? Is it possible for a religious founder to genuinely prepare his community for his own supersession, and if so, what does this tell us about the nature of prophetic self-understanding?
2. The *Badi'* assembles the Bab’s own words to argue against the Azali position. Is this a form of hermeneutical fairness (letting the Bab’s texts speak for themselves) or a form of appropriation (reading the Bab’s words through a framework the Bab may not have intended)? How can one decide?
3. “Were it not for His Self, God would not have manifested Me.” This statement, attributed to the Bab, makes Baha’u’llah’s revelation ontologically prior to the Bab’s own. What does this imply about the relationship between the Manifestations? Compare with the Johannine prologue’s claim that the pre-existent Logos was the agent of all creation.
4. The *Badi'* argues that attachment to Mirza Yahya is a form of idol-worship: “With hands of ignorance have ye fashioned the calf’s body, then taken it for yourselves as a lord besides God.” How does the polemical use of the Golden Calf narrative function? Is this a legitimate theological argument or inflammatory rhetoric?
5. The Bab’s counsel that on the Day of Manifestation “the most exalted dwellers of Paradise” might become “the lowliest denizens of the fire” is a shocking reversal. What does this imply about the relationship between accumulated spiritual achievement and genuine recognition? How does it connect to the *Lawh-i-Fitnih*’s claim that even mystics’ feet will slip?

The Unfulfilled Sign and the Hermeneutics of Cyclical Denial

Key Passages

For instance, in the Gospel concerning the signs of the subsequent Manifestation it is stated that the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from heaven. And because of these very words the people of the Gospel to this day have not accepted the Muhammadan Dispensation. Now what sayest thou? Were these tidings false, or did that people fail to comprehend their meaning? —
BH00004

Ye have reached such a state that ye continuously write in refutation of yourselves without even being aware of it. For ye have written that the signs of the appearance of the Qa'im appeared at the time of His manifestation but people did not understand them... This is precisely what thou and thy like among the people of the Bayan are doing

today, for ye have not understood the meaning of the divine words and yet, unaware, ye cry out that this Revelation should not have appeared, that the creation of the Bayan is not yet complete. — BH00004

No, by God, rather they have rejected all the Books, for today if anyone turns away from a single letter of these verses, his rejection of all is established and confirmed. We believe in what was revealed before and what is now revealed, and everything bears witness to this. — BH00004

Context for Study

The *Badi'* develops the *Iqan's* hermeneutical argument about “unfulfilled signs” with a new and devastating specificity. The Azali objection runs: the conditions specified in the Bayan for the next Manifestation have not been met (specifically, the Bayan’s “creation” has not been completed, the “year Mustaghath” has not arrived). Baha’u’llah responds by noting that the Azalis have themselves acknowledged that the signs of the Qa’im’s appearance in the Gospel of Matthew were fulfilled—but spiritually, not literally, and only recognizable to those who understood their inner meaning. He then asks: if you admit that the Gospel’s signs were fulfilled without literal fulfillment, why do you demand literal fulfillment of the Bayan’s signs? The Azalis are arguing against themselves. The argument proceeds to show that this pattern—using the previous revelation’s unfulfilled literal expectations to resist the new—has occurred in every transition in sacred history: Christians used Matthew 24 against Muhammad, Sunnis used the Seal of the Prophets doctrine against the Bab, and Azalis are now using the Bayan’s provisions against Baha’u’llah. Each generation of deniers repeats the same structural error while believing they are distinguishing themselves from the previous deniers. Students of the philosophy of history will recognize the pattern that Hegel called the “cunning of reason”; students of hermeneutics will recognize the argument that every act of interpretation is embedded in pre-understandings that can close off recognition; students of interfaith theology will find here one of the clearest accounts in any religious literature of why each religious tradition tends to reject its successor.

Questions for Reflection

1. The *Badi'* shows the Azalis arguing against their own position without noticing it. Is this a philosophically valid argumentative move, or a rhetorical trick? What does it reveal about the structure of “objective” standards for religious truth?
2. The text argues that every denial of a new Manifestation follows the same structural pattern. Does this universalization of the pattern strengthen or weaken the specific argument for Baha’u’llah’s claim? Could the same argument be used to validate any prophetic claim?
3. “We believe in what was revealed before and what is now revealed, and everything bears witness to this.” This claim of comprehensive acceptance (of all previous revelations) is presented as a mark of Baha’u’llah’s followers’ distinction from the Azalis. How does this claim function in an argument about which community is more faithful to the Bab?
4. The *Iqan* made the hermeneutical argument at an abstract level; the *Badi'* makes it at a historically specific level against specific objectors. What is gained and what is lost in moving from the general to the particular in theological argument?

5. How does the *Badi'*'s hermeneutical argument prepare contemporary readers to assess new religious movements that claim continuity with established traditions? Does Baha'u'llah's argument cut both ways—that is, could it be used to argue that the Baha'i community itself might one day repeat the pattern of denial?

