

The Kitáb-i-Íqán: The Book of Certitude, by Bahá'u'lláh—an interlinear presentation

prepared by Daniel Azim Pschaida (2022)

Note 1: *The Book of Ighan* (i.e., Kitáb-i-Íqán) was first published in 1904 by George V. Blackburne Co in New York. It had been translated by Ali Kuli Khan with assistance by Howard McNutt. This was the earliest translation into English of this book, to be republished in later years by this same publisher and then later by the Bahá'í Publishing Society; text here is from a scanned, PDF copy of the latest book, converted into Microsoft Word form and then [reformatted by me to eliminate line-breakage](#). This translation was superseded by the [publication](#) in 1931 of the translation by Shoghi Effendi, completed in 1930, which is now the authorized English-translation for the Bahá'í world. Translation, footnotes, foreword, and glossary comes from version published by the Bahá'í Publishing Trust, Wilmette, IL 60091, Copyright copy; 1931, 1950 by the National Spiritual Assembly of the Bahá'ís of the United States. All rights reserved. Printed in the United States of America. Reprinted 1994

Note 2: I have not researched whether or not either Ali Kuli Khán or Shoghi Effendi revised their translations between republications (Shoghi Effendi did complete some minor/marginal revisions between publications of *The Hidden Words*).

Note 3: Paragraph divisions throughout this interlinear presentation are based on Shoghi Effendi's translation. At times when Ali Kuli Khan's translation differs in paragraphing (i.e. where paragraphs begin or end), Shoghi Effendi's translation is used for identification and numbering of paragraphs.

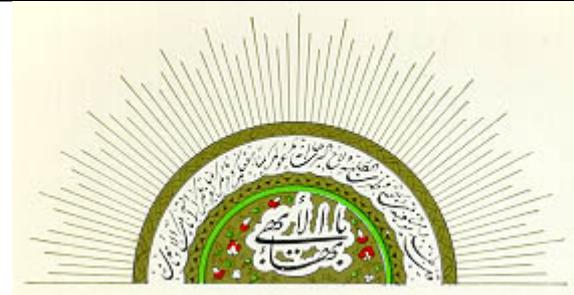
Note 4: So that it is clear which footnotes pertain to which translation, rather than placing them at the bottom of page or the end of the document, each footnote has been inserted into the cell of the table itself at the end of its pertaining paragraph.

Note 5: For a discussion of the history of authenticated, published Persian productions of the *Kitáb-i-Íqán*, one might consult the final eight sections of Christopher Buck's "[An Introduction to Bahá'u'lláh's Book of Certitude with two Digital Reprints of Early Lithographs](#)" (1998).

This is a translation of the "Preserved Tablet," the Expanded Parchment," the Divine Charter, the Firman of the Merciful, that is, the Book of Ighan which hath emanated from the Supreme Pen and proceeded from the pure Lips of the "Blessed Beauty" (May my soul be a sacrifice to His Beloved Ones).

ABDUL-BAHA ABBAS.

Source: Bahá'u'lláh, *The Book of Assurance (The Book of Ighan)*, translated by Ali Kuli Khan, assisted by Howard MacNutt (New York: Bahá'í Publishing Committee, 1929).



"This is the day in which the testimony of the Lord hath been fulfilled, the day in which the Word of God hath been made manifest, and His evidence firmly established. His voice is calling you unto that which shall profit you, and enjoineth you to observe that which shall draw you nigh unto God, the Lord of Revelation."

Bahá'u'lláh

<p>INTRODUCTION (Alí Kuli Khán's introduction to his translation in in the 1929 edition)</p>	<p>FOREWORD (by Shoghi Effendi to his translation, 1931)</p>
<p>During the time of BAHÁ'U'LLAH'S residence in Baghdad the "Dwelling of Peace," before He declared Himself to be the "Manifestation of God," men of learning, including Jews, Christians, and Mohammedans visited Him, seeking answer to religious and scriptural questions. Among them was Haji- Mirza-Seyd-Mohammed of Shiraz, the maternal uncle of the BAB, who in 1862-63 was making a pilgrimage to the holy sanctuaries of the Imams, located in that region. His questions concerned the signs and evidences of the Expected Manifestation from the standpoint of his own religion—Islam. The Book of Ighan was revealed by BAHÁ'U'LLAH in answer to his questions. According to the pre- vailing opinion of the Bahais, it was written in one night by the Supreme Pen.</p> <p>It is certain that Persian pilgrims to the holy sanctuaries in Irak do not stop in Baghdad more than one day. Even if Haji-Seyd-Mohammed, as an exception to this custom, had remained in Baghdad a longer time, it is not probable that he could have attained to the presence of Bahá'u'lláh more than two or three times.</p> <p>The Seyd submitted his questions through Haji-Seyd-Jawad of Karbila, one of the learned doctors of Irak, to whom BAHÁ'U'LLAH had sent this message, "Let the maternal uncle of the BAB write down his questions; We will then write an answer to each." This strengthens the opinion as to the rapidity of the revelation of the Book.</p> <p>By the Book of Ighan, BAHÁ'U'LLAH has opened the teachings and scriptures of the Jews, Zoroastrians, Christians, Mohammedans, etc. For the doubts which had withheld the late Seyd from acknowledg ing the BAB are the same in substance which prevent other religionists from believing in the Manifestations of God. These doubts concern the "rising of the dead," "darkening of the sun and moon," "falling of stars," "cleaving asunder the heavens," the "new heaven and earth," etc. By the interpretation of these symbols, BAHÁ'U'LLAH has unified the Religions and hoisted the banner of Peace among nations.</p> <p>The translation herein is from the original Persian, reproduced from a copy of the Ighan revised in the presence of BAHÁ'U'LLAH and approved by Him. The statements concerning the revelation of the Book are testified to by the Honorable Mirza-Abul-Fazl, a close friend of the late Haji-Seyd-Jawad of Karbila above mentioned.</p> <p style="text-align: right;">Ali Kuli Khan. (Ish'te'al Ebn-Kalanter).</p>	<p>This is one more attempt to introduce to the West, in language however inadequate, this book of unsurpassed pre-eminence among the writings of the Author of the Bahá'í Revelation. The hope is that it may assist others in their efforts to approach what must always be regarded as the unattainable goal; a befitting rendering of Bahá'u'lláh's matchless utterance.</p> <p style="text-align: right;">SHOGHI</p>

	<p style="text-align: center;">THE BOOK OF IGHAN Translated by Ali Kuli Khan, Assisted by Howard MacNutt, Baha'í Publishing Society, 1945</p>	<p style="text-align: center;">KITÁB-I-IQÁN Translated by Shoghi Effendi</p>	<p style="text-align: center; font-size: 2em; font-weight: bold;">کتاب ایقان</p>
1	<p style="text-align: center;"><i>IN THE NAME OF OUR LORD, THE EXALTED, THE SUPREME!</i></p> <p><i>THE following chapter explains that verily the servants (of God) shall never attain to the shore of the Sea of Knowledge except by complete severance from all that is in' the heavens and earth. Sanctify yourselves O people of the earth, that perchance ye may attain to the station which God hath ordained for you and enter the tabernacle which God hath elevated in the Heaven of the Beyean.</i></p>	<p style="text-align: center;"><i>IN THE NAME OF OUR LORD, THE EXALTED, THE MOST HIGH.</i></p> <p><i>No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayán.</i></p>	<p style="text-align: center;">بِسْمِ رَبِّنَا الْعَلِيِّ الْأَعْلَى الْبَابِ الْمَذْكُورِ فِي بَيَانِ أَنَّ الْعِبَادَ لَنْ يَصِلُوا إِلَى شَاطِئِ بَحْرِ الْعِرْفَانِ إِلَّا بِالْإِنْقِطَاعِ الصَّرْفِ عَنِ كُلِّ مَن فِي السَّمَوَاتِ وَالْأَرْضِ. قَدِّسُوا أَنْفُسَكُمْ يَا أَهْلَ الْأَرْضِ لَعَلَّ تَصِلَنَّ إِلَى الْمَقَامِ الَّذِي قَدَّرَ اللَّهُ لَكُمْ وَتَدْخُلَنَّ فِي سُرَادِقِ جَعَلَهُ اللَّهُ فِي سَمَاءِ الْبَيَانِ مَرْفُوعًا.</p>
2	<p>The quintessence of this chapter is that travellers in the Path of Faith and seekers for the Cup of Assurance must sanctify and purify themselves from all material things; that is, the ear from hearing statements, the heart from doubts which pertain to the veils of glory (sabahati jalál)¹, the soul from dependence upon worldly belongings, the eye from contemplating mere transitory words. They should thus proceed, trusting in God and relying upon Him, so that they may become fitted for the splendors of the effulgences of the Suns (Manifestations) of Divine Knowledge and Wisdom; recipients of the Invisible and Infinite Bounties. For should a servant desire to make the words, deeds and actions of other servants, learned or ignorant,</p>	<p>The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor</p>	<p>جوهر این باب آنکه سالکین سبیل ایمان و طالبین کؤوس ایقان باید نفوس خود را از جمیع شئونات عرضیه پاک و مقدس نمایند، یعنی گوش را از استماع اقوال و قلب را از ظنونات متعلقه به سُبُحات جلال و روح را از تعلق به اسباب ظاهره و چشم را از ملاحظه کلمات فانیه و متوکلین علی الله و متوسلین الیه سالک شوند تا آنکه قابل تجلیات اشراقات شمس علم و عرفان الهی و محلّ ظهورات فیوضات غیب نامتناهی گردند . زیرا اگر عبد بخواد اقوال و اعمال و افعال عباد را از عالم و جاهل میزان معرفت حق و اولیای او قرار دهد هرگز به رضوان معرفت</p>

	<p>the standard for knowing God and His Chosen Ones, he shall never enter the Rizwan of the Knowledge of the Lord of Might nor attain to the Fountains of the Knowledge and Wisdom of the King of Oneness; neither shall he reach the bourne of immortality nor partake of the Cup of Nearness and Good Pleasure.</p> <p>¹ Veils intervening between man and the Truth of God, which must be rent before the real light of that Truth is seen. One of these veils is literal interpretation of the Divine Texts preventing true understanding of Revelation, such as the statement of the ascent of Christ into Heaven, His descent, the station of Mohammed as the “Seal of the Prophets,” etc.</p>	<p>partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.</p>	<p>رَبِّ الْعِزَّةِ دَاخِلَ نَشُوْدٍ وَ بِهٖ سِرِّ مَنزَلٍ بَقَا نَرَسِدُ وَ اَزْ جَامِ قُرْبٍ وَ رِضَا مَرْزُوْقٍ نَكْرُدُّ.</p>
3	<p>Consider the former days; how people both high and low were awaiting the Manifestations of Oneness in the Holy Temples, so that they were at all times and moments in anticipation and expectancy, praying and supplicating that perchance the breeze of the Divine Mercy might blow and the beauty of the Promised One step from the Pavilion of the Invisible into the Court of Appearance. But when the clouds of generosity lifted and the doors of favor opened and the Sun of the Invisible appeared from the Horizon of Power, they denied Him and avoided His Meeting which was identical with the Meeting of God. These details are recorded in the Heavenly Books.</p>	<p>Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself. Refer ye, to verify this truth, to that which hath been recorded in every sacred Book.</p>	<p>ناظِرْ بِهٖ اَيَّامٍ قَبْلَ شَوَيْدِ كِهٖ چَقْدَرِ مَرْدَمِ اَزْ اَعَالِي وَ اَدَانِي هَمِيْشِهٖ مَنْتَظَرِ ظَهْوَرَاتِ اَحْدِيَّهٖ دَرِ هِيَاكَلِ قَدْسِيَّهٖ بُوْدِهَانْدِ بِهٖ قَسْمِي كِهٖ دَرِ جَمِيْعِ اَوْقَاتِ وَ اَوَانِ مَتَرَصَّدِ وَ مَنْتَظَرِ بُوْدَنْدِ وَدَعَاها وَ تَضَرَّعِ ها مِي نَمُوْدَنْدِ كِهٖ شَايِدِ نَسِيْمِ رَحْمَتِ الْهَيْهٖ بِهٖ وَزِيْدِنِ اَيِّدِ وَ جَمَالِ مَوْعُوْدِ اَزْ سَرَادِقِ غَيْبِ بِهٖ عَرِصَهٖ ظَهْوَرِ قَدَمِ كَزَارْدِ . وَ چُوْنِ اَبْوَابِ عِنَايَتِ مَفْتُوْحِ مِي كَرِيْدِيْدِ وَ غَمَامِ مَكْرَمَتِ مَرْتَفَعِ وَ شَمْسِ غَيْبِ اَزْ اَفَقِ قَدْرَتِ ظَاهِرِ مِي شُدِ جَمِيْعِ تَكْذِيْبِ مِي نَمُوْدَنْدِ وَ اَزْ لِقَاءِ او كِهٖ عَيْنِ لِقَاءِ اللهِ اسْتِ اَحْتِرَاذِ مِي جَسْتَنْدِ چِنَانچِهٖ تَفْصِيْلِ اَنْ دَرِ جَمِيْعِ كَتَبِ سَمَاوِيَّهٖ مَذْكُوْرِ وَ مَسْطُوْرِ اسْتِ.</p>

4	<p>Now reflect a moment as to the cause of this rejection by the people, after their seeking and anxiety. They even denied and opposed in such manner that tongue and pen fall and are unable to explain. Not one of these Manifestations of Holiness and Dawning-places of Singleness hath appeared without being subjected to the contradictions, denials and antagonism of the people. As It Is said, " O the misery of men! No Messenger cometh unto them but they laugh him to scorn " (K. S. 36). It Is said in another place: " Each nation hatched designs against their Messenger that they might get him into their power; and they disputed with vain reasoning, that they might thereby invalidate the truth " (Koran, Surah 40).</p>	<p>Ponder for a moment, and reflect upon that which hath been the cause of such denial on the part of those who have searched with such earnestness and longing. Their attack hath been more fierce than tongue or pen can describe. Not one single Manifestation of Holiness hath appeared but He was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him. Thus it hath been revealed: "O the misery of men! No Messenger cometh unto them but they laugh Him to scorn."¹ Again He saith: "Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth."²</p> <p><small>Qur'an 36:30. ² Qur'an 40:5.</small></p>	<p>حال قدری تأمل نمائید که سبب اعتراض ناس بعد از طلب و آمال ایشان چه بود. و به قسمی هم اعتراض می نمودند که زبان و بیان و تقریر و تحریر همه از ذکر آن عاجز و قاصر است. و احدی از مظاهر قدسیه و مطالع احدیه ظاهر نشد مگر آنکه به اعتراض و انکار و احتجاج ناس مبتلاگشت. چنانچه می فرماید: "یا حَسْرَةً عَلَی الْعِبَادِ مَا یَأْتِیهِمْ مِنْ رَسُولٍ إِلَّا کَانُوا بِهِ یَسْتَهْزِؤْنَ." و در مقام دیگر می فرماید: "وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَ جَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ."</p>
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5	<p>Likewise the revealed Words which have descended from the clouds of the Eternal Power and from the realm of Divine Might are beyond the limit of the knowledge and comprehension of the servants. For the spiritually minded and possessors of perception, the Surat of Hud (Koran) is sufficient. Meditate ye upon that blessed Surat and consider attentively the essential nature, that ye may be informed of the wonders of the affairs of the Prophets and the opposition and denial by words of rejection. Perchance ye may cause the people to fly from the abode of selfish heedlessness to the</p>	<p>In like manner, those words that have streamed forth from the source of power and descended from the heaven of glory are innumerable and beyond the ordinary comprehension of man. To them that are possessed of true understanding and insight the Súrah of Húd surely sufficeth. Ponder a while those holy words in your heart, and, with utter detachment, strive to grasp their meaning. Examine the wondrous behaviour of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its</p>	<p>و همچنین کلمات منزله که از غمام قدرت صمدانیّه و سماء عزّت ربّانیّه نازل شده زیاده از حدّ احصاء و احاطه عباد است و اولوا الأفئده و صاحبان بصر را سوره هود کفایت می کند. قدری در آن سوره مبارکه تأمل فرمائید و به فطرت اصلیّه تدبّر نمائید تا قدری بر بدائع امور انبیاء و ردّ و تکذیب کلمات نفی اطلاع یابید، شاید ناس را از موطن غفلت نفسانیّه به آشیان وحدت و معرفت الهیه پرواز دهید و از زلال حکمت لایزال و اثمار شجره علم ذی الجلال بیاشامید</p>
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	Nest of Unity and Divine Knowledge; and may drink the clear water of Eternal Wisdom and partake of the fruits of the Tree of the Knowledge of the Lord of Glory. This is allotted to abstracted souls from the Holy Eternal Table sent down (from Heaven).	flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.	و مرزوق گردید. این است نصیب انفس مجرده از مائده منزله قدسیه باقیه.
6	Should ye become aware of the affliction of the Prophets and the motive and reason of the contradiction of those Divine Suns by the servants, ye will be cognizant of many things. The more ye consider the contradictions of the Day-springs of the Suns of the Attributes of Oneness by the people, the more firm and strong ye will become in your religion and in the Cause of God. Accordingly some of the stories of the Prophets are briefly recorded in these Tablets, to demonstrate and make evident that in all times and ages, they inflicted upon the Appearances of Power and Dawning-places of Might that which the pen is ashamed to relate. Perchance these statements may enable some of the people to avoid the perplexity arising from contradiction and denial by the learned and ignorant of the age, and thus increase their assurance and faith.	Should you acquaint yourself with the indignities heaped upon the Prophets of God, and apprehend the true causes of the objections voiced by their oppressors, you will surely appreciate the significance of their position. Moreover, the more closely you observe the denials of those who have opposed the Manifestations of the divine attributes, the firmer will be your faith in the Cause of God. Accordingly, a brief mention will be made in this Tablet of divers accounts relative to the Prophets of God, that they may demonstrate the truth that throughout all ages and centuries the Manifestations of power and glory have been subjected to such heinous cruelties that no pen dare describe them. Perchance this may enable a few to cease to be perturbed by the clamour and protestations of the divines and the foolish of this age, and cause them to strengthen their confidence and certainty.	اگر بر ابتلای انبیاء و علت و سبب اعتراضات عباد بر آن شمس هویه آگاه شوید بر اکثری از امور اطلاع یابید و دیگر هر چه اعتراضات مردم را بر مشارق شمس صفات احدیه بیشتر ملاحظه کنید در دین خود و امرالله محکم تر و راسخ تر شوید. لهذا بعضی از حکایات انبیاء مجملآ در این الواح ذکر می شود تا معلوم شود و مبرهن آید که در جمیع اعصار و اقران بر مظاهر قدرت و مطالع عزت وارد می آوردند آنچه را که قلم از ذکرش خجل و منفعل است. شاید این اذکار سبب شود که بعضی از ناس از اعراض و اعتراض علماء و جهال عصر مضطرب نشوند و بلکه بر ایقان و اطمینانشان بیفزاید
7	One of the Prophets was Noah, who admonished (lit. lamented) for nine hundred and fifty years and summoned the servants into the peaceful valley of the Spirit; yet no	Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None,	و از جمله انبیاء نوح بود که نهصد و پنجاه سال نوحه نمود و عباد را به وادی ایمن روح دعوت فرمود و احدی او را اجابت ننمود. و

	<p>one responded to Him. Each day they scoffed at His Holiness in derision and inflicted so much distress and injury upon that blessed being that they felt certain of His destruction. As it is said, "And as often as a company of his people passed by him, they derided him: but, he said, Though ye scoff at us now, we will scoff at you hereafter as ye scoff at us and ye shall surely know" (K. S. 11).</p> <p>Afterward He repeatedly promised His followers the descent of victory at an appointed time, the fulfilment of which became "bada".¹ Some of His few followers turned away from Him because of this non-fulfilment. These details are recorded in most of the well-known books which have been and will be read. Finally there remained with His Holiness but forty or seventy-two souls, as stated in the books and traditions. At length He cried out saying, "O my Lord, leave not any families of the unbelievers upon the earth" (K. S. 71).</p> <p>¹ "Bada" literally signifies "appearing in the mind," but in this connection it means the failing of fulfilment of a prophetic announcement, due to the change of Divine purpose.</p>	<p>however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" ¹ Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: "Lord! Leave not upon the land a single dweller from among the unbelievers."²</p> <p>¹ Qur'an 11:38. ² Qur'an 71:26.</p>	<p>در هر یوم به قدری ایذاء و اذیت بر آن وجود مبارک وارد می آوردند که یقین بر هلاکت او می نمودند. و چه مراتب سخریه و استهزاء و کنایه که بر آن حضرت وارد شد چنانچه می فرماید: "و كَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ فَسَوْفَ تَعْلَمُونَ." و بعد از مدّت ها چند مرتبه وعده انزال نصر به اصحاب خود فرمودند به وعده معین و در هر مرتبه بدا شد. و بعضی از آن اصحاب معذوره به علت ظهور بدا اعراض می نمودند چنانچه تفصیل آن در اکثر کتب مشهوره ثبت شده و البته بنظر عالی رسیده یا می رسد. تا آنکه باقی نماند از برای آن حضرت مگر چهل نفس و یا هفتاد و دو نفس چنانچه در کتب و اخبار مذکور است. تا آنکه بالاخره نداء "رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا" از جان بر کشید</p>
8	<p>Ponder a little as to why these servants contradicted and shunned Him during this time and did not attain nor become honored with the robes of Affirmation by abandoning the garment of Negation; also why the Divine promises became "bada," causing some of those who had followed Him to turn back.</p>	<p>And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what</p>	<p>حال قدری تأمل باید که سبب چه بود در این مدّت آن عباد به این قسم اعتراض نمودند و احتراز جستند و از قمیص نفی به خلع اثبات مفتخر و فائز نشدند؟ و دیگر چرا در وعده های الهی بدا شد که سبب ادبار بعضی مقبلین</p>

	<p>Much reflection is necessary that ye may become cognizant of the mysteries of invisible things, inhale a sweet odor from the fragrance of the ideal rose-garden, and acknowledge that the tests of God have been and ever will be upon His servants. Thus light may be known and distinguished from darkness, truth from falsehood, guidance from error, happiness from despair, and roses from thorns. It is written, "Do men imagine that it shall be sufficient for them to say 'We believe,' while they be not proved (or tested)" (K. S. 29)?</p>	<p>could have caused the nonfulfilment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"¹</p> <p>¹ Qur'án 29:2.</p>	<p>شود؟ بسیار تأمل باید تا بر اسرار امور غیبی واقف شوید و از طیب معنوی گلستان حقیقی بوئی برید و تصدیق نمائید که امتحانات الهیه همیشه در ما بین عباد او بوده و خواهد بود تا نور از ظلمت و صدق از کذب و حق از باطل و هدایت از ضلالت و سعادت از شقاوت و خار از گل ممتاز و معلوم شود. چنانچه فرمود: "الم أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ"</p>
9	<p>After Noah, the beauty of Hud shone forth from the Day-spring of Creation. For seven hundred years or more, according to different statements, He summoned the people to the Rizwan of Nearness of the Lord of Glory. Like copious rain, calamities fell upon Him. The greater His zeal in summoning, the more obstinate their denial. The more strenuous His effort, the more pronounced their disdain. "And their unbelief shall only increase the perdition of the unbelievers" (K. S. 35).</p>	<p>And after Noah the light of the countenance of Húd shone forth above the horizon of creation. For well-nigh seven hundred years, according to the sayings of men, He exhorted the people to turn their faces and draw nearer unto the Ridván of the divine presence. What showers of afflictions rained upon Him, until at last His adjurations bore the fruit of increased rebelliousness, and His assiduous endeavours resulted in the wilful blindness of His people. "And their unbelief shall only increase for the unbelievers their own perdition."¹</p> <p>¹ Qur'án 35:39.</p>	<p>و بعد از نوح جمال هود از مشرق ابداع مُشرق شد و قریب هفتصد سنه او ازید به اختلاف اقوال، مردم را به رضوان قرب ذی الجلال دعوت نمود. و چه مقدار بلایا که به مثل غیث هاطل بر آن حضرت بارید تا آنکه کثرت دعوت سبب کثرت اعراض شد و شدت اهتمام علت شدت اغماض گردید. "وَ لَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا"</p>
10	<p>Then the Temple of Saleh stepped forth from the Invisible Rizwan of Reality and called the</p>	<p>And after Him there appeared from the Ridván of the Eternal, the Invisible, the holy</p>	<p>و بعد هیکل صالحی از رضوان غیبی معنوی</p>

	<p>servants to the river of Eternal Nearness. During one hundred years or more, He commanded them to obey the precepts of God and shun prohibited things. Nothing resulted and no effect was produced. Several times He secluded Himself. All this, notwithstanding that Eternal Beauty was summoning the people to no other than the City of Unity. It is said, "And unto the tribe of Thamud we sent their brother Saleh. He said unto them, O my people, worship God; ye have no God besides Him ... They answered, O Saleh, Thou art a person on whom we placed our hopes before this. Dost thou forbid us to worship that which our fathers worshipped? But we are certainly in doubt concerning the religion to which thou dost invite us, as justly to be expected" (K. S. 7). All this proved fruitless and finally a terrible noise caused them to die (Koran).</p>	<p>person of Sálìh, Who again summoned the people to the river of everlasting life. For over a hundred years He admonished them to hold fast unto the commandments of God and eschew that which is forbidden. His admonitions, however, yielded no fruit, and His pleading proved of no avail. Several times He retired and lived in seclusion. All this, although that eternal Beauty was summoning the people to no other than the city of God. Even as it is revealed: "And unto the tribe of Thámúd We sent their brother Sálìh. 'O my people,' said He, 'Worship God, ye have none other God beside Him....' They made reply: 'O Sálìh, our hopes were fixed on thee until now; forbiddest thou us to worship that which our fathers worshipped? Truly we misdoubt that whereunto thou callest us as suspicious.'" ¹ All this proved fruitless, until at last there went up a great cry, and all fell into utter perdition.</p> <p>¹ Qur'an 11:61, 62</p>	<p>قدم بیرون نهاد و عباد را به شریعه قرب باقیه دعوت نمود و صد سنه او ازید امر به اوامر الهی و نهی از مناهی می فرمود، ثمری نبخشید و اثری ظاهر نیامد. و چند مرتبه غیبت اختیار فرمود. با آنکه آن جمال ازلی ناس را جز به مدینه احدیه دعوت نمی نمود. چنانچه می فرماید: "و اِلٰی تَمُوْدَ اَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ" "إِلَىٰ آخِرِ الْقَوْلِ: "قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ." و هیچ فائده نبخشید تا آنکه به صیحه ای جمیع به نار راجع شدند.</p>
11	<p>Afterward the beauty of the "Friend" (Abraham) was unveiled and the standard of Guidance was hoisted. He invited the people of the earth unto the light of righteousness. Although He diligently admonished them, no fruit but jealousy and heedlessness resulted. But those who were entirely devoted to God soared with the wings of Assurance unto the station which God hath exalted beyond all comprehension. It is well known from the</p>	<p>Later, the beauty of the countenance of the Friend of God¹ appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which</p>	<p>و بعد جمال خلیل کشف نقاب نمود و علم هدی مرتفع شد و اهل ارض را به نور تقی دعوت فرمود. هر چه مبالغه در نصیحت فرمود جز حسد ثمری نیاورد و غیر غفلت حاصلی نبخشید اِلَّا الَّذِيْنَ هُمْ اِنْقَطَعُوْا بِكُلِّهِمْ اِلَى اللّٰهِ وَ عَرَجُوْا بِجَنَاحِ الْاِيْقَانِ اِلَى مَقَامِ جَعَلَهُ اللّٰهُ عَنِ الْاِدْرَاكِ مَرْفُوْعًا. و تفصیل آن حضرت</p>

	<p>history of His Holiness (Abraham) how He was surrounded by enemies, until the fire of jealousy and contradiction was kindled. After the story of the “fire” (Koran), they expelled that Divine Lamp from the city, as is recorded in all the books and epistles.</p>	<p>God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him. And after the episode of the fire came to pass, He, the lamp of God amongst men, was, as recorded in all books and chronicles, expelled from His city. Abraham.</p>	<p>مشهور است که چه مقدار اعداء احاطه نمودند تا آنکه نار حسد و اعراض افروخته شد. و بعد از حکایت نار، آن سراج الهی را از بلد اخراج نمودند چنانچه در همه رسائل و کتب مذکور است.</p>
12	<p>Then His time passed and the turn of Moses came. His Holiness appeared with the Rod of Command and with the White Hand of Knowledge from the Paran of Divine Love. He came with the Serpent of Power and Eternal Majesty out of the Sinai of Light into the court of Manifestation, summoning all in the world to the Kingdom of Life and to the fruits of the Tree of Faithfulness. The oppositions made by Pharaoh and his people have been heard of. Many stones of suspicion were cast upon that pure Tree by unbelieving souls. Finally Pharaoh and his people exerted themselves to extinguish that fire of the Divine Tree with the water of denial and opposition; heedless that the fire of the Divine Wisdom is never quenched by material water nor the lamp of Supreme Power extinguished by contrary winds.</p> <p>Nay rather, in such a case water produces conflagration and the wind insures preservation, were ye to perceive with discerning sight and walk in the Good Pleasure of God.</p>	<p>And when His day was ended, there came the turn of Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot</p>	<p>و بعد زمان او منقضی شد تا نوبت به موسی رسید و آن حضرت به عصای امر و بیضای معرفت از فاران محبت الهیه با ثعبان قدرت و شوکت صمدانیّه از سینای نور به عرصه ظهور ظاهر شد و جمیع من فی الملک را به ملکوت بقا و اثمار شجره وفا دعوت نمود. و شنیده شد که فرعون و ملأ او چه اعتراض ها نمودند و چه مقدار احجار ظنونات از انفس مشرکه بر آن شجره طیبه وارد آمد. تا به حدی که فرعون و ملأ او همت گماشتند که آن نار سدره ربانیّه را از ماء تکذیب و اعراض افسرده و مخمود نمایند. و غافل از اینکه نار حکمت الهیه از آب عنصری افسرده نشود و سراج قدرت ربانیّه از بادهای مخالف خاموشی نپذیرد. بلکه در این مقام ماء سبب اشتعال شود و باد علت حفظ او انتم بِالْبَصْرِ الْحَدِيدِ تَنْظُرُونَ وَفِي رِضَى اللَّهِ تَسْلُكُونَ. و چه بیانی خوش فرمود مؤمن آل</p>

	<p>What a beautiful explanation was that given by a believer of the family of Pharaoh, the story of which the Lord of Might hath related to His beloved ones: “A man who was a true believer of the family of Pharaoh, and concealed his faith, said, Will ye put a man to death, because he saith, God is my Lord? Seeing he is come unto you with evident signs from your Lord? If he be a liar, on him will the punishment of falsehood alight; but if he speaketh the truth, some of those judgments with which he threateneth you will fall upon you; verily God doth not guide him who is a transgressor or liar” (K. S. 40).</p> <p>At length the matter reached such an extreme that they martyred this same believer with the severest torture. “Shall not the curse of God fall upon the unjust?”</p>	<p>but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God’s holy will and pleasure. How well hath a believer of the kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed: “And a man of the family of Pharaoh who was a believer and concealed his faith said: ‘Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.’”¹ Finally, so great was their iniquity that this self-same believer was put to a shameful death. “The curse of God be upon the people of tyranny.”²</p> <p>¹. Qur’án 40:28. ². Qur’án 11:21.</p>	<p>فرعون چنانچه حکایت او را ربّ العزّه برای حبیب خود می فرماید: " وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ. " و بالاخره امر به جائی کشید که همین مؤمن را به نهایت عذاب شهید نمودند. أَلَا لَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ.</p>
13	<p>Now reflect a little upon these things, and as to the cause of such differences: that when a true Manifestation appeared in the world from the Horizon of the Placeless, such corruption, confusion, oppression and revolution would arise in all parts of the world. All the Prophets during their appearance, announced to the people the coming of another Prophet and recorded a sign for the subsequent Manifestation, as stated in the Books. Why, then, notwithstanding the search and expectation of the people for the Holy Manifestation and the mention of signs in the</p>	<p>And now, ponder upon these things. What could have caused such contention and conflict? Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all</p>	<p>حال قدری در این امورات تأمل فرمائید که چه سبب این گونه اختلافات بوده که هر ظهور حقّی که در امکان از افق لامکان ظاهر می شد این گونه فساد و اغتشاش و ظلم و انقلاب در اطراف عالم ظاهر و هویدا می گشت؟ با اینکه جمیع انبیاء در حین ظهور خود مردم را بشارت می دادند به نبیّ بعد و علامتی از برای ظهور بعد ذکر می فرمودند چنانچه در همه کتب مسطور است. با وجود طلب و انتظار ناس به مظاهر قدسیّه و ذکر</p>

	<p>Books, should such things occur in the world as oppressing, antagonizing and persecuting the Prophets and Chosen Ones during every age and cycle? As it is written, “Whenever a Messenger cometh unto you with that which your souls desire not, ye proudly reject him; accusing some of imposture and slaying others” (K. 2:87).</p>	<p>sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, such acts of violence, of oppression and cruelty, should have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed: “As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others.”¹</p> <p>¹ Qur’ān 2:87.</p>	<p>علامات در کتب، چرا باید این گونه امور در عالم رو دهد که جمیع انبیاء و اصفیاء را در هر عهد و عصر این گونه ظلم و جبر و تعدی نمایند؟ چنانچه می فرماید: "أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ." می فرماید هر زمان و عهد که آمد به سوی شما رسولی از جانب پروردگار به غیر هوای نفس شما، تکبر نمودید و موقن نشدید و گروهی از آن انبیاء را تکذیب نمودید و گروهی را می کشتید.</p>
14	<p>Now consider what was the reason of these deeds and why they acted in this manner toward the Aspects of the Beauty of the Glorious One. The same thing which led to the contradiction and heedlessness of the servants in those days causes the negligence of these servants now. If we say that the divine proofs were not perfect and complete and therefore caused contradiction, this is pure anathema, because it is far from the bounty of the Bounteous and remote from the abundant Mercy to choose one soul from among all the servants, for the guidance of His creatures, without bestowing upon Him sufficient and perfect proofs; at the same time punishing people for not believing in Him. Nay, the generosity of the King of Existence hath embraced all the contingent beings through the appearance of the Manifestations</p>	<p>Reflect, what could have been the motive for such deeds? What could have prompted such behaviour towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One!</p>	<p>آخر تأمل فرمائید که سبب این افعال چه بود که به این قسم با طلعات جمال ذی الجلال سلوک می نمودند؟ و هر چه که در آن از منہ سبب اعراض و اغماض آن عباد بود حال هم سبب اغفال این عباد شده. و اگر بگوئیم حجج الهیه کامل و تمام نبود لهذا سبب اعتراض عباد شد، این کفری است صراح. لأجل آنکه این به غایت از فیض فیاض دور است و از رحمت منبسطه بعید که نفسی را از میان جمیع عباد برگزیند برای هدایت خلق خود و به او حجّت کافیه و افیه عطا نفرماید و مع ذلک خلق را از عدم اقبال به او معذب فرماید. بلکه لم یزل جود سلطان وجود بر همه ممکنات به ظهور مظاهر نفس خود</p>

	<p>of Himself. His Abundance never ceases for a moment and the showers of His Mercy from the clouds of Providence are never restrained. Consequently these things proceed only from limited souls who move in the valley of pride and haughtiness and wander in the deserts of remoteness; who follow their own suppositions and whatever they hear from their religious doctors. Therefore they accomplish nothing but opposition and seek no result but rejection. It is evident to everyone endowed with perception, that had those servants during the appearance of each Manifestation of the Sun of Truth, sanctified and purified their eyes and hearts from whatever they had seen, heard and conceived, they undoubtedly would not have been deprived of the Divine Beauty and withheld from the Sanctuary of Nearness and Union with the Dawning-places of Holiness. As in every age they compared the proof with knowledge acquired from their religious doctors and found it to be at variance with their limited understandings, these unseemly actions proceeded from them in the world of appearance.</p>	<p>Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behaviour can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.</p>	<p>احاطه فرموده و آنی نیست که فیض او منقطع شود و یا آنکه امطار رحمت از غمام عنایت او ممنوع گردد. پس نیست این امورات محدثه مگر از انفس محدوده که در وادی کبر و غرور حرکت می نمایند و در صحراهای بُعد سیر می نمایند و به ظنونات خود و هر چه از علمای خود شنیده‌اند همان را تأسی می نمایند. لهذا غیر از اعراض امری ندارند و جز اغماض حاصلی نخواهند. و این معلوم است نزد هر ذی بصری که اگر این عباد در ظهور هر یک از مظاهرشمس حقیقت چشم و گوش و قلب را از آنچه دیده و شنیده و ادراک نموده پاک و مقدّس می نمودند البتّه از جمال الهی محروم نمی ماندند و از حرم قرب و وصال مطالع قدسیّه ممنوع نمی گشتند. و چون در هر زمان حجّت را به معرفت خود که از علمای خود شنیده بودند میزان می نمودند و به عقول ضعیفه آنها موافق نمی آمد لهذا از این گونه امور غیر مرضیه از ایشان در عالم ظهور به ظهور می آمد.</p>
15	<p>The religious doctors of every age have been the cause of preventing the people from the shore of the Sea of Oneness, for the reins of the people were in their control. Some among</p>	<p>Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty</p>	<p>و در همه اوقات سبب صدّ عباد و منع ایشان از شاطی بحر احدیه علمای عصر بوده‌اند که زمام آن مردم در کف کفایت ایشان بود. و</p>

them have hindered the people by love of leadership and some by lack of wisdom and knowledge. Thus every Prophet hath quaffed the cup of martyrdom and soared to the loftiest horizon of Might, through the sentence and sanction of the divines of the age. What oppressions have been inflicted by the leaders of the time and divines of the age upon the Kings of Existence and the Essences of Desire! Satisfied with these limited and transient days, they were debarred from the everlasting realm, their eyes deprived from witnessing the lights of the beauty of the Beloved and their ears from hearing the wonderful melodies of the Nightingale of Desire. Therefore the condition of the divines of every age is recorded in all the Heavenly Books; as it is said in the Koran: "O ye people of the Book, why do ye reject the Signs of God, while ye are the witnesses of them" (K. S. 3)? Also, "O ye people of the Book, why do ye clothe truth with vanity, and knowingly hide the truth" (K. S. 3)? Also, in another place, "Say, O people of the Book, why do ye bar the path of God" (K. S. 3)? It is evident that the "people of the Book" who barred mankind from the right path were the divines of that age, whose names and records are contained in all the writings and understood from most of the verses and traditions, were ye to see with the eye of God.

grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?"¹ And also He saith: "O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?"² Again, He saith: "Say, O people of the Book! Why repel believers from the way of God?"³ It is evident that by the "people of the Book," who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions

ایشان هم بعضی نظر به حب ریاست و بعضی از عدم علم و معرفت، ناس را منع می نمودند. چنانچه همه انبیاء به اذن و اجازه علمای عصر سلسبیل شهادت را نوشیدند و به اعلی افق عزت پرواز نمودند. چه ظلم ها که از رؤسای عهد و علمای عصر بر سلاطین وجود و جواهر مقصود وارد شد. و به این ایام محدوده فانیه قانع شدند و از ملک لا یفنی باز ماندند چنانچه چشم را از مشاهده انوار جمال محبوب بی نصیب نمودند و گوش را از بدائع نغمات و رقاء مقصود محروم ساختند. این است که در جمیع کتب سماویّه ذکر احوال علمای هر عصر شده، چنانچه می فرماید: "يَا اَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَ اَنْتُمْ تَشْهَدُونَ." و همچنین می فرماید: "يَا اَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُونَ الْحَقَّ وَ اَنْتُمْ تَعْلَمُونَ"

		recorded therein, were you to observe with the eye of God. ¹ Qur'án 3:70. ² Qur'án 3:71. ³ Qur'án 3:99.	
16	So gaze with Divine Insight into the horizons of the Supreme Knowledge and into the souls of the perfect words of Eternity, that all the mysteries of the spiritual Wisdom may appear without “veils of glory” and become manifest from behind the covering of Favor and Bounty. The contradictions of people and their controversies have resulted wholly from their lack of knowledge and understanding. For example, they could not comprehend and attain to the truth of the explanations given by the beautiful Countenances of the True One concerning the signs of the subsequent Manifestation. Thus they hoisted the standard of corruption and lifted the banner of sedition. It is evident that only the Eternal Temples apprehend the interpretation of the words uttered by the Doves of Eternity; and it is only the hearing of the people of immortality which can detect the melodies of the Nightingale of Reality. The Copts ¹ of tyranny have no portion of the wine of the Septs ² of justice; and the Pharaoh of unbelief will never view the White Hand of Moses; as it is said: “None knoweth the interpretation thereof except God and those who are well grounded in knowledge” (K. S. 3). Notwithstanding this, they have sought interpretation of the Book from the people of veils and did not acquire knowledge from its fountain-head.	With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: “None knoweth the meaning thereof except God and	پس قدری به دیده بصیرت الهیه در آفاق علم ربّانی و انفس کلمات تامّه صمدانیّه تعقل فرمائید تا جمیع اسرار حکمت روحانیّه بی سبحات جلال از خلف سرادق فضل و افضال ظاهر و هویدا شود. و کلیّه اعتراض مردم و احتجاجات ایشان از عدم ادراک و عرفان حاصل شده. مثلاً بیاناتی که طلعات جمال حقّ در علامات ظهور بعد فرمودند آن بیانات را ادراک ننمودند و یه حقیقت آن واصل نشدند لهذا علم فساد برافراختند و رایات فتنه برپا نمودند. و این معلوم است که تأویل کلمات حمامات ازلیّه را جز هیاکل ازلیّه ادراک ننمایند و نغمات و رقصاء معنویّه را جز سامعه اهل بقا نشنود. هرگز قبطنی ظلم از شراب سبطی عدل نصیب ندارد و فرعون کفر از بیضای موسی اطلاع نیابد. چنانچه می فرماید: "وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ." مع ذلك تأویل کتاب را از اهل حجاب مستفسر شدند و علم را از منبع او اخذ ننمودند.

	<p>¹Unbelievers in the time of Moses ²Tribes of Israel</p>	<p>them that are well-grounded in knowledge.”¹ And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountain-head of knowledge. ¹Qur’án 3:7.</p>	
17	<p>For instance, when the day of Moses had passed and the lights of Jesus pervaded the world from the dawn of Spirit, the Jews objected that the one who is promised in the Pentateuch must promote and fulfil the laws of the Pentateuch, whereas this youth of Nazareth who calls himself the Messiah of God hath abolished the laws of divorce and of the Sabbath, which are the greatest laws of Moses; and moreover the signs of the Manifestation have not yet appeared. Thus the Jews are still expecting the appearance recorded in the Pentateuch. How many of the Holy Manifestations of Unity and Dawning-places of the Light of Eternity have appeared since Moses in the world of creation, while the Jews have been and are still veiled by their satanic, egotistical veils and their selfish erroneous opinions! They still await the time when this fictitious temple will appear according to their understanding of the given signs. Consequently God hath punished them for their sin, stripped them of the spirit of faith and caused them to suffer the fire in the depths of hell on account of their ignorance of the texts recorded in the Pentateuch concerning the signs of the subsequent</p>	<p>And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamoured that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no</p>	<p>مثلاً چون ایام موسی گذشت و انوار عیسی از فجر روح عالم را احاطه نمود جمیع یهود اعتراض نمودند که آن نفس که در تورات موعود است باید مروج و مکمل شرایع تورات باشد و این جوان ناصری که خود را مسیح الله می نامد حکم طلاق و سبت را که از حکم های اعظم موسی است نسخ نموده. و دیگر آنکه علائم ظهور هنوز ظاهر نشده چنانچه یهود هنوز منتظر آن ظهورند که در تورات مذکور است. چقدر از مظاهر قدس احدیه و مطالع نور ازلیه که بعد از موسی در ابداع ظاهر شده و هنوز یهود به حجابات نفسیه شیطانیه و ظنونات افکیه نفسانیه محتجب بوده و هستند و منتظرند که هیکل مجعول با علامات مذکوره که خود ادراک نموده اند کی ظاهر خواهد شد. كَذَلِكَ أَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَأَخَذَ عَنْهُمْ رُوحَ الْإِيمَانِ وَعَذَّبَهُمْ بِنَارٍ كَانَتْ فِي هَاوِيَةِ الْجَحِيمِ. و این نبود مگر از عدم عرفان یهود عبارات مسطوره در تورات را که در علائم</p>

	<p>Manifestation. Since they did not understand the reality of these signs and as such things did not outwardly appear, they were therefore deprived of the beauty of Jesus, did not attain to the Meeting of God and were of those who await. Thus the nations by their adherence to similar inventions arising from improper notions, have deprived themselves of the pure, clear and flowing fountains.</p>	<p>other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.</p>	<p>ظهور بعد نوشته شده. چون به حقیقت آن پی نبردند و به ظاهر هم چنین امور واقع نشد لهذا از جمال عیسوی محروم شدند و به لقاءالله فائز نگشتند وَكَانُوا مِنَ الْمُنتَظِرِينَ. و لم یزل و لا یزال جمیع امم به همین جعلیات افکار نالائقه تمسک جسته و از عیون های لطیفه رقیقه جاریه خود را بی بهره و بی نصیب نمودند.</p>
18	<p>In unfolding these mysteries. We have mentioned some of the texts of the Prophets in wonderful harmonies of Hijaz (Arabic) in former Tablets written to one of the believers. In these pages We again speak of them in cheerful melodies of Irak (Persian) at thy request. Perchance this may guide those athirst in the deserts of remoteness to the Sea of Nearness and those wandering in the wilderness of separation and abandonment to the Tents of Presence and Union. Thus the clouds of error may be removed and the world-illuminating Sun of Guidance dawn from the horizon of the soul. We trust in God, seeking His assistance. Perchance there may flow from this pen that whereby the minds of the people will be quickened until</p>	<p>In unfolding these mysteries, We have, in Our former Tablets which were addressed to a friend in the melodious language of Hijáz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of 'Iráq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply</p>	<p>و در کشف این اسرار بعضی از عبارات انبیاء، به بدائع نغمات حجازی در الواح مسطوره قبل که برای یکی از احباب نوشته شده بود مذکور گشت و حال هم به تغنیات خوش عراقی نظر به خواهش آن جناب در این اوراق مجدداً ذکر می نمائیم که شاید تشنگان صحراهای بعد را به بحر قرب دلالت نماید و گمگشتگان بیابان های هجر و فراق را به خیام قرب و وصال رساند، تا غمام ضلالت مرتفع شود و آفتاب جهانتاب هدایت از افق جان طالع گردد. وَ عَلَى اللَّهِ اتَّكِلُ وَ بِهِ أَسْتَعِينُ لَعَلَّ يَجْرِي مِنْ هَذَا الْقَلَمِ مَا يَحْيِي بِهِ أَفئِدَةَ النَّاسِ لِيَقُومَنَّ الْكُلُّ عَنِ مَرَاقِدِ</p>

	they arise from their beds of heedlessness and, through the permission of God, hear the warble of the Nightingales of Paradise from the Tree planted in the Rizwan of Unity by the Hands of Power.	there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridván of the All-Glorious.	غَفَلْتِهِمْ وَ يَسْمَعَنَّ اطْوَارَ وَرَقَاتِ الْفَرْدُوسِ مِنْ شَجَرٍ كَانَ فِي الرَّوْضَةِ الْاَحَدِيَّةِ مِنْ اَيْدِي الْقُدْرَةِ بِاِذْنِ اللّٰهِ مَعْرُوساً.
19	It hath been evident and clear to the possessors of Knowledge that when the fire of the love of Jesus burned the veils of Jewish limitations, and the authority of His Holiness, even in the outward sense was partially recognized, that Beauty of the Invisible spoke of separation to some of His spiritual companions and enkindled the fire of yearning, saying: "I go and I come again." And in another place he said: "I go and another will come who will tell you all that I have not told you and will finish all that I have said." These two statements are in reality one, were ye to witness the Manifestations of Oneness with the eye of God.	To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.	بر اولی العلم معلوم و واضح بوده که چون نار محبت عیسوی حجابات حدود یهود را سوخت و حکم آن حضرت فی الجمله جریان بر حسب ظاهر یافت، روزی آن جمال غیبی به بعضی از اصحاب روحانی ذکر فراق فرمودند و نار اشتیاق افروختند و فرمودند که " من می روم و بعد می آیم"، و در مقام دیگر فرمودند: "من می روم و می آید دیگری تا بگوید آنچه من نگفته ام و تمام نماید آنچه را که گفته ام." و این دو عبارت فی الحقیقه یکی است لَوْ أَنْتُمْ فِی مَظَاهِرِ التَّوْحِيدِ بِعَيْنِ اللّٰهِ تَشْهَدُونَ.
20	To one who views with ideal perception, the Book of Jesus as well as His Cause were in fact confirmed at the time of the "Seal of the prophets" (Mohammed). In name, Mohammed said "I am Jesus," even ratifying the signs, records and Book of Jesus as being from the presence of God. In this sense there is neither any difference in them nor in their Books, inasmuch as both have arisen by the	Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muḥammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings	و اگر به دیده بصیرت معنوی مشاهده شود فی الحقیقه در عهد خاتم، هم کتاب عیسی و امر او ثابت شد. در مقام اسم که خود حضرت فرمود: "منم عیسی." و آثار و اخبار و کتاب عیسی را هم تصدیق فرمود که من عندالله بوده. در این مقام نه در خودشان فرقی

	<p>command of God, speaking the praise of God. The Books of both declared the ordinances of God. For this reason Jesus said "I will go and come again." Even as the sun: If the sun of today says "I am the sun of yesterday," it is true; and yet if according to daily sequence, it says "I am other than the sun of yesterday," this is also true. Likewise consider the days: If it be said that all the days are the same, it is correct and true; and if it be said that according to name and designation they differ from each other, this also is true as thou seest. For though they are the same, yet in each one there is a name, quality and designation which is different from the other. By the same method and explanation, understand the stations of separation, difference and oneness of the Holy Manifestations, so that thou mayest comprehend the interpretations of the words of the Creator of the Names and Attributes, concerning separation and union. Thus wilt thou fully discover the answer to thy question why that Eternal Beauty hath, in various instances, called Himself by a different name and title.</p>	<p>hath differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.</p>	<p>مشهود و نه در کتابشان غیریتی ملحوظ زیرا که هر دو قائم به امرالله بودند و هم ناطق به ذکرالله و کتاب هر دو هم مُشعر بر اوامرالله بود. از این جهت است که خود عیسی فرمود: "من می روم و مراجعت می کنم." به مثل شمس که اگر شمس الیوم بگوید من شمس یوم قبلم صادق است و اگر بگوید در حدود یومی که غیر آنم صادق است. و همچنین در ایام ملاحظه نمائید که اگر گفته شود که کلّ یک شیء اند صحیح و صادق است و اگر گفته شود که به حدود اسمی و رسمی غیر هم اند آن هم صادق است. چنانچه می بینی با اینکه یک شیء اند با وجود این در هر کدام اسمی دیگر و خواصی دیگر و رسمی دیگر ملحوظ می شود که در غیر آن نمی شود. و به همین بیان و قاعده، مقامات تفصیل و فرق و اتحاد مظاهر قدسی را ادراک فرمائید تا تلویحات کلمات آن مُبدع اسماء و صفات را در مقامات جمع و فرق عارف شوی و واقف گردی و جواب مسأله خود را در موسوم نمودن آن جمال ازلی در هر مقام خود را به اسمی و رسمی بتمامه بیابی.</p>
21	Afterward the companions and disciples of	Afterwards, the companions and disciples of	و بعد اصحاب و تلامیذ آن حضرت استعدا

	<p>His Holiness (Jesus) asked Him concerning the sign of the Return and the Manifestation, and at what time this sign shall appear. The same question was asked that peerless Countenance upon several occasions, and His Holiness in each instance mentioned a certain sign, as recorded in the four Gospels.</p>	<p>Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.</p>	<p>نمودند که علامت رجعت و ظهور چیست و چه وقت این ظاهر خواهد شد؟ و در چند مقام این سؤال را از آن طلعت بی مثال نمودند و آن حضرت در هر مقام علامتی ذکر فرمودند چنانچه در اناجیل اربعه مسطور است.</p>
22	<p>This Oppressed One now speaks of one of these instances, thus conferring the hidden benefits of the Tree of Reward (lit. stored up tree) for the sake of God, upon His servants; so that the mortal temples may not be deprived of the immortal fruits and may perchance attain to a sprinkling of the never-failing rivers of the Lord of Glory, which are flowing in Baghdad, "the abode of peace." We ask neither recompense nor reward. "We feed you for the sake of God only, We desire no recompense from you nor any thanks" (K. S. 76). This is a food whereby brilliant souls and minds find eternal life and this is that table of which it is spoken: "O our Lord, cause to descend upon us food from Heaven" (K. S. 5)! This food is never withheld from those who deserve it and is never exhausted. It grows continually from the Tree of Grace and descends from the Heavens of Justice and Mercy. As it is said: "Dost thou not see how God putteth forth a parable: a good word is as a good tree whose root is firmly fixed in the earth and whose branches reach unto</p>	<p>This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are yet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdád, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks."¹ This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven."² This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed,</p>	<p>و این مظلوم یک فقره آن را ذکر می نمایم و نعمت های مکنونه سدره مخزونه را لوجه الله بر عبادالله مبذول می دارم تا هیاکل فانیه از اثمار باقیه محروم نمانند که شاید به رشی از انهار بی زوال حضرت ذی الجلال که در دار السلام بغداد جاری شده فائز شوند بی آنکه اجر و مزدی طلب نمایم. "إِنَّمَا نَطْعِمُكُمْ لَوْجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا." و این طعامی است که ارواح و افنده منیره به او حیات باقیه یابند و این همان مائده ای است که می فرماید: "رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ." و این مائده هرگز از اهلهش مقطوع نشود و نفاذ نجوید و در کلّ حین از شجره فضل می روید و از سماوات رحمت و عدل نازل می شود چنانچه فرموده است: "مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ."</p>

	<p>Heaven; which bringeth forth its fruit in all seasons” (K. S. 14).</p>	<p>and its branches reaching unto heaven: yielding its fruit in all seasons.”³</p> <p>¹ Qur’án 76:9. ² Qur’án 5:117. ³ Qur’án 14:24.</p>	
23	<p>Alas that man should withhold himself from this excellent gift and deprive himself of this eternal bounty and perpetual life! Therefore let him appreciate the value of this ideal food; perchance the dead bodies may receive new life through the wonderful favors of that Sun of Truth and faded souls may develop into the incomparable Spirit. O my brother, effort is needful while yet the days remain, in order to taste the Cups of Eternity. The breeze of life from the city of the Beloved will not blow continually; the rivers of explanation will not forever flow, and the doors of the Rizwan will not always remain open. The time will come when the Nightingales of Paradise will fly from the holy garden to Divine Nests; then thou wilt neither see the beauty of the Rose nor hear the melody of the Nightingale! Therefore while the Dove of Eternity is singing and rejoicing, and the Divine Springtime is in splendor and adornment, avail thyself of the opportunity and deprive not the ear of the heart, of its melody. This is the advice of this servant to your Honor and to the beloved of God. Whosoever wisheth, let him advance and whosoever wisheth, let him deny; verily God is independent of him and of that which he may see and witness.</p>	<p>O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favours of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draught, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridván cannot for ever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.</p>	<p>حیف است که انسان از این عطیّه لطیفه خود را منع نماید و از این نعمت باقیه و حیات دائمه خود را محروم سازد. پس قدر این مائده معنوی را دانسته که بلکه از الطاف بدیعه آن شمس حقیقی اجسادهای مرده حیات تازه یابند و ارواح پژمرده به روح بی اندازه فائز شوند. ای برادر من، جهدی باید تا ایام باقی است از اکواب باقی چشیم. همیشه نسیم جان از مصر جانان نوزد و همیشه نهرهای تبیان در جریان نه و مدام ابواب رضوان مفتوح نماند. آید وقتی که عندلیبان جنان از گلستان قدسی به آشیان های الهی پرواز نمایند، دیگر نه نغمه بلبل شنوی و نه جمال گل بینی. پس تا حمامه ازلی در شور و تغنی است و بهار الهی در جلوه و تزیین غنیمت شمرده گوش قلب را از سروش او بی بهره مکن. این است نصیحت این عبد آن جناب و احبای خدا را. فَمَنْ شَاءَ فَلْيُقْبِلْ وَ مَنْ شَاءَ فَلْيُعْرِضْ. إِنَّ اللَّهَ كَانَ غَنِيًّا عَنْهُ وَ عَمَّا يُشَاهَدُ وَ يُرَى.</p>

24	<p>These are the melodies sung by Jesus the Son of Mary with glorious notes in the Rizwan of the Gospel, as to the signs of the subsequent Manifestation. When they asked concerning these signs. He answered them, according to the first book ascribed to Matthew (xxiv. 29-31): "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." The translation of this in Persian is that after the distress and tribulation which shall surround all the people, the sun shall be withheld from shining, that is, be darkened, and the moon cease to give light, the stars of heaven will descend upon earth and the pillars of the earth will be shaken. At that time, the signs of the Son of Man shall appear in Heaven, that is, the Promised Beauty and Substance of Life shall come from the Court of the Invisible to the visible world. And He (Jesus) says: at that time, all the multitudes who inhabit the earth shall lament and bewail and the people shall see that Beauty of Oneness coming from Heaven riding upon the cloud with power, grandeur and a great gift, sending His angels</p>	<p>These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Ridván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression¹ of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."² Rendered into the Persian tongue,³ the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth</p>	<p>و این است نغمات عیسی بن مریم که در رضوان انجیل به الحان جلیل در علائم ظهور بعد فرموده. در سفر اوّل که منسوب به منّی است در وقتی که سؤال نمودند از علامات ظهور بعد جواب فرمود: "و لِلْوَقْتِ مِنْ بَعْدِ ضَيْقِ تِلْكَ الْاَيَّامِ تُظْلَمُ الشَّمْسُ وَالْقَمَرُ لَا يُعْطَى ضَوْءَهُ وَ الْكَوَاكِبُ تَتَساقَطُ مِنَ السَّمَاءِ وَ قُوَّةُ الْاَرْضِ تَرْتَجُّ حِينَئِذٍ تَظْهَرُ عَلَامَاتُ ابْنِ الْاِنْسَانِ فِي السَّمَاءِ وَ يَبْئُوحُ كُلُّ قَبَائِلِ الْاَرْضِ وَ يَرَوْنَ ابْنَ الْاِنْسَانِ آتِيًا عَلٰى سَحَابِ السَّمَاءِ مَعَ قُوَّةٍ وَ مَجْدٍ كَبِيرٍ وَ يُرْسِلُ مَلَائِكَتَهُ مَعَ صَوْتِ السَّافُورِ الْعَظِيمِ." انتهى. ترجمه آن بفارسی این است که بعد از تنگی و ابتلا که همه مردم را احاطه می نماید شمس از افاضه ممنوع می شود یعنی تاریک می گردد و قمر از اعطای نور باز می ماند و ستاره های سماء بر ارض نازل می شوند و ارکان ارض متزلزل می شود. در این وقت ظاهر می گردد نشانه های پسر انسان در آسمان، یعنی جمال موعود و ساذج وجود بعد از ظهور این علامات از عرصه غیب به عالم شهود می آید. و می فرماید: "در آن حین جمیع قبیله ها که در ارض ساکن اند نوحه و ندبه می نمایند و می بینند خلائق آن جمال احدیه را که می آید از</p>
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	<p>with the mighty sound of a trumpet. The same statements are recorded in the other three Gospels ascribed to Mark, Luke and John. As these have been mentioned in detail in the Arabic Tablets, We do not undertake to mention them here, but confine ourselves to one of them.</p> <p>The passage is quoted by BAHÁ'U'LLAH in Arabic and interpreted in Persian.</p>	<p>shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.</p> <p>¹ The Greek word used (Thlipsis) has two meanings: pressure and oppression. ² Matthew 24:29–31. ³ The passage is quoted by Bahá'u'lláh in Arabic and interpreted in Persian.</p>	<p>آسمان در حالتی که سوار بر ابر است با قوت و بزرگی و بخششی بزرگ و می فرستد ملائکه های خود را با صدای سافور عظیم. انتهی. و در اسفار ثلاثه دیگر که منسوب به لوقا و مرقس و یوحنا است همین عبارات مذکور است و چون در الواح عربیه به تفصیل مذکور شد دیگر در این اوراق متعرض ذکر آنها نشدیم و اکتفا به یکی از آنها نمودیم.</p>
25	<p>As the doctors of the Gospel did not understand the meanings of these statements and the purport deposited in these words, but adhered to their literal sense, they were therefore withheld from the river of the Mohammedic Bounty and the cloud of Ahmadic Grace. The ignorant ones of that community, relying upon their learned men, were likewise prevented from beholding the beauty of the King of Glory. For these mentioned signs did not become manifest at the appearance of the Ahmadic Sun. Finally that Essence of Life returned to the eternal place of His Dominion. Centuries passed and times rolled by. Another blow of spiritual breath was breathed into the Divine Trumpet and dead souls came forth out of the tombs of</p>	<p>Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muḥammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muḥammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the</p>	<p>و علمای انجیل چون عارف به معانی این بیانات و مقصود مودعه در این کلمات نشدند و به ظاهر آن متمسک شدند لهذا از شریعه فیض محمدیه و از سحاب فضل احمدیه ممنوع گشتند. و جهال آن طائفه هم تمسک به علمای خود جسته، از زیارت جمال سلطان جلال محروم ماندند زیرا که در ظهور شمس احمدیه چنین علامات که مذکور شد به ظهور نیامد. این است که قرن ها گذشت و عهدها به آخر رسید و آن جوهر روح به مقر بقای سلطنت خود راجع شد و نفخه دیگر از نفس روحانی در صور الهی</p>

	<p>heedlessness and error into the land of guidance and the place of favor. Still that community is expecting the time when these signs shall appear and the promised Temple (Christ) shall arise, that they may assist Him, expend possessions in His way and sacrifice lives in His path. By similar suppositions, other communities are kept afar from the Kawthar of the Significances of the Infinite Mercy of God and are occupied with their own imagination.</p> <p>“Ahmad” was one of the titles of Mohammed.</p>	<p>retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchres of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.</p>	<p>دمیده شد و نفس های مرده از قبور غفلت و ضلالت به ارض هدایت و محلّ عنایت محشورشند و هنوز آن گروه در انتظار که کی این علامات ظاهر شود و آن هیکل معهود به وجود آید تا نصرت نمایند و مال ها در راهش انفاق کنند و جان ها در سببش ایثار. چنانچه امم دیگر هم به همین ظنونات از کوثر معانی رحمت نامتناهی حضرت باری دور مانده اند و به خیال خود مشغولند.</p>
26	<p>Besides this passage, there is another statement in the Gospel: “Heaven and earth shall pass away but My words shall not pass away.” The meaning of this in Persian is that it is possible for the heaven and earth to pass away and be destroyed, whereas “My words” shall never pass away but shall always be fixed and permanent among mankind. For this reason the people of the Gospel say the decree of the Gospel shall never be abolished and that whenever the promised Face appears with all the signs, He must confirm and establish the law enacted in the Gospel, so that no other religion may remain in the world. To them this is one of the confirmed and indisputable facts. They believe that even should one appear with all the promised signs</p>	<p>Beside this passage, there is yet another verse in the Gospel wherein He saith: “Heaven and earth shall pass away: but My words shall not pass away.”¹ Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs re-affirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to</p>	<p>و از این عبارت گذشته، بیان دیگر در انجیل هست که می فرماید: "السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ" که معنی آن به فارسی این است که آسمان و زمین ممکن است که زائل و معدوم شوند اما کلام من هرگز زائل نمی شود و همیشه باقی و ثابت میانه ناس خواهد بود. و از این راه است که اهل انجیل می گویند که حکم انجیل هرگز منسوخ نمی شود و هر وقت و زمان که طلعت موعود با همه علامت ها ظاهر شود باید شریعت مرتفعه در انجیل را محکم و ثابت نماید تا در همه عالم دینی باقی نماند مگر این دین. و این فقره از مطالب</p>

	and declare against the literal law of the Gospel, they must not obey or accept him, nay rather, they must scoff at him and charge him with infidelity. This was witnessed when the Mohammedic Sun appeared. Had they asked with all meekness from the Appearances of Oneness in every Manifestation, the meanings of these words revealed in the Books,—through the non-attainment unto which all people are veiled from the Furthermost Destination and the Sadrat-El-Muntaha,—they would have been surely directed to the lights of the Sun of Guidance and acquainted with the mysteries of Knowledge and Wisdom.	his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muḥammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntahá, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom. ¹ Luke 21:33.	محققه مسلمه است نزد ایشان. و چنان اعتقاد کرده‌اند که اگر نفسی هم مبعوث شود به جمیع علامات موعوده و بر خلاف حکم ظاهر در انجیل حکم نماید البتّه اذعان نکنند و قبول ننمایند بلکه تکفیر نمایند و استهزاء کنند. چنانچه در ظهور شمس محمدیّه مشهود شد. حال اگر معانی این کلمات مُنزله در کتب را که جمیع ناس از عدم بلوغ به آن، از غایت قصوی و سدره منتهی محبوب شده‌اند از ظهورات احدیّه در هر ظهور به تمام خضوع سؤال می نمودند البتّه به انوار شمس هدایت مهتدی می شدند و به اسرار علم و حکمت واقف می گشتند.
27	Now this servant explains a sprinkling of the meanings of these statements, so that the possessors of perception and intuition may thereby comprehend all the symbols of the Divine words and the allegorical explanations of the Holy Manifestations; and thus be not debarred on account of the (impressive) majesty of the words, from the Sea of the Names and Attributes and veiled from the Lamp of Unity which is the place of the manifestation of The Essence.	This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.	حال این بنده رشحی از معانی این کلمات را ذکر می نمایم تا اصحاب بصیرت و فطرت از معنی آن به جمیع تلویحات کلمات الهی و اشارات بیانات مظاهر قدسی واقف شوند تا از همین کلمات از بحر اسماء و صفات ممنوع نشوند و از مصباح احدیّه که محلّ تجلّی ذات است محبوب نگردند. قوله: "مِنْ بَعْدِ ضِيقِ تِلْكَ الْاَيّامِ"،
28	As to the words—"Immediately after the tribulation of those days"—this signifies the time when the people become afflicted with hardship and distress. This is when the traces	As to the words—"Immediately after the oppression of those days"—they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces	یعنی وقتی که ناس در سختی و تنگی مبتلا شوند، و این در وقتی است که آثار شمس حقیقت و اثمار سدره علم و حکمت از میان

of the Sun of Truth and the fruits of the Tree of Knowledge and Wisdom disappear from among mankind and the reins of the people fall into the hands of the ignorant; when the doors of Unity and Knowledge—the essential purpose of the creation of man—are closed; when Knowledge is changed into superstition and guidance into adversity, just as it is witnessed in this day that the reins of every party are in the hands of an ignorant one who leads them in whatever way he desires. Among them nothing remains of the Adored One but a name and of the Desired One but the letter. To such an extent have the winds of desire and self prevailed, that they have extinguished the lights of reason and conscience within the hearts. Although the doors of the Divine Knowledge are opened by the keys of the Supreme Power, and the essences of the being of things are enlightened and illumined through the knowledge-light and holy bounties, to such an extent that within everything a door of knowledge is opened and within every atom traces of the sun are visible, yet notwithstanding these knowledge manifestations have pervaded the world, they have considered the door of knowledge closed, and the rains of mercy withheld. Holding fast to supposition, they are kept afar from the firm Strong Handle of Knowledge. They seem to have intrinsically no desire for knowledge and its door, nor think of its

of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding—the essential and highest purpose in creation—will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire. On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun hath been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled. Clinging unto idle

مردم زائل شود و زمام ناس بدست جهال افتد و ابواب توحید و معرفت که مقصود اصلی از خلق انسانی است مسدود شود و علم به ظنّ تبدیل گردد و هدایت به شقاوت راجع شود. چنانچه الیوم مشاهده می شود که زمام هر گروهی به دست جاهلی افتاده و به هر نحو که اراده کنند حرکت می دهند و در میان ایشان از معبود جز اسمی و از مقصود جز حرفی نمانده. و به قسمی بادهای هوی و نفس غالب شده که سراج های عقل و فؤاد را در قلوب خاموش نموده، با اینکه ابواب علم الهی به مفاتیح قدرت ربّانی مفتوح گشته و جواهر وجود ممکنات به نور علمی و فیوضات قدسی منور و مهتدی گشتند به قسمی که در هر شیء بابی از علم باز گشته و در هر ذره آثاری از شمس مشهود شده. و با همه این ظهورات علمی که عالم را احاطه نموده هنوز باب علم را مسدود دانسته اند و امطار رحمت را مقطوع گرفته اند. به ظنّ تمسک جسته، از عروة الوثقی محکم علم دور مانده اند. و آنچه از ایشان مفهوم می شود گویا به علم و باب آن بالفطره رغبتی ندارند و در خیال ظهور آن هم نیستند زیرا که در ظنّ و گمان، ابوابی برای نان یافتن و در ظهور مظهر علم، جز انفاق جان چیزی

appearance. For in supposition and imagination they have found doors to bread, and in the appearance of the Manifestor of Knowledge they see nothing except the sacrifice of life. So they naturally flee from this and hold fast to the other. Although they know the Divine Command is One, yet from every direction a decree emanates and from every place an order is brought forth. No two are found who agree upon the same command, for they seek no God but desire and follow no path but error. They deem leadership the ultimate accomplishment of the aim and account pride and haughtiness as final attainment to the Beloved. They consider selfish deceptions preferable to the Divine decrees. They have turned aside from submission and resignation and are occupied with plots and hypocrisies; preserving these attitudes with all power and strength, lest a blemish find access to their dignity or a flaw appear in their honor. Should an eye be illumined by the collyrium of Divine enlightenments, it would behold a number of wild beasts preying upon the dead bodies of the servants.

fancy, they have strayed far from the Urvatu'l-Vuthqá of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavour, and account pride and haughtiness as the highest attainments of their heart's desire. They have placed their sordid machinations above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it would

نیافتهاند. لهذا البتّه از این گریزانند و به آن متمسک. و با اینکه حکم الهی را یک می دانند از هر گوشه ای حکمی صادر می شود و از هر محلی امری ظاهر. دو نفس بر یک حکم ملاحظه نمی شود زیرا جز هوی الهی نجویند و به غیر از خطا سبیلی نخواهند. ریاست را نهایت وصول به مطلوب دانستهاند و کبر و غرور را غایت بلوغ به محبوب شمردهاند. تزویرات نفسانی را مقدم بر تقدیرات ربّانی دانند. از تسلیم و رضا گذشتهاند و به تدبیر و ریا اشتغال نمودهاند و به تمام قوت و قدرت حفظ این مراتب را می نمایند که مبدا نقصی در شوکت راه یابد و یا خللی در عزّت بهم رسد. و اگر چشمی از کحل معارف الهی روشن شود ملاحظه می کند سبّعی چند را که بر مردارهای نفوس عباد افتادهاند.

		surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.	
29	<p>What tribulations and distress could be greater than these mentioned conditions? For if one wishes to seek a truth or knowledge, he knows not to whom to refer nor from whom to enquire, because opinions are different and paths are many. This tribulation and distress is one of the signs of every Manifestation, and unless it happens, the Sun of Truth does not become manifest, because the morn of the appearance of Guidance dawns after the night of error. Therefore the traditions and records contain all these statements, that infidelity will cover the world, darkness prevail and similar things as mentioned. For the sake of brevity this servant does not undertake to mention the texts of these traditions, as they are well known.</p>	<p>What “oppression” is greater than that which hath been recounted? What “oppression” is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This “oppression” is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.</p>	<p>حال کدام ضیق و تنگی است که ازید از مراتب مذکوره باشد که اگر نفسی طلب حقی و یا معرفتی بخواهد نماید نمی داند نزد کدام رود و از که جویا شود، از غایت اینکه رأی ها مختلف و سبیل ها متعدد شده. و این تنگی و ضیق از شرایط هر ظهور است که تا واقع نشود ظهور شمس حقیقت نشود زیرا که صبح ظهور هدایت بعد از لیل ضلالت طالع می شود. این است که در روایات و احادیث جمیع این مضامین هست که کفر عالم را فرو می گیرد و ظلمت احاطه می نماید و امثال اینها چنانچه مذکور شد. و این عبد بواسطه شهرت این احادیث و اختصار دیگر متعرض ذکر عبارات حدیث نشده ام.</p>
30	<p>If the people understand this tribulation (lit. narrowness) to mean that the earth should become contracted, or other things which they have shaped in their imagination, this will never be realized and they will necessarily say that this condition hath not appeared,— just as they have said and are still saying. Briefly, by tribulation is meant the narrowness (difficulty in attainment) of</p>	<p>Were this “oppression” (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men’s idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this pre-requisite of divine revelation hath not been made manifest. Such hath been and still is</p>	<p>حال اگر مقصود از این ضیق را همچو ادراک نمایند که عالم ضیق به هم رساند و یا امورات دیگر که به خیال خود توهم نمایند هرگز مشهود نگردد و البته گویند که این شرط ظهور نیافته چنانچه گفتند و می گویند. باری، مقصود از ضیق، ضیق از معارف الهیه و ادراک کلمات ربّانیه است که</p>

	<p>Divine Knowledges and understanding the Supreme Words. In the days of the disappearance of the Sun and His mirrors, the servants fall into narrowness and hardship, knowing not to whom they should turn; as hath been said. Therefore We make known unto thee the interpretation of the traditions and reveal unto thee the mysteries of Wisdom, so that thou mayst be informed of the purport and become of those who have drunk from the cup of Knowledge and Wisdom!</p> <p>A Prophet and His immediate successors; as Christ and His disciples, et. al.</p>	<p>their contention. Whereas, by “oppression” is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Day-star of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with “oppression” and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.</p>	<p>در ایام غروب شمس و مرایای او عباد در تنگی و سختی افتند و ندانند به که توجّه نمایند چنانچه مذکور شد. کَذَلِكَ نُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَ نُلْقِي عَلَيْكَ مِنْ أَسْرَارِ الْحِكْمَةِ لِتَطَّلَعَ بِمَا هُوَ الْمَقْصُودُ وَ تَكُونَ مِنَ الَّذِينَ هُمْ شَرِبُوا مِنْ كَأْسِ الْعِلْمِ وَ الْعِرْفَانِ. وَ قَوْلُهُ: "نُظِّلْمُ الشَّمْسُ وَالْقَمَرَ لَا يُعْطَى ضَوْءَهُ وَ الْكَوَاكِبُ تَتَسَاقَطُ مِنَ السَّمَاءِ."</p>
31	<p>As to the words—“The sun shall be darkened and the moon shall cease to give her light and the stars shall fall from heaven.”—The purport of “sun” and “moon” as mentioned in the words of the Prophets is not confined to the phenomenal sun and moon which are seen; nay rather, they have intended for “sun” and “moon” manifold meanings. In every instance they intend a certain meaning applicable thereto. For example, one meaning of the “sun” is the “Suns of Truth” which dawn from the Dayspring of Pre-existence and transmit bounty to all the contingent beings. These Suns of Truth are the Universal Manifestations of the Divinity in the world of His Attributes and Names. As by the command of the Real Adored One the development of material things such as fruits,</p>	<p>And now, concerning His words—“The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven.” By the terms “sun” and “moon,” mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the “sun” in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth, as decreed by God, the true One, the Adored,</p>	<p>مقصود از شمس و قمر که در کلمات انبیاء مذکور است منحصر به این شمس و قمر ظاهری نیست که ملاحظه می شود. بلکه از شمس و قمر معانی بسیار اراده فرموده اند که در هر مقام به مناسبت آن مقام معنی اراده می فرمایند. مثلاً یک معنی از شمس، شمس های حقیقت اند که از مشرق قدم طالع می شوند و بر جمیع ممکنات ابلاغ فیض می فرمایند. و این شمس حقیقت، مظاهر کلیه الهی هستند در عوالم صفات و اسمای او. و همچنان که شمس ظاهری تربیت اشیا و ظاهره از اثمار و اشجار و الوان و فواکه و معادن و دون ذلک از آنچه در عالم ملک مشهود است، به امر معبود حقیقی به اعانت</p>

trees, colors, minerals and whatever exists in the phenomenal world is through the assistance of the phenomenal sun, so the Trees of Unity, the Fruits of Oneness, the Leaves of Abstraction, the Flowers of Knowledge and Assurance and the Myrtles of Wisdom and Utterance appear through the training of the Ideal Suns. Therefore when these Suns arise, the world is renewed, the rivers of Life flow, the seas of Beneficence move, the clouds of Grace gather and the breezes of Bounty blow upon the temples of beings. Through the heat of these Divine Suns and Ideal Fires the heat of the love of God is produced in the pillars of the world; and through the favor of these abstracted Spirits the immortal Spirit of Life is conferred upon the bodies of the mortal dead.

