

# A Compilation of Baha'u'llah's Writings

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*Translated Using GPT 4*

Baha'u'llah

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Welcome!

This book is a provisional translation of Baha'u'llah's Writings. All items are taken from the original Arabic and Persian from various sources and translated using the latest version of OpenAI's GPT.

There are thousands of works which have not been translated by people yet. Some of which had been translated, by authorized sources of the Baha'i Faith, others by academics and those interested in the revelation of Baha'u'llah.

We acknowledge GPT is imperfect, but we can acknowledge it is unbiased in that it was trained from many data points, some of which may favor a perspective, but the totality of all data points should bring the translation as close to a neutral voice as possible. We hope you find this book useful. You are welcome to share it as you see fit.

The Writings of Baha'u'llah are organized by date where possible, or by the location Baha'u'llah was in when the Writing was revealed. Books highlighted in bold are those which were revealed unsolicited, and books in a normal font were revealed as responses to questions solicited directly to Baha'u'llah. For example, the Seven Valleys was in response to a series of questions asked of Baha'u'llah. The Kitab-i-Aqdas was revealed for everyone unsolicited. The unsolicited writings will be more general and broad in scope, and revealed to be in a context for everyone (or particular audiences when specified). The solicited ones may regularly seem to repeat themes elsewhere, but be placed in a particular context relevant to whom originally asked Baha'u'llah a question. Each are equally important.

If you would like to help with translations, or to help refine the translations made, visit the [Baha'i Collaborative Translation Wiki](#).

Discussion can be had on Reddit at the [Bab and Baha'u'llah](#) community.

## Lawh-i-Ayat-i-Nur (Tablet of the Light Verse)

In the name of God, the Glorious, the Most Glorious.

### The Letters Were Created

1) Praise be to God who created the letters in the worlds of obscurity, behind the veils of sanctity, in the heights of the Most Exalted. He then nourished them from the chalices of perpetuity, as He had ordained in the Tablets of Decree, to revive the hearts of those drawn near in the realm of execution. He then clothed them with the garment of blackness, according to His eternal predestination, in the hidden recesses of destiny, upon the crimson domes, surpassing all prior knowledge, so as to conceal the water of life in the darkness of the realms of names at the Lote Tree of the Limit. Then He sent them down to the realm of creation in the air of destiny.

### The Dot Was Manifested After 140,000 Years

2) Then the voice emerged from the Most High abode, addressing the First Pen, saying, "O Pen, write from the secrets of the Ancient onto the luminous white tablet." Upon hearing this call, the Pen swooned in yearning for seventy thousand years beyond what the counters could count. When it revived, as determined by the divine decree, it wept for another seventy thousand years with tears of crimson. Then it stood before God in a time that was preceded by the ruling of the Primordial Beginning and is not followed by the ruling of the Ultimate End. When it was burned by the fire of separation after the sweet call ceased, its tears took on the color of blackness in the realm of fidelity. A drop of these black tears fell onto the tablet. Then appeared the dot in the world of origination. This dot manifested itself with the embroidery of the Primordial in the mirrors of the letters within the realities of the names.

3) Then the Alif received it before all other letters in the scattering of things and detailed this divine dot in the embroidery of this eternal Alif, as the breezes of the Merciful blew upon it from the source of Oneness. Then the face of unity was unveiled behind the green veils, and the structure of the dot appeared in the form of Alif and stood on the tablet as it stood upon the command of the Most High God in the world of attributes and names. This is the station where the essence of Will wore the robe of Nomenclature and shed the attire of Qualities in the city of Grandeur.

4) When this standing Alif settled on the luminous tablet, it manifested in a manifestation of other innovations. Then the disconnected letters appeared at the beginning of manifestations to indicate the worlds of individuation and the command in the stalks of creation. Then, from these letters that appeared and shone from the primal Alif at the beginning of manifestations, emerged the worlds of determination and multiplicities. When they detailed, dispersed, and fragmented, then gathered, harmonized, mixed, and combined, then appeared the compound words and composite letters in the worlds of creation, in the structures of names and attributes.

5) Thus, the worlds of sovereignty were completed, and the mysteries of power were established in the manifestations of existents, so that all may indicate through the language of beings that He is the everlasting, the permanent, the Creator, the capable, the mighty, the Sultan. And that 'Ali, before

Muhammad, is the Manifestation of the Essence and the Manifestation of Attributes, from whom originated the possible beings, and to whom all creatures return. He is the one who, from his own self, the munificent, the soul of Rahman, created jewels and capabilities in the world of possibility, and manifestations of existents in the worlds of time and space. The mirrors reflecting Him, and the letters speaking from Him, are the first creation of God, the beginning of manifestations, and the return of servants on the Day of Calling. This is what God has favored them over the rest of creation in the worlds of eternity.

6) Through them, the lights have shone, the moons have appeared, the suns have illuminated, and the stars have been revealed. All speak about Him and point to Him, such that there is no difference between Him and them except that they were created by His command, sent by His will, and gathered by His power. They are the ones through whom cycles turn, spheres revolve, the trees of monotheism are planted, the fruits of individuation appear, and the rains of abstraction descend, until the point returns to its original position after its orbit around itself and reaching its place. Then, the end returns to the beginning, and at that moment, the call of the first appears from the Ultimate Tree when the sun rises once again.

7) This is what the leaves have sung at the axis of perpetuity on this night of oneness, in which the fire of unity is kindled from the Tree of Sinai under the shade of the name of the Primordial and the eternal secret named as the Ancient Truth in the Preserver of names. All manifestations bear witness in the secrets of the heart to the hidden, that He is the Mighty, the Able, the Dominant, the Beneficent.

### The Purpose of This Book

8) This is a book from the “B” before the “H” to those who have believed in God and have succeeded by the lights of guidance, to bring them to the pavilion of sanctity and draw them near to the destination which none among those who disbelieved in God have reached. The structures of the names in the cities of the attributes bear witness to this, and beyond them, the angels of sanctity also testify.

9) Say, indeed in the singing of the leaves on the branches, and the phases of the leaves of paradise, and the undulation of the sea of oneness, and the rising of the clouds of wisdom, and the falling of the rains, and the flowing of the rivers from the stones, and the establishment of the structure of eternity upon the throne of lights are signs for those who look through the sight of God upon the realities of things. Reflect, O assembly of loved ones, on the creation of the heavens and the earth, and then on your own selves, if you are guided in the manifestations of power by the lights of guidance in the days of the face.

### About Secrets None Have Preceded in Knowing

10) And a book has come before us from the letter “Qaf,” which traveled from itself and migrated to God, the Overseer, the Sustainer, reaching the sanctified places and entering the Egypt of certainty, in the station where God’s fire blazes behind veils of light and where the lamp of oneness is ignited in a scripted lantern. Thus, they have preceded those who migrated from their homes for the love of God, over those who have not turned towards the shore of sanctity in the city that is circled by those who are near. He asked in his book about secrets that none have preceded in knowing in the realm, and whose veil has

never been lifted from the face of any of the creation, and that the knowledgeable have not grasped. Therefore, listen to what calls you from the caller of the spirit in this blessed spot, beyond the whirlpool of the spirit, in the raging sea set in writing.

### About the Verse of Light

11) Then know that what you asked about the verse of light that was revealed to Muhammad, the Messenger of God, before this verse, is beyond the grasp of scholars. Even if all the pens in God's knowledge were used, and all the ink of destiny were exhausted to write what has been and what will be, the meanings of the letter that descended through the tongue of glory in this blessed revealed verse would not be depleted. However, I will drip upon you a droplet from the sea of knowledge and wisdom, so you may be among those who hasten to the fields of knowledge, and drink from the cups of care from the hands of the youth upon the couches of eternity.

*Surah an-Nur (24:35) Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.*

### Moses Guided By the Fire From the Tree of Eternity

12) When Moses completed the appointed term in the land of Midian, he returned with his family and entered the wilderness of Sinai, in the valley of sanctity, to the right of the garden of Paradise, on the shore of eternity. There he heard the call from the highest abode, across the void, saying, "O Moses, look what you see; indeed, I am God, your Lord and the Lord of your fathers, Ishmael, Isaac, and Jacob." Moses then covered his face out of fear of God, the Mighty, the All-Powerful, the Self-Sustaining. He was called again near the shore of the sea of majesty, under the crimson dome, "Raise, O Moses, your head." When he raised it, he saw a light ignited and shining from the ultimate tree in the green valley. Then he was guided by the supreme guidance from the fire kindled from the tree of eternity. He then took off the sandals of desire and detached himself from the dominion of the Hereafter and this world. All of this was ordained by God, as you read in the tablets. Thus, his rank was elevated, his remembrance exalted, and he became among those who direct themselves by the lights of the fire toward the paths of justice. This is what was decreed for Moses, son of Imran, under the dome of time, if you indeed know.

### The Fire Blazed Within Muhammad's Chest

13) Likewise, Faran of love bore witness near Faran of fire, in the sanctified Horeb and the proximity of Sinai, if you, in the scrolls of justice, with the eye of God, bear witness. So when the veils of Oneness were lifted and the lights of Unity shone in the rise of the Muhammadan light, the fire of Being was ignited for himself, in himself, by himself, and the fire of the tree blazed within his chest. Then, the tinges of love and pulls of longing took him from every direction, and he heard the call of God from the tree of Man in his secret, stating that you are God, the Sovereign, the Overseer, the Mighty, the Holy. This was decreed in

the wilderness of the Spirit for Muhammad, in the station to which no hearts of those before could ever approach. Thus, we recount to you from the secrets of knowledge and gems of wisdom, so perhaps people will kindle and flare up with the fire of God in the tree of remembrance.