I Was as One Asleep: The Involuntary Nature of Revelation

Key Passages

The Abha Beauty Himself declareth: O people! I was as one among you, reclining upon my couch and fast asleep. The breezes of the All-Merciful wafted from the right hand of Divine Unity, awakened me and caused me to speak forth His praise amidst the heavens and earth. O people! I swear by God that I have never glorified myself, nor have I ever denied the divine verses, nor do I now... Had the choice been mine, I would surely have concealed myself from your sight, and would never have consented for myself that which none among all created things hath borne. — BH00004

Not a day hath passed except that I have been afflicted with abuse, taunts and mockery. But the Holy Spirit spoke within my breast, and the Most Great Spirit uttered through my tongue. This is not from me, but from the Almighty One Whose power encompasseth and transcendeth all things... The nearness or remoteness of the Manifestation hath never been in my hands or yours, but rather in God's hand it hath been and ever shall be, held fast in His grasp of power. — BH00004

I know not what ye would have done had the Point of the Bayan mentioned signs, nor what objections ye would have raised. Is there to be found in the Bayan a single word bidding you rise up to slay one who manifesteth divine verses and holy attributes, or to sully the robe of Divine Unity with personal calumnies? Nay, rather, throughout the Bayan He saith that should one appear claiming "I am your Beloved," none hath the right to object to Him, even if He should manifest no proof. — BH00004

Context for Study

Among the most remarkable passages in the *Badi'* is Baha'u'llah's first-person account of His own experience of receiving revelation: "I was as one among you, reclining upon my couch and fast asleep. The breezes of the All-Merciful wafted from the right hand of Divine Unity, awakened me..." This is at once a claim of divine origin (the awakening came from outside, from God) and a claim of human passivity (He was asleep, He did not initiate). The accompanying declaration—"Had the choice been mine, I would surely have concealed myself from your sight"—is perhaps the most candid statement of prophetic reluctance in the entire Baha'i canon. It echoes a long tradition of prophetic resistance in Hebrew scripture (Moses's objections at the burning bush, Jeremiah's complaint that he has been "enticed", Jonah's flight from Nineveh) while also echoing Muhammad's reported initial terror at the first revelation in the cave of Hira. The personal testimony continues with the extraordinary account of the Edirne crisis: chains and fetters at night while others slept, arrows piercing His breast, denial of bread by those who were "related" to Him (Mirza Yahya). What

makes this testimony theologically significant is its combination of radical passivity (“This is not from me”) and radical endurance (He bore what no other creature bore). The involuntary nature of revelation is central to the *Badi*’s implicit argument: Mirza Yahya chose to claim leadership; Baha’u’llah did not choose to speak but was awakened and compelled. The difference between a chosen and an awakened mission is one of the markers the text uses to distinguish genuine from false claims. Students of the phenomenology of mystical experience will recognize the classic pattern of passivity and compulsion in genuine religious vocation; students of comparative prophetology will note that this account is unusual in its psychological directness.

Questions for Reflection

1. “I was as one among you, reclining upon my couch and fast asleep.” What is the theological significance of the prophet’s passivity before revelation? How does this compare with Moses’s reluctance at the burning bush, Jeremiah’s “burning fire” shut up in his bones (Jeremiah 20:9), and Muhammad’s terrified retreat from the cave of Hira?
2. “Had the choice been mine, I would surely have concealed myself from your sight.” Is prophetic reluctance a mark of authenticity or a rhetorical convention? How does one distinguish genuine reluctance from performed modesty?
3. The text distinguishes between the timing and appearance of the Manifestation (“in God’s hand”) and the response of the community (for which they are accountable). What does this distribution of agency imply for the ethics of religious decision-making?
4. The personal testimony includes specific biographical details about the Edirne crisis—chains, denial of bread, arrows of enemies. How does this biographical specificity function in a theological text? What does it accomplish that abstract theological argument cannot?
5. The *Badi*’ ends with a plea: “Have mercy upon me and oppose me not. And if ye turn not unto this Divine Cause, at least raise not objections against it.” What is the emotional and theological register of this plea? How does it relate to the forensic polemic of most of the rest of the text?

A Guiding Question for the Whole Volume

The *Kitáb-i-Badí*’ is unusual in the Baha’i canon for its explicit engagement with specific opponents using specific texts—but its deepest concerns are perennial. The book returns again and again to a single question: how does a person who has already made a religious commitment, who already possesses a sacred text and a community of like-minded believers, recognize that God has spoken again in a form that exceeds and supersedes all that he has previously relied upon? The Azalis had the Bayan, had the Letters of the Living, had Mirza Yahya’s apparent appointment—and yet, the *Badi*’ argues, all of this religious inheritance became an obstacle rather than an aid to recognition. The text is therefore not only a refutation of specific objections but a meditation on the general problem of how established piety can become the greatest barrier to living faith.

A guiding question for the whole volume might therefore be: **What does the *Kitáb-i-Badí*’ reveal about the relationship between the letter of a religious tradition and the spirit**

that animates it—and what does it suggest about the conditions under which genuine fidelity to a founder's intention requires transcending the founder's explicit provisions?