The phenomenal sun is in reality a single sign of the splendor of that Ideal Sun which hath neither comparison, likeness, equal nor peer. All things are supported through Its existence, are manifest through Its bounty and will return to It. All things have appeared from It and are restored to the treasuries of Its command. All contingent beings originated from It and revert to the depositories of Its order.

in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendour of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasuries of His revelation they all have repaired. From Him all created things did proceed, and to the

اوست، همچنين اشجار توحيد و اثمار تفريد و اوراق تجريد و گل های علم و ايقان و رياحين حکمت و بيان از عنايت و تربيت شمس های معنوی ظاهر می شود. اين است که در حين اشراق اين شمس، عالم جديد می شود و انهار حيوان جاری می گردد و ابحر احسان به موج می آيد و سحاب فضل مرتفع می شود و نسيمات جود بر هياكل موجودات می وزد و از حرارت اين شمس های الهی و نار های معنوی است که حرارت محبت الهی در ارکان عالم احداث می شود و از عنايت اين ارواح مجردة است که روح حيوان باقيه بر اجساد مردگان فانیه مبذول می گردد. و في الحقیقه اين شمس ظاهری یک آيه از تجلی آن شمس معنوی است و آن شمسی است که از برای او مقابلی و شبهی و مثلی و ندی ملاحظه نمی شود و کلّ به وجود او قائمند و از فيض او ظاهر و به او راجع. *مِنْهَا ظَهَرَتِ الْأَشْيَاءُ وَإِلَى خَزَائِنِ أَمْرِهَا رَجَعَتْ وَ مِنْهَا بُدِئَتِ الْمُمْكِنَاتُ وَ إِلَى كُنَائِزِ حُكْمِهَا عَادَتْ.*

32	<p>If in explanation and mentioning, these (Suns) are only designated by some of the Names and Attributes, as you have heard and hear, this is intended for the understanding of weak and imperfect minds. Otherwise they have been eternally sanctified from every name and will be purified from every attribute. The essences of names have no access to the court of their holiness and subtleties of attributes have no approach to the kingdom of their might. God is too glorified for His Chosen Ones to be known except by their own selves, or that His Friends should be described by any other than their own beings. He is exalted far above what the servants mention in description of them and lofty above their comprehension of them!</p>	<p>depositories of His law they did revert.</p> <p>That these divine Luminaries seem to be confined at times to specific designations and attributes, as you have observed and are now observing, is due solely to the imperfect and limited comprehension of certain minds. Otherwise, they have been at all times, and will through eternity continue to be, exalted above every praising name, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory. Immeasurably high are the Prophets of God exalted above the comprehension of men, who can never know them except by their own Selves. Far be it from His glory that His chosen Ones should be magnified by any other than their own persons. Glorified are they above the praise of men; exalted are they above human understanding!</p>	<p>و اینکه در مقام بیان و ذکر، تخصیص داده می شوند به بعضی از اسماء و صفات چنانچه شنیده اید و می شنوید، نیست مگر برای ادراک عقول ناقصه ضعیفه و الالم یزل و لایزال مقدس بوده اند از هر اسمی و منزّه خواهند بود از هر وصفی. جواهر اسماء را به ساحت قدسشان راهی نه و لطائف صفات را در ملکوت عزشان سبیلی نه. فَسُبْحَانَ اللَّهِ مِمَّنْ أَنْ يُعْرَفَ أَصْفِيَاؤُهُ بِغَيْرِ ذَوَاتِهِمْ أَوْ يُوصَفَ أَوْلِيَاؤُهُ بِغَيْرِ أَنْفُسِهِمْ. فَتَعَالَى عَمَّا يَذْكُرُ الْعِبَادُ فِي وَصْفِهِمْ وَتَعَالَى عَمَّا هُمْ يَعْرِفُونَ.</p>
33	<p>In the writings of the “Immaculate Ones” (Imams), the word “Suns” is frequently applied to those Abstracted Lights (Manifestations). One of these applications is found in the prayer “Nudba”— “Where are the rising Suns? Where are the brilliant Moons? Where are the shining Stars?” Therefore it is shown that in the primary sense “sun,” “moon” and “stars” signify the Prophets, the saints and their companions, through the light of whose knowledges the</p>	<p>The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”:¹ “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the</p>	<p>و اطلاق شمس بر آن انوار مجرد در کلمات اهل عصمت بسیار شده، از آن جمله در دعای ندبه می فرماید: “أَيْنَ الشَّمْسُ الطَّالِعَةُ؟ أَيْنَ الْأَقْمَارُ الْمُنِيرَةُ؟ أَيْنَ الْأَنْجُمُ الزَّاهِرَةُ؟” پس معلوم شد که مقصود از شمس و قمر و نجوم در مقام اولیّه انبیاء و اولیاء و اصحاب ایشانند که از انوار معارفشان عوالم غیب و شهود روشن و منور</p>

	<p>worlds of the visible and invisible are enlightened and illumined.</p> <p>“Lamentation.” Written by Ali</p>	<p>Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.</p> <p>¹“Lamentation” attributed to the Twelfth Imám.</p>	<p>است.</p>
34	<p>In another sense, by “sun,” “moon,” and “star” is intended the divines of the former Dispensation at the time of the subsequent Manifestation and in whose hands are the reins of the religion of the people. If they are illumined by the light of the subsequent Sun in His Manifestation, they will be acceptable, radiant and shining; otherwise they will be declared as darkened, even though they are apparently guides. For all these states, including belief and unbelief, guidance and error, happiness and misery, light and darkness are dependent upon the approval of that Ideal Sun of Divinity. If in the Day of Judgment (Day of a new Manifestation), any one of these divines is declared faithful by the Source of Wisdom, he can truly be regarded as possessing knowledge, light and faith, and as having attained the Good Pleasure of God. Otherwise ignorance, rejection, infidelity and injustice will be applied to him.</p>	<p>In another sense, by these terms is intended the divines of the former Dispensation, who live in the days of the subsequent Revelations, and who hold the reins of religion in their grasp. If these divines be illumined by the light of the latter Revelation they will be acceptable unto God, and will shine with a light everlasting. Otherwise, they will be declared as darkened, even though to outward seeming they be leaders of men, inasmuch as belief and unbelief, guidance and error, felicity and misery, light and darkness, are all dependent upon the sanction of Him Who is the Day-star of Truth. Whosoever among the divines of every age receiveth, in the Day of Reckoning, the testimony of faith from the Source of true knowledge, he verily becometh the recipient of learning, of divine favour, and of the light of true understanding. Otherwise, he is branded as guilty of folly, denial, blasphemy, and oppression.</p>	<p>و در مقام دیگر مقصود از شمس و قمر و نجوم، علمای ظهور قبلند که در زمان ظهور بعد موجودند و زمام دین مردم در دست ایشان است. و اگر در ظهور شمس آخری به ضیای او منور گشتند لهذا مقبول و منیر و روشن خواهند بود و الا حکم ظلمت در حق آنها جاری است اگر چه به ظاهر هادی باشند زیرا که جمیع این مراتب از کفر و ایمان هدایت و ضلالت و سعادت و شقاوت و نور و ظلمت منوط به تصدیق آن شمس معنوی الهی است. بر هر نفسی از علماء حکم ایمان از مبدأ عرفان در یوم تغابن و احسان جاری شد حکم علم و رضا و نور و ایمان درباره او صادق است و الا حکم جهل و نفی و کفر و ظلم در حق او جریان یابد.</p>
35	<p>It is evident to every perceiving one that as the light of a star is effaced by the rising of the phenomenal sun, so the sun of outward knowledge, wisdom and enlightenment is effaced and obscured by the dawning of the</p>	<p>It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendour of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding</p>	<p>و این بر هر ذی بصری مشهود است که همچنان که نور ستاره محو می شود نزد اشراق شمس ظاهره، همین قسم شمس علم و حکمت و عرفان ظاهره نزد طلوع شمس</p>

	Sun of Truth.	vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Day-star of divine enlightenment.	حقیقت و آفتاب معنوی محو و تاریک می شود.
36	The word “sun” is applied to the divines on account of their loftiness, distinction and renown. Such are the approved divines of the age who are notable in countries and recognized among the servants. If they become expressive of the Divine Sun, they are accounted as “exalted suns”; otherwise they are suns of the lowest abyss; as it is said: “The sun and the moon will return to hell” (K. S. 55). Ye have undoubtedly heard the meaning of “sun” and “moon” as recorded in this verse and there is no need to speak of it. Whosoever is of the element of this “sun” and “moon,” that is, who advances toward falsehood and turns away from the Truth, hath appeared from hell and will return to it.	That the term “sun” hath been applied to the leaders of religion is due to their lofty position, their fame, and renown. Such are the universally recognized divines of every age, who speak with authority, and whose fame is securely established. If they be in the likeness of the Sun of Truth, they will surely be accounted as the most exalted of all luminaries; otherwise, they are to be recognized as the focal centres of hellish fire. Even as He saith: “Verily, the sun and the moon are both condemned to the torment of infernal fire.” ¹ You are no doubt familiar with the interpretation of the term “sun” and “moon” mentioned in this verse; no need therefore to refer unto it. And whosoever is of the element of this “sun” and “moon”, that is, followeth the example of these leaders in setting his face towards falsehood and in turning away from the truth he undoubtedly cometh out of infernal gloom and returneth thereunto. ¹ Qur’án 55:5.	و اطلاق شمس بر آن علماء به مناسبت علو و شهرت و معروفیت است. مثل علمای مسلم عصر که مشهور بلاد و مسلم اند بین عباد. و اگر حاکی از شمس الهی باشند از شمس عالیه محسوبند و إلا از شمس سجین چنانچه می فرماید: "الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ." و معنی شمس و قمر هم که در آیه مذکوره هست البتّه شنیده اید، احتیاج به ذکر نیست. و هر نفسی هم که از عنصر این شمس و قمر باشد یعنی در اقبال به باطل و اعراض از حق، البتّه از حسابان ظاهر و به حسابان راجع خواهد شد
37	Therefore O questioner, we must hold fast to the Strong Handle, that perchance we may turn from the night of error to the light of guidance, flee from the shadow of negation and seek the shelter of affirmation, be delivered from the fire of the infernal abyss	And now, O seeker, it behooveth us firmly to cling unto the Urvatu'l-Vuḥqá, that perchance we may leave behind the darksome night of error, and embrace the dawning light of divine guidance. Shall we not flee from the face of denial, and seek the	پس ای سائل، باید به عروة الوثقی متمسک شویم که شاید از شام ضلالت به نور هدایت راجع گردیم و از ظلّ نفی فرار نموده در ظلّ اثبات درآئیم و از نار حسابان آزاد شده به نور جمال حضرت منان منور گردیم والسلام.

	and illumined by the light of the beauty of His Highness the Gracious. In this manner We bestow upon you the fruits of the Tree of Knowledge, so that ye may be of those who are enlivened in the Rizwan of the Wisdom of God.	sheltering shadow of certitude? Shall we not free ourselves from the horror of satanic gloom, and hasten towards the rising light of the heavenly Beauty? In such wise, we bestow upon you the fruit of the Tree of divine knowledge, that ye may gladly and joyously abide in the Ridván of divine wisdom.	كَذَلِكَ نُعْطِيكُمْ مِنْ أَثْمَارِ شَجَرَةِ الْعِلْمِ لِتَكُونُوا فِي رِضْوَانِ حِكْمَةِ اللَّهِ لِمَنِ الْمُحْبَرِينَ.
38	In another sense the words “sun,” “moon” and “stars” are applied to the ordinances and instructions enacted in every religion. Such are prayer and fasting, which since the disappearance of the beauty of Mohammed are greater and stronger than all the ordinances in the law of the Koran. This point is indicated by the records and traditions, and on account of its familiarity, mention of it is unnecessary. Nay in every age the command of Prayer hath been established and observed. It is recorded by the Lights (Imams) risen from the Sun of Mohammed	In another sense, by the terms ‘sun’, ‘moon’, and ‘stars’ are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting. These have, according to the law of the Qur’án, been regarded, when the beauty of the Prophet Muḥammad had passed beyond the veil, as the most fundamental and binding laws of His dispensation. To this testify the texts of the traditions and chronicles, which, on account of their being widely known, need not be referred to here. Nay rather, in every Dispensation the law concerning prayer hath been emphasized and universally enforced. To this testify the recorded traditions ascribed to the lights that have emanated from the Day-star of Truth, the essence of the Prophet Muḥammad.	و در مقامی هم مقصود از اطلاقات شمس و قمر و نجوم، علوم و احکام مرتفعه در هر شریعت است مثل صلوات و صوم که در شریعت فرقان بعد از اخفای جمال محمدی از جمیع احکام محکم تر و اعظم تر است. چنانچه احادیث و اخبار مشعر بر آن است و به علت شهرت، احتیاج ذکر نیست. بلکه در هر عصری حکم صلوات محکم و مجری بوده.
39	that in every cycle the command of Prayer hath descended to the Prophets, although in each Dispensation it was particularized by a different form and new ceremonies, according to the requirements of the time. As in every subsequent Manifestation the	The traditions established the fact that in all Dispensations the law of prayer hath constituted a fundamental element of the Revelation of all the Prophets of God—a law the form and the manner of which hath been adapted to the varying requirements of every	چنانچه از انوار مشرقه از شمس محمدیّه مأثور است که بر جمیع انبیاء در هر عهدی حکم صلوات نازل شده، نهایت آنکه در هر عصر به اقتضای وقت به قسمی و آدابی جدید مخصوص گشته. و چون در هر ظهور بعد،

	<p>established, shining, clear and fixed ceremonies, customs and instructions of the preceding Manifestation are abolished, they symbolically mentioned them by the names “sun” and “moon.” “That He might prove you and see which of you would excel in good works” (K. S. 67).</p>	<p>age. Inasmuch as every subsequent Revelation hath abolished the manners, habits, and teachings that have been clearly, specifically, and firmly established by the former Dispensation, these have accordingly been symbolically expressed in terms of ‘sun’ and ‘moon’. “That He might prove you, which of you excel in deeds.”¹</p> <p>¹ Qur’án 67:2.</p>	<p>آداب و عادات و علوم مرتفعه محكمه مشرقه واضحه ثابتة در ظهور قبل منسوخ می شود لهذا تلویحاً به اسم شمس و قمر ذکر نمودهاند.</p> <p>" لِيُبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا "</p>
40	<p>The words “sun” and “moon” in the traditions are also applied to prayer and fasting, as it is said: “Fasting is radiance (sun) and prayer is light.” One day We were seated in a certain place, when a well known divine entered and incidentally mentioned this tradition, saying: “Since fasting causes heat in the system, it is therefore interpreted brilliancy which is ‘sun’; and as the prayer of night produces cold, it is interpreted light which is ‘moon.’” We realized that the needy one had not enjoyed a single drop of the sea of Significances nor attained a single spark of the fire of the Sadrat of Divine Wisdom. After a time, We declared in the most courteous way: “All your Eminence said regarding the meaning of this tradition is upon the tongues and lips of the people, but perhaps by it another meaning is also intended.” Then he asked for explanation and it was said: “The Seal of the Prophets, the Master of the Chosen Ones hath likened the religion of the Koran to Heaven because of its exaltation, loftiness and greatness, and because it embraces all Religions. As in the</p>	<p>Moreover, in the traditions the terms “sun” and “moon” have been applied to prayer and fasting, even as it is said: “Fasting is illumination, prayer is light.” One day, a well-known divine came to visit Us. While We were conversing with him, he referred to the above-quoted tradition. He said: “Inasmuch as fasting causeth the heat of the body to increase, it hath therefore been likened unto the light of the sun; and as the prayer of the night-season refresheth man, it hath been compared unto the radiance of the moon.” Thereupon We realized that that poor man had not been favoured with a single drop of the ocean of true understanding, and had strayed far from the burning Bush of divine wisdom. We then politely observed to him saying: “The interpretation your honour hath given to this tradition is the one current amongst the people. Could it not be interpreted differently?” He asked Us: “What could it be?” We made reply: “Muḥammad, the Seal of the Prophets, and the most distinguished of God’s chosen Ones, hath</p>	<p>و در حدیث هم اطلاق شمس و قمر بر صوم و صلوات شده چنانچه می فرماید:</p> <p>" الصَّوْمُ ضِيَاءٌ وَالصَّلَاةُ نُورٌ. " و لکن روزی در محلی نشسته بودم شخصی از علمای معروف وارد شد و به مناسبتی این حدیث را ذکر نمود و فرمود: چون صوم حرارت در مزاج احداث می نماید لهذا به ضیاء که شمس باشد تعبیر یافته و صلوات لیل چون برودت می طلبد لهذا به نور که قمر باشد معبر گشته.</p> <p>ملاحظه نمودم که آن فقیر به قطره ای از بحر معانی موفق نشده و به جذوه ای از ناز سدر حکمت ربّانی فائز نگشته. بعد از مدتی در نهایت ادب اظهار داشتیم که جناب، آنچه فرمودید در معنی حدیث، در السن و افواه ناس مذکور است و لیکن گویا مقصود دیگر هم از حدیث مستفاد می شود. بیان آن را طلب نمود. ذکر شد که خاتم انبیاء و سید اصفیاء دین مرتفع در فرقان را تشبیه به</p>

	phenomenal heaven two great and mighty pillars are fixed which are the luminaries called sun and moon, so likewise two orbs are ordained in the Heaven of Religion, which are fasting and prayer. "Islam is Heaven; fasting is its sun and prayer is its moon."	likened the Dispensation of the Qur'án unto heaven, by reason of its loftiness, its paramount influence, its majesty, and the fact that it comprehendeth all religions. And as the sun and moon constitute the brightest and most prominent luminaries in the heavens, similarly in the heaven of the religion of God two shining orbs have been ordained—fasting and prayer. 'Islám is heaven; fasting is its sun, prayer, its moon.'	سماء فرموده‌اند به علت علو و رفعت و عظمت و احاطه آن بر جمیع ادیان. و چون در سماء ظاهره دو رکن اعظم اقوام مقرر شده است که نیرین باشد و به شمس و قمر نامیده، همچنین در سماء دین هم دو نیر مقدر گشته که صوم و صلوات باشد. الإسلام سماء و الصَّوْمُ شَمْسُهَا و الصَّلَاةُ قَمَرُهَا.
41	Briefly; this is the purpose of the symbolisms in the words of the Divine Manifestations. Consequently the application of these meanings to "sun" and "moon" in the mentioned instances is confirmed and demonstrated through revealed verses and recorded traditions. Therefore by the "darkness of the sun and moon" and the "falling of stars" is intended the aberration of the divines and the abolition of the ordinances established in a religion, of which the Manifestation of a Dispensation speaks through these symbols. Only the righteous have a portion of this cup and only the just partake thereof. "Verily the just shall drink of a cup mixed with <i>cáfúr</i> " (K. S. 76). Camphor, a fountain in Paradise.	This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms "sun" and "moon" to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein. "The righteous shall drink of a cup tempered at the camphor fountain." ¹ ¹ Qur'án 76:5.	باری، این است مقصود از تلویحات کلمات مظاهر الهی. پس اطلاق شمس و قمر در این مراتب بر این مقامات مذکوره به آیات نازل و اخبار وارده محقق و ثابت شد. این است که مقصود از ذکر تاریکی شمس و قمر و سقوط انجم، ضلالت علماء و نسخ شدن احکام مرتفعه در شریعت است که مظهر آن ظهور به این تلویحات اخبار می دهد. و جز ابرار را از این کأس نصیبی نیست و جز اخیار را قسمتی نه. "إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا."
42	It is certain that during every subsequent Manifestation, the "sun" of the teachings, ordinances, commands and prohibitions	It is unquestionable that in every succeeding Revelation the "sun" and "moon" of the teachings, laws, commandments, and	و این مسلم است که در هر ظهور بعد، شمس و علوم و احکام و اوامر و نواهی که در ظهور

	<p>established in the preceding Manifestation,—the “sun” and “moon” of teachings and command under which the people of that age are enlightened and guided,—become darkened, that is their influence and efficiency vanish. Now consider, had the people of the Gospel understood the purpose of “sun” and “moon” or inquired concerning it from the Manifestor of Divine Knowledge, without contradiction or obstinacy, the meanings thereof would have necessarily become clear and they would not have been confined in the darkness of egotism and desire. Yea, since they did not acquire the knowledge from its mine and source, they perished in the fatal valley of unbelief and error, and are not yet aware that all the signs appeared and the promised Sun dawned from the horizon of Manifestation, while the sun and moon of former knowledges, ordinances and teachings were darkened and disappeared.</p>	<p>prohibitions which have been established in the preceding Dispensation, and which have overshadowed the people of that age, become darkened, that is, are exhausted, and cease to exert their influence. Consider now, had the people of the Gospel recognized the meaning of the symbolic terms “sun” and “moon,” had they sought, unlike the froward and perverse, enlightenment from Him Who is the Revealer of divine knowledge, they would have surely comprehended the purpose of these terms, and would not have become afflicted and oppressed by the darkness of their selfish desires. Yea, but since they have failed to acquire true knowledge from its very Source, they have perished in the perilous vale of waywardness and misbelief. They still have not awakened to perceive that all the signs foretold have been made manifest, that the promised Sun hath risen above the horizon of divine Revelation, and that the “sun” and “moon” of the teachings, the laws, and learning of a former Dispensation have darkened and set.</p>	<p>قبل مرتفع شده و اهل آن عصر در ظلّ آن شمس و قمر معارف و اوامر منور و مهتدی می شدند تاریک می شود، یعنی حکمش و اثرش تمام می گردد. و حال ملاحظه فرمائید که اگر امت انجیل مقصود از شمس و قمر را ادراک می نمودند و یا از مظهر علم الهی مستفسر می شدند بدون اعتراض و لجاج، البته معانی آن واضح می گشت و این گونه در ظلمت نفس و هوی مبتلا و گرفتار نمی شدند. بلی، چون علم را از مبدأ و معدنش اخذ ننمودند لهذا در وادی مهلك کفر و ضلالت به هلاکت رسیده‌اند و هنوز مُشعر نشده‌اند که علامات کلّ ظاهر شد و شمس موعود از افق ظهور اشراق نمود و شمس و قمر علوم و احکام و معارف قبل تاریک شد و غروب نمود.</p>
43	<p>Now step into the path of indubitable Truth with the eye of positive Knowledge and the wings of actual Certainty. “Say, God sent it down, then leave them to amuse themselves with their vain discourse” (K. S. 6). Thus thou mayest be accounted of those companions of whom it is said: “As for those who say Our Lord is God and who act steadfastly; the Angels shall descend unto</p>	<p>And now, with fixed gaze and steady wings enter thou the way of certitude and truth. “Say: It is God; then leave them to entertain themselves with their cavilings.”¹ Thus, wilt thou be accounted of those companions of whom He saith: “They that say ‘Our Lord is God,’ and continue steadfast in His way, upon them, verily, shall the angels descend.”² Then shalt thou witness all these mysteries</p>	<p>حال به چشم علم الیقین و جناحی عین الیقین به صراط حقّ الیقین قدم گذار، "قل الله ثمّ ذرهم فی خوضهم یلعبون" تا از اصحابی محسوب شوی که می فرماید: "إنّ الذین قالوا ربنا الله ثمّ استقاموا تنزل علیهم الملائکة." تا جمیع این اسرار را به بصیر خود مشاهده فرمائی.</p>

	them” (K. S. 41). Then shalt thou witness all these mysteries with thine own eye.	with thine own eyes. ¹ Qur’án 6:91. ² Qur’án 41:30.	
44	O my brother, take the step of the Soul, that thou mayest in a moment traverse the distant valleys of separation and remoteness, enter the Rizwan of Union and Nearness and in a breath attain to the Divine Souls. These stages can never be travelled nor the destination reached by the step of the body. Peace be upon those who follow the Truth in truth and stand in the path of Command upon the shore of Knowledge in the Name of God.	O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridván of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope to traverse these immeasurable distances, nor attain thy goal. Peace be upon him whom the light of truth guideth unto all truth, and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.	ای برادر من، قدم روح بردار تا بادیه های بعیده بُعد و هجر را به آنی طیّ فرمائی و در رضوان قرب و وصل در آئی و در نفسی به نفس الهیه فائز شوی. و به قدم جسد هرگز این مراحل طیّ نشود و مقصود حاصل نیاید. وَالسَّلَامُ عَلٰی مَنْ اتَّبَعَ الْحَقَّ بِالْحَقِّ وَ كَانَ عَلٰی صِرَاطِ الْأَمْرِ فِي شَاطِئِ الْعُرْفَانِ بِاسْمِ اللَّهِ مَوْقُوفًا.
45	This is the meaning of the blessed verse: “I swear by the Lord of the Easts and the Wests” (K. S. 70), for there is a place of dawning and a place of setting for every one of these mentioned Suns. As the doctors of commentary were not informed of the real meaning of these Suns, they failed to interpret this verse. Some asserted that as the sun rises every day from a point different from that of the preceding day, therefore He hath mentioned (“east and west”) in the plural. Others have written that the four seasons are intended, as at every season the sun rises from a certain place and sets in another, so “east and west” are spoken of. This is the degree of the knowledge of the servants and yet what ignorances and defects they ascribe to the	This is the meaning of the sacred verse: “But nay! I swear by the Lord of the Easts and the Wests,” ¹ inasmuch as the “Suns” referred to have each their own particular rising and setting place. And as the commentators of the Qur’án have failed to grasp the symbolic meaning of these “Suns,” they therefore were at pains to interpret the above-quoted verse. Some of them maintained that owing to the fact that the sun each day rises from a different point, the terms “east and west” have been mentioned in the plural. Others have written that by this verse the four seasons of the year are intended, inasmuch as the dawning and setting points of the sun vary with the change of the seasons. Such is the depth of their understanding! None the	این است معنی آیهمبارکه که می فرماید: "فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ." زیرا که از برای هر شمسی از این شمس مذکوره محلّ اشراق و غروب است. و چون علمای تفسیر بر حقیقت این شمس های مذکوره اطلاع نیافتند لهذا در تفسیر این آیه مبارکه معطل شدند. و بعضی ذکر نمودند که چون آفتاب در هر روز از نقطه ای طلوع می نماید غیر از نقطه یوم قبل لهذا به لفظ جمع ذکر فرموده. و بعضی دیگر نوشته اند که مقصود فصول اربعه است که در هر فصلی چون شمس از محلی طالع می شود و به محلی غروب می نماید لهذا مشارق و

	<p>Essences of Knowledge and the Subtleties of Wisdom.</p>	<p>less, they persist in imputing error and folly to those Gems of knowledge, those irreproachable and purest Symbols of wisdom. ¹ Qur'án 70:40.</p>	<p>مغارب ذکر شده. این است مراتب علم عباد. و با وجود این به جواهر علم و لطائف حکمت چه جهل ها و عیوب ها که نسبت می دهند.</p>
46	<p>In like manner through these clear, firm, well-founded and direct explanations understand the “cleaving of Heaven” which is one of the signs of the Hour of Resurrection: As it is said: “When the Heaven shall be cloven asunder” (K. S. 82). By this is meant the Heaven of Religions elevated during every Dispensation and cloven asunder in every subsequent Manifestation, that is, abolished and annulled. I swear by God that to one who carefully considers, the cleaving asunder of this Heaven is greater than the cleaving of the phenomenal heaven. Reflect a little; a long-established religion, under which all have grown and developed; by the shining ordinances of which they have been trained for long periods; hearing nothing from their fathers and ancestors except its mention, so that the eyes see only the effectiveness of its commands and ears hear only its ordinances; then afterward one appearing, severing and separating all these through Divine power and strength, nay rather, abolishing them. Consider whether this is of greater importance than that which these worthless creatures have imagined concerning the cleaving of heaven.</p>	<p>In like manner, strive thou to comprehend from these lucid, these powerful, conclusive, and unequivocal statements the meaning of the “cleaving of the heaven”—one of the signs that must needs herald the coming of the last Hour, the Day of Resurrection. As He hath said: “When the heaven shall be cloven asunder.”¹ By “heaven” is meant the heaven of divine Revelation, which is elevated with every Manifestation, and rent asunder with every subsequent one. By “cloven asunder” is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies! Ponder a while. That a divine Revelation which for years hath been securely established; beneath whose shadow all who have embraced it have been reared and nurtured; by the light of whose law generations of men have been disciplined; the excellency of whose word men have heard recounted by their fathers; in such wise that human eye hath beheld naught but the pervading influence of its grace, and mortal ear hath heard naught but the resounding majesty of its command—what act is mightier than that such a Revelation</p>	<p>و همچنین از این بیانات واضح محکمه متقنه غیر متشابه تفرّ سماء را که از علائم ساعت و قیامت است ادراک نما. این است که می فرماید: "إِذَا السَّمَاءُ انْفَطَرَتْ." مقصود سماء ادیان است که در هر ظهور مرتفع میشود و به ظهور بعد شکافته می گردد، یعنی باطل و منسوخ می شود. قسم به خدا که اگر درست ملاحظه شود تفرّ این سماء اعظم است از تفرّ سماء ظاهری. قدری تأمل فرمائید. دینی که سال ها مرتفع شده باشد و جمیع در ظلّ آن نشو و نما نموده باشند و به احکام مشرقه آن مدّت ها تربیت یافته و از آباء و اجداد جز ذکر آن را نشنیده، به قسمی که چشم ها جز نفوذ امرش را ادراک نکرده و گوش ها جز احکامش را استماع ننموده، بعد نفسی ظاهر شود و جمیع اینها را به قوّت و قدرت الهی تفریق نماید و فصل کند بلکه همه را نفی فرماید. حال فکر نما که این اعظم است یا آنچه این همج راع گمان نموده اند از تفرّ سماء؟</p>

		<p>should, by the power of God, be “cloven asunder” and be abolished at the appearance of one soul? Reflect, is this a mightier act than that which these abject and foolish men have imagined the “cleaving of the heaven” to mean?</p> <p>¹ Qur’án 82:1.</p>	
47	<p>Moreover, consider the difficulties and afflictions of these Countenances in executing the laws of God in face of all in the earth, without a worldly helper or assister. Notwithstanding the persecutions inflicted upon these pure, high and blessed Beings, they endure with the utmost power and suffer with infinite strength.</p>	<p>Moreover, consider the hardships and the bitterness of the lives of those Revealers of the divine Beauty. Reflect, how single-handed and alone they faced the world and all its peoples, and promulgated the Law of God! No matter how severe the persecutions inflicted upon those holy, those precious, and tender Souls, they still remained, in the plenitude of their power, patient, and, despite their ascendancy, they suffered and endured.</p>	<p>و دیگر زحمت و مرارت آن طلعات را ملاحظه نما که بی ناصر و معین ظاهری در مقابل جمیع اهل ارض اقامه حدود الله می فرمایند. با آن همه ایذاء که بر آن وجود های مبارکه لطیفه رقیقه وارد می شود و با کمال قدرت صبر می فرمایند و با نهایت غلبه تحمل می نمایند.</p>
48	<p>In like manner understand the meaning of the “changing of the earth.” Upon whatever hearts the clouds of mercy of that Heaven poured down the shower of beneficence, the earth of those hearts was changed into the earth of Knowledge and Wisdom. What Myrtles of Unity have grown in the gardens of these hearts and what Anemones of Realities of Knowledge and Wisdom bloom from these shining breasts! If the earth of these hearts is not changed, how is it that men not instructed in one letter, without seeing a teacher or entering a school, speak words and knowledges which no one can apprehend? They seem to have been moulded from the clay of Eternal Knowledge and kneaded with</p>	<p>In like manner, endeavour to comprehend the meaning of the “changing of the earth.” Know thou, that upon whatever hearts the bountiful showers of mercy, raining from the “heaven” of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom. What myrtles of unity hath the soil of their hearts produced! What blossoms of true knowledge and wisdom hath their illumined bosoms yielded! Were the earth of their hearts to remain unchanged, how could such souls who have not been taught one letter, have seen no teacher, and entered no school, utter such words and display such knowledge as none can apprehend? Methinks</p>	<p>و همچنین معنی تبدیل ارض را ادراک نما که غمام رحمت آن سماء بر قلبی که نیسان مکرمت مبذول داشت، تبدیل شد اراضی آن قلوب به ارض معرفت و حکمت. و چه ریاحین توحید که در ریاض قلوبشان انبات شده و چه شقایق های حقایق علم و حکمت که از صدور منیرشان روئیده. و اگر ارض قلوبشان تبدیل نمی شد چگونه رجالی که حرفی تعلیم نگرفته اند و معلم را ندیده اند و به هیچ دبستانی قدم نگذاشته اند به کلمات و معارفی تکلم می نمایند که احدی ادراک نتواند نمود؟ گویا از تراب علم سرمدی</p>

	the water of Intuitive Wisdom. Therefore it is said, "Knowledge is a light which God sheds in whatsoever heart He willeth." It is this kind of Knowledge which is praiseworthy; not the limited learnings produced by veiled and obscured imaginations, which men often steal from each other, then glory over their fellow-creatures.	they have been moulded from the clay of infinite knowledge, and kneaded with the water of divine wisdom. Therefore, hath it been said: "Knowledge is a light which God casteth into the heart of whomsoever He willeth." It is this kind of knowledge which is and hath ever been praiseworthy, and not the limited knowledge that hath sprung forth from veiled and obscured minds. This limited knowledge they even stealthily borrow one from the other, and vainly pride themselves therein!	سرشته شده‌اند و از آب حکمت لدنی عجین گشته‌اند. این است که می‌فرماید: "الْعِلْمُ نُورٌ يَقْدِفُهُ اللَّهُ فِي قَلْبٍ مَن يَشَاءُ." و این نحو از علم است که ممدوح بوده و هست. نه علوم محدوده که از افکار محجوبه کرده احداث شده و آن را گاهی از هم سرقت می‌نمایند و بر دیگران افتخار می‌کنند.
49	O that the breasts of the servants might be purified and sanctified from the traces of these limitations and dark words, that they may perchance attain to the splendor of the lights of the Sun of Knowledge and Significances and to the essences of the mysteries of Intuitive Wisdom! Consider, if these barren soils of being had not been transformed, how could the mysteries of Unity and the essences of Divinity have appeared and become visible in them? Therefore it is said in the Koran: "In that day, the earth shall be changed into another earth" (K. S. 14).	Would that the hearts of men could be cleansed from these man-made limitations and obscure thoughts imposed upon them! haply they may be illumined by the light of the Sun of true knowledge, and comprehend the mysteries of divine wisdom. Consider now, were the parched and barren soil of these hearts to remain unchanged, how could they ever become the Recipients of the revelation of the mysteries of God, and the Revealers of the divine Essence? Thus hath He said: "On the day when the earth shall be changed into another earth." ¹ ¹ Qur'an 14:48.	ای کاش صدرهای عباد از نقوش این تحدیدات و کلمات مظلّمه پاک و مقدّس می‌شد که لعلّ به تجلّی انوار شمس علم و معانی و جواهر اسرار حکمت لدنی فائز می‌گشت. حال ملاحظه نما، اگر این اراضی جزر هوجود تبدیل نمی‌شد چگونه محلّ ظهور اسرار احدیه و بروز جواهر هوّیه می‌شد؟ این است که می‌فرماید: "يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ."
50	Even the material earth is also changed through the breezes of the generosity of that King of Existence, were ye to reflect upon the mysteries of Manifestation!	The breeze of the bounty of the King of creation hath caused even the physical earth to be changed, were ye to ponder in your hearts the mysteries of divine Revelation.	و از نسّمات جود آن سلطان وجود ارض ظاهره هم تبدیل یافته لو أنّتم فی اسرار الظهور تتفكروُن.
51	Comprehend the meaning of the verse: "Since the whole earth shall be but His handful in the Day of Resurrection and the	And now, comprehend the meaning of this verse: "The whole earth shall on the Resurrection Day be but His handful, and in	و دیگر معنی این آیه را ادراک نما که می‌فرماید: "وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ"

Heavens (shall be) rolled together in His right Hand. Praise be unto Him and far may He be exalted above the (idols) which they associate (with Him)” (K. S. 39). The purport of this verse is that the whole earth is grasped in His Hand in the Day of Judgment and the Heaven is enfolded in His Right Hand.

Now justice is needed! If the purpose be that which the people understand, what good will result from it? Moreover it is certain that a hand visible to the material sight, accomplishing these things, could not be ascribed to The Essence; nay rather, to acknowledge such a thing is pure infidelity and sheer falsehood. If it be said that it is His Manifestations who are employed in this matter in the Day of Judgment, this is also very improbable and useless. Nay, by the “earth” is meant the earth of knowledge and wisdom; and by “heavens,” the Heavens of Religions. Consider how He hath controlled the formerly expanded earth of knowledge and wisdom by the grasp of Power and Authority, and hath spread a new and incomparable earth in the hearts of the servants, causing new myrtles, wonderful flowers and lofty trees to spring up within their shining breasts.

His right hand shall the heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with him!”¹ And now, be fair in thy judgment. Were this verse to have the meaning which men suppose it to have, of what profit, one may ask, could it be to man? Moreover, it is evident and manifest that no such hand as could be seen by human eye could accomplish such deeds, or could possibly be ascribed to the exalted Essence of the one true God. Nay, to acknowledge such a thing is naught but sheer blasphemy, an utter perversion of the truth. And should it be supposed that by this verse are meant the Manifestations of God, Who will be called upon, on the Day of Judgment, to perform such deeds, this too seemeth far from the truth, and is surely of no profit. On the contrary, by the term “earth” is meant the earth of understanding and knowledge, and by “heavens” the heavens of divine Revelation. Reflect thou, how, in one hand, He hath, by His mighty grasp, turned the earth of knowledge and understanding, previously unfolded, into a mere handful, and, on the other, spread out a new and highly exalted earth in the hearts of men, thus causing the freshest and loveliest blossoms, and the mightiest and loftiest trees to spring forth from the illumined bosom of man.

¹ Qur’án 39:67.

وَالسَّمَاوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى
عَمَّا يُشْرِكُونَ. " مضمون آن این است که همه
زمین اخذ شده، در دست اوست روز قیامت و
آسمان پیچیده شده، در دست راست اوست.
حال قدری انصاف می خواهد که اگر مقصود
این است که مردم ادراک نمودهاوند چه حسن
بر آن مرتب می شود؟ وانگهی این مسلم است
که حق منبع، دستی که مرئی شود به بصر
ظاهر و مرتکب این امورات شود منسوب به
ذات نیست بلکه کفری است محض و افکی
است صرف اقرار بر چنین امری. و اگر
بگویی مظاهر امر او هستند که در قیامت به
این امر مأمور می شوند این هم به غایت بعید
است و بی فائده. بلکه مقصود از ارض،
ارض معرفت و علم است و از سماوات،
سماوات ادیان. حال ملاحظه فرما که چگونه
ارض علم و معرفت که از قبل مبسوط شده
بود به قبضه قدرت و اقتدار قبض نمود و
ارض منیعه تازه در قلوب عباد مبسوط
فرمود و ریاحین جدید و گل های بدیعه و
اشجار منیعه از صدور منیره انبات نمود.

52	<p>In like manner consider how the Heavens of the formerly established Religions are rolled together in the Right Hand of Power, the Heaven of the Beyan is hoisted aloft by the command of God and adorned with the sun, moon and stars of wonderful and new commandments!</p> <p>These are the mysteries of the words which are clearly unfolded and unveiled that thou mayest comprehend the Morn of Significances and extinguish the lamp of superstition, fancy, doubt and suspicion through the power of reliance and severance, and light the new lamp of Knowledge and Assurance in the recess of mind and heart.</p>	<p>In like manner, reflect how the elevated heavens of the Dispensations of the past have, in the right hand of power, been folded together, how the heavens of divine Revelation have been raised by the command of God, and been adorned by the sun, the moon, and stars of His wondrous commandments. Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation, and doubt, and mayest kindle, in the inmost chamber of thine heart, the new-born light of divine knowledge and certitude.</p>	<p>و همچنین ملاحظه کن که سماوات ادیان مرتفعه در قبل چگونه در یمین قدرت پیچیده شد و سماء بیان به امر الله مرتفع گشت و به شمس و قمر و نجوم او امر بدیعه جدیده تزیین یافت. این است اسرار کلمات که بی حجاب کشف و ظاهر گشته تا ادراک صبح معانی فرمائی و سراج های ظنون و وهم و شک و ریب را به قوت توکل و انقطاع خاموش نمائی و مصباح جدید علم و یقین در مشکات قلب و دل بر افروزی.</p>
53	<p>The purpose of these allegorical words and enigmatic references which emanate from the Command-Sources is to test the servants as mentioned, so that the soil of excellent and shining hearts may be distinguished from barren and mortal soils. This has always been the Divine Law among the servants, as revealed in the Books.</p>	<p>Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.</p>	<p>و از جمیع این کلمات مرموزه و اشارات ملغزه که از مصادر امریه ظاهر می شود مقصود امتحان عباد است چنانچه مذکور شد تا معلوم شود اراضی قلوب جیده منیره از اراضی جززه فانیه. و همیشه این از سنت الهی در میان عباد بوده چنانچه در کتب مسطور است.</p>
54	<p>Likewise consider the verse of "Kiblah." After the Hegira of the Sun of Mohammedic Prophethood from the Day-spring of Bat'ha (Mecca) to Yathrib (Medina), He (Mohammed) turned toward Jerusalem at the time of prayer, until the Jews spake some</p>	<p>And likewise, reflect upon the revealed verse concerning the "Qiblih."¹ When Muḥammad, the Sun of Prophethood, had fled from the dayspring of Bathá² unto Yathrib,³ He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time</p>	<p>و همچنین آیه قبله را ملاحظه فرمائید که بعد از هجرت شمس نبوت محمدی از مشرق بطحا به یثرب، رو به بیت المقدس توجه می فرمودند در وقت صلوات، تا آنکه یهود بعضی سخن های ناشایسته بر زبان راندند که</p>

unseemly words which are not fit to be mentioned in this place and will lead to prolongation. To be brief, Mohammed greatly distressed, was gazing toward the sky with the eye of reflection and perplexity. Then Gabriel descended and chanted the following verse: "We have seen thee turn thy face toward heaven, but we will cause thee to turn thyself toward a Kiblah which will please thee" (K. S. 2). Another day he was engaged in the mid-day prayer with a number of his followers. They had performed the first two rak'ats (prostrations), when Gabriel descended and said: "Turn therefore thy face toward the Sacred Mosque (at Mecca)" (K. S. 2). During the prayer, His Holiness, turning away from Jerusalem, faced Ca'aba. Instantly such an agitation and excitement arose among the companions that a number of them discontinued the prayer and left Him. This test was only for the trial of the servants; otherwise that Ideal King need not have changed the Kiblah but would have appointed Jerusalem even in that age, without stripping it of this robe of acceptance.

The direction toward which the face must be turned when praying.

when the Jews began to utter unseemly words against Him—words which if mentioned would ill befit these pages and would weary the reader. Muḥammad strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of Gabriel, saying: "We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a Qiblah which shall please Thee."⁴ On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rik'ats,⁵ the Voice of Gabriel was heard again: "Turn Thou Thy face towards the sacred Mosque."^{6, 7} In the midst of that same prayer, Muḥammad suddenly turned His face away from Jerusalem and faced the Ka'bih. Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the Qiblah unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.

ذکرش شایسته این مقام نیست و سبب تطویل کلام می شود. باری، آن حضرت بسیار مکدر شدند و به لحاظ تفکر و تحیر در سماء نظر می فرمودند. بعد جبرئیل نازل شد و این آیه تلاوت نمود: "قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا." تا آنکه در یومی آن حضرت با جمعی اصحاب به فریضه ظهر مشغول شدند و دو رکعت از نماز بجا آورده بودند که جبرئیل نزول نمود و عرض کرد:

"قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ." در اثنای نماز حضرت از بیت المقدس انحراف جسته به کعبه مقابل شدند. فی الحین تزلزل و اضطراب در میان اصحاب افتاد به قسمی که جمعی نماز را بر هم زده اعراض نمودند. این فتنه نبود مگر برای امتحان عباد و اِلا آن سلطان حقیقی قادر بود که هیچ قبله را تغییر ندهد و در آن عصر هم بیت المقدس را قرار فرماید و این خلعت قبول را از وی سلب ننماید.

		<p>¹ The direction toward which the face must be turned when praying. ² Mecca. ³ Medina. ⁴ Qur'án 2:144. ⁵ Prostrations. ⁶ At Mecca. ⁷ Qur'án 2:149.</p>	
55	<p>For the command of the Kiblah was not changed at the time of most of the Prophets appointed after Moses, such as David, Jesus and other great Prophets who came in the interval between them. All these Messengers, on the part of the Lord of the creatures, commanded people to turn toward that direction. Moreover all lands bear the same relation to that Ideal King, except that land which He selects for some especial thing at the appearance of His Manifest-ations. As it is said: "Unto God belongeth the east and the west, therefore whither-soever you turn yourselves to pray, there is the Face of God" (K. S. 2). Notwithstanding the verity of these facts, why was it changed, causing complaint and lamentation among the servants and excitement and agitation among the companions? Yea, such things which cause dread to people, only happen that all may be tested by the touchstone of God and that the truthful may be separated and distinguished from the untruthful. Therefore after the dissension of the people. He said: "We appointed the Kiblah toward which thou didst formerly pray, only that We might know him who followeth the Messenger from him who turneth on his heel" (K. S. 2). The purport of</p>	<p>None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and Muḥammad, ever altered the law of the Qiblah. These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: "The East and West are God's: therefore whichever way ye turn, there is the face of God."¹ Notwithstanding the truth of these facts, why should the Qiblah have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach</p>	<p>چنانچه در عهد اکثری انبیاء که بعد از موسی مبعوث به رسالت شدند مثل داود و عیسی و دون آنها از انبیای اعظم که ما بین این دو نبی آمدند هیچ حکم قبله تغییر داده نشد و همه این مرسلین از جانب رب العالمین مردم را به توجّه همان جهت امر می فرمودند. و نسبت همه اراضی هم به آن سلطان حقیقی یکی است مگر هر ارضی را که در ظهور مظاهر خود تخصیص به امری دهد. چنانچه می فرماید: "وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللّٰهِ." با وجود تحقق این امور چرا تبدیل شد که سبب جزع و فزع عباد شود و علت تزلزل و اضطراب اصحاب گردد؟ بلی، این گونه امور که سبب وحشت جمیع نفوس است واقع نمی شود مگر برای آنکه کلّ به محک امتحان الله در آیند تا صادق و کاذب از هم تمیز و تفصیل یابد. اینست که بعد از اختلاف ناس می فرماید: "وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلٰى عَقْبَيْهِ" که مضمون آن این است: ما نگراندانیدیم و بر هم</p>

	<p>this verse is that He changed and abolished the Kiblah which was Jerusalem, to see who would follow Him and who would turn upon his heel, that is, would disobey, reject and discontinue the prayer and run away “like timorous asses fleeing from a lion” (K. S. 74).</p>	<p>amongst the people: “We did not appoint that which Thou wouldst have to be the Qiblah, but that We might know him who followeth the Apostle from him who turneth on his heels.”² “Affrighted asses fleeing from a lion.”³</p> <p>¹ Qur’án 2:115. ² Qur’án 2:143. ³ Qur’án 74:50.</p>	<p>نزدیم قبله را که آن بیت المقدس باشد مگر آنکه بدانیم که متابعت تو می نماید و که راجع بر عقبیه می شود، یعنی اعراض می نماید و اطاعت نمی کند و صلوات را باطل نموده فرار می نماید. "حُمْرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ"</p>
56	<p>Were ye to reflect a little, ye would find doors of significances and explanations opened in this subject and statement, and behold all the knowledge and the mysteries thereof without veils. These things are only for the purpose of training and delivering the souls from the cage of self and desire, for that Ideal King in Himself hath forever been independent of the knowing of the beings, and in His Identity will ever be exalted above the adoration of contingent things. A single breeze of His Affluence honors all the world with the robes of wealth, and a mere drop of the sea of His Generosity favors all the existence with Eternal Life. But as the purpose is to distinguish between truth and falsehood, sun and shadow, therefore at every instant tests sent from the presence of the Lord of Might pour down like copious rain.</p>	<p>Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all knowledge and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.</p>	<p>اگر قدری تأمل رود در همین مطلب و بیان، ابواب های معانی و تبیان مفتوح بینید و جمیع علم و اسرار آن را بی حجاب مشاهده فرمائید. و نیست این امور مگر برای تربیت و خلاصی نفوس از قفس نفس و هوی و آلا آن سلطان حقیقی لم یزل به ذات خود غنی بوده از معرفت موجودات و لا یزال به کینونت خود مستغنی خواهد بود از عبادت ممکنات. یک نسیم از غنای او جمیع عالم را به خلع غنا مفتخر نماید و یک قطره از بحر جود او همه هستی را به حیات باقیه مشرف فرماید. و لیکن چون مقصود امتیاز حق از باطل و شمس از ظلّ است، این است که در کلّ حین امتحان های مُنزله از جانب ربّ العزّه چون غیث هاطل جاری است.</p>
57	<p>Were people to ponder a little over the former</p>	<p>Were men to meditate upon the lives of the</p>	<p>اگر قدری در انبیای قبل و ظهور ایشان تعقل</p>

Prophets and their manifestation, the matter would become so easy to them that they will not be veiled by reason of deeds and words which are contrary to their egotism and desire. They will burn every veil with the fire of the Sadrat of Knowledge and rest upon the throne of quiescence and composure. For example, Moses the Son of Amran, one of the great Prophets and the possessor of a Book, one day in the earlier part of His Dispensation, before His Mission, was passing through the market. Two men were striving with each other, one of whom begged help from Moses. His Holiness assisting him, killed his opponent, as recorded in the Book. To speak of this in detail would delay and defer our subject. This report was published throughout the city and fear fell upon His Holiness, according to the text of the Book. Finally He received the message: "O Moses, verily, the magistrates are deliberating concerning thee, to put thee to death" (K. S. 28); whereupon He left the city and remained in the service of Shoeb (Jethro) in Midian. Upon His return He arrived at the "Blessed Valley"—the wilderness of Sinai—where He witnessed the manifested Light of the King of Unity from the Tree "which is neither of the east nor of the west" (Koran). He heard the soul-cheering Spiritual Voice from the enkindled Fire of Divinity and was appointed to guide the Pharaohic souls; to deliver the people from the valley of egotism and desire

Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of 'Imrán, one of the exalted Prophets and Author of a divinely-revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: "O Moses! of a truth, the chiefs take counsel to slay Thee"¹ reached His ears, He went forth from the city, and sojourned in Midian in the service of Shoeb. While returning, Moses entered the holy vale, situate in the wilderness of Sinai, and there beheld the vision of the King of glory from the "Tree that belongeth neither to the East nor to the West."² There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to

رود امر بسیار بر اهل دیار سهل شود به قسمی که از افعال و اقوالی که مخالف نفس و هوی است محتجب نمی مانند و همه حجابات را به نار سدره عرفان محترق نمایند و بر عرش سکون و اطمینان مستریح شوند. مثلاً موسی بن عمران که یکی از انبیای معظم و صاحب کتاب بود در اول امر، قبل از بعثت، روزی در سوق می گذشت. دو نفر با یکدیگر معارضه می نمودند. یکی از آن دو نفس از موسی استمداد جست. آن حضرت او را اعانت نموده مدعی را بقتل رسانید چنانچه در کتاب مسطور است و ذکر تفصیل، مایه تعویق و تعطیل مقصود می شود. و این خبر در مدینه اشتهار یافت و آن حضرت را خوف غالب شد چنانچه نص کتاب است. تا آنکه به خبر " إِنَّ الْمَلَائِئِمَ یَأْتِمُرُونَ بِكَ لِیَقْتُلُوكَ " مخبر شد و از مدینه بیرون تشریف بردند و در مدین در خدمت شعیب اقامه فرمودند. و در مراجعت، در وادی مبارکه که بریّه سینا باشد وارد شد و تجلی سلطان احدیه را از شجره لا شرقیه و لا غربیه مشاهده نمود و ندای جانفزای روحانی را از نار موقده ربّانی استماع فرمود و مأمور به هدایت نفس فرعونی گشت تا مردم را از وادی نفس و هوی نجات داده، به

	<p>and lead them to the heart-rejoicing plains of spirit and guidance; to conduct all in the creation from the perplexity of remoteness to the abode of the Peace of Nearness, through the Salsabile of Severance. When He entered the house of Pharaoh and delivered that for which He was appointed, Pharaoh loosed his tongue in abuse, saying: "Art thou not he who committed murder and became an infidel?" This was spoken by the Lord of Glory as having been said by Pharaoh to Moses: "Yet hast thou done thy deed which thou hast done and thou art a faithless person. He said: I did it indeed and I was one of those who erred: wherefore I fled from you because I feared you: but my Lord hath bestowed command upon me and hath appointed me one of His Messengers" (K. S. 26).</p>	<p>shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the Salsabil of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: "Art thou not he that committed murder, and became an infidel?" Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: "What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: 'I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.'"³</p> <p>¹ Qur'án 28:20. ² Qur'án 24:35. ³ Qur'án 26:19.</p>	<p>صحراهای دلفزای روح و هدی وارد نماید و از سلسبیل انقطاع جمیع من فی الإبداع را از حیرت بُعد به دار السّلام قرب رساند. و چون در منزل فرعون وارد شد و تبلیغ نمود به آنچه مأمور بود فرعون زبان به بی ادبی گشود و گفت: آیا تو نبودی که قتل نفس نمودی و از کافران شدی؟ مثل اینکه ربّ العظمه خبر داد از لسان فرعون که به موسی عرض نمود: "وَ فَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ قَالِ فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ."</p>
58	<p>Reflect upon the tests of God and upon the wonders of His trials; how He chose from among His servants and appointed to the greatest guidance a man known to be a murderer and who himself confessed his injustice, as recorded in the verse; a man evidently brought up for thirty years or less in the house of Pharaoh and supported by his food and nourishment! This notwithstanding that Mighty King (God) had the power to prevent Moses from committing murder, so</p>	<p>And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh</p>	<p>حال تفکر در فتنه های الهی و بدایع امتحان های او کن که نفسی که معروف است به قتل نفس و خود هم اقرار بر ظلم می نماید چنانچه در آیه مذکور است و سی سنه او اقل هم بر حسب ظاهر در بیت فرعون تربیت یافته و از طعام و غذای او بزرگ شده، یک مرتبه او را از ما بین عباد برگزیده و به امر هدایت کبری مأمور فرمود. و حال آنکه آن</p>

	<p>that he should not be known by this name among the servants, causing dismay in hearts and avoidance by people.</p>	<p>and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?</p>	<p>سلطان مقتدر قادر بر آن بود که موسی را از قتل ممنوع فرماید تا به این اسم در بین عباد معروف نباشد که سبب وحشت قلوب شود و علت احتراز نفوس گردد.</p>
59	<p>Likewise consider the case of Mary—how that excellent countenance longed for death in her perplexity, because of the importance of the matter. For it is shown in the blessed verse that after the birth of Jesus, Mary lamented with these words upon her lips: “Would that I had died before this and had become a thing forgotten and lost in oblivion” (K. S. 19). I swear by God that hearts are melted and souls quiver when hearing these words. This agitation and grief was caused by the reproach of enemies and the censure of the people of unbelief and insolence. Now reflect; what answer could Mary give to the people? How could it be explained to them that a child whose father was unknown, was of the Holy Ghost? So this chaste one of eternity took her child and returned to her house. When the eye of the multitude fell upon her, they said: “O sister of Aaron, your father was not a bad man and your mother was not unchaste” (K. S. 19).</p>	<p>Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beautiful countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: “O would that I had died ere this, and been a thing forgotten, forgotten quite!”¹ I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary, that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: “O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.”²</p>	<p>و همچنین در حالت مریم مشاهده نما که آن طلعت کبری از عظمت امر و تحیر، آرزوی عدم فرمود چنانچه مستفاد از آیه مبارکه می شود که بعد از تولد عیسی، مریم ناله نمود و به این کلمه زبان گشود: "يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مَنَسِيًّا." که ترجمه آن این است: ای کاش مرده بودم قبل از ظهور این امر و بودم از فراموش شدگان. قسم به خدا که کبدها از استماع این سخن می گدازد و روان ها می ریزد. و این اضطراب و حزن نبود مگر از شماتت اعداء و اعتراض اهل کفر و شقا. آخر تفکر نمائید که مریم چه جواب با مردم می گفت؟ طفلی که پدر او معین نباشد چگونه می توان به مردم معین نمود که این از روح القدس است؟ این بود که آن مخدّره بقا آن طفل را برداشته به منزل مراجعت فرمود. تا چشم قوم بر او افتاد گفتند: "يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ إِمْرًا سَوِيًّا وَ مَا كَانَتْ أُمُّكَ بَغِيًّا." مضمون آن این است که ای خواهر هارون، نبود پدر تو مرد</p>

		¹ Qur'án 19:22. ² Qur'án 19:28.	بدی و نبود مادر تو بدکار.
60	Consider this mighty test and most great trial. Notwithstanding all this, God conferred Prophethood upon that Essence of Spirit (Jesus) who was known among people as fatherless, and appointed Him His proof to all in the heavens and earth.	And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.	حال ناظر به این فتنه کبری و امتحان اعظم شوید. و از همه گذشته، همان جوهر روح که در میان قوم به نسبت بی پدری معروف بوده او را پیغمبری بخشید و حجّت خود نمود بر کلّ اهل سماوات و ارض.
61	Behold how the King of Creation causes the affairs of the Manifestations to appear contrary to the wish and desire of the servants. When thou art acquainted with these essences of mysteries thou wilt be informed of the purpose of that Beloved One and discover the words and deeds of that powerful King to be alike; so that whatever is manifest in His deeds is evident in His words, and whatever is seen in His words shows forth in His deeds. Consequently these deeds and words are outwardly a punishment for the evil-doers, while inwardly a mercy for the just. To one who perceives with the eye of the heart, the words revealed from the Heaven of Will are as one with the actions proceeding from the Kingdom of Power; and are understood to be the same. This hath already been mentioned.	Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.	حال مشاهده فرمائید که چقدر امور مظاهر ظهور مغایر نفس و هوای عباد از سلطان ایجاد ظاهر می شود. و چون بر این جواهر اسرار مطلع شوی به مقصود آنگار اطلاع یابی و اقوال و افعال آن ملّیک با اقتدار را مثل هم ملاحظه نمائی به قسمی که آنچه در افعال او مشاهده شود در کلمات او هم ملاحظه گردد و هرچه در کلمات او ملاحظه گردد در افعال او به نظر آید. این است که این افعال و اقوال در ظاهر نعمتاند برای فجّار و در باطن رحمت اند برای ابرار. اگر به دیده قلب ملاحظه رود کلمات مُنزله از سماء مشیّت با امور مُظهره از ملکوت قدرت یک شیء مشاهده شود و بر یک قسم ادراک گردد چنانچه مذکور شد.
62	Now, O my brother, if such things should happen or such events take place in this age,	And now, take heed, O brother! If such things be revealed in this Dispensation, and	حال ای برادر ملاحظه نما اگر در این عهد

	<p>consider what the people would do! I swear by the Educator of Existence and the Revealer of Words that they will at once declare (those concerned) infidels and condemn to death. Should a hundred thousand cries be raised, it would not enter a single ear that a fatherless one had been appointed to Prophethood or a murderer had given utterance to “verily I am God,” from the Tree of Fire. Where would they listen to one who announced that a Jesus had appeared through the breath of the Holy Spirit or that a Moses had been appointed by the Irresistible Command?</p>	<p>such incidents come to pass, at the present time, what would the people do? I swear by Him Who is the true Educator of mankind and the Revealer of the Word of God that the people would instantly and unquestionably pronounce Him an infidel and would sentence Him to death. How far are they from hearkening unto the voice that declareth: Lo! a Jesus hath appeared out of the breath of the Holy Ghost, and a Moses summoned to a divinely-appointed task! Were a myriad voices to be raised, no ear would listen if We said that upon a fatherless Child hath been conferred the mission of Prophethood, or that a murderer hath brought from the flame of the burning Bush the message of “Verily, verily, I am God!”</p>	<p>چنین اموری ظاهر شود و چنین حکایت بروز نماید چه خواهند نمود؟ قسم به مرئی وجود و مُنزَل کلمات که در حین، بی تکلم حکم بر کفر و امر بر قتل نمایند. کجا گوش می دهند که گفته شود که عیسی از نفخه روح القدس ظاهر شده و یا موسی از امر مبرم مأمور گشته. اگر صد هزار خروش بر آری به گوش احدی نرود که بی پدری مبعوث به رسالت گشته و یا قاتلی از شجره نار، اِنّی اَنَا الله آورده.</p>
63	<p>If the eye of Justice be opened, it will be seen from all these explanations that similar happenings and their consequences are evident in this day. Although such conditions have not appeared during this Manifestation, yet people clinging to the imaginations of rejected souls have made charges and inflicted calamities the like of which hath never appeared in the world of creation.</p>	<p>If the eye of justice be opened, it will readily recognize, in the light of that which hath been mentioned, that He, Who is the Cause and ultimate Purpose of all these things, is made manifest in this day. Though similar events have not occurred in this Dispensation, yet the people still cling to such vain imaginings as are cherished by the reprobate. How grievous the charges brought against Him! How severe the persecutions inflicted upon Him—charges and persecutions the like of which men have neither seen nor heard!</p>	<p>چشم انصاف اگر باز شود از جمیع این بیانات مشهود می گردد که مظهر همه این امور و نتیجه همه الیوم ظاهر است. با اینکه امثال این امور در این ظهور واقع نشده با وجود این متمسک به ظنونات انفس مردوده شده، چه نسبت ها که دادهاند و چه بلایا که وارد آوردهاند که در ابداع شبه آن به ظهور نیامده.</p>
64	<p>God is Great! When explanation reached this point, spiritual fragrance wafted from the Dawn of Sublimity and the breeze of morning</p>	<p>Great God! When the stream of utterance reached this stage, We beheld, and lo! the sweet savours of God were being wafted</p>	<p>الله اکبر، بیان که به این مقام رسید رانحه روحانی از صبح صمدانی مرور نمود و</p>

blew from the City of the Sheba of Eternity. Its breath conferred fresh glad tidings upon the soul and an immeasurable expansion upon the spirit! It spread a new carpet and brought precious and innumerable gifts from that Traceless Beloved for whose lovely stature the robe of mention is short and for whose shining figure the mantle of explanation is inadequate. It unfolds the allegory of meanings without word and reveals the mysteries of explanation without tongue. It teaches lamentation and mourning to the nightingales of the foliage of separation and absence; instructs them in the rule and ceremony of love and loving, and in the mystery of heart-surrender. It imparts the mode of ravishment and charm to the wonderful flowers of the Rizwan of Nearness and Union, confers the mysteries of truths upon the anemones of the garden of love and deposits its minute allegories and their subtleties in the breasts of the lovers. It hath shown such favor at this hour that the Holy Spirit envies greatly. It hath given to a drop the waves of a sea and endowed a mote with the splendor of a sun. Bounties have reached such a measure that the beetle seeks to attain the musk-sac and the bat hath chosen residence in the face of sunshine. It hath raised the dead from the graves of the body through the breath of life; seated the ignorant in the high station of knowledge and established the unjust upon the summit of

from the dayspring of Revelation, and the morning breeze was blowing out of the Sheba of the Eternal. Its tidings rejoiced anew the heart, and imparted immeasurable gladness to the soul. It made all things new, and brought unnumbered and inestimable gifts from the unknowable Friend. The robe of human praise can never hope to match Its noble stature, and Its shining figure the mantle of utterance can never fit. Without word It unfoldeth the inner mysteries, and without speech It revealeth the secrets of the divine sayings. It teacheth lamentation and moaning to the nightingales warbling upon the bough of remoteness and bereavement, instructeth them in the art of love's ways, and showeth them the secret of heart-surrender. To the flowers of the Ridván of heavenly reunion It revealeth the endearments of the impassioned lover, and unveileth the charm of the fair. Upon the anemones of the garden of love It bestoweth the mysteries of truth, and within the breasts of lovers It entrusteth the symbols of the innermost subtleties. At this hour, so liberal is the outpouring of Its grace that the holy Spirit itself is envious! It hath imparted to the drop the waves of the sea, and endowed the mote with the splendour of the sun. So great are the overflowings of Its bounty that the foulest beetle hath sought the perfume of the musk, and the bat the light of the sun. It hath quickened the dead with the breath of life,

صبای صبحگاهی از مدینه سبای لایزال
وزید و اشارتش جان را بشارت تازه بخشید و
روح را فتوحی بی اندازه. بساط جدیدی
مبسوط نمود و ارمغان بی شمار بی کران از
آن یار بی نشان آورد که خلعت ذکر از قد
لطیفش بسی قاصر است و رداء بیان از قامت
منیرش بس کوتاه. بی لفظ رمز معانی کشف
می نماید و بی لسان اسرار تبیان می گوید و
بلبل های شاخسار هجر و فراق را ناله و
افغان می آموزد و قاعده و رسوم عشق و
عاشقی و رمز دلدادگی تعلیم می نماید و گل
های بدیع رضوان قرب و وصال را رسم
دلبری و آداب عشوه گری تلقین می نماید و
اسرار حقایق بر شقایق بستان عشق می بخشد
و دقایق رموز و رقایق آن را در صدر عشاق
ودیعه می گذارد. به قسمی عنایت در این
ساعت فرموده که روح القدس به غایت
حسرت می برد. قطره را امواج بحری داده
و ذره را طراز خورشیدی عنایت نموده.
الطاف به مقامی رسیده که جُعَل قصد نافه
مشک نموده و خفّاش در مقابل آفتاب مقرّ
گزیده. مردگان را به نفخه حیات از قبور
جسد مبعوث نموده و جاهلان را بر صدر علم
منزل داده و ظالمان را بر فراز عدل محلّ
معین نموده.

	justice.	and caused them to speed out of the sepulchres of their mortal bodies. It hath established the ignorant upon the seats of learning, and elevated the oppressor to the throne of justice.	
65	<p>The world of existence is impregnated with all these favors, awaiting the time when the trace of this invisible Providence shall appear in the earth, lead the exhausted athirst to the clear Kawther of the Beloved and enable wanderers in the wilderness of remoteness and death to reach the Tent of Nearness and Life of the Beloved. Who will sow these seeds of holiness in the ground of the heart? And in the garden of whose soul will the anemones of Invisible Realities bloom? In a word; the Sadrat of Love in the Sinai of Love is too intensely enkindled to be quenched and exhausted by waters of explanation. Seas fail to allay the thirst of this fish, and this bird of fire can only abide in the fire of the face of the Beloved. Therefore O brother, light the lamp of Spirit with the oil of Wisdom in the recess of the heart and protect it by the glass of Knowledge, that the breath of polytheistic souls may not extinguish it nor prevent its shining. Thus have We illumined the Horizon of the Heaven of Utterance with the lights of the Suns of Knowledge and Wisdom, so thy heart may thereby be tranquillized and thou mayst become of those who soar upon the wings of assurance in the sky of the love of their Lord the Merciful!</p>	<p>The universe is pregnant with these manifold bounties, awaiting the hour when the effects of Its unseen gifts will be made manifest in this world, when the languishing and sore athirst will attain the living Kawthar of their Well-Beloved, and the erring wanderer, lost in the wilds of remoteness and nothingness, will enter the tabernacle of life, and attain reunion with his heart's desire. In the soil of whose heart will these holy seeds germinate? From the garden of whose soul will the blossoms of the invisible realities spring forth? Verily, I say, so fierce is the blaze of the Bush of love, burning in the Sinai of the heart, that the streaming waters of holy utterance can never quench its flame. Oceans can never allay this Leviathan's burning thirst, and this Phoenix of the undying fire can abide nowhere save in the glow of the countenance of the Well-Beloved. Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illumined the heavens of utterance with the splendours of the Sun of divine wisdom and understanding,</p>	<p>و عالم هستی به جمیع این عنایات حامله گشته، تا کی اثر این عنایت غیبی در خاکدان ترابی ظاهر شود و تشنگان از پا افتاده را به کوثر زلال محبوب رساند و گمگشتگان صحرای بُعد و نیستی را به سراق قرب و هستی معشوق فائز گرداند و در ارض قلوب که این حبه های قدس انبات نماید و از ریاض نفوس که شقایق های حقایق غیبی بشکفد. باری، نه چنان سدره عشق در سینای حبّ مشتعل شده که به آب های بیان افسرده گردد و یا اتمام پذیرد. عطش این حوت را بحور ننشاند و این سمندر ناری جز در نار روی یار مقرّ نگزیند. پس ای برادر، سراج روح را در مشکات قلب به دهن حکمت بر افروز و به زجاج عقل حفظش نما تا نفس های انفس مشرکه آن را خاموش نکند و از نور باز ندارد. کَذَلِکَ نُورِنَا اَفُقَ سَمَاءِ الْبَیَّانِ مِنْ اَنْوَارِ شَمْسِ الْحِکْمَةِ وَ الْعِرْفَانِ لِیَطْمئنَّ بِهَا قَلْبُکَ وَ تَكُونَنَّ مِنَ الَّذِینَ طَارُوا بِاَجْنَحَةِ الْاِیْقَانِ فِی هَوَاءِ مَحَبَّةِ رَبِّهِمُ الرَّحْمَنِ.</p>

		that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.	
66	As to the words—“Then shall appear the sign of the Son of Man in heaven”—He says that after the eclipse of the Sun of Divine Knowledge and the falling of the stars of the established ordinances,—after the darkening of the Moon of Knowledge—which is the Educator of the servants,—and disappearance of the landmarks of guidance and prosperity,—after the morn of faithfulness and peace is obscured, then shall the sign of the Son of Man appear in heaven. By “heaven” is meant the phenomenal heaven. For preceding the appearance of that firmament of the Heavens of Justice and the floating of the Ark of Guidance upon the Sea of Grandeur, a star becomes visible in the sky, which announces the manifestation of that “Most Great Orb” to the people of the heavens. Likewise a star appears in the Heaven of Significance, which announces that “Most upright and precious Dawn” to the people of the earth. These two signs have appeared in both the outward heaven and inward heaven preceding the Manifestation of every Prophet, as hath been heard.	And now, concerning His words: “And then shall appear the sign of the Son of man in heaven.” By these words it is meant that when the sun of the heavenly teachings hath been eclipsed, the stars of the divinely-established laws have fallen, and the moon of true knowledge—the educator of mankind—hath been obscured; when the standards of guidance and felicity have been reversed, and the morn of truth and righteousness hath sunk in night, then shall the sign of the Son of man appear in heaven. By “heaven” is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Day-star of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light. In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.	و قوله : " حِينَئِذٍ تَظْهَرُ عَلَامَةُ ابْنِ الْإِنْسَانِ فِي السَّمَاءِ." می فرماید: بعد از کسوف شمس معارف الهیه و سقوط نجوم احکام مثبتة و خسوف قمر علم که مربی عباد است و انعدام اعلام هدایت و فلاح و ظلمت صبح صدق و صلاح، ظاهر می شود علامت ابن الانسان در آسمان. و مقصود از سماء، سماء ظاهره است که قریب ظهور آن فلک سماوات معدلت و جریان فلک هدایت بر بحر عظمت، در آسمان نجمی بر حسب ظاهر پیدا می شود که مبشر است خلق سماوات را به ظهور آن نیر اعظم. و همچنین در آسمان معنی نجمی ظاهر می شود که مبشر است اهل ارض را به آن فجر اقوم اکرم. و این دو علامت در سماء ظاهره و سماء باطنه قبل از ظهور هر نبی ظاهر گشته چنانچه شنیدهاند.
67	One was the “Friend of the Merciful” (Abraham). Before the appearance of His	Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself,	از جمله خلیل الرحمن که قبل از ظهور آن حضرت، نمرود خوابی دید و گهنة

	Holiness, Nimrod had a dream and summoned the soothsayers. They warned him of the rise of a star in the sky. Likewise a man appeared in the earth who announced the Manifestation of His Holiness Abraham the Prophet.	Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham.	راخواست. اخبار دادند بر طلوع نجمی در سماء. و همچنین شخصی در ارض ظاهر شد که مردم را بشارت می داد به ظهور آن حضرت.
68	After Him, was the story of the “Interlocutor of God” (Moses). The soothsayers of that period warned Pharaoh that a star had risen in the sky, indicating the birth of a child in whose hand was his destiny and that of his people. Also a wise man appeared, who in the evenings consoled and assured the children of Israel, announcing good tidings to them, as recorded in the books. If the details of these matters be mentioned, this treatise would become a volume. Moreover We do not wish to cite stories of past occurrences. God testifies that even this explanation is only through great love for your Honor, so that perchance a multitude of the needy ones of earth may arrive at the haven of wealth, a number of ignorant ones may reach the sea of Knowledge, and the athirst for enlightenment may attain to the Salsabile of Wisdom. Otherwise this servant deems engaging in these subjects a great iniquity and accounts it a weighty transgression.	After Him came Moses, He Who held converse with God. The soothsayers of His time warned Pharaoh in these terms: “A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand.” In like manner, there appeared a sage who, in the darkness of the night, brought tidings of joy unto the people of Israel, imparting consolation to their souls, and assurance to their hearts. To this testify the records of the sacred books. Were the details to be mentioned, this epistle would swell into a book. Moreover, it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabil of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.	و بعد از او حکایت کلیم الله بود که گهنة آن زمان فرعون را خبر دادند که کوکبی در سماء طالع شده که دال است بر انعقاد نطفه ای که هلاک تو و قوم تو بر دست اوست. و همچنین عالمی پیدا شد که شب ها بنی اسرائیل را بشارت و تسلی می فرمود و اطمینان می داد چنانچه در کتب مسطور است. و اگر تفصیل این امور ذکر شود این رساله کتابی می شود. و دیگر آنکه دوست ندارم حکایات واقعه قبل را ذکر نمایم. و خدا شاهد حال است که این بیان هم که می شود نیست مگر از کمال حبّ به آن جناب که شاید جمعی فقرای ارض بر شاطی غنا وارد شوند و یا گروهی از جاهلان بر بحر علم وارد گردند و یا تشنگان معرفت بر سلسبیل حکمت واصل آیند. و الا این عبد اشتغال به این مقالات را ذنبی عظیم می دانم و عصیانی کبیر می شمرم.
69	When the Manifestation of Jesus drew nigh, some of the Magi who were aware of the	In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the	و همچنین نزدیک ظهور عیسی شد، چند نفر از مجوس که اطلاع یافتند بر ظهور نجم

	appearance of the star of Jesus in Heaven, followed the trace thereof until they entered the city which was the imperial residence of Herod,—for in those days the rule of those countries was under his control,—	Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.	عیسی در سماء، به اثر آن نجم آمدند تا داخل شدند به شهری که مقر سلطنت هیرودس بود. و در آن ایام سلطنت آن ممالک در قبضه تصرف او بود.
70	saying: “Where is he who was born King of the Jews? For we have seen his star in the east and are come to worship him.” After making enquiries, they learned that the child was born in Bethlehem of Judea. This was the sign in the outward heaven. As to the sign in the inward heaven, that is in the Heaven of Knowledge and Significances;—this was the appearance of John the son of Zachariah, who announced the Manifestation of His Holiness (Jesus) to the people; as it is said: “Verily God announceth to thee, John, who shall acknowledge the Word which Cometh from God; an honorable person and one of the righteous” (K. S. 3). By the “Word” is meant His Holiness Jesus, the announcer of whose Manifestation was John. It is also recorded in heavenly tablets: “Johanna was preaching in the wilderness of Judea, saying ‘repent, for the Kingdom of Heaven is at hand.’” (Matt.) By Johanna is meant John.	These Magi said: “Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!” ¹ When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yahyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: “God announceth Yahyá to thee, who shall bear witness unto the Word from God, and a great one and chaste.” ² By the term “Word” is meant Jesus, Whose coming Yahyá foretold. Moreover, in the heavenly Scriptures it is written: “John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand.” ³ By John is meant Yahyá.	و كانوا قائلين: "أَيْنَ هُوَ الْمَوْلُودُ مَلِكُ الْيَهُودِ؟ لَأَنَّا قَدْ رَأَيْنَا نَجْمَهُ فِي الْمَشْرِقِ وَوَأْفِينَا لِنَسْجُدَ لَهُ." و بعد از تفحص معلوم نمودند که در بیت اللحم یهودا آن طفل متولد شد. این علامت در سماء ظاهره. و علامت در سماء باطنه که سماء علم و معانی باشد ظهور یحیی بن زکریا بود که مردم را بشارت می داد به ظهور آن حضرت. چنانچه می فرماید: "إِنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَ سَيِّدًا وَ حَصُورًا." مقصود از کلمه، حضرت عیسی است که یحیی مبشر به ظهور او بود. و در الواح سماوی هم مسطور است: "كَانَ يُوحَنَّا يَكْرَهُ فِي بَرِّيَّةِ يَهُودَا قَائِلًا ثُوبًا فَقَدِ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ." و مقصود از یوحنا، یحیی است.
71	Likewise before the appearance of the beauty of Mohammed, the signs in the outward heaven became manifest and the inward signs were four men who successively announced	Likewise, ere the beauty of Muhammad was unveiled, the signs of the visible heaven were made manifest. As to the signs of the invisible heaven, there appeared four men	و همچنین قبل از ظهور جمال محمدی آثار سماء ظاهره ظاهر شد. و آثار باطنه که مردم را در ارض بشارت می دادند به ظهور آن

	to the people the Manifestation of that Divine Sun upon earth. Rouz-bih surnamed Salman was favored with the honor of serving them. When the time of death came to one, he sent Rouz-bih to the other, until the turn of the fourth arrived. He, at the time of death said: "O Rouzbih, after enshrouding and burying me, go thou to Hijaz where the Mohammedic Sun will rise. To thee be glad tidings of the meeting of His Holiness!"	who successively announced unto the people the joyful tidings of the rise of that divine Luminary. Rúz-bih, later named Salmán, was honoured by being in their service. As the end of one of these approached, he would send Rúz-bih unto the other, until the fourth who, feeling his death to be nigh, addressed Rúz-bih saying: "O Rúz-bih! when thou hast taken up my body and buried it, go to Hijáz for there the Day-star of Muḥammad will arise. Happy art thou, for thou shalt behold His face!"	شمس هویّه چهار نفر بودند واحداً بعد واحد. چنانچه روزبه که موسوم به سلمان شد به شرف خدمتشان مشرف بود و زمان وفات هر یک می رسید روزبه را نزد دیگری می فرستاد تا نوبت به چهارم رسید و او در حین موت فرمود: ای روزبه، بعد از تکفین و تدفین من برو به حجاز که شمس محمدی اشراق می نماید و بشارت باد تو را به لقای آن حضرت.
72	As to this wonderful and impregnable Cause, most of the astronomers announced the appearance of the star in the phenomenal heaven. Likewise the two brilliant lights—Ahmad and Kazim (may God sanctify their dust)—appeared in the earth.	And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kázim, ¹ those twin resplendent lights—may God sanctify their resting-place!	تا رسید به این امر بدیع منبع. و اکثر از منجمان خبر ظهور نجم را در سماء ظاهره داده اند. و همچنین در ارض هم نورین نیرین، احمدو کاظم، قدس الله تربتهما.
73	Consequently it is shown by these expressions that before the coming of each one of the Mirrors of Unity, the signs of that Manifestation appear in the outward heaven as well as in the inward Heaven which is the station of the Sun of Knowledge, the Moon of Wisdom and the Stars of Significance and Utterance. It is the appearance of a perfect man before every Manifestation to train and prepare the servants for the meeting of that Sun of Divinity and Moon of Unity.	From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that perfect man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity	پس، از این معانی مبرهن شد که قبل از ظهور هر یک از مرایای احدیه علامات آن ظهور در آسمان ظاهر و آسمان باطن که محلّ شمس علم و قمر حکمت و انجم معانی و بیان است ظاهر می شود و آن ظهور انسان کامل است قبل از هر ظهور برای تربیت و استعداد عباد از برای لقای آن شمس هویّه و قمر احدیه.

		of God amongst men. ¹ Shaykh Aḥmad-i-Aḥsá'í and Siyyid Kázim-i-Rashtí.	
74	As to His words: “And then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory” (Matt. 24-30)—The purport of this saying is that at that time the people will lament because of the absence of the Sun of Divine Beauty, the Moon of Knowledge and the Stars of Intuitive Wisdom; then it will be witnessed that the Face of the Promised One and the Beauty of the Adored One will descend from heaven riding upon a cloud; that is that Divine Beauty will appear from the Heavens of the Supreme Will, in the human temple. The purpose of “heaven” is none other than to denote the exaltation and loftiness which is the station of the appearance of those Day-springs of Holiness and Dawning-places of Pre-existence. Although these Ancient Beings outwardly appear from the wombs of mothers, yet in reality they descend from the Heavens of Command; and although they dwell upon the earth, yet they recline upon the couch of Significances; and while walking among the servants, they soar in the skies of Nearness. They journey in the land of Spirit without the motion of foot and fly upward to the summit of Oneness without wing. In every breath they traverse the world of creation east and west, and in every moment pass through the kingdom of the Seen and	And now, with reference to His words: “And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon, they will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the clouds. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term “heaven” denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Day-springs of ancient glory. These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment	وقوله: "وَ يَتَّوَحُّ كُلُّ قَبَائِلِ الْأَرْضِ وَ يَرَوْنَ ابْنَ الْإِنْسَانِ آتِيًا عَلَى سَحَابِ السَّمَاءِ مَعَ قُوَّةٍ وَ مَجْدٍ كَبِيرٍ." " تلويح این بیان این است: یعنی در آن وقت نوحه می کنند عباد از جهت فقدان شمس جمال الهی و قمر علم و انجم حکمت لدنی و در آن اثنا مشاهده می شود که آن طلعت موعود و جمال معبود از آسمان نازل می شود در حالتی که بر ابر سوار است، یعنی آن جمال الهی از سماوات مشیت ربّانی در هیكل بشری ظهور می فرماید. و مقصود از سماء نیست مگر جهت علو و سمو که آن محلّ ظهور آن مشارق قدسیّه و مطالع قدمیه است. و این کینونات قدیمه اگر چه به حسب ظاهر از بطن امّهات ظاهر می شوند و لیکن فی الحقیقه از سماوات امر نازلند و اگر چه بر ارض ساکن اند و لیکن بر رفرف معانی متکأند و در حینی که میان عباد مشی می نمایند در هواهای قرب طائرند. بی حرکت رَجُل در ارض روح مشی نمایند و بی پر به معارج احدیه پرواز فرمایند. در هر نفسی مشرق و مغرب ابداع را طی فرمایند و در هر آنی ملکوت غیب و شهاده را سیر نمایند. بر عرش "لَا يَشْغَلُهُ

	<p>Unseen. They are established upon the throne of “no employment keepeth Him from doing many things (at the same time),” and they are seated upon the chair of “every day (is) He employed in (some new) work” (K. S. 55). They are sent forth from the loftiness of the power of the King of Pre-existence and from the exaltation of the Will of the Most Great Ruler. Therefore He says He shall “descend from heaven.”</p>	<p>traverse the kingdoms of the visible and the invisible. Upon their thrones is written: “Nothing whatsoever keepeth Him from being occupied with any other thing;” and on their seats is inscribed: “Verily, His ways differ every day.”¹ They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: “coming in the clouds of heaven.” ¹ Qur’an 55:29.</p>	<p>شَأْنُ عَن شَأْنٍ " واقف اند و بر کرسی " کُلُّ یَوْمٍ هُوَ فِی شَأْنٍ " ساکن. از علو قدرت سلطان قدم و سمو مشیت ملوک اعظم مبعوث می شوند. این است که می فرماید: از آسمان نازل می شود.</p>
75	<p>The word “heaven” is used in many senses in the utterances of the Suns of Significances; such as the “heaven of Command,” the “heaven of Will,” the “heaven of Desire,” the “heaven of Knowledge,” the “heaven of Assurance,” the “heaven of Explanation,” the “heaven of Epiphany,” the “heaven of Concealment,” etc. In every instance He intends for the word “heaven” a meaning which can only be comprehended by those who have knowledge of the mysteries of Oneness and have quaffed from the chalices of Eternity. For example, it is said “Your sustenance is in the heaven, and also that which ye are promised” (K. S. 51), although sustenance grows up from the earth. Likewise, “the names come down from heaven,” although they proceed from the tongue of the servants. Shouldst thou make the mirror of heart pure and clear from the dust of prejudice, thou wilt comprehend all</p>	<p>In the utterances of the divine Luminaries the term “heaven” hath been applied to many and divers things; such as the “heaven of Command,” the “heaven of Will,” the “heaven of the divine Purpose,” the “heaven of divine Knowledge,” the “heaven of Certitude,” the “heaven of Utterance,” the “heaven of Revelation,” the “heaven of Concealment,” and the like. In every instance, He hath given the term “heaven” a special meaning, the significance of which is revealed to none save those that have been initiated into the divine mysteries, and have drunk from the chalice of immortal life. For example, He saith: “The heaven hath sustenance for you, and it containeth that which you are promised;”¹ whereas it is the earth that yieldeth such sustenance. Likewise, it hath been said: “The names come down from heaven;” whereas they proceed out of the mouth of men. Wert thou</p>	<p>و لفظ سماء در بیانات شمس معانی بر مراتب کثیره اطلاق می شود. مثلاً سماء امر و سماء مشیت و سماء اراده و سماء عرفان و سماء ایقان و سماء تبیان و سماء ظهور و سماء بطون و امثال آن. و در هر مقام از لفظ سماء معنی اراده می فرماید که غیر از واقفین اسرار احدیه و شاربین کووس ازلیه احدی ادراک ننماید. مثلاً می فرماید: " وَ فِی السَّمَاءِ رِزْقُكُمْ وَ مَا تُوْعَدُونَ " و حال آنکه رزق از ارض انبات می نماید و همچنین: " الْأَسْمَاءُ تُنَزَّلُ مِنَ السَّمَاءِ، " با اینکه از لسان عباد اسماء ظاهر می شود. اگر قدری مراتب قلب را از غبار غرض پاک و لطیف فرمائی جمیع تلویحات کلمات کلمه جامعه ربوبیه را در هر ظهوری ادراک می نمائی و بر اسرار علم واقف می شوی. و</p>

	<p>the symbols in the sayings of the perfect Word of Divinity in every Manifestation and be informed of the mysteries of Knowledge. But unless thou destroyest with the fire of Severance the veils of learning which are conventional among the servants, thou wilt not attain to the brilliant morn of the Ideal Knowledge.</p>	<p>to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. Not, however, until thou consumest with the flame of utter detachment those veils of idle learning, that are current amongst men, canst thou behold the resplendent morn of true knowledge. ¹ Qur'an 51:22.</p>	<p>لكن تا حجابات علمیه را که مصطلح بین عباد است به نار انقطاع نسوزانی به صبح نورانی علم حقیقی فائز نگردی.</p>
76	<p>Knowledge is divided into two kinds:— Divine Knowledge and Satanic knowledge. One appears from the inspirations of the Ideal King; the other emanates from the imaginations of darkened souls. The teacher of one is the Exalted God and the teacher of the other is sensual suggestion. The explanation of one is “fear God and God will teach you,” and the definition of the other is “knowledge is the greatest veil.” The fruits of one tree are patience, longing, wisdom and love, and the fruits of the other are pride, vain-glory and conceit. No scent of these obscure learnings, the darkness of which hath encompassed all regions, is inhaled from what the Masters of Utterance have explained concerning the meaning of Knowledge. The only fruit of this tree is injustice and iniquity, and it yields no crop but malice and hatred. Its fruit is deadly poison and its shadow is a destructive fire. How excellent is the saying,</p>	<p>Know verily that Knowledge is of two kinds: Divine and Satanic. The one welletth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: “Fear ye God; God will teach you;”¹ the other is but a confirmation of the truth: “Knowledge is the most grievous veil between man and his Creator.” The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit. From the sayings of those Masters of holy utterance, Who have expounded the meaning of true knowledge, the odour of these dark teachings, which have obscured the world, can in no wise be detected. The tree of such teachings can yield no result</p>	<p>و علم به دو قسم منقسم است: علم الهی و علم شیطانی. آن از الهامات سلطان حقیقی ظاهر و این از تخیلات انفس ظلمانی باهر. معلّم آن حضرت باری و معلّم این وساوس نفسانی. بیان آن "اتقوا الله یُعَلِّمکم الله" و بیان این "العلمُ حجابُ الاکبر". اثمار آن شجر، صبر و شوق و عرفان و محبت، و اثمار این شجر، کبر و غرور و نخوت. و از بیانات صاحبان بیان که در معنی علم فرموده‌اند هیچ رائحه این علوم ظلمانی که ظلمت آن همه بلاد را فرا گرفته استشمام نمی شود. این شجر جز بغی و فحشاء ثمری نیاورد و جز غلّ و بغضاء حاصلی نبخشد. ثمرش سمّ قاتل است و ظلّش نار مهلک. فنعم ما قال: "تَمَسَّكَ بِأَدْيَالِ الْهَوَىٰ وَاخْلَعَ الْحَيَاءَ وَخَلَّ سَبِيلَ النَّاسِكِينَ وَ</p>