14) When Muhammad, the Messenger of God, intended to mention this highest station, to acquaint them with the secrets of Unity in the tree of his self, and to inform them of his independence from the fire that manifested in the Sinai of wisdom upon Moses, God revealed to him this Tauric verse to serve as a guide for those who were given the Torah, and as guidance for those guided by the lights of guidance in the Muhammadan Lote Tree. And God commanded Moses to give good tidings to the people about this Sinai in this Ahmadine locale and bear witness to that which was revealed in the Book. Indeed, we sent Moses with Our signs to bring the people from darkness into light, so give them good tidings of the days of God. This is what was inscribed in the Tablets, if you are aware. Indeed, he who gives good tidings to the people about His days, how does one reach His station, if you perceive.

15) Then know that Moses, with what he found comfort in from the fire of the tree on the bank of the valley of Security, was guided by it and was among those who, by God's permission, enter into the blessed locale. And Muhammad, before finding comfort in anything or being touched by any fire, was made light for those in the heavens and the earth, and guided with this light whomever He willed among His creation. This is what is inscribed in the Book, which you read in the Criterion.

### The Lamp and the Glass

16) Then know that the station of the niche in this verse is the same, and the lamp is his illuminated heart, and the glass is his holy structure within which the lamp of Oneness is lit. From it the light is kindled and shines, and by it, everyone in the heavens and the earth is illuminated. Thus, we mention to you, if by this light you are illuminated in the days of the spirit.

17) Then after this light has been illuminated in the lamp of Muhammadan essence and kindled upon the niche of the Ahmadan essence, and the creation of Oneness has been completed in the structure of sanctity, God commanded to remind people of His meeting in the otherworldly resurrection. He gives them good news of the praiseworthy sanctified station in the abode where the assembly of the heavenly hosts and the spirits of those who are near [to God] are gathered. There, the clouds of Divine Grace are lifted and at that moment, the believers rejoice in God's joy. This is what is promised in the preserved tablets, in His mighty saying on the Day when "your Lord comes or some of His signs arrive." This is what has been promised to everyone in the heavens and the earth, so that everyone will testify within themselves that this is the Truth, there is no god but He, and indeed He is the Truth, the Knower of the unseen.

### The One Who Came with Ali's Shirt

18) Thus, know the station of the one who came with Ali's shirt upon a cloud of light, and Muhammad, the Messenger of God, gave good tidings of meeting him on the day that the sincere ones rejoice. Then recognize, after he came to them with clear signs, what the fabricators said and what they did to him such that even the pen hesitates to record it. God bore witness to that even if you do not bear witness.



They denied him and rejected him. Among them were those who said, “Has he fabricated this against God, or is he bewitching people with magic?” In this way, they veiled themselves from meeting God, did not respond to His command, and did not turn towards the direction toward which those who are near [to God] turn.

19) And you, O people of eloquence, be grateful to God for what He has generously given you, in that He has made Himself known to you and honored you with His meeting, and sent you forth with the truth. He has revealed to you that which suffices you beyond those who have disbelieved and associated others [with God], after everyone has been waiting for His days and have been promised thereof.

20) Thus, recognize what we have endowed you with, the truth, and honored you with grace. We have sheltered you on the shores of knowledge, taught you the paths of understanding, and drawn you near with the fire that has ignited the hearts of those who have believed and who constantly place their trust in their Lord, Allah.

### The Glass Vessels of Possible Existence Were Illuminated

21) Then know that the purpose of the verse was nothing but what we have taught you in truth. However, only those who are patient in Allah will know it, and only the sincere will grasp it. This is from the grace that has not been preceded by the first and will not be surpassed by the last. Yet, you, O questioner, who hope for those days when the sun of care shone from the horizon of Oneness and the lamp of identity was lit in the niche of sanctity, will not witness this verse except in the structure that Allah has hidden behind the curtain of dignity, near the wing of His beloved. Do you not see how Allah ignited it for Himself with His own fire in the niche of eternity and safeguarded it with the lamp of power between the Earth and the sky, so that no breaths of associating partners with Allah would blow upon it? Light emerged from it behind seventy thousand veils to the extent of a needle’s eye, and from it, the glass vessels of possible existence were illuminated, each telling about Allah, their Creator, in what this divine fire has manifested to them. This is what we impart to you from the wonders of hidden knowledge, so you may thank your Lord Allah at all times, then all the believers, and be content with yourself for what has turned your heart towards the shore that no one of creation has ever reached, except those who are constantly consumed by the fire of love. And none shall approach it except those who have severed themselves from everyone in the realm of command and creation, and they tread the paths of submission by the permission of Allah.

22) Then we have sufficed with what we have explained to you in this holy verse and condensed in elucidating its meanings, because we have explained it before with various expressions and indications that bewilder the minds of those who know. Surely, be content with what has descended upon you on this blessed night, which Allah has made among the nights in which every decreed matter is determined, from an Almighty, Sustaining Lord. And if you are not content with what the pen of power has inscribed on those luminous tablets, return to what has been recorded before by the witnessed finger of glory, for in the Lote Tree of words, the fire of Oneness was kindled, and none shall draw from it except the monotheists. Upon its branches are doves, all created from the fire of love, and none shall hear their melodies except those who have detached themselves. By Allah, if you were to scrutinize with your sight,

you would know all the sciences inscribed in these tablets and would be independent of anything else. Indeed, this is a known truth.

### About the Disjointed Letters in the Scriptures

23) As for what you asked about the disjointed letters in the scriptures and Psalms, know that each of these letters has verses for those who understand. Within them are symbols, indications, meanings, and implications that none comprehend except those who are in the good pleasure of Allah and are steeped in the satisfaction of knowledge. Their secrets have always been concealed in the treasures of infallibility, sealed with the seal of power, and veiled with the mask of glory. But then its seal is broken for your sake and your love, for what people are able to comprehend, so that those who have been guided by Allah before may bear witness that all of this was created in the temple of the one who speaks the truth, around whom circle all the elevated letters and comprehensive words, if you understand.

### Point to Eternal Beings and Unifying Realities

24) Know that those disjointed letters, in the context of the Names, point to the eternal beings, the unifying realities, and the essence of existence, just as you read in the Qur'an where His exalted Light said at the beginning of the book: "Alif Lam Mim, This is the Book in which there is no doubt, a guide for the righteous." In this station, Allah named His beloved with these expanded, disjointed letters so that those who soar on the wings of detachment in the air of the spirit may be certain of this.

25) Indeed, O Muhammad, this "Book" refers to the book of your own self, and this is from the preserved Book of the Unseen, knowledge of which no one can encompass except Allah. From it are detailed all other books, if you only realize. This is from the Book in which is detailed the knowledge of what was and what will be, and by it are guided those who seek guidance. Everything that has been revealed before from books and scriptures is but a letter from that Book. And none understand this except those who ascend toward the proximity of the Divine on the steed of Glory. All of this is mentioned in the context of description, yet this hidden Book has a station beyond which all mention and all description by describers ceases. Everything that was and will be is created by His word "Be, and it is."

### The Book of Your Own Self

26) Thus, recognize the Book of the Self of Muhammad, in which all the secrets have been inscribed by the Pen of Allah, the Sovereign, the Mighty, the Self-Sustaining, so you may bear witness that there is no god but He, the Sovereign, the Mighty, the Beloved. In this way, it was revealed before to read the Book of your own Self. This is the Book that suffices those who believe and guides them to the shore of the stored Name. In another station, it refers to the Book that was revealed to him in truth, and Allah made it a criterion between those who believe and those who disbelieve and are unjust toward their Lord.

### The Most Beautiful Names

27) In yet another station, know that when Allah named His Beloved with composite letters and all-encompassing words, just as you pronounce His names as Muhammad, Ahmad, and Mahmud in the realm of Names, He also named him with expansive letters and fragmented symbols so that anyone who

has understanding thereafter would know that all the most sublime letters and the most beautiful names were created for Him, because nothing appears from the Beloved except what is intended by the Lover. This you would see if you looked with the vision of the spirit. To affirm what was stated, the verse of Eternity says: "To whomsoever you pray, His are the most beautiful Names." This was revealed before, and you have read, and in his days, most people read.

### Imprints Reflected from the Sun

28) Then know that Allah created these expansive, fragmented letters in the name of His Beloved as essential expansiveness and subtle, elevated archetypes, just as you witness in the imprints reflected from the sun of Muhammadan light. Likewise, He created from the composite words in His name, structures that are limited and composed of elements of oneness, each according to the degree of their imprints from this sun. Therefore, ponder upon the creation of the heavens and the earth so that you understand every name in the shadow of His name, and every attribute in the shadow of His description, and be certain that everything is within the grasp of His power, created from letters. Be among those who peer into the manifestations of creation with the eye of Allah.

### Three Stations

29) In another station, the 'Alif' signifies the Absolute Divinity, and the 'Lam' indicates the Absolute Guardianship, which refers back to His self-sustaining essence, as stated: "Verily, your guardian is Allah." This is from the guardianship of the Mighty, the Praiseworthy. The 'Meem' is about the Muhammadi reality and the Ahmadi pattern. Allah addressed him with these letters so that all may be certain that everything expressed in language, mentioned by the tongues of creation, or realized in the land of creation, all of that has appeared in the attire of Muhammadi essence. Likewise, this suffices you, if you listen.

30) By Allah, if I were to elaborate on these three stations in these three letters, neither tablets would suffice nor would ink ever run dry. However, it's succinctly expressed in each station if you but know. The reins of the pen were not in my grasp, out of fear for those who have disbelieved and committed polytheism. If there was any resentment in their hearts for this youth who resides in the region of Iraq, and calls everyone to the Path, and has illuminated from the horizon of Oneness, lighting up all horizons. Thus, we mention some of the secrets of the matter, so that perhaps you may become enlightened. Otherwise, by He in Whose hand is the soul of Hussain, were I not restrained by the machinations of the hypocrites, I would write on the Tablet what would sever you from everyone in the heavens and the earth and elevate you to a station that neither ears have heard nor eyes have perceived. This everlasting bounty will never cease, even if it flows from the beginning which has no beginning to the end which none will witness, because the source of this Divine Spring and this Ocean of Oneness is nothing but the true bounty of the Lordly and the existential knowledge of the Eternal. How could this ever-running purity ever run out? By my Lord, it will neither run out nor vanish, and that is testified by what we have deduced as proof, and beyond that the inhabitants of the celestial realms also testify. Does the bounty of Allah ever end or His outpouring ever cease? By the Lord of the heavens and the earth, His mercy precedes all things and His bounty encompasses all existence.