	“cling to the hems of passion, cast off modesty, abandon the pathway of the devotees though they may be illustrious.”	except iniquity and rebellion, and beareth no fruit but hatred and envy. Its fruit is deadly poison; its shadow a consuming fire. How well hath it been said: “Cling unto the robe of the Desire of thy heart, and put thou away all shame; bid the worldlywise be gone, however great their name.” ¹ Qur’án 2:282.	إن جُلُوا.”
77	Consequently the breast must be purified from all that hath been heard and the heart sanctified from all attachments, so that it may become a recipient of the invisible inspiration and a treasury of the mysteries of Supreme Knowledges. Therefore it is said—“The traveller in the White Path and in the Red Support shall never reach his homestead unless he is empty-handed from all that is possessed by the people.” This is the condition of the traveller; duly reflect and meditate, that thou mayest be informed of the purpose of the Book, without veil.	The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge. Thus hath it been said: “He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men.” This is the prime requisite of whosoever treadeth this path. Ponder thereon, that, with eyes unveiled, thou mayest perceive the truth of these words.	پس باید صدر را از جمیع آنچه شنیده شده پاک نمود و قلب را از همه تعلقات مقدس فرمود تا محل ادراک الهامات غیبی شود و خزینه اسرار علوم ربّانی گردد. این است که می فرماید: "السَّالِكُ فِي النَّهْجِ الْبَيْضَاءِ وَالرُّكْنِ الْحَمْرَاءِ لَنْ يَصِلَ إِلَى مَقَامِ وَطْنِهِ إِلَّا بِالْكَفِّ الصَّفْرِ عَمَّا فِي أَيْدِي النَّاسِ." این است شرط سالک. درست تفکر و تعقل فرموده تا بی حجاب بر مقصود کتاب واقف شوی.
78	To resume: We are kept afar from the subject, yet all mention is concerning the subject; and We swear by God that notwithstanding Our desire to abridge and be brief. We find that the reins of the pen slip from the hand. Yet how countless are the pearls still unpierced in the shell of heart and how many are the houris of significances concealed in the chambers of Wisdom, which no one hath ever touched!—“which neither	We have digressed from the purpose of Our argument, although whatsoever is mentioned serveth only to confirm Our purpose. By God! however great Our desire to be brief, yet We feel We cannot restrain Our pen. Notwithstanding all that We have mentioned, how innumerable are the pearls which have remained unpierced in the shell of Our heart! How many the húrís of inner meaning that are as yet concealed within the chambers of	باری، از مطلب دور ماندیم اگر چه همه ذکر مطلب است و لیکن قسم به خدا آنچه می خواهم اختصار نمایم و به اقلّ کفایت کنم می بینم زمام قلم از دست رفته و با وجود این چقدر از لئالی بی شمار که ناسفته در صدف قلب مانده و چه مقدار حوریات معانی که در غرف های حکمت مستور گشته که احدی مس آنها ننموده، "أَمْ يَطْمِئُنُّنَّ إِنْسٌ قَبْلَهُمْ وَلَا

	<p>man nor genii has defiled” (K. S. 55). Notwithstanding all these explanations, it seems as if not one letter of the purpose hath been mentioned and no sign of the object hath been explained. When will an intimate one be found to don the garb of pilgrimage to the sacred precinct of the Friend and attain to the Ca’aba of the Desired one? to hear and discover the mysteries of explanation without ear or tongue?</p>	<p>divine wisdom! None hath yet approached them;—húrís, “whom no man nor spirit hath touched before.”¹ Notwithstanding all that hath been said, it seemeth as if not one letter of Our purpose hath been uttered, nor a single sign divulged concerning Our object. When will a faithful seeker be found who will don the garb of pilgrimage, attain the Ka’bih of the heart’s desire, and, without ear or tongue, discover the mysteries of divine utterance? ¹ Qur’an 55:56.</p>	<p>جان. " با همه این بیانات گویا حرفی از مقصود ذکر نشد و رمزی از مطلوب مذکور نیامد، تا کی محرمی یافت شود و احرام حرم دوست بندد و به کعبه مقصود واصل گردد و بی گوش و لسان اسرار بیان بشنود و بیابد.</p>
79	<p>The meaning of “heaven” in the revealed verse is known and understood through these clear, sound and evident explanations. As to the saying that He will descend in a cloud:— By “cloud” is meant things contrary to the egotism and desire of men, as mentioned in the formerly quoted verse—“Ye therefore, whenever a Messenger cometh unto you with that which your souls desire not, proudly reject him and accuse some of imposture and slay others” (K. S. 2). Such (clouds), for instance, are the changing of ordinances, substitution of laws, removal of customary rules and ceremonies, and pre-eminence of those who become believers among the common people over the learned who deny. Likewise is the appearance of that Eternal Beauty according to human limitations, such as eating, drinking, poverty, riches, glory, abasement, sleeping, waking and similar things which cause people to doubt and which</p>	<p>By these luminous, these conclusive, and lucid statements, the meaning of “heaven” in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall “come in the clouds of heaven.” By the term “clouds” is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: “As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others.”¹ 56 These “clouds” signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human</p>	<p>پس، از این بیانات محکمه و واضحه لائحہ مقصود از سماء در آیه مُنزله معلوم شد و مفهوم گشت. و اینکه می فرماید: با ابر و غمام نازل می شود مقصود از ابر آن اموری است که مخالف نفس و هوای ناس است. چنانچه ذکر شد در آیه مذکوره: "أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ." " ۱ مثلاً از قبیل تغییر احکام و تبدیل شرائع و ارتفاع قواعد و رسوم عادیّه و تقدّم مؤمنین از عوام بر معرضین از علماء. و همچنین ظهور آن جمال ازلی بر حدودات بشریّه از اکل و شرب و فقر و غنا و عزّت و ذلّت و نوم و یقظه و امثال آن، از آن چیزهائی که مردم را به شبهه می اندازد و منع می نماید. همه این حجابات به غمام تعبیر شده.</p>

	<p>hinder them. All such veils are interpreted as “clouds.”</p>	<p>limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as “clouds.” ¹ Qur’án 2:87.</p>	
80	<p>These are the clouds whereby the heavens of the knowledge and wisdom of all in the earth are rent and cloven, as it is said: “On that Day the heaven shall be cloven asunder by the clouds” (K. S. 25).</p> <p>As clouds prevent the eyes of men from viewing the phenomenal sun, so the above conditions hinder the people from apprehending that Ideal Sun. It is mentioned in the Book and attributed to the tongue of the unbelievers thus—“And they say what kind of a messenger is this? he eateth food and walketh in the streets (as we do); unless an angel be sent down to him and become a (fellow-) preacher with him” (K. S. 25). As those Temples of Holiness were subject to outward indigence and adversity and also to natural and bodily necessities, such as hunger, diseases and incidental happenings, the people would become bewildered in saharas of doubt and suspicion and in deserts of imagination and perplexity, (wondering) how could one come from God, claim predominance over all in the earth and ascribe to Himself the motive of the creation of beings—as He hath said—“Were it not for</p>	<p>These are the “clouds” that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: “On that day shall the heaven be cloven by the clouds.”¹ Even as the clouds prevent the eyes of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: “And they have said: ‘What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.’” Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim</p>	<p>و این است آن غمامی که سماوات علم و عرفان کلّ من فی الارض به آن می شکافد و شقّ می گردد منع می نماید از مشاهده شمس ظاهری، همین قسم هم این شئونات مذکوره مردم را منع می نماید از ادراک آن شمس حقیقی. چنانچه مذکور است در کتاب از لسان کفار: "و قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا." مثل اینکه ملاحظه می شد از انبیاء فقر ظاهری و ابتلای ظاهری و همچنین ملزومات عنصری جسدی از قبیل جوع و امراض و حوادث امکانیه. چون این مراتب از آن هیاکل قدسیّه ظاهر می شد مردم در صحراهای شکّ و ریب و بیابان های وهم و تحیر متحیر می ماندند که چگونه می شود نفسی از جانب خدا بیاید و اظهار غلبه نماید بر کلّ من علی الارض و علّت خلق موجودات را به خود نسبت دهد چنانچه فرموده: "لَوْ لَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ." و مع ذلک به این قسم ها مبتلا به امور جزئیّه</p>

	<p>thee, I would not have created the firmaments,”—and yet be afflicted by such trifling matters. For it is heard how every Prophet and his companions suffered adversities such as indigence, diseases and contempt; how the heads of their followers were sent as presents in the cities; how they were prevented from that whereunto they were commanded, and each of them suffered by the hand of the enemies of religion, to such an extent that the latter inflicted upon them whatever they desired.</p> <p>Tradition, citing the words of God to Mohammed.</p>	<p>Himself to be the goal of all creation,—even as He hath said: “But for Thee, I would not have created all that are in heaven and on earth,”—and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto they were commanded. Each and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.</p> <p>¹ Qur’án 25:25. ² Qur’án 25:7.</p>	<p>شود؟ چنانچه شنیده‌اند از ابتلای هر نبی و اصحاب او از فقر و امراض و ذلت، چنانچه سرهای اصحاب ایشان را در شهرها به هدیه می فرستادند و ایشان را منع می نمودند از آنچه به آن مأمور بودند و هر کدام در دست اعدای دین مبتلا بودند به قسمی که بر ایشان وارد می آوردند آنچه اراده می نمودند.</p>
81	<p>It is evident that the changes and alterations effected during every Manifestation are the dark cloud which prevents the eye of the servants’ knowledge from knowing that Divine Sun which shines forth from the Day-spring of Deity. When the servants who have continued for years to imitate the religion of their ancestors and who have been brought up in its established ceremonies and customs, suddenly find one who hath been among them, their equal in all the human limitations, abolishing those religious ordinances in which they have been trained for successive centuries and the contradictor and denier of which they consider as infidel, impious and profligate,—such circumstances naturally constitute a veil and cloud for those whose</p>	<p>It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man’s understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and</p>	<p>و این معلوم است که تغییرات و تبدیلات که در هر ظهور واقع می شود همان غمامی است تیره که حائل می شود بصر عرفان عباد را از معرفت آن شمس الهی که از مشرق هوّیه اشراق فرموده. زیرا که سال ها عباد بر تقلید آباء و اجداد باقی هستند و به آداب و طریقی که در آن شریعت مقرر شده تربیت یافته‌اند، یک مرتبه بشنوند و یا ملاحظه نمایند شخصی که در میان ایشان بوده و در جمیع حدودات بشریّه با ایشان یکسان است و مع ذلک جمیع آن حدودات شرعیّه که در قرن های متواتره به آن تربیت یافته‌اند و مخالف و منکر آن را کافر و فاسق</p>

	<p>hearts have not tasted the Salsabile of Severance nor drunk from the Kawthar of Knowledge. As soon as they hear these things, they become so veiled from the comprehension of that Sun, that they declare Him as infidel and condemn Him to death, without appeal. This hath been witnessed since the earliest centuries and is also seen in this time.</p>	<p>every opposer and denier of which they have come to regard as infidel, profligate and wicked,—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as “clouds” that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.</p>	<p>و فاجر دانسته اند همه را از میان بردارد، البته این امور حجاب و غمام است از برای آنهایی که قلوبشان از سلسبیل انقطاع نچشیده و از کوثر معرفت نیاشامیده. و به مجرد استماع این امور چنان محتجب از ادراک آن شمس می مانند که دیگر بی سؤال و جواب حکم بر کفرش می کنند و فتوی بر قتلش می دهند چنانچه دیده اند و شنیده اند از قرون اولی و این زمان نیز ملاحظه شد.</p>
82	<p>Therefore an effort should be made that through the Invisible Assistance we may not be prevented by similar dark veils and the cloud of Divine tests from beholding that shining Beauty; that we may know Him in Himself, and if we seek any proof, we may be satisfied with one evidence and argument, in order that we may attain to the fountain of the Infinite Bounty before which all bounties are accounted as nothing; and not to oppose Him every day by an imagination nor by clinging to a fancy.</p>	<p>It behooveth us, therefore, to make the utmost endeavour, that, by God’s invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. And should we ask for a testimony of His truth, we should content ourselves with one, and only one; that thereby we may attain unto Him Who is the Fountain-head of infinite grace, and in Whose presence all the world’s abundance fadeth into nothingness, that we may cease to cavil at Him every day and to cleave unto our own idle fancy.</p>	<p>پس باید جهدی نمود تا به اعانت غیبی از این حجابات ظلمانی و غمام امتحانات ربّانی از مشاهده آن جمال نورانی ممنوع نشویم و او را به نفس او بشناسیم و اگر هم حجّت بخواهیم به یک حجّت و برهان اکتفا نمائیم تا به منبع فیض نامتناهی که جمیع فیوضات نزد او معدوم صرف است فائز گردیم نه آنکه هر روز به خیالی اعتراض نمائیم و به هوائی تمسّک جوئیم.</p>
83	<p>Praise be to God! Although these things have been formerly announced with wonderful symbols and references, so that all the people</p>	<p>Gracious God! Notwithstanding the warning which, in marvelously symbolic language and subtle allusions, hath been uttered in</p>	<p>سبحان الله، با وجود اینکه از قبل این امورات را به تلویحات عجیبه و اشارات</p>

	<p>might know and not be deprived of the Ocean of Oceans of Bounties in this day, yet the matter hath happened as witnessed.</p> <p>Similar texts are also revealed in the Koran saying—“Do (the infidels) expect less than that God should come down to them overshadowed with clouds, and the angels also” (K. S. 2)? Some of the outwardly learned have considered this verse to be a sign of an imaginary resurrection day which they have understood, although the same statement is recorded in most of the Heavenly Books and is spoken of in all passages in connection with the signs of the subsequent Manifestation, as formerly mentioned.</p>	<p>days past, and which was intended to awaken the peoples of the world and to prevent them from being deprived of their share of the billowing ocean of God’s grace, yet such things as have already been witnessed have come to pass! Reference to these things hath also been made in the Qur’án, as witnessed by this verse: “What can such expect but that God should come down to them overshadowed with clouds?”¹ A number of the divines, who hold firmly to the letter of the Word of God, have come to regard this verse as one of the signs of that expected resurrection which is born of their idle fancy. This, notwithstanding the fact that similar references have been made in most of the heavenly Books, and have been recorded in all the passages connected with the signs of the coming Manifestation.</p> <p>¹ Qur’án 2:210.</p>	<p>غریبه خبر دادهاند تا جمیع ناس اطلاع یابند و در آن روز خود را از بحر البحور فیوضات محروم نسازند مع ذلک امر چنین واقع می شود که مشهود است. و این مضمونات در قرآن هم نازل شده چنانچه می فرماید: "هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ." و علمای ظاهر بعضی این آیه را از علائم قیامت موهوم که خود تعقل نمودهاند گرفتهاند و مضمون آن این است: آیا انتظار می کشند مگر اینکه بیاید آنها را خدا در سایه ای از ابر؟ و حال آنکه این مضمون در اکثر کتب سماوی مذکور است و در همه اماکن در ذکر علامات ظهور بعد ذکر فرمودهاند چنانچه از قبل ذکر شد.</p>
84	<p>Likewise it is said—“The day (whereon) the heaven shall produce a visible smoke which shall cover mankind; this will be a tormenting punishment” (K. S. 44). The Lord of Might hath made all these conditions which are contrary to impure souls and opposed to the desire of people, as a test and standard by which He tries His servants and distinguishes the righteous from the wicked, the believer from the denier; as already stated. In this verse He hath interpreted the supersedure, abolition and removal of customary ceremonies and the destruction of established</p>	<p>Likewise, He saith: “On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment.”¹ The All-Glorious hath decreed these very things, that are contrary to the desires of wicked men, to be the touchstone and standard whereby He proveth His servants, that the just may be known from the wicked, and the faithful distinguished from the infidel. The symbolic term “smoke” denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their</p>	<p>و همچنین می فرماید: "يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ" که مضمون آن این است: روزی که می آید آسمان به دودی آشکار و فرو می گیرد مردم را و این است عذاب الیم. و همین امورات را که مغایر نفس خبیثه و مخالف هوای ناس است حضرت ربّ العزّه محکّ و میزان قرار داده و به آنها امتحان می فرماید عباد خود را و تمیز می دهد سعید را از شقیّ و معرض را از مقبل چنانچه مذکور شد. و اختلافات و</p>

standards to mean the “smoke.” Is there any smoke greater than this which hath enshrouded the people and is such a torment to them that do what they will they are not able to remove it but suffer a new punishment every moment, from the fire of self? When they hear that this wonderful and Divine Cause and this irrefutable and eternal Command hath appeared throughout the earth and is advancing every day, a new fire is enkindled in their hearts; and whenever they witness the power, devotion and firmness of the followers who are day by day becoming more stanch and steadfast through the Providence of God, a new trouble arises in their souls.

Praise be to God, that in these days the dominion of God hath so prevailed that they dare not speak, and if they meet with one of the followers of God who freely and voluntarily sacrifices a hundred thousand lives in the path of the Beloved, they profess faith through fear, but in private, engage in cursing and execration; as it is said—“And when they meet you, they say, ‘We believe’; but when they assemble privately together, they bite their finger tips because of their wrath against you. Say (unto them), die in your wrath; verily God knoweth the innermost part of your breasts” (K. S. 3).

narrow-minded exponents. What smoke more dense and overpowering than the one which hath now enshrouded all the peoples of the world, which hath become a torment unto them, and from which they hopelessly fail to deliver themselves, however much they strive? So fierce is this fire of self burning within them, that at every moment they seem to be afflicted with fresh torments. The more they are told that this wondrous Cause of God, this Revelation from the Most High, hath been made manifest to all mankind, and is waxing greater and stronger every day, the fiercer groweth the blaze of the fire in their hearts. The more they observe the indomitable strength, the sublime renunciation, the unwavering constancy of God’s holy companions, who, by the aid of God, are growing nobler and more glorious every day, the deeper the dismay which ravageth their souls. In these days, praise be to God, the power of His Word hath obtained such ascendancy over men, that they dare breathe no word. Were they to encounter one of the companions of God who, if he could, would, freely and joyously, offer up ten thousand lives as a sacrifice for his Beloved, so great would be their fear, that they forthwith would profess their faith in Him, whilst privily they would vilify and execrate His name! Even as He hath revealed: “And when they meet you, they say, ‘We believe’; but when they are apart, they bite their

نسخ و هدم رسومات عادیه و انعدام اعلام
محدوده را به دخان در آیه مذکوره تعبیر
فرموده و کدام دخان است اعظم از این دخان
که فرو گرفته همه ناس را و عذابی است
برای آنها که هرچه می خواهند رفع آن نمایند
قادر نیستند؟ و به نار نفس در هر حین به
عذابی جدید معذبند زیرا که هرچه می شنوند
که این امر بدیع الهی و حکم منبع صمدانی
در اطراف ارض ظاهر شده و هر روز در
علو است ناری جدید در قلوبشان مشتعل می
شود و آنچه ملاحظه می نمایند از قدرت و
انقطاع و ثبوت این اصحاب که هر روز به
عنایت الهی محکم تر و راسخ تر می شوند
اضطراب تازه در نفوسشان ظاهر می گردد.
در این ایام که بحمدالله سطوت الهی چنان
غلبه فرموده که جرئت تکلم ندارند و اگر
یکی از اصحاب حق را که صد هزار جان به
دل و جان رایگان در ره دوست ایثار می
نماید ملاقات نمایند از خوف اظهار ایمان می
کنند و چون خلوت می کنند به سب و لعن
مشغول می شوند. چنانچه می فرماید: "وَ
إِذَا لَقَوْكُمْ قَالُوا آمَنَّا وَ إِذَا خَلَوْا عَصَوْا عَلَیْكُمْ
الْأَنَامِلَ مِنَ الْعِظِ قُلْ مُوتُوا بِعِظِكُمْ إِنَّ اللَّهَ
عَلِيمٌ بِذَاتِ الصُّدُورِ ."

		<p>fingers' ends at you, out of wrath. Say: 'Die in your wrath!' God truly knoweth the very recesses of your breasts.”</p> <p>¹ Qur'án 44:10. ² Qur'án 3:119.</p>	
85	<p>Before long thou shalt find the standards of Divine power hoisted in all regions and see the signs of His sovereignty and dominion manifested in all lands.</p> <p>To resume: as most of the divines have not comprehended these verses and are not informed of the purport of “resurrection,” they unwittingly interpret them to denote the imaginary resurrection. The One God testifies that with a little perception they may understand all the subjects intended, through the interpretation of these two verses, and attain to the brilliant morn of assurance through the Providence of the Merciful. Thus doth the Dove of Eternity sing unto thee upon the twigs of the Sadrat of EL-BAHA that per- chance thou mayest walk in the pathway of Knowledge and Wisdom, through the permission of God.</p>	<p>Ere long, thine eyes will behold the standards of divine power unfurled throughout all regions, and the signs of His triumphant might and sovereignty manifest in every land. As most of the divines have failed to apprehend the meaning of these verses, and have not grasped the significance of the Day of Resurrection, they therefore have foolishly interpreted these verses according to their idle and faulty conception. The one true God is My witness! Little perception is required to enable them to gather from the symbolic language of these two verses all that We have purposed to propound, and thus to attain, through the grace of the All-Merciful, the resplendent morn of certitude. Such are the strains of celestial melody which the immortal Bird of Heaven, warbling upon the Sadrih of Bahá, poureth out upon thee, that, by the permission of God, thou mayest tread the path of divine knowledge and wisdom.</p>	<p>و عنقریب است که اعلام قدرت الهی را در همه بلاد مرتفع بینی و آثار غلبه و سلطنت او را در جمیع دیار ظاهر مشاهده فرمائی. باری، اکثر علماء چون این آیات را ادراک ننموده‌اند و از مقصود قیامت واقف نشده‌اند لهذا جمیع را به قیامت موهوم من حیث لا یَشْعُر تفسیر می نمایند. خدای واحد شاهد است که اگر قدری بصیرت باشد از تلویح همین دو آیه جمیع مطالب که مقصود است ادراک می شود و به صبح منیر ایقان به عنایت رحمان واصل می گردند. كَذَلِكَ تَعْنُ عَلَیْكَ حَمَامَةُ الْبَقَاءِ عَلَى أَفْنَانِ سِدْرَةِ الْبِهَاءِ لَعَلَّ تَكُونَنَّ فِی مَنَاهِجِ الْعِلْمِ وَ الْحِكْمَةِ بِإِذْنِ اللَّهِ سَالِكًا.</p>
86	<p>As to His saying: “And will send His angels, etc.”: These “angels” are souls who through spiritual power have burned human qualities by the fire of Divine Love and become characterized with the attributes of the Exalted Ones and Cherubim. His Holiness Sadik (the sixth Imam) hath said concerning Cherubim: “They are a multitude of our</p>	<p>And now, concerning His words: “And He shall send His angels....” By “angels” is meant those who, reinforced by the power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim. That holy man, Sádiq, ¹ in his</p>	<p>و قوله : "یرسل ملائکته " إلى آخر القول. مقصود از این ملائکه آن نفوسی هستند که به قوه روحانیّه، صفات بشریّه را به نار محبت الهی سوختند و به صفات عالین و کرّوبیین متّصف گشتند. چنانچه حضرت صادق در وصف کرّوبیین می فرماید : قومی از</p>

	<p>Shi'ite followers, behind the Throne.” Although by the words “behind the Throne” many meanings are intended, both outwardly and inwardly, yet in one sense it indicates that no true Shi'ite exists. For he hath said in another place, “A true believer is likened unto the philosopher’s stone;” then he asked the listener, “Have you ever seen the philosopher’s stone?” See how this symbolical statement, which is more eloquent than a clear explanation, indicates that a true believer doth not exist. This is the saying of Sadik. Consider how many are the unjust people who have not inhaled the fragrance of faith, yet they attribute unbelief to those through whose sayings faith is verified.</p>	<p>eulogy of the Cherubim, saith: “There stand a company of our fellow-Shi’ihs behind the Throne.” Divers and manifold are the interpretations of the words “behind the Throne.” In one sense, they indicate that no true Shi’ihs exist. Even as he hath said in another passage: “A true believer is likened unto the philosopher’s stone.” Addressing subsequently his listener, he saith: “Hast thou ever seen the philosopher’s stone?” Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the non-existence of a true believer. Such is the testimony of Sádiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established.</p> <p>¹ Sixth Imám of the Shi’his.</p>	<p>شیعیان ما هستند خلف عرش. و از ذکر خلف العرش اگر چه معانی بسیار منظور بوده، هم بر حسب ظاهر و هم بر حسب باطن، و لکن در یک مقام مدلل است بر عدم وجود شیعه. چنانچه در مقام دیگر می فرماید: مؤمن مثل کبریت احمر است و بعد به مستمع می فرماید: آیا کبریت احمر دیده ای؟ ملتفت شوید به این تلویح که ابلغ از تصریح است دلالت می کند بر عدم وجود مؤمن. این قول آن حضرت. و حال مشاهده کن چقدر از این خلق بی انصاف که رائحه ایمان نشنیده اند مع ذلک کسانی را که به قول ایشان ایمان محقق می شود نسبت به کفر می دهند.</p>
87	<p>To resume; as these holy beings are sanctified and purified from human inclinations, have become endowed with the attributes of the Spiritual Ones and qualified with the characteristics of the Holy Ones, the name “angel” is applied to them. In brief, this is the meaning of these words, every particular of which hath been explained in clear evidences, sound proofs and manifest arguments.</p>	<p>And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as “angels.” Such is the meaning of these verses, every word of which hath been expounded by the aid of the most lucid texts, the most convincing arguments, and the best established evidences.</p>	<p>باری، چون این وجودات قدسیه از عوارض بشریه پاک و مقدس گشتند و متخلق به اخلاق روحانیین و متصف به اوصاف مقدسین شدند لهذا اسم ملائکه بر آن نفوس مقدسه اطلاق گشته. باری، این است معنی این کلمات که هر فقره آن به آیات واضحه و دلیل های متقنه و براهین لائحه اظهار شد.</p>
88	<p>As the people of Jesus did not attain to these meanings and these signs did not outwardly</p>	<p>As the adherents of Jesus have never understood the hidden meaning of these</p>	<p>و چون امم عیسی به این معانی نرسیدند و این علامات بر حسب ظاهر چنانچه خود و</p>

come to pass as they and their divines understood, they have not believed in the Holy Manifestations from that day until the present; therefore they have been deprived of all the sacred bounties and veiled from the wonderful Words of eternity. This is the condition of these servants in this Day of Resurrection. They have not even understood that if in any age the signs of a Manifestation were to appear in the phenomenal world in conformity with that which is recorded in the traditions, no one would dare deny or oppose them nor could the pious and the unjust, the sinner and the righteous, be distinguished. Be just; for instance, if these statements recorded in the Gospel be literally fulfilled, and angels descend with Jesus the Son of Mary from the phenomenal heaven in a cloud, who would dare to deny and who would be able to reject or dispute? Nay rather, such agitation would suddenly seize upon the people of earth that they would be unable to speak a word, much less to deny or accept.

It was owing to the non-comprehension of these meanings that a number of the Christian clergy disputed with His Holiness (Mohammed), saying, "If thou art that promised Prophet, why are not those angels with thee which are recorded in our Book and which were to come with the promised Beauty, to assist Him in His Cause and threaten the servants?" Thus the Lord of

words, and as the signs which they and the leaders of their Faith have expected have failed to appear, they therefore refused to acknowledge, even until now, the truth of those Manifestations of Holiness that have since the days of Jesus been made manifest. They have thus deprived themselves of the outpourings of God's holy grace, and of the wonders of His divine utterance. Such is their low estate in this, the Day of Resurrection! They have even failed to perceive that were the signs of the Manifestation of God in every age to appear in the visible realm in accordance with the text of established traditions, none could possibly deny or turn away, nor would the blessed be distinguished from the miserable, and the transgressor from the God-fearing. Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the clouds; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful? Nay, such consternation would immediately seize all the dwellers of the earth that no soul would feel able to utter a word, much less to reject or accept the truth. It was owing to their misunderstanding of these truths that many a Christian divine hath objected to Muhammad, and voiced his protest in such words: "If Thou art in truth the promised Prophet, why then art Thou not

علمای ایشان ادراک نموده‌اند ظاهر نشد لهذا به مظاهر قدسیّه از آن یوم تا به حال اقبال ننمودند و از جمیع فیوضات قدسیّه محروم شدند و از بدایع کلمات صمدانیّه محجوب گشتند. این است شأن این عباد در یوم معاد. و این قدر ادراک ننمودند که اگر در هر عصری علائم ظهور مطابق آنچه در اخبار است در عالم ظاهر ظاهر شود دیگر که را یارای انکار و اعراض می ماند و چگونه میان سعید و شقیّ و مجرم و متقیّ تفصیل می شود؟ مثلاً انصاف دهید اگر این عبارات که در انجیل مسطور است بر حسب ظاهر ظاهر شود و ملائکه با عیسی بن مریم از سماء ظاهره با ابری نازل شوند دیگر که یارای تکذیب دارند یا که لایق انکار و قابل استکبار باشد؟ بلکه فی الفور همه اهل ارض را اضطراب به قسمی احاطه می کند که قادر بر حرف و تکلم نیستند تا چه رسد به ردّ و قبول. و نظر به عدم ادراک این معانی بود که جمعی از علمای نصاریّ به آن حضرت معارضه نمودند که اگر تو آن نبیّ موعودی چرا با تو نیستند آن ملائکه که در کتب ما مسطور است که باید با جمال موعود بیایند تا او را اعانت نمایند در امر او و منذر باشند برای عباد؟ چنانچه ربّ العزّه از لسان ایشان

	<p>Might hath recorded their statement—“Why then should not angels descend to him and threaten with him” (K. S. 25)? The purport of this is, “why hath no angel been sent down with Mohammed to warn and threaten people?”</p>	<p>accompanied by those angels our sacred Books foretold, and which must needs descend with the promised Beauty to assist Him in His Revelation and act as warners unto His people?” Even as the All-Glorious hath recorded their statement: “Why hath not an angel been sent down to him, so that he should have been a warner with Him?”¹</p> <p>¹ Qur’án 25:7.</p>	<p>خبر داده : "لولا أنزل إليه ملك فيكون معه نذيراً" که مضمون آن این است : چرا فرو فرستاده نشد با محمد ملکی پس باشد با او بیم دهنده و ترساننده مردمان را.</p>
89	<p>Such contradictions and oppositions have been among the people in every age and cycle. They have ever been occupied with vain sayings, that a certain sign hath not appeared and another hath not come to pass. Such diseases affected them only because of adherence to the divines of the age in their approval or denial of these pure Essences and Divine Temples. The divines being submerged in selfish conditions and engaged in paltry and evanescent affairs, found these Immortal Suns contrary to their learning and understanding and opposed to their judgment and decision. They also interpreted and explained the meanings of the Divine words and the traditions and records of the “Letters of Unity” literally, according to their own understanding. So they bereft and deprived both themselves and the people from the shower of Divine Grace and Mercy. Yet they acknowledge the well-known tradition which says—“Our Word is arduous and intricate.” It is also said in another place, “Verily our matter is arduous and intricate; no one can</p>	<p>Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: “Wherefore hath not this or that sign appeared?” Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies</p>	<p>این است که در همه اعهاد و اعصار این گونه اعتراضات و اختلافات در میان مردم بوده. و همیشه ایام مشغول به زخارف قول می شدند که فلان علامت ظاهر نشد و فلان برهان باهر نیامد. و این مرض ها عارض نمی شد مگر آنکه تمسک به علمای عصر می جستند در تصدیق و تکذیب این جواهر مجرد و هیاکل الهیه. و ایشان هم، نظر به استغراق در شئونات نفسیه و اشتغال به امورات دنییه فانیه، این شمس باقیه را مخالف علم و ادراک و معارض جهد و اجتهاد خود می دیدند و معانی کلمات الهیه و احادیث و اخبار حروفات احدیه را هم بر سبیل ظاهر به ادراک خود معنی و بیان می نمودند لهذا خود و جمیع ناس را از نیسان فضل و رحمت ایزدی مأیوس و مهجور نمودند با اینکه خود مدعن و مقرند به حدیث مشهور که می فرماید: "حَدِيثُنَا صَعْبٌ"</p>

	<p>bear it except an angel of Nearness, a Prophet sent¹ or a servant whose heart God hath tested for faith.” They know to a certainty that none of these three is true concerning them. As to the first two, this is clear; as to the third, they have never been proof against the tests of God, and at the appearance of the Divine Touchstone they showed forth nothing but alloy.</p> <p>¹ A Prophet to whom a Book is revealed.</p>	<p>of God. And yet they bear witness to this well-known tradition: “Verily Our Word is abstruse, bewilderingly abstruse.” In another instance, it is said: “Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested.” These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.</p>	<p>مُسْتَصْعَبٌ. ” و در جای دیگر می فرماید: ” إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلَايْمَانِ. ” و مسلم است نزد خود ایشان که هیچ یک از این ثلاثه در حق ایشان صادق نیست. دو قسم اول که واضح است و اما ثالث، هرگز از امتحانات الهی سالم نماندند و در ظهور محک الهی جز غش چیزی از ایشان به ظهور نرسید.</p>
90	<p>Praise be to God! Notwithstanding their acknowledgment of this tradition, these divines who are still in uncertainty and doubt regarding religious questions, nevertheless claim knowledge of the abstruse questions of Divine principles and the essential mysteries of the Words of Holiness. They assert that such and such a tradition which is one of the signs of the appearance of Gha'im (Mahdi), is not yet fulfilled, while they have not apprehended a scent of the meanings of traditions; unconscious that all the signs have appeared, that the “bridge of the Command” is extended and that the faithful are crossing it with the swiftness of lightning; while they are still expecting the appearance of the signs. Say, O Concourse of the ignorant, await ye,</p>	<p>Great God! Notwithstanding their acceptance of the truth of this tradition, these divines who are still doubtful of, and dispute about, the theological obscurities of their faith, yet claim to be the exponents of the subtleties of the law of God, and the expounders of the essential mysteries of His holy Word. They confidently assert that such traditions as indicate the advent of the expected Qá'im have not yet been fulfilled, whilst they themselves have failed to inhale the fragrance of the meaning of these traditions, and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God's holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that</p>	<p>سبحان الله، با وجود اقرار به این حدیث، علمائی که در مسائل شرعیّه هنوز در ظنّ و شکّ اند چگونه در غوامض مسائل اصول الهیه و جواهر اسرار کلمات قدسیّه اظهار علم می نمایند و می گویند فلان حدیث که از علائم ظهور قائم است هنوز ظاهر نشده با اینکه راحه معانی احادیث را ابداً ادراک ننموده اند و غافل از اینکه جمیع علامات ظاهر شد و صراط امر کشیده گشت و الْمُؤْمِنُونَ كَالْبَرْقِ عَلَيْهِ يَمْرُونَ و هُمْ لِظُهُورِ الْعَلَامَةِ يَنْتَظِرُونَ، قُلْ يَا مَلَأَ الْجُهَالِ فَاَنْتَظِرُوا كَمَا كَانَ الَّذِينَ مِنْ قَبْلِكُمْ لِمَنْ الْمُنْتَظَرِينَ.</p>

	even as those before ye are awaiting!	way, whilst these foolish divines wait expecting to witness the signs foretold. Say, O ye foolish ones! Wait ye even as those before you are waiting!	
91	Were one to question them concerning the fact that among the signs of the manifestation of subsequent Prophets recorded in the verses of former Books, some relate to the appearance and rise of the Mohammedic Sun already mentioned; and as none of these signs hath literally come to pass, therefore by what proof and argument do they reject the Christians and similar nations, and declare them as infidels?—finding themselves unable to answer, they cling to this, that these Books have been interpolated and that they are not and have not been from God; although the words of the verse testify to its being from God. The tenor of this same verse is also in the Koran; were ye of those who know! Truly I say,—during this time they have not understood what is meant by interpolation.	Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muḥammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: “Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels,” knowing not what answer to give, they will reply: “These Books have been corrupted and are not, and never have been, of God.” Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Qur’án, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.	و اگر از ایشان سؤال شود از شرائط ظهور انبیای بعد که در کتب قبل است، از جمله آنها علامات ظهور و اشراق شمس محمدی است چنانچه مذکور شد و بر حسب ظاهر هیچ یک ظاهر نشد، مع ذلک به چه دلیل و برهان نصاری و امثال آنها را ردّ می نمائید و حکم بر کفر آنها نموده اید، چون عاجز از جواب می شوند تمسک به این نمایند که این کتب تحریف شده و من عندالله نبوده و نیست و حال آنکه خود عبارات آیه شهادت می دهد بر اینکه من عندالله است. و مضمون همین آیه در قرآن هم موجود است، لو انتم تعرفون. بر راستی می گویم مقصود از تحریف را در این مدّت ادراک ننموده اند.
92	Yea, in the revealed verses and in the utterances of the Ahmadic Mirrors (Imams), there is mention made of “alteration by the self-exalting ones” and “interpolation by the proud ones;” but these are spoken of in connection with special instances. Among them is the story of Ibn-Souria (a Jewish Rabbi). When the people of Khaibar questioned the Point of the Koran	Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muḥammadan Dispensation mention hath been made of “Modification by the exalted beings” and “alteration by the disdainful.” Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Suriyá. When the people of <u>K</u> haybar asked the focal center of the Muḥammadan	بلی، در آیات مُنزله و کلمات مرایای احمدیّه ذکر تحریف عالین و تبدیل مستکبرین هست، و لکن در مواضع مخصوصه ذکر شده. و از آن جمله حکایت ابن صوریاست در وقتی که اهل خیبر در حکم قصاص زنای محصن و محصنه از نقطه فرقان سؤال نمودند و آن حضرت فرمود حکم خدا رجم است، و

(Mohammed) concerning the sentence against adultery committed between a married man and a married woman. His Holiness said that the sentence of God is stoning. They contradicted Him, saying “there is no such command in the Pentateuch.” His Holiness said: “Among your Rabbis, whom do you consider an authority and whose words do you acknowledge?” They agreed upon Ibn-Souria. His Holiness summoned him and said: “I adjure thee by God who cleft the sea for you, sent down manna for you, overshadowed you by the cloud, delivered you from Pharaoh and his people and exalted you above men—to tell us that which Moses hath ordained concerning the sentence against adultery between a married man and a married woman.” He replied, “O Mohammed, it is stoning.” His Holiness said, “Why then is this sentence abolished and not enforced among the Jews?” He replied, “When Nebuchadnezzar burned Jerusalem and put the Jews to death, only a small number survived. The divines of that age, considering the small number of the Jews and the multitude of the Amalekites, assembled in consultation and concluded that should they act according to the decree of the Pentateuch, even those who had escaped from the hand of Nebuchadnezzar would be destroyed by the verdict of the Book. For this reason they entirely set aside the death penalty.” Meanwhile Gabriel descended to His

Revelation concerning the penalty of adultery committed between a married man and a married woman, Muḥammad answered and said: “The law of God is death by stoning.” Whereupon they protested saying: “No such law hath been revealed in the Pentateuch.” Muḥammad answered and said: “Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?” They agreed upon Ibn-i-Suriyá. Thereupon Muḥammad summoned him and said: “I adjure thee by God Who clove the sea for you, caused manna to descend upon you, and the cloud to overshadow you, Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman.” He made reply: “O Muḥammad! death by stoning is the law.” Muḥammad observed: “Why is it then that this law is annulled and hath ceased to operate among the Jews?” He answered and said: “When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch, every survivor who hath been delivered from the hand of

ایشان انکار نمودند که در تورات چنین حکمی نیست. حضرت فرمود از علمای خود که را مسلم و کلام او را مصدقید؟ این صوریا را قبول نمودند و حضرت او را احضار نمود و فرمود: "أَقْسِمُكَ بِاللَّهِ الَّذِي فَلَقَ لَكُمْ الْبَحْرَ وَأَنْزَلَ عَلَيْكُمُ الْمَنَّاءَ وَظَلَّلَ لَكُمْ الْعَمَامَ وَنَجَّاكُمْ مِنْ فِرْعَوْنَ وَمَلَأَهُ وَفَضَّلَكُمْ عَلَى النَّاسِ بِأَنْ تَذَكَّرَ لَنَا مَا حَكَمَ بِهِ مُوسَى فِي قِصَاصِ الزَّانِي الْمُحْصَنِ وَالزَّانِيَةِ الْمُحْصَنَةِ." که مضمون آن این است که آن حضرت ابن صوریا را به این قسم های مؤکد قسم دادند که در تورات حکم قصاص در زناى محصن چه نازل شده؟ عرض نمود: یا محمد، رجم است. آن حضرت فرمود پس چرا این حکم میان یهود منسوخ شده و مجری نیست؟ عرض نمود: چون بخت النصر بیت المقدس را بسوخت و جمیع یهود را بقتل رساند، دیگر یهودی در ارض باقی نماند الا معدودی قلیل. و علمای آن عصر نظر به قلت یهود و کثرت عمالقه به مشاوره جمع شدند که اگر موافق حکم تورات عمل شود آنچه از دست بخت النصر نجات یافتند به حکم کتاب مقتول می شوند و به این مصالح حکم قتل را از میان بالمره برداشتند. باری، در این بین جبرئیل بر قلب منیرش نازل شد و این آیه را

	<p>enlightened heart and submitted this verse, “They have transposed words from one place to another” (K. S. 4).</p>	<p>Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death.” Meanwhile Gabriel inspired Muḥammad’s illumined heart with these words: “They pervert the text of the Word of God.”¹</p> <p>¹ Qur’án 4:45.</p>	<p>عرض نمود: "يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ."</p>
93	<p>This is one of the instances. In this place, by “transposition” is not meant what these worthless creatures have understood, for some say that the Jewish and Christian divines have effaced from the Book the verses referring to the Mohammedic Countenance and have inserted others which are contrary to them. This is extremely insignificant and unreal. Can a man who believes in a Book, knowing it to be from God, mutilate it? Moreover the Bible was in existence over all the earth and not confined to Mecca and Medina, that it could be changed or altered. Nay rather, by “transposition” is intended that in which the divines of the Koran are engaged to-day, that is, interpreting and explaining the Book according to their inclination and desire. As the Jews in the Day of His Holiness (Mohammed) interpreted the verses of the Pentateuch which pointed to His Manifestation according to their own desire and were not satisfied with His explanation, therefore the decree of transposition emanated concerning them. It is likewise seen in this day that the adherents of the Koran have</p>	<p>This is one of the instances that have been referred to. Verily by “perverting” the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muḥammad, and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God’s holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muḥammad, interpreted those verses of the Pentateuch, that referred to His Manifestation, after their own fancy, and refused to be satisfied with His holy utterance, the charge of “perverting” the text</p>	<p>این یک موضع بود که ذکر شد. و در این مقام مقصود از تحریف نه چنان است که این همج راع فهم نموده‌اند چنانچه بعضی می گویند که علمای یهود و نصاری آیاتی را که در وصف طلعت محمدیه بود از کتاب محو نمودند و مخالف آن را ثبت کردند. این قول نهایت بی معنی و بی اصل است. آیا می شود کسی که معتقد به کتابی گشته و من عندالله دانسته آن را محو نماید؟ و از این گذشته، تورات در همه روی ارض بود، منحصر به مکه و مدینه نبود که بتوانند تغییر دهند و یا تبدیل نمایند. بلکه مقصود از تحریف همین است که الیوم جمیع علمای فرقان به آن مشغولند، و آن تفسیر و معنی نمودن کتاب است بر هوی و میل خود. و چون یهود در زمان آن حضرت آیات تورات را که مدلل بر ظهور حضرت بود به هوای خود تفسیر نمودند و به بیان آن حضرت راضی نشدند لهذا حکم تحریف درباره آنها</p>

	transposed the verses of the Book concerning the signs of the Manifestation and interpret them in conformity with their own wish and inclination.	was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'án have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.	صدور یافت. چنانچه الیوم مشهود است که چگونه تحریف نمودند امت فرقان آیات کتاب را در علامات ظهور، چنانچه مشهود است به میل و هوای خود تفسیر می نمایند.
94	In another place it is said: "Yet a part of them heard the word of God and then perverted it after understanding it, while they knew" (K. S. 2). This verse also indicates transposition of the meanings of the Divine words and not the effacement of the words themselves, as is evidenced by the verse quoted and as understood by right minds.	In yet another instance, He saith: "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so." ¹ This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind. ¹ Qur'án 2:75.	و در مقام دیگر می فرماید: "وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَ هُمْ يَعْلَمُونَ." و این آیه هم مدلل است بر تحریف معانی کلام الهی نه بر محو کلمات ظاهریه چنانچه از آیه مستفاد می شود. و عقول مستقیمه هم ادراک می نماید.
95	In another place it is said: "And woe unto those who transcribe (corruptly) the Book with their (own) hands and then say 'this is from God;' that they may sell it for a small price" (K. S. 2). This verse was revealed respecting the Jewish men of learning and prominence because those divines, to please the rich and receive worldly emoluments from them, also to display their rancor and unbelief, wrote many documents refuting His Holiness, wherein they presented arguments the mention of which is not allowable here; asserting that these arguments were founded upon the books of the Pentateuch.	Again in another instance, He saith: "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price." ¹ This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muhammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch. ¹ Qur'án 2:79.	و در موضع دیگر می فرماید: "قَوْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا." " الی آخر الآیه. و این آیه در شأن علمای یهود و بزرگان ایشان نازل شد که آن علماء به واسطه استرضای خاطر اغنیاء و استجلاب زخارف دنیا و اظهار غلّ و کفر، الواحی چند بر ردّ حضرت نوشتند و به دلائلی چند مستدلّ شدند که ذکر آنها جائز نه، و نسبت دادند ادله های خود را که از اسفار تورات مستفاد گشته.
96	In similar manner it is seen in this day how much the ignorant divines of the age have	The same may be witnessed today. Consider how abundant are the denunciations written	چنانچه الیوم مشاهده می شود که چه مقدار ردّ بر این امر بدیع، علمای جاهل عصر

	written in refutation of this wonderful Cause, imagining that these calumnies are in conformity with the verses of the Book and in harmony with the words of the Possessors of Understanding.	by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment!	نوشت‌هاند و گمان نموده‌اند که این مفتریات مطابق آیات کتاب و موافق کلمات اولی‌الالباب است.
97	To resume: The purpose of these explanations is that if they say these signs mentioned in the Gospel were transposed and thus reject them, clinging to verses and traditions, be ye informed that this is downright falsehood and sheer calumny. Yea; transposition according to the sense already mentioned is alluded to in specific places. We have spoken of some of them that it may be known and demonstrated to every discerning man that even the outward learnings are possessed by some of the illiterate ones of God, and in order that contradictors may not oppose nor have in mind that a certain verse indicates transposition but that We have refrained from mentioning these points and subjects through lack of information. Furthermore most of the verses which indicate transposition have been revealed respecting the Jews, were ye to roam in the islands of the Knowledge of the Koran.	Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur'anic Revelation.	باری، مقصود از این اذکار این بود که اگر بگویند این علائم مذکوره که از انجیل ذکر شد تحریف یافته و رد نمایند و متمسک به آیات و اخبار شوند مطلع باشید که کذب محض و افترای صرف است. بلی، ذکر تحریف به این معنی که ذکر شد در اماکن مشخصه هست چنانچه بعضی از آن را ذکر نمودیم تا معلوم و مبرهن شود بر هر ذی بصری که احاطه علوم ظاهره هم نزد بعضی از امیین الهی هست، دیگر معارضین به این خیال نیفتند و معارضه نمایند که فلان آیه دلیل بر تحریف است و این اصحاب از عدم اطلاع ذکر این مراتب و مطالب را نموده‌اند. و دیگر آنکه اکثر آیات که مشعر بر تحریف است درباره یهود نازل شده، لو أنتم فی جزائر علم الفرقان تحبرون.
98	It is also heard from some of the ignorant ones of the earth that the Heavenly Gospel is not in the hands of the Christians, but hath	We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the	اگر چه از بعضی حمق‌ای ارض شنیده شد که انجیل سماوی در دست نصاری نیست و به

	<p>ascended to heaven—heedless that by this statement they impute the utmost injustice and tyranny to God the Exalted (Lofty and Glorified is He!). If after the Sun of the Beauty of Jesus disappeared from among the people and ascended to the fourth heaven, the Book of God (Exalted is His Praise!)—which is His greatest evidence to His creatures—should also disappear, to what would the people adhere from the time of Jesus until the rise of the Mohammedic Sun? And to what Command should they submit? Moreover how could they be the object of the vengeance of the Real Avenger and how could the punishment and scourges of the Ideal King fall upon them? Furthermore this would necessitate the cessation of the bounty of the Bountiful One and closing of the door of mercy of the King of Creation. We seek refuge in God from what the servants imagine concerning Him! Exalted is He above what they know!</p>	<p>Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Day-star of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the day-star of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!</p>	<p>آسمان رفته، دیگر غافل از اینکه از همین قول نسبت کمال ظلم و جبر برای حضرت باری جلّ و عزّ ثابت می شود. زیرا بعد از آنکه شمس جمال عیسی از میان قوم غائب شد و به فلک چهارم ارتقاء فرمود و کتاب حقّ جلّ ذکره که اعظم برهان اوست میان خلق او، آن هم غائب شود دیگر آن خلق از زمان عیسی تا زمان اشراق شمس محمدی به چه متمسک اند و به کدام امر مأمور؟ و دیگر چگونه مورد انتقام منتقم حقیقی می شوند و محلّ نزول عذاب و سیاط سلطان معنوی می گردند؟ از همه گذشته انقطاع فیض فیاض و انسداد باب رحمت سلطان ایجاد لازم می آید. فَنَعُوذُ بِاللَّهِ عَمَّا يَظُنُّ الْعِبَادُ فِي حَقِّهِ، فَتَعَالَى عَمَّا هُمْ يَعْرِفُونَ.</p>
99	<p>O revered one! In this eternal morning wherein the lights of “God is the Light of the heavens and earth” (K. S. 24) have encompassed all the world, and the tent of the preservation and protection of “God willeth no other than Himself to perfect His Light” (K. S. 9) is erected, and the Hand of Power of “in His Hand is the Kingdom of all things” is</p>	<p>Dear friend! Now when the light of God’s everlasting Morn is breaking; when the radiance of His holy words: “God is the light of the heavens and of the earth”¹ is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: “God hath willed to perfect His light;”² and the</p>	<p>ای عزیز، در این صبح ازلی که انوار "اللَّهُ نُورُ السَّمَوَاتِ وَ الْأَرْضِ" عالم را احاطه نموده و سرادق عصمت و حفظ " وَ يَا بِيَّي اللَّهِ إِلَّا أَنْ يُنِيمَ نُورَهُ " مرتفع گشته و ید قدرت و بی‌بیه مَلَكُوتِ كُلِّ شَيْءٍ " مبسوط و قائم شده کمر همت را محکم باید بست که شاید به</p>

	<p>outstretched and raised,—loins of endeavor should be firmly girded that we may perchance enter the Holy City of “Verily we are of God,” through the favour and beneficence of God, and abide in the exalted stations of “and to Him we do return.” Please God, thou shouldst purify the eye of heart from the beckonings of water and clay, that thou mayest comprehend the infinite degrees of Knowledge and realize that God is too manifest for thee to cling to any evidence or need any proof to demonstrate His Being.</p>	<p>Hand of omnipotence, bearing His testimony: “In His grasp He holdeth the kingdom of all things,” is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavour, that haply, by the grace and bounty of God, we may enter the celestial City: “Verily, we are God’s,” and abide within the exalted habitation: “And unto Him we do return.” It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony. ¹ Qur’án 24:35. ² Qur’án 9:33.</p>	<p>عنايت و مكرمت الهی در مدینه قدسیه "إِنَّا لِلَّهِ" وارد شویم تا به مواقع عزّ "الیه راجعون" مقرّ یابیم. انشاءالله باید چشم دل را از اشارات آب و گل پاک نمود تا ادراک مراتب مالانهایه عرفان نمائید و حقّ را اظهر از آن بینید که در اثبات وجودش به دلیلی محتاج شوید و یا به حجّتی تمسک جوئید.</p>
100	<p>O questioning lover! If thou dost soar in the holy atmosphere of Spirit, thou wilt see the True One so manifest above all things that thou wilt find naught else save Him. “There was God and nothing with Him.” This condition is sanctified above demonstration by any proof or being shown by any argument. If thou dost traverse the sacred space of Truth, (thou wilt behold) all things renowned through His Distinction, while He hath been and will be known in Himself. If thou art abiding in the ground of argument, then be satisfied with that which is said by Himself: “Is it not sufficient for them that We have sent down unto thee the Book” (K. S.</p>	<p>O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. “God was alone; there was none else besides Him.” So lofty is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue for ever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself,</p>	<p>ای سائل محبّ، اگر در هوای روح روحانی طائری حقّ را ظاهر فوق کلّ شیء بینی به قسمی که جز او را نیابی. "كَانَ اللَّهُ وَ لَمْ يَكُنْ مَعَهُ مِنْ شَيْءٍ." و این مقام مقدّس از آن است که به دلیلی مدللّ شود و یا آنکه به برهانی باهر آید. و اگر در فضای قدس حقیقت سائری کلّ اشیاء به معروفیّت او معروف اند و او بنفسه معروف بوده و خواهد بود. و اگر در ارض دلیل ساکنی کفایت کن به آنچه خود فرموده: "أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ." این است حجّتی که خود قرار</p>

	<p>29)? This is the evidence which He hath Himself established; greater proof than this there is none nor ever will be. "His verses are His proof and His Being is His argument."</p>	<p>hath revealed: "Is it not enough for them that We have sent down unto Thee the Book?"¹ This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: "This proof is His Word; His own Self, the testimony of His truth." ¹ Qur'án 29:51.</p>	<p>فرموده و اعظم از این حجت نبوده و نیست: "دَلِيلُهُ آيَاتُهُ وَ وُجُودُهُ اِبْتِائُهُ."</p>
101	<p>At this time, We beseech the people of the Beyan, its wise men, sages, learned and witnesses, not to forget the Commandments of God as mentioned in the Book and to look always toward the Origin of the matter, lest at the time of the Manifestation of that Essence of Essences, Truth of Truths and Light of Lights, they may cling to some of the verses of the Book and inflict upon Him that which was inflicted in the cycle of the Koran. For that King of Divinity hath power to take life from the whole Beyan and its people, by a single letter of His Own wonderful Words; or bestow upon them all a wonderful pre-existent Life by a single letter, and resuscitate and send them forth from the graves of egotism and de- sire. Be attentive and watchful, for all must end in belief in Him and in attaining His Days and Meeting. "Righteousness is not turning your faces toward the east and the west; but righteous is he who believes in God and in the Last Day" (K. S. 2). Hear ye, O people of the Beyan, that which We exhort ye in Truth, that perchance ye may dwell in the shadow</p>	<p>And now, We beseech the people of the Bayán, all the learned, the sages, the divines, and witnesses amongst them, not to forget the wishes and admonitions revealed in their Book. Let them, at all times, fix their gaze upon the essentials of His Cause, lest when He, Who is the Quintessence of truth, the inmost Reality of all things, the Source of all light, is made manifest, they cling unto certain passages of the Book, and inflict upon Him that which was inflicted in the Dispensation of the Qur'án. For, verily, powerful is He, the King of divine might, to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayán and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchres of their vain and selfish desires. Take heed, and be watchful; and remember that all things have their consummation in belief in Him, in attainment unto His day, and in the realization of His divine presence. "There is no piety in turning your faces toward the east or toward the</p>	<p>در این وقت از اهل بیان و عرفاء و حکماء و علماء و شهدای آن استدعا می نمایم که وصایای الهی را که در کتاب فرموده فراموش ننمایند و همیشه ناظر به اصل امر باشند که مبدا حین ظهور آن جوهر الجواهر و حقیقه الحقائق و نور الانوار متمسک به بعضی عبارات کتاب شوند و بر او وارد بیاورند آنچه را که در کور فرقان وارد آمد. چه که آن سلطان هویه قادر است بر اینکه جمیع بیان و خلق آن را به حرفی از بدایع کلمات خود قبض روح فرماید و یا به حرفی جمیع را حیات بدیعه قدمیه بخشد و از قبور نفس و هوی محشور و مبعوث نماید. ملتفت و مراقب بوده که جمیع منتهی به ایمان به او و ادراک ایام و لقای او می شود. " لَيْسَ الْبِرُّ اَنْ تُوَلُّوا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ. " اَسْمَعُوا يَا اَهْلَ الْبَيَانَ مَا وَصَّيْنَاكُمْ بِالْحَقِّ لَعَلَّ تَسْكُنُوْنَ فِي ظِلِّ كَانٍ فِيْ اَيَّامِ اللّٰهِ مَمْدُوْدًا.</p>

	extended in the Days of God!	west, but he is pious who believeth in God and the Last Day.” ¹ Give ear, O people of the Bayán, unto the truth whereunto We have admonished you, that haply ye may seek the shelter of the shadow extended, in the Day of God, upon all mankind. ¹ Qur’án 2:176.	
		END OF PART ONE	
102	CHAPTER II THE following chapter explains that verily the Sun of Truth and the Manifestation of the Self of God is indeed King over all in the heavens and earth, even if none of the people of the earth obey Him; and He is independent of all in the creation though He may not possess a single coin. Thus We show unto thee the mysteries of the matter and reveal unto thee from the essences of Knowledge so that thou mayest soar upon the wings of severance in that atmosphere which is hidden from the eyes.	Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.	الباب المذكورُ في بيان أن شمسَ الحقيقةِ و مظهرَ نفسِ الله ليكوننَّ سلطاناً على مَنْ في السمواتِ و الأرضِ و إن لَنْ يُطيعَهُ أحدٌ من اهلِ الأرضِ و غنياً عن كُلِّ مَنْ في المُلْكِ و إن لَمْ يَكُنْ عِنْدَهُ دينارٌ. كَذَلِكَ نُظهِرُ لَكَ مِنْ اسرارِ الأمرِ و نُلقِي عَلَيْكَ مِنْ جواهرِ الحكمةِ لِتَطِيرَنَّ بِجَنَاحِي الإِنْقِطَاعِ فِي الهَوَاءِ الَّذِي كَانَ عَنِ الأبصارِ مَسْتوراً.
103	The substance and essence of this chapter is to demonstrate and explain to the possessors of pure souls and to sanctified mirrors that in whatever age and cycle the Suns of Truth and Mirrors of Oneness appear to the visible world from Divine Tents of the Invisible, they manifest themselves with mighty power and triumphant dominion for the development of the contingent beings and for the outpouring of bounty upon existent things. For these	THE significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things,	لطائف و جواهر این باب آنکه بر صاحبان نفوس زکیه و مرایای قدسیه میرهن و واضح شود که شمس حقیقت و مرایای احدیت در هر عصر و زمان که از خيام غیب هویه به عالم شهاده ظهور می فرمایند برای تربیت ممکنات و ابلاغ فیض بر همه موجودات، با سلطنتی قاهر و سطوتی غالب ظاهر می شوند. چه که این جواهر مخزونه و کنوز

	<p>preserved Jewels and hidden and unseen Treasuries are the Sources for the appearance of “God doeth whatever He willeth and God ordereth whatever He desireth.”</p>	<p>are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: “Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.”</p>	<p>غَيْبِيَّهِ مَكْنُونَهُ مَحَلَّ ظَهْوَرٍ يَفْعَلُ اللهُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ اَنْد.</p>
104	<p>It is evident to the possessors of Knowledge and illumined minds that the Unseen Divinity and Essence of Oneness hath been holy beyond emanation and appearance, ascent and descent, ingress and egress; is exalted above the praise of every praiser and the comprehension of every comprehender. He hath been and is everlastingly hidden in His Own Essence and will be eternally concealed from eyes and sights in His Own Identity. “The sight comprehendeth Him not, but He comprehendeth the sight; He is the Gracious, the Wise” (K. S. 6).</p> <p>No relation, connection, separation, union, nearness, remoteness, position or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the word of His Command and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible, through His Desire which is the Will Itself.</p>	<p>To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. “No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”¹ No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.</p>	<p>و بر اولی العلم و افئده منیره واضح است که غیب هویّه و ذات احدیّه مقدّس از بروز و ظهور و صعود و نزول و دخول و خروج بوده و متعالی است از وصف هر واصفی و ادراک هر مُدرکی. لم یزل در ذات خود غیب بوده و هست و لایزال به کینونت خود مستور از ابصار و انظار خواهد بود. " لا تُدْرِكُهُ الْاَبْصَارُ وَ هُوَ يُدْرِكُ الْاَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ " چه میان او و ممکنات، نسبت و ربط و فصل و وصل و یا قرب و بُعد و جهت و اشاره به هیچ وجه ممکن نه زیرا که جمیع من فی السّموات و الارض به کلمه امر او موجود شدند و به اراده او که نفس مشیّت است از عدم و نیستی بحت بات به عرصه شهود و هستی قدم گذاشتند.</p>

105	<p>Glory be to God! Nay, even there hath not been nor will be any connection or relation between the contingent things and His word. "God warneth you to beware of Himself" (K. S. 3) is a clear proof of this fact, and "there was God and nothing whatever was with Him" is obvious evidence thereof. Therefore all the Prophets, successors, divines, sages and wise men confess their lack of attainment to the knowledge of that Essence of Essences and admit their inability to know and reach that Truth of Truths.</p>	<p>¹Qur'án 6:103. Gracious God! How could there be conceived any existing relationship or possible connection between His Word and they that are created of it? The verse: "God would have you beware of Himself"¹ unmistakably beareth witness to the reality of Our argument, and the words: "God was alone; there was none else besides Him" are a sure testimony of its truth. All the Prophets of God and their chosen Ones, all the divines, the sages, and the wise of every generation, unanimously recognize their inability to attain unto the comprehension of that Quintessence of all truth, and confess their incapacity to grasp Him, Who is the inmost Reality of all things. ¹Qur'án 3:28.</p>	<p>سبحان الله، بلکه میانه ممکنات و کلمه او هم نسبت و ربطی نبوده و نخواهد بود. "وَ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ" بر این مطلب برهانی است واضح "وَ كَانَ اللَّهُ وَ لَمْ يَكُن مَعَهُ مِنْ شَيْءٍ" دلیلی است لائح. چنانچه جمیع انبیاء و اوصیاء و علماء و عرفاء و حکماء بر عدم بلوغ معرفت آن جوهر الجواهر و بر عجز از عرفان و وصول آن حقیقه الحقائق مقرّ و مدّعن اند.</p>
106	<p>As the doors of knowing the Essence of Eternity were closed before the face of all the contingent things, therefore He caused brilliant Essences of Sanctity to appear from the holy worlds of the Spirit, in mighty human temples, among the creatures, in accordance with the abundant mercy of "His mercy hath encompassed all things," and "My mercy hath extended to all things;" in order that they may express that Eternal Essence and Pre-existent Entity. These Mirrors of Sanctity and Dawning-places of Divinity fully express that Sun of Existence and Essence of Desire. For instance, their Knowledge expresses His Knowledge, their Power His</p>	<p>The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: "His grace hath transcended all things; My grace hath encompassed them all" hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of</p>	<p>و چون ابواب عرفان ذات ازل بر وجه ممکنات مسدود شد لهذا به اقتضای رحمت واسعه "سَبَقَتْ رَحْمَتُهُ كُلَّ شَيْءٍ" و وَسِعَتْ رَحْمَتِي كُلَّ شَيْءٍ " جواهر قدس نورانی را از عوالم روحانی به هیاکل عزّ انسانی در میان خلق ظاهر فرمود تا حکایت نمایند از آن ذات ازلیه و ساذج قدمیه. و این مرایای قدسیّه و مطالع هویه بتمامهم از آن شمس وجود و جوهر مقصود حکایت می نمایند، مثلاً علم ایشان از علم او و قدرت ایشان از قدرت او و سلطنت ایشان از سلطنت او و</p>

	<p>Power, their Dominion His Dominion, their Beauty His Beauty, and their Manifestation His Manifestation. They are the treasuries of Supreme Knowledges, stores of Eternal Wisdom, revealers of Infinite Bounty, Dawning-places of that Sun of Eternity. Therefore it is said: "There is no difference between Thee and them, except that they are Thy servants and Thy creatures." This is the station of "I am He and He is me," recorded in the tradition.</p>	<p>Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. Even as He hath said: "There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee." This is the significance of the tradition: "I am He, Himself, and He is I, myself."</p>	<p>جمال ایشان از جمال او و ظهور ایشان از ظهور او. و ایشانند مخازن علوم ربّانی و مواقع حکمت صمدانی و مظاهر فیض نا متناهی و مطالع شمس لایزالی چنانچه می فرماید: "لا فَرْقَ بَيْنَكَ وَ بَيْنَهُمْ إِلَّا بَأْنَهُمْ عِبَادِكَ وَ خَلْقِكَ." و این است مقام "أنا هو و هو أنا" که در حدیث مذکور است.</p>
107	<p>Traditions and records indicating this fact are many, but for the sake of brevity this servant doth not undertake to mention them. Nay rather, all that is in the heavens and earth show forth the Divine Names and Attributes until the traces of the splendor of that Sun of Truth are manifest and evident in every atom; so that without the appearance of this splendor, nothing can be honored with the robe of life nor attain to existence in the phenomenal world. What suns of knowledges are concealed in an atom! What oceans of wisdom are hidden in a drop! Among the beings, Man is especially assigned to these robes and chosen for this dignity; for all the Divine Names and Attributes are manifest and</p>	<p>The traditions and sayings that bear direct reference to Our theme are divers and manifold; We have refrained from quoting them for the sake of brevity. Nay, whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath</p>	<p>و احادیث و اخبار مدله بر این مطلب بسیار است و این بنده نظر به اختصار متعرّض ذکر آنها نشدم. بلکه آنچه در آسمان ها و زمین است محالّ بروز صفات و اسمای الهی هستند چنانچه در هر ذره آثار تجلی آن شمس حقیقی ظاهر و هویدا است که گویا بدون ظهور آن تجلی در عالم ملکی هیچ شیء به خلعت هستی مفتخر نیاید و به وجود مشرّف نشود. چه آفتاب های معارف که در ذره مستور شده و چه بحرهای حکمت که در قطره پنهان گشته. خاصّه انسان که از بین موجودات به این خلّع تخصیص یافته و به این</p>

	<p>evident in human appearances, in the most perfect and excellent manner. All of these Names and Attributes have reference to Man. Therefore He hath said: "Man is My mystery and I am his Mystery." Successive verses proving and indicating this fine and subtle point are recorded and mentioned in all the Heavenly Books and Divine Writings; as it is said: "We will surely show them Our signs in the regions (of the earth) and within themselves" (K. S. 41). Likewise it is said: "And also in your own selves, will you not therefore consider" (K. S. 59)? In another place it is said: "And be not as those who have forgotten God and whom He hath caused to forget their own selves" (K. S. 59). Likewise the King of Eternity (may the life of all in the tent of the Invisible (lit. Amaa) be a sacrifice to Him!) hath said: "Whosoever hath known himself hath surely known his Lord."</p>	<p>been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves."¹ 73 Again He saith: "And also in your own selves: will ye not then behold the signs of God?"² And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves."³ In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: "He hath known God who hath known himself." ¹ Qur'an 41:53. ² Qur'an 51:21. ³ Qur'an 59:19.</p>	<p>شرافت ممتاز گشته. چنانچه جميع صفات و اسمای الهی از مظاهر انسانی به نحو اکمل و اشرف ظاهر و هویدا است و کلّ این اسماء و صفات راجع به اوست. این است که فرموده: "الإنسانُ سرّی و أنا سرّه." و آیات متواتره که مدلّ و مشعر بر این مطلب رقیق لطیف است در جميع کتب سماویّه و صحف الهیّه مسطور و مذکور است. چنانچه می فرماید: "سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنفُسِهِمْ." و در مقام دیگر می فرماید: "وَ فِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ." و در مقام دیگر می فرماید: "لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ." چنانچه سلطان بقاء، روح من فی سرادق العماء فداه می فرماید: "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ."</p>
108	<p>O thou my friend; I swear by God that if thou dost ponder over these statements thou wilt find doors of Divine Wisdom and portals of Infinite Knowledge opened before thy face.</p>	<p>I swear by God, O esteemed and honoured friend! Shouldst thou ponder these words in thine heart, thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.</p>	<p>قسم به خدا ای مخدوم من، اگر قدری در این عبارات تفکر فرمائی ابواب حکمت الهیّه و مصاریع علم نامتناهی را بر وجه خود گشوده یابی.</p>
109	<p>To resume: It hath become evident through these explanations that all things express the</p>	<p>From that which hath been said it becometh evident that all things, in their</p>	<p>باری، از این بیانات معلوم شد که جميع اشیاء</p>

Divine Names and Attributes. Each in proportion to its capacity, indicates and points to the Divine Knowledge, until the appearances of (His) Attributes and Names have encompassed all the seen and the unseen. Thus it is said: "Is there any appearance in aught else save Thee, which is not of Thee,—that it could have brought Thee forth? Blind is the eye which doth not behold Thee!" It is also said by the King of Eternity: "I have seen no thing except I beheld God in it, before it or after it." Also in the tradition of Comeil—"The Light which shone forth from the Morn of Eternity, the traces of which gleam upon the Temples of Unity." Man, the most noble and perfect of the creatures, is a mightier evidence and greater expression than the other visible things. The most perfect, superior and excellent of men are the Manifestations of the Sun of Truth; nay rather, all else save them exist only through their desire and move by their generosity. "Were it not for Thee (Mohammed), I would not have created the firmaments." Nay, all are mere nothingness and absolute non-existence before their court of holiness; their mention is purified from mention of others, and their description is sanctified above description of all else. These Holy Temples are the Eternal Primal Mirrors which express the Invisible of the Invisibles and all His Names and Attributes, such as Knowledge, Power, Dominion, Grandeur, Mercy, Wisdom, Glory,

inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things, visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise, hath the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the Morn of eternity, and lo! its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of their Will, and move and have their being through the outpourings of their grace. "But for Thee, I would have not created the heavens." Nay, all in their holy presence fade into utter nothingness, and are a thing forgotten. Human tongue can never befittingly sing their praise, and human

حاکمی از اسماء و صفات الهیّه هستند. هر کدام به قدر استعداد خود مدلل و مشعرند بر معرفت الهیّه به قسمی که احاطه کرده است ظهورات صفاتیّه و اسمائیّه همه غیب و شهود را. این است که می فرماید: "أَبْكَوْنَ لَغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ المُّظْهَرُ لَكَ عَمِيَّتَ عَيْنٍ لَا تَرَكَ." و باز سلطان بقا می فرماید: "مَا رَأَيْتُ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُ اللهَ فِيهِ أَوْ قَبْلَهُ أَوْ بَعْدَهُ. و در روایت کُمیل "نورٌ أَشْرَقَ مِنْ صُبْحِ الأَزَلِ فَيَلْوُحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارُهُ." و انسان که اشرف و اکمل مخلوقات است آئند دَلَالَةً وَ أَعْظَمُ حِكَايَةً است از سائر معلومات و اکمل انسان و افضل و الطف او مظاهر شمس حقیقتند. بلکه ما سوای ایشان موجودند به اراده ایشان و متحرکند به افاضه ایشان. "أَلَوْ لَأَكَ لَمَا خَلَقْتُ الأَفْلاكَ." بلکه کلّ در ساحت قدس ایشان معدوم صرف و مفقود بحت اند. بلکه منزّه است ذکر ایشان از ذکر غیر و مقدّس است وصف ایشان از وصف ما سوی. و این هیاکل قدسیّه مرایای اولیّه ازلیّه هستند که حکایت نموده‌اند از غیب الغیوب و از کلّ اسماء و صفات او از علم و قدرت و سلطنت و عظمت و رحمت و حکمت و عزّت و جود و کرم.

	<p>Generosity and Beneficence.</p> <p>A prayer written by Ali. The quotation which follows is one of His answers to the question "What is Truth?"</p>	<p>speech can never unfold their mystery. These Tabernacles of holiness, these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.</p>	
110	<p>All these Attributes become manifest and evident through the appearance of these Essences of Oneness and these qualities are not peculiar to some to the exclusion of the others. Nay, all the favored Prophets and holy Chosen Ones are qualified with these Attributes and named by these Names, but in certain stations some appear mightier in manifestation and greater in light; as it is said: "These are the Prophets; We have preferred some of them before others" (K. S. 2). Therefore it is shown and confirmed that the Prophets and Chosen Ones of God are Daysprings of the manifestation and emanation of all these exalted Attributes and Infinite Names, although some of these Attributes may or may not outwardly appear in those luminous Temples. Even if a certain quality is not outwardly manifested from those abstracted Spirits, it cannot be denied that those repositories of Divine Attributes and mines of Supreme Names possess that quality. Therefore all these brilliant Beings</p>	<p>These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favoured, His holy, and chosen Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others."¹ It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God's attributes and the Treasuries of His</p>	<p>و جميع این صفات از ظهور این جواهر احديه ظاهر و هویدا است. و این صفات مختص به بعضی، دون بعضی نبوده و نیست. بلکه جميع انبیای مقربین و اصفیای مقدسین به این صفات موصوف و به این اسماء موسوم اند. نهایت بعضی در بعضی مراتب اشد ظهوراً و اعظم نوراً ظاهر می شوند. چنانچه می فرماید:</p> <p>" تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ. "</p> <p>پس معلوم و محقق شد که محل ظهور و بروز جميع این صفات عالیه و اسمای غیر متناهیة انبیاء و اولیای او هستند، خواه بعضی از این صفات در آن هیاکل نوریه بر حسب ظاهر، ظاهر شود و خواه نشود. نه این است که اگر صفتی بر حسب ظاهر از آن ارواح مجردة ظاهر نشود نفی آن صفت از آن محال صفات الهیه و معادن اسماء ربوبیه شود. لهذا</p>

	<p>and wonderful Countenances are declared to be endowed with all the Attributes of God, such as Dominion, Grandeur and the like, though they may not apparently appear with outward dominion and other similar (powers). This point is evident and certain to every possessor of perception and in no need of argument.</p>	<p>holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.</p> <p>¹Qur'án 2:253.</p>	<p>بر همه این وجودات منیره وطلعات بدیعه حکم جمیع صفات الله از سلطنت و عظمت و امثال آن جاری است اگر چه بر حسب ظاهر به سلطنت ظاهره و غیر آن ظاهر نشوند. و این فقره بر هر ذی بصری ثابت و محقق است، دیگر احتیاج برهان نیست.</p>
111	<p>Yea, as these servants have not obtained the interpretations of the holy words from the clear and brilliant fountains of Divine Knowledges, they are wandering thirsty and withered in the valley of doubts and heedlessness, having turned away from the sea of fresh salutary water, and are roving around the bitter salt. As the Nightingale of Divinity hath said concerning them: “Although they see the way of righteousness, yet they shall not take that way. But if they see the way of error, they shall take that way because they accuse our signs of falsity and neglect the same” (K. S. 7).</p> <p>The translation of this is that if they see the way of rectitude and salvation, they do not take that way nor do they advance toward it; but if they see the path of error, disobedience and untruth, they will adopt it as the road for attainment to the True One. This advancement toward untruth and turning away from the True One did not occur—that</p>	<p>Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken: “And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them.”¹</p> <p>(Interlinear editor's note: These sentences I put in green font in the Persian and Ali Kuli Khan's translation were not translated by Shoghi Effendi. It is also possible [purely my speculation] that they were not in the recension of the Kitáb-i-Íqan used by the</p>	<p>بلی، این عباد چون از عیون صافیہ منیره علوم الهیہ تفاسیر کلمات قدسیہ را اخذ ننموده‌اند لهذا تشنه و افسرده در وادی ظنون و غفلت سائرنند و از بحر عذب فرات معرض شده در حول ملح اجاج طائف اند. چنانچه در وصف ایشان ورفاء هویہ بیان فرموده:</p> <p>"وَ اِنْ يَرَوْا سَبِيلَ الرَّشِدِ لَا يَتَّخِذُوهُ سَبِيلًا وَ اِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا، ذَلِكَ بَانَئِهِمْ كَذَّبُوا بَايَاتِنَا وَ كَانُوا عَنْهَا غَافِلِينَ." که ترجمه آن این است: اگر ببینند راه صلاح ورسنگاری را، آن را اخذ نمی نمایند و به آن اقبال نمی کنند و اما اگر راه باطل و طغیان و ضلالت را مشاهده کنند آن را برای خود راه وصول به حق قرار دهند. و این اقبال به باطل و اعراض از حق ظاهر نشد، یعنی به این ضلالت و گمراهی مبتلا نشدند، مگر به جزای آنکه تکذیب کردند آیات ما را و بودند</p>

	is, they were not afflicted with this error and misguidance— except as retribution for denying Our signs and ignoring the revelation and appearances of Our verses.	Guardian.) ¹ Qur'án 7:145.	از نزول آیات ما و ظهورات آن غفلت کنندگان.
112	It is likewise witnessed that in this wonderful and exalted Manifestation, myriads of Divine verses are revealed from the Heaven of Power and Mercy, yet the people have denied and cling to the words of servants who do not comprehend a single letter thereof. For this reason they have doubted similar clear facts, depriving themselves of the Rizwan of Knowledge of the One God and the Garden of Eternal Wisdom	To this testifieth that which hath been witnessed in this wondrous and exalted Dispensation. Myriads of holy verses have descended from the heaven of might and grace, yet no one hath turned thereunto, nor ceased to cling to those words of men, not one letter of which they that have spoken them comprehend. For this reason the people have doubted incontestable truths, such as these, and caused themselves to be deprived of the Ridván of divine knowledge, and the eternal meads of celestial wisdom.	چنانچه مشاهده شد در این ظهور بدیع منیع که کرورها آیات الهیه از سماء قدرت و رحمت نازل شد با وجود این جمیع خلق اعراض نموده و تمسک جستھاند به اقوال عبادی که یک حرف از آن را ادراک نمی نمایند. از این جهت است که در امثال این مسائل واضحه شبهه نموده و خود را از رضوان علم احدیّه و ریاض حکمت صمدیّه محروم نموده اند.
113	To be brief; we will return to the subject questioned, namely: “Although the dominion of the Gha’im is recorded in the traditions related of the ‘Brilliant Stars’ (Imams), yet no trace of sovereignty hath appeared. Nay rather, the contrary is realized, inasmuch as His followers and friends have been and are afflicted and confined in the hands of the people and are of the utmost lowliness and impotence in the world.” Yea, the sovereignty which is mentioned in the Books in connection with the Gha’im is true and beyond doubt, but it is not a dominion or government which can be comprehended by every individual. Moreover all the former Prophets who have announced	And now, to resume Our argument concerning the question: Why is it that the sovereignty of the Qá’im, affirmed in the text of recorded traditions, and handed down by the shining stars of the Muḥammadan Dispensation, hath not in the least been made manifest? Nay, the contrary hath come to pass. Have not His disciples and companions been afflicted of men? Are they not still the victims of the fierce opposition of their enemies? Are they not today leading the life of abased and impotent mortals? Yea, the sovereignty attributed to the Qá’im and spoken of in the scriptures, is a reality, the truth of which none can doubt. This sovereignty, however, is not the sovereignty	باری، راجع به مطلب می شویم که سؤال از آن شده بود که سلطنت قائم با آنکه در احادیث مأثوره از انجم مضییّه وارد شده با وجود این اثری از سلطنت ظاهر نشد بلکه خلاف آن تحقّق یافت. چنانچه اصحاب و اولیای او در دست ناس مبتلا و محصور بوده و هستند و در نهایت ذلّت و عجز در ملک ظاهرند. بلی، سلطنتی که در کتب در حقّ قائم مذکور است حقّ و لا ریب فیّه و لیکن آن نه آن سلطنت و حکومتی است که هر نفسی ادراک نماید. و دیگر آنکه جمیع انبیای قبل که بشارت داده اند مردم را به ظهور بعد،

	<p>to the people a subsequent Manifestation have also spoken of the dominion of that Manifestation, as is recorded in the former Books. This is not confined to the Gha'im alone. Dominion and all the Names and Attributes are certain and evident concerning all those preceding and subsequent Manifestations, for they are the appearances of the Invisible Attributes and Dawning-places of Divine Mysteries, as already mentioned.</p>	<p>which the minds of men have falsely imagined. Moreover, the Prophets of old, each and every one, whenever announcing to the people of their day the advent of the coming Revelation, have invariably and specifically referred to that sovereignty with which the promised Manifestation must needs be invested. This is attested by the records of the scriptures of the past. This sovereignty hath not been solely and exclusively attributed to the Qá'im. Nay rather, the attribute of sovereignty and all other names and attributes of God have been and will ever be vouchsafed unto all the Manifestations of God, before and after Him, inasmuch as these Manifestations, as it hath already been explained, are the Embodiments of the attributes of God, the Invisible, and the Revealers of the divine mysteries.</p>	<p>همه آن مظاهر قبل ذکر سلطنت ظهور بعد را نموده چنانچه در کتب قبل مسطور است و آن تخصیص به قائم ندارد و در حقّ جمیع آن مظاهر قبل و بعد حکم سلطنت و جمیع صفات و اسماء ثابت و محقق است زیرا که مظاهر صفات غیبیه و مطالع اسرار الهیه اند چنانچه مذکور شد.</p>
114	<p>Furthermore, by sovereignty is meant the prevalence and power of His Holiness over all the contingent things, whether it appears in the material world with an outward predominance or not. This depends upon His Own Will and Desire. But it is evident to your Honor that the purpose of sovereignty, wealth, life, death, revival and resurrection as recorded in the former Books, is not that which these people conceive and apprehend in this day; nay rather, by dominion is intended the dominion which appears during the days of the manifestation of each one of the Suns of Truth by Himself in Himself. It is</p>	<p>Furthermore, by sovereignty is meant the all-encompassing, all-pervading power which is inherently exercised by the Qá'im whether or not He appear to the world clothed in the majesty of earthly dominion. This is solely dependent upon the will and pleasure of the Qá'im Himself. You will readily recognize that the terms sovereignty, wealth, life, death, judgment and resurrection, spoken of by the scriptures of old, are not what this generation hath conceived and vainly imagined. Nay, by sovereignty is meant that sovereignty which in every dispensation resideth within, and is</p>	<p>و دیگر آنکه مقصود از سلطنت، احاطه و قدرت آن حضرت است بر همه ممکنات و خواه در عالم ظاهر به استیلای ظاهری ظاهر شود یا نشود. و این بسته به اراده و مشیت خود آن حضرت است. و لیکن بر آن جناب معلوم بوده که سلطنت و غنا و حیات و موت و حشر و نشر که در کتب قبل مذکور است مقصود این نیست که الیوم این مردم احصاء و ادراک می نمایند. بلکه مراد از سلطنت سلطنتی است که در ایام ظهور هر یک از شمس حقیقت بنفسه لفسه ظاهر می</p>

that inward authority by which they prevail over all in the heavens and earth, and which afterward appears in the phenomenal world according to the capacity of the world, time and creatures. For instance, the sovereignty of His Holiness the Messenger (Mohammed) is now evident and manifest among people, whereas in the beginning. His Cause was as you have heard. How the people of unbelief and error—the divines of that age and their followers—afflicted that essence of Intuition and quintessence of Character! What thorns and refuse were strewn in the pathway of His Holiness! It is evident that according to their wicked and satanic imaginations, those persons considered injury to that Temple of Eternity conducive to their salvation. For all the learned of the age, such as Abdallah Obei, Abu-Amer the hermit, Ka'ab-Ibn-Ashraf and Nazr'Ibn-Harith falsely denied Him and accused Him of madness and calumny; such accusations that God forbids the ink to flow, the pen to move, or the page to speak in their mention. Yea, these accusations caused people to oppress His Holiness. It is evident and clear what will befall one whom the divines of the age reject, repudiate and consider faithless. It hath been seen what hath befallen this servant.

exercised by, the person of the Manifestation, the Day-star of Truth. That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in direct proportion to its capacity and spiritual receptiveness, even as the sovereignty of Muḥammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'lláh-i-Ubayy, Abú-'Amír, the hermit, Ka'b-Ibn-i-Ashraf, and Nadr-Ibn-i-Háarith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the

شود و آن احاطه باطنیه است که به آن احاطه می نماید کلّ من فی السّموات و الارض را، و بعد به استعداد کون و زمان و خلق در عالم ظاهر به ظهور می آید چنانچه سلطنت حضرت رسول حال در میان ناس ظاهر و هویداست. و در اوّل، امر آن حضرت آن بود که شنیدید. چه مقدار اهل کفر و ضلال که علمای آن عصر و اصحاب ایشان باشند بر آن جوهر فطرت و ساذج طینت وارد آوردند. چه مقدار خاشاک ها و خارها که بر محلّ عبور آن حضرت ریختند. و این معلوم است که آن اشخاص به ظنون خبیثه شیطانیه خود اذیت به آن هیکل ازلی را سبب رستگاری خود می دانستند زیرا که جمیع علمای عصر به مثل عبدالله اُبی و ابو عامر راهب و کعب بن اشرف و نصر بن حارث، جمیع آن حضرت را تکذیب نمودند و نسبت به جنون و افترا دادند و نسبت هائی که نَعُوذُ بِاللّٰهِ مِنْ اَنْ يَجْرِيَ بِهٖ الْمِدَادُ اَوْ يَتَحَرَّكَ عَلَيْهِ الْقَلَمُ اَوْ يَحْمِلُهُ الْاَلْوَاخُ. بلی، این نسبت ها بود که سبب ایذای مردم نسبت به آن حضرت شد. و این معلوم و واضح است که علمای وقت اگر کسی را ردّ و طرد نمایند و از اهل ایمان ندانند چه بر سر آن نفس می آید چنانچه بر سر این بنده آمد و دیده شد.

		age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?	
115	Therefore His Holiness said: "No prophet has been persecuted as I have been persecuted." The accusations they made and the injuries they inflicted upon His Holiness are all mentioned in the Koran; referthereto that thou mayest be informed of the occurrences. Finally it became so difficult for His Holiness that for some time none held intercourse with Him and His companions, and the utmost injury was inflicted upon whomsoever went into His presence.	For this reason did Muḥammad cry out: "No Prophet of God hath suffered such harm as I have suffered." And in the Qur'án are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies.	این است که آن حضرت فرمود: "ما أُوذِيَ نَبِيٍّ بِمِثْلِ مَا أُوذِيْتُ." و در فرقان نسبت ها که دادند و اذیت ها که به آن حضرت نمودند همه مذکور است. فَارْجِعُوا إِلَيْهِ لَعَلَّكُمْ بِمَوَاقِعِ الْأَمْرِ تَطَّلِعُونَ. حتی قسمی بر آن حضرت سخت شد که احدی با آن حضرت و اصحاب او چندی معاشرت نمی نمود و هر نفسی که خدمت آن حضرت می رسید کمال اذیت را به او وارد می نمودند.
116	In this connection We mention one verse. If thou dost open the eye of discernment, thou wilt mourn and lament all thy life over the oppression of His Holiness. This verse was revealed at a time when His Holiness was greatly dejected and depressed by the violence of calamities and opposition. Gabriel descended from the Sadrat-El-Muntaha of Nearness and chanted this verse: "If their aversion (to thy admonitions) be grievous unto thee—if thou canst, seek out a cave (whereby thou mayest penetrate) in (the inmost part of) the earth, or a ladder (by which thou mayest ascend) into heaven" (K. S. 6). The import of this utterance is that	We shall cite in this connection only one verse of that Book. Shouldst thou observe it with a discerning eye, thou wilt, all the remaining days of thy life, lament and bewail the injury of Muḥammad, that wronged and oppressed Messenger of God. That verse was revealed at a time when Muḥammad languished weary and sorrowful beneath the weight of the opposition of the people, and of their unceasing torture. In the midst of His agony, the Voice of Gabriel, calling from the Sadratu'l-Muntahá, was heard saying: "But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven." ¹ The	در این موقع یک آیه ذکر می نمایم که اگر چشم بصیرت باز کنی تا زنده هستی بر مظلومی آن حضرت نوحه و ندبه نمائی. و آن آیه در وقتی نازل شد که آن حضرت از شدت بلایا و اعراض ناس، به غایت افسرده و دلتنگ بود، جبرئیل از سدره المنتهای قرب نازل شد و این آیه تلاوت نمود: "وَ إِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ." که ترجمه آن این است که اگر بزرگ است بر تو اعراض معرضین و سخت است بر تو ادبار

	<p>there is no remedy and they will not withhold their hands from thee unless thou dost hide thyself underground or flee to heaven.</p>	<p>implication of this utterance is that His case had no remedy, that they would not withhold their hands from Him unless He should hide Himself beneath the depths of the earth, or take His flight unto heaven.</p> <p>¹ Qur'an 6:35.</p>	<p>منافقین و ایذای ایشان، پس اگر مستطیعی و می توانی، طلب کن نقبی در زیر ارض یا نردبانی به سوی آسمان، که تلویح بیان این است که چاره نیست و دست از تو بر نمی دارند مگر آنکه در زیر زمین پنهان شوی و یا به آسمان فرار نمائی.</p>
117	<p>Consider in this day how many rulers bow down before the name of His Holiness and how many countries and the inhabitants thereof abide under His shadow, glorying in their relationship to Him and mentioning that blessed name with profound reverence and respect from pulpits and minarets! Even those kings who have not entered His shadow and have not cast away the garment of unbelief, confess and acknowledge the greatness and majesty of that Sun of Providence. This is the outward kingdom which thou seest. This sovereignty will necessarily appear and be established for all the Prophets either during their lives or after their ascension to the Ideal Abode, as is witnessed in the present day. But that Dominion which is intended, is forever and ever revolving around them, is always with them and not separated from them for a moment. It is that Inner Dominion which hath encompassed all in the heavens and earth.</p>	<p>Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none the less confess and acknowledge the greatness and overpowering majesty of that Day-star of loving kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. What thou dost witness today is but a confirmation of this truth. That</p>	<p>و حال امروز مشاهده نما که چقدر از سلاطین به اسم آن حضرت تعظیم می نمایند و چقدر از بلاد و اهل آن که در ظلّ او ساکن اند و به نسبت به آن حضرت افتخار دارند، چنانچه بر منابر و گلدسته ها این اسم مبارک را به کمال تعظیم و تکریم ذکر می نمایند. و سلاطینی هم که در ظلّ آن حضرت داخل نشده اند و قمیص کفر را تجدید ننموده اند ایشان هم به بزرگی و عظمت آن شمس عنایت مقرّ و معترف اند. این است سلطنت ظاهره که مشاهده می کنی. و این لابد است از برای جمیع انبیاء که یا در حیات و یا بعد از عروج ایشان به موطن حقیقی ظاهر و ثابت می شود چنانچه الیوم ملاحظه می گردد. و لیکن آن سلطنت که مقصود است لم یزل و لایزال طائف حول ایشان است و همیشه با ایشان است و آنی انفکاک نیابد و آن سلطنت باطنیه است که احاطه نموده کلّ من فی السموات و الارض را.</p>

		<p>spiritual ascendancy, however, which is primarily intended, resideth within, and revolveth around Them from eternity even unto eternity. It can never for a moment be divorced from Them. Its dominion hath encompassed all that is in heaven and on earth.</p>	
118	<p>The following is one instance of that Dominion which appeared from that Sun of Oneness. Hast thou not heard how through one verse He distinguished between light and darkness, the righteous and the wicked, the faithful and the infidel? By the revelation of the same verse, all the signs and indications of the Day of Judgment of which thou hast heard, such as resurrection, revival, opening of the Book, and others became manifest. This revealed verse was also a mercy to the righteous; that is, to those who, hearing, said: "O our Lord, we heard and we obeyed." Likewise it became a punishment to the wicked; that is, to those who, hearing, said: "We heard and we disobeyed." It was as the sword of God to separate the faithful from the infidel; father from son. Thou hast seen how those who acknowledged and those who rejected sought after each other's lives and property! How many fathers turned away from sons and how many lovers shunned their beloved! This wonderful sword was so keen and trenchant that it cut asunder every relationship. On the other hand, it united them; for it hath been witnessed that a</p>	<p>The following is an evidence of the sovereignty exercised by Muḥammad, the Day-star of Truth. Hast thou not heard how with one single verse He hath sundered light from darkness, the righteous from the ungodly, and the believing from the infidel? All the signs and allusions concerning the Day of Judgment, which thou hast heard, such as the raising of the dead, the Day of Reckoning, the Last Judgment, and others have been made manifest through the revelation of that verse. These revealed words were a blessing to the righteous who on hearing them exclaimed: "O God our Lord, we have heard, and obeyed." They were a curse to the people of iniquity who, on hearing them affirmed: "We have heard and rebelled." Those words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son. Thou hast surely witnessed how they that have confessed their faith in Him and they that rejected Him have warred against each other, and sought one another's property. How many fathers have turned away from their sons; how many lovers have shunned</p>	<p>و از جمله سلطنت آن است که از آن شمس احدیه ظاهر شد. آیا نشنیدی که به یک آیه چگونه میانه نور و ظلمت و سعید و شقی و مؤمن و کافر فصل فرمود؟ و جمیع اشارات و دلالات قیامت که شنیدی از حشر و نشر و حساب و کتاب و غیره کلّ به تنزیل همان یک آیه هویدا شد و به عرصه شهود آمد. و همچنین آن آیه مُنزله، رحمت بود برای ابرار، یعنی انفسی که در حین استماع گفتند: "رَبَّنَا سَمِعْنَا وَاطَّعْنَا" و نقت شد برای فُجَّار، یعنی آنهایی که بعد از استماع گفتند: "سَمِعْنَا وَ عَصَيْنَا." و سیف الله بود برای فصل مؤمن از کافر و پدر از پسر. چنانچه دیده اید آنهایی که اقرار نمودند با آنهایی که انکار نمودند در صدد جان و مال هم بر آمدند. چه پدرها که از پسرها اعراض نمودند و چه عاشق ها که از معشوق ها احتراز جستند. و چنان حادّ و برنده بود این سیف بدیع که همه نسبت ها را از هم قطع نمود. و از یک جهت ملاحظه فرمائید چگونه وصل نمود. مثل آنکه</p>

	<p>multitude of people, among whom the Satan of self had for years sown seeds of rancor and hostility, became so united and harmonious through faith in this wonderful and impregnable Cause that it seemed as if they had sprung from the same loins. Thus God unites the hearts of those who are sincerely devoted to Him, believe in His signs, and are of those who drink from the Kawthar of Grace through the Hands of Might. Moreover, how many people of different beliefs, creeds and customs have been clothed with the new garment of Oneness through this breeze of the Rizwan of Divinity and Spring-garden of Ideal Sanctity, and have drunk the cup of Singleness!</p>	<p>their beloved! So mercilessly trenchant was this wondrous sword of God that it cleft asunder every relationship! On the other hand, consider the welding power of His Word. Observe, how those in whose midst the Satan of self had for years sown the seeds of malice and hate became so fused and blended through their allegiance to this wondrous and transcendent Revelation that it seemed as if they had sprung from the same loins. Such is the binding force of the Word of God, which uniteth the hearts of them that have renounced all else but Him, who have believed in His signs, and quaffed from the Hand of glory the Kawthar of God's holy grace. Furthermore, how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through the reviving fragrance of the Divine springtime, breathing from the Ridván of God, have been arrayed with the new robe of divine Unity, and have drunk from the cup of His singleness!</p>	<p>ملاحظه شد که جمعی از ناس که سال ها شیطان نفس تخم کینه و عدوان ما بین ایشان کاشته بود به سبب ایمان به این امر بدیع منیع چنان متحد و موافق شدند که گویا از یک صلب ظاهر شده‌اند. كَذَلِكَ يُؤَلَّفُ اللَّهُ بَيْنَ قُلُوبِ الَّذِينَ هُمْ انْقَطَعُوا إِلَيْهِ وَ آمَنُوا بِآيَاتِهِ وَ كَانُوا مِنْ كَوْنٍ الْفَضْلِ بِأَيَادِي الْعِزِّ مِنَ الشَّارِبِينَ. و دیگر آنکه چقدر از مردم مختلف العقائد و مختلف المذهب و مختلف المزاج که از این نسیم رضوان الهی و بهارستان قدس معنوی قمیص جدید توحید پوشیدند و از کأس تقرید نوشیدند.</p>
119	<p>This is the meaning of the well-known tradition, "The wolf and the ewe will feed and drink in the same place." Consider the lack of knowledge of these ignorant ones, like the former nations, still awaiting the time when these creatures will meet at the same table. This is the condition of people! It seems they have never drunk from the cup of Justice nor stepped into the path of Equity. Furthermore, what benefit would the fulfilment of this</p>	<p>This is the significance of the well-known words: "The wolf and the lamb shall feed together."¹ Behold the ignorance and folly of those who, like the nations of old, are still expecting to witness the time when these beasts will feed together in one pasture! Such is their low estate. Methinks, never have their lips touched the cup of understanding, neither have their feet trodden the path of justice. Besides, of what profit would it be to</p>	<p>این است معنی حدیث مشهور که فرموده گرگ و میش از یک محل می خورند و می آشامند. و حال نظر به عدم معرفت این جهال فرمائید، به مثل امم سابقه هنوز منتظرند که کی این حیوانات بر یک خوان مجتمع می شوند. این است رتبه ناس. گویا هرگز از جام انصاف ننوشیده‌اند و هرگز در سبیل عدل قدم نگذاشته‌اند. از همه گذشته این امر</p>

	<p>matter produce in the world? Excellent is that which hath been revealed concerning them: “They have hearts by which they understand not and they have eyes by which they see not” (K. S. 7).</p>	<p>the world were such a thing to take place? How well hath He spoken concerning them: “Hearts have they, with which they understand not, and eyes have they with which they see not!” ¹ Isaiah 65:25. ² Qur’án 7:178.</p>	<p>و قوعش چه حسنی در عالم احداث می نماید؟ فَنِعْمَ مَا نُزِّلَ فِي شَأْنِهِمْ : ”لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا.“</p>
120	<p>Consider how the account of the people was settled by this one verse revealed from the Heaven of Will; for whosoever acknowledged and advanced, his good deeds outweighed his evil deeds and all his transgressions were forgiven and over-looked. Therefore it is true of Him that “He is swift in bringing to account.” Thus God transforms evil deeds into good deeds, were ye of those who look steadily into horizons of Knowledge and into souls of Wisdom. Likewise whosoever partook of the cup of Love attained eternal, immortal, and faith-founded life from the ocean of everlasting Bounties and from the cloud of perpetual Mercy; while whosoever did not accept was afflicted with everlasting death. By “life” and “death” recorded in the Books, is meant life through faith and death through unbelief. It is owing to lack of comprehension of this meaning, that in every Manifestation the generality of people refused to believe, were not directed to the Sun of Guidance, and did not follow the Eternal Beauty.</p>	<p>Consider how with this one verse which hath descended from the heaven of the Will of God, the world and all that is therein have been brought to a reckoning with Him. Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. Thereby is the truth of these words concerning Him made manifest: “Swift is He in reckoning.” Thus God turneth iniquity into righteousness, were ye to explore the realms of divine knowledge, and fathom the mysteries of His wisdom. In like manner, whosoever partook of the cup of love, obtained his portion of the ocean of eternal grace and of the showers of everlasting mercy, and entered into the life of faith—the heavenly and everlasting life. But he that turned away from that cup was condemned to eternal death. By the terms “life” and “death,” spoken of in the scriptures, is intended the life of faith and the death of unbelief. The generality of the people, owing to their failure to grasp the meaning of these words, rejected and despised the person of the Manifestation, deprived themselves of the light of His</p>	<p>و دیگر آنکه ملاحظه فرمائید به تنزیل همین یک آیه منزله از سماء مشیت چگونه حساب خلایق کشیده شد که هر کس اقرار نمود و اقبال جست حسنات او بر سیئات زیادتی نمود و جمیع خطایای او مغفوّ شد و مغفور آمد. كَذَلِكَ يُصَدِّقُ فِي شَأْنِهِ بِأَنَّهُ سَرِيعُ الْحِسَابِ، وَ كَذَلِكَ يُبَدِّلُ اللَّهُ السَّيِّئَاتِ بِالْحَسَنَاتِ لَوْ أَنَّكُمْ فِي آفَاقِ الْعِلْمِ وَ انْقَسِ الْحِكْمَةِ تَتَفَرَّسُونَ. وَ همچنین هر کس از جام حبّ نصیب برداشت از بحر فیوضات سرمدیه و غمام رحمت ابدیه، حیات باقیه ابدیه ایمانیه یافت و هر نفسی که قبول ننمود به موت دائمی مبتلا شد. و مقصود از موت و حیات که در کتب مذکور است موت و حیات ایمانی است. و از عدم ادراک این معنی است که عامّه ناس در هر ظهور اعتراض نمودند و به شمس هدایت مهتدی نشدند و جمال ازلی را مقتدی نگشتند.</p>

		divine guidance, and refused to follow the example of that immortal Beauty.	
121	<p>When the Mohammedic Lamp was lighted in the Ahmadic recess, He adjudged the people as to resurrection, revival, life and death. Therefore standards of opposition were raised and doors of derision were opened; just as the faithful Spirit (Holy Ghost) hath recorded from the tongue of the infidels: "If thou say, Ye are surely raised after being dead; the unbelievers will say, This is nothing but manifest sorcery" (K. S. 11). Also, "If thou dost wonder (at the infidels denying the resurrection), surely astonishing is their saying, 'After ("Iza," lit. "if" or "when") we have been dust, are we a new creation"' (K. S. 13)? The translation of this is: If thou dost wonder, etc., how astonishing are the words of the infidels and deniers who say: "We were dust?"— and then, by way of derision: "Are we the resurrected ones?"</p> <p>Therefore, in another place, rebuking them. He says: "Is our power exhausted by the first creation? Yea; they are in perplexity because of a new creation" (K. S. 50). The import of this is: Are we powerless and exhausted by our first creation? Nay, these infidels are in doubt and perplexity because of a new creation.</p>	<p>When the light of Qur'anic Revelation was kindled within the chamber of Muḥammad's holy heart, He passed upon the people the verdict of the Last Day, the verdict of resurrection, of judgment, of life, and of death. Thereupon the standards of revolt were hoisted, and the doors of derision opened. Thus hath He, the Spirit of God, recorded, as spoken by the infidels: "And if thou shouldst say, 'After death ye shall surely be raised again,' the infidels will certainly exclaim, 'This is nothing but manifest sorcery.'"¹ Again He speaketh: "If ever thou dost marvel, marvellous surely is their saying, 'What! When we have become dust, shall we be restored in a new creation?'"² Thus, in another passage, He wrathfully exclaimeth: "Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!"³</p> <p>¹ Qur'an 11:7. ² Qur'an 13:5. ³ Qur'an 50:15.</p>	<p>چنانچه وقتی که سراج محمدی در مشکات احمدیه مشتعل شد بر مردم حکم بعث و حشر و حیات و موت فرمود. این بود که اعلام مخالفت مرتفع شد و ابواب استهزاء مفتوح گشت. چنانچه از زبان مشرکین، روح الامین خبر داده: "و لَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ." مضمون آن این است که اگر بگوئی به این مشرکین که شما مبعوث شده اید بعد از مردن، هر آینه می گویند آنهایی که کافر شدهاند به خدا و آیات او، نیست این مگر سحری ظاهر و آشکار و هویدا. و در جای دیگر می فرماید: "وَ إِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَ إِذَا كُنَّا تُرَابًا أَ نِنَّا لَفِي خَلْقٍ جَدِيدٍ؟" که ترجمه آن این است که می فرماید: اگر عجب می داری پس عجب است قول کافران و معرضان که می گویند: آیا ما تراب بودیم؟ و از روی استهزاء می گفتند که آیا مائیم مبعوث شدگان؟ این است که در مقام دیگر قهراً لهم می فرماید: "أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ." مضمون آن این است که آیا ما عاجز و مانده شدیم از خلق اول؟ بلکه این مشرکین در شک و شبهه</p>

			هستند از خلق جدید.
122	<p>As the commentators and people of literal interpretation did not comprehend the meaning of the Divine words and were veiled from the intrinsic purport, they sought to demonstrate through grammatical rules, asserting that when “iza” (lit. “if” or “when”) precedes the past tense, it conveys a future meaning. Afterward they were confused by texts in which the word “iza” is not revealed; as it is said: “And the trumpet is sounded; this is the day which hath been promised; every one hath come and with him a driver and a witness” (K. S. 50). The outward meaning of this is: It is sounded in the trumpet and this is the promised day which seemed very remote; every one hath come for account and with him is a driver¹ and a witness.² In similar instances they have either taken the word “iza” as implied or sought to prove that as the resurrection day is of sure occurrence, it hath therefore been rendered (in this verse) in the past tense, as if it had already taken place. Consider how ignorant and undiscerning they are! They do not comprehend the Mohammedic trumpet-sound of which He so clearly spoke and have deprived them-selves of the benefit of this Divine Voice; awaiting the trumpet-sound of Israfil who is but one of His servants; although the existence of Israfil and others like unto him became known through the utterance of His Holiness. Say, do ye</p>	<p>As the commentators of the Qur’án and they that follow the letter thereof misapprehended the inner meaning of the words of God and failed to grasp their essential purpose, they sought to demonstrate that, according to the rules of grammar, whenever the term “idhá” (meaning “if” or “when”) precedeth the past tense, it invariably hath reference to the future. Later, they were sore perplexed in attempting to explain those verses of the Book wherein that term did not actually occur. Even as He hath revealed: “And there was a blast on the trumpet,—lo! it is the threatened Day! And every soul is summoned to a reckoning,—with him an impeller and a witness.”¹ In explaining this and similar verses, they have in some cases argued that the term “idhá” is implied. In other instances, they have idly contended that whereas the Day of Judgment is inevitable, it hath therefore been referred to as an event not of the future but of the past. How vain their sophistry! How grievous their blindness! They refuse to recognize the trumpet-blast which so explicitly in this text was sounded through the revelation of Muḥammad. They deprive themselves of the regenerating Spirit of God that breathed into it, and foolishly expect to hear the trumpet-sound of the Seraph of God who is but one of His servants! Hath not the Seraph himself, the angel of the Judgment Day, and his like</p>	<p>و علمای تفسیر و اهل ظاهر چون معانی کلمات الهیه را ادراک ننمودند و از مقصود اصلی محتجب ماندند لهذا به قاعده نحو استدلال نمودند "اذا" که بر سر ماضی در آید معنی مستقبل افاده می شود. و بعد در کلماتی که کلمه "اذا" نازل نگشته متحیر ماندند مثل اینکه می فرماید: "وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ . " که معنی ظاهر آن این است : دمیده شد در صور و آن است یوم وعید که به نظرها بسیار بعید بود و آمد هر نفسی برای حساب و با اوست راننده و گواه. و در مثل این مواقع یا کلمه "اذا" را مقدر گرفتند و یا مستدل شدند بر اینکه چون قیامت محقق الوقوع است لهذا به فعل ماضی ادا شد که گویا گذشته است. ملاحظه فرمائید چقدر بی ادراک و تمیزند. نفخه محمدیه را که به این صریحی می فرماید ادراک نمی کنند و از افاضه این نقره الهی خود را محروم می نمایند و منتظر صور اسرافیل که یکی از عباد اوست می شوند با اینکه تحقق وجود اسرافیل و امثال او به بیان خود آن حضرت شده. قُلْ اَسْتَبْدِلُوْنَ الَّذِي هُوَ خَيْرٌ لَّكُمْ فَبِئْسَ مَا اسْتَبَدَلْتُمْ بِغَيْرِ حَقٍّ وَ كُنْتُمْ قَوْمٌ سَوِّءٍ اَخْسَرِيْنَ.</p>

	<p>exchange Him who is good unto you? Then ye did evil in that ye changed this falsely. Therefore evil is your exchanging without truth and ye are an evil people who are in loss.</p> <p>¹ “Driver,” one who calls attention to the Truth. ² “Witness,” one who gives evidences of the Truth</p>	<p>been ordained by Muḥammad’s own utterance? Say: What! Will ye give that which is for your good in exchange for that which is evil? Wretched is that which ye have falsely exchanged! Surely ye are a people, evil, in grievous loss.</p> <p>¹ Qur’ān 50:20.</p>	
123	<p>Nay rather; by “trumpet” is meant the Mohammedic trumpet which was blown to all the contingent beings; and “resurrection” was the rise of His Holiness in the Command of God. All the heedless who were dead in the graves of bodies. He clothed with the new mantle of faith and quickened through a new and wonderful life. Therefore when that Beauty of Oneness desired to reveal a sign of the mysteries of resurrection, revival, paradise and fire, Gabriel brought the revelation of this verse: “And they will wag their heads at thee, saying When (shall) this (be)? Answer, peradventure it is nigh” (K. S. 17). That is, before long, these wanderers in the valley of error shall wag their heads in derision and say: When shall these things appear? Say thou in answer—Peradventure they are nigh. The import of this single verse is sufficient for the people, were they to consider it with acute vision.</p>	<p>Nay, by “trumpet” is meant the trumpet-call of Muḥammad’s Revelation, which was sounded in the heart of the universe, and by “resurrection” is meant His own rise to proclaim the Cause of God. He bade the erring and wayward arise and speed out of the sepulchres of their bodies, arrayed them with the beautiful robe of faith, and quickened them with the breath of a new and wondrous life. Thus at the hour when Muḥammad, that divine Beauty, purposed to unveil one of the mysteries hidden in the symbolic terms “resurrection,” “judgment,” “paradise,” and “hell,” Gabriel, the Voice of Inspiration, was heard saying: “Erelong will they wag their heads at Thee, and say, ‘When shall this be?’ Say: ‘Perchance it is nigh.’”¹ 85 (Interlinear editor’s note: This sentence, in which Baha’u’llah reemphasizes in Persian the Qur’anic verse just quoted in Arabic, is not explicitly translated by Shoghi Effendi.) The implications of this verse alone suffice the peoples of the world, were they to ponder it in their hearts.</p> <p>¹ Qur’ān 17:51.</p>	<p>بلکه مقصود از صور، صور محمدی است که بر همه ممکنات دمیده شد و قیامت، قیام آن حضرت بود بر امر الهی. و غافلین که در قبور اجساد مرده بودند همه را به خلعت جدیده ایمانیّه مخلّع فرمود و به حیات تازه بدیعّه زنده نمود. این است وقتی که آن جمال احدیّه اراده فرمود که رمزی از اسرار بعث و حشر و جنت و نار و قیامت اظهار فرماید جبرئیل وحی این آیه آورد: “فَسَيُغْضِبُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا.” یعنی زود است این گمراهان وادی ضلالت سرهای خود را از روی استهزا حرکت می دهند و می گویند چه زمان خواهد این امور ظاهر شد؟ تو در جواب بگو که شاید اینکه نزدیک باشد. تلویح همین یک آیه مردم را کافی است اگر به نظر دقیق ملاحظه نمایند.</p>
124	<p>Praise be to God! How far from the paths of Truth were these people! Although the</p>	<p>Gracious God! How far have that people strayed from the way of God! Although the</p>	<p>سبحان الله، چقدر آن قوم از سبیل حق دور</p>

	<p>“resurrection” was realized in the rise of His Holiness, and the lights and tokens thereof had pervaded the whole earth, yet they derided and held to views based upon the false and vain imaginations of the divines of the age, heedless of the sun of Supreme Providence and the showers of Divine Mercy. Yea; the beetle is deprived of the holy fragrances of eternity and the bat flees from the splendor of the world-illuminating sun.</p>	<p>Day of Resurrection was ushered in through the Revelation of Muḥammad, although His light and tokens had encompassed the earth and all that is therein, yet that people derided Him, gave themselves up to those idols which the divines of that age, in their vain and idle fancy, had conceived, and deprived themselves of the light of heavenly grace and of the showers of divine mercy. Yea, the abject beetle can never scent the fragrance of holiness, and the bat of darkness can never face the splendour of the sun.</p>	<p>بودند. با اینکه قیامت به قیام آن حضرت قائم بود و علامات و انوار او همه ارض را احاطه نموده بود مع ذلک سخریّه می نمودند و معتکف بودند به تمائیلی که علمای عصر به افکار عاقل باطل جستهند و از شمس عنایت ربّانیّه و امطار رحمت سبحانیّه غافل گشتهاند. بلی، جُعَل از روائح قدس ازل محروم است و خفاش از تجلّی آفتاب جهانتاب درگریز.</p>
125	<p>The same fact is witnessed in every age during the appearance of the Manifestations of the True One; as Jesus said: “Ye must be born again.” In another place He hath said: “Except a man be born of water and spirit, he cannot enter into the Kingdom of God; that which is born of flesh is flesh, and that which is born of spirit is spirit” (John iii. 6). The interpretation of this is, whosoever is not quickened by the water of Divine Knowledge and by the Holy Spirit of Jesus is not fitted to enter the Supreme Kingdom; for whatsoever proceeds from and is born of flesh is flesh, and whatsoever is born of the Spirit, that is the breath of Jesus, the same is Spirit. The essence of the meaning is that those servants who are born of and quickened by the Spirit and breath of the appearances of holiness in every Manifestation, to them can be attributed life, resurrection, and entrance into the Paradise of Divine Love; while to others is</p>	<p>Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: “Ye must be born again.”¹ Again He saith: “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto “life” and “resurrection” and have entered into the “paradise” of the love of God. And whosoever is not of them, is condemned to “death” and “deprivation,” to the “fire” of unbelief, and to the “wrath” of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have</p>	<p>و این مطلب در همه اعصار در حین ظهور مظاهر حقّ بوده چنانچه عیسی می فرماید: "لا بَدَّ لَکُمْ بِأَن تُوَلَّدُوا مَرَّةً أُخْرَى." و در مقام دیگر می فرماید: "مَنْ لَمْ يُوَلَّدْ مِنَ الْمَاءِ وَ الرُّوحِ لَا يَقْدِرُ أَنْ يَدْخَلَ مَلَكُوتَ اللَّهِ. الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَ الْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ." که ترجمه آن این است: نفسی که زنده نشده است از ماء معرفت الهی و روح قدسی عیسوی، قابل ورود و دخول در ملکوت ربّانی نیست زیرا هرچه از جسد ظاهر شد و تولّد یافت پس اوست جسد، و متولّد شده از روح که نفس عیسوی باشد پس اوست روح. خلاصه معنی آنکه هر عبادی که از روح و نفخه مظاهر قدسیّه در هر ظهور متولّد و زنده شدند بر آنها حکم حیات و بعث و ورود در جنّت محبّت الهیه می شود</p>

	<p>ascribed death, heedlessness, and entrance into the fire of unbelief and Divine wrath. In all the books, tablets and scriptures, death, fire, lack of sight, hearing, and understanding is attributed to those who have not drunk of the pure cups of Knowledge and whose hearts have not attained to the bounty of the Holy Spirit of the time; as it hath been previously mentioned: “They have hearts by which they understand not,” etc.</p>	<p>tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: “Hearts have they with which they understand not.”</p> <p>¹ John 3:7. ² John 3:5–6. ³ Qur’án 7:178.</p>	<p>و من دون آن حکم غیر آن که موت و غفلت و ورود در نار کفر و غضب الهی است می شود. و در جمیع کتب و الواح و صحائف، مردمی که از جام های لطیف معارف نچشیده اند و به فیض روح القدس وقت قلوب ایشان فائز نشده، بر آنها حکم موت و نار و عدم بصر و قلب و سمع شده. چنانچه از قبل ذکر شده: "لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا."</p>
126	<p>In another place in the Gospel it is said: One day, the father of one of the disciples of Jesus died. He spoke of it to His Holiness, begging permission to go perform the burial and return. That Essence of Severance said: “Let the dead bury their dead.”</p>	<p>In another passage of the Gospel it is written: “And it came to pass that on a certain day the father of one of the disciples of Jesus had died. That disciple reporting the death of his father unto Jesus, asked for leave to go and bury him. Whereupon, Jesus, that Essence of Detachment, answered and said: “Let the dead bury their dead.”¹</p> <p>¹ Luke 9:60.</p>	<p>و در مقام دیگر در انجیل مسطور است که روزی یکی از اصحاب عیسی والدش وفات نمود و او خدمت حضرت معروض داشت و اجازه خواست که برود و او را دفن و کفن نموده راجع شود. آن جوهر انقطاع فرمود: "دَعِ الْمَوْتَى لِيَدْفِنُوهُ الْمَوْتَى." یعنی واگذار مرده ها را تا دفن کنند مرده ها.</p>
127	<p>Similarly two people of Cufa went to His Holiness the Commander (of the Faithful—Ali). One owned a house and wished to sell it; the other was the purchaser. They had decided that this transaction should take place and its agreement be written under the advice of His Holiness. That exponent of the Divine Command ordered the scribe to write: “A dead man hath bought from a dead man, a house bounded by four limits; one extending toward the grave, one toward the tomb, one toward the sirat (bridge), and one either toward paradise or toward hell.” If these two</p>	<p>In like manner, two of the people of Kúfih went to ‘Alí, the Commander of the Faithful. One owned a house and wished to sell it; the other was to be the purchaser. They had agreed that this transaction should be effected and the contract be written with the knowledge of ‘Alí. He, the exponent of the law of God, addressing the scribe, said: “Write thou: ‘A dead man hath bought from another dead man a house. That house is bounded by four limits. One extendeth toward the tomb, the other to the vault of the grave, the third to the Sirát, the fourth to</p>	<p>و همچنین دو نفر از اهل کوفه خدمت حضرت امیر آمدند. یکی را بیتی بود که اراده بیع آن داشت و دیگری مشتری بود. و قرار بر آن داده بودند که به اطلاع آن حضرت این مبیعه وقوع یابد و قباله مسطور گردد. آن مظهر امر الهی به کاتب فرمودند که بنویس: "قَدْ اشْتَرَى مَيِّتٌ عَنْ مَيِّتٍ بَيْتًا مَحْدُودًا بِحُدُودٍ أَرْبَعَةٍ، حَدٌّ إِلَى الْقَبْرِ وَ حَدٌّ إِلَى اللَّحْدِ وَ حَدٌّ إِلَى الصِّرَاطِ، وَ حَدٌّ إِلَى الْجَنَّةِ وَ إِمَّا إِلَى النَّارِ." حال اگر این دو نفر از</p>

	<p>souls had been quickened by Ali's trumpet of life and raised from the grave of heedlessness through love of His Holiness, "death" would certainly not have been applied to them.</p>	<p>either Paradise or hell." Reflect, had these two souls been quickened by the trumpet-call of 'Ali, had they risen from the grave of error by the power of his love, the judgment of death would certainly not have been pronounced against them.</p>	<p>صور حیات علوی زنده شده بودند و از قبر غفلت به محبت آن حضرت مبعوث گشته بودند البته اطلاق موت بر ایشان نمی شد.</p>
128	<p>In no age and cycle hath the purpose of the Prophets and Holy Ones been other than the real life, real resurrection and real revival. By reflection upon this statement of His Holiness, what hath been intended by "grave," "tomb," "sirat," "paradise" and "hell" will be disclosed, but alas, all the people are veiled within the tomb of self and buried in the grave of passion. To resume; were ye to taste a little of the clear water of Divine Knowledge, ye would know that the real life is the life of heart and not the life of body; for both animals and men share in the life of body. But this Life is assigned to possessors of brilliant souls who drink from the ocean of faith and partake of the fruit of assurance. This Life is not followed by death nor this immortality by mortality; as it is said: "A true believer is alive both in this world and the world to come." If by "Life" be meant the outward life of body, it is evident that death overtakes it.</p>	<p>In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms "life," "resurrection," and "judgment." If one will ponder but for a while this utterance of 'Alí in his heart, one will surely discover all mysteries hidden in the terms "grave," "tomb," "sirat," "paradise" and "hell." But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: "He who is a true believer liveth both in this world and in the world to come." If by "life" be meant this earthly life, it is evident that death must</p>	<p>و هرگز در هیچ عهد و عصر جز حیات و بعث و حشر حقیقی مقصود انبیاء و اولیاء نبوده و نیست. و اگر قدری تعقل شود در همین بیان آن حضرت، کشف جمیع امور می شود که مقصود از لحد و قبر و صراط و جنت و نار چه بود. و لیکن چه چاره که جمیع ناس در لحد نفس محجوب و در قبر هوی مدفونند. خلاصه اگر قدری از زلال معرفت الهی مرزوق شوید می دانید که حیات حقیقی حیات قلب است نه حیات جسد. زیرا که در حیات جسد همه ناس و حیوانات شریکند و لیکن این حیات مخصوص است به صاحبان افئده منیره که از بحر ایمان شاربند و از ثمره ایقان مرزوق. و این حیات را موت از عقب نباشد و این بقا را فنا از پی نیاید. چنانچه فرموده اند: "المؤمن حَيٌّ فِي الدَّارَيْنِ." اگر مقصود حیات ظاهره جسدی باشد که مشاهده می شود موت آن را اخذ می نماید.</p>

129	<p>There are likewise other statements recorded in all the books, which indicate this exalted fact and lofty word. Also the blessed verse revealed concerning Hamza “Lord of the Martyrs,”¹ and “Abu-Jahl,”² is a clear evidence and manifest proof—as it is said: “Or, he who hath been dead and whom we have restored unto life and unto whom we have ordained a light whereby he may walk among men, (be) as he whose similitude is in darkness and who is not out of it” (K. S. 6)? This verse was revealed from the Heaven of Will at the time Hamza was clad in the holy robe of faith and Abu-Jahl was rooted and fixed in unbelief and denial. So “life after death” was applied to Hamza from the source of Mighty Divinity and the abode of the Most Great Supremacy; but the contrary was applied to Abu-Jahl. For this reason the fire of unbelief flamed in the hearts of the infidels and the winds of contradiction arose. They cried out: “When did Hamza die; when was he quickened and when was this life imparted to him?” As they did not comprehend these blessed explanations nor appeal to the people of Ziker³ in order that these might confer a sprinkling of the Kawther of Significances upon them, therefore such corruptions raged throughout the world.</p> <p>Title of the uncle of Mohammed. ² “Father of Folly”: A title given by Mohammed to</p>	<p>needs overtake it.</p> <p>Similarly, the records of all the scriptures bear witness to this lofty truth and this most exalted word. Moreover, this verse of the Qur’án, revealed concerning Hamzih, the “Prince of Martyrs,”¹ and Abú-Jahl, is a luminous evidence and sure testimony of the truth of Our saying: “Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?”² This verse descended from the heaven of the Primal Will at a time when Hamzih had already been invested with the sacred mantle of faith, and Abú-Jahl had waxed relentless in his opposition and unbelief. From the Wellspring of omnipotence and the Source of eternal holiness, there came the judgment that conferred everlasting life upon Hamzih, and condemned Abú-Jahl to eternal damnation. This was the signal that caused the fires of unbelief to glow with the hottest flame in the heart of the infidels, and provoked them openly to repudiate His truth. They loudly clamoured: “When did Hamzih die? When was he risen? At what hour was such a life conferred upon him?” As they understood not the significance of these noble sayings, nor sought enlightenment from the recognized expounders of the Faith, that these might confer a sprinkling of the</p>	<p>و همچنین بیانات دیگر که در همه کتب مذکور و ثبت شده مدلل است بر این مطلب عالی و کلمه متعالی، و همچنین آیه مبارکه که در حق حمزه سید الشهداء و ابو جهل نازل شد برهانی است واضح و حجّتی است لائح که می فرماید: "أَوْ مَنْ كَانَ مَيِّتًا فَآ حَيِّينَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا." و این آیه در وقتی از سماء مشیت نازل شد که حمزه به ردای مقدّس ایمان متردّی شده بود و ابوجهل در کفر و اعراض ثابت و راسخ بود. از مصدر الوهیت کبری و مکمن ربوبیت عظمی حکم حیات بعد از موت درباره حمزه شد و بر خلاف در حق ابوجهل. این بود که نائره کفر در قلوب مشرکین مشتعل شد و هوای اعراض به حرکت آمد. چنانچه فریاد بر آوردند که حمزه چه زمان مرد و کی زنده شد و چه وقت این حیات بر او عرضه گشت؟ و چون این بیانات شریفه را ادراک نمی نمودند و به اهل ذکر هم تمسک نجستند تا رشحی از کوثر معانی بر آنها مبذول فرمایند لهذا این نوع فسادها در عالم جریان یافت.</p>
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	<p>Abul-Hakam (Father of Wisdoms) who was one of the prominent men of Koraish and did not believe in Mohammed.</p> <p>³ Those who have the custody of the words of a Prophet; for instance, the saints of Christ.</p>	<p>Kawthar of divine knowledge upon them, therefore such fires of mischief were kindled amongst men.</p> <p>¹ Title of the uncle of Muhammad. ² Qur'an 6:122.</p>	
130	<p>In like manner thou seest in the present day that notwithstanding the Sun of Significances, all the people both high and low are clinging to the dark beetles and satanic appearances, continually asking them intricate questions, while they, from lack of Knowledge, answer in a way that will not impair their outward possessions. It is evident a beetle itself hath acquired no portion from the breeze of the musk of eternity nor stepped into the Rizwan of ideal myrtles, therefore how can it convey the odor of perfume to other nostrils. This hath been and will forever be the condition of these servants. Only those who advance toward God and turn away from the appearances of the Satan will attain to the traces of God. Thus God hath ordained the decree of the Day by the Pen of Grandeur upon a Tablet concealed behind the Veil of Might. Shouldst thou heed these explanations and reflect upon their outward and inward (meanings), thou wilt comprehend all the intricate questions which in this day have become a bar between the servants and the knowledge of the Day of Judgment. Then thou wilt not need to question. We hope, if it please God, thou wilt not return from the shore of the Divine Ocean deprived and thirsty, and from</p>	<p>Thou dost witness today how, notwithstanding the radiant splendour of the Sun of divine knowledge, all the people, whether high or low, have clung to the ways of those abject manifestations of the Prince of Darkness. They continually appeal to them for aid in unraveling the intricacies of their Faith, and, owing to lack of knowledge, they make such replies as can in no wise damage their fame and fortune. It is evident that these souls, vile and miserable as the beetle itself, have had no portion of the musk-laden breeze of eternity, and have never entered the Ridván of heavenly delight. How, therefore, can they impart unto others the imperishable fragrance of holiness? Such is their way, and such will it remain for ever. Only those will attain to the knowledge of the Word of God that have turned unto Him, and repudiated the manifestations of Satan. Thus God hath reaffirmed the law of the day of His Revelation, and inscribed it with the pen of power upon the mystic Tablet hidden beneath the veil of celestial glory. Wert thou to heed these words, wert thou to ponder their outward and inner meaning in thy heart, thou wouldst seize the significance of all the abstruse problems which, in this day, have become insuperable barriers between men</p>	<p>چنانچه الیوم می بینی که با وجود شمس معانی، جمیع ناس از اعلی و ادانی تمسک به جُعَل های ظلمانی و مظاهر شیطانی جستهند و متصل مسائل مشکله خود را از ایشان مستفسر می شوند و ایشان نظر به عدم عرفان چیزی جواب می گویند که ضرری بر اسباب ظاهره ایشان نرساند. و این معلوم و واضح است که جُعَل خود قسمتی از نسیم مشک بقا نبرده و به رضوان ریاحین معنوی قدم نگذاشته، با وجود این چگونه می تواند رائحه عطر به مشام دیگران رساند؟ لم یزل شأن این عباد این بوده و خواهد بود. و لَنْ یَفُوزَ بِأَنْتَارِ اللَّهِ إِلَّا الَّذِينَ هُمْ أَقْبَلُوا إِلَيْهِ وَ أَعْرَضُوا عَنْ مَظَاهِرِ الشَّيْطَانِ وَ كَذَلِكَ أَتَتْ اللَّهُ حُكْمَ الْيَوْمِ مِنْ قَلَمِ الْعِزَّةِ عَلَى لَوْحِ كَانْ خَلْفَ سُرَادِقِ الْعِزِّ مَكْنُونًا. اگر ملتفت به این بیانات شوید و تفکر در ظاهر و باطن آن بفرمائید جمیع مسائل مشکله را که الیوم سدّی شده میان عباد و معرفت یوم التّناد عارف شوی دیگر احتیاج به سؤال نخواه داشت. انشاءالله امیدواریم که از شاطی بحر الهی لب تشنه و محروم بر نگریدید و از حرم</p>

	<p>the sanctuary of Eternal Desire destitute. Now what will your effort and exertion accomplish?</p>	<p>and the knowledge of the Day of Judgment. Then wilt thou have no more questions to perplex thee. We fain would hope that, God willing, thou wilt not return, deprived and still athirst, from the shores of the ocean of divine mercy, nor come back destitute from the imperishable Sanctuary of thy heart's desire. Let it now be seen what thy search and endeavours will achieve.</p>	<p>مقصود لایزال‌ی بی بهره راجع نشوید. دیگر تا همت و مجاهده شما چه کند.</p>
131	<p>To resume: The purpose of these clear explanations is to prove the Dominion of that King of Kings. Now be just as to which is mightier and greater; this Dominion which through one word hath so much power, prevalence and grandeur, or the dominion of kings who, after protecting their subjects and the poor, are for a number of days outwardly obeyed by the people who in heart reject and oppose? This dominion hath conquered, quickened and imparted life to the world by a single word. "How can the dust (be compared) with the Lord of Lords?" How can comparison be ascribed when every relation is debarred from the holy court of His Dominion? Were one to consider fully, even the servants of His threshold rule over all the creatures and beings, as it hath been and will be evident.</p>	<p>To resume: Our purpose in setting forth these truths hath been to demonstrate the sovereignty of Him Who is the King of kings. Be fair: Is this sovereignty which, through the utterance of one Word, hath manifested such pervading influence, ascendancy, and awful majesty, is this sovereignty superior, or is the worldly dominion of these kings of the earth who, despite their solicitude for their subjects and their help of the poor, are assured only of an outward and fleeting allegiance, while in the hearts of men they inspire neither affection nor respect? Hath not that sovereignty, through the potency of one word, subdued, quickened, and revitalized the whole world? What! Can the lowly dust compare with Him Who is the Lord of Lords? What tongue dare utter the immensity of difference that lieth between them? Nay, all comparison falleth short in attaining the hallowed sanctuary of His sovereignty. Were man to reflect, he would surely perceive that even the servant of His threshold ruleth over all created</p>	<p>باری، مقصود از این بیانات واضح اثبات سلطنت آن سلطان السلاطین بود. حال انصاف دهید که این سلطنت که به یک حرف و بیان این همه تصرف و غلبه و هیمنه داشته باشد اکبر و اعظم است یا سلطنت این سلاطین که بعد از اعانت رعایا و فقرا، ایشان را چند صباحی مردم به حسب ظاهر تمکین می نمایند و لیکن به قلب همه معرض و مدبرند؟ و این سلطنت به حرفی عالم را مسخر نموده و حیات بخشیده و وجود افاضه فرموده. ما لِلرَّابِّ وَ رَبِّ الْأَرْبَابِ. چه می توان ذکر نسبت نمود که همه نسبت ها منقطع است از ساحت قدس سلطنت او. و اگر خوب ملاحظه شود خدام درگاه او سلطنت می نمایند بر همه مخلوقات و موجودات. چنانچه ظاهر شده و می شود.</p>

		things! This hath already been witnessed, and will in future be made manifest.	
132	To be brief; this is one of the meanings of the Inward Dominion explained according to the ability and capacity of the people. There are other Dominions for that Point of Existence and that praiseworthy Countenance, of which degree this Oppressed One is not able to speak, nor are the creatures capable of comprehending it. God is glorified above description of His Dominion by the servants and exalted above their mention!	This is but one of the meanings of the spiritual sovereignty which We have set forth in accordance with the capacity and receptiveness of the people. For He, the Mover of all beings, that glorified Countenance, is the source of such potencies as neither this wronged One can reveal, nor this unworthy people comprehend. Immensely exalted is He above men's praise of His sovereignty; glorified is He beyond that which they attribute unto Him!	باری، این است یک معنی از سلطنت باطنی که نظر به استعداد و قابلیت ناس ذکر شد. و از برای آن نقطه وجود و طلعت محمود سلطنت هاست که این مظلوم قادر بر اظهار آن رتبه نیست و خلق لایق ادراک آن نه. فَسُبْحَانَ اللَّهِ عَمَّا يُصِفُ الْعِبَادُ فِي سُلْطَنَتِهِ وَ تَعَالَى عَمَّا هُمْ يَذْكُرُونَ.
133	We ask your Honor a question! If the purpose of dominion be outward rule and temporal sway and power whereby the people are subdued and to which they outwardly bow and submit—so that the friends are tranquillized and honored and the enemies debased and degraded—how can such form of dominion be true concerning the Lord of Might, in whose name is unquestionably the sovereignty and whose majesty and grandeur are acknowledged by all? For thou dost witness how most of the earth is in possession of His enemies and all are working against His good-pleasure, disbelieving, rejecting, and turning away from that which He hath commanded and inclining toward and practising that which He hath forbidden; while His friends are always suffering in the hands of enemies. All this is clearer than the sunlight.	And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth—whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented—such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are	سؤالی می نمائیم از آن جناب که اگر مقصود از سلطنت، حکم ظاهر و غلبه و اقتدار ظاهر ملکی باشد که همه ناس مقهور شوند و به ظاهر مطیع و منقاد گردند تا دوستان مستریح و معزز و دشمنان مخذول و منکوب شوند، پس در حق ربّ العزه که مسلماً سلطنت به اسم اوست و جمیع به عظمت و شوکت او معترفند این نوع از سلطنت صادق نمی آید. چنانچه مشاهده می نمائی که اکثر ارض در تصرف دشمنان اوست و جمیع بر خلاف رضای او حرکت می نمایند و همه کافر و معرض و مدبرند از آنچه به آن امر فرموده و مقبل و فاعل اند آنچه را نهی نموده و دوستان او همیشه در دست دشمنان مبتلا و مقهورند. چنانچه همه اینها اظهر من الشمس

		more obvious than even the splendour of the noon-tide sun.	واضح است.
134	Then know, O thou questioning seeker, that outward dominion hath never been nor will be esteemed of importance by God and His Holy Ones. Moreover, if the purpose of dominion and power be outward dominion and power, then the matter would become difficult to your Honor. For it is said: "And that our armies should surely be the conquerors" (K. S. 37). In another place it is said: "They seek to extinguish the Light of God with their mouths; but God willeth no other than to perfect His Light, although the infidels be averse thereto" (K. S. 9). Also, "He is the Conqueror above all things." Most of the Koran clearly indicates this point.	Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendancy and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: "And verily Our host shall conquer." ¹ "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it." "He is the Dominant, above all things." Similarly, most of the Qur'an testifieth to this truth. ¹ Qur'an 37:173. ² Qur'an 9:33.	پس بدان ای سائل طالب که هرگز سلطنت ظاهره نزد حق و اولیای او معتبر نبوده و نخواهد بود. و دیگر آنکه اگر مقصود از غلبه و قدرت، قدرت و غلبه ظاهری باشد کار بسیار بر آن جناب سخت می شود. مثل آنکه می فرماید: "وَ إِن جُنْدَنَا لَهُمُ الْغَالِبُونَ." و در مقام دیگر می فرماید: "يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ." و دیگر: "هُوَ الْغَالِبُ فَوْقَ كُلِّ شَيْءٍ." مثل اینکه اکثری از فرقان صریح بر این مطلب است.
135	If the purpose be what these worthless creatures say, there will be no alternative for them except to deny all these holy words and eternal references; for in this world there hath been no loftier host nearer to God than Hosein, the Son of Ali; nor had His Holiness any peer upon earth. "Were it not He, no one like Him would be in the world." Notwithstanding this thou hast already heard that which happened. "Shall not the curse of God fall upon the unjust" (K. S. 11)?	Were the idle contention of these foolish and despicable souls to be true, they would have none other alternative than to reject all these holy utterances and heavenly allusions. For no warrior could be found on earth more excellent and nearer to God than Husayn, son of 'Ali, so peerless and incomparable was he. "There was none to equal or to match him in the world." Yet, thou must have heard what befell him. "God's malison on the head of the people of tyranny!" ¹ ¹ Qur'an 11:18.	و اگر مقصود این باشد که این همج راع می گویند مفری برای ایشان نمی ماند مگر انکار جمیع این کلمات قدسیه و اشارات ازلیه را نمایند. زیرا که جندی از حسین بن علی اعلی در ارض نبوده که اقرب الی الله باشد و آن حضرت بر روی ارض مثلی و شبهی نداشت. لَوْلَاهُ لَمْ يَكُنْ مِثْلُهُ فِي الْمَلِكِ. با وجود این شنیدید که چه واقع شد. أَلَا لَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ.
136	If thou dost interpret this verse ("our armies should surely be the conquerors") literally, it would never be outwardly true concerning the	Were the verse "And verily Our host shall conquer" to be literally interpreted, it is evident that it would in no wise be applicable	حال اگر بر حسب ظاهر تفسیر کنید این آیه هیچ در حق اولیای خدا و جنود او بر حسب

	<p>Holy Ones of God and His Hosts, for His Holiness (Hosein), whose “Host”-ship was as clear and evident as the sun, quaffed the cup of martyrdom in the land of Taff (Karbila) with the utmost oppression and subjection. Likewise the blessed verse, “They seek to extinguish the light of God with their mouths; but God willeth no other than to perfect His Light, although the infidels be averse thereto.” If this be interpreted according to the outward sense, it will never reconcile, for the Divine Lights have always been outwardly extinguished and the Eternal Lamps quenched; how then shall the victory be realized? And what is the meaning of the prohibition in the blessed verse, “God willeth no other than to perfect His Light”? It is evident that these Lights found not rest in a place of safety nor drank the cup of tranquillity, owing to the hand of the infidels. These Lights were so oppressed that every one inflicted upon these Essences of Being what- ever he wished—all of which is understood and apprehended by the people. In view of all this, how can these people undertake to interpret and explain these Divine words and verses of Eternal Might?</p>	<p>to the chosen Ones of God and His hosts, inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbilá, the land of Táff. Similarly, the sacred verse “Fain would they put out God’s light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it.” Were it to be literally interpreted it would never correspond with the truth. For in every age the light of God hath, to outward seeming, been quenched by the peoples of the earth, and the Lamps of God extinguished by them. How then could the ascendancy of the sovereignty of these Lamps be explained? What could the potency of God’s will to “perfect His light” signify? As hath already been witnessed, so great was the enmity of the infidels, that none of these divine Luminaries ever found a place for shelter, or tasted of the cup of tranquillity. So heavily were they oppressed, that the least of men inflicted upon these Essences of being whatsoever he listed. These sufferings have been observed and measured by the people. How, therefore, can such people be capable of understanding and expounding these words of God, these verses of everlasting glory?</p>	<p>ظاهر صادق نمی آید چه که آن حضرت که جندیّتش مثل شمس لائح و واضح است در نهایت مغلوبیّت و مظلومیّت در ارض طفّ کأس شهادت را نوشیدند. و همچنین در آیه مبارکه که می فرماید: "يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ"، اگر بر ظاهر ملکی تفسیر شود هرگز موافق نیاید زیرا که همیشه انوار الهی را بر حسب ظاهر اطفاء نمودند و سراج های صمدانی را خاموش کردند. مع ذلک غلبه از کجا ظاهر می شود و منع در آیه شریفه که می فرماید: "وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ" چه معنی دارد؟ چنانچه ملاحظه شد جمیع انوار از دست مشرکین در محلّ امنی نیاسودند و شربت راحتی نیاشامیدند. و مظلومیّت این انوار به قسمی بود که هر نفسی بر آن جواهر وجود وارد می آورد آنچه را اراده می نمود چنانچه همه را احصاء و ادراک نمودند. مع ذلک چگونه این مردم از عهده معانی و بیان این کلمات الهی و آیات عزّ صمدانی بر می آیند؟</p>
137	<p>To be brief; the purpose is not as they have understood; nay rather, by dominion, power and authority is meant another state and matter. For instance, consider the dominion</p>	<p>But the purpose of these verses is not what they have imagined. Nay, the terms “ascendancy,” “power,” and “authority” imply a totally different station and meaning.</p>	<p>باری، مقصود نه چنان است که ادراک نمودند بلکه مقصود از غلبه و قدرت و احاطه مقامی دیگر و امری دیگر است. مثلاً</p>

	<p>of the blood of His Holiness (Hosein) which was sprinkled upon the earth; how by the blessedness and power of that blood,¹ the dust exercised victory and influence over the bodies and souls of men; so that whosoever for the sake of recovery tasted a particle thereof, was healed, and whosoever for the preservation of property, treasured some of that sacred dust in his house with perfect faith and confirmed knowledge, protected all his possessions. This is the measure of its outward effects. Should We mention the inner virtues, people would undoubtedly say that We have considered “The dust as the Lord of Lords,” and have utterly forsaken the religion of God.</p> <p>Mohammedan belief in the efficacy of the dust of the Imams Tombs.</p>	<p>For instance, consider the pervading power of those drops of the blood of Husayn which besprinkled the earth. What ascendancy and influence hath the dust itself, through the sacredness and potency of that blood, exercised over the bodies and souls of men! So much so, that he who sought deliverance from his ills, was healed by touching the dust of that holy ground, and whosoever, wishing to protect his property, treasured with absolute faith and understanding, a little of that holy earth within his house, safeguarded all his possessions. These are the outward manifestations of its potency. And were We to recount its hidden virtues they would assuredly say: “He verily hath considered the dust to be the Lord of Lords, and hath utterly forsaken the Faith of God.”</p>	<p>ملاحظه فرمائید غلبه ترشحات دم آن حضرت را که بر تراب ترشح نموده و به شرافت و غلبه آن دم، تراب چگونه غلبه و تصرف در اجساد و ارواح ناس فرموده. چنانچه هر نفسی برای استشفاء به ذره ای از آن مرزوق شد شفا یافت و هر وجود که برای حفظ مال قدری از آن تراب مقدس را به یقین کامل و معرفت ثابته راسخه در بیت نگاه داشت جمیع مالش محفوظ ماند. و این مراتب تأثیرات آن است در ظاهر و اگر تأثیرات باطنیه را ذکر نمایم البته خواهند گفت تراب را رب الارباب دانسته و از دین خدا بالمره خارج گشته.</p>
138	<p>Likewise consider that although His Holiness suffered martyrdom with the utmost abjection, and there was no one apparently to aid Him, to give Him ablution or enshroud Him, yet at the present time how many people from different parts and regions leave their countries to present themselves in that land and lay their heads upon that threshold. This is the Divine Power and Dominion; the Supreme Majesty and Grandeur.</p>	<p>Furthermore, call to mind the shameful circumstances that have attended the martyrdom of Husayn. Reflect upon his loneliness, how, to outer seeming, none could be found to aid him, none to take up his body and bury it. And yet, behold how numerous, in this day, are those who from the uttermost corners of the earth don the garb of pilgrimage, seeking the site of his martyrdom, that there they may lay their heads upon the threshold of his shrine! Such is the ascendancy and power of God! Such is the glory of His dominion and majesty!</p>	<p>و همچنین ملاحظه نما، با اینکه به نهایت ذلت آن حضرت شهید شد و احدی نبود که آن حضرت را در ظاهر نصرت نماید و یا غسل دهد و کفن نماید مع ذلک حال چگونه از اطراف و اکناف بلاد چقدر از مردم که شد رحال می نمایند برای حضور در آن ارض که سر بر آن آستان بمالند. این است غلبه و قدرت الهی و شوکت و عظمت ربّانی.</p>
139	<p>Thou shouldst not imagine that inasmuch as these things have happened after His</p>	<p>Think not that because these things have come to pass after Husayn’s martyrdom,</p>	<p>و همچو تصور نمائی که این امور بعد از</p>

	<p>martyrdom, they impart no result to His Holiness; for His Holiness is forever alive with the Divine Life and abides upon the inaccessible couch of Nearness and upon the exalted tree of Union. These Essences of Being are ready to expend all; that is, they sacrifice life, property, soul and self in the path of the Friend, and to them no station is more beloved than this. The lovers have no wish except the good-pleasure of the Beloved and seek no aim except the meeting of the Desired One.</p>	<p>therefore all this glory hath been of no profit unto him. For that holy soul is immortal, liveth the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion. These Essences of being are the shining Exemplars of sacrifice. They have offered, and will continue to offer up their lives, their substance, their souls, their spirit, their all, in the path of the Well-Beloved. By them, no station, however exalted, could be more dearly cherished. For lovers have no desire but the good-pleasure of their Beloved, and have no aim except reunion with Him.</p>	<p>شهادت آن حضرت واقع شده و چه ثمری برای آن حضرت مترتب است زیرا که آن حضرت همیشه حی است به حیات الهی و در رفر امتناع قرب و سدره ارتفاع وصل ساکن. و این جواهر وجود در مقام انفاق کل قائم اند، یعنی جان و مال و نفس و روح همه را در راه دوست انفاق نموده و می نمایند و هیچ رتبه ای نزدشان احب از این مقام نیست. عاشقان جز رضای معشوق مطالبی ندارند و جز لقای محبوب منظوری نجویند.</p>
140	<p>Should We wish to explain a sprinkling of the mysteries of martyrdom and the fruits thereof, these Tablets undoubtedly would not suffice nor could they bring it to an end. We hope, if it please God, a breeze of mercy may blow and the tree of existence be clothed with a new robe through the Divine Spring, that we may apprehend the mysteries of the Divine Wisdom and through His providence become independent of the knowledge of all things. No one hath yet appeared who hath attained to this station except a few who are not renowned. The future will be what the Divine judgment demands and what appears from within the Tent of Decree. Thus We explain unto thee the wonders of the Cause of God and reveal unto thee the melodies of Paradise that thou mayest peradventure attain to the sources of Knowledge and partake of the</p>	<p>Should We wish to impart unto thee a glimmer of the mysteries of Husayn's martyrdom, and reveal unto thee the fruits thereof, these pages could never suffice, nor exhaust their meaning. Our hope is that, God willing, the breeze of mercy may blow, and the divine Springtime clothe the tree of being with the robe of a new life; so that we may discover the mysteries of divine Wisdom, and, through His providence, be made independent of the knowledge of all things. We have, as yet, descried none but a handful of souls, destitute of all renown, who have attained unto this station. Let the future disclose what the Judgment of God will ordain, and the Tabernacle of His decree reveal. In such wise We recount unto thee the wonders of the Cause of God, and pour out into thine ears the strains of heavenly</p>	<p>دیگر اگر بخواهم رشحی از اسرار شهادت و ثمرهای آن را ذکر نمایم البته این الواح کفایت نکند و به انتها نرساند. انشاءالله امیدواریم که نسیم رحمتی بوزد و شجره وجود از ربیع الهی خلعت جدید پوشد تا به اسرار حکمت ربّانی پی بریم و به عنایت او از عرفان کلّ شیء بی نیاز گردیم. تا حال نفسی مشهود نگشت که به این مقام فائز آید مگر معدودی قلیل که هیچ معروف نیستند تا بعد قضای الهی چه اقتضا نماید و از خلف سراق امضا چه ظاهر شود. کَذَلِكَ نَذَكُرُ لَكُمْ مِنْ بَدَائِعِ اَمْرِ اللّٰهِ وَ نُنْقِیْ عَلَیْكُمْ مِنْ نَعْمَاتِ الْفِرْدَوْسِ لَعَلَّكُمْ بِمَوَاقِعِ الْعِلْمِ تَصِلُوْنَ وَ مِنْ ثَمَرَاتِ الْعِلْمِ تُرْزَقُوْنَ. پس به یقین باید دانست</p>

	<p>fruits of Wisdom. Consequently it should be known to a certainty that although these Suns of Grandeur dwell upon the earth, yet they abide upon the Most Great Throne; although they may not possess a single coin, yet they soar upon the summit of Wealth; and while afflicted in the hands of the enemy, they are seated upon the right hand of Power and Dominion. They are established and rest upon the Throne of Eternal Might, although outwardly in the utmost humiliation; and occupy the seat of Sovereignty and authority while apparently in the extremity of weakness.</p>	<p>melody, that haply thou mayest attain unto the station of true knowledge, and partake of the fruit thereof. Therefore, know thou of a certainty that these Luminaries of heavenly majesty, though their dwelling be in the dust, yet their true habitation is the seat of glory in the realms above. Though bereft of all earthly possessions, yet they soar in the realms of immeasurable riches. And whilst sore tried in the grip of the enemy, they are seated on the right hand of power and celestial dominion. Amidst the darkness of their abasement there shineth upon them the light of unfading glory, and upon their helplessness are showered the tokens of an invincible sovereignty.</p>	<p>که این شمس عظمت اگر چه بر نقطه تراب جالس باشند بر عرش اعظم ساکن اند و اگر فلسی نزدشان موجود نباشد بر رفرغ غنا طائراند و در حینی که در دست دشمنان مبتلایند بر یمین قدرت و غلبه ساکن و در کمال ذلت ظاهره بر عرش عزت صمدانی جالس و متکا و در نهایت عجز ظاهری بر کرسی سلطنت و اقتدار قائم.</p>
141	<p>Thus one day Jesus the Son of Mary, seated Himself upon a chair and made explanations through the melodies of the Holy Spirit, the import of which is this: "O people! My food is from the herbs of the earth, by which I satisfy my hunger. My bed is the bare ground; during the night my lamp is the light of the moon and I have no steed but my feet. Who upon earth is richer than I?" I swear by God that a hundred thousand wealths revolve around this poverty and a hundred thousand Kingdoms of glory seek after this lowliness. Shouldst thou attain to a sprinkling of the ocean of these significances thou wilt abandon the world of phenomena and existence and sacrifice thy life around the shining lamp, as doth the "bird of fire."</p>	<p>Thus Jesus, Son of Mary, whilst seated one day and speaking in the strain of the Holy Spirit, uttered words such as these: "O people! My food is the grass of the field, wherewith I satisfy my hunger. My bed is the dust, my lamp in the night the light of the moon, and my steed my own feet. Behold, who on earth is richer than I?" By the righteousness of God! Thousands of treasures circle round this poverty, and a myriad kingdoms of glory yearn for such abasement! Shouldst thou attain to a drop of the ocean of the inner meaning of these words, thou wouldst surely forsake the world and all that is therein, and, as the Phoenix wouldst consume thyself in the flames of the undying Fire.</p>	<p>این است که عیسی بن مریم روزی بر کرسی جالس شدند و به نغمات روح القدس بیاناتی فرمودند که مضمون آن این است: ای مردم، غذای من از گیاه ارض است که به آن سدّ جوع می نمایم و فراش من سطح زمین است و سراج من در شب ها روشنی ماه است و مرکوب من پاهای منست و کیست از من غنی تر بر روی زمین؟ قسم به خدا که صد هزار غنا طائف حول این فقر است و صد هزار ملکوت عزت طالب این ذلت. اگر به رشحی از بحر این معانی فائز شوی از عالم ملک و هستی در گذری و چون طیر نار در حول سراج بهاج جان بازی.</p>

142	<p>A similar instance is related of His Holiness Sadik. On a certain day, one of His followers complained of poverty, before His Holiness. That Eternal Beauty said: "Thou art rich and hast drunk from the wine of wealth." The indigent one, astonished at the words of that brilliant countenance, said, "How am I rich while I am in need of a single coin?" His Holiness replied, "Hast thou not love for us?" He said, "Yes, O Thou son of the Messenger of God!"</p> <p>"Wilt thou sell it for one thousand dinars of gold?" enquired Sadik. He answered, "I would not give it for the world and all therein!" His Holiness said, "How can one be poor who possesses something which he will not exchange for the world?"</p>	<p>In like manner, it is related that on a certain day, one of the companions of Sádiq complained of his poverty before him. Whereupon, Sádiq, that immortal beauty, made reply: "Verily thou art rich, and hast drunk the draught of wealth." That poverty-stricken soul was perplexed at the words uttered by that luminous countenance, and said: "Where are my riches, I who stand in need of a single coin?" Sádiq thereupon observed: "Dost thou not possess our love?" He replied: "Yea, I possess it, O thou scion of the Prophet of God!" And Sádiq asked him saying: "Exchangest thou this love for one thousand dinars?" He answered: "Nay, never will I exchange it, though the world and all that is therein be given me!" Then Sádiq remarked: "How can he who possesses such a treasure be called poor?"</p>	<p>و مثل این از حضرت صادق ذکر شده که روزی شخصی از اصحاب در خدمت آن حضرت شکایت از فقر نمود. آن جمال لا یزالی فرمودند که تو غنی هستی و از شراب غنا آشامیده ای. آن فقیر از بیان طلعت منیر متحیر شد که چگونه غنی هستم که به فلسی محتاجم؟ آن حضرت فرمود: آیا محبت ما را نداری؟ عرض نمود: بلی، یا ابن رسول الله. فرمود: آیا به هزار دینار این را مبیعه می نمائی؟ عرض نمود که به جمیع دنیا و آنچه در آن است نمی دهم. حضرت فرمودند: آیا نفسی که چنین چیزی نزد او باشد که او را به عالم ندهد چگونه فقیر است؟</p>
143	<p>The poverty and wealth, lowliness and honor, dominion, power, and such things considered as important by these worthless creatures, have no mention in that Court; as it is said: "O men, ye have need of God, but God is Self-sufficient" (K. S. 35). Consequently by "wealth" is intended independence of all else save God and by "poverty" the need of God.</p>	<p>This poverty and these riches, this abasement and glory, this dominion, power, and the like, upon which the eyes and hearts of these vain and foolish souls are set,—all these things fade into utter nothingness in that Court! Even as He hath said: "O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing."¹ By 'riches' therefore is meant independence of all else but God, and by 'poverty' the lack of things that are of God.</p> <p>¹ Qur'an 35:15.</p>	<p>و این فقر و غنا و ذلت و عزت و سلطنت و قدرت و مادون آن که نزد این همج رعاع معتبر است در آن ساحت مذکور نیست. چنانچه می فرماید: "يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ." پس مقصود از غنا، غنای از ما سوی است و از فقر، فقر بالله.</p>
144	<p>Another day, Jesus the Son of Mary was surrounded by the Jews. They wished His</p>	<p>Similarly, call thou to mind the day when the Jews, who had surrounded Jesus, Son of</p>	<p>و دیگر آنکه روزی عیسی بن مریم را یهود</p>

Holiness to acknowledge having made the claim to Messiahship and Prophethood, in order that they might declare Him infidel and sentence Him to death. Finally they led that Sun of the Heaven of Significances into the presence of Pilate and Caiaphas, the greatest of the doctors of that age. All the divines were present at that meeting and a large multitude assembled for the purpose of beholding, deriding and annoying Him. No matter how much they enquired that perchance they might hear Him acknowledge. His Holiness held His peace nor did He choose to answer. At length a wretch arose and came opposite His Holiness, saying; "I adjure thee, didst thou not say, 'I am the Messiah of God, I am the King of Kings, I am the possessor of a Book and I am the destroyer of the Sabbath day?'" His Holiness, lifting up His blessed head, said: "Dost thou not see that verily the Son of Man is seated upon the right hand of power and might?" This He said, although no accessories of power were outwardly found with Him, but an inward Power which pervaded all in the heavens and earth. No need to relate what they inflicted upon Him and how they dealt with Him after this saying. Finally they so designed to persecute and destroy Him that He took His flight to the fourth Heaven.

Although in nationality a Roman, Pilate in religion was a Jew.

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

احاطه نمودند و خواستند که آن حضرت اقرار فرماید بر اینکه ادعای مسیحی و پیغمبری نمودند تا حکم بر کفر آن حضرت نمایند و حدّ قتل بر او جاری سازند. تا آنکه آن خورشید سماء معانی را در مجلس فیلاطس و قیافا که اعظم علمای آن عصر بود حاضر نمودند. و جمیع علما در آن محضر حضور هم رساندند و جمع کثیری برای تماشا و استهزاء و اذیت آن حضرت مجتمع شدند. و هرچه از آن حضرت استفسار نمودند که شاید اقرار بشنوند حضرت سکوت فرمودند و هیچ متعرّض جواب نشدند. تا آنکه ملعونی برخاست و آمد در مقابل آن حضرت و قسم داد آن حضرت را که آیا تو نگفتی که منم مسیح الله و منم ملک الملوک و منم صاحب کتاب و منم مخربّ یوم سبت؟ آن حضرت رأس مبارک را بلند نموده فرمودند: "أما ترى بانّ ابنَ الإنسانِ قد جَلَسَ عَن يَمِينِ الْقُدْرَةِ وَالْقُوَّةِ؟! یعنی آیا نمی بینی که پسر انسان جالس بر یمین قدرت و قوت الهی است؟ و حال آنکه بر حسب ظاهر هیچ اسباب قدرت نزد آن حضرت موجود نبود مگر قدرت باطنیه که احاطه نموده بود کلّ من فی السموات و الارض را. دیگر چه ذکر نمایم که بعد از این قول بر آن حضرت چه وارد

			<p>آمد و چگونه به او سلوک نمودند. بالاخره چنان در صدد ایذاء و قتل آن حضرت افتادند که به فلک چهارم فرار نمود.</p>
145	<p>It is also recorded in the Gospel of Luke that another day His Holiness passed by one of the Jews who was afflicted with palsy and laid upon a couch. When he saw His Holiness, he recognized Him by His appearance and began to entreat. His Holiness said, "Arise from thy bed; verily thy sins are forgiven." Several Jews who were present at that place began to murmur, saying, "Who can forgive sins but God alone?" Then Christ perceived their thoughts and said: "Whether is easier to say arise, take up thy bed, or to say thy sins be forgiven thee? But that ye may know that the Son of Man hath power upon earth to forgive sins," etc., etc. (Luke v. 23). This is the real Sovereignty and Power of the Holy Ones of God. By all these statements repeatedly cited from different places and instances it is intended that ye may be informed of the interpretations of the words of the Chosen Ones of God that perchance the foot may not slip and the heart may not be troubled by certain statements.</p>	<p>It is also recorded in the Gospel according to St. Luke, that on a certain day Jesus passed by a Jew who was sick of the palsy, and lay upon a couch. When the Jew saw Him, he recognized Him, and cried out for His help. Jesus said unto him: "Arise from thy bed; thy sins are forgiven thee." Certain of the Jews, standing by, protested saying: "Who can forgive sins, but God alone?" And immediately He perceived their thoughts, Jesus answering said unto them: "Whether is it easier to say to the sick of the palsy, arise, and take up thy bed, and walk; or to say, thy sins are forgiven thee? that ye may know that the Son of Man hath power on earth to forgive sins."¹ This is the real sovereignty, and such is the power of God's chosen Ones! All these things which We have repeatedly mentioned, and the details which We have cited from divers sources, have no other purpose but to enable thee to grasp the meaning of the allusions in the utterances of the chosen Ones of God, lest certain of these utterances cause thy feet to falter and thy heart to be dismayed.</p> <p>¹ Cf. Luke 5:18-26.</p>	<p>و همچنین در انجیل لوقا مذکور است که روزی دیگر آن حضرت بر یکی از یهود گذشت که به مرض فلج مبتلا شده بود و بر سریر افتاده. چون آن حضرت را دید به قرائن شناخت آن حضرت را و استغاثه نمود و آن حضرت فرمودند: "قُمْ عَنْ سَرِيرِكَ فَإِنَّكَ مَغْفُورَةٌ خَطَايَاكَ." چند یهود که در آن مکان حضور داشتند اعتراض نمودند که "هَلْ يُمَكِّنُ لِأَحَدٍ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ." فَالْتَفَتَ الْمَسِيحُ إِلَيْهِمْ وَقَالَ: "أَيُّمَا أَسْهَلُ أَنْ أَقُولَ لَهُ قُمْ فَاحْمِلِ سَرِيرَكَ أَمْ أَقُولَ لَهُ مَغْفُورَةٌ خَطَايَاكَ لِتَعْلَمُوا بَأَنَّ لَابِنَ الْإِنْسَانِ سُلْطَانًا عَلَى الْأَرْضِ لِمَغْفِرَةِ الْخَطَايَا" که ترجمه آن به فارسی این است: چون آن حضرت به آن عاجز مسکین فرمودند که برخیز، بدرستی که معاصی تو آمرزیده شد، جمعی از یهود اعتراض نمودند که آیا جز پروردگار غالب قادر کسی قادر بر غفران عباد هست؟ آن حضرت ملتفت به ایشان شده فرمودند که آیا کدام اسهل است نزد شما از اینکه بگویم به این عاجز فالج برخیز و بروو یا آنکه بگویم آمرزیده است گناهان تو، تا آنکه بدانید که از</p>

			<p>برای پسر انسان سلطانی است در ارض برای آمرزش ذنوب مذنبان. این است سلطنت حقیقی و اقتدار اولیای الهی. همه این تفصیل که مکرر ذکر می شود از همه مقام و همه جا، مقصود این است که بر تلویحات کلمات اصفیای الهی مطلع شوید که شاید از بعضی عبارات قدم نلغزد و قلب مضطرب نشود.</p>
146	<p>Thus we may enter into the path of Certain Knowledge, with the step of assurance, that perchance the breeze of Good-Pleasure may blow forth from the Rizwan of the Divine Acceptance and enable these mortal ones to reach the Everlasting Kingdom. Then thou wilt understand the meanings of sovereignty and the like, spoken of in traditions and verses. It is already evident and known to your Honor that exactly the same thing to which the Jews and Christians clung in contradicting the Mohammedic Beauty, is in this day held by the people of the Koran in denying the "Point of the Beyan" (may the lives of all in the Kingdom of Command be a sacrifice to Him!). Behold these senseless men who to-day speak the word of the Jews and are not conscious thereof! How excellent is His revelation concerning them—"Leave them to amuse themselves with their vain discourse" (K. S. 6). And, "As thou livest they wander in their folly" (K. S. 15).</p>	<p>Thus with steadfast steps we may tread the Path of certitude, that perchance the breeze that bloweth from the meads of the good-pleasure of God may waft upon us the sweet savours of divine acceptance, and cause us, vanishing mortals that we are, to attain unto the Kingdom of everlasting glory. Then wilt thou comprehend the inner meaning of sovereignty and the like, spoken of in the traditions and scriptures. Furthermore, it is already evident and known unto thee that those things to which the Jews and the Christians have clung, and the cavilings which they heaped upon the Beauty of Muhammad, the same have in this day been upheld by the people of the Qur'an, and been witnessed in their denunciations of the "Point of the Bayan"—may the souls of all that dwell within the kingdom of divine Revelations be a sacrifice unto Him! Behold their folly: they utter the self-same words, uttered by the Jews of old, and know it not! How well and true are His words concerning</p>	<p>و به قدم یقین در صراط حقّ الیقین قدم گذاریم که لعلّ نسیم رضا از ریاض قبول الهی بوزد و این فانیان را به ملکوت جاودانی رساند و عارف شوی بر معانی سلطنت و امثال آن که در اخبار و آیات ذکر یافته. و دیگر آنکه بر آن جناب محقق و معلوم بوده آنچه را که یهود و نصاری به آن تمسک جستھاند و بر جمال محمّدی اعتراض می نمودند بعینه در این زمان اصحاب فرقان به همان تشبّث نموده و بر نقطه بیان، روح من فی ملکوت الامر فدا اعتراض می نمایند. این بی خردان را مشاهده فرما که حرف یهودان را الیوم می گویند و شاعر نیستند. فنعم ما نُزِّلَ مِنْ قَبْلُ فِي سَأْنِهِمْ: "ذَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ." " لَعْمُرُ كَأَنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ."</p>

		<p>them: "Leave them to entertain themselves with their cavilings!"¹ "As Thou livest, O Muḥammad! they are seized by the frenzy of their vain fancies."²</p> <p>¹ Qur'án 6:91. ² Qur'án 15:72.</p>	
147	<p>When the Eternal Unseen and the Essence of Di- vinity caused the Mohammedic Sun to shine forth from the horizon of Knowledge and Significances, one of the objections of the Jewish doctors was that after Moses no Prophet should arise. Yea, it is recorded in the Book that a Face should appear to promulgate His (Moses) religion and creed until the Law written in the Pentateuch should encompass all the earth. Therefore the King of Unity relates of these exhausted ones in the valley of remoteness and error—"The Jews say, the hand of God is tied up. Their (own) hands shall be tied up and they became cursed for that which they have said. Nay, His Hands are both stretched forth" (K. S. 5). The translation of this is—The Jews said the hands of God are tied up. May their own hands be tied up! Cursed they became for their false accusation. Nay, the hands of the Divine power are always outstretched and protecting. "The Hand of God is above their hands" (K. S. 48).</p>	<p>When the Unseen, the Eternal, the divine Essence, caused the Day-star of Muḥammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people, of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: "'The hand of God,' say the Jews, 'is chained up.' Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!"¹ "The hand of God is above their hands."² 100</p> <p>¹ Qur'án 5:64. ² Qur'án 48:10.</p>	<p>چون غیب ازلی و سازج هوئیّه، شمس محمدی را از افق علم و معانی مشرق فرمود از جمله اعتراضات علمای یهود آن بود که بعد از موسی نبی مبعوث نشود. بلی، طلعتی در کتاب مذکور است که باید ظاهر شود و ترویج ملت و مذهب او را نماید تا شریعه شریعت مذکوره در تورات همه ارض را احاطه نماید. این است که از لسان آن ماندگان وادی بُعد و ضلالت، سلطان احدیت می فرماید: "وَقَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُوبَةً. غَلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ." ترجمه آن این است که گفتند یهودان دست خدا بسته شده. بسته باد دست های خود ایشان و ملعون شدند به آنچه افترا بستند. بلکه دست های قدرت الهی همیشه باز و مهیمن است، "يُدَاللَّهُ فَوْقَ أَيْدِيهِمْ."</p>
148	<p>Various accounts have been given by commentators concerning the revelation of this verse (K. S. 5). Yet consider the import thereof, for He says it is not as the Jews have</p>	<p>Although the commentators of the Qur'án have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavour to</p>	<p>اگر چه شرح نزول این آیه را علمای تفسیر مختلف ذکر نموده‌اند و لکن بر مقصود ناظر شوید که می فرماید: نه چنین است یهود</p>

imagined, that the Ideal King created the Mosaic Countenance, conferred upon Him the robe of Prophethood, then His Hands were bound and He is not able to send any Messenger after Moses. Consider how remote from the path of Knowledge and Wisdom is their senseless saying! In this day, these people (Mohammedans) are occupied with similar vain sayings. For over a thousand years they have been reciting this verse, and unwittingly censuring the Jews; not perceiving and understanding that publicly and privately they themselves are saying the same thing the Jews assert. For thou hast heard them declare that all the Manifestations are ended, the doors of Divine mercy are closed, no Sun shall dawn again from the Ideal Day-springs of Holiness, no waves appear from the eternal Ocean of Pre-existence and no Temple come forth from the Divine Tents of the Invisible. This is the comprehension of these worthless creatures! They have conceded the cessation of the universal Bounty and abundant Mercy, which no intellect or understanding will allow. From every side and direction they gird up the loins of oppression and exert themselves to extinguish the fire of the Sadrat with the salt water of superstition, heedless that the bowl of Power preserves the lamp of Unity within the stronghold of its protection. It is sufficient degradation for this multitude that they are deprived of the Original Purpose and

apprehend the purpose thereof. He saith: How false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding! Observe how in this day also, all these people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the day-springs of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plenteous mercies,

خیال نمودند که سلطان حقیقی طلعت موسوی را خلق نمود و خلعت پیغمبری بخشید و دیگر دست هایش مغلول و بسته شد و قادر نیست بر ارسال رسولی بعد از موسی. ملتفت این قول بی معنی شوید که چقدر از شریعه علم و دانش دور است. و الیوم جمیع این مردم به امثال این مزخرفات مشغول اند. و هزار سال پیش می گذرد که این آیه را تلاوت می نمایند و بر یهود من حیث لا یشعُر اعتراض می نمایند و ملتفت نشدند و ادراک ننمودند به اینکه خود سرّاً و جهراً می گویند آنچه را که یهود به آن معتقدند. چنانچه شنیده اید که می گویند جمیع ظهورات منتهی شده و ابواب رحمت الهی مسدود گشته، دیگر از مشارق قدس معنوی شمسی طالع نمی شود و از بحر قدم صمدانی امواجی ظاهر نگردد و از خيام غیب ربّانی هیکلی مشهود نیاید. این است ادراک این همج راع. فیض کلّیه و رحمت منبسطه که به هیچ عقلی و ادراکی انقطاع آن جائز نیست جائز دانسته و از اطراف و جوانب، کمر ظلم بسته و همّت گماشتهاند که نار سدره را به ماء ملح ظنون مخمود نمایند و غافل از اینکه زجاج قدرت، سراج احدیه را در حصن حفظ خود محفوظ می دارد. و همین ذلّت کافی است این گروه

veiled from the substance and essence of the Command; for the utmost Divine bounty ordained for the servants is the “Meeting of God” and His Knowledge, which are promised to all. This is the extreme bounty of the Pre-existent Bountiful One for His servants, and the fulness of absolute grace for His creatures. But none of these servants hath partaken thereof or attained this supreme honor. Although there are many revealed verses which clearly indicate this great point and mighty fact, yet they have denied it and interpreted the verses according to their own desire. It is said “(As for) those who believe not in the signs of God and His Meeting, they shall despair of My Mercy, and for them (is) a painful punishment (prepared)” (K. S. 29). Likewise it is said “Those who (seriously) think they shall meet their Lord, and that to Him they shall return” (K. S. 2).