## Call to the People

31) Say, O people, this is from His bounty that descends upon you from the clouds of knowledge, rains of wisdom, and grants unto the contingent beings that which enters them into the pleasure of the Sacred and clothes them in the garment of eternity, if you ponder the secrets of this bounty.

32) Say, O people, how did you sleep on the bed and do not rise from the seats of heedlessness, after the sun of love has risen and all the disintegrated bodies are activated by its heat, yet you are like the cold mountain and do not melt from the radiance of this fire, even though everyone dwelling in the skirts of eternity is ignited by it.

33) Say, O people, if you do not hear from this servant who is certain of God, then in the ranks of love learn from this lamp. Learn how it is ignited by the fire of love and burns with the fire of its own self at all times. If you are in its burning, the beacons of remembrance, then listen. And he calls to God in his secret with the tongue embedded in him, saying: O my God and my Master, I ask You by Your lamp, which You have made sacred from the lamp, to send me into the presence of the lovers, in the station where the name of God, the Mighty, the Overseer, the Promised One who comes with the truth, is mentioned—upon shades of fire and around him angels of command circumambulate. When the clouds of sanctity are lifted and the leaves sing with a melody that attracts the hearts of those brought near.

34) Say, O people, hear my words, then recognize the value of those days and hold fast to the concealed golden thread. Do not be distracted by the world and its ornamentation. Let not adversity grieve you, nor be unsettled by what befalls you from those who disbelieve and associate partners with God, the Mighty, the Beloved. Be among the best of creation, those who are not hindered by any hindrance, not veiled by the blame of any blamer, and not deterred by the turning away of any turner. Even if all those on Earth were to stand against them—if you but knew—these are the ones who turn not their faces towards anyone and stand not still for anything in the domain. Even if they pass by cities of gold, like lightning they pass by without turning their gaze upon them. They are in the depths of detachment, engaged in glorification. These are they upon whom, when the signs of your Lord are recited, a fire of divine unity sparks in their hearts and their foundations tremble with yearning. Then they fall upon their faces in humble submission to God, the Sovereign, the Overseer, the Mighty, the Holy. All this is from the nature of those who are detached; we have conveyed it to you with truth, so perhaps you may hasten with your eyes toward the shore of grace.

## The Duration of Concealment

35) Then know that in another station, God intends by these letters the secrets of infinitudes, and among them is an allusion to the duration of the concealment of the Beauty behind the curtains of Majesty. Just as you witness in the traces of the Imams of Discrimination: “After the completion of the term with hardship, the Mahdi will rise.” Similarly, you are within all these letters and secrets; recognize until the time when lights will dawn from the dawn of the Holy Beloved.

36) Say, O leaders of eloquence, all of this is within the ranks of creation and origination, and the manifestations of bringing into existence and invention. So bear witness. Otherwise, in the stations which

God has made a place for His Holy Manifestations, they will not point with a sign, nor will they narrate a story, nor will they indicate by indication. All are standing in the court of Holiness.

37) Say, O leaders of discernment, the letters have ascended to their positions and the words to their seats, and until then you are not aware. Have you not heard the day the caller calls, and have you not heard the outcry in truth? How are you until then, dead in the veils of your own selves? Rise from the beds of heedlessness, then ignorance and animosity, and then listen to the remembrance of God; that is better for you if you wish to return to the lands of nearness. Do you not contemplate past generations and what was decreed upon them when they opposed the Messengers of God and turned away from His Signs? After all, God has not sent a Messenger except that He has sent down with him a miracle that the mature are unable to perform, and every Messenger gave good news of a Messenger who would come after him, and all were promised with this.

38) Therefore, look at those who were given the Torah before Moses was sent to them. They were given good news from God, the Guardian, the Sustainer, of a Prophet who would come after. But when Moses came to them with the staff of command and the flame of love, they turned away from him and said, "This is nothing but a mad sorcerer." They denied him, argued with him, and debated him until he spent a limited number of years. Then God elevated him by His command and brought him to the station that had been ordained for him, where he carried out His judgment, established His proof, and cut off the rear of those who disbelieved, associated others with God, and wronged without right. Just as today you pray for Moses and those who believed in him and curse Pharaoh and his troops. Thus, We recount to you from the stories of truth so that perhaps you will remember in the days of God.

39) Then Moses gave the people good tidings of the one who would come after him. But when Jesus came to them with manifest sanctified signs, they acted arrogantly towards him and said, "You are not that, you are nothing but a bewitched man."

40) Similarly, Jesus informed them of a Prophet who would come after him with majestic signs. But when Muhammad, the Messenger of God, came to them, they turned away from him, denied him, and said, "This is nothing but a man who has fabricated things against God, the Guardian, the Sustainer." Then, when he was raised to God, they gathered over his affair as you see today, and each lamented and beseeched based on what had happened to him, then cursed those who had wronged him.

41) Upon his ascension to the highest companion and his rising to the loftiest heights, he gave the people tidings of the one who would come after him. The entirety of the people of the Furqan were tied to this, the matter was decreed, and the duration passed until Ali came before Muhammad with clear signs, dazzling arguments, decisive evidences, and manifest proofs. Then everyone acted arrogantly against God in His affair, after all they had been promised of meeting him, witnessed by all that is inscribed in the Preserved Tablets. As you read in the Book, when God sealed prophethood with His beloved, He gave the servants good tidings of meeting him, and that was an inevitable event. So when God came in the shadows of the clouds, blew into the trumpet of the matter, the heavens split, and the mountains were leveled, then all turned on their heels and awaited his meeting, as do the Jews and Christians await what they had been promised before. From then until now, all are waiting, and how many messengers God has sent with truth after Moses until now, and they have not been perceived by the Jews. And in all years

they say, he will come in another year, so know their measure and the measure of those who take shelter in the shade of their own selves.

42) Thus, look at these polytheists in what they did before and what they are to do today. We have detailed for you every piece of news and cast upon you what was decreed upon God's messengers so that you may rise with the secrets of the matter and be among those who today enter under the shadow of the Face. And God has raised them to the station where He made them know Himself, after all they had been turning away from it.

43) Then let us return to what we were discussing and renew the garment of meanings over the structures of words, a sheer innovation woven so that you may be certain that the reins of affairs are in the grip of a capable, awe-inspiring Power, turning as He wills. When His decree comes upon everyone in the dominion, then all of them are turned. So know that if I mention the meanings of the 'Alif' which descended at the beginning of the book, as has been endowed in it a hidden pearl of knowledge, everyone in the heavens and the earth would be stunned—except those who are in the abyss on the Day of Power, facing the Divine Countenance, where they immerse themselves. They would gather over the dogs of the earth and seize me with the claws of hatred and deny the grace that descended from the elevated clouds in the name of God, and which quenches the thirst of those who are in the Faran of separation where the fire of separation burns. Some of them die as they are, such that even if the breath of life were blown into them, they would not love. Few of them drink from this fountain of life that flowed in the darkness of those words and praise God, their Creator, for what has dawned upon them from the other side of Iraq, enlightening the horizons after the spirits were stunned, then recovered.

44) Thus, know the dispersion of people in what they differ, and in that manner was revealed before to Muhammad, the Messenger of God, that few of His servants are grateful. But despite all this, when I did not want to disappoint the one who severed his ties for God, traveled to Him, and migrated for Him, I impart as much as the servants can bear, souls can endure, and minds can comprehend so that it serves as a reminder and good tidings from the servant to those who hasten to the Abode of Peace, under the shadow of the Tree of Connection, where they enter. So listen to what is revealed to you in this blessed spot about this eternal tree, from which fire does not blaze and no one gets close to it except those who orbit around it and offer themselves in His path, after His permission, and then with that, they give thanks.

### Names of God

45) Know then that the 'Alif' stands as a sign for His Greatest Name, which is Allah, the 'Lam' for His concealed knowledge, and the 'Meem' for His name the Giver; meaning I am Allah, the Most Knowledgeable, the Giver. These are names with which God has specified Himself in the beginning of His book, and with that He intended what He intended. No one will know how He intended because no one precedes Him in His knowledge, and we are all certain and acknowledging of this.

## Positions of God

46) Then, in the position God the Exalted intended for the ‘Alif,’ it signifies His Oneness in Essence, and from the ‘Lam,’ the guardianship of His protector, for the ‘Lam’ is the letter of guardianship if you but knew, and from the ‘Meem,’ the prophethood of His beloved, for it is the letter of prophethood as manifested in the first name of His messenger, as you all witness. The letter of guardianship is presented before the letter of prophethood, bearing witness those with heart that this is a good tidings for everyone in the heavens and the earth that the one who comes after Muhammad will prioritize in His great name the name of guardianship over the name of prophethood, as you know in Ali before Muhammad. This is indicated by the second verse of Al-Furqan as revealed in truth: “This is the Book about which there is no doubt, a guidance for those conscious of Allah, who believe in the unseen.” And the unseen in the era of Muhammad was none other than Ali, before his noble self, if you but believe in this unseen. And with this unseen, God took the covenant in the seed of distinction from everyone in the heavens and the earth, but most people do not understand.

47) So understand how the rooster of the throne crows and sings in the flapping of eternity, teaching you what your minds find peace with, your souls find rest in, and your hearts find glad tidings from, and monotheists rejoice because of it. Then recognize the greatness of this matter such that God mentioned it at the beginning of His book and His first address with His beloved. Yet despite all that, these transgressors have broken God’s covenant, violated His pact, denied His proof, and they were not satisfied with all that; they did what would break the patience of the patient ones. Thus, we impart to you some of the secrets of the matter if you but listen with the ears of sanctity.

48) By Allah, if you contemplate the “Lam” that descended between the two sanctuaries, you would certainly reach everything you seek. For the “Lam” in its form is three, just as those who delve into its numerical value consider it to become three by itself—the “Lam,” the “Alif,” and the “Meem.” Thus, everything we have been asked about is contained in it. For the “Meem” has manifested from itself, which indicates its self-sufficiency if you are flying in the atmosphere of abstraction and the space of monotheism. From this, those who draw inferences infer that there is no god but He; He is One in His essence, One in His attributes, One in His name, and One in His action. Is there any god other than Him? Say: Glory be to Allah! There is no god but He, and we are all unto Him, and all are perplexed in His action. By this, the veils of polytheism are burned, the indicators of limitation fade away, and the banners of the monotheists are raised.

## Alif is a Medium Between Lam and Meem

49) Then contemplate the “Alif,” which God made a medium between the “Lam” and the “Meem.” This is something that is not known by perception nor understood by knowledge, even if everyone in the heavens pondered since the pre-eternity. When the doors of meanings are closed in this solid letter, open the doors of expressions to what you are capable of, if you but listen.

50) Then know that if you rotate this divine “Alif” around itself, two standing “Alifs” appear. Afterward, if you elevate them to the tens, the number twenty appears. When this occurs, it forms the structures of monotheism, manifestations of uniqueness, and locations of abstraction, and that happens before its

coupling with the cornerstone of “Nun,” if you but understand. After its coupling, symbolic indications are created in the realms of specification and royal signs in the realms of composition. By this, those endowed with knowledge bear witness to the secrets of wisdom from what has been transpired by the pen of the Glorious Witness.

51) Then know that all letters and words revert back to this solid “Alif” and this demonstrative number, if you bear witness with the vision of the heart. Indeed, it is the manifestation of letters without pointing to it. Likewise, knowledge descends from Him truthfully, if you can comprehend, if you understand. Otherwise, ask Allah, your Lord, to teach you of His knowledge and grant you what will suffice you from those who do not follow the signs of Allah and walk in enveloping darkness, covered by the waves of fire from all directions, submerged in it, yet unaware.

### All Letters are Manifestations of Alif

52) Then consider the secrets deposited in this “Alif,” wherein in all the letters are manifestations of this “Alif.” For example, witness in this “Alif” the letter “Ba,” in its submission. Its Creator was bent over the earth in its entirety, humbling Himself before Allah, as you bear witness to its form. Then it appears on the structure of “Dal,” bowing in the presence of Allah, the Guardian, the Beloved. And when it prostrates to Allah, the essence of the letter “Sad” appears, and from it flows the water by which Allah gives life to all in the heavens and the earth in stages of creation, if you ponder upon the signs of creation. Similarly, know all the letters, and all of them appear on different structures as they are manifested by this “Alif,” as you see in the alphabetic letters. And when Allah wishes to manifest this “Alif,” a radiance shines upon them, in His likeness, as they all appear in the forms of these letters. If they would rid themselves of these limited symbols, then they all are in the structure of this “Alif,” and in its form they are sent forth. And if you wish to witness the standing manifestations of this “Alif” in the letters, in its form and standing, you will be convinced within yourself that it stands above all things.

53) Then look into the numbers, as you witness in the geometry counts, for example, this “Alif.” If you immerse it in the oceans of the tens, the “Alif” appears in its form by the visitation of the dot, and from it emerges the “Ya,” for its number is ten, as you count in arithmetic. Likewise, if it ascends to the heaven of hundreds, the “Alif” itself appears with the addition of two dots, then you have the letter “Qaf” at that moment. So, look, and so it ascends until it reaches the end of the numbers, then the letter “Alif” appears in the rank of the fourth with the addition of dots, and the number one thousand appears, and with that you have the letter “Ghain,” so bear witness.

54) Therefore, bear witness to how the traces of Oneness run in the domain of letters; you witness in the horizons of possibilities and the selves of the intellects that there is no god but He, and to Him, all return. When this “Alif” witnessed itself in the first and last of the letters, it testified within itself, in the tongue of its secret, that it is the First and the Last, the Manifest and the Hidden, and with all that, they affirm the Oneness of their Creator, and before Him, they prostrate. In that station, all the letters confirm this “Alif,” and likewise, this “Alif” manifests itself upon the letters, if you are searching in the satisfaction of Oneness. At the time when the “Alif” becomes, the letter “Ba” confirms it, and so do you in the opposite way, so bear witness.



55) Then know that the dots added to it in all its stations and ranks indicate the symbols that it takes on in the descents of its manifestations, so that people can enumerate them according to their capacity and what they are capable of. Otherwise, if it were in its station and did not wear the garment of limits, the hearts of those with insight would not comprehend it, nor would the intellectuals understand it.

56) Therefore, witness the manifestation of this “Alif” within yourself, that you are at a moment where you hear and see, you speak what you wish, such that nothing prevents you from one thing to another, nor does any action block you from another action, as you all witness that within yourselves.

57) Likewise, witness in the names, at a time when the name “The All-Hearing” confirms you, so too does the name “The All-Seeing” confirm you, as well as other names, if you look with clear eyes within yourselves. And all that is in attributes to which all people, until then, attribute them to their Creator without realizing it.

### Strive to Enter These Stations

58) Therefore, witness within yourself that all of this is created in His dominion and He bestows it upon whom He wills among His servants. Indeed, there is no deity except Him; He is not comprehended by all that you comprehend nor is He known by what you know. Rather, He created these stations within the selves of His servants so that all may deduce from that that He created the names and is sanctified from them, and made the attributes and is exalted from them. Indeed, there is no creator but He; to Him belongs command and creation, and all are created by His command. Therefore, say, “Exalted is Allah, the Sovereign, the Sustainer. Exalted is Allah, the Capable, the Creator, the Empowered, the Mighty, the Beloved.” But O people of articulation, strive with your spirits and yourselves to enter this station, and do not be among those upon whom no name among the names confirms them, nor are they characterized by these attributes. And do not be among those who have eyes but do not see, ears but do not hear, and hearts but do not understand.

59) Then witness within yourself that you stand, sleep, and walk by one thing, and this is a known truth. Nevertheless, different names and numerous attributes manifest from you, as you all observe and acknowledge within yourselves. These various names and numerous attributes appear according to what is decreed in your souls and created in your bodies. Perhaps you will ascend to the heights of understanding within yourselves. For instance, what you do is one, whether you call it by all the names or remember it. Yet, He is in His essence devoid of everything you say or to which you allude within yourselves. However, when directed towards the location of hearing and its causes, an effect, a quality, and a name appear that would not appear otherwise. Similarly, when directed towards the location of sight and its preordained causes, another effect and quality appear. This is what you find within yourselves. Similarly, in the tongue, when directed towards it, speech appears as you speak. This is due to His orientation to the external causes within the human structure. Similarly, in the inner, with the inner sight—witness, for example, when attached to the heart, liver, spleen, head, and others, different names appear in these varying stations, as you term with the mind, soul, and heart.

60) Therefore, understand the manifestation of this ‘Alif’ within yourself, even though it is one. See how God has brought forth from it varying names and differing effects, so that you may attain the station of

inner knowledge. Witness that diversity appears due to the variation of place and causes; otherwise, the One who manifests is one, and the manifestation is one. All this is within yourselves; do you not then perceive? And you should be certain that there is no god but He, who has created all beings collectively with all His names and attributes. If you observe the marvels of creation within yourselves, you will not go astray. All of this is created within His dominion and appears in the station of creation.

61) And you, O people of eloquence, do not transgress your bounds. Be cautious concerning God and do not attribute to yourselves what you have not been endowed with. Then, do not exalt yourselves above your station. We have clarified for you what has bewildered the hearts of the gnostics, wise, and scholars in the insinuations of these words so that you may glimpse what they contain and drink from it, each according to their capacity and station, and what they are capable of, like everyone in the heavens and the earth from this flowing fountain.

62) Therefore, recognize this spiritual 'Alif,' this eternal pattern, and this singular, straight thread as one who stands by himself for himself, facing the inhabitants of the heavens and the earth. At one moment, he raises his head toward the sky and the hearts of the celestial beings are drawn to him; at another moment, he turns to the Earth, and the bodies of the chosen ones rise from the graves of annihilation. In the same way, We cast upon you what has been etched by the Finger of Power upon the preserved tablets of sanctity.

### The Alif is a Model in All Worlds

63) Then know that this upright, firmly established 'Alif' is a model in all worlds, and all who are under the thread of His providence derive from it. Everything you witness in all that has been and will be created—whether it's uprightness, stability, strength, or power—know that it all emanates from the uprightness of this Divine 'Alif.' All are sheltered under the shadow of this 'Alif,' and by its uprightness, they are upright. By God, the discourse has reached a point where the signs of knowledge and the indications of wisdom cease, so that you may give thanks to God, your Lord, in your days and be among those who have turned away from all on Earth and face toward the Beauty of the One, in garments of light, beyond veils. They drink the wine of meanings and life from the hands of Spirit, continually drinking.

64) Even if all foods were presented to them and all beauties revealed, they would not care. Even if they were approached with gold bracelets and garments of honor made of silk and brocade, they would not be swayed or turn toward them. Even if they were faced with all that Earth offers of gold and silver and all the ornaments of the kingdom, they would neither care for it nor turn toward it. These are the friends of God; there is no fear upon them, nor do they grieve. They fear no one, even if everyone in the heavens and the Earth stood against them; they feel no loneliness, because their hearts, souls, and minds are filled with the wine of God's mercy and His love. There is not an opening in their hearts for the love of anything else to enter.