In another place, “But they who considered that they should meet God said, How often hath a small army discomfited a great army!” In another place, “Let him, therefore, who hopeth to meet his Lord, work a righteous work” (K. S. 18). Again, “He ordereth all things; He showeth (His) Signs distinctly, that ye may be assured ye must meet your Lord” (K. S. 13).

the cessation of which no mind can contemplate, has been halted. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavour to quench with the bitter waters of their vain fancy the flame of God’s burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. The utter destitution into which this people have fallen doth surely suffice them, inasmuch as they have been deprived of the recognition of the essential Purpose and the knowledge of the Mystery and Substance of the Cause of God. For the highest and most excelling grace bestowed upon men is the grace of “attaining unto the Presence of God” and of His recognition, which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fulness of His absolute bounty upon His creatures. Of this grace and bounty none of this people hath partaken, neither have they been honoured with this most exalted distinction. How numerous are those revealed verses which explicitly bear witness unto this most weighty truth and exalted Theme! And yet they have rejected it, and, after their own desire, misconstrued its meaning. Even as He hath revealed: “As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a

را که از اصل مقصود محروم ماندند و از لطیفه و جوهر امر محبوب گشتند. لاجل آنکه منتهی فیض الهی که برای عباد مقدر شده لقاءالله و عرفان اوست که کلّ به آن وعده داده شدهاند. و این نهایت فیض قیاض قدم است برای عباد او و کمال فضل مطلق است برای خلق او که هیچ یک از این عباد به آن مرزوق نشدند و به این شرافت کبری مشرف نگشتند. و با اینکه چقدر از آیات منزله که صریح به این مطلب عظیم و امر کبیر است مع ذلک انکار نمودهاند و به هوای خود تفسیر کردهاند. چنانچه می فرماید: "وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَاُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ." و همچنین می فرماید: "الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَاَنَّهُمْ إِلَيْهِ رَاجِعُونَ." و در مقام دیگر: "قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً." و در مقامی دیگر: "فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا." و در مقامی دیگر: "يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ."

		<p>grievous chastisement await.”¹ Also He saith: “They who bear in mind that they shall attain unto the Presence of their Lord, and that unto Him shall they return.”² Also in another instance He saith: “They who held it as certain that they must meet God, said, ‘How oft, by God’s will, hath a small host vanquished a numerous host!’”³ In yet another instance He revealeth: “Let him then who hopeth to attain the presence of his Lord work a righteous work.”⁴ And also He saith: “He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord.”⁵</p> <p>¹ Qur’án 29:23. ² Qur’án 2:46 ³ Qur’án 2:249. ⁴ Qur’án 18:111. ⁵ Qur’án 13:2.</p>	
149	<p>They have denied all these verses indicating the “Meeting,” which is the strongest decree found in the Heavenly Books, and have deprived themselves of this lofty and exalted position and this excellent and glorious rank. Some say that by this is meant the meeting of the splendor of God in the Day of Resurrection. If they assert that the “Universal Splendor” is intended, this exists in all things, for we have formerly demonstrated that all things show forth the splendor of that Ideal King, and that the traces of the effulgence of the sun of the Manifestor exist and are visible in the mirrors of beings. Nay, if the spiritual and Divine eye of man be opened, he will see that nothing exists without the appearance of the splendor of that Ideal</p>	<p>This people have repudiated all these verses, that unmistakably testify to the reality of “attainment unto the Divine Presence.” No theme hath been more emphatically asserted in the holy scriptures. Notwithstanding, they have deprived themselves of this lofty and most exalted rank, this supreme and glorious station. Some have contended that by “attainment unto the Divine Presence” is meant the “Revelation” of God in the Day of Resurrection. Should they assert that the “Revelation” of God signifieth a “Universal Revelation,” it is clear and evident that such revelation already existeth in all things. The truth of this We have already established, inasmuch as We have demonstrated that all things are the recipients and revealers of the</p>	<p>جميع این آیات مدله بر لقاء را که حکمی محکم تر از آن در کتب سماوی ملحوظ نگشته انکار نموده‌اند و از این رتبه بلند اعلی و مرتبه ارجمند ابهی خود را محروم ساخته‌اند. و بعضی ذکر نموده‌اند که مقصود از لقاء، تجلی الله است در قیامت. و حال آنکه اگر گویند تجلی عام مقصود است این در همه اشیاء موجود است. چنانچه از قبل ثابت شد که همه اشیاء محلّ و مظهر تجلی آن سلطان حقیقی هستند و آثار اشراق شمس مجلی در مرایای موجودات موجود و لائح است. بلکه اگر انسان را بصر معنوی الهی مفتوح شود ملاحظه می نماید که هیچ شیء</p>

King. For thou dost perceive that all contingent and created things express the manifestation and emanation of that Ideal Light, and dost behold the doors of the Divine Rizwan opened in all things for seekers to enter the cities of Intelligence and Wisdom, and attained ones to pass into the gardens of Knowledge and Power. In every garden the bride of significances is seen seated in the chambers of words, with full adornment and grace. Most of the Koran verses indicate and show forth this spiritual fact. The saying, "Neither is there anything which doth not celebrate His praise" (K. S. 17), is eloquent testimony thereto; and "everything have we computed and written down" (K. S. 78) is a faithful witness thereof. If by "Meeting of God" is meant the meeting of these splendors, then all the people have attained to the meeting of the Eternal Countenance of that Peerless King. Why, then, is it assigned to the Day of Resurrection?

splendours of that ideal King, and that the signs of the revelation of that Sun, the Source of all splendour, exist and are manifest in the mirrors of beings. Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily recognize that nothing whatsoever can exist without the revelation of the splendour of God, the ideal King. Consider how all created things eloquently testify to the revelation of that inner Light within them. Behold how within all things the portals of the Ridván of God are opened, that seekers may attain the cities of understanding and wisdom, and enter the gardens of knowledge and power. Within every garden they will behold the mystic bride of inner meaning enshrined within the chambers of utterance in the utmost grace and fullest adornment. Most of the verses of the Qur'án indicate, and bear witness to, this spiritual theme. The verse: "Neither is there aught which doth not celebrate His praise"¹ is eloquent testimony thereto; and "We noted all things and wrote them down,"² a faithful witness thereof. Now, if by "attainment unto the Presence of God" is meant attainment unto the knowledge of such revelation, it is evident that all men have already attained unto the presence of the unchangeable Countenance of that peerless King. Why, then, restrict such revelation to the Day of Resurrection?

¹Qur'án 17:44. ²Qur'án 78:29.

بی ظهور تجلی پادشاه حقیقی موجود نه.
چنانچه همه ممکنات و مخلوقات را ملاحظه
می نمائید که حاکی اند از ظهور و بروز آن
نور معنوی. و ابواب رضوان الهی را
مشاهده می فرمائید که در همه اشیاء مفتوح
گشته برای ورود طالبین در مدائن معرفت و
حکمت و دخول واصلین در حدائق علم و
قدرت. و در هر حدیقه ای عروس معانی
ملاحظه آید که در غرف های کلمات در
نهایت تزیین و تلطیف جالس اند. و اکثر
آیات فرقانی بر این مطلب روحانی مدلل و
مشعر است. "وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ" شاهدهی است ناطق، "وَ كُلُّ شَيْءٍ
أَخْصِيئَةٌ كِتَابًا" گواهی است صادق. حال اگر
مقصود از لقاء الله، لقاء این تجلیات باشد پس
جمع ناس به لقاء طلعت لایزال آن سلطان بی
مثال مشرف اند دیگر تخصیص به قیامت
چرا؟

150	<p>But if they say the purpose is the “Special Splendor,” the state interpreted by some of the Sufis as the “Most Holy Outpouring;” if it is in the Essence Itself, it hath been eternally in the Divine Knowledge. Supposing this hypothesis to be admitted; in this sense “Meeting” cannot become true of any one, because this state is realized in the Innermost of the Essence, unto which none can ever attain! “The way is barred, and seeking after it is forbidden.” The minds of the Near Ones cannot soar to this station, how much less can the intellects of the limited and veiled ones!</p>	<p>And were they to maintain that by “divine Presence” is meant the “Specific Revelation of God,” expressed by certain Sufis as the “Most Holy Outpouring,” if this be in the Essence Itself, it is evident that it hath been eternally in the divine Knowledge. Assuming the truth of this hypothesis, “attainment unto the divine Presence” is in this sense obviously possible to no one, inasmuch as this revelation is confined to the innermost Essence, unto which no man can attain. “The way is barred, and all seeking rejected.” The minds of the favourites of heaven, however high they soar, can never attain this station, how much less the understanding of obscured and limited minds.</p>	<p>و اگر گویند مقصود تجلی خاص است آن هم اگر در عین ذات است در حضرت علم از لاء، چنانچه جمعی از صوفیه این مقام را تعبیر به فیض اقدس نموده‌اند، بر فرض تصدیق این رتبه، صدق لقاء برای نفسی در این مقام صادق نیاید لاجل آنکه این رتبه در غیب ذات محقق است و احدی به آن فائز نشود. " السَّبِيلُ مَسْدُودٌ وَ الطَّلَبُ مَرْدُودٌ. " افنده مقربین به این مقام طیران ننماید تا چه رسد به عقول محدودین و محتجبین.</p>
151	<p>If they say it is the “Secondary Splendor,” which is interpreted as the “Holy Outpouring,” this is unquestionably in the world of creation, that is, in the world of primal manifestation and original emanation. This station is assigned only to His Prophets and Holy Ones, because no greater and mightier than they have appeared in the realm of existence; and all confess and acknowledge this fact. These are the sources and manifestors of all the eternal Attributes and Divine Names, and these are the Mirrors which fully express. All that refers to them is in reality referred to His Highness, the “Manifest and Invisible One.” Knowledge of the Origin and attainment thereto can only be achieved by knowing and attaining to these</p>	<p>And were they to say that by “divine Presence” is meant the “Secondary Revelation of God,” interpreted as the “Holy Outpouring,” this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. Such revelation is confined to His Prophets and chosen Ones, inasmuch as none mightier than they hath come to exist in the world of being. This truth all recognize, and bear witness thereto. These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God. Whatsoever is applicable to them is in reality applicable to God, Himself, Who is both the</p>	<p>و اگر گویند تجلی ثانی است که معبر به فیض مقدس شده این مسلماً در عالم خلق است، یعنی در عالم ظهور اولیه و بروز بدعیه. و این مقام مختص به انبیاء و اولیای اوست چه که اعظم و اکبر از ایشان در عوالم وجود موجود نگشته. چنانچه جمیع بر این مطلب مقرر و مدعن اند. و ایشانند محال و مظاهر جمیع صفات ازلیه و اسماء الهیه. و ایشانند مرایائی که تمام حکایت می نمایند و جمیع آنچه به ایشان راجع است فی الحقیقه به حضرت ظاهر مستور راجع. و معرفت مبدأ و وصول به او حاصل نمی شود مگر به معرفت و وصول این کینونات مشرقه از</p>

	<p>Beings who shine forth from the Sun of Truth. Consequently, by meeting these Holy Lights, the “Meeting of God” is attained; through their Knowledge the Knowledge of God, and by their Faces the Face of God. From the fact that these abstracted Essences are the first, the last, the manifest, and the hidden, it is proved of that Sun of Truth, that He is verily “the First and the Last, the Manifest and the Hidden” (K. S. 57), and likewise the other exalted Names and lofty Attributes. Therefore whosoever is favored by these shining and glorious Lights and hath attained to these luminous and radiant Suns during every Manifestation hath attained the “Meeting of God,” and entered the city of eternal and immortal life. This “Meeting” can not be realized by any except in the Resurrection Day, which is the rise of the Self of God in His Universal Manifestation.</p>	<p>Visible and the Invisible. The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth. By attaining, therefore, to the presence of these holy Luminaries, the “Presence of God” Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendour of the Face of God is made manifest. Through the manifold attributes of these Essences of Detachment, Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is “the First and the Last, the Seen, and the Hidden.”¹ Likewise the other lofty names and exalted attributes of God. Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries, hath verily attained unto the “Presence of God” Himself, and entered the city of eternal and immortal life. Attainment unto such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation.</p> <p>¹ Qur’án 57:3.</p>	<p>شمس حقیقت. پس، از لقاء این انوار مقدّسه لقاء الله حاصل می شود و از علمشان علم الله و از وجهشان وجه الله و از اولیّت و آخریّت و ظاهریّت و باطنیّت این جواهر مجردّه ثابت می شود از برای آن شمس حقیقت بآنّه هُوَ الأوّل و " لهذا هر نفسی که به این انوار مضيئه ممتنع و شمس مشرقه لائحہ در هر ظهور موفق و فائز شد او به لقاء الله فائز است و در مدینه حیات ابدیّه باقیه وارد. و این لقاء میسر نشود برای احدی الا در قیامت که قیام نفس الله است به مظهر کلیّه خود. الآخرُ وَالظَّاهِرُ وَ الْبَاطِنُ. " و همچنین سائر اسماء عالیه و صفات متعالیه.</p>
152	<p>This is the meaning of that “resurrection” recorded and stated in all Books, and which Day hath been announced to all. Consider, is</p>	<p>This is the meaning of the “Day of Resurrection,” spoken of in all the scriptures, and announced unto all people. Reflect, can a</p>	<p>و این است معنی قیامت که در کلّ کتب مسطور و مذکور است و جمیع بشارت داده</p>

<p>there any day to be imagined greater, mightier and more excellent than this Day, that man should turn away from it and deprive himself of its bounties, which are pouring like the spring cloud from the presence of the Merciful? After it hath been proved with complete evidence that no day is greater than this Day, and no matter is mightier than this matter; and after all these sound and solid proofs which no one who is wise and sagacious can deny or avoid, how can man deprive himself of such great bounty through words of the doubting and visionary? Have they not heard the well-known tradition, "When the Gha'im shall rise, the resurrection shall rise"? The rightly guided Imams—the inextinguishable Lights—have similarly interpreted the verse, "Do (the infidels) expect less than that God shall come down to them, overshadowed with clouds" (K. S. 2)—an event which they unquestionably know shall happen in the resurrection—to mean His Holiness Gha'im and His appearance.</p>	<p>شده‌اند به آن یوم. حال ملاحظه فرمائید که آیا یومی از این یوم عزیزتر و بزرگ‌تر و معظم‌تر تصور می‌شود که انسان چنین روز را از دست بگذارد و از فیوضات این یوم که به مثابه ابر نیسان از قِبَل رحمان در جریان است خود را محروم نماید؟ و بعد از آنکه به تمام دلیل مدلل شد که یومی اعظم از این یوم و امری اعزّ از این امر نه، چگونه می‌شود که انسان به حرف متوهّمین و ظانّین از چنین فضل اکبر مأیوس گردد؟ و بعد از همه این دلائل محکمه متقنه که هیچ عاقلی را گریزی نه و هیچ عارفی را مفرّی نه آیا روایت مشهور را نشنیده اند که می‌فرماید: "اذا قامَ الْقَائِمُ قَامَتِ الْقِيَامَةُ"؟ و همچنین آنمه هدی و انوار لاتطفی "هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ" را که مسلماً از امورات محدثه در قیامت می‌دانند به حضرت قائم و ظهور او تفسیر نموده‌اند.</p>
<p>153 O my brother, understand then the meaning of resurrection and purify thine ears from the sayings of these rejected people. Shouldst thou step a little way into the worlds of Severance, thou wilt testify that no day greater than this Day and no resurrection</p>	<p>پس ای برادر، معنی قیامت را ادراک نما و گوش را از حرف های این مردم مردود پاک فرما. اگر قدری به عوالم انقطاع قدم گذاری شهادت می‌دهید که یومی اعظم از این یوم و قیامتی اکبر از این قیامت متصور نیست و</p>

	<p>mightier than this Resurrection can be imagined, and that one deed in this Day is equivalent to deeds performed during a hundred thousand years—nay, I ask pardon of God for this limitation, because deeds done in this Day are sanctified beyond any limited reward. As these worthless creatures have not understood the meaning of “Resurrection” and the “Meeting of God,” they are therefore completely veiled from the bounty thereof. Although the purpose of learning and its anxieties is the attainment and knowledge of this station, yet they are all occupied with outward learnings and desist not from them even for a moment; closing their eyes to the essence of Knowledge and the knowable. It seems as if they have not drunk one drop from the ocean of Divine Knowledge nor attained a sprinkling of the cloud of the Merciful Bounty.</p>	<p>and that no resurrection more awful than this Resurrection can ever be conceived. One righteous work performed in this Day, equalleth all the virtuous acts which for myriads of centuries men have practised—nay, We ask forgiveness of God for such a comparison! For verily the reward which such a deed deserveth is immensely beyond and above the estimate of men. Inasmuch as these undiscerning and wretched souls have failed to apprehend the true meaning of “Resurrection” and of the “attainment unto the divine Presence,” they therefore have remained utterly deprived of the grace thereof. Although the sole and fundamental purpose of all learning, and the toil and labour thereof, is attainment unto, and the recognition of, this station, yet they are all immersed in the pursuit of their material studies. They deny themselves every moment of leisure, and utterly ignore Him, Who is the Essence of all learning, and the one Object of their quest! Methinks, their lips have never touched the cup of divine Knowledge, nor do they seem to have attained even a dewdrop of the showers of heavenly grace.</p>	<p>یک عمل در این یوم مقابل است با اعمال صد هزار سنه، بلکه استغفرالله از این تحدید زیرا که مقدّس است عمل این یوم از جزای محدود. و این همج رعاع چون معنی قیامت و لقای الهی را ادراک ننمودند لهذا از فیض او بالمرّه محجوب ماندند. با اینکه مقصود از علم و زحمات آن وصول و معرفت این مقام است، مع ذلک همه مشغول به علوم ظاهره شدهاند. چنانچه آنی منفکّ نیستند و از جوهر علم و معلوم چشم پوشیدهاند. گویا نمی از یمّ علم الهی ننوشتیدند و به قطره ای از سحاب فیض رحمانی فائز نگشتند.</p>
154	<p>Consider, if one does not partake of the bounty of Meeting or the Knowledge of the Manifestations of God, how can he be truly called learned, although he may have studied a thousand years, and possess all the limited and outward sciences. It is plainly evident that he cannot be said to possess Knowledge.</p>	<p>Consider, how can he that faileth in the day of God’s Revelation to attain unto the grace of the “Divine Presence” and to recognize His Manifestation, be justly called learned, though he may have spent aeons in the pursuit of knowledge, and acquired all the limited and material learning of men? It is</p>	<p>حال ملاحظه فرمائید اگر کسی در یوم ظهور حقّ ادراک فیض لقاء و معرفت مظاهر حقّ را ننماید آیا صدق عالم بر او می شود اگر چه هزار سنه تحصیل کرده باشد و جمیع علوم محدوده ظاهریّه را اخذ نموده</p>

	<p>But if one hath not seen a single letter of learning, and hath attained to this mighty honor, he is undoubtedly accounted one of the Divine men of learning, for he hath reached the furthestmost point of Knowledge and its highest degree.</p>	<p>surely evident that he can in no wise be regarded as possessed of true knowledge. Whereas, the most unlettered of all men, if he be honoured with this supreme distinction, he verily is accounted as one of those divinely-learned men whose knowledge is of God; for such a man hath attained the acme of knowledge, and hath reached the furthestmost summit of learning.</p>	<p>باشد؟ و این بالبدیهه معلوم است که تصدیق علم در حق او نمی شود. و لکن اگر نفسی حرفی از علم ندیده باشد و به این شرافت کبری فائز شود البته او از علمای ربّانی محسوب است زیرا به غایت قصوای علم و نهایت و منتهای آن فائز گشته.</p>
155	<p>This condition is also one of the signs of the Manifestation; as it is said, "He will make your highest to be the lowest, and your lowest to be the highest." Likewise it is said, "And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs (of the wealth of Pharaoh and his people)" (K. S. 28). It is witnessed in the present day how many of the divines, by reason of their denial, abide in the lowest planes of ignorance, their names erased from the book of the exalted and the learned; and how many of the ignorant, on account of their belief, have ascended to the highest horizon of knowledge, and their names are registered in the Tablets of Knowledge by the Pen of Power. Thus, "God shall abolish and shall confirm (what He pleaseth), with Him is the original of the Book" (K. S. 13). Therefore, it is said, "Seeking after proof when the fact is attained is blamable, and occupying one's self with learning after reaching the object of knowledge, is to be censured." Say, O people</p>	<p>This station is also one of the signs of the Day of Revelation; even as it is said: "The abased amongst you, He shall exalt; and they that are exalted, He shall abase." And likewise, He hath revealed in the Qur'an: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs."¹ It hath been witnessed in this day how many of the divines, owing to their rejection of the Truth, have fallen into, and abide within, the uttermost depths of ignorance, and whose names have been effaced from the scroll of the glorious and learned. And how many of the ignorant who, by reason of their acceptance of the Faith, have soared aloft and attained the high summit of knowledge, and whose names have been inscribed by the Pen of Power upon the Tablet of divine Knowledge. Thus, "What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation."² Therefore, it hath been said: "To seek evidence, when the</p>	<p>و این رتبه هم از علائم ظهور است چنانچه می فرماید: "يَجْعَلُ أَعْلَاكُمْ أَسْفَلَكُمْ وَ أَسْفَلَكُمْ أَعْلَاكُمْ." و همچنین در فرقان می فرماید: "و نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ." و این مشاهده شد که الیوم چه مقدار از علماء نظر به اعراض در اسفل اراضی جهل ساکن شده اند و اسامیشان از دفتر عالین و علماء محو شده. و چه مقدار از جهّال، نظر به اقبال، به اعلى افق علم ارتفاع جستند و اسمشان در الواح علم و به قلم قدرت ثبت گشته. كذلك "يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يَثْبُتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ." این است که گفته اند: "طَلَبُ الدَّلِيلِ عِنْدَ حُصُولِ الْمَدْلُولِ قَبِيحٌ وَ الْاِسْتِعْلَالُ بِالْعِلْمِ بَعْدَ الْوُصُولِ إِلَى الْمَعْلُومِ مَذْمُومٌ." قُلْ يَا أَهْلَ الْأَرْضِ هَذَا فَتَىٰ نَارِيٍّ يَرْكُضُ فِي بَرِيَّةِ الرُّوحِ وَ يُبَسِّرُكُمْ بِسِرَاجِ اللَّهِ وَ يُدَكِّرُكُمْ بِالْأَمْرِ الَّذِي كَانَ عَنِ أَفْقِ الْقُدْسِ فِي شَطْرِ الْعِرَاقِ</p>

	of the earth, this is a fiery Youth who runneth in the wilderness of Spirit, herald- ing unto you the lamp of God, and reminding you of a Matter which is visible in concealment under the veils of light, from the horizon of Holiness in the region of Irak.	Proof hath been established is but an unseemly act, and to be busied with the pursuit of knowledge when the Object of all learning hath been attained is truly blameworthy.” Say O people of the earth! Behold this flamelike Youth that speedeth across the limitless profound of the Spirit, heralding unto you the tidings: “Lo: the Lamp of God is shining,” and summoning you to heed His Cause which, though hidden beneath the veils of ancient splendour, shineth in the land of ‘Irâq above the day-spring of eternal holiness. ¹ Qur’ân 28:5. ² Qur’ân 13:41	تَحْتَ حُجَبَاتِ النُّورِ بِالسَّتْرِ مَشْهُودًا.
156	O my friend, if thou soarest a little in the heavens of the significances of the Koran, and walkest upon the earth of Divine Knowledge unfolded therein, many doors of knowledge will be opened before thy face and thou wilt be assured that the very things which in this day prevent these servants from arriving at the shore of the eternal ocean, hindered the people during the Manifestation of the Point of the Koran from acknowledging and submitting to that Sun. Likewise thou wilt become informed of the mysteries of the “return” and “revival” and dwell in the loftiest chambers of security and assurance.	O my friend, were the bird of thy mind to explore the heavens of the Revelation of the Qur’ân, were it to contemplate the realm of divine knowledge unfolded therein, thou wouldst assuredly find unnumbered doors of knowledge set open before thee. Thou wouldst certainly recognize that all these things which have in this day hindered this people from attaining the shores of the ocean of eternal grace, the same things in the Muḥammadan Dispensation prevented the people of that age from recognizing that divine Luminary, and from testifying to His truth. Thou wilt also apprehend the mysteries of “return” and “revelation,” and wilt securely abide within the loftiest chambers of certitude and assurance.	ای دوست من، اگر قدری در سماوات معانی فرقان طیران فرمائی و در ارض معرفت الهی که در آن مبسوط گشته تفرّج نمائی بسیار از ابواب علوم بر وجه آن جناب مفتوح شود و خواهی یقین نمود بر اینکه جمیع این امور که الیوم این عباد را منع می نماید از ورود در شاطی بحر ازلی بعینها در ظهور نقطه فرقان هم مردم آن عصر را منع نموده از اقرار به آن شمس و اذعان به آن. و همچنین بر اسرار رجعت و بعثت مطلع شوی و به اعلیٰ عُرف یقین و اطمینان مقرّ یابی.
157	One day a number of the opponents of that peerless Beauty (Mohammed), who were	And it came to pass that on a certain day a number of the opponents of that peerless	از جمله اینکه روزی جمعی از مجاهدان آن جمال بی مثال و محرومان از کعبه لایزال از

deprived of the Ca'aba of the Eternal, said to Him by way of derision, "Surely God hath covenanted with us that we should not believe in (any) messenger until (one) should come unto us with a sacrifice which should be consumed by fire" (K. S. 3). The import of this is that the Creator had covenanted with them that they should not believe in a messenger unless he perform the miracle of Abel and Cain, that is, offer a sacrifice, and a fire come from heaven to consume it; as they had heard in the story of Abel, and which is recorded in the books. His Holiness said, in answer, "Messengers have already come unto you before me, with plain proofs and with the (miracle) which ye mention; why, therefore, have ye slain them, if ye speak truth" (K. S. 3)? Now, be just; how could those servants who were in the age and cycle of His Holiness, be actually those in the age of Adam or other Prophets, when the interval between Adam and that time was several thousand years? Why did that Essence of Truthfulness attribute to the servants of His age the murder of Abel or other Prophets? Thou hast no other alternative except to ascribe falsehood and vain saying to His Holiness (which God forbid!), or to say that those wicked ones were the same who contradicted the Prophets and Messengers in every age, and finally martyred them all.

Beauty, those that had strayed far from God's imperishable Sanctuary, scornfully spoke these words unto Muhammad: "Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour."¹ The purport of this verse is that God hath covenanted with them that they should not believe in any messenger unless he work the miracle of Abel and Cain, that is, offer a sacrifice, and the fire from heaven consume it; even as they had heard it recounted in the story of Abel, which story is recorded in the scriptures. To this, Muhammad, answering, said: "Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth."² And now, be fair; How could those people living in the days of Muhammad have existed, thousands of years before, in the age of Adam or other Prophets? Why should Muhammad, that Essence of truthfulness, have charged the people of His day with the murder of Abel or other Prophets? Thou hast none other alternative except to regard Muhammad as an impostor or a fool—which God forbid!—or to maintain that those people of wickedness were the self-same people who in every age opposed and caviled at the Prophets and Messengers of God, till they finally caused them all to suffer martyrdom.

روی استهزاء عرض نمودند: "إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ." مضمون آن این است که پروردگار عهد کرده است به ما که ایمان نیاوریم به رسولی مگر آنکه معجزه هابیل و قابیل را ظاهر فرماید، یعنی قربانی کند و آتشی از آسمان بیاید و آن را بسوزاند، چنانچه در حکایت هابیل شنیده‌اند و در کتب مذکور است. آن حضرت در جواب فرمودند: "قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ." ترجمه آن این است که آن حضرت فرمودند: آمد به سوی شما پیش از من رسول‌های پروردگار با بیّنات ظاهرات و به آنچه شما می‌طلبید، پس چرا کشتید آن رسل پروردگار را اگر هستید راست‌گویان؟ حال انصاف دهید، بر حسب ظاهر آن عباد که در عصر و عهد آن حضرت بوده‌اند کجا در عهد آدم یا انبیای دیگر بودند که چند هزار سال فاصله بود از عهد آدم تا آن زمان؟ مع ذلک چرا آن جوهر صدق نسبت قتل هابیل و یا انبیای دیگر را به عباد زمان خود فرمود؟ چاره نداری یا اینکه نعوذ بالله نسبت کذب و یا کلام لغو به آن حضرت بدهی یا بگوئی آن اشقیاء همان اشقیاء بودند که در هر عصری با نبیین و

		¹ Qur'án 3:183. ² Qur'án 3:182.	مرسلین معارضه می نمودند تا آنکه بالاخره همه را شهید نمودند.
158	Ponder carefully over this explanation, that the refreshing breeze of Knowledge may blow from the city of the Merciful and cause the soul to reach the garden of Wisdom through the beautiful utterance of the Beloved One. As the heedless people did not understand the meanings of these perfect and eloquent explanations, and, according to their idea, did not find the answer consistent with the question, therefore they attributed lack of knowledge and hallucination to those essences of Knowledge and Reason.	Ponder this in thine heart, that the sweet gales of divine knowledge, blowing from the meads of mercy, may waft upon thee the fragrance of the Beloved's utterance, and cause thy soul to attain the Ridván of understanding. As the wayward of every age have failed to fathom the deeper import of these weighty and pregnant utterances, and imagined the answer of the Prophets of God to be irrelevant to the questions they asked them, they therefore have attributed ignorance and folly to those Essences of knowledge and understanding.	درست در این بیان تفکّر فرما تا نسیم خوش عرفان از مصر رحمان بوزد و جان را از بیان خوش جانان به حدیقه عرفان رساند. این بود که مردم غافل چون معنی این بیانات بالغه کامله را ادراک نمی نمودند و جواب را به گمان خود مطابق سؤال نمی یافتند لهذا نسبت عدم علم و جنون به آن جواهر علم و عقل می دادند.
159	Likewise, in another verse, it is said in condemnation of the people of the age, "Although they had before prayed for assistance against those who believe not, yet when he came unto them whom they had known (to be from God), they would not believe in him; therefore, the curse of God shall be on the infidels" (K. S. 2). That is, this multitude who waged war and fought against the infidels for the sake of God, and who sought victory in order to assist His Cause, when the one whom they had known came unto them, denied him; therefore the curse of God shall be upon the infidels! Consider how it is understood from this verse that the people of the time of his Holiness were the same people who in the days of each former Prophet strove and fought to	Likewise, Muḥammad, in another verse, uttereth His protest against the people of that age. He saith: "Although they had before prayed for victory over those who believed not, yet when there came unto them, He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" ¹ Reflect how this verse also implieth that the people living in the days of Muḥammad were the same people who in the days of the Prophets of old contended and fought in order to promote the Faith, and teach the Cause, of God. (Interlinear editor's note: not explicitly translated) And yet, how could the generations living at the time of Jesus and Moses, and those who lived in the days of Muḥammad, be regarded as being actually one and the same people? Moreover, those	و همچنین در آیه دیگر می فرماید تعرّضاً به اهل زمان: "وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ." می فرماید: بودند این گروه که با کفار مجاهده و قتال می نمودند در راه خدا و طلب فتح می نمودند برای نصرت امرالله، پس چون آمد ایشان را آن کسی که شناخته بودند کافر شدند به او. پس لعنت خدا بر کافران. حال ملاحظه فرمائید که از آیه چنین مستفاد می شود که مردم زمان آن حضرت همان مردمی بودند که در عهد انبیای قبل برای ترویج آن شریعت و ابلاغ امرالله مجادله و محاربه می

	<p>promulgate the Law and spread the Cause of God, although the people of the time of Jesus and Moses were not actually the people of the age of His Holiness. Moreover those whom they had known formerly were Moses the possessor of the Pentateuch, and Jesus the possessor of the Gospel. Notwithstanding this, why did His Holiness say “when came unto them the one whom they had known”—that is, Jesus or Moses—they “denied Him?” As His Holiness was outwardly called by another name, that is, Mohammed,—had appeared from another city and come in another language and law—how then can the verse be proven and understood?</p>	<p>whom they had formerly known were Moses, the Revealer of the Pentateuch, and Jesus, the Author of the Gospel. Notwithstanding, why did Muḥammad say: “When He of Whom they had knowledge came unto them”—that is Jesus or Moses—“they disbelieved in Him?” Was not Muḥammad to outward seeming called by a different name? Did He not come forth out of a different city? Did He not speak a different language, and reveal a different Law? How then can the truth of this verse be established, and its meaning be made clear? ¹ Qur’ān 2:89.</p>	<p>نمودند و حال آنکه مردم عهد عیسی و موسی غیر مردم زمان آن حضرت بودند. و دیگر آنکه آن کسی را که از قبل شناخته بودند موسی بود صاحب تورات و عیسی بود صاحب انجیل. مع ذلک چرا آن حضرت می فرماید چون آمد بسوی ایشان آن کسی که او را شناخته بودند که عیسی باشد یا موسی، به او کافر شدند؟ و حال آنکه آن حضرت نظر به ظاهر، موسوم به اسم دیگر بودند که محمد باشد و از مدینه دیگر ظاهر شدند و به لسان دیگر و شرع دیگر آمدند. مع ذلک چگونه حکم آیه ثابت می شود و ادراک می گردد؟</p>
160	<p>Comprehend thou the subject of “return;” how clearly it is revealed in the Koran; yet no one hath understood until the present day. What wilt thou say? If thou sayest that His Holiness was the return of the former Prophets, as is indicated by the verse. His companions must likewise be the return of the bygone companions, for the return of the former servants is also clearly shown in the mentioned verses. If they deny this, they have contradicted the text of the Book, which is the mightiest proof. Therefore in the same manner understand the fact concerning “return,” “resurrection,” and “revival” in the days of the appearance of the Divine Manifestations, so that thou mayest behold with the outward eye, the return of the Holy</p>	<p>Strive therefore to comprehend the meaning of “return” which hath been so explicitly revealed in the Qur’ān itself, and which none hath as yet understood. What sayest thou? If thou sayest that Muḥammad was the “return” of the Prophets of old, as is witnessed by this verse, His Companions must likewise be the “return” of the bygone Companions, even as the “return” of the former people is clearly attested by the text of the above-mentioned verses. And if thou deniest this, thou hast surely repudiated the truth of the Qur’ān, the surest testimony of God unto men. In like manner, endeavour to grasp the significance of “return,” “revelation,” and “resurrection,” as witnessed in the days of the Manifestations of the divine Essence, that</p>	<p>حال حکم رجوع را ادراک فرما که به چه صریحی در خود فرقان نازل شده و احدی تا الیوم ادراک آن ننموده. حال چه می فرمائید؟ اگر می فرمائید که آن حضرت رجعت انبیای قبل بودند چنانچه از آیه مستفاد میشود، و همچنین اصحاب او هم رجعت اصحاب قبل خواهند بود، چنانچه از آیات مذکوره هم رجعت عباد قبل واضح و لائح است. و اگر انکار کنند بر خلاف حکم کتاب که حجّت اکبر است قائل شدهاند. پس همین قسم حکم رجوع و بعث و حشر را در ایام ظهور مظاهر هوّیه ادراک نما تا رجوع ارواح مقدّسه را در اجساد صافیّه منیره به عین رأس ملاحظه</p>

	<p>Souls in pure and brilliant bodies; and sanctify and purify the dusts of ignorance and darkened self by the water of mercy from the Knowledge of the Merciful, that peradventure thou mayest distinguish and determine the highway of the morn of Truth from the night of error, through the shining lamp, Divine power and eternal guidance.</p>	<p>thou mayest behold with thine own eyes the “return” of the holy souls into sanctified and illumined bodies, and mayest wash away the dust of ignorance, and cleanse the darkened self with the waters of mercy flowing from the Source of divine Knowledge; that perchance thou mayest, through the power of God and the light of divine guidance, distinguish the Morn of everlasting splendour from the darksome night of error.</p>	<p>فرمائی و غبارهای جهل و نفس ظلمانی را به آب رحمت علم رحمانی پاک و منزّه نمائی که شاید به قوّت یزدانی و هدایت سبحانی و سراج نورانی، سبیل صبح هدایت را از شام ضلالت تمیز دهی و فرق گذاری.</p>
161	<p>Furthermore, it is evident to your Honor that the Custodians of the Trust of the Unity appear in the temporal worlds with a new Command and a new Cause. As these Birds of the Eternal Throne descend from the Heaven of the Divine Will, and all of them arise in the Supreme, Irresistible Command, therefore they are declared as one person and one essence. For they all drink from the chalice of the Divine love and partake of the fruits of the tree of Oneness. These Manifestations of the True One have two stations. One is the station of pure abstraction and the essence of singleness. In this station, if thou dost name and designate all of them by one name and office, it is not amiss. As it is said, “We make no distinction at all between His Messengers” (K. S. 2). For all of them summon the people to the Divine Unity and announce the Kawther of Infinite Bounty and Grace. All are dignified with the robe of Prophethood and honored by the mantle of glory. Therefore it is said by the “Point of the</p>	<p>Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness. These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: “No distinction do We make between any of His Messengers!”¹ For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace</p>	<p>و دیگر معلوم آن جناب بوده که حاملان امانت احدیه که در عوالم ملکیه به حکم جدید و امر بدیع ظاهر می شوند چون این اطیّار عرش باقی از سماء مشیّت الهی نازل می گردند و جمیع بر امر مبرم ربّانی قیام می فرمایند لهذا حکم یک نفس و یک ذات را دارند، چه جمیع از کأس محبّت الهی شاربند و از اثمار شجره توحید مرزوق. و این مظاهر حقّ را دو مقام مقرر است. یکی مقام صرف تجرید و جوهر تفرید. و در این مقام اگر کلّ را به یک اسم و رسم موسوم و موصوف نمائی باسی نیست، چنانچه می فرماید: "لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ." زیرا که جمیع مردم را به توحید الهی دعوت می فرمایند و به کوثر فیض و فضل نامتناهی بشارت می دهند و کلّ به خلع نبوت فائزند و به رداء مکرمت مفتخر. این است که نقطه</p>

	<p>Koran,” “I am all the prophets.” Likewise He says “I am the first Adam, Noah, Moses and Jesus.” The same statement hath been made by the Ali’ite Countenance. Similar sayings indicating the unity of these Points of Oneness have appeared from the sources of the eternal utterances and treasuries of the Knowledge-pearls; as recorded in the Books.</p> <p>These Countenances are the Points of the Command and the Dawning-places of the Decree. The Command is sanctified from the veils of plurality and contingency of number. Thus it is said, “We have but one Command.” Therefore as the Command is one, the Manifestations of the Command are also necessarily one. Likewise the Imams of religion and Lights of Assurance have said, “Our first is Mohammed, our last is Mohammed, and our middle is Mohammed.”</p>	<p>and bounty. They are all invested with the robe of Prophethood, and honoured with the mantle of glory. Thus hath Muḥammad, the Point of the Qur’án, revealed: “I am all the Prophets.” Likewise, He saith: “I am the first Adam, Noah, Moses, and Jesus.” Similar statements have been made by ‘Alí. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God’s immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the day-springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: “Our Cause is but one.”² Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muḥammadan Faith, those lamps of certitude, have said: “Muḥammad is our first, Muḥammad our last, Muḥammad our all.”</p> <p>¹ Qur’án 2:285. ² Qur’án 54:50.</p>	<p>فرقان می فرماید: "أَمَّا النَّبِيُّونَ فَأَنَا" و همچنین می فرماید: منم آدم اول و نوح و موسی و عیسی. و همین مضمون را طلعت علوی هم فرموده‌اند. و امثال این بیانات که مشعر بر توحید آن مواقع تجرید است از مجاری بیانات ازلیه و مخازن لئالی علمیه ظاهر شده و در کتب مذکور گشته. و این طلعات مواقع حکم و مطالع امرند، و امر مقدّس از حجابات کثرت و عوارضات تعدّد است. این است که می فرماید: "وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ." و چون امر واحد شد البتّه مظاهر امر هم واحدند. و همچنین ائمّه دین و سراج های یقین فرمودند: "أَوْلَانَا مُحَمَّدٌ وَآخِرُنَا مُحَمَّدٌ وَ أَوْسَطُنَا مُحَمَّدٌ."</p>
162	<p>To resume: It is evident and certain to your Honor that all the Prophets are the Temples of the Command of God, who have appeared in different garments, and if thou lookest with an attentive eye thou wilt find all of them dwelling in one Rizwan, soaring in one sky, seated upon one carpet, speaking one speech</p>	<p>It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same</p>	<p>باری، معلوم و محقق آن جناب بوده که جمیع انبیاء هیاکل امرالله هستند که در قمائن مختلفه ظاهر شدند. و اگر به نظر لطیف ملاحظه فرمائی همه را در یک رضوان ساکن بینی و در یک هوا طائر و بر یک</p>

and en-joining one Command. This is the Unity of those Essences of Existence and inimitable and inseparable Suns.

Consequently if one of these Holy Manifestations say, "I am the return of all the Prophets," it is true. Likewise in every subsequent Manifestation, the return of the former Manifestation is realized. As the return of Prophets is proven consistent and in conformity with verses and traditions, the return of the holy ones is also certain and accomplished. This return is too clear for need of proof and argument. For instance, consider that among the Prophets was Noah. When He was appointed to Prophethood and arose in the Cause with Divine mission, those who believed in Him and acknowledged His command were indeed honored with new life, and a new spirit and life became true of them. For previous to believing in God and submitting to the Manifestation of Himself, they had the greatest attachment to temporal effects and properties, such as wife, children, food, drink and the like, to such an extent that they spent night and day in seeking vanities and means of enjoyment, and exerted themselves in procuring transient possessions. Aside from these things, before arriving at the sea of faith, they were so firm and rooted in the limitations of their fathers and forefathers, and in following their ceremonies and laws, that if sentenced to death, they would rather

throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendour.

Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the return of all the Prophets," He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established. Inasmuch as the return of the Prophets of God, as attested by verses and traditions, hath been conclusively demonstrated, the return of their chosen ones also is therefore definitely proven. This return is too manifest in itself to require any evidence or proof. For instance, consider that among the Prophets was Noah. When He was invested with the robe of Prophethood, and was moved by the Spirit of God to arise and proclaim His Cause, whoever believed in Him and acknowledged His Faith, was endowed with the grace of a new life. Of him it could be truly said that he was reborn and revived, inasmuch as previous to his belief in God and his acceptance of His Manifestation, he had set his affections on the things of the world, such as attachment to earthly goods, to wife, children, food, drink, and the like, so much so that in the day-time and in the night season his one concern had been to amass riches and procure for himself the means of enjoyment and pleasure. Aside from these

بساط جالس و بر یک کلام ناطق و بر یک امر آمر. این است اتحاد آن جواهر وجود و شمس غیر محدود و معدود. پس اگر یکی از این مظاهر قدسیّه بفرماید: من رجوع کلّ انبیاء هستم، صادق است. و همچنین ثابت است در هر ظهور بعد، صدق رجوع ظهور قبل. و چون رجوع انبیاء موافق و مطابق آیات و اخبار ثابت شد رجوع اولیاء هم ثابت و محقق است. و این رجوع اظهر از آن است که به دلیل و برهان محتاج شود. مثلاً ملاحظه فرمائید از جمله انبیاء نوح بود که چون مبعوث به نبوت شد و به قیام الهی بر امر قیام فرمود هر نفسی که به او مؤمن و به امر او مدعن شد او فی الحقیقه به حیات جدیده مشرف شد. و در حق او صادق می آمد حیات بدیع و روح جدید، زیرا که او قبل از ایمان به خدا و اذعان به مظهر نفس او کمال علائق را به اموال و اسباب متعلقه به دنیا از قبیل زن و فرزند و اطعمه و اشربه و امثال ذلک داشته به قسمی که اوقات لیل و نهار را مصروف بر اخذ زخارف و اسباب تعیش داشته و همّت در تحصیل اشیای فانیه گماشته. و از این مراتب گذشته، قبل از ورود در لجه ایمان به حدودات آباء و اجداد و اتباع آداب و شرائع ایشان چنان راسخ و

	<p>submit than allow the change of a single letter of the habitual customs which prevailed among the multitude. For the people have cried, "Verily, we found our fathers practising a religion and we are guided in their footsteps" (K. S. 43).</p>	<p>things, before his partaking of the reviving waters of faith, he had been so wedded to the traditions of his forefathers, and so passionately devoted to the observance of their customs and laws, that he would have preferred to suffer death rather than violate one letter of those superstitious forms and manners current amongst his people. Even as the people have cried: "Verily we found our fathers with a faith, and verily, in their footsteps we follow."¹</p> <p>¹ Qur'an 43:22.</p>	<p>محکم بود که اگر حکم به قتل او می شد شاید رضا می داد و راضی بر تغییر حرفی از امور تقلیدی که در میان قوم بود نمی شد. چنانچه همه قوم نداء "إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ." برآوردند.</p>
163	<p>The same people, notwithstanding these limited veils and above-mentioned customs, as soon as they drank the choice wine of Faith from the chalice of Assurance in the hands of the Manifestations of the Praised One, were so transformed that they would abandon wives, children, property, incumbrances, life and belief, yea, all else save God. They were so overcome by excess of longing for God, and by ecstasies of eternal joy, that they would not value the world and all therein as a wisp of straw. Can they not be declared as of "new creation" and "return?" Likewise it was witnessed that these souls, before attaining to the wonderful and new favor of God, would protect their lives with a hundred thousand plans and schemes from threatenings of destruction, until for instance they would flee from a fox and avoid a thorn. But after being honored with the Mighty Security and Great Providence, they would voluntarily expend a</p>	<p>These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draught of faith, from the cup of certitude, at the hand of the Manifestation of the All-Glorious, were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth" and "return"? Hath it not been witnessed that these same people, ere they were endued with the new and wondrous grace of God, sought through innumerable devices, to ensure the protection of their lives against destruction? Would not a thorn fill them with terror, and the sight of a fox put</p>	<p>و همین گروه، با همه این حجابات محدوده و حدودات مذکوره به مجرد اینکه صهبای ایمان را از کأس ایقان از ایادی مظاهر سبحان می نوشیدند بالمره تقلیب می شدند به قسمی که از زن و فرزند و اموال و ائقال و جان و ایمان بلکه از کلّ ما سوی می گذشتند و به قسمی غلبات شوق الهی و جذبات نوق صمدانی ایشان را اخذ می نمود که دنیا را و آنچه در آن هست به پر کاهی ندانسته. آیا حکم خلق جدید و رجوع در اینها نمی شود؟ و همچنین ملاحظه شد که این نفوس قبل از فوز به عنایت بدیع جدید الهی جان خود را به صد هزار حيله و تدبیر از موارد هلاکت حفظ می نمودند به قسمی که از خاری احتراز می جستند و از روباهی فی المثل فرار می نمودند. و بعد از شرف به فوز اکبر</p>

	<p>hundred thousand lives; nay rather, their blessed souls despised the cage of the body, and a single one of these hosts would fight against a multitude. If these souls were the same former souls, how could such things contrary to human tendencies and opposed to bodily desire proceed from them?</p>	<p>them to flight? But once having been honoured with God's supreme distinction, and having been vouchsafed His bountiful grace, they would, if they were able, have freely offered up ten thousand lives in His path! Nay, their blessed souls, contemptuous of the cage of their bodies, would yearn for deliverance. A single warrior of that host would face and fight a multitude! And yet, how could they, but for the transformation wrought in their lives, be capable of manifesting such deeds which are contrary to the ways of men and incompatible with their worldly desires?</p>	<p>و عنایت عظمی صد هزار جان رایگان انفاق می فرمودند، بلکه نفوس مقدّسشان از قفس تن بیزار و یک نفر از این جنود در مقابل گروهی مقاتله می نمود. مع ذلک چگونه می شود که اگر این نفوس همان نفوس قبل باشند ای گونه امورات که مخالف عادات بشریّه و منافی هوای جسمانیّه است از ایشان ظاهر شود؟</p>
164	<p>To resume: The fact is clear that it is impossible for such deeds and actions which have no similitude to former deeds and actions, to appear and be witnessed in the realm of existence, without a Divine change and transformation; for their agitation was changed to composure, their doubt turned to assurance, and their fear transformed into courage. This is the virtue of the Divine Elixir which transforms the servants in an instant.</p>	<p>It is evident that nothing short of this mystic transformation could cause such spirit and behaviour, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmutes the souls of men!</p>	<p>باری، این مطلب واضح است که بدون تغییر و تبدیل الهی محال است این قسم آثار و افعال که به هیچ وجه شباهت به آثار و افعال قبل ندارد از ایشان ظاهر شود و در عرصه کون بوجود آید. چنانچه اضطرابشان به اطمینان تبدیل می شد و ظنّ به یقین تغییر می یافت و خوف به جرئت مبادله می گشت. این است شأن اکسیر الهی که در یک حین عباد را تقلیب می فرماید.</p>
165	<p>For instance, consider the substance copper; which if it is protected in its own mine from superabundance of dryness, will in seventy years¹ attain to the state of gold—although some consider copper itself to be gold, which through superabundance of dryness, hath become disordered and hath not reached its</p>	<p>For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased</p>	<p>مثلاً در مادّه نحاسی ملاحظه فرمائید که اگر در معدن خود از غلبه بیبوست محفوظ بماند در مدّت هفتاد سنه به مقام ذهبی می رسد. اگر چه، بعضی خود نحاس را ذهب می دانند که به واسطه غلبه بیبوست مریض شده و به</p>

	own state. ¹ A statement made by philosophers.	condition, and hath not therefore reached its own state.	مقام خود نرسیده.
166	To be brief: a perfect elixir however will cause the substance copper to attain the state of gold in an instant and to traverse the seventy-year stages in a moment. Could it be said that this gold is copper or that it hath not attained the condition of gold, while the test is at hand to differentiate and distinguish the qualities of gold from those of copper?	Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper?	باری، در هر حال اکسیر کامل ماده نحاسی را در آنی به مقام ذهبی می رساند و منازل هفتاد ساله را به آنی طی نماید. آیا آن ذهب را بعد می توان گفت که نحاس است و یا به عالم ذهبی نرسیده و حال آنکه محک در میان است و صفات ذهبی را از نحاسی معین و واضح می نماید.
167	Likewise these souls have traversed the earth-world in an instant through the Divine Elixir, entered the worlds of sanctity, and in one step reached the Divine Placeless from the limited world of place. An effort is needed that thou mayest attain this Elixir which in an instant causes the west of ignorance to reach the east of Knowledge, makes the gloominess of the dark night attain to the brilliant morning, guides the remote one in the wilderness of doubt to the fountain of nearness and assurance, and directs the mortal temples to the Rizwan of immortality. Now if it be true to declare this gold copper, it will also be true and justifiable to declare these servants to be the same as before they had attained to the Faith.	Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminates the darkness of night with the resplendence of the morn, guideth the wanderer in the wilderness of doubt to the well-spring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the honour of acceptance into the Ridván of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.	همچنین این نفوس هم از اکسیر الهی در آنی عالم ترابی را طی نموده به عوالم قدسی قدم گذارند و به قدمی از مکان محدود به لامکان الهی واصل شوند. جهدی باید تا به این اکسیر فائز شوی، که در یک آن مغرب جهل را به مشرق علم رساند و ظلمت لیل ظلمانی را به صبح نورانی فائز گرداند و بعید صحرای ظن را به چشمه قرب و یقین دلالت کند و هیاکل فانیه را به رضوان باقی مشرف فرماید. حال اگر در حق این ذهب حکم نحاسی صادق می آید در حق این عباد هم حکم عباد قبل از فوز به ایمان صادق و محقق است.
168	O brother, through these clear, perfect and	O brother, behold how the inner mysteries of	ای برادر، از این بیانات شافی کافیه و افیه

	complete explanations, the mysteries of “new creation,” “revival,” and “resurrection” are manifest and evident without veil and covering. If it please God, thou wilt cast off the old garment from body and soul through the unseen confirmations, and be honored with the new and immortal robe.	“rebirth,” of “return,” and of “resurrection” have each, through these all-sufficing, these unanswerable, and conclusive utterances, been unveiled and unravelled before thine eyes. God grant that through His gracious and invisible assistance, thou mayest divest thy body and soul of the old garment, and array thyself with the new and imperishable attire.	اسرار خلق جدید و رجوع و بعث، بی حجاب و نقاب ظاهر و هویدا است. انشاءالله به تأییدات غیبیه جامه کهنه را از جسم و جان دور کنی و به خلع جدیده باقیه مفتخر گردی.
169	Therefore in every succeeding Manifestation, those souls who preceded all in the earth in faith, drank the clear water of Knowledge from the Beauty of Oneness, and ascended to the loftiest summits of faith, assurance and severance can be declared to be the return of the former persons who in name, office, deed, word and condition had attained to these states in the preceding Manifestation. For that which appeared from the former servants, appeared and became manifest in the subsequent ones. If, for example, a garden of roses be in the east of the earth, and that kind of rose also cometh forth from another branch in the west, the name “rose” is applied to it. In this case it is not in respect to the limitations of the branch and its form, but on account of the fragrance and odor which are manifest in both.	Therefore, those who in every subsequent Dispensation preceded the rest of mankind in embracing the Faith of God, who quaffed the clear waters of knowledge at the hand of the divine Beauty, and attained the loftiest summits of faith and certitude, these can be regarded, in name, in reality, in deeds, in words, and in rank, as the “return” of those who in a former Dispensation had achieved similar distinctions. For whatsoever the people of a former Dispensation have manifested, the same hath been shown by the people of this latter generation. Consider the rose: whether it blossometh in the East or in the West, it is none the less a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart.	این است که در هر ظهور بعد، انفسی که سبقت یافتند به ایمان از کلّ من علی الارض و شربت زلال معرفت را از جمال احدیت نوشیدند و به اعلی معارج ایمان و ایقان و انقطاع ارتفاع جستند حکم رجوع انفس قبل که در ظهور قبل به این مراتب فائز شدهاند بر این اصحاب ظهور بعد می شود اسماً و رسماً و فعلاً و قولاً و امراً. زیرا آنچه از عباد قبل ظاهر شد از این عباد بعد بعینه ظاهر و هویدا گشت. مثلاً اگر شاخسار گلی در مشرق ارض باشد و در مغرب هم از شاخه دیگر، آن گل ظاهر شود اطلاق گل بر او می شود. دیگر در این مقام نظر به حدودات شاخه و هیئت آن نیست بلکه نظر به رائحه و عطری است که در هر دو ظاهر است.
170	Consequently sanctify and purify thy gaze from outward limitations, that thou mayest behold them all in one name, one office, one	Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of	پس نظر را از حدودات ظاهره طاهر و منزّه کن تا همه را به یک اسم و یک رسم و

essence, and one truth, and that thou mayest perceive the mysteries of the “return” of the Words in the revealed Words. Reflect a little upon the companions at the time of the Point of the Koran; how they cut themselves from the whole world, were purified, sanctified and severed from all human tendencies and selfish desires through the pure fragrances of His Holiness, and preceded all the people of the earth in attaining the honor of Meeting, which was identical with the Meeting of God. For ye have heard how they sacrificed life before that Manifestation of the Glorious One.

Behold the return of the same firmness, steadfastness and severance in the companions of the Point of the Beyan, for ye have witnessed how these companions have hoisted the banner of Severance upon the summit of Inaccessibility, through the wonders of the generosity of the Lord of Lords.

To be brief: These lights have appeared from one lamp and these fruits have grown from one tree. In reality no difference is perceived and no change is visible. “All this is from the bounty of God; He bestoweth it upon whomsoever of His creatures He wisheth.” God willing, we will avoid the land of negation and reach the sea of affirmation, so that we may perceive the worlds of union, division, oneness, separation, limitation and

one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic “return” of the Words of God as unfolded by these utterances. Reflect for a while upon the behaviour of the companions of the Muḥammadan Dispensation. Consider how, through the reviving breath of Muḥammad, they were cleansed from the defilements of earthly vanities, were delivered from selfish desires, and were detached from all else but Him. Behold how they preceded all the peoples of the earth in attaining unto His holy Presence—the Presence of God Himself—how they renounced the world and all that is therein, and sacrificed freely and joyously their lives at the feet of that Manifestation of the All-Glorious. And now, observe the “return” of the self-same determination, the self-same constancy and renunciation, manifested by the companions of the Point of the Bayán.¹ Thou hast witnessed how these companions have, through the wonders of the grace of the Lord of Lords, hoisted the standards of sublime renunciation upon the inaccessible heights of glory. These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God! On whom He will, He bestoweth His grace. Please God, that we avoid the land of denial, and advance into the

یک ذات و یک حقیقت مشاهده نمائی و اسرار رجوع کلمات را هم در حروفات نازله ملاحظه فرمائی. قدری تفکر در اصحاب عهد نقطه فرقان نما که چگونه از جمیع جهات بشریّه و مشتهیات نفسیّه به نفحات قدسیّه آن حضرت، پاک و مقدّس و منقطع گشتند و قبل از همه اهل ارض به شرف لقاء که عین لقاء الله بود فائز شدند و از کلّ اهل ارض منقطع گشتند چنانچه شنیده‌اید که در مقابل آن مظهر ذی الجلال چگونه جان نثار می فرمودند. و حال همان ثبوت و رسوخ و انقطاع را بعینه ملاحظه فرما در اصحاب نقطه بیان راجع شده چنانچه ملاحظه فرموده‌اید که چگونه این اصحاب از بدایع جود ربّ الارباب علم انقطاع بر رفر امتناع برافراشتند. باری، این انوار از یک مصباح ظاهر شده‌اند و این اثمار از یک شجره روئیده‌اند. فی الحقیقه فرقی ملحوظ نه و تغییری مشهود نه. کُلُّ ذَلِكَ مِنْ فَضْلِ اللَّهِ، يُؤْتِيهِ مَنْ يَشَاءُ مِنْ خَلْقِهِ. انشاء الله از ارض نفی احترام از جوئیم و به بحر اثبات در آئیم تا عوالم جمع و فرق و توحید و تفریق و تحدید و تجرید الهی را به بصری که مقدّس از عناصر و اضداد است مشاهده کنیم و به اعلی افق قرب و قدس حضرت معانی پرواز

	<p>Divine abstraction with an eye sanctified from elements and opposites, and soar upward to the highest horizon of the nearness and sanctity of the significances.</p>	<p>ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God. ¹ The Báb.</p>	<p>نمائیم.</p>
171	<p>Consequently from these explanations it is evident that should a Face come forth in the “End beyond which there is no end,” and rise up in the same Command upheld by a Face in the “Beginning before which there is no beginning,” it can be truly said that the last Face is identical with the first, for the Face of the “End beyond which there is no end” hath risen up in the same Command upheld by the Face of the “Beginning before which there is no beginning.” Thus the Point of the Beyan (may the life of all save Him be a sacrifice to Him!) hath likened the Suns of Unity to the sun which though it rise from the “Beginning before which there is no beginning,” until the “End beyond which there is no end,” is the same sun which hath risen. Now if it be said this sun is that former sun, it is true, and if it be said that it is the return of that sun, it is also true. Likewise from these explanations, the term “last” becomes true of the first Face and conversely; for whatever was upheld by the last Face is identical with that which was upheld by the first Beauty.</p>	<p>From these statements therefore it hath been made evident and manifest that should a Soul in the “End that knoweth no end” be made manifest, and arise to proclaim and uphold a Cause which in “the Beginning that hath no beginning” another Soul had proclaimed and upheld, it can be truly declared of Him Who is the Last and of Him Who was the First that they are one and the same, inasmuch as both are the Exponents of one and the same Cause. For this reason, hath the Point of the Bayán—may the life of all else but Him be His sacrifice!—likened the Manifestations of God unto the sun which, though it rise from the “Beginning that hath no beginning” until the “End that knoweth no end,” is none the less the same sun. Now, wert thou to say, that this sun is the former sun, thou speakest the truth; and if thou sayest that this sun is the “return” of that sun, thou also speakest the truth. Likewise, from this statement it is made evident that the term “last” is applicable to the “first,” and the term “first” applicable to the “last;” inasmuch as both the</p>	<p>پس، از این بیانات معلوم شد که اگر در آخر لا آخر طلعتی بیاید و قیام نماید بر امری که قیام نمود بر آن طلعت اوّل لا اوّل، هر آینه صدق طلعت اوّل بر طلعت آخر می شود زیرا که طلعت آخر لا آخر قیام نمود به همان امر که طلعت اوّل لا اوّل بر آن قیام نمود. این است که نقطه بیان، روح ما سواه فداه، شمس احدیّه را به شمس مثال زدهاند که اگر از اوّل لا اوّل الی آخر لا آخر طلوع نماید همان شمس است که طالع می شود. حال اگر گفته شود این شمس همان شمس اوّلیه است صحیح است و اگر گفته شود که رجوع آن شمس است ایضاً صحیح است. و همچنین از این بیان صادق می آید ذکر ختمیت بر طلعت بدء و بالعکس زیرا که آنچه طلعت ختم بر آن قیام می نماید بعینه همان است که جمال بدء بر آن قیام فرموده.</p>

		“first” and the “last” have risen to proclaim one and the same Faith.	
172	Although this point is clear to those who have drunk the choice wine of Knowledge and assurance, yet how many souls through lack of understanding it, are veiled by the term “Seal (last) of the Prophets,” and deprived and bereft of the bounties! Although it is said by His Holiness Himself—“I am all the Prophets,” and also, “I am Adam, Noah, Moses, Jesus,” as mentioned, yet they do not consider that while the saying of that Eternal Beauty—“I am the first Adam,” is true, likewise His saying—“I am the last Adam,” must also be true. For just as He applied the “First of the Prophets”—that is Adam—to Him- self, in the same way the “Seal (last) of the Prophets” can also be applied to that Divine Beauty. It is very clear that since the “First of the Prophets” is true of His Holiness, the “Seal (last) of the Prophets” is likewise true.	Notwithstanding the obviousness of this theme, in the eyes of those that have quaffed the wine of knowledge and certitude, yet how many are those who, through failure to understand its meaning, have allowed the term “Seal of the Prophets” to obscure their understanding, and deprive them of the grace of all His manifold bounties! Hath not Muḥammad, Himself, declared: “I am all the Prophets?” Hath He not said as We have already mentioned: “I am Adam, Noah, Moses, and Jesus?” Why should Muḥammad, that immortal Beauty, Who hath said: “I am the first Adam” be incapable of saying also: “I am the last Adam”? For even as He regarded Himself to be the “First of the Prophets”—that is Adam—in like manner, the “Seal of the Prophets” is also applicable unto that Divine Beauty. It is admittedly obvious that being the “First of the Prophets,” He likewise is their “Seal.”	و این مطلب با اینکه چقدر واضح است نزد شاربان صهبای علم و ایقان، مع ذلک چه مقدار از نفوس که به سبب عدم بلوغ به این مطلب به ذکر خاتم النبیین محتجب شده از جمیع فیوضات محجوب و ممنوع شدهاند با اینکه خود آن حضرت فرمود: “أَمَّا النَّبِيُّونَ فَأَنَا.” و همچنین فرمودند: منم آدم و نوح و موسی و عیسی چنانچه ذکر شد. مع ذلک تقکر نمی نمایند بعد از آنکه بر آن جمال ازلی صادق می آید به اینکه فرمودند: منم آدم اول، همین قسم صادق می آید که بفرمایند: منم آدم آخر. و همچنانکه بدء انبیاء را که آدم باشد به خود نسبت دادند همین قسم ختم انبیاء هم به آن جمال الهی نسبت داده می شود. و این بسی واضح است که بعد از آنکه بدء النبیین بر آن حضرت صادق است همان قسم ختم النبیین صادق آید.
173	During this Manifestation, all the people of the earth are tested by this point, and most of them, holding fast to this statement, have turned away from its author. I know not what this people have understood by the beginning and ending of God (Exalted is His Name!). If by beginning and ending, a temporal beginning and ending be intended, the worldly things have not yet come to an end.	The mystery of this theme hath, in this Dispensation, been a sore test unto all mankind. Behold, how many are those who, clinging unto these words, have disbelieved Him Who is their true Revealer. What, We ask, could this people presume the terms “first” and “last”—when referring to God—glorified be His Name!—to mean? If they maintain that these terms bear reference to	و به این مطلب جمیع اهل ارض در این ظهور ممتحن شدهاند چنانچه اکثری به همین قول تمسک جسته از صاحب قول معرض شدهاند. و نمی دانم این قوم از اولیت و آخریت حقّ جلّ ذکره چه ادراک نمودهاند؟ اگر مقصود از اولیت و آخریت، اولیت و

	<p>How then can ending be true of that Essence of Oneness? Nay rather, in this station the beginning is none other than the ending, and vice versa.</p>	<p>this material universe, how could it be possible, when the visible order of things is still manifestly existing? Nay, in this instance, by “first” is meant no other than the “last” and by “last” no other than the “first.”</p>	<p>آخِرِیَّتِ مُلْکِی باشد هنوز که اسباب مُلْکِی به آخر نرسیده، پس چگونه آخِرِیَّتِ بر آن ذات احدِیَّتِ صادق می آید؟ بلکه در این رتبه اوْلِیَّتِ نفسِ آخِرِیَّتِ و آخِرِیَّتِ نفسِ اوْلِیَّتِ باشد.</p>
174	<p>To resume: As in the station of “Beginning before which there is no beginning,” the station of the “End” becomes true of that Educator of the Seen and Unseen, likewise the same becomes true of His Manifestations. While the name “Beginning” is true (of them), at the same time the name “End” is also true, and while they are established upon the seat of being the “Beginning,” at the same time they occupy the throne of being the “End.” Should a discerning sight be found, it will perceive that these Holy Essences, Abstracted Spirits and Divine Souls are the Manifestors of the “First,” the “Last,” the “Manifest,” the “Hidden,” the “Beginning,” and the “End.” Shouldst thou soar in the atmosphere of “There was God and nothing was with Him,” thou wilt find all these Names as mere nothingness and utter absence in that court, and then thou wilt not be masked by these veils, allusions and sayings. How pure and lofty is this station, to which even Gabriel cannot find the way without a guide, and whereunto the celestial bird cannot soar without the Invisible Assistance!</p>	<p>Even as in the “Beginning that hath no beginnings” the term “last” is truly applicable unto Him who is the Educator of the visible and of the invisible, in like manner, are the terms “first” and “last” applicable unto His Manifestations. They are at the same time the Exponents of both the “first” and the “last.” Whilst established upon the seat of the “first,” they occupy the throne of the “last.” Were a discerning eye to be found, it will readily perceive that the exponents of the “first” and the “last,” of the “manifest” and the “hidden,” of the “beginning” and the “seal” are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of “God was alone, there was none else besides Him,” thou wilt find in that Court all these names utterly non-existent and completely forgotten. Then will thine eyes no longer be obscured by these veils, these terms, and allusions. How ethereal and lofty is this station, unto which even Gabriel, unshepherded, can never attain, and the Bird of Heaven, unassisted, can never reach!</p>	<p>باری، همان قسمی که در اوّل لا اوّل صدق آخِرِیَّتِ بر آن مرَبِّی غیب و شهود می آید همان قسم هم بر مظاهر او صادق می آید. و در حینی که اسم اوْلِیَّتِ صادق است همان حین اسم آخِرِیَّتِ صادق. و در حینی که بر سریر بدئِیَّتِ جالس اند همان حین بر عرش ختمِیَّتِ ساکن. و اگر بصر حدید یافت شود مشاهده می نماید که مظهر اوْلِیَّتِ و آخِرِیَّتِ و ظاهرِیَّتِ و باطنِیَّتِ و بدئِیَّتِ و ختمِیَّتِ، این ذوات مقدّسه و ارواح مجردّه و انفس الهیّه هستند. و اگر در هوای قدس "كَانَ اللهُ وَ لَمْ یَكُنْ مَعَهُ مِنْ شَیْءٍ" طائر شوی جمیع این اسماء را در آن ساحت معدوم صِرف و مفقود بَحْتِ بِنِی و دیگر هیچ به این حجبات و اشارات و کلمات محتجب نشوی. چه لطیف و بلند است این مقام که جبرئیل، بی دلیل سبیل نجوید و طیر قدسی بی اعانت غیبی طیران نتواند.</p>

175	<p>Understand what His Holiness, the Commander¹ (of the Faithful) hath said —“Unfolding the veils of glory without allusion.” Among the veils of glory are the religious doctors of the age, and the theologians of the time of a Manifestation, who do not submit to the Command of God on account of their lack of understanding and their devotion and love for outward leadership. Nay rather, they do not listen to hear the Divine Melody, and “they put their fingers in their ears” (K. S. 2). As the people have taken them in place of God for their masters, they await acceptance or rejection (of the Truth) by these supporting props; for they have no sight, hearing or heart of their own to distinguish and discriminate between truth and falsehood.</p> <p>¹ Ali, in answer to the question, “What is Truth?”</p>	<p>And, now, strive thou to comprehend the meaning of this saying of ‘Alí, the Commander of the Faithful: “Piercing the veils of glory, unaided.” Among these “veils of glory” are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody. “They have thrust their fingers into their ears.”¹ And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no heart, of their own to distinguish truth from falsehood.</p> <p>¹ Qur’an 2:19.</p>	<p>حال قول حضرت امیر را ادراک نما که فرموده: "كشَفُ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ." و از جمله سبحات مجلله علمای عصر و فقهای زمان ظهورند که جمیع، نظر به عدم ادراک و اشتغال و حبّ به ریاست ظاهره، تسلیم امرالله نمی نمایند بلکه گوش نمی دهند تا نغمه الهی را بشنوند. بل "يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ." و عباد هم چون ایشان را من دون الله وليّ خود اخذ نموده اند منتظر ردّ و قبول آن خשב های مستده هستند زیرا از خود بصر و سمع و قلبی ندارند که تمیز و تفصیل دهند میانه حقّ و باطل.</p>
176	<p>Though all the Prophets, Chosen Ones and Holy Ones have commanded on the part of God that they should see and hear with their own eyes and ears, yet disregarding the exhortations of the Prophets, they have followed and will follow their divines. Should a needy and poor one destitute of the clothing of men of learning say—“O people: Follow the Messengers of God” (K. S. 36), they will wonder exceedingly at such a statement and answer—“When all these learned and cultured men with outward</p>	<p>Notwithstanding the divinely-inspired admonitions of all the Prophets, the Saints, and Chosen ones of God, enjoining the people to see with their own eyes and hear with their own ears, they have disdainfully rejected their counsels and have blindly followed, and will continue to follow, the leaders of their Faith. Should a poor and obscure person, destitute of the attire of men of learning, address them saying: “Follow ye, O people! the Messengers of God,”¹ they would, greatly surprised at such a statement,</p>	<p>با اینکه همه انبیاء و اصفیاء و اولیاء من عندالله امر فرمودند که به چشم و گوش خود بشنوند و ملاحظه نمایند مع ذلک معتنی به نصح انبیاء نگشته تابع علمای خود بوده و خواهند بود. و اگر مسکینی و یا فقیری که عاری از لباس اهل علم باشد بگوید: "يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ" ، جواب گویند که این همه علماء و فضلاء با این ریاست ظاهره و البسه مقطعه لطیفه نفهمیده اند و حقّ را از باطل</p>

	<p>leadership and rich and magnificent apparel have not understood and have failed to distinguish truth from falsehood, how couldst thou and those like thee understand?’ If number and the garb of learning be a proof and indication of knowledge and truth, the former peoples¹ should prove more worthy and superior, for they are greater and more numerous.</p> <p>Adherents of former religions who deny a Manifestation in His Day,</p>	<p>reply: “What! Meanest thou that all these divines, all these exponents of learning, with all their authority, their pomp and pageantry, have erred, and failed to distinguish truth from falsehood? Dost thou, and people like thyself, pretend to have comprehended that which they have not understood?” If numbers and excellence of apparel be regarded as the criterions of learning and truth, the peoples of a bygone age, whom those of today have never surpassed in numbers, magnificence and power, should certainly be accounted a superior and worthier people.</p> <p>¹ Qur’án 36:20.</p>	<p>ادراك ننمودهاند و تو و امثال تو ادراك نموده ايد و نهايت تعجب مي نمايند از چنين قولى. با اينكه امم سلف اكثر و اعظم و اكبرند و اگر كثرت و لباس علم سبب و علت علم و صدق باشد البته امم سابقه اولى و اسبق اند.</p>
177	<p>The point is also clear and evident that the divines of the age have prevented people from the path of truth at the time of the appearance of the Holy Manifestations. This is recorded and stated in all the Heavenly Books and Epistles. No Prophet was sent forth who did not become the object of hatred, denial, rejection and execration by the divines. May God denounce them for what they have done formerly and are now doing! What veils of glory are greater than these temples of error? By God, removing these veils of glory is the greatest affair, and rending them asunder is the mightiest action! May God strengthen us and you, O concourse of Spirit, that ye may succeed in this in the time of “Mustagath,”¹ and be not veiled from the Meeting of God in His Day.</p>	<p>It is clear and evident that whenever the Manifestations of Holiness were revealed, the divines of their day have hindered the people from attaining unto the way of truth. To this testify the records of all the scriptures and heavenly books. Not one Prophet of God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial, and execration of the clerics of His day! Woe unto them for the iniquities their hands have formerly wrought! Woe unto them for that which they are now doing! What veils of glory more grievous than these embodiments of error! By the righteousness of God! to pierce such veils is the mightiest of all acts, and to rend them asunder the most meritorious of all deeds! May God assist us and assist you, O concourse of the Spirit! that</p>	<p>و با اينكه اين فقره هم معلوم و واضح است كه در جميع احيان ظهور مظاهر قدسيه، علمای عهد مردم را از سبيل حق منع مي نمودند چنانچه در جميع كتب و صحف سماوى مذكور و مسطور است. و احدى از انبياء مبعوث نشد مگر آنكه محلّ بغض و انكار و ردّ و سبّ علماء گشت. قَاتَلَهُمُ اللّٰهُ بِمَا فَعَلُوا مِنْ قَبْلُ وَمِنْ بَعْدُ كَانُوا يَفْعَلُونَ. حال کدام سبحات جلال اعظم از اين هياكل ضلال است؟ واللّٰه كشف آن اعظم امور است و خرقش اكبر اعمال. وَفَقْنَا اللّٰهَ وِ اِيَّاكُمْ يَا مَعْشَرَ الرّٰوْحِ اَلَعَلَّكُمْ بِذٰلِكَ فِى زَمٰنِ الْمُسْتَعَاثِ تُوَفَّقُونَ و من لقاءالله فى ايامه لا تحجبون.</p>

	<p>Literally, “the one from whom help is sought.” This term was used by the BAB to denote the time of the appearance of “Him whom God shall manifest,” i.e. BAHÁ’U’LLÁH.</p>	<p>perchance ye may in the time of His Manifestation be graciously aided to perform such deeds, and may in His days attain unto the Presence of God.</p>	
178	<p>Furthermore, the term “Seal of the Prophets,” and the like, constitute “veils of glory,” the removal of which is the most important matter for these worthless creatures. All are screened by these limited coverings and heavy veils of glory. Have they not heard the melody of the Divine Bird (Ali) saying, “I have married one thousand Fatimas, all of whom were the daughters of Mohammed the Son of Abdallah, the ‘Seal of the Prophets?’” Consider how many mysteries are hidden in the tents of the Knowledge of God, and what jewels of His Wisdom are concealed in the treasuries of preservation, so that thou mayest be convinced that there hath been and will be neither beginning nor end to His creation. The Space of His Destiny is too vast to be limited by explanation or traversed by the bird of minds and His ordained decrees are beyond attainment by any comprehension. His creation hath been from the “Beginning before which there is no beginning,” and no “End” hath overtaken it. The Manifestations of His Beauty will be until the interminable End; and no Beginning hath beheld Him. Consider this same explanation, and how truly it can be applied to all these Faces.</p>	<p>Furthermore, among the “veils of glory” are such terms as the “Seal of the Prophets” and the like, the removal of which is a supreme achievement in the sight of these base-born and erring souls. All, by reason of these mysterious sayings, these grievous “veils of glory,” have been hindered from beholding the light of truth. Have they not heard the melody of that bird of Heaven,¹ uttering this mystery: “A thousand Fátimihs I have espoused, all of whom were the daughters of Muḥammad, Son of ‘Abdu’lláh, the ‘Seal of the Prophets?’” Behold, how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries! Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the “Beginning that hath no beginning”; and the Manifestations of His Beauty no beginning</p>	<p>و همچنین ذکر خاتم النبیین و امثال آن از سبحات مجلّه است که کشف آن از اعظم امور است نزد این همج رعاع. و جمیع به این حجابات محدوده و سبحات مجلّه عظیمه محتجب ماندهاند. آیا نغمه طیر هویّه را نشنیده‌اند که می فرماید: "الف فاطمه نکاح نمودم که همه بنت محمد بن عبدالله خاتم النبیین بودند؟ حال ملاحظه فرما که چقدر از اسرار در سرادق علم الهی مستور است و چه مقدار جواهر علم او در خزائن عصمت مکنون تا یقین نمائی که صنع او را بدایت و نهایتی نبوده و نخواهد بود و فضای قضای او اعظم از آن است که به بیان تحدید شود و یا طیر افنده آن را طیّ نماید و تقدیرات قدریه او اکبر از آن است که به ادراک نفسی منتهی شود. خلق او از اوّل لا اوّل بوده و آخری او را اخذ نکرده و مظاهر جمال او الی نهایت لا نهایه خواهند بود و ابتدائی او را ندیده. حال در همین بیان ملاحظه فرما که چگونه حکم آن بر جمیع این طلعات صدق می نماید.</p>

		<p>hath beheld, and they will continue to the “End that knoweth no end.” Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.</p> <p>¹ Imám ‘Alí.</p>	
179	<p>Likewise understand the saying of the Eternal Beauty—Hosein the son of Ali—to Salman, the import of which is this: “I was with a thousand Adams; the interval between each and the next Adam was fifty thousand years, and to every one of these I declared the Walayat (succession) of my father (Ali).” Then he mentions certain particulars until he says, “I have fought one thousand battles in the path of God, the least and smallest of which was like the battle of Khaibar, in which my father strove and fought against the infidels.” Thus understand from these two traditions the mysteries of “end,” “return,” and “creation without beginning or end.”</p>	<p>Likewise, strive thou to comprehend the meaning of the melody of that eternal beauty, Husayn, son of ‘Alí, who, addressing Salmán, spoke words such as these: “I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years, and to each one of these I declared the Successorship conferred upon my father.” He then recounteth certain details, until he saith: “I have fought one thousand battles in the path of God, the least and most insignificant of which was like the battle of <u>Khaybar</u>, in which battle my father fought and contended against the infidels.” Endeavour now to apprehend from these two traditions the mysteries of “end,” “return,” and “creation without beginning or end.”</p>	<p>و همچنین نغمه جمال ازلی، حسین بن علی را ادراک نما که به سلمان می فرماید که مضمون آن این است: بودم با الف آدم که فاصله هر آدم به آدم بعد خمسین الف سنه بود و با هر یک ولایت پدرم را عرض نمودم. و تفصیلی ذکر می فرماید تا آنکه می فرماید: الف مرّه جهاد نمودم در سبیل الهی که اصغر و کوچک تر از همه مثل غزوه خیبر بود که پدرم با کفار محاربه و مجادله نمود. حال اسرار ختم و رجوع و لا اولیّت و لا آخریّت صنع، همه را از این دو روایت ادراک فرما.</p>
180	<p>Briefly: O my beloved, the melody of the Divine world is sanctified above limitation by earthly hearing and minds. How can the ant of existence step into the court of the Adored One? Yet weak souls deny these abstruse explanations and reject similar traditions through lack of understanding. Yea, only the spiritually minded can understand this. Say—this is an End to which there is no end in the creation, and a Beginning for which there is no beginning in the world of origin. So O</p>	<p>O my beloved! Immeasurably exalted is the celestial Melody above the strivings of human ear to hear or mind to grasp its mystery! How can the helpless ant step into the court of the All-Glorious? And yet, feeble souls, through lack of understanding, reject these abstruse utterances, and question the truth of such traditions. Nay, none can comprehend them save those that are possessed of an understanding heart. Say, He is that End for Whom no end in all the</p>	<p>باری ای حبیب من، مقدّس است نغمه لاهوت که به استماع و عقول ناسوت محدود شود. نمله وجود کجا تواند به عرصه معبود قدم گذارد؟ اگر چه نفوس ضعیفه از عدم ادراک، این بیانات معضله را انکار نمایند و امثال این احادیث را نفی کنند. بلی، لا یعرف ذلک إلا اولو الالباب. قُلْ هُوَ الْخَتْمُ الَّذِي لَيْسَ لَهُ خَتْمٌ فِي الْاِبْدَاعِ وَ لَا بَدْءٌ لَهُ فِي الْاِخْتِرَاعِ اِذَا يَا مَلَأُ</p>

	concourse of the earth ye may behold the splendor of the End in the Manifestations of the Beginning.	universe can be imagined, and for Whom no beginning in the world of creation can be conceived. Behold, O concourse of the earth, the splendours of the End, revealed in the Manifestations of the Beginning!	الأرض في ظُهُوراتِ البَدءِ تَجَلِّيَاتِ الخَتمِ تَشْهَدُونَ.
181	It is a great astonishment that these people adhere to the verses revealed in the Koran and to the traditions of the possessors of Assurance (Imams), only in instances which accord with their own wish and desire, entirely rejecting others which are contrary to their inclination. "Do ye, therefore, believe in part of the Book and reject other parts thereof" (K. S. 2)? How then could ye judge that of which ye are ignorant? For in the Perspicuous Book, the Lord of the creatures, after speaking of "The Seal" in His exalted saying, "Mohammed is but the Messenger of God and the Seal of the Prophets" (K. S. 3), hath promised His Own Meeting to all the people. The verses indicating the "Meeting" of that King of Eternity are recorded in the Book, and some have been already mentioned. The one God testifies that no greater and clearer point than "Meeting" hath been recorded in the Koran. May it be profitable unto those who attain to it in a day wherein most of the people turn away therefrom; even as ye witness!	How strange! These people with one hand cling to those verses of the Qur'an and those traditions of the people of certitude which they have found to accord with their inclinations and interests, and with the other reject those which are contrary to their selfish desires. "Believe ye then part of the Book, and deny part?" ¹ How could ye judge that which ye understand not? Even as the Lord of being hath in His unerring Book, after speaking of the "Seal" in His exalted utterance: "Muhammad is the Apostle of God and the Seal of the Prophets," ² hath revealed unto all people the promise of "attainment unto the divine Presence." To this attainment to the presence of the immortal King testify the verses of the Book, some of which We have already mentioned. The one true God is My witness! Nothing more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Qur'an. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom. ¹ Qur'an 2:85. ² Qur'an 33:40.	بسیار تعجب است که این قوم در بعضی از مراتب که مطابق میل و هوای ایشان است متمسک به آیه منزله در فرقان و احادیث اولی الایقان می شوند و از بعضی که مغایر هوای ایشان است بالمره اعراض می نمایند. "أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ." " ما لکم کیف تحکمون ما لا تشعرون؟ مثل آنکه در کتاب مبین، رب العالمین بعد از ذکر ختمیت فی قوله تعالی: "و لکن رسول الله و خاتم النبیین"، جمیع ناس را به لقای خود وعده فرموده. چنانچه آیات مدله بر لقای آن ملیک بقا در کتاب مذکور است و بعضی از قبل ذکر شده. و خدای واحد شاهد مقال است که هیچ امری اعظم از لقا و اصرح از آن در فرقان ذکر نیافته. فَهَنِيئًا لِمَن فَازَ بِهِ فِي يَوْمٍ أُعْرَضَ عَنْهُ أَكْثَرُ النَّاسِ كَمَا أَنْتُمْ تَشْهَدُونَ.
182	Nevertheless they have rejected the second matter (Meeting) on account of the first (Seal	And yet, through the mystery of the former verse, they have turned away from the grace	و مع ذلک به حکم اول از امر ثانی معرض گشته اند، با اینکه حکم لقا در یوم قیام

of Prophet-hood), although the subject of "Meeting" in the day of resurrection is clearly stated in the Book. Through clear evidences it hath been demonstrated and realized that by "resurrection" is meant the rise of His Manifestation in His Command. Likewise by "Meeting" is intended the Meeting of His Beauty in the Temple of His Manifestation. "For verily, Him the sight comprehendeth not, but He comprehendeth the sight" (K. S. 6). Notwithstanding all these confirmed facts and clear explanations, they have ignorantly clung to the statement of the "Seal," and are entirely veiled from the Originator of the "End and Beginning," in the day of His Meeting. "If God should punish men for their iniquity. He would not leave (upon) the earth any moving thing, but He giveth them respite until an appointed time" (K. S. 16). But apart from all these things; if this people had drunk a single drop from the clear fountain of "God doeth whatsoever He willeth, and ordereth whatsoever He desireth," they would not have advanced any such oppositions to the Point of Command.

Command, word and action are in the grasp of His power. "Everything is made captive in the Grasp of His power, and verily this is easy and practicable unto Him." He is the doer of that which He desireth, and the accomplisher of that which He wisheth. "Whosoever says 'Why and for what reason,' loseth his faith."

promised by the latter, despite the fact that "attainment unto the divine Presence" in the "Day of Resurrection" is explicitly stated in the Book. It hath been demonstrated and definitely established, through clear evidences, that by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, and by "attainment unto the divine Presence" is meant attainment unto the presence of His Beauty in the person of His Manifestation. For verily, "No vision taketh in Him, but He taketh in all vision."¹ 124 Notwithstanding all these indubitable facts and lucid statements, they have foolishly clung to the term "seal," and remained utterly deprived of the recognition of Him Who is the Revealer of both the Seal and the Beginning, in the day of His presence. "If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them."² But apart from all these things, had this people attained unto a drop of the crystal streams flowing from the words: "God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth," they would not have raised any unseemly cavils, such as these, against the focal Center of His Revelation. The Cause of God, all deeds and words, are held within the grasp of His power. "All things lie imprisoned within the hollow of His mighty Hand; all things are

منصوص است در کتاب. و قیامت هم به دلائل واضحه ثابت و محقق شد که مقصود، قیام مظهر اوست بر امر او و همچنین از لقاء لقای جمال اوست در هیکل ظهور او إذ اِنَّهُ "لا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ." و با جمیع این مطالب ثابت و بیانات واضحه، من حیث لا یَشْعُرُ به ذکر ختم تمسک جستھاند و از موجد ختم و بدء در یوم لقای او بالمره محتجب ماندهاند. " وَ لَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَ لَكِنَّ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى." و از همه این مراتب چشم پوشیده، اگر این قوم به قطره ای از چشمه لطیف "یَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ" می آشامیدند هیچ گونه اعتراضات غیر مرضیه بر محلّ امر نمی نمودند. امر و قول و فعل در قبضه قدرت اوست. كُلُّ شَيْءٍ فِي قَبْضَةِ قُدْرَتِهِ أَسِيرٌ وَ إِنَّ ذَلِكَ عَلَيْهِ سَهْلٌ يَسِيرٌ. فاعل است آنچه را اراده نماید و عامل است آنچه میل فرماید. مَنْ قَالَ لِمَ وَ بِمَ فَقَدْ كَفَرَ. و اگر این عباد قدری به شعور بیایند از آنچه مرتکب شدهاند هلاک می شوند و به دست های خود خود را به نار که مقرر و مرجع ایشان است راجع می نمایند. آیا نشنیدهاند که می فرماید: "لَا يُسْئَلُ عَمَّا يَفْعَلُ؟" و با این بیانات چگونه می توان جسارت

	<p>Should these servants become conscious of what they have committed, they shall perish and lead themselves with their own hands to the fire which is their dwelling and goal. Have they not heard the saying: “He shall not be questioned as to what He doeth” (K. S. 21)? In view of these explanations, how can one venture to occupy himself with vain sayings?</p>	<p>easy and possible unto Him.” He accomplisheth whatsoever He willeth, and doeth all that He desireth. “Whoso sayeth ‘why’ or ‘wherefore’ hath spoken blasphemy!” Were these people to shake off the slumber of negligence and realize that which their hands have wrought, they would surely perish, and would of their own accord cast themselves into fire—their end and real abode. Have they not heard that which He hath revealed: “He shall not be asked of His doings?”³ In the light of these utterances, how can man be so bold as to question Him, and busy himself with idle sayings? ¹ Qur’án 6:103. ² Qur’án 16:61. ³ Qur’án 21:23.</p>	<p>نمود و به زخارف قول مشغول شد؟</p>
183	<p>Praise be to God! The ignorance and blindness of the servants have reached such a pitch and limit that they have followed their own knowledge and desire, rejecting the Knowledge and Desire of the True One, Exalted and Mighty is He!</p>	<p>Gracious God! So great is the folly and perversity of the people, that they have turned their face toward their own thoughts and desires, and have turned their back upon the knowledge and will of God—hallowed and glorified be His name!</p>	<p>سبحان الله، جهل و نادانی عباد به مقام و حدی رسیده که به علم و اراده خود مقبل شده، از علم و اراده حق جل و عزّ معرض گشته‌اند.</p>
184	<p>Now be just: if these servants believed firmly in similar brilliant words and holy references, and considered God to be the “doer of whatever He wisheth,” they could not cling and hold fast to these vain sayings. Nay rather, with all their souls they would acknowledge and submit to that which He says. I swear by God that if the ordained decrees and destined wisdoms had not been already established, the earth would have destroyed all these servants; “but God will</p>	<p>Be fair: Were these people to acknowledge the truth of these luminous words and holy allusions, and recognize God as “Him that doeth whatsoever He pleaseth,” how could they continue to cleave unto these glaring absurdities? Nay, with all their soul, they would accept and submit to whatsoever He saith. I swear by God! But for the divine Decree, and the inscrutable dispensations of Providence, the earth itself would have utterly destroyed all this people! “He will,</p>	<p>حال انصاف دهید اگر این عباد موقن به این کلمات دریّه و اشارات قدسیّه شوند و حق را یفعلّ ما یشاء بدانند، دیگر چگونه به این مزخرفات تشبّث می نمایند و تمسک می جویند؟ بلکه آنچه بفرماید به جان اقرار نمایند و مدعن شوند. قسم به خدا که اگر تقدیرات مقدّره و حکمت های قدریّه سبقت نیافته بود ارض جمیع این عباد را معدوم می نمود و</p>

	delay this until the appointed time of a known day.”	however, respite them until the appointed time of a known day.”	لَكِنْ يُؤَخَّرُ ذَلِكَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ.
185	To be brief: Twelve hundred and seventy-eight years have passed since the Manifestation of the Point of the Koran, and these worthless creatures have recited the Koran every morning, still they have not attained to a single letter of the purport, and although some of the verses they read clearly indicate the holy facts and the Manifestation of Eternal Might, yet they have utterly failed to understand. During this time they have not even comprehended that in every age the purpose of reading the Books and reciting the Epistles hath been to penetrate the significances and to reach the summits of their mysteries; otherwise reading without understanding is of no great benefit.	Twelve hundred and eighty years have passed since the dawn of the Muḥammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Qur’án, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.	باری هزار و دویست و هشتاد سنه از ظهور نقطه فرقان گذشت و جمیع این همج رعاع در هر صباح تلاوت فرقان نموده‌اند و هنوز به حرفی از مقصود فائز نشدند و خود قرائت می‌کنند بعضی آیات را که صریح بر مطالب قدسیّه و مظاهر عزّ صمدیّه است مع ذلک هیچ ادراک ننموده‌اند. و این مدّت این قدر ادراک نشده که مقصود از تلاوت کتب و قرائت صحف در هر عصری، ادراک معانی آن و بلوغ به معارج اسرار آن بوده و الاّ تلاوت بی معرفت را البتّه فائده کلی نباشد.
186	For instance, one day a certain person was present before this One who is needy of the sea of significances, and mention was made concerning the signs of the day of judgment, resurrection, revival and reckoning. He insisted (upon knowing) how in this new Manifestation the account of the people is settled, when no one is informed of it. Then We revealed certain scientific illustrations and philosophical points according to the understanding and comprehension of the hearer. Afterward We asked, “Hast thou not	And it came to pass that on a certain day a needy man came to visit this Soul, craving for the ocean of His knowledge. While conversing with him, mention was made concerning the signs of the Day of Judgment, Resurrection, Revival, and Reckoning. He urged Us to explain how, in this wondrous Dispensation, the peoples of the world were brought to a reckoning, when none were made aware of it. Thereupon, We imparted unto him, according to the measure of his capacity and understanding, certain truths of	چنانچه شخصی در یومی نزد این فقیر بحر معانی حاضر بود و ذکری از علائم قیامت و حشر و نشر و حساب به میان آمد و اصرار می‌نمود که حساب خلایق در ظهور بدیع چگونه شد که احدی اطلاع نیافته؟ بعد قدری از صور علمیّه و شئونات حکمیّه به قدر ادراک و فهم سامع القاء شد. و بعد ذکر شد که این مدّت مگر تلاوت فرقان ننموده و آیه مبارکه را که می‌فرماید: "فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ

	<p>read the Koran, and hast thou not seen this blessed verse: ‘On that day neither man nor genii shall be asked concerning his sin’ (K. S. 55)? Hast thou not understood that the meaning of ‘questioning’ is not with tongue and speech, as is evidenced and proved by the same verse?” For afterward it is said: “The sinners shall be known by their faces, and they shall be taken by the forelocks and the feet” (K. S. 55).</p>	<p>Science and ancient Wisdom. We then asked him saying: “Hast thou not read the Qur’án, and art thou not aware of this blessed verse: ‘On that day shall neither man nor spirit be asked of his sin?’¹ Dost thou not realize that by ‘asking’ is not meant asking by tongue or speech, even as the verse itself doth indicate and prove? For afterward it is said: ‘By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.’”²</p> <p>¹ Qur’án 55:39. ² Qur’án 55:41.</p>	<p>دُنْيِهِ اِنْسٌ و لا جَانٌ " را ندیده اید و به مقصود ملتفت نشده اید که معنی سؤال چنان نیست که ادراک نموده اید بلکه سؤال به لسان و بیان نیست چنانچه همین آیه مشعر و مدلل بر آن است؟ و بعد می فرماید: "يَعْرِفُ الْمُجْرِمُونَ بِسِيْمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْاَقْدَامِ".</p>
187	<p>Thus the account of the creatures is judged from the face, and their unbelief, faith or sin will appear; just as in this day it is evident that the people of error and the followers of guidance are known and distinguished from each other by the face.</p> <p>If these servants, sincerely for the sake of God, and desiring His Good Pleasure, look into the verses of the Book, they will undoubtedly understand all they seek. They will clearly and plainly find there, in full particular, all the events which have happened during this Dispensation; even the Manifestations of the Names and Attributes coming out of nativities of opposition and superciliousness of government and people, and the residence and establishment of the Universal Manifestation in a special and designated land. Only the spiritually minded can understand this.</p>	<p>Thus the peoples of the world are judged by their countenance. By it, their misbelief, their faith, and their iniquity are all made manifest. Even as it is evident in this day how the people of error are, by their countenance, known and distinguished from the followers of divine Guidance. Were these people, wholly for the sake of God and with no desire but His good-pleasure, to ponder the verses of the Book in their heart, they would of a certainty find whatsoever they seek. In its verses would they find revealed and manifest all the things, be they great or small, that have come to pass in this Dispensation. They would even recognize in them references unto the departure of the Manifestations of the names and attributes of God from out their native land; to the opposition and disdainful arrogance of government and people; and to the dwelling and establishment of the Universal</p>	<p>این است که از وجهه، حساب خلائق کشیده می شود و کفر و ایمان و عصیان، جمیع ظاهر می گردد. چنانچه الیوم مشهود است که به سیما اهل ضلالت از اصحاب هدایت معلوم و واضح اند. و اگر این عباد خالصاً لله و طلباً لرضائه در آیات کتاب ملاحظه نمایند جمیع آنچه را که می طلبند البته ادراک می نمایند. به قسمی که جمیع امور واقعه در این ظهور را از کلی و جزئی در آیات او ظاهر و مکشوف ادراک می نمایند حتی خروج مظاهر اسماء و صفات را از اوطان، و اعراض و اغماض ملت و دولت را، و سکون و استقرار مظهر کلیه در ارض معلوم مخصوص. وَلَكِنْ لَا يَعْرِفُ ذَلِكَ إِلَّا اُولُو الْاَلْبَاب.</p>

		Manifestation in an appointed and specially designated land. No man, however, can comprehend this except he who is possessed of an understanding heart.	
188	We seal the saying by that which was formerly revealed unto Mohammed, so that this seal may be the musk which will guide people to the brilliant Rizwan of holiness. He hath said, and His saying is truth—in order that this favor may surround the world—“God inviteth unto the Dwelling of Peace ¹ and directeth whom He pleaseth unto the right way” (K. S. 10). “They shall have a dwelling of peace with their Lord, and He shall be their protector, because of that which they have wrought” (K. S. 6). Praise be to God the Lord of the creatures! Baghdad, where BAHÁ'U'LLAH was exiled.	We seal Our theme with that which was formerly revealed unto Muḥammad that the seal thereof may shed the fragrance of that holy musk which leadeth men unto the Ridván of unfading splendour. He said, and His Word is the truth: “And God calleth to the Abode of Peace; ¹ and He guideth whom He will into the right way.” ² “For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works.” ³ This He hath revealed that His grace may encompass the world. Praise be to God, the Lord of all being! ¹ Baghdád. ² Qur'án 10:25. ³ Qur'án 6:127.	أَخْتِمُ الْقَوْلَ بِمَا نَزَّلَ عَلَى مُحَمَّدٍ مِنْ قَبْلُ لِيَكُونَ خِتَامُهُ الْمِسْكَ الَّذِي يَهْدِي النَّاسَ إِلَى رِضْوَانِ قُدْسٍ مُنِيرٍ. قَالَ وَقَوْلُهُ الْحَقُّ: "وَ اللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ." " لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ. " لِيَسْبِقَ هَذَا الْفَضْلُ عَلَى الْعَالَمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
189	Upon every subject We have repeated Our explanation that perchance each soul, high or low, may gain a share and portion thereof, according to his capacity and measure; and that should a soul be unable to understand one explanation, the purpose may be apprehended in another. “That each may know his respective drinking-place” (K. S. 7).	We have variously and repeatedly set forth the meaning of every theme, that perchance every soul, whether high or low, may obtain, according to his measure and capacity, his share and portion thereof. Should he be unable to comprehend a certain argument, he may, thus, by referring unto another, attain his purpose. “That all sorts of men may know where to quench their thirst.”	بیان را در هر مطلب مکرر نمودیم که شاید هر نفسی از اعالی و ادانی از این بیانات به قدر و اندازه خود قسمت و نصیب بردارد و اگر نفسی از ادراک بیانی عاجز باشد، از بیان دیگر مقصود خود را ادراک نماید. لِيَعْلَمَ كُلُّ أَنَاْسٍ مَشْرَبَهُمْ.
190	I swear by God that this earthly Dove hath many songs besides these melodies, and many signs besides these explanations, every point of which is sanctified above what hath been explained and hath flowed from the pen. When the Divine Will decrees, the brides of	By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably	قسم به خدا که این حمامه ترابی را غیر این نغمات نغمه هاست و جز این بیانات رموزها که هر نکته ای از آن مقدس است از آنچه بیان شد و از قلم جاری گشت. تا مشیت الهی چه وقت قرار گیرد که عروس های معانی

	<p>significances, unveiled, will take the step of manifestation from the Spiritual Mansion into the Court of Pre-existence. There is no command unless it is His permission; there is no power unless through His power and strength; and there is no other God than He. He is the creation and command. All speak by His command and through the mysteries of the Spirit!</p>	<p>exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.</p>	<p>بی حجاب از قصر روحانی قدم ظهور به عرصه قدم گذارند. و ما من امرٍ الا بعد اذنه و ما من قدره الا بحوله و قوته و ما من اله الا هو. له الخلق والامر و كل بامره ينطقون و من اسرار الروح يتكلمون.</p>
191	<p>We have formerly explained two stations for the Suns rising from the Day-springs of Divinity. One is the station of Unity and condition of Oneness, as previously mentioned. "We make no distinction between any of them" (K. S. 2). The other station is that of distinction, creation and human limitations. In this station, for each one a temple is designated, a mission is indicated, a manifestation is decreed, and certain limitations are assigned. Each one is named by a certain name, characterized by a quality and appointed to a new Cause and Law; as it is said: "These are the Messengers; We have preferred some of them before others: Some of them hath God spoken unto, and hath exalted the degree of others of them. And we gave unto Jesus, the Son of Mary, manifest</p>	<p>We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. "No distinction do We make between any of them."¹ The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite Mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to</p>	<p>از قبل دو مقام از برای شمس مشرقه از مشارق الهیه بیان نمودیم. یکی مقام توحید و رتبه تقرید، چنانچه از قبل ذکر شد: "لا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ." و مقام دیگر مقام تفصیل و عالم خلق و رتبه حدودات بشریه است. در این مقام هر کدام را هیكلی معین و امری مقرر و ظهوری مقدر و حدودی مخصوص است چنانچه هر کدام به اسمی موسوم و به وصفی موصوف و به امری بدیع و شرعی جدید مأمورند. چنانچه می فرماید: "تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ."</p>

	signs and strengthened Him with the Holy Spirit” (K. S. 2).	excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.” ² ¹ Qur’án 2:136. ² Qur’án 2:253.	
192	It is due to the variance of these stations and conditions that different words and explanations appear from those Fountains of Divine Knowledge, but in reality all the intricate Divine subjects are regarded as one utterance by the knowing. As most of the people are not acquainted with the mentioned conditions, they are troubled and confounded by the different words of those united Temples.	It is because of this difference in their station and mission that the words and utterances flowing from these Well-springs of divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.	نظر به اختلاف این مراتب و مقامات است که بیانات و کلمات مختلفه از آن ینابیع علوم سبحانی ظاهر می شود و إلا فی الحقیقه نزد عارفین معضلات مسائل الهیّه، جمیع در حکم یک کلمه مذکور است. چون اکثرناس اطلاع بر مقامات مذکوره نیاقتهند این است که در کلمات مختلفه آن هیاکل متّحده مضطرب و متزلزل می شوند.
193	To be brief: It is evident that all these differences of words are due to the differences of stations. Therefore in the station of Oneness and rank of Singleness, pure Sublimity, Divinity, Unity and absolute Deity have been and are applied to those Essences of Existence, because they are all seated upon the throne of the “Manifestation of God,” and established upon the seat of the “Botoon ¹ of God”—that is, the appearance of God is made manifest by their appearance and the beauty of God is revealed by their beauty. Thus it is that melodies of Divinity have	It hath ever been evident that all these divergences of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of divine Revelation, and are established upon the seat of divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is	باری، معلوم بوده و خواهد بود که جمیع این اختلافات کلمات از اختلافات مقامات است. این است که در مقام توحید و علوّ تجرید، اطلاق ربوبیّت و الوهیّت و احدیّت صرفه و هویّه بحثه بر آن جواهر وجود شده و می شود زیرا که جمیع بر عرش ظهور الله ساکن اند و بر کرسی بطون الله واقف. یعنی ظهور الله به ظهورشان ظاهر و جمال الله از جمالشان باهر. چنانچه نغمات ربوبیّه از این هیاکل احدیّه ظاهر شد.

	<p>proceeded from these Temples of Unity.</p> <p>Lit. "concealment." The station of undeclared Manifestation.</p>	<p>revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the divine Being.</p>	
194	<p>As to the second station, which is that of distinction, separation, limitation, and temporal conditions and indications, they show forth absolute servitude, real need and utter lowliness; as it is said, "Verily, I am the servant of God," and, "Verily, I am only a man like you" (K. S. 41).</p>	<p>Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards,—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: "I am the servant of God. ¹ I am but a man like you."²</p> <p>¹ Qur'án 19:31. ² Qur'án 18:110.</p>	<p>و در مقام ثانی که مقام تمیز و تفصیل و تحدید و اشارات و دلالات ملکیه است عبودیت صرفه و فقر بحث و فنای بات از ایشان ظاهر است. چنانچه می فرماید: "إِنِّي عَبْدُ اللَّهِ و ما أَنَا إِلَّا بَشَرٌ مِّثْلُكُمْ."</p>
195	<p>From these confirmed and positive explanations, understand the questions which thou hast asked, so that thou mayest become firm in the Divine religion and be not perplexed by the differences in the utterances of the Prophets and Chosen Ones.</p>	<p>From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.</p>	<p>و از این بیانات محققه مثبتة ادراک فرما مسائل خود را که سؤال نموده بودی، تا در دین الهی راسخ شوی و از اختلافات بیانات انبیاء و اصفیاء متزلزل نشوی.</p>
196	<p>If it be heard from the perfect Manifestations "Verily, I am God," it is true and without doubt; for it hath been repeatedly demonstrated that through their Manifestation, Attributes, and Names, the Manifestation of God, the Attribute of God, and the Name of God appear upon earth. Thus it is said "Neither didst thou (O Mohammed) cast (the gravel into their eyes) when thou didst (seem to) cast (it), but God cast (it)" (K. S. 8). Likewise: "Verily, they who swear fealty unto thee, swear fealty unto God, etc." (K. S. 48). Should they utter the melody: "Verily, I am the Messenger of God," this is also correct and without doubt;</p>	<p>Were any of the all-embracing Manifestations of God to declare: "I am God!" He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine!"¹ And also He saith: "In truth, they who plighted fealty unto thee, really plighted that fealty unto God."² And were any of them to voice the utterance: "I am the Messenger of God," He also speaketh the truth, the indubitable truth. Even as He</p>	<p>اگر شنیده شود از مظاهر جامعه: "إِنِّي أَنَا اللَّهُ"، حَقٌّ است و ریبی در آن نیست. چنانچه به کرات مبرهن شد که به ظهور و صفات و اسمای ایشان ظهور الله و اسم الله و صفة الله در ارض ظاهر. این است که می فرماید: "وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى. " و همچنین " إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ. " و اگر نغمه ای رسول الله برآرند، این نیز صحیح است و شکی در آن نه. چنانچه می فرماید: "مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ. " و در این مقام همه</p>

as it is said, "Mohammed is not the father of any man among you; but he is the Messenger of God, etc." (K. S. 33). In this station, all are sent forth from the presence of that Ideal King and Eternal Essence. If all of them raise the call, "I am the Seal (last) of the Prophets," it is also true and beyond reach and access of uncertainty, because all are accounted as one soul, one essence, one spirit, one body, one command, and are the Manifestors of the states of the "Beginning," the "End," the "First," the "Last," the "Manifest," the "Hidden" of that ideal Spirit of Spirits and eternal Essence of Essences. Likewise if they say, "We are the servants of God," this is also confirmed and evident, for outwardly they have appeared with the utmost degree of servitude. No one hath the courage to appear in the world with that manner of servitude. Thus those Essences of Existence, when submerged in the seas of Eternal Holiness and when ascending to the summits of the significances of the Ideal King, uttered declarations of Unity and Deity. Were one to consider attentively he will find that even in this state they witnessed in themselves the utmost humility and lowliness in presence of the Absolute Existence and Real Life, as though accounting themselves utter non-existence and deeming their own mention in that court as polytheism. For in this station any mention would be an indication of being and existence, and this is considered a great

saith: "Muḥammad is not the father of any man among you, but He is the Messenger of God."³ Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: "I am the Seal of the Prophets," they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden"—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in

مرسل اند از نزد آن سلطان حقیقی و کینونت ازلی. و اگر جمیع ندای انا خاتم النبیین بر آردند آن هم حق است و شبهه را راهی نه و سبیلی نه زیرا که جمیع حکم یک ذات و یک نفس و یک روح و یک جسد و یک امر دارند و همه مظهر بدنیت و ختمیت و اولیت و آخریت و ظاهریت و باطنیت آن روح الارواح حقیقی و ساذج السواذج ازلی اند. و همچنین اگر بفرمایند: "نَحْنُ عِبَادُ اللَّهِ"، این نیز ثابت و ظاهر است. چنانچه به ظاهر در منتهی رتبه عبودیت ظاهر شدهاند، احدی را یارای آن نه که به آن نحو از عبودیت در امکان ظاهر شود. این است که از آن جواهر وجود در مقام استغراق در بحار قدس صمدی و ارتقاء به معارج معانی سلطان حقیقی، انکار ربوبیه و الوهیه ظاهر شد. اگر درست ملاحظه شود در همین رتبه منتهای نیستی و فنا در خود مشاهده نمودهاند در مقابل هستی مطلق و بقای صرف، که گویا خود را معدوم صرف دانستهاند و ذکر خود را در آن ساحت شرک شمردهاند. زیرا که مطلق ذکر در این مقام دلیل هستی و وجود است و این نزد واصلان بس خطا، چه جای آنکه ذکر غیر شود و قلب و لسان و دل و جان به غیر ذکر جانان مشغول گردد و یا چشم، غیر جمال او

	error by the attained ones. How much greater (error) to mention aught else, or that the heart, tongue, mind and soul be occupied in any other mention than the Beloved One; that the eye should look upon other than His beauty, the ear hear other than His melody, or the feet walk in other than His path.	that Court an act of blasphemy. For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way. ¹ Qur'án 8:17. ² Qur'án 48:10. ³ Qur'án 33:40.	ملاحظه نماید و یا گوش، غیر نغمه او شنود و یا رِجل در غیر سبیل او مشی نماید.
197	At this time the breeze of God is wafted and the Spirit of God hath surrounded. The pen is withheld from motion and the tongue hath ceased utterance.	In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.	در این زمان نسمة الله وزیده و روح الله احاطه نموده، قلم از حرکت ممنوع و لسان از بیان مقطوع گشته.
198	Briefly: In this station the declaration of Divinity and the like have appeared from them, while in the station of Messengership they have declared Prophet-hood. Likewise in every station they have made a declaration expedient thereto and have attributed all these to themselves; (declarations) concerning the world of command, the world of creation, the worlds of divinity, and the worlds of phenomena. Therefore whatever they may say and claim, including Divinity, Deity, Prophethood, Messengership, Successorship, Imamat or Servitude is true and without	By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their	باری، نظر به این مقام، ذکر ربوبیّه و امثال ذلک از ایشان ظاهر شده و در مقام رسالت اظهار رسالت فرمودند و همچنین در هر مقام به اقتضای آن ذکر فرمودند و همه را نسبت به خود داده‌اند از عالم امر الی عالم خلق و از عوالم ربوبیّه الی عوالم ملکیه. این است که آنچه بفرمایند و هرچه ذکر نمایند از الوهیت و ربوبیت و نبوت و رسالت و ولایت و امامت و عبودیت، همه حق است و شبهه ای در آن نیست. پس باید تفکر در این بیانات

	<p>doubt. Consequently these proven statements should be reflected upon, that no one may be overtaken by perplexity and trouble concerning the differences in the sayings of the Manifestations of the Invisible and Dawning-places of Holiness.</p>	<p>utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of Holiness may cease to agitate the soul and perplex the mind.</p>	<p>که استدلال شده نمود تا دیگر از اختلافات اقوال مظاهر غیبیه و مطالع قدسیه احدی را اضطراب و تزلزل دست ندهد.</p>
199	<p>Briefly: one must ponder over the Words of the Suns of Truth, and if they are not understood, they should be submitted to those who are custodians of the depositories of Knowledge, in order that they may explain and remove the difficulty. One should not interpret the holy Words according to his own imperfect judgment and then, finding them inconsistent with his own inclination and desire, proceed to reject and deny—as do the doctors and theologians of the age who are seated upon the platform of knowledge and learning, and who call ignorance knowledge and oppression justice. Should they ask the Ideal Sun concerning their imaginary notions and find the answer at variance with what they have conceived or understood from the book of one similar to themselves, they unquestionably would ascribe ignorance to that mine and source of Knowledge. This hath happened in every age.</p>	<p>Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor, having found them to be contrary to his inclination and desires, to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice. Were these to ask the Light of Truth concerning those images which their idle fancy hath carved, and were they to find His answer inconsistent with their own conceptions and their own understanding of the Book, they would assuredly denounce Him Who is the Mine</p>	<p>باری، در کلمات شمس حقیقت باید تفکر نمود و اگر ادراک نشد باید از واقفین مخازن علم سؤال شود تا بیان فرمایند و رفع اشکال نمایند نه آنکه به عقل ناقص خود کلمات قدسیه را تفسیر نمایند و چون مطابق نفس و هوای خود نیابند بنای ردّ و اعتراض گذارند. چنانچه الیوم علماء و فقهای عصر که بر مسند علم و فضل نشستهند و جهل را علم نام گذاشتهاند و ظلم را عدل نامیدهاند اگر مجعولات خاطر خود را از شمس حقیقی سؤال نمایند و جواب موافق آنچه فهمیده و یا از کتاب مثل خود ادراک نمودهاند نشنوند البته نفی علم از آن معدن و منبع علم نمایند. چنانچه در هر زمانی این واقع شد.</p>

		and Wellhead of all Knowledge as the very negation of understanding. Such things have happened in every age.	
200	For instance, when they asked that Lord of the Existence (Mohammed) concerning the phases of the moon. He answered by the command of God: "They are times appointed unto men" (K. S. 2). Hearing this, they attributed ignorance to His Holiness.	For instance, when Muḥammad, the Lord of being, was questioned concerning the new moons, He, as bidden by God, made reply: "They are periods appointed unto men." ¹ Thereupon, they that heard Him denounced Him as an ignorant man. ¹ Qur'an 2:189.	مثل اینکه مذکور شد در سؤال از اهله که از سید وجود نمودند و آن حضرت به امر الهی جواب فرمود که "هِيَ مَوَاقِيتُ لِلنَّاسِ." بعد از استماع، نفی علم از آن حضرت نمودند.
201	Likewise in the verse concerning the "Spirit," in which it is said, "They will ask thee regarding the Spirit; answer, The Spirit (is) by the Command of my Lord" (K. S. 17). When this answer was given, they all raised the cry of "Woe! an ignorant one who knows not what the Spirit is, claims to be endowed with the Immediate Knowledge!" In this day, as the divines of the age are honored by the name of His Holiness, and see that their fathers believed in Him, they accept His command in blind conformity. But if they be just and hear similar answers in reply to similar questions, they will undoubtedly reject, deny and repeat those very sayings, as they have already done. All this, notwithstanding those Essences of Existence are sanctified above these pseudo knowledges, purified above these limited words and exalted beyond the understanding of every knowing one. All such learnings are absolute falsity in the presence of that Knowledge, and all these conceptions are	Likewise, in the verse concerning the "Spirit," He saith: "And they will ask Thee of the Spirit. Say, 'the Spirit proceedeth at My Lord's command.'" ¹ As soon as Muḥammad's answer was given, they all clamorously protested, saying: "Lo! an ignorant man who knoweth not what the Spirit is, calleth Himself the Revealer of divine Knowledge!" And now behold the divines of the age who, because of their being honoured by His name, and finding that their fathers have acknowledged His Revelation, have blindly submitted to His truth. Observe, were this people today to receive such answers in reply to such questionings, they would unhesitatingly reject and denounce them—nay, they would again utter the self-same cavils, even as they have uttered them in this day. All this, notwithstanding the fact that these Essences of being are immensely exalted above such fanciful images, and are immeasurably glorified beyond all these vain sayings and	و همچنین در آیه روح که می فرماید: "و يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي." و چون این جواب مذکور شد کل فریاد واویلا بر آوردند که جاهلی که نمی داند روح چه چیز است خود را عالم علم لدنی می داند. و الیوم چون علمای عصر به اسم آن حضرت مفتخرند و آبای خود را هم مدعن دیده‌اند لهذا تقلیداً حکمش را قبول دارند. چنانچه اگر انصاف باشد و الیوم در جواب امثال این مسائل چنین جواب بشنوند البته رد نمایند و اعتراض کنند و همان سخن های قبل را اعاده نمایند چنانچه نمودند. با اینکه آن جواهر وجود مقدسند از کل این علم های مجعوله و منزّه‌اند از جمیع این کلمات محدوده و متعالی اند از ادراک هر مدرکی. کل این علوم نزد آن علم کذب صرف است و جمیع این ادراکات افک محض بلکه هر چه از

	downright deceit. Nay rather, Knowledge is that which proceeds from those mines of Divine Wisdom and those depositories of eternal Knowledge. "Knowledge is one point, but the ignorant have multiplied it," is a proof of this; and "Knowledge is a light which God sheds into the heart of whomsoever He wisheth" confirms this statement.	above the comprehension of every understanding heart. Their so-called learning, when compared with that Knowledge, is utter falsehood, and all their understanding naught but blatant error. Nay, whatsoever proceedeth from these Mines of divine Wisdom and these Treasuries of eternal knowledge is truth, and naught else but the truth. The saying: "Knowledge is one point, which the foolish have multiplied" is a proof of Our argument, and the tradition: "Knowledge is a light which God sheddeth into the heart of whomsoever He willeth" a confirmation of Our statement. ¹ Qur'án 17:85.	آن معادن حکمت الهی و مخازن علم صمدانی ظاهر می شود علم همان است. "وَ الْعِلْمُ نُقْطَةٌ كَثْرَهَا الْجَاهِلُونَ" دلیل بر آن، "وَ الْعِلْمُ نُورٌ يَقْدِفُهُ اللَّهُ فِي قَلْبِ مَنْ يَشَاءُ" مثبت این بیان.
202	Briefly: As they have not comprehended the meaning of Knowledge, and have termed their own spurious ideas which have originated from manifestors of ignorance, knowledge, therefore they have inflicted upon the source of Knowledge that which ye have seen and heard.	Inasmuch as they have not apprehended the meaning of Knowledge, and have called by that name those images fashioned by their own fancy and which have sprung from the embodiments of ignorance, they therefore have inflicted upon the Source of Knowledge that which thou hast heard and witnessed.	باری، چون معنی علم را ادراک ننموده اند و افکار مجعوله خود را که ناشی از مظاهر جهل شده، اسم آن را علم گذاشته، بر مبدء علوم وارد آورده اند آنچه دیده اید و شنیده اید.
203	For instance, in a book written by one of the servants reputed for knowledge and learning, who considers himself prominent among the people, all the rightly guided men of learning have been rejected and denounced. This appears by allusion and plain statement throughout the entire book. As We had frequently heard of him, We desired to see some of his writings, although not disposed to refer to the words of others; but as some had	For instance, a certain man, ¹ reputed for his learning and attainments, and accounting himself as one of the pre-eminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt	مثلاً در کتاب یکی از عباد که مشهور به علم و فضل است و خود را از صناید قوم شمرده و جمیع علمای راشدین را ردّ و سبّ نموده چنانچه در همه جای از کتاب او تلویحاً و تصریحاً مشهود است. و این بنده چون ذکر او را بسیار شنیده بودم اراده نمودم که از رسائل او قدری ملاحظه نمایم. هر چند این بنده اقبال به ملاحظه کلمات غیر نداشته و

questioned and inquired concerning him, it became necessary to see his writings in order to answer the questioners with intelligence and understanding.

Briefly: his Arabic books were not available, but one day it was mentioned that one of his works, entitled "Irshad'Ul-Awam" (Direction for the Common People), could be found in this city (Baghdad). The odor of pride and arrogance was inhaled from this title, for he hath assumed the people to be ignorant and himself learned. All his characteristics were in fact evident by the very title of the book, indicating that he walks in the path of egotism and desire, and dwells in the desert of ignorance and blindness. He hath peradventure forgotten the well-known tradition, saying: "Knowledge signifies all that which is knowable, and power and might signify all that which is created." However We sent for the book and it remained with this Servant a few days. It was probably referred to twice. The second time We came by chance to a certain part relating to the "Ascent"¹ of the Master of "Were it not for thee."² We found he had made knowledge of the "Ascent" conditional upon the understanding of some twenty or more sciences, implying that if one were not thoroughly acquainted with them, he could not attain to the knowledge of this lofty and exalted matter. Among them he had mentioned philosophy, alchemy and natural

disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, until one day a certain man informed Us that one of his compositions, entitled Irshadu'l-'Avám,² could be found in this city. From this title We perceived the odour of conceit and vainglory, inasmuch as he hath imagined himself a learned man and regarded the rest of the people ignorant. His worth was in fact made known by the very title he had chosen for his book. It became evident that its author was following the path of self and desire, and was lost in the wilderness of ignorance and folly. Methinks, he had forgotten the well-known tradition which sayeth: "Knowledge is all that is knowable; and might and power, all creation." Notwithstanding, We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'rāj"³ of Muḥammad, of Whom was spoken: "But for Thee, I would not have created the spheres." We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'rāj". We gathered from

ندارم و لیکن چون جمعی از احوال ایشان سؤال نموده و مستفسر شده بودند لهذا لازم گشت که قدری در کتب او ملاحظه رود و جواب سائیلین بعد از معرفت و بصیرت داده شود. باری، کتب عربیه او بدست نیفتاد تا اینکه شخصی روزی ذکر نمود کتابی از ایشان که مسمی به "ارشاد العوام" است در این بلد یافت می شود. اگر چه از این اسم رائحه کبر و غرور استشمام شد که مردم را عوام و خود را عالم فرض نموده و جمیع مراتب او فی الحقیقه از همین اسم کتاب معلوم و مبرهن شد که در سبیل نفس و هوی سالکند و در تیه جهل و عمی ساکن، گویا حدیث مشهور را فراموش نموده اند که می فرماید: "أَلْعِلْمُ تَمَامُ الْمَعْلُومِ وَالْفُدْرَةُ وَالْعِزَّةُ تَمَامُ الْخَلْقِ." با وجود این کتاب را طلب نموده، چند روز معدود نزد بنده بود و گویا دو مرتبه در او ملاحظه شد. از قضا مرتبه ثانی جائی بدست آمد که حکایت معراج سید لولاک بود. ملاحظه شد که قریب بیست علم او ازید، شرط معرفت معراج نوشتهند و همچو مستفاد شد که اگر نفسی این علوم را درست ادراک ننموده باشد به معرفت این امر عالی متعالی فائز نگردد. و از جمله علوم، علم فلسفه و علم کیمیا و علم سیمیا را مذکور

	<p>magic, making understanding of the eternal and holy Knowledges conditional upon possession of these mortal and rejected sciences.</p> <p>The Night Journey of Mohammed with Gabriel. ² One of the titles of Mohammed, taken from a tradition which relates that God said unto Him, "Were it not for thee, I would not have created the spheres."</p>	<p>his statements that unless a man be deeply versed in them all, he can never attain to a proper understanding of this transcendent and exalted theme. Among the specified sciences were the science of metaphysical abstractions, of alchemy, and natural magic. Such vain and discarded learnings, this man hath regarded as the pre-requisites of the understanding of the sacred and abiding mysteries of divine Knowledge.</p> <p>¹ Háji Mírzá Karím Khán. ² "Guidance unto the ignorant." ³ Ascent.</p>	<p>نموده و ادراک این علوم فانیه مردوده را شرط ادراک علوم باقیه قدسیه شمرده.</p>
204	<p>Praise be to God! With such understanding, what calumnies and animadversions he hath brought upon the Temples of the Knowledge of God! How well it is said, "Dost thou arraign those whom the True One hath made trustees of the treasures of the Seventh Sphere?" No one among the people of perception and knowledge, or among the wise and intelligent hath noticed these absurdities. Yet it is clear and evident to every one endowed with perception that such sciences have ever been and are rejected by the True One. How can the understanding of sciences which are rejected among the truly learned be essential to the knowledge of the summits of the "Ascent," while the Lord of the "Ascent" hath not sanctioned a single letter of these limited and discarded sciences, and the brilliant heart of that Master of "Were it not for thee" was sanctified and purified from all these allusions? How excellent is the saying:</p>	<p>Gracious God! Such is the measure of his understanding. And yet, behold what cavils and calumnies he hath heaped upon those Embodiments of God's infinite knowledge! How well and true is the saying: "Flingest thou thy calumnies unto the face of Them Whom the one true God hath made the Trustees of the treasures of His seventh sphere?" Not one understanding heart or mind, not one among the wise and learned, hath taken notice of these preposterous statements. And yet, how clear and evident it is to every discerning heart that this so-called learning is and hath ever been, rejected by Him Who is the one true God. How can the knowledge of these sciences, which are so contemptible in the eyes of the truly learned, be regarded as essential to the apprehension of the mysteries of the "Mi'raj," whilst the Lord of the "Mi'raj" Himself was never burdened with a single letter of these limited</p>	<p>سبحان الله، با این ادراک چه اعتراضات و تهمت ها که به هیاکل علم نا متناهی الهی وارد آورده. فنعم ما قال: متهم داری کسانی را که حق کرد امین مخزن هفتم طبق و یک نفر از اهل بصیرت و دانش و صاحبان علوم و عقول ملتفت این مزخرفات نشده. با اینکه بر هر صاحب بصیرتی واضح و هویدا است که این گونه علم ها لم یزل مردود حق بوده و هست. و چگونه علمی که مردود است نزد علمای حقیقی، ادراک آن شرط ادراک معارج معراج می شود با اینکه صاحب معراج حرفی از این علوم محدوده محجوبه حمل نفرموده و قلب منیر آن سید لولاک از جمیع این اشارات</p>

	<p>“All these conceptions are on lame asses, while Truth rides upon the wind and flies like an arrow.” By God, whosoever desireth to know the mystery of “Ascent,” or drink a drop from the Knowledge of this Sea, should he possess these sciences,—that is, if the mirror of his heart be marred with their stain,—must clear and purify it before the mystery of this point may reflect therein.</p>	<p>and obscure learnings, and never defiled His radiant heart with any of these fanciful illusions? How truly hath he said: “All human attainment moveth upon a lame ass, whilst Truth, riding upon the wind, darteth across space.” By the righteousness of God! Whoso desireth to fathom the mystery of this “Mi’rāj,” and craveth a drop from this ocean, if the mirror of his heart be already obscured by the dust of these learnings, he must needs cleanse and purify it ere the light of this mystery can be reflected therein.</p>	<p>مقدس و منزّه بوده ؟ چه خوب می گوید: جمله ادراکات بر خرهای لنگ حقّ سوار باد پیران چون خدنگ والله هر کس بخواد سرّ معراج را ادراک نماید و یا قطره ای از عرفان این بحر بنوشد اگر هم این علوم نزد او باشد یعنی مرآت قلب او از نقوش این علوم غبار گرفته باشد البته باید پاک و منزّه نماید تا سرّ این امر در مرآت قلب او تجلّی نماید.</p>
205	<p>In this day, divers in the Sea of Eternal Knowledges and dwellers in the Ark of Divine Wisdom forbid people from studying such sciences. Their shining breasts, praise be to God, are purified from these allusions and sanctified from these veils. We have consumed the greatest veil, in the saying “Learning is the greatest veil,” with the fire of the love of the Friend, and have raised another tent. And We glory in this, that We have burned the “veils of glory,” praise be to God, with the fire of the beauty of the Beloved, and have placed none other than the Desired One in the mind and heart. Neither do We adhere to any knowledge but His Knowledge, nor cling to anything knowable save the splendor of His Lights.</p>	<p>In this day, they that are submerged beneath the ocean of ancient Knowledge, and dwell within the ark of divine wisdom, forbid the people such idle pursuits. Their shining breasts are, praise be to God, sanctified from every trace of such learning, and are exalted above such grievous veils. We have consumed this densest of all veils, with the fire of the love of the Beloved—the veil referred to in the saying: “The most grievous of all veils is the veil of knowledge.” Upon its ashes, We have reared the tabernacle of divine knowledge. We have, praise be to God, burned the “veils of glory” with the fire of the beauty of the Best-Beloved. We have driven from the human heart all else but Him Who is the Desire of the world, and glory therein. We cleave to no knowledge but His Knowledge, and set our hearts on naught save the effulgent glories of His light.</p>	<p>و الیوم متغمّسان بحر علوم صمدانی و ساکنان فلک حکمت ربّانی مردم را از تحصیل این علوم نهی می فرمایند و صدور منیرشان بحمدالله منزّه از این اشارات است و مقدس از این حجابات. حجاب اکبر را که می فرماید : “الْعِلْمُ حِجَابُ الْاَكْبَرِ ” به نار محبّت یار سوختیم و خیمه دیگر برافراختیم و به این افتخار می نمائیم که الحمدلله سبحات جلال را به نار جمال محبوب سوختیم و جز مقصود در قلب و دل جا ندادیم نه به علمی جز علم به او متمسّکیم و نه به معلومی جز تجلّی انوار او متشبّث.</p>

206	<p>To be brief: We were much astonished to find that by these statements he only wished to intimate that he possessed all these sciences, though I swear by God, he hath not felt a breeze from the garden of Divine Knowledge, nor is he informed of a single letter of the mysteries of Supreme Wisdom. Nay rather, should the meaning of Knowledge be explained, he would undoubtedly be confounded and the mountain of his being would be levelled. Notwithstanding his trivial and shallow statements, what extravagant claims he hath made!</p>	<p>We were surprised exceedingly when We observed that his one purpose was to make the people realize that all these learnings were possessed by him. And yet, I swear by God that not one breath, blowing from the meads of divine knowledge, hath ever been wafted upon his soul, nor hath he ever unravelled a single mystery of ancient wisdom. Nay, were the meaning of Knowledge ever to be expounded unto him, dismay would fill his heart, and his whole being would shake to its foundation. Notwithstanding his base and senseless statements, behold to what heights of extravagance his claims have reached!</p>	<p>باری، بسیار متعجب شدم، از این بیانات ندیدم مگر اینکه می خواهد بر مردم برساند که جمیع این علوم نزد ایشان است با وجود اینکه قسم به خدا نسیمی از ریاض علم الهی نشنیده و بر حرفی از اسرار حکمت ربّانی اطلاع نیافته. بلکه اگر معنی علم گفته شود البتّه مضطرب شود و جبل وجود او مندک گردد. با وجود این اقوال سخیفه بی معنی چه دعوی های زیاده از حدّ نموده.</p>
207	<p>Glory be to God! How We wonder at the people who have accepted and followed such a person! They are contented with the dust and adhere to it, rejecting the Lord of Lords; satisfied with the cry of the crow and visage of the raven, renouncing the melody of the nightingale and the beauty of the rose. Many things were seen among the spurious words of this book. Alas indeed that the pen should be employed in the mention of them, or that time should be wasted therein. But should a touchstone be found, truth would be distinguished from falsehood, light from darkness, and sun from shadow.</p>	<p>Gracious God! How great is Our amazement at the way the people have gathered around him, and have borne allegiance to his person! Content with transient dust, these people have turned their face unto it, and cast behind their backs Him Who is the Lord of Lords. Satisfied with the croaking of the crow and enamoured with the visage of the raven, they have renounced the melody of the nightingale and the charm of the rose. What unspeakable fallacies the perusal of this pretentious book hath revealed! They are too unworthy for any pen to describe, and too base for one moment's attention. Should a touchstone be found, however, it would instantly distinguish truth from falsehood, light from darkness, and sun from shadow.</p>	<p>سبحان الله، چقدر متعجبم از مردمی که به او گرویده‌اند و تابع چنین شخصی گشته‌اند. به تراب قناعت نموده و اقبال جست‌هاند و از ربّ الارباب معرض گشته‌اند و از نغمه بلبل و جمال گل به نعیب زاغ و جمال کلاغ قناعت نموده‌اند. و دیگر چه چیزها ملاحظه شد از کلمات مجعوله این کتاب. فی الحقیقه حیف است که قلم به تحریر ذکر آن مطالب مشغول شود و یا اوقات مصروف به آن گردد و لیکن اگر محکی یافت می شد حقّ از باطل و نور از ظلمت و شمس از ظلّ معلوم می آمد.</p>
208	<p>Among the sciences which this man professes</p>	<p>Among the sciences which this pretender</p>	<p>از جمله علمی که این مرد مدّعی به آن</p>

	<p>is that of Alchemy. We earnestly desire that a king or a man of influence should require him to demonstrate this science from the world of words into the world of actuality, and this humble and unlearned one who hath not professed such sciences, nor considered their possession or lack either conducive to knowledge or ignorance, would undertake the same achievement in order that the truth and falsehood might be known. But of what avail! We have experienced nothing from the people of this day but the wounds of spears, and tasted naught else but deadly poison. The marks made by iron are still visible upon the neck, and the signs of oppression are still apparent upon the whole body.</p>	<p>hath professed is that of alchemy. We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact and from the plane of mere pretension to that of actual achievement. Would that this unlearned and humble Servant, who never laid any pretension to such things, nor even regarded them as the criterion of true knowledge, might undertake the same task, that thereby the truth might be known and distinguished from falsehood. But of what avail! All this generation could offer Us were wounds from its darts, and the only cup it proffered to Our lips was the cup of its venom. On our neck We still bear the scar of chains, and upon Our body are imprinted the evidences of an unyielding cruelty.</p>	<p>شده صنعت کیمیاست. بسیار طالبیم که سلطانی و یا نفسی که مقتدر باشد ظهور این علم را از عالم لفظ به عالم شهود و از قول به فعل از ایشان طلب نماید و این بی علم فانی هم که دعوی این گونه علوم ننموده و بلکه کون این علوم و فقدان آن را علت علم و جهل نمی دانم با این مرد در همین فقره قیام نمائیم تا صدق و کذب معلوم شود. و لیکن چه فائده، از ناس این زمان جز زخم سنان ندیده ام و غیر سم قاتل چیزی نچشیده ام. هنوز اثر حدید بر گردن باقی است و هنوز علائم جفا از تمام بدن ظاهر.</p>
209	<p>Concerning the grades of his learning, ignorance, knowledge and assurance, it is recorded in a Book, from which nothing is omitted, "Verily (the fruit of) the tree of El-Zakkum (shall be) the food of the Atheem (sinner)" (K. S. 44). Then other statements are made, ending in this saying: "Taste thou this, thou art the mighty Karim" (honorable person). Notice how clearly and explicitly his description is given in the Perspicuous Book. In his own book this person hath called himself the "Atheem servant," by way of humility: "Atheem" in the book, mighty among the "common people," "Karim" in</p>	<p>And as to this man's attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; "Verily, the tree of Zaqqum¹ shall be the food of the Áthim."² And then follow certain verses, until He saith: "Taste this, for thou forsooth art the mighty Karim!"³ Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the "áthim servant": "Áthim" in the Book of God, mighty among the common herd, "Karim" in name!</p>	<p>و در مراتب علم و جهل و عرفان و ایقان او در کتابی که ترک نشد از آن امری ذکر شده، این است که می فرماید: "إِنَّ شَجَرَةَ الزَّقُّومِ طَعَامُ الْإِثْمِ." و بعد بیانات دیگر می فرماید تا اینکه منتهی می شود به این ذکر: "تُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ."! ملتفت شوید که چه واضح و صریح وصف او در کتاب محکم مذکور شده. و این شخص هم خود را در کتاب خود از بابت خفض جناح عبد اثیم ذکر نموده: اَثِيمٌ فِي الْكِتَابِ وَعَزِيزٌ بَيْنَ الْأَنْعَامِ وَ كَرِيمٌ فِي الْأَسْمِ.</p>

	name. A tree in Inferno.	¹ Infernal tree. ² Sinner or sinful. Qur'án 44:43-44. ³ Honourable—Qur'án 44:49.	
210	Reflect upon the blessed verse so that the meaning of “(there is) neither a green (wet) thing, nor a dry thing, except it is (written) in the Perspicuous Book” (K. S. 6), may be inscribed upon the tablet of the heart. Notwithstanding all this, a number have followed him, turning away from the Moses of Knowledge and justice, and clinging to the Sameri ¹ of ignorance. They have rejected the Sun of Significances which is shining in the eternal Heaven of Divinity, deeming it not to exist. A magician contemporary with Moses, who made the speaking calf.	Ponder the blessed verse, so that the meaning of the words: “There is neither a thing green nor sere but it is noted in the unerring Book,” ¹ may be imprinted upon the tablet of thy heart. Notwithstanding, a multitude bear him allegiance. They have rejected the Moses of knowledge and justice, and clung to the Samíri ² of ignorance. They have turned away their eyes from the Day-star of truth which shineth in the divine and everlasting heaven, and have utterly ignored its splendour. ¹ Qur'án 6:59. ² A magician contemporary with Moses.	تفكّر در آیه مبارکه نموده تا معنی "و لا رَطْبٍ و لا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ" درست در لوح قلب ثبت شود. با وجود این جمعی معتقد او شده و از موسی علم و عدل اعراض نموده به سامریّ جهل تمسک جستھاند و از شمس معانی که در سماء لایزال الهی مُشرق است معرض گشتهاند و گانُ لم یکن انگاشتهاند.
211	To be brief: O my brother, the gems of the Supreme Knowledge can only be obtained from the Divine Mine, the fragrance of the Ideal Myrtle can only be inhaled from the Rose-garden of Reality, and the Flowers of the Knowledge of Unity only grow in the city of pure hearts. “From a good ground shall its fruit spring forth (abundantly), by the permission of its Lord; but from the land which is bad it shall not spring forth but scantily” (K. S. 7).	O my brother! A divine Mine only can yield the gems of divine knowledge, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. “In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily.” ¹ ¹ Qur'án 7:57.	باری ای برادر من، لئالی علم ربّانی جز از معدن الهی بدست نیاید و رائحه ریحان معنوی جز از گلزار حقیقی استشمام نشود و گل های علوم احدیه جز از مدینه قلوب صافیه نروید. "و البَلْدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا."
212	As it hath been shown that no one can enjoy the melodies of the Divine Nightingale save those who are custodians thereof, it is necessary and obligatory for everyone to	Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore	و چون مفهوم گشت که تغنیات و رقاء هویّه را احدی ادراک ننماید الا اهلش لهذا بر هر نفسی لازم و واجب است که مشکلات مسائل

	<p>submit the difficulties of the Divine questions and intricacies in the references of the Dawning-places of Holiness, to the possessors of brilliant hearts and the bearers of the mysteries of Unity; so that the questions may be solved through the supreme confirmation and Divine bounties, and not by the assistance of acquired sciences. “Enquire, therefore, of those who have the custody of the Scriptures” (K. S. 16).</p>	<p>incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God’s Faith and the abstruse allusions in the utterances of the Day-springs of Holiness. Thus will these mysteries be unravelled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace. “Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not.”¹ ¹ Qur’án 16:43.</p>	<p>الهيّه و معضلات اشارات مطالع قدسيّه را بر صاحبان افنده منيره و حاملان اسرار احديّه عرضه دارد تا به تأييدات ربّاني و افاضات الهي حلّ مسائل شود نه به تأييدات علوم اکتسابي. " فَاسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ. "</p>
213	<p>But O my brother, when a seeker intends to turn the step of search and journeying into the path of the Knowledge of the King of Pre-existence, he must first cleanse and purify his heart—which is the place of the appearance and emanation of the splendor of the hidden mysteries of Divinity, and he must cleanse and refine his breast—which is the throne for the accession and establishment of the love of the Eternal Beloved—from all the gloomy dusts of acquired learnings and from the allusions of satanic appearances. He must likewise sanctify his heart from attachment to water and clay—that is, from all phantasmal forms and spectral images—in such manner that no trace of love or hatred may remain in the heart, lest that love may cause him to incline toward a direction without guide, or that hatred prevent him from another direction; just as in this day, most are bereft</p>	<p>But, O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are</p>	<p>و ليکن ای برادر من، شخص مجاهد که اراده نمود قدم طلب و سلوک در سبيل معرفت سلطان قَدَم گذارد بايد در بدایت امر قلب را که محلّ ظهور و بروز تجلّی اسرار غيبي الهي است از جميع غبارات تيره علوم اکتسابي و اشارات مظاهر شيطاني پاک و منزّه فرمايد و صدر را که سرير ورود و جلوس محبّت محبوب ازلی است لطيف و نظيف نمايد. و همچنين دل را از علاقه آب و گل يعنی از جميع نقوش شبحيّه و صور ظليّه مقدّس گرداند به قسمی که آثار حبّ و بغض در قلب نماند که مبادا آن حبّ او را به جهتي بی دليل ميل دهد و يا بغض او را از جهتي منع نمايد. چنانچه اليوم اکثري به اين دو وجه، از وجه باقی و حضرت معانی باز</p>

	<p>of the immortal Face and of the threshold of Meanings, because of these two tendencies, and are grazing shepherdless in the deserts of error and oblivion. He should at all times trust in God, and turn away from the creatures; be severed and detached from the world of dust and united with the Lord of Lords; not preferring his own self before any one, but cleansing the tablet of the heart from pride and vainglory; attaching the heart to patience and self-restraint; observing silence and avoiding useless speech; for the tongue is a smouldering fire and loquacity is a deadly poison. Material fire devours bodies, but the fire of the tongue consumes souls and minds. The effect of the former vanishes in an hour, but the latter continues for a century.</p>	<p>bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.</p>	<p>ماندهاند و بی شبان در صحراهای ضلالت و نسیان می چرند. و باید در کلّ حین توکلّ به حقّ نماید و از خلق اعراض کند و از عالم تراب منقطع شود و بگسلد و به ربّ الارباب در بندد. و نفس خود را بر احدی ترجیح ندهد و افتخار و استکبار را از لوح قلب بشوید و به صبر و اصطبار دل بندد و صمت را شعار خود نماید و از تکلمّ بی فائده احتراز کند. چه زبان ناری است افسرده و کثرت بیان سمّی است هلاک کننده. نار ظاهری اجساد را محترق نماید و نار لسان ارواح و افنده را بگدازد. اثر آن نار به ساعتی فانی شود و اثر این نار به قرنی باقی ماند.</p>
214	<p>He should consider backbiting as error, and never step into that court, for backbiting extinguishes the brilliant light of the heart and numbs the life of the soul. He should be content with little and free from avarice; profiting by the companionship of the severed ones and regarding seclusion from haughty and worldly people as a benefit. At dawn he should be engaged in commemorations, seeking for that Beloved One with the utmost earnestness and power; consuming heedlessness with the fire of love and praise; passing over all else save God with the</p>	<p>That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume</p>	<p>و غیبت را ضلالت شمرد و به آن عرصه هرگز قدم نگذارد، زیرا غیبت سراج منیر قلب را خاموش نماید و حیات دل را بمیراند. به قلیل قانع باشد و از طلب کثیر فارغ. مصاحبت منقطعین را غنیمت شمارد و عزلت از متمسکین و متکبرین را نعمت شمرد. در اسحار به ادکار مشغول شود و به تمام همّت و اقتدار در طلب آن نگار کوشد. غفلت را به نار حبّ و ذکر بسوزاند و از ما سوی الله چون برق در گذرد. و بر بی</p>

	<p>swiftness of lightning; bestowing a portion upon the destitute, and not refusing benevolence and favor to the unfortunate. He should show kindness to the animals; how much more to mankind, (especially) to the people of the Beyan; refusing not his life for the Beloved and turning not away from the True One when reproached by the creatures. He should not wish for others what he doth not wish for himself, nor say that which he will not fulfil; keeping aloof from evil doers with all determination, and asking the forgiveness of God in their behalf; condoning the sinners and despising them not, for the end is not known. Many a sinner who is favored with the essence of faith at the time of death, drinks the wine of immortality and hastens to the Supreme Concourse; while many a believing and obedient one is estranged at the time of the soul's departure, and dwells in the lowest abyss of fire. Briefly: by all these sound explanations and valid references, it is meant that the traveller and seeker should consider all else save God mortal and account all but the Adored One as nothing.</p>	<p>every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.</p>	<p>نصیبان نصیب بخشد و از محرومان عطا و احسان دریغ ندارد. رعایت حیوان را منظور نماید تا چه رسد به انسان و اهل بیان. و از جانان جان دریغ ندارد و از شماتت خلق از حقّ احترام نجوید. و آنچه برای خود نمی پسندد برای غیر نپسندد و نگوید آنچه را وفا نکند. و از خاطیان در کمال استیلاء در گذرد و طلب مغفرت نماید. و بر عاصیان قلم عفو در کشد و به حقارت ننگرد زیرا حسن خاتمه مجهول است. ای بسا عاصی که در حین موت به جوهر ایمان موفق شود و خمر بقا چشد و به ملاً اعلی شتابد و بسا مطیع و مؤمن که در وقت ارتقای روح تقلیب شود و به اسفل درکات نیران مقررّ یابد. باری، مقصود از جمیع این بیانات متقنه و اشارات محکمه آن است که سالک و طالب باید جز خدا را فنا داند و غیر معبود را معدوم شمرد.</p>
215	<p>These conditions form the attributes of the lofty ones and nature of the spiritual ones.</p>	<p>These are among the attributes of the exalted, and constitute the hall-mark of the</p>	<p>و این شرایط از صفات عالین و سنجیه روحانیین است که در شرایط مجاهدین و</p>

	<p>This hath already been mentioned concerning the requirements of the striver and the conduct of travellers in the highways of Positive Knowledge. When these conditions are realized in a sincere seeker and an unrestrained traveller, then the term “striver” becomes true concerning him. When he is confirmed in the performance of “those who strive in us,” he will surely enjoy the glad tidings of “We will direct them into our ways” (K. S. 29).</p>	<p>spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the Path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whosoever he hath fulfilled the conditions implied in the verse: “Whoso maketh efforts for Us,”¹ he shall enjoy the blessing conferred by the words: “In Our ways shall We assuredly guide him.”²</p> <p>¹ Qur’án 29:69. ² Ibid.</p>	<p>مشی سالکین در مناہج علم الیقین ذکر یافت. و بعد از تحقق این مقامات برای سالک فارغ و طالب صادق، لفظ مجاهد در باره او صادق می آید. و چون به عمل "و الَّذِينَ جَاهَدُوا فِينَا" مؤید شد البتہ به بشارت " لَنَهْدِيَنَّهُمْ سُبُلَنَا" مستبشر خواهد شد.</p>
216	<p>When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart, and the breeze of love blows forth from the direction of Unity, the darkness of error, doubt and uncertainty will be dispelled and the lights of Knowledge and assurance will encompass all the pillars of existence. Then the ideal Herald will dawn as the true morn from the Divine City, with spiritual glad tidings, and awaken the heart, soul and spirit from the sleep of negligence, with the trumpet of Knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart, and a new mind, and will direct his attention to the clear, universal signs and to the hidden individual secrets. With the new eye of God he will see a door open in every atom for attainment to the</p>	<p>Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker’s heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a</p>	<p>و چون سراج طلب و مجاهده و ذوق و شوق و عشق و وله و جذب و حبّ در قلب روشن شد و نسیم محبتّ از شطر احدیّه وزید ظلمت ضلالت شکّ و ریب زائل شود و انوار علم و یقین همه ارکان وجود را احاطه نماید. در آن حین بشیر معنوی به بشارت روحانی از مدینه الهی چون صبح صادق طالع شود و قلب و نفس و روح را به صور معرفت از نوم غفلت بیدار نماید. و عنایات و تأییدات روح القدس صمدانی حیات تازه جدید مبذول دارد به قسمی که خود را صاحب چشم جدید و گوش بدیع و قلب و فؤاد تازه می بیند و رجوع به آیات و اضحه آفاقیه و خفیّات مستوره انفسیّه می نماید و به عین الله بدیعه در هر ذره بابتی مفتوح مشاهده نماید برای</p>

	<p>stations of positive Knowledge, certain truth and evident light, and will perceive in all things the mysteries of the splendor of Oneness and the traces of the Manifestation of Eternity.</p>	<p>new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.</p>	<p>وصول به مراتب عین الیقین و حقّ الیقین و نور الیقین، و در جمیع اشیاء اسرار تجلّی و حدائیّه و آثار ظهور صمدانیّه ملاحظه کند.</p>
217	<p>I swear by God, should the traveller in the path of salvation and the seeker for the summits of righteousness attain to this supreme and lofty state, he will inhale the fragrance of the True One from remote distances (lit. parasangs) and discern the brilliant morn of guidance from the Day-spring of All Things. Every atom and object will direct him to the Beloved and the Desired One. He will become so discerning that he will distinguish truth from falsehood as the sun from shadow. For example; if the breeze of truth should blow forth from the east of emanation, he will surely inhale it in the west of emanation. Likewise he will distinguish all the signs of the True One— such as wonderful words, incomparable deeds and brilliant actions—from the deeds, actions and traces of all else, just as the jeweller distinguishes the gem from stone, and man the spring from autumn and heat from cold. When the head of the soul is purified from the ailment (lit. cold) of the contingent and existent, it will unfailingly discover the</p>	<p>I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savours of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, words and ways of men, even as the jeweller who knoweth the gem from the stone, or the man</p>	<p>قسم به خدا که اگر سالک سبیل هدی و طالب معارج تقی به این مقام بلند اعلی واصل گردد رائحه حقّ را از فرسنگ های بعیده استنشاق نماید و صبح نورانی هدایت را از مشرق کلّ شیء ادراک کند و هر ذره و هر شیء او را دلالت بر محبوب و مطلوب نماید و چنان ممیّز شود که حقّ را از باطل، چون شمس از ظلّ، فرق گذارد. مثلاً اگر نسیم حقّ از مشرق ابداع وزد و او در مغرب اختراع باشد البتّه استشمام کند. و همچنین جمیع آثار حقّ را از کلمات بدیعه و اعمال منیعه و افعال لمیعه، از افعال و اعمال و آثار ما سوی امتیاز دهد چنانچه اهل لؤلؤ، لؤلؤ را از حجر و انسان، ربیع را از خریف و حرارت را از برودت. و دماغ جان چون از زکام کون و امکان پاک شد البتّه رائحه جانان را از منازل بعیده بیابد و از اثر آن رائحه به مصر ایقان حضرت منّان وارد شود و بدایع حکمت</p>

fragrance of the Beloved from distant stations, arrive at the city of the assurance of His Highness the Beneficent, through the effect of this fragrance, and behold the wonders of the Wisdom of His Highness the Most Holy, in that spiritual city. It will detect the hidden knowledges from the forms of the leaves of the tree of that city, hear the glorification and praise of the Lord of Lords from its soil, with the outward and inward ears, and perceive the mysteries of “advent” and “return” with the outward eye. What shall We mention of the signs, tokens, appearances and splendors ordained in that city, by the command of the King of Names and Attributes! It quenches thirst without water, and increases the heat of the love of God without fire. The ideal consummate Wisdom is hidden in every plant, and a thousand nightingales of speech are in ecstasy and rapture upon every rose branch. The mystery of the fire of Moses is revealed in its wonderful tulips, and the breath of the Holy Spirit of Jesus emanates from its fragrances of holiness. It bestows wealth without gold and grants immortality without death. A paradise is concealed in every leaf, and a hundred thousand wisdoms are treasured in every one of its chambers.

who distinguisheth the spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree—which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of “return” and “revival.” How unspeakably glorious are the signs, the tokens, the revelations, and splendours which He Who is the King of names and attributes hath destined for that City! The attainment of this City quenches thirst without water, and kindles the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In every leaf ineffable delights are treasured,

حضرت سبحانی را در آن شهر روحانی مشاهده کند و جمیع علوم مکنونه را از اطوار ورقه شجره آن مدینه استماع نماید و از تراب آن مدینه تسبیح و تقدیس ربّ الارباب به گوش ظاهر و باطن شنود و اسرار رجوع و ایاب را به چشم سرّ ملاحظه فرماید. چه ذکر نمایم از آثار و علامات و ظهورات و تجلیات که به امر سلطان اسماء و صفات در آن مدینه مقدر شده. بی آب رفع عطش نماید و بی نار حرارت محبّه الله بیفزاید. در هر گیاهی حکمت بالغه معنوی مستور است و بر شاخسار هر گل هزار بلبل ناطقه در جذب و شور. از لاله های بدیعش سرّ نار موسوی ظاهر و از نفحات قدسیّه اش نفخه روح القدس عیسوی باهر. بی ذهب غنا بخشد و بی فنا بقا عطا فرماید. در هر ورقش نعیمی مکنون و در هر غرفه اش صد هزار حکمت مخزون.

		and within every chamber unnumbered mysteries lie hidden.	
218	Those who earnestly endeavor in the way of God, after severance from all else, will become so attached to that city that they will not abandon it for an instant. They will hear conclusive proofs from the hyacinth of that assembly and will receive clear arguments from the beauty of the rose and the melody of the nightingale. This city is renewed and adorned every one thousand years, more or less.	They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.	و مجاهدین فی اللہ بعد از انقطاع از ما سوی چنان به آن مدینه انس گیرند که آنی از آن منفک نشوند. دلائل قطعیه را از سنبل آن محفل شنوند و براهین واضحہ را از جمال گل و نوای بلبل اخذ نمایند. و این مدینه در رأس هزار سنہ او آزید او اقلّ تجدید شود و تزیین یابد.
219	Therefore O my friend, we must make an effort to attain to that city and remove the veils of glory, through Divine favors and Lordly compassion, so that we may sacrifice the withered soul in the path of the New Beloved, and show forth a hundred thousand supplications and humiliations in order to be favored with that attainment. This city is none other than the "Divine Book" in every age. For instance, in the age of Moses it was the Pentateuch; in the time of Jesus, the Gospel; in the day of Mohammed the Messenger of God, the Koran; in this age, the Beyan; and in the Day of "Him whom God shall send forth," His Book, which is the return of all the Books and their guardian. In these cities, sustenance is provided and eternal blessings are appointed. They bestow spiritual food and provide pre-existent benefit. They confer the wealth of Unity	Wherefore, O my friend, it behooveth Us to exert the highest endeavour to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory"; so that, with inflexible steadfastness, we may sacrifice our drooping souls in the path of the New Beloved. We should with tearful eyes, fervently and repeatedly, implore Him to grant us the favour of that grace. That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muhammad the Messenger of God the Qur'án; in this day the Bayán; and in the dispensation of Him Whom God will make manifest His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all	پس ای حبیب من، باید جہدی نمود تا بہ آن مدینہ واصل شویم و بہ عنایت الہیہ و تفقّدات ربّانیہ کشف سُبُحات جلال نمائیم تا بہ استقامت تمام جان پڑمردہ را در رہ محبوب تازہ نثار نمائیم و صد ہزار عجز و نیاز آریم تا بہ آن فوز فائز شویم. و آن مدینہ کتب الہیہ است در ہر عہدی. مثلاً در عہد موسی تورات بود و در زمن عیسی انجیل و در عہد محمد رسول اللہ فرقان و در این عصر بیان و در عہد من یبعثہ اللہ کتاب او کہ رجوع کلّ کتب بہ آن است و مہیمن است بر جمیع کتب. و در این مدائن، ارزاق مقدرّ است و نعم باقیہ مقررّ. غذای روحانی بخشد و نعمت قدمانی چشاند. بر اہل تجرید نعمت توحید عطا فرماید، بی نصیبان را نصیب

	upon the people of abstraction, bestow a portion upon the portionless, and favor the wanderers in the desert of ignorance with the cup of Knowledge. In these cities are treasured and deposited the guidance, favor, knowledge, understanding, faith and assurance of all in the heavens and earth.	transcendent and supreme. In these cities spiritual sustenance is bountifully provided, and incorruptible delights have been ordained. The food they bestow is the bread of heaven, and the Spirit they impart is God's imperishable blessing. Upon detached souls they bestow the gift of Unity, enrich the destitute, and offer the cup of knowledge unto them who wander in the wilderness of ignorance. All the guidance, the blessings, the learning, the understanding, the faith, and certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these Cities.	کرم نماید و آوارگان صحرای جهل را کأس علم عنایت کند. و هدایت و عنایت و علم و معرفت و ایمان و ایقان کَلِّ من فی السَّموات و الارض در این مدائن مکنون و مخزون گشته.
220	For example; the Koran was a solid stronghold for the people of the Messenger, and those who entered therein in His day were protected from the assault of devils, the spear of opposers, uprooting doubts, and polytheistic suggestions. They also partook of the pure fruits of Unity and the crop of Wisdom from the Divine Tree; drank from the rivers of the incorruptible water of Knowledge and tasted the wine of the mysteries of Oneness and Singleness.	For instance, the Qur'án was an impregnable stronghold unto the people of Muḥammad. In His days, whosoever entered therein, was shielded from the devilish assaults, the menacing darts, the soul-devouring doubts, and blasphemous whisperings of the enemy. Upon him was also bestowed a portion of the everlasting and goodly fruits—the fruits of wisdom, from the divine Tree. To him was given to drink the incorruptible waters of the river of knowledge, and to taste the wine of the mysteries of divine Unity.	مثلاً فرقان از برای امت رسول حصن محکم بوده که در زمان او هر نفسی داخل او شد از رمی شیاطین و رمح مخالفین و ظنونات مجتته و اشارات شرکیه محفوظ ماند. و همچنین مرزوق شد به فواکه طیبه احدیه و اثمار علم شجره الهیه و از انهار ماء غیر آسن معرفت نوشید و خمر اسرار توحید و تفرید چشید.
221	All the requirements of that people, such as the precepts of the religion and the law of the Lord of the Messengers, were supplied and determined in that manifest Rizwan. It was a lasting proof for its adherents after the Point of the Koran, for its decree is sound, its command unfailing, and all have been	All the things that people required in connection with the Revelation of Muḥammad and His laws were to be found revealed and manifest in that Ridván of resplendent glory. That Book constitutes an abiding testimony to its people after Muḥammad, inasmuch as its decrees are	چنانچه جمیع ما یحتاج آن امت از احکام دین و شریعت سید المرسلین در آن رضوان مبین موجود و معین گشته. و آن است حجت باقیه برای اهلس بعد از نقطه فرقان زیرا مسلم است حکم آن و محقق الوقوع است امر آن.