65) Thus, we acquaint you with the sincere, that perhaps you may recognize and follow their way, in such a state that neither the storms of the kingdom shake you, nor the tempests of time cause your feet to slip. May you be among those who are firmly rooted in the love of God.

### Contains Secrets from All Sciences

66) Then know that this 'Alif' contains secrets from all sciences due to the unique favor God has bestowed upon it. In it is the measure of knowledge of what was and what will be. For example, if you were to extract the letters that reside in the mysteries of this 'Alif,' just as we previously imparted to you concerning the stations of the Four, and write them down and then divide them into four categories, proceeding with each category according to its requisites for ascent, descent, elevation, and equilibrium, the secrets that confound minds will be revealed to you. You will learn what you have heard from the comprehensive numerical calculations and reach the origin of the sciences.

67) Oh, how we wish we could find someone who understands what we intend, so that we could impart to him what God has taught us of His favor. However, since we have found you, we have imparted to you according to what is possible and suffice with that, lest every rejected tyrant gains access to it.

### *Serve As Symbols Between the Lover and Beloved*

68) Then know that these disjointed letters exist in a station where they serve as symbols between the lover and the beloved, the devotee and the object of devotion. No one becomes privy to this except those whose hearts God has made the repositories of His knowledge and treasuries of His wisdom. This is what is preordained by the knowledge of God, the Overseer, the Beloved.

69) Then know that this Alif (Arabic letter) in its station points to the white earth and the green, lustrous light, if you seek to explore the secrets of natural creation. The clarity and color of this earth are from water, if you understand. And when the water solidifies—exalted be God, its Creator, and transcendent is He beyond what you describe—when this lustrous water solidifies within this fiery water and takes heat from this golden, fiery water, the three elements: spirit, soul, and body, unite within it. This is something that no one's knowledge has preceded in understanding, and all are bewildered by it.

70) When this earth, formed from water, solidifies in this red water, it emerges with the soot of fire on its surface, meaning it turns black. Do not grieve, for if it darkens, there is no harm, because God will replace this darkness with light so that it may ignite and illuminate by the permission of God, the Overseer, the Praiseworthy.

71) This is the fruit of sanctity that has appeared from the tree that grew in the heavens of celestial spheres and the earth of intellects. This is the philosopher's stone, their elixir, the earth of the thirsty, their mercury, and all that they name. If you extract it from the Divine ore, assign to it the spirit that was of it and closely related to it, for a body does not accept a foreign spirit, if you safeguard what we convey to you. No days pass except that it whitens by the permission of God. Therefore, strive in purifying it so that nothing remains in it of the darkness in which there is corruption, to the utmost of what you can attain.

72) Then after that, dry it with suitable fire and assign to it this spirit once more. Then ignite upon it sugarcane fire until above this water is lifted stored grape oil. By God, this is the gold of the wise in which souls are lost and the intellects of the wise are bewildered. Until now, the servants who are not distracted by the adornments of this world from the remembrance of God, the Overseer, the Self-Sustaining, have

not reached it. This is the soul, the blood, and the red sap, and it revives the desiccated bodies if blown into them from this spirit.

73) Therefore, you, the assembly of craftsmen, seek. But adjust the fire and do not apply it to it to the extent that harms it, for fire both corrupts and rectifies, if you perceive. This is from fire, gold, the soul, sulfuric water, divine water, and aerial water; it is called by all names and attributes at its stages and levels, depending on what colors and actions appear in it.

74) Thus, we instruct you so that all may be certain that this Iraqi soul possesses sciences that the ancients have not preceded in, and the later people will not know. Perhaps by that, they may become aware within themselves and not presume what they today presume. And if, my brother, this luminous child and this spiritual infant appear to you on the face of the water, unveil it little by little until your matter is complete.

### *Resurrection of the Bodies*

75) By God, if it is affected by the heat of the fire, it snatches away sight. Exalted be the Maker, the Creator, the Capable, the Planner, the Mighty, the Feared. This is from the essence of the spirit and its reality. If it is applied to anything else, it is metaphorically applied. With it, the dead bodies are revived, and they rise from their graves, and in the land of planning, they are gathered. When the resurrection of the bodies appears to you on the day when the trumpet is blown, in it the garment of creation is renewed, and all are present in the sanctified assembly with their deeds, and are recompensed for what they have done in the vain life and are given in full what they would find.

76) Then the melodies of the scrolls are renewed, and every being in the heavens and the earth is changed, and the land of knowledge is spread out, and the rooster of divine unity crowed. Then, the believers ride on the steeds of light. If we were to mention to you all that appears on this day, the tablets would not carry it, and the souls would be disturbed by it. Therefore, we fold its mention and return to what we mentioned before so that the favor from God may precede those who are in the garment of existence.

77) Then know that if you marry this oil that we have revealed to you in truth with this earth, you will reach what you desire quicker than your sight returns to you if you are fortunate in this work. Thus, recognize gold and silver, then the sun and the moon, then the white and red gum, perhaps you will understand. In this regard, they have said that the work was only from the greatest of the enlightened ones, as you bear witness in the books of the people. Likewise, recognize what they say that our gold is not the gold of the masses, and the same goes for silver if you understand.

78) This is what is named “the two-winged one,” and it was a bird in all bodies and is given all the names. For example, it is called water due to its flowing and running, and it is called fire because it is hot in its nature, and likewise, the earth due to its internal dryness in it, and likewise, the air for the gathering of what is gathered in it. All this is witnessed by whoever delved into the secrets of nature and was among those who are cut off from anything other than God and turn towards Him, and thus they reach that highest station.

79) Then know that this radiant, fiery oil is the crown of all crowns, the divine crown, and the crown of triumph, for by it all bodies are transformed. That is, by it, all bodies are purified from corrupting sticky humors and from harmful, shadowy dryness. Through it, everything created on earth is healed from all diseases. Indeed, it is the essence of the agent by which the world stands. It is the heat without which there would be no movement, and movement comes from the action that arises from it. Likewise, know that all knowledge is from heat if you ponder upon the essences of the knowledge of reality.

80) It is the journey of the brave, the remembrance of the young, the shining mercury, and the spirit that is blown upon the dry bones to bring them to life and to rise by the permission of God, the Sovereign, the All-Powerful, the Sustainer.

81) Then know that the spirit is none other than the frozen water on the surface of the white earth. This is from the matter that suddenly appears from it, like quick inspiration. God has made it dominant over everything, for it took refuge before all things in the shadow of the name of God, the Dominant, the Capable. You witness from it the signs of capability if you reach this station. This white earth is the stone from which rivers burst forth. It is singular in its kind, and its governance is also singular. If you witness in this singularity the multiplications of the Four, you bear witness to its example of the Aleph that we were mentioning. This Aleph is singular in itself, and it is not a number but rather from it numbers are derived and multiplicities are extracted.

82) Yet you, in the multiplicities of the worlds of numbers, perceive the rise of the One. This is the stone in which the three kinds are gathered, and you witness with your eyes if you ponder in it with the knowledge of God. It speaks of the Night of Destiny, for in it is a predetermined concealed knowledge that God has hidden from the hearts of His servants, just as He has hidden the Night of Destiny from those who do not look with God's sight at the realities of things. We likened it to the night because, after the governance of the First, blackness and darkness appear in it. These are from the darknesses in which is predetermined the water of life.

83) This is from the truth of what you have not heard before. So, if you are, O assembly of eloquence, then listen.

84) Then ponder what was previously revealed in the Criterion (Al-Furqan) regarding the judgment of the three darknesses so that your eyes may be satisfied, and you reach the ultimate aim that people have strived for. Verily, you, O servant, know that when the Green of Splendor reached the east of everlastingness at the fountain of this water, he neither turned towards it nor drank from it. The spirit shifted him from himself towards the right of the mighty Beloved, for this youth did not desire the perpetuity of his self in the dominion but spent his spirit and what he has over everyone in the heavens and the earth. This is what he chose for himself out of love for God, the Sovereign, the Dominant, the Capable, the Praised.

85) Say, O people, by God, this servant did not desire anything for himself nor sought assistance against anyone in the dominion except from God alone. This is what the tongue of Oneness testifies to in the tent of concealed unseen. Say, verily this lamp did not seek the niche, nor is it influenced by fire, and it does not illuminate from anything except from God, the Single, the Mighty, the Exalted, the Sustainer. Then

thank God, your Creator, for what He has unveiled to you of secrets through this bejeweled, delimited pen. Even if it is limited by its boundaries, yet from it God has flowed what has neither boundaries nor an end. These are the secrets of Singularity in this delimitation, so bear witness. This is from the knowledge that God taught my pen so that all may be certain that the heavens of knowledge are folded by His right and the earth of wisdom is made by His permission, and all inquire from the wonders of His knowledge.

### *Creation of Balanced Temperaments*

86) Then know that the first thing that occurred from the Ancient Originator in the worlds of creation are the four elements: fire, air, water, and earth, as you have heard before. Then you hear when the four temperaments appear, which are heat, moisture, cold, and dryness, as you enumerate and know. When they mixed and married, two corners appeared for each one: for fire, it's heat and dryness, and likewise for the remaining three, you know this through these principles. By them, God created all that is in the worlds of creation, from the higher realms to the lower. Whatever has balanced temperaments remains over time, as you witness in the sun and the moon. And whatever does not have balanced temperaments will perish soon, as you observe in the creation of the lower worlds.