	<p>enjoined to obey it until the new Manifestation in the year “sixty.” It leads seekers to the Rizwan of Union and causes endeavorers and emigrants to reach the tent of Nearness. It is a valid evidence and mighty proof, while others, such as books, records and traditions have not this excellence; for the words and existence of traditions and their authors are proven and confirmed by the text of the Book. Moreover, in the traditions discrepancies are many and obscurities are numberless.</p> <p>1260 A.H.—The year of the declaration of the BAB and the birth of ABDUL-BAHA ABBAS.</p>	<p>indisputable, and its promise unfailing. All have been enjoined to follow the precepts of that Book until “the year sixty”¹ 153—the year of the advent of God’s wondrous Manifestation. That Book is the Book which unfailingly leadeth the seeker unto the Ridván of the divine Presence, and causeth him that hath forsaken his country and is treading the seeker’s path to enter the Tabernacle of everlasting reunion. Its guidance can never err, its testimony no other testimony can excel. All other traditions, all other books and records, are bereft of such distinction, inasmuch as both the traditions and they that have spoken them are confirmed and proven solely by the text of that Book. Moreover, the traditions themselves grievously differ, and their obscurities are manifold.</p> <p>¹ The year 1260 A.H., the year of the Báb’s Declaration.</p>	<p>و جميع مأمور به اتّباع آن بوده‌اند تا ظهور بدیع در سنه ستّین. و آن است که طالبان را به رضوان وصال می رساند و مجاهدان و مهاجران را به سِرادقِ قرب فائز فرماید. دلیلی است محکم و حجّتی است اعظم. و غیر آن را از روایات و کتب و احادیث این فخر نه زیرا حدیث و صاحبان حدیث، وجود و قولشان به حکم کتاب ثابت و محقق شده. و دیگر آنکه در احادیث اختلاف بسیار است و شبهه بی شمار.</p>
222	<p>At the end of His mission, the Point of the Koran said: “Verily, I leave two weights among you; the Book of God and my Family” (the Twelve Imams). Although many traditions were revealed from that source of Prophethood and mine of Guidance, yet He mentioned only the Book, appointing it the greatest means and weightiest proof for the seekers; a guide for the servants until the day of resurrection.</p>	<p>Muḥammad, Himself, as the end of His mission drew nigh, spoke these words: “Verily, I leave amongst you My twin weighty testimonies: The Book of God and My Family.” Although many traditions had been revealed by that Source of Prophethood and Mine of divine Guidance, yet He mentioned only that Book, thereby appointing it as the mightiest instrument and surest testimony for the seekers; a guide for the people until the Day of Resurrection.</p>	<p>چنانچه نقطه فرقان در آخر امر فرمودند که "إِنِّي تَارِكٌ فِيكُمْ النَّقْلَيْنِ كِتَابَ اللَّهِ وَ عِزْرَتِي." با اینکه احادیث بسیار از منبع رسالت و معدن هدایت نازل شده بود با وجود این جز ذکر کتاب چیزی نفرمودند و آن را سبب اعظم و دلیل اقوم برای طالبان مقرر فرمودند که هادی عباد باشد تا یوم معاد.</p>
223	<p>Consider with the eye of justice, with a pure</p>	<p>With unswerving vision, with pure heart, and</p>	<p>حال به چشم انصاف و قلب طاهر و نفس</p>

	<p>heart and chaste soul, what God hath established as a proof for His servants' knowledge, in His Book, which is accepted by both high and low, so that this servant, you, and all in the earth, relying upon its light, may distinguish and separate truth from falsehood, guidance from error. For the proof hath been restricted to two things, the Book and the Family. As to the Family, it hath passed away; so the proof is confined to the Book.</p>	<p>sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly. To this testimony we both, as well as all the peoples of the world, must cling, that through its light we may know and distinguish between truth and falsehood, guidance and error. Inasmuch as Muḥammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.</p>	<p>زکّیه ملاحظه فرمائید که در کتاب خدا که مسلم بین طرفین است از عامّه و خاصّه، چه را حجت برای معرفت عباد قرار فرموده. باید بنده و شما و کلّ من علی الارض به نور آن تمسک جسته، حقّ را از باطل و ضلالت را از هدایت تمیز دهیم و فرق گذاریم. زیرا که حجت منحصر شد به دو، یکی کتاب و دیگر عترت.</p>
224	<p>In the beginning of the Book it is said, "A.L.M. There is no uncertainty in this Book: It is a direction to the pious" (K. S. 2). In the intersected letters of the Koran, mysteries of Divinity are concealed, and in their shells pearls of Unity are treasured which We do not mention for lack of space. Outwardly they signify His Holiness Himself, to whom is addressed: "O Mohammed, this Book revealed from the Heaven of Unity; there is no doubt or uncertainty in it; it contains guidance for the pious!" Consider that He hath appointed and ordained the Koran for the guidance of all in the heavens and earth. That Essence of Unity and that Invisible Divinity hath Himself testified there is no doubt or uncertainty that it is the guide for the servants until the day of resurrection. Is it justice for these servants to doubt and distrust this</p>	<p>In the beginning of His Book He saith: "Alif. Lám. Mím. No doubt is there about this Book: It is a guidance unto the God-fearing."¹ In the disconnected letters of the Qur'án the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured. For lack of space We do not dwell upon them at this moment. Outwardly they signify Muḥammad Himself, Whom God addresseth saying: "O Muḥammad, there is no doubt nor uncertainty about this Book which hath been sent down from the heaven of divine Unity. In it is guidance unto them that fear God." Consider, how He hath appointed and decreed this self-same Book, the Qur'án, as a guidance unto all that are in heaven and on earth. He, the divine Being, and unknowable Essence, hath, Himself, testified that this</p>	<p>عترت که از میان رفته، پس منحصر شد به کتاب. و اول کتاب می فرماید: "الم ذلک الكتاب لا ریب فیہ هدی للمتقین." در حروف مقطعه فرقان اسرار هوّیه مستورگشته و لئالی احدیه در صدف این حروف مخزون شده که این مقام مجال ذکر آن نه و لیکن بر حسب ظاهر مقصود خود آن حضرت است که به او خطاب می فرماید: یا محمد، این کتاب منزل از سماء احدیه، نیست ریبی و شکی در آن، هدایتی است برای پرهیزکاران. ملاحظه فرمائید که همین فرقان را مقرر و مقدر فرموده برای هدایت کلّ من فی السموات و الارض و بنفسه آن ذات احدیه و غیب هوّیه شهادت داده بر آنکه شک و شبهه</p>

	<p>mighty weight, to the truth of which God hath testified, and the veracity of which He hath declared? to turn away from a matter which God hath appointed the means of guidance and attainment to the summits of Knowledge and seek something else? or become sceptical through the vain sayings of people, and declare that some one said thus and so, or a certain thing did not come to pass? If there were any other matter or cause than the Divine Book as motive or evidence for the guidance of the people, it would undoubtedly be recorded in the mentioned verse.</p> <p>A.L.M. and other intersected letters which are at the head of 29 Suras of the Koran.</p>	<p>Book is, beyond all doubt and uncertainty, the guide of all mankind until the Day of Resurrection. And now, We ask, is it fair for this people to view with doubt and misgiving this most weighty Testimony, the divine origin of which God hath proclaimed, and pronounced it to be the embodiment of truth? Is it fair for them to turn away from the thing which He hath appointed as the supreme Instrument of guidance for attainment unto the loftiest summits of knowledge, and to seek aught else but that Book? How can they allow men's absurd and foolish sayings to sow the seeds of distrust in their minds? How can they any longer idly contend that a certain person hath spoken this or that way, or that a certain thing did not come to pass? Had there been anything conceivable besides the Book of God which could prove a more potent instrument and a surer guide to mankind, would He have failed to reveal it in that verse?</p> <p>¹ Qur'an 2:1.</p>	<p>در آن نیست که هادی عباد است الی یوم معاد. آیا انصاف هست ثقل اعظم را که خدا شهادت بر حقیقت آن داده و حکم بر حقیقت آن فرموده، این عباد در آن شک نمایند و یا شبهه کنند و یا امری را که او سبب هدایت و وصول به معارج معرفت قرار فرموده، از آن اعراض نمایند و امر دیگر طلب نمایند و یا به حرف مزخرف ناس تشکیک نمایند که فلان چنین گفته و فلان امر ظاهر نشده و حال آنکه اگر امری یا احدائی غیر کتاب الهی علت و دلیل برای هدایت خلق بود البتّه در آیه مذکور می شد.</p>
225	<p>To resume: We must not depart from the irrefutable command of God and the fixed decree of the Most High recorded in the above verse, but must acknowledge the wonderful Books; for if we do not acknowledge these Books, this blessed verse would be denied. And it is evident that whosoever hath not acknowledged the Koran hath not in reality accepted the Books which preceded it. These meanings are understood</p>	<p>It is incumbent upon us not to depart from God's irresistible injunction and fixed decree, as revealed in the above-mentioned verse. We should acknowledge the holy and wondrous Scriptures, for failing to do this we have failed to acknowledge the truth of this blessed verse. For it is evident that whoso hath failed to acknowledge the truth of the Qur'an hath in reality failed to acknowledge the truth of the preceding Scriptures. This is</p>	<p>باری، باید از امر مبرم الهی و از تقدیر مقدر صمدانی که در آیه ذکر یافت تجاوز ننمائیم و کتب بدیعه را مصدق شویم چه اگر تصدیق این کتب را ننمائیم تصدیق این آیه مبارکه نشده. چنانچه این واضح است که هرکس تصدیق فرقان ننمود فی الحقیقه مصدق کتب قبل از فرقان هم نبوده. و این معانی از ظاهر آیه مستفاد می شود. و اگر معانی</p>

	<p>from the outward sense of the verse. Should We mention the concealed meanings and explain the hidden mysteries thereof, time undoubtedly would not bring them to a conclusion and the world could not bear them. God testifieth to what We say!</p>	<p>but the manifest implication of the verse. Were We to expound its inner meanings and unfold its hidden mysteries, eternity would never suffice to exhaust their import, nor would the universe be capable of hearing them! God verily testifieth to the truth of Our saying!</p>	<p>مستوره آن ذکر شود و اسرار مکنونه آن بیان گردد البتّه زمان به آخر نرساند و کون حمل ننماید. وَكَانَ اللَّهُ عَلَىٰ مَا أَقُولُ شَهِيدًا.</p>
226	<p>Likewise it is said in another place: “If ye be in doubt concerning (the Book) which We have sent down unto our servant (Mohammed), produce a surat like unto it, and call upon your witnesses besides God, if ye say truth” (K. S. 2). The outward translation of this verse is: If ye be in doubt and hesitation concerning what We have sent down to our servant Mohammed, produce one like unto these revealed surats and call upon your witnesses—your learned men—that they may assist you in revealing the surat; if ye are of those who speak truth.</p> <p>Consider how great is the value and how paramount the importance of the verses in which God hath completed His perfect argument, consummate proof, dominant power and penetrating will. In the declaration of His proof, that King of Unity hath not conjoined anything with them, for among proofs and evidence, verses are like unto the sun, while all others are as stars. To the people they are everlasting proof, fixed argument and shining light from the presence of that Ideal King. No excellence equals them and nothing precedes them.</p>	<p>In another passage He likewise saith: “And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Súrah like it, and summon your witnesses, beside God, if ye are men of truth.”¹ Behold, how lofty is the station, and how consummate the virtue, of these verses which He hath declared to be His surest testimony, His infallible proof, the evidence of His all-subduing power, and a revelation of the potency of His will. He, the divine King, hath proclaimed the undisputed supremacy of the verses of His Book over all things that testify to His truth. For compared with all other proofs and tokens, the divinely-revealed verses shine as the sun, whilst all others are as stars. To the peoples of the world they are the abiding testimony, the incontrovertible proof, the shining light of the ideal King. Their excellence is unrivalled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond, the firm Cord, the Urvatu’l-Vuthqá, the inextinguishable Light. Through them</p>	<p>و همچنین در جای دیگر می فرماید: "وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَ ادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ." که ترجمه ظاهر آن این است: اگر بودید شما در شک و شبهه در آنچه ما نازل فرمودیم بر عبد خود محمد، پس بیارید سوره ای به مثل این سوره مُنزله و بخوانید شهدای خود را یعنی علمای خود را تا اعانت نمایند شما را در انزال سوره اگر هستید راست گویان. حال ملاحظه فرمائید چه مقدار عظیم است شأن آیات و بزرگ است قدر آن که حجّت بالغه و برهان کامل و قدرت قاهره و مشیّت نافذه را به آن ختم فرموده. و هیچ شیئی را آن سلطان احدیّه در اظهار حجّت خود به آن شریک نفرموده چه میانه حجج و دلائل، آیات به منزله شمس است و سوای آن به منزله نجوم. و آن است حجّت باقیه و برهان ثابت و نور مضیّء از جانب سلطان حقیقی در میان عباد. هیچ فضلی به آن نرسد و هیچ امری بر آن سبقت نگیرد.</p>

	<p>They are the treasury of Divine pearls and the depository of the mysteries of Unity. They are the strong thread, the firm rope, the most secure handle and the inextinguishable light. Through them flows the river of the Divine Knowledges, and bursts the fire of the consummate Wisdom of the Eternal. This is a fire from which two effects proceed at the same time: It creates the heat of love within the people of faith, and produces the cold of heedlessness within the people of hatred.</p>	<p>floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom. This is the fire which, in one and the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedlessness in the heart of the enemy.</p> <p>¹ Qur'an 2:23.</p>	<p>کنز لئالی الهیّه است و مخزن اسرار احدیّه. و آن است خیط محکم و حبل مستحکم و عروه وثقی و نور لایطفی. شریعه معارف الهیّه از آن در جریان است و نار حکمت بالغه صمدانیّه از آن در فوران. این ناری است که در یک حین دو اثر از آن ظاهر است، در مقبلین حرارت حبّ احداث نماید و در مبعضین برودت غفلت آورد.</p>
227	<p>O friend, we must not depart from the command of God, but acquiesce and submit to that which He hath appointed to be His proof.</p> <p>To resume: The proof and argument in this verse is too great for this humble one to furnish evidence. God speaketh truth and pointeth to the path. He is supreme over His servants; He is the Mighty, the Beautiful!</p>	<p>O friend! It behooveth us not to waive the injunction of God, but rather acquiesce and submit to that which He hath ordained as His divine Testimony. This verse is too weighty and pregnant an utterance for this afflicted soul to demonstrate and expound. God speaketh the truth and leadeth the way. He, verily, is supreme over all His people; He is the Mighty, the Beneficent.</p>	<p>ای رفیق، باید از امر الهی نگذریم و به آنچه حجّت خود قرار فرموده راضی شویم و سر بنهیم. خلاصه، حجّت و برهان این آیه منزله اعظم از آن است که این علیل تواند اقامه دلیل نماید و الله یقول الحقّ و هو یهدی السبیل و هو القاهر فوق عباده و هو العزیز الجمیل.</p>
228	<p>Likewise it is said: "These are the verses of God; We rehearse them unto thee with truth. In what revelation, therefore, will they believe, after God and His verses" (K. S. 45)? He says: These are the verses revealed from the Heaven of Divinity, which we rehearse unto thee; then in what words will they believe after the appearance of the True One, and the revelation of His verses?</p> <p>Shouldst thou grasp the import of this verse, thou wilt understand that there hath been no manifestor greater than the Prophets,</p>	<p>Likewise, He saith: "Such are the verses of God: with truth do We recite them to Thee. But in what revelation will they believe, if they reject God and His verses?"¹ If thou wilt grasp the implication of this verse, thou wilt recognize the truth that no manifestation greater than the Prophets of God hath ever been revealed, and no testimony mightier than the testimony of their revealed verses hath ever appeared upon the earth. Nay, this testimony no other testimony can ever excel, except that which the Lord thy God willeth.</p>	<p>و همچنین می فرماید: "تلك آیات الله تتلوها علیک بالحقّ قباي حديث بعد الله و آیاته یؤمنون." می فرماید: این است آیات منزله از سماء هویّه، می خوانیم بر شما. پس به کدام سخن بعد از ظهور حقّ و نزول آیات او ایمان می آورند؟ اگر تلویح این آیه را ملتفت شوی می فهمی که هرگز مظهري اکبر از انبیاء نبوده و حجّتی هم اکبر و اعظم از آیات منزله در ارض ظاهر نشده. بلکه اعظم از</p>

	nor hath any proof mightier than the revealed verses appeared upon earth. Nay rather, no greater proof is possible except that which thy Lord willeth.	¹ Qur'an 45:5.	این حجّت، حجّتی ممکن نه إلا ما شاء ربّک.
229	<p>In another place it is said: “Woe unto every lying and impious person; who, when hearing the verses of God which are read unto him, proudly persisteth (in infidelity) as though he heard them not; announce unto him a painful punishment” (K. S. 45). That is, woe unto every deceitful sinner who heareth the verses revealed from the Heaven of the Divine Will read unto him, then disputeth as though he heard them not. Announce thou a painful punishment unto him.</p> <p>The references in this verse suffice for all in the heavens and earth, were people to look attentively into the verses of their Lord. So thou hearest in the present day, that when the Divine verses are read, no one taketh heed thereof, as though they were of the least importance, whereas nothing hath been nor will be greater than the verses. Say unto them, O imprudent people, ye are saying that which your fathers said in former times! If they saw any fruit from the tree of their contradiction, ye will see likewise! Before long ye will dwell in the fire with your fathers; fire is their station; evil is the abode of the unjust!</p>	<p>In another passage He saith: “Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment.”¹ The implications of this verse, alone, suffice all that is in heaven and on earth, were the people to ponder the verses of their Lord. For thou hearest how in this day the people disdainfully ignore the divinely-revealed verses, as though they were the meanest of all things. And yet, nothing greater than these verses hath ever appeared, nor will ever be made manifest in the world! Say unto them: “O heedless people! Ye repeat what your fathers, in a bygone age, have said. Whatever fruits they have gathered from the tree of their faithlessness, the same shall ye gather also. Ere long shall ye be gathered unto your fathers, and with them shall ye dwell in hellish fire. An ill abode! the abode of the people of tyranny.”</p> <p>¹ Qur'an 45:6.</p>	<p>و در جای دیگر می فرماید: "وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ." یعنی وای بر افک کننده گنهگار که می شنود آیات نازل از سماء مشیت الهیه را که خوانده می شود بر او، پس استکبار می نماید که گویا نشنیده آن را، پس بشارت ده او را به عذابی دردناک. اشارات همین آیه کلّ من فی السموات و الارض را کفایت می کند لَو كَانَ النَّاسُ فِي آيَاتِ رَبِّهِمْ يَتَفَرِّسُونَ. چنانچه الیوم می شنوید که اگر از آیات الهیه قرائت شود احدی اعتنا ندارد که گویا پست ترین امرها نزدشان آیات الهیه است و حال آنکه اعظم از آیات امری نبوده و نخواهد بود. بگو به ایشان: ای بی خبران، می گوئید آنچه را قبل، پدران شما گفتند. اگر ایشان ثمری از شجره اعراض خود دیدند شما هم خواهید دید. و عنقریب با آبای خود در نار مقرّ خواهید یافت. فالتّار مَثْوَاهُمْ فَبِئْسَ مَثْوَى الظّالِمِينَ.</p>
230	In another place it is said: “And when he who	In yet another passage He saith: “And when	و در جای دیگر می فرماید: "و إِذَا عَلِمَ مِنْ

cometh to the knowledge of any of our verses and receiveth the same with scorn, for him (is prepared) a shameful punishment” (K. S. 45). For instance, they scoffed, saying: “Produce another miracle and bring forth another argument!” One said: “Cause thou a part of the heaven to fall upon us” (K. S. 26); and another: “O God, if this be truth from Thee, rain down stones upon us from heaven” (K. S. 8). As the Jews in the time of Moses exchanged the heavenly Table for such foul things as garlic and onions, likewise these people sought to exchange the revealed verses for impure and unclean imaginations. Similarly it is seen in this day that although the Ideal Table is descending from the heaven of Divine mercy and from the clouds of celestial bounty, and although the seas of life are flowing and moving in the Rizwan of Paradise by the command of the Creator of all things, yet they are gathered like dogs around dead bodies, and are contented with a briny lake which is but bitter salt. Praise be to God! One is greatly astonished at such servants, who seek for proof after the banners of the proven are hoisted; who cling to the allusions of learning after the sun of the knowable hath appeared. It is like asking the sun for proof of its light, or the vernal shower for argument to demonstrate its bounty. The proof of the sun is its light which shines forth and encompasses the world; and the argument of the shower is its bounty which renews the

he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!”¹ The people derisively observed saying: “Work thou another miracle, and give us another sign!” One would say: “Make now a part of the heaven to fall down upon us”;² and another: “If this be the very truth from before Thee, rain down stones upon us from heaven.”³ Even as the people of Israel, in the time of Moses, bartered away the bread of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinely-revealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the clouds of His loving kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Ridván of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake. Gracious God! how strange the way of this people! They clamour for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge, when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light.

آيَاتِنَا شَيْئاً اتَّخَذَهَا هُزُوراً أَوْلَيْكَ لَهُمْ عَذَابٌ مُّهِينٌ. " یعنی در وقتی که عالم شود از آیات ما شیئی را، اخذ می نماید آن را از روی استهزاء از برای ایشان است عذابی خوار کننده. از جمله استهزاء این بود که می گفتند معجزه دیگر ظاهر نما و برهان دیگر بیاور. آن یکی "فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ" می گفت و دیگر " إِنْ كَانَ هَذَا هُوَ الْحَقِّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ." مذکور می داشت. به مثل یهودان عهد موسی که تبدیل نمودند مائده سمائیّه را به اشیای خبیثه سیر و پیاز، آن قوم هم طلب تبدیل می نمودند آیات مُنزله را به ظنونات نجسه کثیفه. چنانچه الیوم مشاهده می شود که مائده معنویّه از سماء رحمت الهیّه و غمام مکرمت سبحانیّه نازل است و بحور حیوان در رضوان جنان به امر خالق کن فکان در موج و جریان و جمیع چون کلاب بر اجساد میّته مجتمع آمدهاند و به برکه شور که ملح اجاج است قانع گشتهاند. سبحان الله، کمال تحیر حاصل است از عبادی که بعد از ارتفاع اعلام مدلول، طلب دلیل می نمایند و بعد از ظهور شمس معلوم، به اشارات علم تمسک جستهند. مثل آن است که از آفتاب در اثبات نور او حجّت طلبند و یا از باران نیسان در

	<p>world with a fresh mantle. Yea! The blind realize no effect in the sun but heat, and a barren soil knoweth no bounty from the vernal mercy.</p> <p>“Be not astonished if from the Koran no portion is gained except its letters. For in the sun, the eye of the blind findeth nothing but heat.”</p>	<p>They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. “Marvel not if in the Qur’ân the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat.”</p> <p>¹ Qur’ân 45:8. ² Qur’ân 26:187. ³ Qur’ân 8:32.</p>	<p>اثبات فیضش برهان جویند. حجت آفتاب نور اوست که اشراق نموده و عالم را فرا گرفته و برهان نیسان جود اوست که عالم را به رداى جدید تازه فرموده. بلى، کور از آفتاب جز گرمی حاصلی نداند و ارض جز از رحمت نیسانی فضلی احصاء ننماید.</p> <p>عجب نبود که از قرآن نصیبی نیست جز نقشی</p> <p>که از خورشید جز گرمی نیابد چشم نابینا</p>
231	<p>In another place it is said: “And when our evident verses are rehearsed unto them, their argument (against the same) is no other than that they will say, Bring (to life) our fathers (who have been dead); if ye speak truth” (K. S. 45).</p> <p>Consider what arguments they brought against those perfect and abundant mercies. They scorned the verses, a single letter of which is greater than the creation of heavens and earth, and which quicken the dead in the valley of self and desire by the spirit of faith; and they said: “Bring forth our fathers from the grave.” This was the contradiction and pride of the people. Each one of these verses is a sound proof and lofty argument for all in the earth, and sufficient for the people, were ye to meditate upon the verses of God.</p> <p>In the same mentioned verse, pearls of</p>	<p>In another passage He saith: “And when Our clear verses are recited to them, their only argument is to say, ‘Bring back our fathers, if ye speak the truth!’”¹ Behold, what foolish evidences they sought from these Embodiments of an all-encompassing mercy! They scoffed at the verses, a single letter of which is greater than the creation of heavens and earth, and which quickeneth the dead of the valley of self and desire with the spirit of faith; and clamoured saying: “Cause our fathers to speed out of their sepulchres.” Such was the perversity and pride of that people. Each one of these verses is unto all the peoples of the world an unfailing testimony and a glorious proof of His truth. Each of them verily sufficeth all mankind, wert thou to meditate upon the verses of God. In the above-mentioned verse itself</p>	<p>و در جای دیگر می فرماید: "وَ إِذَا تَنَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ." یعنی در وقتی که تلاوت کرده می شود بر ایشان آیات ما، نیست حجت ایشان مگر آنکه بگویند بیاورید پدرهای ما را اگر هستید راست گویان. مشاهده نما که چه حجت ها بر آن رحمت های کامله واسعه می گرفتند. به آیتی که حرفی از آن اعظم است از خلق سماوات و ارض و مردگان وادی نفس و هوی را به روح ایمان زنده می فرماید استهزاء می نمودند و می گفتند: پدرهای ما را از قبر بیرون آر. این بود اعراض و استکبار قوم. و هر کدام از این آیات برای</p>

	<p>mysteries are concealed. If a slight pain be found, the remedy will be provided.</p> <p>Idiomatic expression akin to “those who seek will find;” “those who thirst will be filled.”</p>	<p>pearls of mysteries lie hidden. Whatever be the ailment, the remedy it offereth can never fail.</p> <p>¹ Qur’án 45:24.</p>	<p>كَلِّ مِنَ عَلَى الْأَرْضِ حَجَّتِي أَسْتِ مُحْكَمٌ وَ برهانی است معظم که جمیع ارض را کفایت می کند لَوْ أَنْتُمْ فِي آيَاتِ اللَّهِ تَتَفَكَّرُونَ. وَ در همین آیه مذکورہ لئالی اسرار مکنون است. اگر فی الجمله دردی یافت شود دوا می رسد.</p>
232	<p>Lend not thine ear to the vain statement of the servants who say that “the Book and verses cannot be proof to the common people because they neither understand nor comprehend them.” The Koran is a proof to the east and the west. How could it be a proof. If the power of understanding it were not possessed by the people? According to their statement, none would be required to know God, nor would it be necessary; for the knowledge of Him is greater than the knowledge of His Book; and the common people would not possess the capacity to comprehend it.</p>	<p>Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur’án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.</p>	<p>گوش به حرف های مزخرف عباد مدهید که می گویند کتاب و آیات از برای عوام حجت نمی شود زیرا که نمی فهمند و احصاء نمی کنند، با اینکه این قرآن حجت است بر مشرق و مغرب عالم. اگر قوه ادراک آن در مردم نبود چگونه حجت بر کلّ واقع می شد؟ از این قرار، بر معرفت الهیه هم نفسی مکلف نیست و لازم نه زیرا که عرفان او اعظم از عرفان کتاب اوست و عوام استعداد ادراک آن ندارند.</p>
233	<p>To be brief: This statement is extremely vain and inadmissible, and emanates from pride and arrogance for the purpose of keeping the people afar from the Rizwan of the Good Pleasure of God, and grasping their reins tightly. Before God these common people are accepted and approved above the learned who have turned away from the True One. Understanding the Divine words and comprehension of the utterances of the Ideal Doves have no connection with outward</p>	<p>Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridván of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the</p>	<p>باری، این سخن به غایت لغو و غیر مقبول است. همه از روی کبر و غرور گفته می شود که مردم را از ریاض رضای الهی دور کنند و زمام آنها را محکم حفظ نمایند. با اینکه نزد حقّ این عوام از علمای ایشان که از حقّ اعراض نموده اند به غایت مقبول تر و پسندیده ترند. و فهم کلمات الهیه و درک بیانات حمامات معنویه هیچ دخلی به علم</p>

	<p>learning, but depend upon purity of heart, chastity of soul, and freedom of spirit. For at the present time there are some servants who have not seen a single letter of the forms of learning, yet they are seated upon the summit of Knowledge, the gardens of their hearts adorned with roses of Wisdom and tulips of Insight, through the cloud of the Divine Bounty. Blessed are the sincere ones through the lights of the Great Day!</p>	<p>utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!</p>	<p>ظاهری ندارد. این منوط به صفای قلب و تزکیه نفوس و فراغت روح است. چنانچه حال عبادی چند موجودند که حرفی از رسوم علم ندیده‌اند و بر رفرق علم جالسند و از سحاب فیض الهی ریاض قلوبشان به گل های حکمت و لاله های معرفت تزیین یافته. فَطُوبَى لِلْمُخْلِصِينَ مِنْ أَنْوَارِ يَوْمٍ عَظِيمٍ.</p>
234	<p>Likewise it is said: “(As to) those who believe not in the verses of God, or that they shall meet Him, they shall despair of My mercy, and for them is a painful punishment” (K. S. 29). Also, “And say—shall we abandon our gods for a distracted poet” (K. S. 37)? The intent of this verse is clear. Consider what they said after the verses were revealed: “Shall we abandon our gods for a distracted poet?” They called His Holiness a poet, scoffed at the Divine verses, and said: “These words are silly fables of ancient (times)” (K. S. 6), meaning, these are words spoken in former times which Mohammed hath collected, declaring them to be from God.</p>	<p>And likewise, He saith: “As for those who believe not in the verses of God, or that they shall ever meet Him, these of My mercy shall despair, and these doth a grievous chastisement await.”¹ Also, “And they say, ‘Shall we then abandon our gods for a crazed poet?’”² The implication of this verse is manifest. Behold what they observed after the verses were revealed. They called Him a poet, scoffed at the verses of God, and exclaimed saying: “These words of his are but tales of the Ancients!” By this they meant that those words which were spoken by the peoples of old Muhammad hath compiled and called them the Word of God. ¹ Qur’an 29:23. ² Qur’an 37:36.</p>	<p>و همچنین می فرماید: "وَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ." و همچنین می فرماید: "وَ يَقُولُونَ إِنَّا لَنَرَكُوا إِلَهَيْنَا لِشَاعِرٍ مَجْنُونٍ." مضمون این آیه واضح است. مشاهده فرمائید که بعد از تنزیل آیات چه می گفتند: آیا ما ترک کننده ایم خدایان خود را برای شاعری مجنون؟ که آن حضرت را شاعر می نامیدند و به آیات الهیه سخریه می نمودند و می گفتند: این کلمات اساطیر اولین است، یعنی کلماتی است که قبل گفته شده و محمد آن کلمات را ترکیب نموده می گوید از خداست.</p>
235	<p>Likewise in this day, ye have heard the people ascribing similar things to this Cause, saying, “He hath combined these words with the</p>	<p>Likewise, in this day, thou hast heard the people impute similar charges to this Revelation, saying: “He hath compiled these</p>	<p>چنانچه الیوم به مثل همان را شنیده اید که نسبت به این امر می دهند و می گویند که</p>

	<p>words of former times”; or “these words are spurious.” Their saying is scornful, and their rank and station lowered.</p>	<p>words from the words of old;” or “these words are spurious.” Vain and haughty are their sayings, low their estate and station!</p>	<p>این کلمات را با کلمات قبل ترکیب نموده و یا کلماتی است مغلوط. قَدْ كَبُرَ قَوْلُهُمْ وَ صَغُرَ شَأْنُهُمْ وَ حَدُّهُمْ.</p>
<p>236</p>	<p>After these mentioned denials and contradictions, they said that according to the Books, no independent Prophet should arise after Moses and Jesus to abolish the Law, but one should come who would consummate the Law. Therefore this blessed verse indicating all the Divine matter and proving that the bounties of the Merciful will never cease, was revealed: “Joseph came unto you before (Moses) with evident (signs); but ye ceased not to doubt of the (religion) which he preached unto you until, when he died, ye said, ‘God will by no means send (another) apostle after him!’ Thus doth God cause him to err who is a transgressor and a sceptic” (K. S. 40). Consequently understand from this verse and be convinced that in every age, the people clinging to a verse of the Book, have made similar vain statements that no other Prophet should appear in the world. For instance, the divines of the Gospel sought to prove through a formerly mentioned verse,¹ that the decree of the Gospel shall never be abolished and that no independent Prophet shall arise except to confirm the Law of the Gospel. Most of the nations are afflicted with the same soul-sickness.</p> <p>Matt. xxiv., 35.</p>	<p>After the denials and denunciations which they uttered, and unto which We have referred, they protested saying: “No independent Prophet, according to our Scriptures, should arise after Moses and Jesus to abolish the Law of divine Revelation. Nay, he that is to be made manifest must needs fulfil the Law.” Thereupon this verse, indicative of all the divine themes, and testifying to the truth that the flow of the grace of the All-Merciful can never cease, was revealed: “And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, ‘God will by no means raise up a Messenger after Him.’ Thus God misleadeth him who is the transgressor the doubter.”¹ 164 Therefore, understand from this verse and know of a certainty that the people in every age, clinging to a verse of the Book, have uttered such vain and absurd sayings, contending that no Prophet should again be made manifest to the world. Even as the Christian divines who, holding fast to the verse of the Gospel to which We have already referred, have sought to explain that the law of the Gospel shall at no time be annulled, and that no independent Prophet</p>	<p>این است که بعد از این انکارها و اعتراضات که مذکور شد گفتند: بعد از موسی و عیسی، موافق کتب نباید نبی مستقل که ناسخ شریعت باشد مبعوث شود. باید شخصی بیاید که مکمل شریعت قبل باشد. این آیه مبارکه که مشعر بر جمیع مطالب الهیه و مُدَلِّ بر عدم انقطاع فیوضات رحمانیه است نازل شد: "وَ لَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنَ لَا يَبْعَثُ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ." و به تحقیق آمد شما را یوسف از پیش با بیّنه ها، پس پیوسته بودید در شک از آنچه آمد شما را به آن، تا چون هلاک شد گفتید مبعوث نمی گرداند خدا بعد از او رسولی را، و همچنین اضلال می کند خدا کسی را که اوست اسراف کننده و شک آورنده به پروردگار خود. پس، از این آیه ادراک فرمائید و یقین کنید که در هر عصر امم آن عهد به آیه ای از کتاب تمسک جسته از این گونه حرف های مزخرف می گفتند که دیگر نبی نباید در ابداع بیاید. مثل آنکه آیه انجیل را که مذکور شده، علمای آن</p>

		<p>shall again be made manifest, unless He confirmeth the law of the Gospel. Most of the people have become afflicted with the same spiritual disease.</p> <p>¹ Qur'án 40:34.</p>	<p>استدلال به آن نمودند که هرگز حکم انجیل مرتفع نمی شود و پیغمبری مستقل مبعوث نگردد الا برای اثبات شریعت انجیل. و اکثری از ملل مبتلا به این مرض روحی شدهاند.</p>
237	<p>Ye behold how the people of the Koran, like former nations, are veiled by the statement: "The Seal of the Prophets." Although they themselves confess the saying: "Only God knoweth the interpretation thereof, and those who are well-grounded in Knowledge" (K. S. 3), yet when He who is well-grounded in Knowledge, and who is their source, self, essence and identity explains it, finding it somewhat contrary to their desire, they say and do that which ye have heard. This proceeds only from the religious leaders, that is, from those who hold to no other God than desire, and find no creed except gold; who are veiled by the veils of learning and wander by reason of its error; just as the Lord of the creatures hath said with perfect clearness: "What thinkest thou? He who taketh his own lust for his God, and whom God causeth to err through a knowledge; and whose ears and whose heart He hath sealed up, and over whose eyes He hath cast a veil; who shall direct him after God? Will ye not, therefore, be admonished" (K. S. 45)?</p>	<p>Even as thou dost witness how the people of the Qur'án, like unto the people of old, have allowed the words "Seal of the Prophets" to veil their eyes. And yet, they themselves testify to this verse: "None knoweth the interpretation thereof but God and they that are well-grounded in knowledge."¹ And when He Who is well-grounded in all knowledge, He Who is the Mother, the Soul, the Secret, and the Essence thereof, revealeth that which is the least contrary to their desire, they bitterly oppose Him and shamelessly deny Him. These thou hast already heard and witnessed. Such deeds and words have been solely instigated by leaders of religion, they that worship no God but their own desire, who bear allegiance to naught but gold, who are wrapt in the densest veils of learning, and who, enmeshed by its obscurities, are lost in the wilds of error. Even as the Lord of being hath explicitly declared: "What thinkest thou? He who hath made a God of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil—who, after his rejection by God, shall guide such a one?</p>	<p>چنانچه اهل فرقان را می بینی که چگونه به مثل امم قبل به ذکر خاتم النبیین محتجب گشتهاند، با اینکه خود مقررند بر اینکه "ما یَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ." بعد که راسخ در علوم و امها و نفسها و ذاتها و جوهرها بیان می فرماید که قدری مخالف هوای ایشان واقع می شود این است که می شنوی که چه می گویند و چه می کنند. و نیست اینها مگر از رؤسای ناس در دین یعنی آنهایی که الهی بجز هوی اخذ نکردهاند و بغیر ذهاب مذهبی نیافتهاوند و به حجابات علم محتجب گشتهاند و به ضلالت آن گمراه شدهاند. چنانچه به تصریح تمام رب الانام می فرماید: "أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مَنْ بَعْدَ اللَّهِ أَفَلَا تَذَكَّرُونَ." یعنی آیا دیدی آن غافل را که گرفت خدای خود خواهش های نفس خود را و اضلال کرد خدا او را بر علمی، و مهر نهاد بر گوش و دلش و گردانید بر چشمش</p>

		Will ye not then be warned?" ² ¹ Qur'án 3:7. ² Qur'án 45:22.	پرده، پس که هدایت می کند او را از بعد خدا؟
238	Although the outward meaning of "Whom God causeth to err through a knowledge" is as mentioned, yet to this humble one, by this verse is intended the learned divines of that age who turned aside from the beauty of the True One and depended upon their own learnings which proceeded from egotism and desire; disputing the Message of God and His Cause. "Say, it is a weighty Message from which ye turn aside" (K. S. 38). Likewise it is said: "When our evident signs are read unto them, they say (of thee, O Mohammed) This is no other than a man who seeketh to turn you aside from (the gods) which your fathers worshipped, and they say (of the Koran) This is no other than a lie blasphemously forged" (K. S. 34). He truly says that when the holy verses of Unity are read unto infidels and sinners, those impious polytheists say, "The messenger of God is no other than a man who wishes to withhold you from that which was worshipped by your fathers"; and also, "This is no other than a lie blasphemously forged."	Although the outward meaning of "Whom God causeth to err through a knowledge" is what hath been revealed, yet to Us it signifieth those divines of the age who have turned away from the Beauty of God, and who, clinging unto their own learning, as fashioned by their own fancies and desires, have denounced God's divine Message and Revelation. "Say: it is a weighty Message, from which ye turn aside!" ¹ Likewise, He saith: "And when Our clear verses are recited to them, they say, 'This is merely a man who would fain pervert you from your father's worship.' And they say, 'This is none other than a forged falsehood.'" ² <i>(Interlinear editor's note: This sentence, in which Baha'u'llah reemphasizes in Persian the Qur'anic verse just quoted in Arabic, is not explicitly translated by Shoghi Effendi.)</i> ¹ Qur'án 38:67. ² Qur'án 34:43.	آیا پند نمی گیرید؟ در معنی "وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ"، اگر چه در ظاهر آن است که ذکر شده و لیکن نزد این فانی، مقصود از آیه علمای عصراند که اعراض از جمال حق نمودند و به علوم خود که از نفس و هوی ناشی گشته متمسک شده برنبأ الهی و امر او احتجاج می نمودند. "قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ." و همچنین می فرماید: "وَ إِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاؤَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ." و الحق يقول: و چون خوانده شود بر ایشان، یعنی بر آن کفره فجره، آیات قدسیه احدیه، گویند آن مشرکان از حق بی خبران، نیست این رسول پروردگار مگر مردی که می خواهد منع کند شما را از آنچه که می پرستیدند آن را پدرهای شما و دیگر گفتند نیست این مگر کذبی افترا کرده شده.
239	Hearken ye unto the Divine Voice of Holiness and the sweet melody of Eternity; how He hath by intimation warned those who falsely accuse the verses, and how He hath rejected those who deny the holy words. Consider also the remoteness of these people from the	Give ear unto God's holy Voice, and heed thou His sweet and immortal melody. Behold how He hath solemnly warned them that have repudiated the verses of God, and hath disowned them that have denied His holy words. Consider how far the people have	بشنوید ندای قدس الهی و نوای خوش صمدانی را که چگونه در تلویح، انداز فرموده مکذبین آیات را و بیزاری جسته منکرین کلمات قدسیه را. و بعد ناس را

	<p>Kawther of Nearness, and the arrogance and denial of those bereft ones concerning that Beauty of Holiness. Although that Essence of Grace and Beneficence directed those temples of nonentity to the court of pre- existence and guided those really destitute ones to the sacred road of wealth, yet some said, “This man is no other than one who blasphemously accuses the Lord of the creatures”; others said, “This man withhold people from the path of religion and faith”; and still others accused Him of madness and the like.</p>	<p>strayed from the Kawthar of the divine Presence, and how grievous hath been the faithlessness and arrogance of the spiritually destitute in the face of that sanctified Beauty. Although that Essence of lovingkindness and bounty caused those evanescent beings to step into the realm of immortality, and guided those destitute souls to the sacred river of wealth, yet some denounced Him as “a calumniator of God, the Lord of all creatures,” others accused Him of being “the one that withholdeth the people from the path of faith and true belief,” and still others declared Him to be “a lunatic” and the like.</p>	<p>ملاحظه فرمائید از کوثر قرب و اعراض و استکبار آن محرومان را بر آن جمال قدس. با اینکه آن جوهر لطف و کرم، هیاکل عدم را به عرصه قدم هدایت می فرمود و آن فقیران حقیقی را به شریعه قدسیه غنا دلالت می نمود مع ذلک بعضی می گفتند این مردی است افترا کننده بر پروردگار عالمیان و بعضی می گفتند این منع کننده است ناس را از شریعه دین و ایمان و برخی نسبت جنون می دادند و امثال ذلک.</p>
240	<p>Similarly in this day ye witness what vain statements they have made against that Essence of Eternity (the BAB) and what accusations and evils they have attributed to that source and mine of infallibility. Although in the Divine Book and Supreme Holy Tablet God hath threatened those who falsely deny and reject the revealed verses, and hath announced good tidings to those who accept them, yet how the verses revealed from the new Heavens of Holiness have been contradicted, notwithstanding the eye of the universe hath not seen such a bounty, nor the ear of the beings heard such favor as the flow and descent of verses like spring showers from the clouds of the mercy of the Merciful. Each one of the Prophets “endowed with constancy” whose greatness of rank and loftiness of stations are as clear and manifest</p>	<p>In like manner, thou observest in this day with what vile imputations they have assailed that Gem of Immortality, and what unspeakable transgressions they have heaped upon Him Who is the Source of purity. Although God hath throughout His Book and in His holy and immortal Tablet warned them that deny and repudiate the revealed verses, and hath announced His grace unto them that accept them, yet behold the unnumbered cavils they raised against those verses which have been sent down from the new heaven of God’s eternal holiness! This, notwithstanding the fact that no eye hath beheld so great an outpouring of bounty, nor hath any ear heard of such a revelation of lovingkindness. Such bounty and revelation have been made manifest, that the revealed verses seemed as vernal showers raining</p>	<p>چنانچه الیوم مشاهده می کنید چه سخن های لغو که به آن جوهر بقا گفته اند و چه نسبت ها و خطاها که به آن منبع و معدن عصمت داده اند. با اینکه در کتاب الهی و لوح قدس صمدانی در جمیع اوراق و کلمات، انذار فرموده مکذبین و معرضین آیات منزله را و بشارت فرموده مقبلین آن را، با وجود این چقدر اعتراضات که بر آیات منزله از سماوات قدسیه بدعیّه نموده اند. و حال آنکه چشم امکان چنین فضلی ندیده و قوه سمع اکوان چنین عنایتی نشنیده که آیات به مثابه غیث نیسانی از غمام رحمت رحمانی جاری و نازل شود. چه که انبیای اولوالعزم که عظمت قدر و رفعت مقامشان چون شمس</p>

	<p>as the sun was favored with but one Book which is still extant and its verses known. But so much hath descended (in this Day) from the clouds of the mercy of the Merciful that no one hath yet estimated it. Twenty volumes thereof are now available; what a quantity hath not yet come to hand! how much hath been plundered and is fallen into hands of the infidels, and it is not known what they have done with it!</p>	<p>from the clouds of the mercy of the All-Bountiful. The Prophets “endowed with constancy,” whose loftiness and glory shine as the sun, were each honoured with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.</p>	<p>واضح و لائح است مفتخر شدند هر کدام به کتابی که در دست هست و مشاهده شده و آیات آن احصا گشته و از این غمام رحمت رحمانی این قدر نازل شده که هنوز احدی احصا ننموده. چنانچه بیست مجلد الآن به دست می آید و چه مقدار که هنوز به دست نیامده و چه مقدار هم که تاراج شده و به دست مشرکین افتاده و معلوم نیست چه کرده اند.</p>
241	<p>O brother! We must open the eye, reflect, and appeal to the Divine Manifestations, that perchance we may be advised by the clear exhortations of the Book, and warned by the admonitions recorded in the Tablets; not contradicting the Revealer of the verses, but willingly obeying His command and accepting and submitting to His decree with all heart and soul, that we may enter the court of mercy and dwell upon the shore of bounty. “Verily, He is Merciful and Forgiving toward His servants” (K. S. 5).</p>	<p>O brother, we should open our eyes, meditate upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His mercy, and dwell upon the shore of His grace. He, verily, is merciful, and forgiving towards His servants.</p>	<p>ای برادر، باید چشم گشود و تفکر نمود و ملتجی به مظاهر الهیه شد که شاید از مواضع واضحه کتاب پند گیریم و از نصائح مذکوره در الواح متنبّه شویم، اعتراض بر مُنزل آیات نکنیم، امرش را به جان تسلیم کنیم و حکمش را به تمام جان و روان قبول نمائیم و مدعن شویم که شاید در فضای رحمت وارد شویم و در شاطی فضل مسکن یابیم. وَ اِنَّهُ بِعِبَادِهِ لَغَفُورٌ رَحِيمٌ .</p>
242	<p>Likewise it is said: “O ye who have received the Scriptures, do ye reject us (for any other reason) than because we believe in God or on account of our belief in that (revelation) which hath been sent down unto us, or that which was formerly sent down—and for that</p>	<p>And likewise, He saith: “Say, O people of the Book! do ye not disavow us only because we believe in God and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?”¹ How explicitly doth this verse reveal</p>	<p>و همچنین می فرماید: “قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ.” چقدر واضح است مقصود در این آیه و چه مبرهن است حجّیت آیات منزله. و این آیه در</p>

reason only, are the greater part of ye transgressors” (K. S. 5)?

How clear is the purpose in this verse, and how evident it is that the revealed verses are a proof. This verse was revealed at a time when the infidels wronged the people of Islam and accused them of infidelity; declaring that the companions of His Holiness had denied God and believed in a lying sorcerer. During the rise of Islam, when the Cause had outwardly no strength, wherever they met the friends of His Holiness, they would violently persecute, oppress, stone and curse those believers in God. At that time this blessed verse was revealed from the Heaven of Unity, with clear argument and evident proof, instructing the companions of His Holiness to say to the unbelievers and polytheists, “Do ye torment and persecute us when no action hath proceeded from us except that we have believed in God, and in the verses revealed unto us through the tongue of Mohammed, and also in the verses which descended upon former Prophets?” They meant they had no sin except that of considering the new and wonderful Divine verses revealed to Mohammed, and the verses descended upon by-gone Prophets, to be from God, and acknowledging and submitting to them. This is a proof which the King of Unity hath taught His servants.

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

وقتی نازل شد که کفار به اسلام اذیت می نمودند و نسبت کفر می دادند چنانچه نسبت می دادند به اصحاب آن حضرت که به خدا کافر شده اید و به ساحری کذاب مؤمن و موقن گشته اید. و در صدر اسلام که هنوز امر بر حسب ظاهر قوت نداشت در هر مقام و مکان که دوستان آن حضرت را ملاقات می نمودند نهایت اذیت و زجر و رجم و سب بر آن مقبلین الی الله معمول می داشتند. در این وقت این آیه مبارکه از سماء احدیه نازل شد به برهانی واضح و دلیلی لائح. و تعلیم فرمود اصحاب آن حضرت را که بگوئید به کافران و مشرکان که آیا اذیت می کنید ما را و ستم می نمائید و عملی از ما صادر نشد مگر آنکه ایمان آوردیم به خدا و به آیاتی که نازل شد بر ما از لسان محمد، و همچنین آیاتی که نازل شد بر انبیای او از قبل که مقصود این است تقصیری نداریم مگر آنکه آیات جدیده بدیعه الهیه را که بر محمد نازل شد و آیات قدیمه که بر انبیای قبل نازل شد جمیع را من عندالله دانستیم و تصدیق و اذعان نمودیم. و این دلیلی است که سلطان احدیه تعلیم فرموده عباد خود را.

243	<p>In view of this, should they turn away from these wonderful verses which have encompassed the east and west, at the same time considering themselves people of faith? Or should they believe in the Revealer of verses? Considering this demonstration which He Himself hath made, how could He fail to account as people of faith, those who acknowledge it? Far be it that He should turn those away from the doors of His mercy who believe and confess the verses of Unity, or threaten those who adhere to the confirmed proof! For verily He is the Confirmer of truth through His verses, and Establisher of the command through His words! Verily He is the Powerful, the Protector, the Omnipotent!</p>	<p>¹ Qur'an 5:62. In view of this, is it fair for this people to repudiate these newly-revealed verses which have encompassed both the East and the West, and to regard themselves as the upholders of true belief? Should they not rather believe in Him Who hath revealed these verses? Considering the testimony which He Himself hath established, how could He fail to account as true believers them that have testified to its truth? Far be it from Him that He should turn away from the gates of His mercy them that have turned unto and embraced the truth of the divine verses, or that He should threaten those that have clung to His sure testimony! He verily establisheth the truth through His verses, and confirmeth His Revelation by His words. He verily is the Powerful, the Help in peril, the Almighty.</p>	<p>مع ذلك آیا جائز است این آیات بدیعه که احاطه فرمود شرق و غرب را، از آن معرض شوند و خود را از اهل ایمان دانند؟ و یا آنکه مؤمن شوند مُنزل آیات را؟ به این استدلال که خود فرموده مقرّین را از اهل ایمان محسوب نفرماید؟ حاشا ثم حاشا که مقبلین و مقرّین آیات احدیه را از ابواب رحمت خود براند و متمسکین به حجّت مثبتّه را تهدید فرماید. اِنَّهُ مُنْتَبِتُ الْحَقِّ بِآيَاتِهِ وَ مُحَقِّقُ الْأَمْرِ بِكَلِمَاتِهِ وَ اِنَّهُ لَهُو الْمُقْتَدِرُ الْمُهِيمُنُ الْقَدِيرُ.</p>
244	<p>Likewise it is said: "Although had We caused to descend unto thee a book (written) on paper, and had they handled it with their hands, the unbelievers would still persist in saying, 'This is no other than manifest sorcery'" (K. S. 6). Most of the Koranic verses indicate and point to this fact; but this servant hath mentioned only these for the sake of brevity. Consider; hath He appointed in the whole Book anything but the verses as a proof for knowing the Manifestations of His Beauty, that they may cling to it and reject? Nay rather, in every instance He hath</p>	<p>And likewise, He saith: "And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said 'This is naught but palpable sorcery.'" ¹ Most of the verses of the Qur'an are indicative of this theme. We have, for the sake of brevity, mentioned only these verses. Consider, hath anything else besides the verses been established in the whole Book, as a standard for the recognition of the Manifestations of His Beauty, that the people might cling to, and reject the Manifestations of God? On the</p>	<p>و همچنین می فرماید: " وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ. " و اکثری آیات فرقانیّه مدلّ و مشعر بر این مطلب است و این بنده اختصار نمودم به این آیات مذکوره. و حال ملاحظه فرمائید که در جمیع کتاب جز آیات را که حجّت قرار فرموده برای معرفت مظاهر جمال خود، دیگر امری ذکر شده تا به آن متمسک شوند و اعتراض نمایند؟ بلکه در همه موارد بر</p>

	<p>threatened with fire those who deny and scorn the verses, as already shown.</p>	<p>contrary, in every instance, He hath threatened with fire those that repudiate and scoff at the verses, as already shown. ¹ Qur'an 6:7.</p>	<p>منکرین آیات و استهزاء کننده آن وعده نار فرموده‌اند چنانچه معلوم شد.</p>
245	<p>Therefore should some one come with myriads (lit. half millions) of verses, homilies, epistles and communes, without having acquired them through instruction, by what reason could one reject, and deprive himself of such great bounty? What answer could they give after the departure of the soul from the gloomy body? Could they assert that they depended upon a certain tradition, and not realizing its literal meaning, therefore denied the Manifestations of the Command and were kept afar from the paths of the True One? Have ye not heard that among the reasons why some of the Prophets were termed "endowed with constancy," was the revelation of a Book to them? This is certain. Notwithstanding, how can it be justifiable to follow the sayings of a certain person who, through ignorance, hath put into the hearts words for creating doubt, and who hath become the Satan of the age for confounding the servants and misleading all in the world; instead of (following) the Author of Books from whom many volumes have proceeded; thus depriving themselves of the sun of Divine bounty! Aside from these conditions, should they avoid and reject this Holy Soul and Merciful Breath, We know not to whom they shall adhere, and to what face they shall</p>	<p>Therefore, should a person arise and bring forth a myriad verses, discourses, epistles, and prayers, none of which have been acquired through learning, what conceivable excuse could justify those that reject them, and deprive themselves of the potency of their grace? What answer could they give when once their soul hath ascended and departed from its gloomy temple? Could they seek to justify themselves by saying: "We have clung to a certain tradition, and not having beheld the literal fulfilment thereof, we have therefore raised such cavils against the Embodiments of divine Revelation, and kept remote from the law of God?" Hast thou not heard that among the reasons why certain Prophets have been designated as Prophets "endowed with constancy" was the revelation of a Book unto them? And yet, how could this people be justified in rejecting the Revealer and Author of so many volumes of verses, and follow the sayings of him who hath foolishly sown the seeds of doubt in the hearts of men, and who, Satan-like, hath risen to lead the people into the paths of perdition and error? How could they allow such things to deprive them of the light of the Sun of divine bounty? Aside from these things, if these people shun and reject</p>	<p>حال اگر کسی بیاید به کرورها از آیات و خطب و صحائف و مناجات بی آنکه به تعلیم اخذ نموده باشد، آیا به چه دلیل می توان اعتراض نمود و از این فیض اکبر محروم شد؟ و جواب چه خواهند گفت بعد از خروج روح از جسد ظلمانی؟ آیا متمسک می شوند که به فلان حدیث تمسک جستیم و چون معنی آن را به ظاهر نیافتیم لهذا بر مظهر امر اعتراض نمودیم و از شرائع حق دور گشتیم؟ آیا نشنیده اید که از جمله علت اینکه بعضی از انبیاء اولو العزم بودند نزول کتاب بود بر آنها؟ و این مسلم است، با وجود این چگونه جائز است که بر صاحب کتب که چندین مجلّات از او ظاهر شده به حرف های فلان از روی جهل بعضی کلمات برای القای شبهه در قلوب جمع نموده و شیطان عصر شده برای اغفال عباد و اضلال من فی البلاد، پیروی نمایند و از خورشید فیض الهی بی بهره گردند؟ و از همه این مراتب گذشته، آیا از این نفس قدسی و نفس رحمانی احتراز جویند و ادبار نمایند نمی دانم به که تمسک جویند و به کدام وجه اقبال کنند؟ بلی، "وَ لِكُلِّ</p>

	<p>advance. Yea—"Every sect hath a certain direction to which they turn themselves" (K. S. 2). In these two courses, We have directed thee toward two paths; walk then in whichsoever thou wilt choose for thyself. This is a true saying, and after truth there is naught but error.</p>	<p>such a divine Soul, such holy Breath, to whom, We wonder, could they cling, to whose face besides His Face could they turn? Yea—"All have a quarter of the Heavens to which they turn."¹ We have shown thee these two ways; walk thou the way thou chooseth. This verily is the truth, and after truth there remaineth naught but error.</p> <p>¹ Qur'an 2:148.</p>	<p>وَجِهَةٌ هُوَ مُوَلِّيَهَا. " فَقَدْ هَدَيْنَاكَ السَّبِيلَيْنِ فِي هَذَيْنِ الْمُنْهَجَيْنِ، ثُمَّ امشِ عَلَى مَا تَخْتَارُ لِنَفْسِكَ. وَهَذَا قَوْلُ الْحَقِّ وَ مَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ.</p>
246	<p>Among the proofs demonstrating this Cause is that in every time and age, when the Invisible Divinity appeared in a human temple, some people who were of no repute, and who had no attachment for the world or any other object, sought illumination from the Sun of Prophethood, were directed to the lights of the Moon of Guidance and attained to the Meeting of God. For this reason, the divines of the age and the wealthy of the time derided; as is related of those erring ones —“Among His people the concourse of those who believed not said: ‘We see thee (to be) no other than a man like unto us; and we do not see that any follow thee, except those who are the most abject among us, and are of a rash judgment, neither do we perceive any excellence in thee above us; but we deem you to be liars’” (K. S. 11).</p> <p>They objected to those Holy Manifestations, saying that no one followed them except the abject who were not worthy of credence. They meant that the learned, wealthy and</p>	<p>Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of divine guidance, and would attain unto the divine Presence. For this reason, the divines of the age and those possessed of wealth, would scorn and scoff at these people. Even as He hath revealed concerning them that erred: “Then said the chiefs of His people who believed not, ‘We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars.’”¹ They caviled at those holy Manifestations, and protested saying: “None hath followed you except the abject amongst us, those who are worthy of no attention.” Their aim was to show that no one amongst</p>	<p>و از جمله ادله بر اثبات این امر آنکه در هر عهد و عصر که غیب هوئی در هیکل بشریّه ظاهر می شد بعضی از مردمی که معروف نبودند و علاقه به دنیا و جهتی نداشتند به ضیاء شمس نبوت مستضی و به انوار قمر هدایت مهندی می شدند و به لقاء الله فائز می گشتند. لهذا این بود که علمای عصر و اغنیای عهد استهزاء می نمودند. چنانچه از لسان آن گمراهان می فرماید: " فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَ مَا نَرَاكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدْيِ الرَّأْيِ وَ مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ تَنْظُرُونَ كَادِبِينَ. " اعتراض می نمودند و به آن مظاهر قدسیّه می گفتند که متابعت شما نکرده مگر ارادل ما که اعتنائی به شأن آنها نیست و مقصودشان این بوده که علماء و اغنیاء و معارف قوم به شما ایمان نیاوردند و به این دلیل و امثال آن، استدلال</p>

	distinguished among the people did not believe in them. By this proof and the like they sought to demonstrate the falsity of the possessor of the Truth.	the learned, the wealthy, and the renowned believed in them. By this and similar proofs they sought to demonstrate the falsity of Him that speaketh naught but the truth. ¹ Qur'an 11:27.	بر بطلان من له الحق می نمودند.
247	But in this most obvious Manifestation and most Mighty Dominion, many of the rightly guided divines, accomplished men of learning, and excellent theologians were favored with the cup of Nearness and Meeting, and attained to the Most Great Favor, abandoning the world for the sake of the Beloved One. We mention some of their names that perchance it may conduce to the stability of agitated and troubled souls.	In this most resplendent Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honour of His most excellent favour. They have renounced, for the sake of the Beloved, the world and all that is therein. We will mention the names of some of them, that perchance it may strengthen the faint-hearted, and encourage the timorous.	و اما در این ظهور اظهر و سلطنت عظمی جمعی از علمای راشدین و فضیلتی کاملین و فقهای بالغین از کأس قرب و وصال مرزوق شدند و به عنایت عظمی فائز گشتند و از کون و امکان در سیل جانان گذشتند. بعضی از اسامی آنها ذکر می شود که شاید سبب استقامت انفس مضطربه و نفوس غیر مطمئنّه شود.
248	Among them was His Honor, Mulla Hosein, who became the place upon which the sun of the Manifestation (BAB) dawned. Were it not for him, God would not have been seated upon the throne of His Mercifulness nor established upon the seat of His Divinity. Also His Honor, Aga Seyd-Yahya, who was unique and peerless in his day and time. Mulla-Mohammed-Ali of Zinjan; Mulla-Ali of Bastam; Mulla-Said of Bar-foroosh; Mulla Ni'mat'Ullah of Mazandiran; Mulla Youssof of Ardabeel; Mulla Mahdy of Khoy;	Among them was Mullá Husayn, who became the recipient of the effulgent glory of the Sun of divine Revelation. But for him, God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory. Among them also was Siyyid Yahyá, that unique and peerless figure of his age, Mullá Muḥammad 'Alíy-i-Zanjání Mullá 'Alíy-i-Bastamí Mullá Sa'id-i-Barfurúshí Mullá Ni'matu'lláh-i-Mázindarání Mullá Yúsuf-i-Ardibílí Mullá Mihdíy-i-Khú'í	از آن جمله جناب ملا حسین است که محل اشراق شمس ظهور شدند. لو لاه ما استوی الله علی عرش رحمانیته و ما استقر علی کرسی صمدانیته. و جناب آقا سید یحیی که وحید عصر و فرید زمان خود بودند و ملا محمد علی زنجانی و ملا علی بسطامی و ملا سعید بارفروشی و ملا نعمه الله مازندرانی و ملا یوسف اردبیلی و ملا مهدی خوی و آقا سید حسین ترشیزی و ملا مهدی کندی و برادر او ملا باقر و ملا عبد الخالق یزدی و ملا علی برقانی و امثال آنها که قریب

	<p>Aga-Seyd-Hosein of Torsheez; Mulla-Mahdi of Kand; Mulla-Bakir, his brother; Mulla-Abdul-Khalik of Yazd; Mulla Ali of Baragan; and others similar, about four hundred, all of whose names are recorded in the “Preserved Tablet” of God.</p>	<p>Siyid Husayn-i-Turshízi Mullá Mihdíy-i-Kandí Mullá Báqir Mullá ‘Abdu’l-Kháliq-i-Yazdí Mullá ‘Alíy-i-Baraqání and others, well nigh four hundred in number, whose names are all inscribed upon the “Guarded Tablet” of God.</p>	<p>چهارصد نفر بودند که اسامی جمیع در لوح محفوظ الهی ثبت شده.</p>
249	<p>All these confessed, obeyed and were guided to that Sun of Manifestation (BAB), to such an extent that most of them abandoned property and family, and joined themselves to the Good Pleasure of the Possessor of Glory. They sacrificed their lives for the sake of the Beloved One and expended all they possessed. Their breasts became targets for the arrows of the adversaries and their heads adorned the lances of the infidels. No land remained which did not drink the blood of these abstracted souls and no sword that did not touch their necks. Their deeds are a sufficient proof of the truth of their words. Is not the testimony of these holy souls who in this manner gave life in the way of the Friend, and at the sacrifice of whose heart and soul the whole world was astonished, sufficient for these servants? Is it not witness against the denial of other servants who gave religion for gold, exchanged immortality for mortality, bartered the Kawther of Nearness for salt fountains, and who have no aim except seizing the property of people? For it is seen</p>	<p>All these were guided by the light of that Sun of divine Revelation, confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marvelled at the manner of their sacrifice, suffice the people of this day? Is it not sufficient witness against the faithlessness of those who for a trifle betrayed their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the divine Presence</p>	<p>همه اینها مهتدی و مقرّ و مدعن گشتند برای آن شمس ظهور به قسمی که اکثری از مال و عیال گذشتند و به رضای ذی الجلال پیوستند. و از سر جان برای جانان برخاستند و انفاق نمودند به جمیع آنچه مرزوق گشته بودند. به قسمی که سینه هاشان محلّ تیرهای مخالفین گشت و سر هاشان زینت سنان مشرکین. چنانچه ارضی نماند مگر آنکه از دم این ارواح مجرّده آشامید و سیفی نماند مگر آنکه به گردن هاشان ممسوح گشت. و دلیل بر صدق قولشان فعلشان بس. آیا شهادت این نفوس قدسیّه که به این طریق جان در راه دوست دادند که همه عالم از ایثار دل و جانشان متحیر گشتند کفایت نمی کند برای این عبادی که هستند، و انکار بعضی عباد که دین را به درهمی دادند و بقا را به فنا تبدیل نمودند و کوثر قرب را به چشمه های شور معاوضه کردند و بجز اخذ اموال ناس مرادی</p>

	<p>that all of them are occupied with the vanities of the world and have kept afar from the Supreme Lord.</p>	<p>for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.</p>	<p>نجویند؟ چنانچه مشاهده می شود که کلّ به زخارف دنیا مشغول شده اند و از ربّ اعلی دور مانده.</p>
250	<p>Now be just; whether the testimony of those is acceptable and credible whose deeds are consistent with their words, and whose outward is in accord with their inward, so that minds are bewildered at their deeds, and souls are astonished at their self-restraint, and at that which their bodies have endured? Or is the testimony of these opposers who do not breathe except in selfish desire, and are not delivered from the cage of false imaginations?—who lift not the head from the bed by day except to strive as the dark bat in search of the mortal world, and do not rest by night save to labor in planning for worthless things?—who are occupied with selfish designs and are heedless of the Divine decree?—who by day exert themselves diligently for livelihood, and by night seek to adorn the means of the bed? Is it justified by any law or creed that people should cling to the contradiction of these limited souls and ignore the faith and acknowledgment of souls who have sacrificed life, property, name, office, reputation and honor in the Good Pleasure of the True One?</p>	<p>Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behaviour conforms with their inner life? The mind is bewildered at their deeds, and the soul marvelleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labour to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the divine Decree. In the day-time they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls, and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life, and substance, their fame and renown, their reputation and honour?</p>	<p>حال انصاف دهید که شهادت اینها مقبول و مسموع است که قولشان و فعلشان موافق و ظاهرشان و باطنشان مطابق به نحوی که تَاهَتْ الْعُقُولُ فِي أَعْمَالِهِمْ وَ تَحَيَّرَتِ النَّفُوسُ فِي اصْطِبَارِهِمْ وَ بِمَاحَمَلَتِ أَجْسَادُهُمْ وَ يَا شَهَادَتِ اَيْنَ مَعْرُضِينَ كَهَ بَجَزِ هَوَايَ نَفْسِ نَفْسِي بِرِ نِيَارِنْدِ وَ اَزِ قَفْسِ ظَنُونَاتِ بَاطِلَهٗ نَجَاتِي نِيَاغْتَهَانْدِ؟ وَ دَرِ يَوْمِ سَرِ اَزِ فَرَاشِ بَرِنْدَارِنْدِ مَگَرِ چُونِ خَفَاشِ ظَلْمَانِي دَرِ طَلَبِ دُنْيَايِ فَانِيَهٗ كُوشِنْدِ وَ دَرِ لَيْلِ رَاحَتِ نَشُونْدِ مَگَرِ دَرِ تَدْبِيرَاتِ امُورَاتِ دَانِيَهٗ كُوشِنْدِ. بَهٗ تَدْبِيرِ نَفْسَانِي مَشْغُولِ گِشْتَهٗ وَ اَزِ تَقْدِيرِ الهِي غَافِلِ شَدِهَانْدِ. رُوزِ بَهٗ جَانِ دَرِ تَلَاشِ مَعَاشِنْدِ وَ شَبِ دَرِ تَزْيِينِ اسْبَابِ فَرَاشِ. آيَا دَرِ هِيچِ شَرَعِ وَ مَلْتِي جَايزِ اسْتِ كَهٗ بَهٗ اِعْرَاضِ اَيْنِ نَفُوسِ مَحْدُودَهٗ مَتَمَسِّكِ شُونْدِ وَ اَزِ اِقْبَالِ وَ تَصْدِيقِ نَفُوسِي كَهٗ اَزِ جَانِ وَ مَالِ وَ اسْمِ وَ رَسْمِ وَ نَنگِ وَ نَامِ دَرِ رِضَايِ حَقِّ گِذِشْتَهَانْدِ اِغْفَالِ نَمَاينْدِ؟</p>

251	<p>Was not the matter of the “Lord of the Martyrs” (Hosein, son of Ali) formerly considered the greatest occurrence and mightiest proof of the truth of His Holiness? Was it not declared that no such event had happened in the world, and no truth had appeared with such steadfastness and evidence, although the incident of His Holiness extended only from morn till noon? Yet eighteen years have elapsed, during which, from all directions, calamities have fallen upon these holy lights like rain. With what love, affection, devotion and longing did they voluntarily expend life in the path of the Praised One, as is clear and evident to all! In view of this, how can they consider it a simple matter? Has such a momentous affair appeared in any age? If these companions be not strivers in God, who then shall be strivers? Were they seekers of honor, wealth or affluence? Had they any other purpose than the Good Pleasure of the True One? If, notwithstanding such wonderful evidences and marvellous deeds, all these companions be false, who then is worthy to claim truth? I swear by God that their very deeds are sufficient proof and clear evidence to all upon earth, were people to reflect upon the mysteries of the Command! “And they who act unjustly shall soon know with what treatment they shall be treated” (K. S. 26).</p>	<p>Were not the happenings of the life of the “Prince of Martyrs”¹ regarded as the greatest of all events, as the supreme evidence of his truth? Did not the people of old declare those happenings to be unprecedented? Did they not maintain that no manifestation of truth hath ever evinced such constancy, such conspicuous glory? And yet, that episode of his life, commencing as it did in the morning, was brought to a close by the middle of the same day, whereas, these holy lights have, for eighteen years, heroically endured the showers of afflictions which, from every side, have rained upon them. With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious! To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these companions be not the true strivers after God, who else could be called by this name? Have these companions been seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good-pleasure of God? If these companions, with all their marvellous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine</p>	<p>آیا نبود که از قبل امر سیّد الشهداء را اعظم امور و اکبر دلیل بر حقیّت آن حضرت می شمردند و می گفتند در عالم چنین امری اتّفاق نیفتاد و حقّی به این استقامت و ظهور ظاهر نشد؟ با اینکه امر آن حضرت از صبح تا ظهر بیشتر امتداد نیافت و لیکن این انوار مقدّسه هیجده سنه می گذرد که بلایا از جمیع جهات مثل باران بر آنها بارید. و به چه عشق و حبّ و محبّت و ذوق که جان رایگان در سبیل سبحان اتّفاق نمودند چنانچه بر همه واضح و مبرهن است. با وجود این چگونه این امر را سهل شمردند؟ آیا در هیچ عصر چنین امر خطیری ظاهر شده و آیا اگر این اصحاب مجاهد فی الله نباشند دیگر که مجاهد خواهد بود؟ و آیا اینها طالب عزّت و مکنّت و ثروت بودند؟ و آیا مقصودی جز رضای حقّ داشتند؟ و اگر این همه اصحاب با این آثار عجیبه و افعال غریبه باطل باشند دیگر که سزاوار است که دعوی حقّ نماید؟ قسم به خدا که همین فعلشان برای جمیع من علی الارض حجّت کافی و دلیل وافی است لو کان النّاس فی أسرار الأمر یتفکّرون. "وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ."</p>
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		Revelation. "And they who act unjustly shall soon know what lot awaiteth them!" ² ¹ Imám Husayn. ² Qur'an 26:227.	
252	<p>Furthermore, the sign of truthfulness and that of falsehood is designated and appointed in the Book. The claims and pretensions of all the servants should be tested by this Divine touchstone, in order that it may distinguish the truthful from the false. This touchstone is "Wish for death if ye say truth" (K. S. 2). Consider these sincere martyrs, the truth of whose words is testified by the texts of the Book, and all of whom as ye have seen, expended life, property, wife, children, and all they possessed, and ascended to the highest chambers of the Rizwan. Yet the testimony of these lofty faces and severed souls in acknowledging this lofty and exalted Cause is not accepted; while the testimony of those people who have forsaken religion for gold and avoided the First Emanation (BAB) in order to occupy the high seat, is acceptable and allowable against this shining Light; even though all the people have known them, and have comprehended that they do not relinquish the least amount of outward temporal honor for the sake of the Divine Religion; how much less, life, property and the like!</p>	<p>Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinely-appointed touchstone, the claims and pretensions of all men must needs be assayed, so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: "Wish for death, if ye are men of truth."¹ Consider these martyrs of unquestionable sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted beings to the truth of this pre-eminent and glorious Revelation and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.</p>	<p>و از همه گذشته، علامت صدق و کذب در کتاب معلوم و مقرر شده. باید ادعا و دعاوی کلّ عباد به این محک الهی زده شود تا صادق را از کاذب تمیز دهد. این است که می فرماید: "فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ." حال ملاحظه فرمائید با این شهادی صادق که نصّ کتاب شاهد بر صدق قول ایشان است، چنانچه دیده اید که همه جان و مال و زن و فرزند و کلّ ما یملک را انفاق نموده‌اند و به اعلیٰ غرف رضوان عروج فرمودند، شهادت این طلعات عالیّه و انفس منقطعّه بر تصدیق این امر عالی متعالی مقبول نیست و شهادت این گروه که برای ذهب از مذهب گذشته‌اند و برای جلوس بر صدر از اوّل ما صدر احتراز جسته‌اند بر بطلان این نور لائح جائز و مقبول است؟ با اینکه جمیع مردم ایشان را شناخته‌اند و این قدر ادراک نموده‌اند که از ذره‌ای از اعتبار ظاهری ملکی در سبیل دین الهی نمی گذرند تا چه رسد به جان و مال و غیره.</p>

253	Consider how, according to the text of the Book, the Divine touchstone hath differentiated and distinguished between the pure and impure; still these people are not mindful, and in the sleep of heedlessness are occupied in gaining the mortal world and outward leadership.	¹ Qur'án 2:94, Qur'án 62:6. Behold how the divine Touchstone hath, according to the explicit text of the Book, separated and distinguished the true from the false. Notwithstanding, they are still oblivious of this truth, and in the sleep of heedlessness, are pursuing the vanities of the world, and are occupied with thoughts of vain and earthly leadership.	حال ملاحظه فرمائید که چگونه محک الهی به نصّ کتاب تفصیل نمود و خالص را از غشّ تمیز داده و مع ذلک هنوز شاعر نشده‌اند و در نوم غفلت به کسب دنیای فانیه و ریاست ظاهریّه مشغول شده‌اند.
254	O Son of man, days have already passed thee during which thou hast been occupied with the imaginations and superstitions prompted by thine egotism. How long wilt thou be asleep upon thy couch? Lift thy head from slumber, for verily the sun hath already reached mid-day; that it may shine upon thee with the lights of Beauty. Finis.	“O Son of Man! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thine head from slumber, for the Sun hath risen to the zenith; haply it may shine upon thee with the light of beauty.”	يَا ابْنَ الْإِنْسَانِ، قَدْ مَضَىٰ عَلَيْكَ أَيَّامٌ وَ اسْتَعْلَتَ فِيهَا بِمَا تَهْوَىٰ بِهِ نَفْسُكَ مِنَ الظُّنُونِ وَ الْاَوْهَامِ. إِلَىٰ مَتَىٰ تَكُونُ رَاقِدًا عَلَىٰ بَسَاطِكَ؟ فَارْفَعْ رَأْسَكَ عَنِ النَّوْمِ. فَإِنَّ الشَّمْسَ قَدْ ارْتَفَعَتْ فِي وَسْطِ الزَّوَالِ، لَعَلَّ تَشْرِقُ عَلَيْكَ بِأَنْوَارِ الْجَمَالِ وَالسَّلَامِ.
255	But let it be known that not one of these learned men and doctors already mentioned had any outward leadership. It is impossible for well-known and influential divines of the age, seated upon the high seat of command and established upon the throne of authority, to follow the True One; “except whomsoever thy Lord wishes.” Save a few, no such thing hath appeared in the world, “for few of my servants are thankful” (K. S. 34). In this day, not one of the noted divines, in the grasp of whose authority are the reins of the people, hath believed; nay rather, they have exerted themselves in suppression, with such hatred and denial that no ear hath heard and no eye	Let it be known, however, that none of these doctors and divines to whom we have referred was invested with the rank and dignity of leadership. For well-known and influential leaders of religion, who occupy the seats of authority and exercise the functions of leadership, can in no wise bear allegiance to the Revealer of truth, except whomsoever thy Lord willeth. But for a few, such things have never come to pass. “And few of My servants are the thankful.” ¹ Even as in this Dispensation, not one amongst the renowned divines, in the grasp of whose authority were held the reins of the people, hath embraced the Faith. Nay, they have	ولکن معلوم باشد که این علما و فقها که مذکور شد هیچ یک ریاست ظاهره نداشته‌اند چه که محال است علمای مقتدر معروف عصر که بر صدر حکم جالسند و بر سریر امر ساکن، تابع حق شوند إِلَّا مَنْ شَاءَ رَبُّكَ. چنین امری در عالم ظهور ننمود مگر قلیلی "و قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ." چنانچه در این عهد احدی از علمای مشهور که زمام ناس در قبضه حکم ایشان بود اقبال نجستند. بلکه به تمام بغض و انکار در دفع کوشیدند به قسمی که هیچ گوشی نشنیده و هیچ چشمی ندیده.

	hath seen.	striven against it with such animosity and determination that no ear hath heard and no eye hath seen the like. ¹ Qur'an 34:13 .	
256	The Supreme Lord (BAB) (may the life of all else save Him be a sacrifice to Him!) hath especially revealed an Epistle to the learned divines of each city, wherein He hath mentioned in detail the grades of their opposition and arrogance. "Wherefore, take example (from them), O ye who have sight." By mentioning this he intended that during the Manifestation of "Mustagath" (BAHA) in the next resurrection, the people of the Beyan should not dispute (upon the ground) that "in the Manifestation of the Beyan, many of the learned divines did believe, therefore why does not this happen in this Manifestation"; and that they, God forbid, should cling to such trivial notions and be deprived of the Divine Beauty. Yea, most of the mentioned divines were not renowned, but by the grace of God they all were sanctified and purified from outward leadership and temporal vanities. "This is through the Bounty of God; He will give the same unto whom He pleaseth."	The Báb, the Lord, the most exalted—may the life of all be a sacrifice unto Him,—hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!" ¹ By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of "Mustagháth," ² the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it." ¹ Qur'an 59:2 . ² He Who is invoked .	و ربّ اعلیٰ، روح ما سواه فداه، بخصوص به جمیع علمای هر بلدی توقیعی صادر فرموده‌اند و مراتب اعراض و اغماض هر کدام را در توقیع او به تفصیل ذکر فرموده‌اند "فَاعْتَبِرُوا يَا اُولِيَ الْاَبْصَارِ" و مقصود از آن ذکر، آن بود که مبدا اهل بیان در ظهور مستغاث فی القیامة الأخری اعتراض نمایند که در ظهور بیان جمعی از علماء موقن گشته‌اند و چرا در این ظهور نشد و نعوذ بالله متمسک به این گونه مزخرفات شوند و از جمال الهی محروم گردند. بلی، این علماء که مذکور شد اکثری معروف نبودند و به فضل الله از ریاست ظاهره و زخارف فانیه جمیع مقدّس و منزّه بوده‌اند. ذَلِكَ مِنْ فَضْلِ اللَّهِ، يُؤْتِيهِ مَنْ يَشَاءُ.
257	Another proof and argument which shines like a sun among proofs, is the steadfastness of that Eternal Beauty (BAB) in the Divine	Another proof and evidence of the truth of this Revelation, which amongst all other proofs shineth as the sun, is the constancy of	و دلیل و برهان دیگر که چون شمس بین دلائل مُشرق است استقامت آن جمال ازلی

	<p>Cause. Although He was in the age of youth, yet without fear, and regardless of anyone He declared a matter contrary to the people of the earth, including the high and low, rich and poor, powerful and humble, king and subject. This has been heard by all. Could this be any other than the Divine Command and the confirmed Will of God? I swear by God, that should another entertain or think of such a matter, he would immediately be destroyed; and should ye place the heart of all the world in his heart, he still would not venture this important measure unless by Divine permission, or except his heart be united with the bounties of the Merciful and his soul confide in the supreme favors. To what do the people ascribe this? Do they attribute it to madness, just as they did with bygone prophets, or say that He hath undertaken these things for outward leadership, and to possess the tinsel of the mortal world?</p>	<p>the eternal Beauty in proclaiming the Faith of God. Though young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing be made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?</p>	<p>است بر امر الهی که با اینکه در سنّ شباب بودند و امری که مخالف کلّ اهل ارض از وضع و شریف و غنی و فقیر و عزیز و ذلیل و سلطان و رعیت بود با وجود این قیام بر آن امر فرمود چنانچه کلّ استماع نمودند و از هیچ کس و هیچ نفس خوف ننمودند و اعتنا نفرمودند. آیا می شود این، به غیر امر الهی و مشیتّ مثبتّه ربّانی؟ قسم به خدا که اگر کسی فکر و خیال چنین امری نماید فی الفور هلاک شود. و اگر قلب های عالم را در قلبش جا دهی باز جسارت بر چنین امر مهمّ ننماید مگر به اذن الهی باشد و قلبش متصل به فیوضات رحمانی و نفسش مطمئنّ به عنایات ربّانی. آیا این را به چه حمل می کنند؟ آیا به جنون نسبت می دهند چنانچه به انبیای قبل دادند و یا می گویند برای ریاست ظاهره و جمع زخارف دنیای فانیه این امور را متعرّض شده اند؟</p>
258	<p>Praise be to God! In His first Book which He hath entitled “Ghayoumi Asma” (the “Self-Subsistent of the Names”)—the first, greatest and most mighty of all books—He prophesied</p>	<p>Gracious God! In His Book, which He hath entitled “Qayyúmu’l-Asmá,”—the first, the greatest and mightiest of all books—He prophesied His own martyrdom. In it is this</p>	<p>سبحان الله، در اوّل از کتب خود که آن را قیوم اسماء نامیده و اوّل و اعظم و اکبر جمیع کتب است اخبار از شهادت خود می دهند و</p>

	His own martyrdom. In a certain place He hath mentioned this verse: "O Thou remnant of God, I have wholly sacrificed myself unto thee; I have been pleased with curses in Thy path, and have wished nothing except death in Thy love; whereunto only God the Exalted, the Defender, the Pre-existent is a sufficient witness!"	passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"	در مقامی این آیه را ذکر فرموده‌اند: "يا بَقِيَّةَ اللَّهِ، قَدْ فَدَيْتُ بِكُلِّي لَكَ وَرَضِيْتُ السَّبَّ فِي سَبِيلِكَ وَ مَا تَمَنَيْتُ إِلَّا الْقَتْلَ فِي مَحَبَّتِكَ وَ كَفَى بِاللَّهِ الْعَلِيِّ مُعْتَصِمًا قَدِيمًا."
259	Likewise He craved martyrdom in "Tafsiri Ha" ("Interpretation of the letter H"), thus: "It is as if I heard a crier proclaiming in mine innermost heart—'Sacrifice thou in the path of God the thing which is most beloved by thee, even as Hosein (Peace be upon Him!) sacrificed Himself in My way'; and were I not regardful of this real mystery, by Him in whose Hand is my soul, even if all the kings of the earth were assembled, they could not take from me a single letter, how much less can such servants who are of no importance in this and are of those who are rejected? That all may know the degree of my patience, resignation and sacrifice in the path of God."	Likewise, in His interpretation of the letter "Há," He craved martyrdom, saying: "Methinks I heard a Voice calling in my inmost being: 'Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake.' And were I not regardful of this inevitable mystery, by Him, Who hath my being between His hands even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast... That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God."	و همچنین در تفسیر هاء تمنای شهادت خود را نموده‌اند: "كَأَنِّي سَمِعْتُ مُنَادِيًا يُنَادِي فِي سِرِّي إِفْدِ أَحَبَّ الْأَشْيَاءِ إِلَيْكَ فِي سَبِيلِ اللَّهِ كَمَا فَدَى الْحُسَيْنُ عَلَيْهِ السَّلَامُ فِي سَبِيلِي وَ لَوْلَا كُنْتُ نَاطِرًا بِذَلِكَ السَّرِّ الْوَاقِعِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ اجْتَمَعُوا مُلُوكُ الْأَرْضِ لَنْ يَقْدِرُوا أَنْ يَأْخُذُوا مِنِّي حَرْفًا فَكَيْفَ الْعَبِيدُ الَّذِينَ لَيْسَ لَهُمْ شَأْنٌ بِذَلِكَ وَ إِنَّهُمْ مَطْرُودُونَ"، إلى ان قال "لَيَعْلَمَ الْكُلُّ مَقَامَ صَبْرِي وَ رِضَائِي وَ فِدَائِي فِي سَبِيلِ اللَّهِ."
260	Could it be asserted that the author of these words walks in any other than the path of God, or hath desired aught else save His Good Pleasure? In this verse, such a breeze of severance is hidden, that were it to blow, all the temples of existence would sacrifice life and relinquish soul. Consider the ignorance and extreme ingratitude of the	Could the Revealer of such utterance be regarded as walking any way but the way of God, and as having yearned for aught else except His good-pleasure? In this very verse there lieth concealed a breath of detachment, which if it were to be breathed full upon the world, all beings would renounce their lives, and sacrifice their souls. Reflect upon the	آیا صاحب این بیان را می توان نسبت داد که در غیر صراط الهی مشی می نماید و یا به غیر رضای او امری طلب نموده؟ در همین آیه نسیم انقطاعی مکنون شده که اگر بوزد جمیع هیاکل وجود جان را انفاق نمایند و از روان در گذرند. حال ملاحظه نمائید که چقدر

	<p>people who have closed their eyes to all this and run after dead bodies from whose bellies proceed the lamentations of the property of the faithful.</p> <p>Yet what unwarranted accusations they bring against the Dawning-places of Holiness! Thus do We mention unto thee that which is wrought by the hands of those who disbelieve, and who turn away from the Meeting of God in the day of resurrection. God chastises them with the fire of their infidelity, and prepares for them a punishment in the hereafter whereby their bodies and souls are consumed. This is because they have said, "Verily, God is not powerful in anything, and His Hands are tied from bounty!"</p> <p>Referring to the Mullas and clergy.</p>	<p>villainous behaviour of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against those Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For these have said: "God is powerless, and His hand of mercy is fettered."</p>	<p>ناس نسناساند و به غایت حق ناسپاس که چشم از جمیع اینها پوشیده هاند و به عقب مرداری چند که از بطنشان افغان مال مسلمانان می آید می دوند. و با وجود این چه نسبت های غیر لائقه که به مطالع قدسیه می دهند. کَذَلِکَ نَذْکُرُ لَکَ مَا اِکْتَسَبْتَ اَیْدِیَ الَّذِیْنَ هُمْ کَفَرُوا وَاَعْرَضُوا عَنِ لِقَاءِ اللّٰهِ فِیْ یَوْمِ الْقِیَامَةِ وَ عَذَّبَهُمُ اللّٰهُ بِنَارِ شِرْکِهِمْ وَ اَعَدَّ لَهُمْ فِی الْاٰخِرَةِ عَذَابًا تَحْتَرِقُ بِهٖ اَجْسَادُهُمْ وَ اَرْوَا حُهُمْ ذٰلِکَ بِاَنَّهُمْ قَالُوْا اِنَّ اللّٰهَ لَمْ یَكُنْ قَادِرًا عَلٰی شَیْءٍ وَّ کَانَتْ یَدُهٗ عَنِ الْفَضْلِ مَغْلُوْلَةً.</p>
261	<p>Steadfastness in the Cause is a great proof and mighty argument. The Seal of the Prophets hath said: "Two verses have made me old." Both concern steadfastness in the Cause of God. It is said: "Be thou steadfast, for thus hast thou been commanded" (K. S. 11).</p> <p>The other verse referred to is K. S. 6, quoted page 77.</p>	<p>Steadfastness in the Faith is a sure testimony, and a glorious evidence of the truth. Even as the "Seal of the Prophets" hath said: "Two verses have made Me old." Both these verses are indicative of constancy in the Cause of God. Even as He saith: "Be thou steadfast as thou hast been bidden."¹</p> <p>¹ Qur'an 11:113.</p>	<p>و استقامت بر امر حجّتی است بزرگ و برهانی است عظیم. چنانچه خاتم انبیاء فرمودند: " شَیْبَتْنِی الْاَیَّتِیْنِ " یعنی پیر نمود مرا دو آیه که هر دو مشعر بر استقامت بر امر الهی است. چنانچه می فرماید: "فَاسْتَقِمَّ کَمَا اُمِرْتَ."</p>
262	<p>Consider how. In His tender youth, this Sadrat of the Divine Rizwan delivered the Cause of God, and what steadfastness appeared from that Beauty of Oneness.</p>	<p>And now consider how this Sadrih of the Ridván of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold what steadfastness that Beauty of God hath</p>	<p>حال ملاحظه فرمائید که این سدره رضوان سبحانی در اوّل جوانی چگونه تبلیغ امرالله فرمود و چقدر استقامت از آن جمال احدیت</p>

	<p>Though all upon the earth combined to suppress Him, it produced no result. The more harm they inflicted upon that Sadrat of Blessedness, the more His fervor increased, and the fire of His love was enkindled. All these things are clear and no one denies them. Finally He surrendered His soul and hastened to the Supreme Friend.</p>	<p>revealed. The whole world rose to hinder Him, yet it utterly failed. The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervour increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.</p>	<p>ظاهر شد که جمیع من علی الارض بر منعش اقدام نمودند حاصلی نیخشید. آنچه ایذاء بر آن سدره طوبی وارد می آوردند شوقش بیشتر و نار حبّش مشتعل تر می شد. چنانچه این فقرات واضح است و احدی انکار ندارد. تا آنکه بالاخره جان را در باخت و به رفیق اعلی شتافت.</p>
263	<p>Among the proofs of the Manifestation (BAB) were the power, domination and authority which proceeded from the person of that Manifestor of Existence and that Appearance of the Adored One throughout all regions of the earth. Although that Eternal Beauty appeared in Shiraz and removed the veil in the year "Sixty," yet in a short time the signs of the power, domination, sovereignty and authority of that Essence of essences and Ocean of oceans became so manifest throughout all countries, that from every city the traces, indications, evidences and tokens of that Heavenly Sun became visible. Many a pure and chaste heart became expressive of that Eternal Sun, and many a sprinkling of enlightenment from that Sea of Intuitional Knowledge encompassed the contingent beings. Though the divines and grandees in every city and town arose to reject and suppress them, girded up loins of envy, hatred and injustice to eradicate them, killed many a holy one who was the essence of justice, by the accusation of injustice, and destroyed with</p>	<p>And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in <u>Shiráz</u>, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom which encompassed all beings! In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great</p>	<p>و از جمله دلائل ظهور، غلبه و قدرت و احاطه که بنفسه از آن مظهر وجود و مظهر معبود در اکناف و اقطار عالم ظاهر شد. چنانچه آن جمال ازلی در شیراز در سنه ستّین ظاهر شدند و کشف غطا فرمودند. مع ذلک به اندک زمانی آثار غلبه و قدرت و سلطنت و اقتدار از آن جوهر الجواهر و بحر البهور در جمیع بلاد ظاهر شد. به قسمی که از هر بلدی آثار و اشارات و دلالات و علامات آن شمس لاهوتی هویدا گشت. و چه مقدار قلوب صافیة رقیقه که از آن شمس ازلیه حکایت نمودند و چقدر رشحات علمی از آن بحر علم لدنی که احاطه نمود جمیع ممکنات را، با اینکه در هر بلد و مدینه جمیع علما و اعزّه بر منع و ردّ ایشان برخاستند و کمر غلّ و حسد و ظلم بر دفعشان بستند. و چه نفوس قدسیّه را که جواهر عدل بودند به نسبت ظلم کشتند و چه هیاکل روح را که</p>