87) Then strive to know the balanced things among the metals, for they are easier to manage in work if you are successful with them. For the matter is nothing but detailing, purifying, and marrying. This is from the truth that all prophets speak of. If you know the essence of nature from the divine metal, take from it according to your need, then distill it with the water of the Living, which is in its temperament and is the closest thing to it, until this essence becomes pure white. Then subject it to water, place it in dew until it dissolves from this essence as much as possible. If this earth dissolves this spirit, then afterward place it in blindness until it mixes and becomes one thing. Then subject it to gentle fire. If you do that once or more, in both the tying and the dissolving, it is closer to the truth, if you do so. If you can't, subject this water to this earth, then put it in dissolution until this water becomes pure white. Then wax this earth with this water to reach the end you desire. Then dissolve it after waxing because the end of waxing was the first station of dissolution. Then after dissolution, you tie. Then the work of the moon is completed, and you witness the power of God with your own eyes, if you learn what we have established in this tablet. Then after that, you work because knowledge is before action. Beware, then beware, O eloquent ones, before your knowledge of all that we have taught you, do not commence. This is my advice to you; listen to it if you desire to follow the paths of truth.

88) Then know that the essence can be referred to this water, for water is the origin in operations. From it comes the pure oil, with which if you anoint, will never burn. This is from the water by which God revives the earth after its death and manifests the judgment of resurrection. Some of the wise prophets were content with this water for this work and achieved what they aimed for from the ultimate goal. This is from the sealed knowledge of truth, known by those whose hearts God has tested with faith, and God taught them from mercury alone. This treasure was the seal of God for the sealed. If you wish to work with gold in the Sun, then revert to this body of pure oil that we have taught you before and we named it the gold of the people and the sulfur of the Living, if you are confused in its act.

89) By God, we have mentioned to you all the operations and cast upon you what no one before you could grasp in knowledge, and you bear witness with your souls and selves to that, if you know. We have

mentioned to you in a hint of indications the balance of nature, which if anyone gets hold of, they would have achieved the ultimate goal in this Divine wisdom and this Divine gift, if you understand. Then we will cast upon you what will suffice you from those who are busy with this craft on Earth. Know that if you realize that the matter is nothing but from mercury and sulfur, and then you know them in the sun and the moon, which are gold and silver, then know that salt is beneficial in decomposing bodies to the extent that you will not find better than it for gold if you examine all things.

90) Because in its very nature is a complete suitability that can't be completed by the pen, even if you write for the entire duration of your life. Indeed, if you find this salt from its ore and distill it and decode with it every secret that was from it and is generated from it until it becomes one soul and stable oil, by God, you will reach the peak of knowledge and the known. For in salts is the secret of secrets of hidden truth, like the ultimate sciences that were in the hearts of the pure. Do you not bear witness? This is from the right of certainty that all people are lost from, wandering in the valley of ignorance. So does the leaves of knowledge suffice on the branches of wisdom with the tunes of the attraction of a beloved, and we are content with that.

91) I fear in what we have revealed to you the matter by holy indicative signs, but no one will attain that except by the love of God and His allies. This is what advises you with this supreme pen in these numbered tablets. But if you listen to me, then seek from God what will suffice you from gold and silver. By God, this is the end of the matter if you listen, for gold and silver will not suffice anyone but increases them in poverty, as you bear witness. But with what we have called you with, it will suffice you from everyone in the heavens and the earth, if you hold on to the thread of the matter in this saying.

### This Alif Descended At the Beginning of the Criterion

92) Then know that this 'Alif' descended at the beginning of the Criterion, and indeed we have explained it to you through signs that bewilder minds. It is created from the 'Alif' that descended in the proclamation from God, the High, the Guardian, the Self-Subsistent. Rather, it is nonexistent to Him if you ponder upon its secrets and in the station where His essence and Himself exist, if you enter into the pavilion of Unity. Therefore, recognize the standing, upright 'Alif' on the day when the essences of knowledge will be sent forth in the point of promised sanctity. Then will come the one whom God will manifest on the clouds of knowledge and power, and on his right are the angels of the command. Then everyone on Earth will be stunned by the thunderbolt of the day. The pillars of creation will shake, and everyone from the authority of God's command will be disturbed.

### Blessed Are Those Who Attain His Beauty

93) Blessed are those who attain His beauty, and then they will enter the paradise of sanctity before Him. Then, when they decide on something, they will not say 'why' or 'how,' but will hasten in what they are commanded. They will not fear from the assembly of proclamation and are like infants running to the breast of God's mercy. They will not be distracted by anything and will not fear anyone. Even if all those in the proclamation or other religions were to prevent them, they would neither be prevented nor be distracted by anything, and they would not open their eyes to anyone, because they are looking solely at the essence of beauty.

94) Thus, we ask God to make us and you among those who are encircling Him, present in His court, and witnessing before Him, for indeed He is the Capable, the Giver, the Mighty, the Beloved.



## Kalimat-i-Maknunih (Hidden Words of Arabic)

### **He is the Glorious, the Most Glorious**

This is what has been revealed from the realm of might, through the tongue of power and strength, to the prophets of old. We have taken its essence and clothed it in the garment of brevity, as a favor to the wise, that they may fulfill the covenant of God and discharge His trust within themselves, and that they may, with the essence of piety, be among those who attain in the realm of the spirit.

### Verses 1-9

#### **1 O Son of Spirit**

Possess a pure, radiant, and illuminated heart at the outset, so that you may attain an everlasting, eternal, and ancient dominion.

#### **2 O Son of Spirit**

The most beloved of all things in my sight is justice. Turn not away from it if you desire me, and neglect it not, that you may be faithful to me. By its aid, you will see with your own eyes and not through the eyes of others, and will know through your own knowledge and not through the knowledge of your neighbor. Ponder this in your heart: how it behooves you to be. Verily, this is my gift to you and my care for you. Keep it ever before your sight.

#### **3 O Son of Man**

I was in my ancient essence and eternal being when I knew my love for you; therefore, I created you, cast my image upon you, and revealed my beauty to you.

#### **4 O Son of Man**

I loved your creation; therefore, I created you. Wherefore, love me, that I may name you and establish you in the spirit of life.

#### **5 O Son of Being**

Love me, that I may love you. If you love me not, my love can in no wise reach you. Know this, O servant.

#### **6 O Son of Being**

Your paradise is my love; your heavenly home, reunion with me. Enter therein and tarry not. This is that which has been destined for you in our supreme kingdom and our exalted dominion.

#### **7 O Son of Man**

If you love me, turn away from yourself; and if you seek my pleasure, regard not your own, that you may die in me and I may eternally live in you.

#### **8 O Son of Spirit**

You shall find no rest save by renouncing yourself and turning unto me; for it behooves you to glory in my name, not in your own, to put your trust in my face, not in your own. For I desire to be loved above all that is.

### **9 O Son of Being**

My love is my stronghold; he that enters therein is safe and secure, and he that turns away shall surely stray and perish.

## **Verses 10-18**

### **10 O Son of the Word**

You are my stronghold; enter it, that you may be safe. My love is within you; recognize it in yourself, that you may find me near.

### **11 O Son of Being**

You are my lamp and my light is within you. Kindle it and seek not any other but me, for I created you rich and bestowed upon you my complete bounty.

### **12 O Son of Being**

I made you with the hands of power and created you with the fingers of might. I have placed within you the essence of my light; be content with it and seek nothing else. For my craftsmanship is perfect and my decree is binding. Do not doubt it, nor harbor suspicion concerning it.

### **13 O Son of Spirit**

I created you rich; why do you make yourself poor? I made you noble; why do you abase yourself? From the essence of knowledge, I manifested you; why do you seek learning from anyone but me? With the clay of love, I molded you; why do you busy yourself with another? Turn your sight inward, that you may find me standing within you, powerful, mighty, and self-subsisting.

### **14 O Son of Man**

You are my dominion, and my dominion never perishes; how can you fear your own perishing? You are my light, and my light shall never be extinguished; why do you dread extinction? You are my splendor, and my splendor shall never be obscured. You are my garment, and my garment shall never wear out. Rest in your love for me, that you may find me in the highest horizon.

### **15 O Son of the Word**

Turn your face toward mine and turn away from all else, for my sovereignty endures forever, and my dominion lasts eternally. Should you seek another, you will never find it, even if you search all of existence for eternity.

### **16 O Son of Light**

Forget all else and commune with my spirit. This is the essence of my command; turn towards it.

### **17 O Son of Man**

Rely on me alone and not on anyone else, for nothing else will ever suffice you.

### **18 O Son of Spirit**

Do not ask of me what we do not desire for yourself. Then be content with what we have ordained for your face, for this will benefit you if you are content with it.

## Verses 19-27

### 19 O Son of the Supreme Vision

I have placed within you a spirit from myself so that you may be my beloved. Why have you abandoned me and sought another as your beloved?

### 20 O Son of Spirit

My right over you is great and cannot be forgotten. My favor upon you is immense and cannot be obscured. My love for you exists and cannot be veiled. My light shines for you and cannot be hidden.

### 21 O Son of Man

I have destined for you the purest fruits from the most exalted tree. How is it that you have turned away from it and been content with that which is lesser? Return to that which is better for you in the highest horizon.

### 22 O Son of Spirit

I created you lofty, yet you have made yourself lowly. Ascend to what you were created for.

### 23 O Son of the Cloud

I call you to eternal life, yet you seek annihilation. Why have you turned away from what I love and turned toward what you desire?

### 24 O Son of Man

Do not overstep your bounds, nor claim that which does not befit you. Bow before the visage of your Lord, the Mighty and Powerful.

### 25 O Son of Spirit

Do not pride yourself over the poor with the pride of your soul, for I walk before them and see you in your wretched state, and I curse you for eternity.

### 26 O Son of Being

How have you forgotten your own faults and busied yourself with the faults of my servants? Whoever acts thus is cursed by me.

### 27 O Son of Man

Do not breathe a word of another's faults while you remain faulty yourself. If you do otherwise, you are accursed, and I am witness to this.

## Verses 28-36

### 28 O Son of Spirit

Know with certainty that whoever enjoins justice upon others yet indulges in depravity within himself is not of me, even if he bears my name.

**29 O Son of Being**

Do not ascribe to others what you do not desire for yourself, and do not say what you do not practice. This is my command to you—observe it.

**30 O Son of Man**

Do not withhold your face from my servant if he asks you for something, for his face is my face. Be ashamed before me.

**31 O Son of Being**

Bring yourself to account each day before you are summoned to account, for death will come suddenly, and you will stand in judgment over your own self.

**32 O Son of the Cloud**

I made death a glad-tiding for you; why do you grieve over it? I made light a radiance for you; why do you veil yourself from it?

**33 O Son of Spirit**

I bring you glad tidings of light; rejoice in it. I call you to the sanctuary of holiness; take refuge therein, that you may rest forevermore.

**34 O Son of Spirit**

The Spirit of Holiness gives you glad tidings of intimacy; why do you grieve? The Spirit of Command strengthens you in the Cause; why do you veil yourself? The light of my countenance walks before you; why do you stray?

**35 O Son of Man**

Grieve not save in your distance from us, and rejoice not save in your nearness to us and your return unto us.

**36 O Son of Man**

Rejoice in the gladness of your heart, that you may be prepared to meet me and become a mirror for my beauty.

**Verses 37-45****37 O Son of Man**

Do not deprive yourself of the beautiful robe of my bounty, nor withhold your share from the wondrous fountains of my grace, lest you be overtaken by thirst in the eternity of my being.

**38 O Son of Being**

Observe my laws out of love for me, and restrain yourself from your desires in pursuit of my good pleasure.

**39 O Son of Man**

Do not abandon my commandments out of love for my beauty, and do not forget my counsels in your quest for my satisfaction.

**40 O Son of Man**

Run across the plains of the unseen, then hasten into the fields of the heavens. You will find no rest except through submission to my command and humility before my face.

**41 O Son of Man**

Magnify my command, that I may reveal to you the mysteries of greatness and radiate upon you the ancient lights.

**42 O Son of Man**

Be humble before me, that I may be humble before you. Be a helper to my cause, that you may be victorious in my dominion.

**43 O Son of Being**

Remember me on my earth, that I may remember you in my heaven, so that your eyes may be gladdened and mine likewise delighted.

**44 O Son of the Throne**

Your hearing is my hearing; hear with it. Your sight is my sight; see with it. Thus, you will witness, in your innermost self, exalted sanctification for me, and I will bear witness to your lofty station within my essence.

**45 O Son of Being**

Give your life in my path, pleased with me and grateful for my decree, that you may find rest with me in the canopies of grandeur behind the veils of might.

**Verses 46-54****46 O Son of Man**

Reflect on your condition and consider your deeds. Would you prefer to die upon your bed or be martyred in my path upon the dust, becoming the dawning-place of my Cause and the manifestation of my light in the highest paradise? Be just, O servant.

**47 O Son of Man**

If my beauty were to be adorned by your blood-stained hair, it would be more precious to me than the creation of the two worlds and the radiance of both realms. Strive for this, O servant.

**48 O Son of Man**

Everything has a sign; the sign of love is patience in my decree and endurance in my trials.

**49 O Son of Man**

The true lover longs for tribulation as the sinner yearns for forgiveness and the guilty for mercy.

**50 O Son of Man**

If no tribulation touches you in my path, how can you walk the ways of those content with my pleasure? If no hardship kindles your yearning for my meeting, how can you attain the light of love for my beauty?

**51 O Son of Man**

My tribulation is my providence; outwardly it is fire and vengeance, yet inwardly it is light and mercy. Hasten to it, that you may become an eternal light and an ancient spirit. This is my command—understand it.

**52 O Son of Man**

If a blessing reaches you, do not rejoice in it, and if abasement touches you, do not grieve over it, for both shall pass away in due time and vanish in a moment.

**53 O Son of Being**

If poverty befalls you, do not sorrow, for the sovereign wealth will descend upon you in the course of days. Fear not abasement, for honor shall come to you in the fullness of time.

**54 O Son of Being**

If you desire this everlasting and eternal dominion, and this ancient and eternal life, forsake this fleeting and perishable sovereignty.

**Verses 55-63****55 O Son of Being**

Do not busy yourself with the world, for with fire we test gold, and with gold we test the servants.

**56 O Son of Man**

You desire gold, and I desire your sanctification from it. You think wealth lies in possessing it, but I know true wealth lies in your detachment from it. By my life, this is my knowledge, and that is your assumption—how can my command align with yours?

**57 O Son of Man**

Spend my wealth upon my poor, that you may spend in heaven from treasures of eternal glory and imperishable majesty. Yet, by my life, offering your soul is even more beautiful, if you could see through my eyes.

**58 O Son of Man**

The temple of existence is my throne; cleanse it of all things, that I may be established therein and rest upon it.

**59 O Son of Being**

Your heart is my home; sanctify it for my descent. Your spirit is my place of revelation; purify it for my manifestation.

**60 O Son of Man**

Plunge your hand into my bosom, that I may lift my head radiant and resplendent from your bosom.

**61 O Son of Man**

Ascend to my heaven, that you may behold my union and drink from the pure wine of an unmatched chalice and the cups of undying glory.

### **62 O Son of Man**

Days have passed over you, and you have occupied yourself with the whims of your soul, caught in fancies and illusions. How long will you slumber on your carpet? Lift your head from sleep, for the sun has risen to its zenith, that it may shine upon you with the lights of beauty.

### **63 O Son of Man**

I have shone my light upon you from the horizon of the Mount, and I have breathed the spirit of splendor into the Sinai of your heart. Empty yourself of veils and doubts, then enter upon the carpet, that you may be ready for eternity and worthy of meeting me, so that no death, fatigue, or weariness may seize you.

## **Verses 64-71**

### **64 O Son of Man**

My eternity of creation, I have created for you—make it a garment for your being. My oneness of innovation, I have fashioned for you—make it the robe of your soul, that you may shine with my self-subsistence forever.

### **65 O Son of Man**

My grandeur is my gift to you, and my majesty is my mercy upon you. What is befitting of my essence is beyond comprehension and cannot be encompassed by anyone. I have stored it in the treasures of my mystery and the vaults of my command, as a grace for my servants and a mercy for my creation.

### **66 O Children of Essence in the Unseen**

You shall be withheld from my love, and souls shall tremble at my mention, for minds cannot encompass me, nor can hearts contain me.

### **67 O Son of Beauty**

My spirit, my care, my mercy, and my beauty—all that I have revealed to you through the tongue of power and inscribed with the Pen of might—I have sent down according to your capacity and understanding, not according to my station and melody.

### **68 O Children of Man**

Do you know why we created you all from one dust? That no one should exalt themselves over another. Reflect at all times on how you were created. Since we created you all from one substance, it is incumbent upon you to be as one soul, walking with the same feet, eating with the same mouth, and dwelling in the same land, so that from your inmost being, your deeds, and your actions, the signs of unity and the essence of detachment may be manifest. This is my counsel to you, O assembly of light. Take heed of it, that you may obtain the fruits of holiness from the tree of might and glory.

### **69 O Children of Spirit**

You are my treasures, for within you I have stored the pearls of my mysteries and the gems of my knowledge. Guard them, lest the unworthy among my servants and the wicked among my creation discover them.

**70 O Son of Him Who Stood in the Kingdom of His Self**

Know that I have sent to you all the fragrances of sanctity, completed the word upon you, perfected the bounty with you, and accepted for you what I accepted for myself. Be content with me, then give thanks to me.

**71 O Son of Man**

Write down all that we have revealed to you with the ink of light upon the tablet of the soul. And if you are unable to do so, let the ink be the essence of the heart. And if you still cannot, then write with the crimson ink that has been shed in my path, for it is sweeter to me than all else, that its light may endure forever.



## Kalimat-i-Maknunih (The Hidden Words of Persian)

### Verses 1-9

#### **In the name of the eloquent and mighty Speaker**

O possessors of intellect and ears, the first call of the Friend is this:

#### **1 O Spiritual Nightingale**

Settle nowhere but in the rose garden of meanings, and O hoopoe of Solomon's love, make no dwelling except in the breeze of the Beloved's spirit. And O phoenix of eternity, accept no abode but in the peak of faithfulness. This is your station if, without a station, you soar with the soul and freely turn toward your own dwelling.

#### **2 O Son of Spirit**

Every bird looks toward its nest, and every nightingale seeks the beauty of the rose—save for the birds of the hearts of God's servants, who are content with mortal dust and thus remain distant from the eternal nest. They have turned their attention to the mud of estrangement and been deprived of the roses of nearness. Alas for the wonder, sorrow, and regret, that with a drop from the waves of the exalted ocean, they have passed by the lofty horizon and remained far from the most resplendent expanse.

#### **3 O Friend**

Plant nothing in the garden of the heart except the flower of love, and never let go of the hem of the nightingale of affection and yearning. Cherish the company of the righteous and abandon entirely both the hand and heart of companionship with the wicked.

#### **4 O Son of Justice**

What lover settles in a place other than the abode of the Beloved, and what seeker seeks ease apart from their desired one? For the true lover, life is in union, and death is in separation. Their bosoms are devoid of patience, and their hearts sanctified from forbearance. They pass beyond a hundred thousand lives to hasten toward the abode of the Beloved.

#### **5 O Son of Dust**

Truly I say, the most heedless of servants is the one who disputes in words and seeks superiority over their brother. Say, O brothers, adorn yourselves with deeds, not with words.

#### **6 O Sons of Earth**

Truly know that a heart in which remains the trace of envy will never enter my eternal dominion, nor will it inhale the fragrances of my sanctified kingdom.