	<p>severest torment many a temple of spirit which showed forth pure knowledge and deeds; yet each one of these beings was occupied in the commemoration of God until the verge of death, and soared in the sky of submission and resignation. He so influenced and transformed these beings that they had no purpose except His wish, and sought nothing but His command. They yielded to His good pleasure and attached their hearts to His thought.</p>	<p>the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will, and wedded their soul to His remembrance.</p>	<p>صرف علم و عمل از ایشان ظاهر بود به بدترین عذاب هلاک نمودند. مع کلّ ذلک هر یک از آن وجودات تا دم مرگ به ذکر الله مشغول بودند و در هوای تسلیم و رضا طائر. و به قسمی این وجودات را تقلیب نمودند و تصرف فرمودند که بجز اراده اش مرادی نجستند و بجز امرش امری نگزیدند، رضا به رضایش دادند و دل به خیالش بستند.</p>
264	<p>Reflect a little; hath such a power and influence appeared from any other in the world? All these purified hearts and sanctified souls hastened with perfect resignation to the call of destiny. During occasions of complaint, nothing proceeded from them except thanksgiving, and in time of affliction, only submission was visible. It is an evident fact how much hatred, animosity and enmity the people of the earth entertained toward these companions, for they considered tormenting and oppressing those holy ideal countenances conducive to prosperity, salvation and everlasting success and gain. Hath such commotion appeared in the lands at any period from the age of Adam down to the present time, or such tumult been witnessed among the servants? Notwithstanding all their sufferings and injuries, they became the</p>	<p>Reflect: Who in this world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of complaining, they rendered thanks unto God, and amidst the darkness of their anguish they revealed naught but radiant acquiescence to His will. It is evident how relentless was the hate, and how bitter the malice and enmity entertained by all the peoples of the earth towards these companions. The persecution and pain they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture</p>	<p>حال قدری تفکر نمائید، آیا چنین تصرف و احاطه از احدی در امکان ظاهر شده؟ و جمیع این قلوب منزّهه و نفوس مقدّسه به کمال رضا در موارد قضا شتافتند و در مواقع شکایت، جز شکر از ایشان ظاهر نه و در موطن بلا، جز رضا از ایشان مشهود نه. و این رتبه هم معلوم است که کلّ اهل ارض چه مقدار غلّ و بغض و عداوت به این اصحاب داشتند. چنانچه اذیت و ایذای آن طلعات قدسی معنوی را علت فوز و رستگاری و سبب فلاح و نجاح ابدی می دانستند. آیا هرگز در هیچ تاریخی از عهد آدم تا حال چنین غوغائی در بلاد واقع شد و آیا چنین ضوضائی در میان عباد ظاهر گشت؟ و با</p>

	objects of the curses of the people and the subject of censure by all the servants. It seemed as if patience originated in the world of existence from their self-restraint, and faithfulness appeared in the regions of the earth from their actions.	they suffered, and manifold the afflictions they endured, they became the object of universal opprobrium and execration. Methinks patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten only by their deeds.	این همه ایذاء و اذیت، محلّ لعن جمیع ناس شدند و محلّ ملامت جمیع عباد. و گویا صبر در عالم کون از اصطبارشان ظاهر شد و وفا در ارکان عالم از فعلشان موجودگشت.
265	Briefly: reflect upon all these events which have happened, and things which have come to pass, in order that thou mayest be aware of the greatness and importance of the Cause. Then the spirit of tranquillity will be breathed in thy being through the favor of the Merciful, and thou wilt rest and abide upon the throne of assurance. The One God testifies that were ye to reflect a little, ye would find that aside from all these established facts and mentioned proofs, the very cursing, execration and rejection by the people of the earth are the greatest proof and weightiest evidence of the truth of these heroes of the field of severance and resignation. When thou dost reflect upon the contradictions of the people, including divines, men of learning, and the ignorant, thou wilt become more firm and steadfast in this Cause; for whatever hath happened was previously prophesied by the Mines of Intuitional Knowledge and Sources of Eternal Command.	Do thou ponder these momentous happenings in thy heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory. Then shall the spirit of faith, through the grace of the Merciful, be breathed into thy being, and thou shalt be established and abide upon the seat of certitude. The one God is My witness! Wert thou to ponder a while, thou wilt recognize that, apart from all these established truths and above-mentioned evidences, the repudiation, cursing, and execration, pronounced by the people of the earth, are in themselves the mightiest proof and the surest testimony of the truth of these heroes of the field of resignation and detachment. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith. For whatsoever hath come to pass, hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.	باری، در جمیع این وقایع حادثه و حکایات وارده تفکر فرمائید تا بر عظمت امر و بزرگی آن مطلع گردید تا به عنایت رحمان، روح اطمینان در وجود دمیده شود و بر سریر ایقان مستریح و جالس شوید. خدای واحد شاهد است که اگر فی الجمله تفکر نمائید علاوه بر همه این مطالب مقررّه و دلائل مذکورّه، همین ردّ و سبّ و لعن اهل ارض بر این فوارس میدان تسلیم و انقطاع اعظم دلیل و اکبر حجّت برحقّیت ایشان است. و در هر آن که تفکر در اعتراضات جمیع مردم از علماء و فضلاء و جهال فرمائی در این امر محکم تر و راسخ تر و ثابت تر می شوی. زیرا که جمیع آنچه واقع شده، از قبل معادن علم لدنی و مواقع احکام ازلی خبر دادهاند.
266	Although this servant did not intend to speak of former records, yet out of love for your	Although We did not intend to make mention of the traditions of a bygone age, yet,	اگر چه این بنده اراده ذکر احادیث قبل را

	<p>Honor We mention some traditions applicable to this place, although in reality there is no need to do so, for what hath already been stated is sufficient for the earth and all therein. In fact, all the Books and mysteries are contained in this brief account. If one should ponder a little, he will comprehend all the mysteries of the Divine words and facts which have appeared from that Ideal King, from what hath already been mentioned. But since the people are not in one degree and station, We cite some traditions in order to cause steadfastness in wavering souls and tranquillity in troubled minds; likewise the Divine proof may be perfected and completed to the servants both high and low.</p>	<p>because of Our love for thee, We will cite a few which are applicable to Our argument. We do not feel their necessity, however, inasmuch as the things We have already mentioned suffice the world and all that is therein. In fact, all the Scriptures and the mysteries thereof are condensed into this brief account. So much so, that were a person to ponder it a while in his heart, he would discover from all that hath been said the mysteries of the Words of God, and would apprehend the meaning of whatever hath been manifested by that ideal King. As the people differ in their understanding and station, We will accordingly make mention of a few traditions, that these may impart constancy to the wavering soul, and tranquillity to the troubled mind. Thereby, will the testimony of God unto the people, both high and low, be complete and perfect.</p>	<p>نداشتم و لیکن نظر به محبت آن جناب چند روایتی که مناسب این مقام است ذکر می نمایم. با اینکه فی الحقیقه احتیاج نیست زیرا که آنچه ذکر شده جمیع ارض و من علیها را کافی است. و فی الحقیقه جمیع کتب و اسرار آن در این مختصر ذکر شده به قسمی که اگر کسی قدری تأمل نماید جمیع اسرار کلمات الهی و امور ظاهره از آن سلطان حقیقی را از آنچه ذکر شده ادراک می نماید. و لیکن چون همه ناس بر یک شأن و یک مقام نیستند لهذا چند حدیثی ذکر می نمایم تا سبب استقامت انفس متزلزله شود و اطمینان عقول مضطربه گردد و همچنین حجت الهی بر عالی و ادانی عباد تام و کامل گردد.</p>
267	<p>Among them is the tradition, "When the standard of Truth shall appear, the people of the east and west will curse it." One should drink a little of the wine of severance, establish himself upon the seat of impregnability and observe: "One hour's reflection is better than seventy years of pious devotion," (to discover) the reason of this base action, that the people, notwithstanding declaration of love and search for Truth, curse the followers of the True One after the Appearance, as is evidenced in the tradition. It is clear that the reason is none other than</p>	<p>Among them is the tradition, "And when the Standard of Truth is made manifest, the people of both the East and the West curse it." The wine of renunciation must needs be quaffed, the lofty heights of detachment must needs be attained, and the meditation referred to in the words "One hour's reflection is preferable to seventy years of pious worship" must needs be observed, so that the secret of the wretched behaviour of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when</p>	<p>از جمله احادیث این است که می فرماید: "إِذَا ظَهَرَتْ رَايَةُ الْحَقِّ لَعْنَهَا أَهْلُ الشَّرْقِ وَالْغَرْبِ." حال باید قدری از صهبای انقطاع نوشید و بر رفرف امتناع مقرر گزید و "تَقَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً." را منظور داشت که آخر سبب این امر شنیع چه می شود که جمیع مردم با اظهار حب و طلب حق، بعد از ظهور، اهل حق را لعن نمایند، چنانچه مستفاد از حدیث می شود. و این واضح است که سبب، نسخ قواعد و رسوم و</p>

	<p>the abrogation of customs, ceremonies, habits and rites by which the people are bound. For should that Beauty of the Merciful conform to the same customs and ceremonies, and approve that in which the people are engaged, then by no means would such disagreements and violence appear in the world. This blessed tradition is confirmed and substantiated by the saying: "The day whereon the herald shall summon (mankind) to an objectionable affair" (K. S. 54).</p>	<p>once He hath been made manifest. To this truth the above-mentioned tradition beareth witness. It is evident that the reason for such behaviour is none other than the annulment of those rules, customs, habits, and ceremonials to which they have been subjected. Otherwise, were the Beauty of the Merciful to comply with those same rules and customs, which are current amongst the people, and were He to sanction their observances, such conflict and mischief would in no wise be made manifest in the world. This exalted tradition is attested and substantiated by these words which He hath revealed: "The day when the Summoner shall summon to a stern business."¹</p> <p>¹ Qur'an 54:6.</p>	<p>عادات و آداب است که همه ناس به آن محدود گشته‌اند. و الا اگر جمال رحمان بر همان رسوم و آداب حرکت نماید و تصدیق کند مردم را در آنچه به آن مشغولند، دیگر چرا این همه اختلاف و فساد در ملک ظاهر می شود. و مصدق و مثبت این حدیث شریف، قوله تعالی: "يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ".</p>
268	<p>To resume: Since the Herald of Oneness from behind the Veils of Holiness summons people to be entirely severed from that which they hold, and since this Divine Call is contrary to their desire, therefore all such tests and trials occur.</p> <p>Consider that the people never mention these well- founded traditions, all of which are fulfilled, but hold fast to those traditions the validity or non-validity of which is not known, asking why they are not fulfilled, although even that which they have not imagined is fulfilled and hath appeared. The signs and tokens of the True One are as apparent as the sun in mid-heaven, yet people</p>	<p>The divine call of the celestial Herald from beyond the Veil of Glory, summoning mankind to renounce utterly all the things to which they cleave, is repugnant to their desire; and this is the cause of the bitter trials and violent commotions which have occurred. Consider the way of the people. They ignore these well-founded traditions, all of which have been fulfilled, and cling unto those of doubtful validity, and ask why these have not been fulfilled. And yet, those things which to them were inconceivable have been made manifest. The signs and tokens of the Truth shine even as the midday sun, and yet the people are wandering, aimlessly and perplexedly, in the wilderness</p>	<p>باری، چون منادی احدیه از ورای حجابات قدسیه مردم را به انقطاع تمام می خواند از آنچه که در دست دارند، و این ندای الهی چون مخالف هوی است لهذا این همه افتتان و امتحان رو می دهد. و حال مردم را ملاحظه نما که هیچ ذکر این احادیث محکمه را که جمیع ظاهر شده نمی نمایند و لکن آن احادیثی که صحت و سقم آن معلوم نیست تمسک به آنها جستهند که چرا ظاهر نشد. و حال آنکه آنچه را هم که تعقل ننموده‌اند ظاهر شد و باهر گشت. و آثار و علامات حق به مثل شمس در وسط سماء لائح، مع ذلک عباد در</p>

	are bewildered in the desert of blindness and ignorance. Notwithstanding many of the Koranic verses and confirmed traditions indicate a new Law and Command, and a new Cause, they still await the promised Countenance to decree according to the law of the Koran; just as the Jews and Christians hold to the same saying.	of ignorance and folly. Notwithstanding all the verses of the Qur'án, and the recognized traditions, which are all indicative of a new Faith, a new Law, and a new Revelation, this generation still waiteth in expectation of beholding the promised One who should uphold the Law of the Muḥammadan Dispensation. The Jews and the Christians in like manner uphold the same contention.	تیه جهل و نادانی سرگردان ماندهاند. با اینکه چقدر از آیات فرقانیّه و روایات محققه که جمیع دالّ است بر شرع و حکم جدید و امر بدیع، باز منتظرند که طلعت موعود بر شریعت فرقان حکم فرماید چنانچه یهود و نصاری همین حرف را می گویند.
269	Among the texts pointing to a new Law and new Dispensation are the statements in the prayer of Nudba: "Where is the One who is pre- served to renew the precepts and regulations? Where is the One who is chosen to reform the religion and law?" It is also said in the Zeyarat (visiting tablet written by Ali): "Peace be upon the new True One." Abu-Abd' Allah (sixth Imam) was asked concerning the character of the Mahdi: "What will be His character?" He answered: "He will do what was done by the Prophet of God (Mohammed) and He will destroy whatever hath been before Him, just as the Prophet of God abolished the matter of Jahileyeh." The time of ignorance among the Pagan Arabs before Mohammed's appearance.	Among the utterances that foreshadow a new Law and a new Revelation are the passages in the "Prayer of Nudbih": "Where is He Who is preserved to renew the ordinances and laws? Where is He Who hath the authority to transform the Faith and the followers thereof?" He hath, likewise, revealed in the Zíyarat: ¹ "Peace be upon the Truth made new." Abú-'Abdi'lláh, questioned concerning the character of the Mihdí, answered saying: "He will perform that which Muḥammad, the Messenger of God, hath performed, and will demolish whatever hath been before Him even as the Messenger of God hath demolished the ways of those that preceded Him." ¹ Visiting Tablet revealed by 'Alí.	و از جمله کلمات مدله بر شرع جدید و امر بدیع فقرات دعای ندبه است که می فرماید: "أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ وَ أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ." و در زیارت می فرماید: "السَّلَامُ عَلَى الْحَقِّ الْجَدِيدِ". "سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ سِيرَةِ الْمَهْدِيِّ كَيْفَ سِيرَتُهُ قَالَ يَصْنَعُ مَا صَنَعَ رَسُولُ اللَّهِ وَ يَهْدِمُ مَا كَانَ قَبْلَهُ كَمَا هَدَمَ رَسُولُ اللَّهِ أَمْرَ الْجَاهِلِيَّةِ."
270	Consider, notwithstanding similar traditions, how they have sought to prove the permanency of the ordinances, although the purpose of every Manifestation is the manifestation of change and transformation in	Behold, how, notwithstanding these and similar traditions, they idly contend that the laws formerly revealed, must in no wise be altered. And yet, is not the object of every Revelation to effect a transformation in the	حال ملاحظه فرمائید که با وجود امثال این روایات چه استدلال ها بر عدم تغییر احکام می نمایند با اینکه مقصود از هر ظهور،

the regions of the world, publicly and privately, outwardly and inwardly. For if the affairs of the earth change not, the appearance of Universal Manifestations would be futile. It is said in "Awalim," which is one of the authoritative books, "A youth shall appear from Beni-Hashem (family of Mohammed) who will possess a new Book and new Laws"; then follows, "Most of his enemies will be the divines." In another place it is related that Sadik-Ebn-Mohammed said: "A youth shall appear from Beni-Hashem, and will command people to swear allegiance to Him; He shall possess a new Book; He will summon people to acknowledge a new Book which is onerous to the Arab. When you hear about Him, hasten to Him." How well have they carried out the testament of the Imams of Religion and Lights of Certainty! Although it is said: "If you hear of a youth of Beni-Hashem appearing, summoning people to a new Divine Book and new Supreme Laws, hasten unto Him," yet they gave verdict of infidelity and apostasy against that Lord of Existence and did not go unto that Hashemite Light and Divine Appearance except with drawn swords and hearts full of hatred. Moreover consider how plainly the enmity of the divines is mentioned in the Book. Notwithstanding all these clear and indicative traditions and evident and confirmed references, the people have turned away from the clear essence of Knowledge and utterance, and have advanced

whole character of mankind, a transformation that shall manifest itself both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent. In the "Aválím," an authoritative and well-known book, it is recorded: "A Youth from Baní-Háshim shall be made manifest, Who will reveal a new Book and promulgate a new law;" then follow these words: "Most of His enemies will be the divines." In another passage, it is related of Sádiq, son of Muḥammad, that he spoke the following: "There shall appear a Youth from Baní-Háshim, Who will bid the people plight fealty unto Him. His Book will be a new Book, unto which He shall summon the people to pledge their faith. Stern is His Revelation unto the Arab. If ye hear about Him, hasten unto Him." How well have they followed the directions of the Imáms of the Faith and Lamps of certitude! Although it is clearly stated: "Were ye to hear that a Youth from Baní-Háshim hath appeared, summoning the people unto a new and Divine Book, and to new and Divine laws, hasten unto Him," yet have they all declared that Lord of being an infidel, and pronounced Him a heretic. They hastened not unto that Háshimite Light, that divine Manifestation, except with drawn swords, and hearts filled with malice. Moreover, observe how

ظهور تغییر و تبدیل است در ارکان عالم سرّاً و جهراً، ظاهراً و باطناً، چه اگر به هیچ وجه امورات ارض تغییر نیابد ظهور مظاهر کلیّه لغو خواهد بود و با اینکه در "عوالم" که از کتب مشهوره معتبره است می فرماید: "يُظْهِرُ مِنْ بَنِي هَاشِمٍ صَبِيٌّ ذُو كِتَابٍ وَ أَحْكَامٍ جَدِيدٍ" إِلَىٰ أَنْ قَالَ "وَ أَكْثَرَ أَعْدَائِهِ الْعُلَمَاءُ." و در مقامی دیگر از صادق بن محمد ذکر می نماید که فرمودند: "وَلَقَدْ يَظْهَرُ صَبِيٌّ مِنْ بَنِي هَاشِمٍ وَ يَأْمُرُ النَّاسَ بِبَيْعَتِهِ وَ هُوَ ذُو كِتَابٍ جَدِيدٍ، يُبَايِعُ النَّاسَ بِكِتَابٍ جَدِيدٍ، عَلَى الْعَرَبِ شَدِيدٌ. فَإِنْ سَمِعْتُمْ مِنْهُ شَيْئاً فَاسْرِعُوا إِلَيْهِ." خوب وصیّت انّمه دین و سُرُج یقین را عمل نمودند. با اینکه می فرماید: اگر شنیدید که جوانی از بنی هاشم ظاهر شد و می خواند مردم را به کتاب جدید الهی و احکام بدیع ربّانی بشتابید بسوی او، مع ذلک جمیع حکم کفر و خروج از ایمان به آن سیّد امکان دادند و نرفتند بسوی آن نور هاشمی و ظهور سبحانی مگر با شمشیرهای کشیده و قلب های پر کینه. و دیگر ملاحظه عداوت علما نمائید که به چه صریحی در کتب مذکور است. با وجود همه این احادیث ظاهره مدلّه و اشارات واضحه محقّقه، جمیع ناس از جوهر صافی معرفت و بیان معرض شده اند و به مظاهر ضلالت و

	<p>toward the appearances of error and sedition; and despite these revealed words and recorded traditions, they say whatever is prompted by self. Should the Essence of Truth give an explanation which proves contrary to their egotism and desire, they will straightway charge Him with infidelity, saying, “this is contrary to the words of the Imams of the religion and of the manifest lights, and no such command or order hath been laid down in the irrefutable Law”; just as in the present day similar vain sayings proceed from these mortal temples.</p>	<p>explicitly the enmity of the divines hath been mentioned in the books. Notwithstanding all these evident and significant traditions, all these unmistakable and undisputed allusions, the people have rejected the immaculate Essence of knowledge and of holy utterance, and have turned unto the exponents of rebellion and error. Despite these recorded traditions and revealed utterances, they speak only that which is prompted by their own selfish desires. And should the Essence of Truth reveal that which is contrary to their inclinations and desires, they will straightway denounce Him as an infidel, and will protest saying: “This is contrary to the sayings of the Imáms of the Faith and of the resplendent lights. No such thing hath been provided by our inviolable Law.” Even so in this day such worthless statements have been and are being made by these poor mortals.</p>	<p>طغیان اقبال نمودهاند و با این روایات وارده و کلمات نازلہ می گویند آنچه نفسشان به آن مایل است. و اگر جوهر حق بیانی بفرماید که مخالف نفس و هوای این گروه واقع شود فی الفور تکفیر نمایند و می گویند: این مخالف قول ائمه دین و انوار مبین است و در شرع متین چنین امری و حکمی صادر نشده. چنانچه الیوم امثال این سخن های بی فائده از این هیاکل فانیہ ظاهر شده و می شود.</p>
271	<p>Now consider this tradition; how all these things have been formerly spoken of! In “Arbain” (book of tradition), it is recorded: “A youth shall appear from Beni-Hashem, possessing new laws; He will summon people, but none will respond to Him, and most of His enemies will be the divines. When He commands a thing, they shall not obey Him, but will say: ‘This is contrary to that which we possess from the Imams of the religion’”; and so on to the end of the tradition. In this day, all repeat these same words, not knowing that His Holiness is</p>	<p>And now, consider this other tradition, and observe how all these things have been foretold. In “Arbá’in” it is recorded: “Out of Baní-Háshim there shall come forth a Youth Who shall reveal new laws. He shall summon the people unto Him, but none will heed His call. Most of His enemies will be the divines. His bidding they will not obey, but will protest saying: ‘This is contrary to that which hath been handed down unto us by the Imáms of the Faith.’” In this day, all are repeating these very same words, utterly unaware that He is established upon the</p>	<p>حال این روایت را ملاحظه نمائید که چگونه از قبل جمیع امورات را اخبار فرمودهاند. در "اربعین" ذکر فرموده: "يَظْهَرُ مِنْ بَنِي هَاشِمٍ صَبِيٌّ ذُو أَحْكَامٍ جَدِيدٍ فَيَدْعُو النَّاسَ وَ لَمْ يُجِبْهُ أَحَدٌ وَ أَكْثَرُ أَعْدَائِهِ الْعُلَمَاءُ فَإِذَا حَكَمَ بِشَيْءٍ لَمْ يُطِيعُوهُ فَيَقُولُونَ هَذَا خِلَافُ مَا عِنْدَنَا مِنْ أَيْمَةِ الدِّينِ" إلى آخر الحديث. چنانچه الیوم جمیع همین کلمات را اعاده می نمایند و شاعر بر این نشده که آن حضرت بر عرش یَفْعَلُ ما یَشَاء جالسند و بر</p>

	seated upon the throne of “He doeth whatsoever He willeth,” and is established upon the seat of “He commandeth whatsoever He desireth.”	throne of “He doeth whatsoever He willeth,” and abideth upon the seat of “He ordaineth whatsoever He pleaseth.”	كرسيّ يَحْكُمُ ما يُرِيد ساكن.
272	<p>No understanding can comprehend the character of His Manifestation, and no knowledge grasp the measure of His mission. All sayings are dependent upon His approval, and all things are in need of His authority. All else save Him is created by His command and exists by His direction. He is the Manifestor of the Divine Mysteries and the Elucidator of the Hidden Wisdoms of Eternity. Thus it is related in “Buhar’Ul-Anwar,” “Awalim,” and “Yanbou’a” that Sadik-Ebn-Mohammed said: “Knowledge is twenty-seven letters. All that was brought of it by the Prophets were two letters, and until the present day, people only know these two letters; but when Gha’im shall arise, the twenty-five letters will appear.”</p> <p>Consider: He hath designated that Knowledge consists of twenty-seven letters, and all the prophets from Adam down to the “Seal” explained but two letters thereof, and were sent forth in these two. He also says Gha’im shall bring forth the remaining twenty-five letters. From this explanation realize the rank and station of His Holiness (BAB); that His rank is greater than all the Prophets and His mission loftier and higher</p>	<p>No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the “Biháru’l-Anvar,” the “Aválím,” and the “Yanbú” of Sádiq, son of Muḥammad, that he spoke these words: “Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qá’im shall arise, He will cause the remaining twenty and five letters to be made manifest.” Consider; He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the “Seal,” as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qá’im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the</p>	<p>و هیچ ادراکی سبقت نیابد بر کیفیت ظهور او و هیچ عرفانی احاطه ننماید بر کمیت امر او. و جمیع قول ها به تصدیق او منوط است و تمام امور به امر او محتاج. و ما سوای او به امر او مخلوق اند و به حکم او موجود. و اوست مُظهر اسرار الهی و مبین حکمت های غیب صمدانی. چنانچه در “بحار الانوار” و “عوالم” و در “ینبوع” از صادق بن محمد وارد شده که فرمود: “العِلْمُ سَبْعَةٌ وَ عِشْرُونَ حَرْفًا. فَجَمِيعُ ما جَاءَتْ بِهِ الرُّسُلُ حَرْفَانِ وَ لَمْ يَعْرِفِ النَّاسُ حَتَّى الْيَوْمِ غَيْرَ الْحَرْفَيْنِ. فَاِذَا قَامَ قَائِمُنَا اَخْرَجَ الْخَمْسَةَ وَ الْعِشْرَيْنِ حَرْفًا.”</p> <p>حال ملاحظه فرمائید که علم را بیست و هفت حرف معین فرموده و جمیع انبیاء از آدم الی خاتم دو حرف آن را بیان فرموده‌اند و بر این دو حرف مبعوث شده‌اند و می فرماید: قائم ظاهر می فرماید جمیع این بیست و پنج حرف را. از این بیان قدر و رتبه آن حضرت را ملاحظه فرما که قدرش اعظم از کلّ انبیاء و امرش اعلی و ارفع از عرفان و ادراک کلّ اولیاست. و امری را که انبیاء و</p>

	<p>than the knowledge and comprehension of all the Holy Ones. These worthless creatures measure with their limited minds, learnings and understanding, a matter of which the Prophets, Holy Ones and Chosen Ones have either not been informed, or which they have not declared because of an irrefutable Command of God, and finding it not in accord therewith, reject it. "Dost thou imagine that the greater part of them hear or understand? They are no other than like the brute cattle; yea, they stray more widely from the true path" (K. S. 25).</p> <p>three authoritative books of tradition.</p>	<p>Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed,—such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"¹</p> <p>¹ Qur'an 25:44.</p>	<p>اولیاء و اصفیاء به آن اطلاع نیافته و یا به امر مبرم الهی اظهار نداشتند، این همج راع به عقول و علوم و ادراک ناقص خود میزان می کنند، اگر مطابق نیاید رد می نمایند. "أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ؟ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا."</p>
273	<p>To what do they apply the mentioned tradition which clearly indicates the hidden facts and wonderful new events in the Day of His Holiness? These new events will cause the people to disagree to such an extent that the divines and religious doctors will sentence His Holiness and His companions to death, and all the people of the earth will arise in contradiction. Thus it is said in "Kafi," in the tradition by Jabir in the "Tablet of Fatima," concerning the Gha'im: "The perfection of Moses, the splendor of Jesus, and the patience of Job (shall be) in Him, and His friends shall be abased during His time, and their heads shall be just as the heads of the Turks and Deylamites were exchanged as presents; they shall be slain and burnt, terrified with fear,</p>	<p>How, We wonder, do they explain the aforementioned tradition, a tradition which, in unmistakable terms, foreshadoweth the revelation of things inscrutable, and the occurrence of new and wondrous events in His day? Such marvellous happenings kindle so great a strife amongst the people, that all the divines and doctors sentence Him and His companions to death, and all the peoples of the earth arise to oppose Him. Even as it hath been recorded in the "Káfi," in the tradition of Jabir, in the "Tablet of Fátimih," concerning the character of the Qá'im: "He shall manifest the perfection of Moses, the splendour of Jesus, and the patience of Job. His chosen ones shall be abased in His day. Their heads shall be offered as presents even</p>	<p>آیا این حدیث مذکور را بر چه حمل می نمایند که صریح بر ظهور مطالب غیبیه و امورات بدیعه جدیده است در ایام آن حضرت؟ و این امورات بدیعه سبب اختلاف ناس می شود به قسمی که جمیع علماء و فقهاء حکم بر قتل آن حضرت و اصحاب او کنند و همه اهل ارض بر مخالفت قیام نمایند. چنانچه در "کافی" در حدیث جابر در لوح فاطمه" در وصف قائم می فرماید: "عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ فَيَذَلُّ أَوْلِيَاؤَهُ" فی زمانه و تَنَهَادِي رُؤُوسَهُمْ كَمَا تَنَهَادِي رُؤُوسَ التُّرْكِ وَ الدَّيْلِمِ فَيَقْتُلُونَ وَ يُحْرَقُونَ وَ يَكُونُونَ خَائِفِينَ مَرَّ عَوْبِينَ وَ جَلِيلِينَ تُصْبَعُ الْأَرْضُ بِدِمَائِهِمْ وَ</p>

	<p>and appalled; the earth shall be dyed with their blood, and lamentation, and wailing shall prevail amongst their women; these are indeed my friends.”</p> <p>Now consider, there is not a single letter of this tradition which is not fulfilled, for their blessed blood was shed in most localities, they were made captives in every city, paraded through countries and towns, and some were burned. Nevertheless no one reflected that if the promised Gha'im should arise and appear according to the former laws and ordinances, why then have such traditions been recorded, and why should all these disagreements occur, so that the death of these companions should be considered obligatory and the persecution of these holy souls deemed conducive to the attainment of summits of Nearness?</p>	<p>as the heads of the Turks and the Daylamites. They shall be slain and burnt. Fear shall seize them; dismay and alarm shall strike terror into their hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These indeed are my friends!” Consider, not a single letter of this tradition hath remained unfulfilled. In most of the places their blessed blood hath been shed; in every city they have been made captives, have been paraded throughout the provinces, and some have been burnt with fire. And yet no one hath paused to reflect that if the promised Qá'im should reveal the law and ordinances of a former Dispensation, why then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favour?</p>	<p>يَفْسُو الْوَيْلُ وَالرَّئَةُ فِي نِسَائِهِمْ أَوْلَيْكَ أَوْلِيَائِي حَقًّا." حال ملاحظه فرمائید که حرفی از این حدیث باقی نماند مگر آنکه ظاهر شد. چنانچه در اکثر اماکن دم شریفشان ریخته شد و در هر بلدی ایشان را اسیر نموده و به ولایات و شهرها گردانیدند، بعضی را سوختند. و مع ذلک هیچ نفسی فکر ننمود که اگر قائم موعود به شریعت و احکام قبل مبعوث و ظاهر شود دیگر ذکر این احادیث برای چه شده و چرا این همه اختلاف ظاهر می شود تا آنکه قتل این اصحاب را واجب دانند و اذیت این ارواح مقدسه را سبب وصول به معارج قرب شمرند؟</p>
274	<p>Moreover, consider how these fulfilled events and actions have been mentioned in former traditions; as it is said in the "Rouze-ye-Kafi" in explanation of "Zora." In the "Rouze-ye-Kafi" (it is related) of Mo'aweyeh-Ibn Wahab that Abi-Abdallah said: "Dost thou know Zora?" I said: "May I be a sacrifice to Thee? They say it is Baghdad?" He said: "No!" Then he added: "Hast thou entered the city of Rey?" "Yes," I replied. He enquired: "Hast</p>	<p>Moreover, observe how these things that have come to pass, and the acts which have been perpetrated, have all been mentioned in former traditions. Even as it hath been recorded in the "Rawdiy-i-Kafi," concerning "Zawra." In the "Rawdiy-i-Kafi" it is related of Mu'aviyah, son of Vahhab, that Abú-'Abdi'lláh hath spoken: "Knowest thou Zawra?" I said: "May my life be a sacrifice unto thee! They say it is Baghdad." "Nay,"</p>	<p>و دیگر ملاحظه فرمائید چگونه جمیع این امور وارده و افعال نازله در احادیث قبل ذکر شده. چنانچه در "روضه کافیه" در بیان زوراء می فرماید: "وَ فِي رَوْضَةِ الْكَافِي عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ : أَتَعْرِفُ الزُّورَاءَ ؟ قُلْتُ : جُعِلْتُ فِدَاكَ ، يَقُولُونَ إِنَّهَا بَغْدَادُ . قَالَ لَا ، ثُمَّ قَالَ : دَخَلْتُ الرَّيَّ ؟ قُلْتُ : نَعَمْ . قَالَ أَتَيْتُ سُوقَ الدَّوَابِّ ؟ قُلْتُ : نَعَمْ . قَالَ</p>

	<p>thou visited the cattle-market?" "Yes!" "Hast thou seen the black mountain upon the right hand of the road? There is Zora where they will slay eighty men of the children of certain ones, all of whom are free from guilt." "Who will kill them?" I questioned. He said: "The children of Persia!"</p> <p>Ancient city near which Teheran is built.</p>	<p>he answered. And then added: "Hast thou entered the city of Rayy?"¹ to which I made reply: "Yea, I have entered it." Whereupon, He enquired: "Didst thou visit the cattle-market?" "Yea," I answered. He said: "Hast thou seen the black mountain on the right hand side of the road? The same is Zawrá. There shall eighty men, of the children of certain ones, be slain, all of whom are worthy to be called caliphs." "Who will slay them?" I asked. He made reply: "The children of Persia!"</p> <p>¹ Ancient city near which Tīhrán is built.</p>	<p>رَأَيْتَ جَبَلَ الْأَسْوَدَ عَنِ يَمِينِ الطَّرِيقِ ؟ تَلَكَ الزَّوْرَاءُ . يُقْتَلُ فِيهَا ثَمَانُونَ رَجُلًا مِنْ وُلْدِ فُلَانٍ كُلُّهُمْ يَصْلِحُ الْخِلَافَةَ . قُلْتُ : مَنْ يَقْتُلُهُمْ ؟ قَالَ : يَقْتُلُهُمْ أَوْلَادُ الْعَجَمِ . "</p>
275	<p>This is the condition and state of the companions of His Holiness as described in former times. Consider, according to this tradition Zora is the land of Rey. In that place these companions were killed with the severest torture, and all these holy beings were martyred by the Persians as recorded in the tradition. This you have heard, and it is clear and evident to all the world. Why do not these worms of the earth reflect upon these traditions, all of which are as clear as the sun in mid-heaven? For what reason do they not advance toward the True One? And why on account of other traditions, the meaning of which they have not understood, have they turned aside from the Manifestation of the True One, and from the Beauty of God, to abide in hell? These things only result from the denial by the religious doctors of the age, and by the divines of the time, of whom</p>	<p>Such is the condition and fate of His companions which in former days hath been foretold. And now observe how, according to this tradition, Zawrá is no other but the land of Rayy. In that place His companions have been with great suffering put to death, and all these holy beings have suffered martyrdom at the hand of the Persians, as recorded in the tradition. This thou hast heard, and unto it all testify. Wherefore, then, do not these grovelling, worm-like men pause to meditate upon these traditions, all of which are manifest as the sun in its noon-tide glory? For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss? Such things are to be attributed to</p>	<p>این است حکم و امر اصحاب آن حضرت که از قبل بیان فرموده‌اند. و حال ملاحظه فرمائید که زوراء موافق این روایت ارض ری است. و این اصحاب را در آن مکان به بدترین عذاب بقتل رساندند و جمیع این وجودات قدسی را عجم شهید نموده چنانچه در حدیث مذکور است و شنیده‌اند و بر همه عالم واضح و مبرهن است. حال چرا این خراطین ارض در این احادیث که جمیع آن به مثل شمس در وسط سماء ظاهر شد تفکر نمی نمایند و اقبال به حق نمی جویند و به بعضی احادیث که معنی آن را ادراک ننموده‌اند از ظهور حق و جمال الله اعراض جست‌هاند و به سقر مقرر گزیده‌اند؟ نیست این امور مگر از اعراض فقهای عصر و علمای عهد. این</p>

	<p>Sadik-Ibn- Mohammed hath said: “The religious doctors of that time will be the most wicked of the divines under the shadow of heaven. Corruption will issue from them and return again unto them.”</p>	<p>naught but the faithlessness of the divines and doctors of the age. Of these, Sádiq, son of Muḥammad, hath said: “The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return.”</p>	<p>است که صادق بن محمد می فرماید: "فَقَهَاءُ ذَلِكَ الزَّمانِ شَرُّ فُقَهَاءِ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ و إِلَيْهِمْ تَعُودُ."</p>
276	<p>We beg the doctors and divines of the Beyan not to act in like manner; not to inflict upon the Essence of Divinity, the Supreme Light, the Absolute Eternity, and the Origin and End of the Manifestations of the Invisible, at the time of Mustagath, that which hath been inflicted in this day; not to depend upon intellect, comprehension and learning, nor show hostility toward that Manifestor of Supreme Infinite Knowledges. Yet, notwithstanding all these admonitions, it is seen that a misleading person, who is a chief of the people, will arise with the utmost opposition. Likewise in every city, (people) will arise to suppress that Beauty of Holiness. The companions of that King of Existence and Essence of the Desired One will flee to mountains and deserts and conceal themselves from the hand of the oppressors, while some will resign themselves and yield life with entire severance. As already witnessed, one known and reputed for great piety and virtue, whom the people deem it their duty to obey, and to whose command they consider it necessary to submit, will war against that Root of the Divine Tree and arise</p>	<p>We entreat the learned men of the Bayán not to follow in such ways, not to inflict, at the time of Mustagháth, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. And yet, notwithstanding all these admonitions, We perceive that a one-eyed man, who himself is the chief of the people, is arising with the utmost malevolence against Us. We foresee that in every city people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path. Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it</p>	<p>و از فقهاء و علمای بیان استدعا می نمایم که چنین مشی ننمایند و بر جوهر الهی و نور ربّانی و صرف ازلی و مبدأ و منتهای مظاهر غیبی در زمن مستغاث وارد نیاورند آنچه در این کور وارد شد و به عقول و ادراک و علم متمسک نشوند و به آن مظهر علوم نامتناهی ربّانی مخاصمه ننمایند. اگر چه با جمیع این وصایا، دیده می شود که شخصی اعور که از رؤسای قوم است در نهایت معارضه بر خیزد. و همچنین در هر بلدی بر نفی آن جمال قدسی برخیزند و اصحاب آن سلطان وجود و جوهر مقصود در کوه ها و صحراها فرار نمایند و از دست ظالمین مستور شوند و برخی توکل نمایند و با کمال انقطاع جان در بازند. و گویا مشاهده می شود نفسی که به کمال زهد و تقوی موصوف و معروف است، به قسمی که جمیع ناس اطاعت او را فرض شمرند و تسلیم امرش را لازم دانند، به محاربه با آن اصل شجره الهیه قیام نماید و به منتهای جهد و</p>

	to oppose with the utmost strife and exertion. This is the quality of people!	necessary to submit, who will arise to assail the very root of the divine Tree, and endeavour to the uttermost of his power to resist and oppose Him. Such is the way of the people!	اجتهاد به معارضه بر خیزد. این است شأن ناس.
277	To resume: We hope that the people of the Beyan may be trained; that they may soar in the atmosphere of spirit and abide in its court; that they may distinguish the True One from all others, and penetrate a false vestment with the eye of insight. But in these days such odor of jealousy is diffused, I swear by the Educator of Existence, including the seen and the un- seen, that from the beginning of the foundation of the world—though it hath no beginning—to the present time, no such envy, animosity and hatred have appeared or ever will appear. For a number who have not inhaled the odor of justice, have hoisted banners of discord, and have agreed to oppose this servant. From every direction a spear is visible and from every side an arrow flies. This, although We have not gloried in any matter, nor have We sought superiority over any. To every one We have been a most affectionate companion and a most forbearing and indulgent friend; with the poor We have been as the poor, and before the learned and lofty, perfectly sub- missive and resigned. Yet by God, than Whom there is no other God, the hardships, calamities and sufferings inflicted by the enemies and possessors of the Book are as nothing compared to what hath	We fain would hope that the people of the Bayán will be enlightened, will soar in the realm of the spirit and abide therein, will discern the Truth, and recognize with the eye of insight dissembling falsehood. In these days, however, such odours of jealousy are diffused, that—I swear by the Educator of all beings, visible and invisible—from the beginning of the foundation of the world—though it hath no beginning—until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their spears, and in all directions We recognize the shafts of their arrows. This, although We have never gloried in any thing, nor did We seek preference over any soul. To everyone We have been a most kindly companion, a most forbearing and affectionate friend. In the company of the poor We have sought their fellowship, and amidst the exalted and learned We have been submissive and resigned. I swear by God, the one true God! grievous as have been the	باری، امیدواریم که اهل بیان تربیت شوند و در هوای روح طیران نمایند و در فضای روح ساکن شوند، حق را از غیرتمیز دهند و تلبیس باطل را به دیده بصیرت بشناسند. اگر چه در این ایام رائحه حسدی وزیده که قسم به مربی وجود از غیب و شهود که از اول بنای وجود عالم، با اینکه آن را اولی نه، تا حال چنین غلّ و حسد و بغضائی ظاهر نشده و نخواهد شد. چنانچه جمعی که رائحه انصاف را نشنیده‌اند رایات نفاق برافراخت‌اند و بر مخالفت این عبد اتفاق نموده‌اند و از هر جهت رمحی آشکار و از هر سمت تیری طیار. با اینکه با احدی در امری افتخار ننمودم و به نفسی برتری نجستم. مع هر نفسی مصاحبی بودم در نهایت مهربان و رفیقی به غایت بردبار و رایگان. با فقراء مثل فقراء بودم و با علماء و عظماء در کمال تسلیم و رضا. مع ذلک فَوَاللّٰهِ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ با آن همه ابتلاء و باسء و ضراء که از اعداء و اولی کتاب وارد شد نزد آنچه از احباء وارد شد معدوم صرف است و مفقود

	been inflicted by the believers (Babis).	woes and sufferings which the hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which hath befallen Us at the hand of those who profess to be Our friends.	بحث.
278	To be brief: what shall We say? For were the world just, it could not endure this recital. As this servant, upon His arrival in this land (Baghdad), became aware, in part, of events which would subsequently happen, We took Our departure before that time, repaired to deserts of solitude and spent two years in the wilderness of isolation. Fountains were flowing from Our eyes and seas of blood streaming from Our heart. Many a night We were destitute of food and many a day the body found no rest. Notwithstanding these showering afflictions and successive calamities—by the One in Whose Hand is our Soul—We continued in perfect happiness and exceeding joy, for We were not aware of the loss or benefit, health or ailment of any. We were occupied with Ourselves and detached from all else. But the noose of the decree of God is wider than reflection and the arrow of His destiny is sanctified from plan. The head hath no release from His noose and there is no escape from His desire except by submission. We swear by God that We had no intention of return from this exile nor hope of reunion after this journey. Our only purpose was to avoid being an object of disagreement among	What more shall We say? The universe, were it to gaze with the eye of justice, would be incapable of bearing the weight of this utterance! In the early days of Our arrival in this land, when We discerned the signs of impending events, We decided, ere they happened, to retire. We betook Ourselves to the wilderness, and there, separated and alone, led for two years a life of complete solitude. From Our eyes there rained tears of anguish, and in Our bleeding heart there surged an ocean of agonizing pain. Many a night We had no food for sustenance, and many a day Our body found no rest. By Him Who hath My being between His hands! notwithstanding these showers of afflictions and unceasing calamities, Our soul was wrapt in blissful joy, and Our whole being evinced an ineffable gladness. For in Our solitude We were unaware of the harm or benefit, the health or ailment, of any soul. Alone, We communed with Our spirit, oblivious of the world and all that is therein. We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human	باری، چه اظهار نمایم که امکان را اگر انصاف باشد طاققت این بیان نه. و این عبد در اوّل ورود این ارض چون فی الجمله بر امورات محدثه بعد اطلاع یافتیم، از قبل مهاجرت اختیار نمودم و سر در بیابان های فراق نهادم و دو سال وحده در صحراهای هجر بسر بردم و از عیونم عیون جاری بود و از قلبم بحور دم ظاهر. چه لیالی که قوت دست نداد و چه ایام که جسد راحت نیافت. و با این بلائی نازله و رزایای متواتره فوالذی نفسی بیده کمال سرور موجود بود و نهایت فرح مشهود. زیرا که از ضرر و نفع و صحت و سقم نفسی اطلاع نبود. به خود مشغول بودم و از ما سوی غافل. و غافل از اینکه کمند قضای الهی اوسع از خیال است و تیر تقدیر او مقدس از تدبیر. سر را از کمندش نجات نه و اراده اش را جز رضا چاره ای نه. قسم به خدا که این مهاجرت را خیال مراجعت نبود و مسافرت را امید مواصلت نه. و مقصود جز این نبود که محلّ

	<p>the Ahbab, a source of disturbance among the companions, the cause of injury to any one, or the occasion of sorrow in any heart. We had no other intention and object than those mentioned, yet every individual formed an opinion and idea according to his own desire. Finally the decree of return emanated from the Source of Command and We involuntarily obeyed and returned.</p>	<p>designs. None can escape the snares He setteth, and no soul can find release except through submission to His will. By the righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart. Beyond these, We cherished no other intention, and apart from them, We had no end in view. And yet, each person schemed after his own desire, and pursued his own idle fancy, until the hour when, from the Mystic Source, there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction.</p>	<p>اختلاف احباب نشوم و مصدر انقلاب اصحاب نگردم و سبب ضرّ احدى نشوم و علت حزن قلبی نگردم. غیر از آنچه ذکر شد خیالی نبود و امری منظور نه. اگرچه هر نفسی محملی بست و به هوای خود خیالی نمود. باری، تا آنکه از مصدر امر حکم رجوع صادر شد و لابداً تسلیم نمودم و راجع شدم.</p>
279	<p>The pen is unable to record that which was experienced after Our return. For two years enemies have exerted their utmost effort and endeavor to destroy this humble servant, as all are informed. Nevertheless not one of the Ahbab hath rendered assistance, nor offered help. Nay rather, instead of assistance, successive and continuous sorrows like pouring rain are inflicted by words and deeds, while this servant is ready, life in hand, with all resignation, that perchance through Divine providence and favor this well-known and mentioned Letter may be sacrificed in the path of the Point and the Exalted Word. Were</p>	<p>What pen can recount the things We beheld upon Our return! Two years have elapsed during which Our enemies have ceaselessly and assiduously contrived to exterminate Us, whereunto all witness. Nevertheless, none amongst the faithful hath risen to render Us any assistance, nor did any one feel inclined to help in Our deliverance. Nay, instead of assisting Us, what showers of continuous sorrows, their words and deeds have caused to rain upon Our soul! Amidst them all, We stand, life in hand, wholly resigned to His will; that perchance, through God's loving kindness and His grace, this revealed and</p>	<p>دیگر قلم عاجز است از ذکر آنچه بعد از رجوع ملاحظه شد. حال دو سنه می گذرد که اعداء در اهلاک این عبد فانی به نهایت سعی و اهتمام دارند چنانچه جمیع مطلع شده اند. مع ذلک نفسی از احباب نصرت ننموده و به هیچ وجه اعانتی منظور نداشته. بلکه از عوض نصر، حزن ها که متوالی و متواتر قولاً و فعلاً مثل غیث هاطل وارد می شود. و این عبد در کمال رضا جان بر کف حاضریم که شاید از عنایت الهی و فضل سبحانی این حرف مذکور مشهور، در سبیل</p>

	<p>it not for this intention—by the One at Whose command the Spirit giveth utterance—We would not have tarried one moment in this city, “Whereunto God is sufficient witness.” We conclude the saying with “There is no power and strength but in God alone.” ... “We belong to God, and unto Him shall we surely return” (K. S. 2).</p>	<p>manifest Letter may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word. By Him at Whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city. “Sufficient Witness is God unto Us.” We conclude Our argument with the words: “There is no power nor strength but in God alone.” “We are God’s, and to Him shall we return.”</p>	<p>نقطه و کلمه علیا فدا شود و جان در بازدهد. و اگر این خیال نبود فَوَالَّذِي نَطَقَ الرُّوحُ بِأَمْرِهِ، آنی در این بلد توقّف نمی نمودم وَكَفَى بِاللَّهِ شَهِيدًا. أَخْتِمُ الْقَوْلَ بِلا حَوْلٍ وَ لا قُوَّةَ إِلَّا بِاللَّهِ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ.</p>
280	<p>The possessors of intelligence who have drunk from the choice Wine of love and have taken no step to gratify self, witness the proofs, evidence and argument which indicate this wonderful Cause and impregnable Divine Manifestation clearer than the sun in the Fourth Heaven. Now consider the turning away of the people from the Divine Beauty and their advancement toward egotistical desire. Notwithstanding all these sound verses and substantial references as recorded in the “Greatest Weight” (Koran), which is the Divine Trust among the servants; and notwithstanding these clear traditions which are more explicit than explanation and elucidation, yet the people have ignored and rejected them all, clinging to the outward sense of some traditions which they have not found consistent with their own understanding, and the meaning of which they have not comprehended. Thus are they bereft of the wine of the Glorious One and the</p>	<p>They that have hearts to understand, they that have quaffed the Wine of love, who have not for one moment gratified their selfish desires, will behold, resplendent as the sun in its noon-tide glory, those tokens, testimonies, and evidences that attest the truth of this wondrous Revelation, this transcendent and divine Faith. Reflect, how the people have rejected the Beauty of God, and have clung unto their covetous desires. Notwithstanding all these consummate verses, these unmistakable allusions, which have been revealed in the “Most weighty Revelation,” the Trust of God amongst men, and despite these evident traditions, each more manifest than the most explicit utterance, the people have ignored and repudiated their truth, and have held fast to the letter of certain traditions which, according to their understanding, they have found inconsistent with their expectations, and the meaning of which they have failed to grasp. They have</p>	<p>صاحبان هوش که از صهبای حبّ نوشیده‌اند و گامی به کام نفس برنداشته‌اند دلایل و برهان و حجّت را که جمیع مشعر بر این امر بدیع و ظهور منیع الهی است اظهر از شمس در فلک چهارم مشاهده نمایند. حال اعراض خلق را از جمال الهی و اقبالشان را به هوای نفسانی ملاحظه فرمائید. با همه این آیات متقنه و اشارات محکمه که در ثقل اکبر که ودیعه ربّانیّه است در بین عباد و این احادیث واضح که اصرح از بیان و تبیان است، از همه غافل و معرض شده‌اند و چند حدیث که به ادراک خود مطابق نیافته‌اند و معنی آن را ادراک ننموده‌اند متمسک به ظاهر آنها شده و از سلسال خمر ذی الجلال و زلال بی زوال جمال لایزال محروم و مأیوس مانده‌اند.</p>

	everflowing fountain of the Beauty of the Eternal One.	thus shattered every hope, and deprived themselves of the pure wine of the All-Glorious, and the clear and incorruptible waters of the immortal Beauty.	
281	<p>Consider, even the date of the Manifestation of that Essence of Light hath been recorded in the traditions, yet they are not mindful, nor severed a single breath from selfish desire.</p> <p>In the tradition, Al-Mofazzal questioned Sadek: "O my Master, how will be (the sign of) His Manifestation?" Then he answered: "In the year sixty, His Cause shall appear and His mention shall be elevated."</p>	<p>Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaddál asked Sádiq saying: "What of the sign of His manifestation, O my master?" He made reply: "In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed."</p>	<p>ملاحظه فرمائید که در اخبار، سنه ظهور آن هوّیه نور را هم ذکر فرمودهاند مع ذلك شاعر نشدهاند و در نفسی از هوای نفس منقطع نگشتهاند. فِي حَدِيثِ الْمُفَضَّلِ "سَلَّ عَنْ الصَّادِقِ فَكَيْفَ يَا مَوْلَايَ فِي ظُهُورِهِ؟ فَقَالَ عَلَيْهِ السَّلَامُ: فِي سَنَةِ السِّتِّينِ يَظْهَرُ أَمْرُهُ وَيَعْلُو ذِكْرُهُ."</p>
282	<p>To resume: It is astonishing that with such evident and obvious references, these servants have avoided the Truth. For example, mention of the sorrow, affliction and imprisonment inflicted upon that Essence of Divine Nature hath been made in the former traditions. In "Buhar": "In our Gha'im there are four signs from four Prophets, Moses, Jesus, Joseph and Mohammed. As to the sign from Moses, fear and anticipation; from Jesus that which was said in His behalf; from Joseph imprisonment and pious dissimulation; from Mohammed that He will appear with signs like unto the Koran." Notwithstanding such a sound tradition which mentions all the events just as they have transpired, no one hath become mindful, nor do We suppose they will henceforth become so, excepting</p>	<p>How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth. For instance, mention of the sorrows, the imprisonment and afflictions inflicted upon that Essence of divine virtue hath been made in the former traditions. In the "Bihár" it is recorded: "In our Qá'im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muḥammad. The sign from Moses, is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muḥammad, the revelation of a Book similar to the Qur'án." Notwithstanding such a conclusive tradition, which in such unmistakable language hath foreshadowed the happenings of the present day, none hath been found to heed its</p>	<p>باری، تحیّر است از این عباد که چگونه با این اشارات واضحه لائحہ از حق احتراز نمودهاند. مثلاً ذکر حزن و سجن و ابتلاء که بر آن خلاصه فطرت الهی وارد شد در اخبار قبل ذکر شده. فِي الْبِحَارِ: "إِنَّ فِي قَائِمِنَا أَرْبَعَ عِلَامَاتٍ مِنْ أَرْبَعَةِ نَبِيِّ مُوسَى وَ عِيسَى وَ يُوسُفَ وَ مُحَمَّدٍ. أَمَّا الْعِلَامَةُ مِنْ مُوسَى الْخَوْفُ وَ الْإِنْتِظَارُ. وَ أَمَّا الْعِلَامَةُ مِنْ عِيسَى مَا قَالُوا فِي حَقِّهِ. وَ الْعِلَامَةُ مِنْ يُوسُفَ السَّجْنُ وَ التَّقِيَّةُ. وَ الْعِلَامَةُ مِنْ مُحَمَّدٍ يَظْهَرُ بِأَثَارٍ مِثْلِ الْقُرْآنِ." با این حدیث به این محکمی که جمیع امورات را مطابق آنچه واقع شده ذکر فرمودهاند مع ذلك احدی متنّبہ نشده و گمان</p>

	<p>those whom thy Lord wisheth. “Verily, God shall cause him to hear whom He pleaseth; but I shall not make those to hear who are in graves.”</p> <p>A book of Mohammedan authoritative traditions.</p>	<p>prophecy, and methinks none will do so in the future, except him whom thy Lord willeth. “God indeed shall make whom He will to hearken, but We shall not make those who are in their graves to hearken.”</p>	<p>ندارم که بعد هم متنبّه شوند إِلَّا مَنْ شَاءَ رَبُّكَ. إِنَّ اللَّهَ مُسْمِعٌ مَنْ يَشَاءُ وَ مَا أَنَا بِمُسْمِعٍ مَنْ فِي الْقُبُورِ.</p>
283	<p>It hath been evident to your Honor that the Birds of Divinity and Doves of Eternity have two utterances. One they reveal according to the outward, without allegory, covering or veil, that it may be a guiding lamp and beckoning light by which wayfarers may reach the summits of holiness, and seekers be led to the court of Union. Such are the clear records and evident verses already mentioned. The other utterance they reveal in veil and covering to expose that which the malicious have concealed in their hearts and disclose their innermost beings. Therefore it is said by Sadek-Ibn-Mohammed, “God will purge them and sift them.” This is the Divine balance and the eternal touchstone wherewith He tests His servants. No one comprehendeth the meanings of these utterances except tranquil hearts, approved souls and abstracted minds. In similar utterances the literal meaning understood by people is not intended. Thus it is said: “Every knowledge hath seventy senses, of which one only is known among the people; but when the Gha’im shall arise. He will spread the remaining senses among men.” Likewise it is said: “We speak one word and by it We intend one and seventy</p>	<p>It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Sádiq, son of Muḥammad, spoken: “God verily will test them and sift them.” This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: “Every knowledge hath seventy meanings, of</p>	<p>و بر آن جناب معلوم بوده که اطیاری هوئیّه و حمامات ازلیّه را دو بیان است. بیانی بر حسب ظاهر، بی رمز و نقاب و حجاب فرموده و می فرمایند تا سراجی باشد هدایت کننده و نوری راه نماینده، تا سالکین را به معارج قدس رسانند و طالبین را به بساط انس کشانند چنانچه مذکور شد از روایات مکشوفه و آیات واضحه. و بیاناتی با حجاب و ستر فرموده و می فرمایند تا مُغَلِّین آنچه در قلب پنهان نموده اند ظاهر شود و حقایقشان باهر گردد. این است که صادق بن محمد می فرماید: "وَاللّٰهُ لَيَمَحَّصُنَّ وَاللّٰهُ لَيَغْرِبُلُنَّ." این است میزان الهی و محک صمدانی که عباد خود را به آن امتحان می فرماید. و احدی پی به معانی این بیانات نبرد مگر قلوب مطمئنّه و نفوس مرضیّه و افنّده مجرّده. و مقصود در امثال این گونه بیانات، معانی ظاهریّه که مردم ادراک می نمایند نبوده و نیست. این است که می فرماید: "لِكُلِّ عِلْمٍ سَبْعُونَ وَجْهًا وَ لَيْسَ بَيْنَ النَّاسِ اِلَّا وَاحِدٌ وَاِذَا قَامَ الْقَائِمُ بَيَّنَّتْ</p>

	meanings; each one of these we can explain.”	which one only is known amongst the people. And when the Qá’im shall arise, He shall reveal unto men all that which remaineth.” He also saith: “We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.”	بَاقِي الْوُجُوهِ بَيْنَ النَّاسِ. " وَايْضًا قَالَ: "نَحْنُ نَتَكَلَّمُ بِكَلِمَةٍ وَنُرِيدُ مِنْهَا إِحْدَى وَسَبْعِينَ وَجْهًا وَأَنَا لِكُلِّ مِنْهَا الْمَخْرَجُ."
284	To resume: These things are mentioned that the people may not be troubled by certain traditions and utterances, the signs of which have not appeared in the world of dominion, but that they may attribute their perplexity to their own lack of comprehension and not to the non-fulfilment of the meanings of the traditions; for the intent of the Imams of religion is not known to these servants, as evidenced by the traditions themselves. Consequently the people should not deprive themselves of the bounties through such texts, but should question the custodians thereof, so that the hidden mysteries may appear and become manifest free from veils.	These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfilment of the promises in the traditions, inasmuch as the meaning intended by the Imáms of the Faith is not known by this people, as evidenced by the traditions themselves. The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them.	باری، ذکر این مراتب برای آن است که از بعضی روایات و بیانات که در عالم ملک آثار آن ظاهر نشده مضطرب نشوند و حمل بر عدم ادراک خود نمایند نه بر عدم ظهور معانی حدیث زیرا که نزد آن عباد معلوم نیست که مقصود ائمه دین چه بود چنانچه از حدیث مستفاد می شود. پس باید عباد به این گونه عبارات، خود را از فیوضات ممنوع سازند و از اهلهش سؤال نمایند تا اسرار مستوره، بلا حجاب ظاهر و واضح شود.
285	But no one is found among the people of the earth who is a seeker of the Truth, and who turns to the Manifestations of Oneness, concerning intricate questions. All are dwelling in the land of oblivion and follow the people of hostility and rebellion. But God will do unto them just as they are acting, and will forget them even as they have ignored His Meeting in His Days. Thus those who	We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which they themselves are doing, and will forget them	و لیکن احدی از اهل ارض مشاهده نمی شود که طالب حق باشد تا آنکه در مسائل غامضه رجوع به مظاهر احدیه نماید. کلّ در ارض نسیان ساکن و به اهل بغی و طغیان متبع. وَلَكِنَّ اللَّهَ يَفْعَلُ بِهِمْ كَمَا هُمْ يَعْمَلُونَ وَيُنْسَاهُمْ كَمَا نَسُوا لِقَائَهُ فِي أَيَّامِهِ وَكَذَلِكَ قُضِيَ عَلَى الَّذِينَ كَفَرُوا وَ يُقْضَى عَلَى الَّذِينَ

	have denied are judged, and He shall judge those who reject His signs.	even as they have ignored His Presence in His day. Such is His decree unto those that have denied Him, and such will it be unto them that have rejected His signs.	هُم كَانُوا بِآيَاتِهِ يَجْحَدُونَ.
286	We conclude the saying with His words (Exalted is He!) —“Whosoever shall withdraw from the admonition of the Merciful, we will chain a devil to him, and he shall be his inseparable companion” (K. S. 43). “Whosoever turns aside from my admonition, verily, he shall lead a miserable life” (K. S. 20).	We conclude Our argument with His words —exalted is He—“And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion.” ¹ “And whoso turneth away from My remembrance, truly his shall be a life of misery.” ² ¹ Qur’án 43:36. ² Qur’án 20:124.	وَ أَخْتِمُ الْقَوْلَ بِقَوْلِهِ تَعَالَى: " وَ مَنْ يَعُشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ. " وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا. "
287	Thus it hath been formerly revealed, were ye of those who reason.	Thus hath it been revealed aforetime, were ye to comprehend.	وَ كَذَلِكَ نَزَّلَ مِنْ قَبْلَ لَوْ أَنْتُمْ تَعْقِلُونَ
288	Revealed from the “B” and the “H” (BAHA).	Revealed by the “Bá” and the “Há.” ¹ ¹ B and H meaning Bahá.	الْمَنْزُورُ مِنَ الْبَاءِ وَ الْهَاءِ
289	Peace be upon those who hear the melody of the Dove in the Sadrat-El-Muntaha!	Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntahá!	وَ السَّلَامُ عَلَى مَنْ سَمِعَ نَغْمَةَ الْوَرَقَاءِ فِي سِدْرَةِ الْمُنتَهَى
290	Glory be to our Lord, the Supreme!	Glorified be our Lord, the Most High!	فَسُبْحَانَ رَبَّنَا الْأَعْلَى

<p style="text-align: center;">GLOSSARY (of Ali Kuli Khan's rendering <i>Book of Ighan</i>)</p>	<p style="text-align: center;">GLOSSARY AND NOTES (in Shoghi Effendi's rendering of <i>The Kitáb-i-Íqán</i>, 1950 publication)</p>
<p><i>Ahbab</i> — Literally "beloved ones." Title by which the followers of the Bab and Baha'u'llah are designated.</p> <p><i>Ama'a</i> — According to the Illuminati-Platonic philosophers, this term signifies one of the worlds of abstraction.</p> <p><i>Ascent</i> — Denotes the Ascent of Mohammed to the station of "Meeting" in the Kingdom of Heavens.</p> <p><i>Babis</i> — Followers of the Bab, previous to the declaration of Baha'u'llah.</p> <p><i>Baha</i> or <i>Beha</i> — Literally "Glory," "Splendor," "Light," etc., The Greatest Name of God. The title Baha'u'llah was first given by the Bab. Although rendered "Beha" in most of the writings upon this Revelation, the form of English spelling which will most nearly reproduce the Persian pronunciation is "Baha." The first vowel is almost silent; the accent is on the second</p>	<p>‘Abdu'lláh: The father of the Prophet. He belonged to the family of Háshim, the noblest tribe of the Quraish section of the Arabian race, directly descended from Ishmael.</p> <p>‘Abdu'lláh-i-Ubayy: A prominent opponent of Muḥammad; called “the prince of hypocrites.”</p> <p>Abraham: See Genesis 11-25; <i>Some Answered Questions</i>, pp. 14-16. Scholars give 2100 B.C.-2000 B.C. as his dates. Regarded by Jews, Christians and Muslims as the Friend of God, the Father of the Faithful.</p> <p>Abú-‘Abdi'lláh: Designation of the sixth Imám, Ja'far-i-Sádiq (the Veridical), great-grandson of al-Ḥusayn. Died A.D. 765, poisoned by Manşúr, the ‘Abbásid Caliph.</p> <p>Abú ‘Amír: An opponent of Muḥammad; a monk.</p> <p>Abú-Jahl: Literally, “the Father of folly”; so styled by the Muslims. An implacable enemy of the Prophet.</p> <p>‘Alí: the son-in-law of the Prophet, the first of the twelve Imáms.</p> <p>Alif, Lám, Mím: These and other disconnected letters appear at the head of twenty-nine surahs of the Qur'án.</p> <p>Al-Medina: Literally, "the city," so called as giving shelter to Muḥammad: formerly Yathrib. The burial place of Muḥammad; second only to Mecca in sanctity.</p> <p>Amalekites: Expelled in early times from Babylonia, they spread through Arabia to Palestine and Syria and as far as Egypt, to which they gave several of its Pharaohs.</p> <p>Athím: Sinner.</p> <p>‘Aválim: A compilation of Shí'ih traditions.</p>

syllable — which has the sound of a in father. The u has the sound of oo; the primary accent is on the last syllable — Llah. Thus we have in Baha'u'llah a compound word of four syllables accented on the second and last syllables. This form of spelling has received the approval of Abdul-Baha.

Bent Hashem — The family out of which Mohammed arose.

Beyan — Literally " Utterance." This name was given by the Bab to His Revelations, particularly to the Book of His Laws, etc.

Caaba — The ancient house at Mecca, which has been a place of pilgrimage from time immemorial. It was formerly a temple of idols worshipped by the Sabians.

" *Endowed with Constancy* " — A title given to Prophets who revealed a Book and instituted religious laws.

Fourth Heaven — According to the old system of astronomy, this is the Heaven in which the sun moves. As a Bahai term It signifies the Religion of Christ, which is the fourth among

Báb: The Qá'im and Mihdí of Islám, and the Forerunner of Bahá'u'lláh. (Birth of the Báb; October 20, 1819; His Martyrdom: July 9, 1850).

Baghdád: Founded by the Caliph at Mansur in A.D. 762 on the site of a Christian village on the western bank of the Tigris. It remained for 500 years the seat of the Abbasid Government.

Bahá: Literally, "glory," "Splendor," referring to Bahá'u'lláh (Mirzá Husayn 'Alí) who had not yet declared Himself but had been already designated by this title.

Bahá'u'lláh: The Founder of the Bahá'í Faith, the title being recorded in the Persian Bayán of the Báb and meaning the Glory, the Light, and the Splendor of God. (Birth of Bahá'u'lláh: November 12, 1817; His death: May 29, 1892).

Baní-Háshim: The family to which Muḥammad belonged.

Baṭhá: Mecca.

Bayán: The Bayán (Exposition) is the chief doctrinal work of the Báb. It is described in *God Passes By* (pp. 24-25) as a "monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, 'Him Whom God will make manifest'. . . . this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations." The Báb also wrote "the smaller and less weighty Arabic Bayán."

Biḥár: Reference to Shí'ih tradition.

Biḥáru'l-Anvár: A compilation of Shí'ih traditions.

Caiaphas: The Jewish high priest who presided at the court which tried and condemned Jesus.

Cain and Abel: The two sons of Adam and Eve. See Genesis 4 and Qur'án, surah 5.

religious systems.

Gha'im — Literally "one who arises."* This term is applied by Mohammed to a subsequent Manifestation, just as the Israelitish prophets spoke of a subsequent Manifestation as "Messiah."

Heavenly Books — Revealed words of all the prophets, such as the Bible, the Koran, the Zend Avesta, etc.

Hegira — Literally "migration." The basis of Mohammedan chronology. It is about thirteen years after the rise of Mohammed, at which time He left Mecca and migrated to Medina.

Hijaz — Southwestern Arabia. It is used by Baha'u'llah to symbolize the Arabic language.

Ighan — Assurance, Certainty.

Imam — A priest, saint, or religious leader, after the departure of Mohammed.

Imamat — The mission of the Twelve Imams of the Shi'ite School.

Caliphs: Literally, "successors" or "viceregents." The Shí'is hold that the successors of the Prophet must be the members of His own family, but they do not use the title Khalífih or "Caliph." The Sultán of Turkey assumed this title early in the 16th century.

Hamzih: "Prince of Martyrs," the titles given to Muḥammad's uncle.

Herod: Herod I ("The Great"). An Idumaeon by race, but brought up a Jew. He was appointed by the Roman Senate in 40 B.C. as King of Judea. He rebuilt the Temple in Jerusalem.

Hijáz: a region in southwestern Arabia which may be considered the holy land of the Muslims since it contains the sacred cities of Medina and Mecca and many other places connected with the history of Muḥammad. The "language of Hijáz" is Arabic.

Húd: A prophet sent to the tribe of 'Ad. He was descended from Noah and is referred to in the Qur'án in súrih 7:63-70; súrih 11:52-63; and in súrih 26:123-139.

Husayn: The third Imám. Son of 'Alí and Fáṭimih.

Ibn-i-Şuríyá: A learned Jewish Rabbi at the time of Muḥammad.

Imám 'Alí: the cousin and first disciple of Muḥammad; husband of Muḥammad's daughter, Fáṭimih; and through his son Husayn, ancestor of Siyyid 'Alí Muḥammad, the Báb.

'Imrán: The father of Moses and Aaron; Qur'án, súrih 3:30 and Bible, Exodus 6:20.

'Iráq: Part of the Turkish Empire in 1862 when this book was revealed. Now an Arab Kingdom with Baghdád as its capital.

Joseph: The son of Jacob, and in the Qur'án an inspired Prophet.

Ka'b-Ibn-i-Ashraf: conspired with the Prophet's arch-enemy, Abú-Şufyán, to compass the Prophet's death.

Ka'bih: Literally, a "cube." The cube-like building in the center of the Mosque at Mecca, which contains the

<p><i>Irak</i> — A large province of Persia. It is used by Baha'u'llah to symbolize the Persian language.</p> <p><i>Islam</i> — Literally "to resign one's self." The name given by Mohammed to His religion and its followers.</p> <p><i>Israfil</i> — The Angel who sounds the trumpet at the Judgment Day.</p> <p><i>Kawther</i> — A fountain in Paradise. The Bahai interpretation is the "fountain of Divine Knowledge."</p> <p><i>K. S.</i> — Koran Surat.</p> <p><i>Mahdi</i> — The title of the subsequent Manifestation.</p> <p><i>Mustagath</i> — Symbolizes the year or term appointed by the Bab for the appearance of "He whom God shall manifest," i.e., Baha'u'llah.</p> <p><i>Parasang</i> — A Persian road-measure.</p> <p><i>Preserved Tablet</i> — A tablet which contains the knowledge of all there was, is, and will be.</p>	<p>Black Stone.</p> <p>Káfi: An important collection of <u>Shi'</u>ih traditions, Jábir being the authority for the quotation given on p. 245.</p> <p>Karbilá: A city about 55 miles southwest of Baghdád on the Euphrates.</p> <p>Karim: Honorable.</p> <p>Kawthar: A river of Paradise from which all the others flow. Part of its waters are led into a great lake on the shores of which the souls of the faithful rest when they have crossed the terrible bridge which is laid over the midst of Hell.</p> <p>Khaybar: The name of a famous oasis, and of its principal settlement, near Medina, where significant events in the ministry of Muḥammad took place.</p> <p>Kúfih: A city on the west bank of the Euphrates, which has now entirely disappeared.</p> <p>Letters of Unity: Apostles of the Prophet.</p> <p>Leviathan: An unidentified aquatic monster; whale or serpent.</p> <p>Magi: A caste of priests and sages among the ancient Persians.</p> <p>Manifestation: The nature of a prophet of the Manifestation of God is thus described in <i>Gleanings from the Writings of Bahá'u'lláh</i> (pp. 66-67): "Since there can be no tie or direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless soul be made manifest in the kingdoms of earth and heaven. . . . These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unflinching guidance, and invested with supreme sovereignty, they are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breezes of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations."</p>
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<p><i>Red Support</i> — Implies the Religion of Baha'u'llah reddened by the blood of martyrs.</p> <p><i>Rizwan</i> — The name of the custodian of Paradise. Baha'u'llah uses it to denote Paradise itself in the sense that Paradise is the Good-Pleasure of God.</p> <p><i>Sadrat'Ul-Muntaha</i> — The name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes a Manifestation in His Day.</p> <p><i>Salsabile</i> — A fountain in Paradise.</p> <p><i>Seal of the Prophets</i> — One of the titles of Mohammed.</p> <p><i>Seventh Sphere</i> — The highest of the seven firmaments, according to the old system of astronomy. This term symbolizes the Religion of Baha'u'llah, which is the seventh among the great religions. Baha'u'llah interprets " Heaven " as " Religion " and the " Divine Will."</p> <p><i>Shi'ites</i> — One of the two main schools of Islam.</p>	<p>Mecca: The Capital of Arabia, the birthplace of Muḥammad, the site of the Ka‘bih, and the most sacred city of Islám.</p> <p>Midian: A city and district on the Red Sea, southeast of Mt. Sinai, occupied by the descendants of Midian, some of Abraham and Keturah. Qur‘án, súrih 7:83.</p> <p>“Mi‘ráj”: The night journey of Muḥammad with Gabriel.</p> <p>Moses: One of the six great prophets, according to the Muḥammadans. See Exodus 4:16, where God says to Moses: “thou shalt be to him instead of God”; and Exodus 7:1: “I have made thee a god unto Pharaoh.” Moses led the exodus from Egypt, which is now dated about 1440 B.C.</p> <p>Mufaḍḍal: Reference to <u>Shí‘ih</u> tradition.</p> <p>Muḥammad: The Prophet of Islám and Revealer of the Qur‘án. Born August A.D. 570. Declared His Mission A.D. 613. Fled to Medina A.D. 622. See <i>Some Answered Questions</i>, pp. 22-29. Foretold by Moses, Deut. 18:15; by St. John the Divine, Rev. 11 (see <i>Some Answered Questions</i>, p. 53 ff.)</p> <p>Mullá ‘Abdu’l-Kháliq-i-Yazdí: At first a Jewish priest, he accepted Islám, joined the <u>Shaykhí</u> School and was converted by Mullá Ḥusayn to the Bábí Faith.</p> <p>Mullá ‘Alíy-i-Baraqání: Uncle of Ṭáhirih, one of the most learned and famous members of the <u>Shaykhí</u> community. Being converted to the Bábí Faith, he became in <u>Tihrán</u> one of its most earnest and able expositors.</p> <p>Mullá ‘Alíy-i-Bastámí: One of the Letters of the Living. Sent on a special mission by the Báb from <u>Shíráz</u> in 1844, he became the first to suffer and to lay down his life in the path of this new Faith.</p> <p>Mullá Báqir: A brother of Mullá Mihdíy-i-Kandí, martyred at Ṭabarsí.</p> <p>Mullá Ḥusayn: The first to believe in the Báb, the first "Letter of the Living," the “Bábu’l-Báb” #151; meaning “the Gate of the Gate,” a title given him by the Báb. Born in 1813, he was for nine years a student of Siyyid Kázim and for five a follower of the Báb. He was martyred at the fort of <u>Shaykh</u> Ṭabarsí, on</p>
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Surat — Name of the books or chapters of the Koran.

Walayat — Literally "guardianship." The mission or office of the one appointed by a Prophet to be a guardian over that religious community.

White Path — As a symbol, means the Religion of God.

February 2, 1849.

Mullá Mihdíy-i-Khu'í: A close companion of Bahá'u'lláh and tutor to the children of his household. Martyred at Ṭabarsí.

Mullá Muḥammad ‘Alí-i-Zanjání: Surnamed Hujjat. “One of the ablest and most formidable champions of the Faith” (*God Passes By*, p. 44), the leader of the Bábís in what Lord Curzon called “the terrific siege and slaughter” they suffered at Zanján where he with 1800 fellow disciples was martyred.

Mullá N‘imatu'lláh-i-Mázindarání: A Bábí martyred at Shaykh Ṭabarsí.

Mullá Yúsuf-i-Ardibílí: A “Letter of the Living,” martyred at Shaykh Ṭabarsí.

Mustagháth: Literally, “He who is invoked.” Referring to the appearance of Bahá'ul'láh at the time announced by the Báb.

Naḍr-Ibn-i-Háarith: An opponent of Muḥammad.

Nebuchadnezzar: King of Babylon. In 599 B.C. he captured Jerusalem, and in 588 he destroyed the city and removed most of the inhabitants to Chaldea.

Nimrod: In Muḥammadan commentaries represented as the persecutor of Abraham.

Noah: A prophet to whom Muḥammadans give the title of the “Prophet of God,” see Gen. 6:10 and Qur'án, súrihs 11:71, for an account of his life and of the Flood.

Nudbih, Prayer of: A “Lamentation” of the Imám ‘Alí.

Paradise: A heavenly garden; a state of bliss. The Manifestation is “the Nightingale of Paradise”; His Revelation, “the rustling of the leaves of Paradise”; “the love of God” is itself Paradise.

Párán: Párán is a mountain range north of Sinai and south of Seir; all are sacred as places of

revelation. Teman lies in northwest Edam, not far from Párán. See Habukuk 3:3. Moses himself uses “Párán” with special reference to Muḥammad and “Seir” to Jesus Christ: “And he said: The Lord came from Sinai and rose up from Seir unto them; he shined forth from Mount Párán and He came with ten thousand of saints; from His right hand went a fiery law for them.” (Deut. 33:2). Here Moses foretells the coming of three revelations and three prophets after himself, the last being Bahá'u'llah. Ishmael (Gen. 21, 21) founded the Arabian peoples in Párán.

Pentateuch: Literally, “the fivefold volume,” referring to the first five books of the Bible.

Pharaoh: The common title of the kings of Egypt. The Pharaoh of the oppression is usually held to be Ramesis II (about 1340 B.C.), and his son and successor Merenptah, the Pharaoh of the Exodus, but this is highly uncertain and the birth of Moses is dated as early as 1520 B.C.

Philosopher's Stone: An imaginary substance which the alchemists formerly sought as a means of converting baser metals into gold.

Phoenix: A bird fabled to exist single, to be consumed by fire by its own act, and to rise again from its ashes.

Primal Will: “The first thing which emanated from God is that universal reality. . . which the people of Bahá call ‘the First Will.’” (*Some Answered Questions*, p. 237)

Qá'im: The promise one of Islam.

Qayyúmu'l-Asmá': A commentary on the Suríh of Joseph in the Qur'án, written by the Báb in 1844, and regarded by the Bábís as in effect their Qur'án. (For an outline of its contents, see *God Passes By*, p. 23)

Qiblih: The direction in which the face must be turned in prayer. Qur'an, súrih 2:136-145, establishes Mecca as the Qiblih for Muslims.

Quintessence: An imagined fifth “essence of heaven” in addition to the four elements of earth: hence, the last or highest essence of anything.

Qur'án: The Qur'án (Arabic, "reading"), the holy scriptures of the Muḥammadan faith, revealed by

Muḥammad. The verses are built up into chapters called súrihs. It contains 77,974 words and is slightly longer than the New Testament; it was composed over a period of 21 years. The whole book was not arranged until after the prophet's death, but He is believed to have Himself divided the súrihs and given most of them their present titles. Translation into English by G. Sale (1734) is the most authoritative, but that by J.M. Rodwell (Everyman's Series) is recommended as the best. See also A.J. Arberry, *The Koran Interpreted*.

Rayy: An ancient city near which Tīhrán was built.

Riḍván: The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.

Rik'ats: Prostrations.

Rúz-bih: A Persian who embraced Christianity and being told a Prophet was about to arise in Arabia journeyed thither and meeting Muḥammad at Koba in His flight to Medina recognized His station and became a Muslim.

Şádiq: The sixth of the Shí'ih Imáms.

Sadratu'l Muntahá: The name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.

Sadrih: Literally, Branch.

Şáliḥ: An ancient Prophet to the Arabs, mentioned in the Qur'án, súrih 7:71-77. Some commentators identify him with the Şáliḥ of Genesis 11:13.

Salsabíl: Literally, softly flowing. A fountain of Paradise.

Sámirí: A magician employed by Pharaoh as a rival to Moses. According to Muslims, it was he, not Aaron, who made the golden calf.

“Seal of the Prophets”: One of the titles of Muḥammad.

Shaykh Aḥmad: the first of the two forerunners of the Báb, born 1753 A.D., founder of the Shaykhí School and author of 96 books. Died 1831.

Sheba: A town in southern Arabia, referred to in Genesis 10: 28; I Kings 10; II Chronicles 9. Symbolically it stands for a dwelling place, a home.

Shí‘ih: The problem of succession divides Islám generally into two schools of opinion. According to one view, represented chiefly by the Shí‘ihs, the regency is a spiritual matter determined by the Prophet and by those who so succeed Him. According to the other view, that of the Sunnites, the succession goes by popular choice. The Caliph of the Sunnites is the outward and visible Defender of the Faith. The Shí‘ih Imám is divinely ordained and gifted with more than human wisdom and authority.

Shíráz: The capital of the Province of Fárs in Persia; the place of the Báb's birth and the scene of His Declaration in 1844.

Shoeb: Priest of Midian (Exodus 2, 16-21). Moses married his daughter; Exodus 18 gives his name as Jethro.

Sinai: the mountain where God gave the Law to Moses. (Qur‘án, súrih 7:139 and Exodus 19).

Şirát: Literally, bridge or support; denotes the religion of God.

Siyid Ḥusayn-i-Turshízí: A mujtahid, one of the Seven Martyrs of Tíhrán.

Siyid Kázim: Chief disciple of Shaykh Aḥmad and his successor. Ḥusayn and other distinguished Bábís were among his students. Died December 31, 1843.

Siyid Yaḥyá, surnamed Vaḥíd: A distinguished divine of great learnings who became a Bábí and was martyred after the siege of Nayríz on June 29, 1850, ten days before the death of the Báb.

Şúffis: an order of Muḥammadan mystics.

Súrih: A row or course, as of bricks in a wall. A term used exclusively for the chapters of the Qur'án of which there are one hundred and fourteen.

Tablet: A term for a sacred epistle containing a revelation. The giving of the Law to Moses on tables or tablets is mentioned in the Qu'rán, súrih 7:142: "We wrote for him (Moses) upon tables (alwah, pl. of lauh) a monition concerning every matter."

Ṭaff (land of): The plain of Karbilá in which vicinity Imám Husayn was martyred.

Ṭhamúd: A tribe of an ancient Hamitic people, inhabiting the borders of Edom and living in caves. They were nearly exterminated by Chedorlaomer, the Elomite conqueror. The survivors fled to Mt. Seir where they dwelt in the time of Isaac and Jacob.

Traditions: The authoritative record of inspired sayings and acts of the Prophet, in addition to the revelation contained in the Qur'án.

'Urvatu'l-Vuṭḥqá: Literally, "the strongest handle," meaning the Faith of God.

Yaḥyá: John the forerunner of Jesus Christ. He was beheaded by Herod.

Yanbú': A compilation of Shí'ih traditions.

Yathrib: The ancient name of the city which was changed to Medinat un-Nabi, the City of the Prophet, or shortly Medina, the city *par excellence*.

Year Sixty: Meaning 1260 A.H., A.D. 1844, the year of the Báb's declaration.

Zaqqúm: A tree in the Infernal Regions.

Zíyarat: Visiting Tablet revealed by the Imám 'Alí.