#### **7 O Son of Love**

Between you and the pavilion of nearness and the lote-tree of the exaltation of love is but a single step. Take the first step, then place the next upon the realm of the heart and enter the canopy of paradise. Then listen to what has descended from the Pen of Glory.

### **8 O Son of Glory**

Hasten upon the path of sanctity and set foot upon the heavens of intimacy. Purify the heart with the polish of the spirit and direct yourself toward the precincts of “but for Thee.”

### **9 O Fading Shadow**

Pass beyond the degrees of the abasement of delusion and enter the heights of the honor of certainty. Open the eye of truth to behold the manifest beauty and exclaim, “Blessed is God, the best of creators!”

### **Verses 10-18**

### **10 O Son of Desire**

Truly, listen: the mortal eye cannot recognize the everlasting beauty, and the lifeless heart busies itself only with withered flowers. For every companion seeks its kind and finds intimacy with its own essence.

### **11 O Son of Dust**

Blind yourself, that you may behold my beauty; deafen yourself, that you may hear my melodious voice; become ignorant, that you may partake of my knowledge; and impoverish yourself, that you may gain an imperishable share of my eternal ocean of wealth. Blind yourself, meaning from the sight of anything but my beauty. Deafen yourself, meaning from hearing anything but my words. Become ignorant, meaning from anything but my knowledge. Thus, with pure eyes, a sanctified heart, and a refined ear, enter the sanctuary of my holiness.

### **12 O Possessor of Two Eyes**

Close one eye and open the other. Close it, meaning to the world and its people; open it, meaning to the holy beauty of the Beloved.

### **13 My Sons**

I fear that, without partaking of the melody of the mystic dove, you may return to the abode of annihilation, and without beholding the beauty of the rose, you may turn back to clay and dust.

### **14 O Friends**

Do not exchange the eternal beauty for the fleeting, nor bind your hearts to the dust of the earth.

### **15 O Son of Spirit**

A time will come when the mystic nightingale will be forbidden from revealing the mysteries of meanings, and all will be deprived of the heavenly melody and the divine call.

### **16 O Essence of Heedlessness**

Alas, that a hundred thousand spiritual tongues are embodied in one speaking tongue, and a hundred thousand hidden meanings appear in one melody—yet there is no ear to hear, nor heart to grasp a single word.

### **17 O Companions**

The gates of the placeless have been opened, and the abode of the Beloved has been adorned by the breaths of lovers. Yet all are deprived of this spiritual city, save a few. And among those few, only the most purified hearts and sanctified souls have attained it—and even among them, but the very fewest.

### **18 O Inhabitants of the Supreme Paradise**

Announce to the people of certitude that within the holy expanse of the nearness of paradise, a new garden has appeared. All the dwellers of the heavenly realm and the forms of the exalted paradise circle around it. Strive, then, to enter this station and seek the truths of the mysteries of love from its blossoms, and discover all the sublime wisdoms of the One from its everlasting fruits. Blessed are the eyes of those who enter it with security.

#### **Verses 19-27**

### **19 O My Friends**

Have you forgotten that radiant true morn, when beneath the shelter of the blessed Tree planted in the Most Great Paradise, you were all present in that holy and sanctified atmosphere before me? I spoke three pure words, and you heard them and were enraptured by them. These words were: *O friends, do not prefer your will over mine, and never desire what I do not desire for you. Do not bring to me hearts that are lifeless and tainted with hopes and desires.* If you purify your chests, you will recall that plain and that atmosphere, and my words will become clear to you. (Revealed in the eighth line of the sacred ranks, found in the fifth Tablet of Paradise.)

### **20 O Dead Ones Lying in the Beds of Heedlessness**

Centuries have passed, and you have spent your precious lives to their end. Yet no pure breath has reached my holy sanctuary from you. You are immersed in the seas of polytheism while you utter the word of unity. You have taken what I abhor as your beloved and made my enemies your friends. You walk upon my earth in utmost joy and delight, unaware that my earth is weary of you and all things upon it flee from you. If you would open your eyes just a little, you would find a hundred thousand sorrows sweeter than this joy and deem annihilation nobler than this life.

### **21 O Moving Dust**

I am near to you, yet you despair of me. The sword of disobedience has severed the tree of hope. In all states, I am close to you, while in all conditions, you are far from me. I have chosen everlasting glory for you, yet you have chosen endless abasement for yourself. Now, while time remains, turn back and seize this opportunity.

### **22 O Son of Desire**

The people of knowledge and insight strove for years but never attained the presence of the All-Glorious. They ran for lifetimes but did not reach the meeting with the All-Beauteous. Yet you, without striving, arrived at the abode, and without seeking, you attained the goal. Despite all these ranks and stations, you have become so veiled by the curtain of your own self that your eyes do not behold the beauty of the Friend, nor does your hand grasp the hem of the Beloved. Marvel at this, O people of vision!

### **23 O People of the Realm of Love**

The eternal lamp has been surrounded by the winds of mortality, and the beauty of the spiritual Youth is veiled by the dark dust of oppression. The Sovereign of the sovereigns of love is oppressed in the hands of the tyrants, and the sacred dove is trapped in the grasp of the owls. All the denizens of the canopy of the

Most Glorious and the concourse on high lament and wail, while you dwell in utmost ease in the land of heedlessness, imagining yourselves to be among the pure friends. But vain are your suppositions.

#### **24 O Ignorant Ones Masked as Learned**

Why do you outwardly claim to be shepherds while inwardly becoming wolves to my sheep? Your likeness is as the star before dawn: bright and radiant in appearance, yet inwardly a cause of the misguidance and ruin of the caravans of my cities and realms.

#### **25 O Outwardly Adorned but Inwardly Diminished**

Your likeness is as pure, bitter water: outwardly of utmost clarity and purity, but when tested by the touchstone of the divine palate, not even a drop is accepted. Truly, the radiance of the sun is manifest both in dust and in mirrors, yet there is an infinite difference between them—a difference that cannot be bridged.

#### **26 O Friend of My Tongue**

Ponder for a moment. Have you ever heard that both the Friend and the stranger can dwell in one heart? Cast out the strangers so the Beloved may enter His home.

#### **27 O Son of Dust**

I ordained all that is in the heavens and on earth for you, except for the hearts, which I appointed as the seat of the revelation of my beauty and majesty. Yet you abandoned my dwelling place to others. Whenever the sanctity of my presence sought to enter its abode, it found it occupied by others and saw strangers within. Then, the placeless hastened to the sanctuary of the Beloved. Still, I concealed this and did not disclose the secret, for I would not disgrace you.

### **Verses 28-36**

#### **28 O Essence of Desire**

How often at dawn have I come from the realm of the placeless to your dwelling, only to find you absorbed in others upon the couch of ease. Then, like a spiritual lightning, I returned to the cloud of sovereign majesty, concealing this matter within the sanctuaries of my nearness and sharing nothing of it with the hosts of holiness.

#### **29 O Son of Generosity**

You were in the wilderness of nonexistence when, through the dust of my command, I manifested you in the realm of dominion. I appointed all the atoms of possibility and the realities of creation to nurture you. Before your emergence from the womb, I ordained two luminous springs of milk for you and set eyes to watch over you. I instilled love for you in hearts and, through sheer generosity, raised you under the canopy of my mercy. From the essence of grace and compassion, I preserved you. The purpose of all these stages was that you might enter my eternal dominion and become a recipient of my hidden gifts. Yet you were heedless. When you bore fruit, you neglected all my bounties, immersing yourself in vain imaginings. You wholly forgot and abandoned the abode of the Friend, finding refuge instead in the court of the enemy.

### **30 O Servant of the World**

At dawn, the breeze of my favor passed over you, finding you asleep on the bed of heedlessness. It wept over your condition and returned.

### **31 O Son of Earth**

If you desire me, desire none but me. If you seek my beauty, turn your gaze away from all others. For my will and the will of another are as water and fire; they cannot dwell together in one heart.

### **32 O Stranger to the One True God**

The flame of your heart is kindled by the hand of my power. Do not extinguish it with the contrary winds of self and desire. The remedy for all your ills is my remembrance; do not forget it. Make my love your treasure, and cherish it as your very sight and soul.

### **33 O My Brother**

Hear from my sweet tongue my tender words, and drink from my briny lips the spiritual spring of holiness. Sow the seeds of my divine wisdom in the pure soil of your heart, and water it with the waters of certitude, so that the green shoots of my knowledge and wisdom may spring forth from the holy city of your being.

### **34 O People of My Paradise**

The sapling of your love and friendship was planted in the sacred garden of paradise by the hand of kindness, and it was watered with the rains of mercy. Now it is near to bearing fruit. Strive that it may be preserved and not consumed by the fire of desire and passion.

### **35 O My Friends**

Extinguish the lamp of misguidance and kindle the everlasting torches of guidance in your hearts. Soon, the appraisers of existence will, in the presence of the Worshipped One, accept nothing but pure piety and will acknowledge no deeds but those that are pure.

### **36 O Son of Dust**

The wise among my servants are those who do not speak unless they hear, just as the cupbearer does not offer the cup unless a request is made, and the lover does not cry out until they attain the beauty of the Beloved. Therefore, sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, so that the shoots of divine wisdom may spring forth from the heart, not from the clay.

## **Verses 37-45**

### **37 O My Servant**

Do not relinquish the everlasting dominion for fleeting abasement, nor surrender the sovereignty of paradise for mere desire. This is the fountain of life flowing from the divine spring of the Pen of the Merciful. Blessed are those who drink from it.

### **38 O Son of Spirit**

Break free from the cage, and like the bird of love, soar into the sacred atmosphere. Rise above the self and rest in the divine breeze of the holy Lord.

### **39 O Son of Ashes**

Do not content yourself with the comfort of a single day, nor forsake the eternal and everlasting peace. Do not exchange the eternal garden of everlasting joy for the perishable, earthly ruin. Ascend from the prison to the delightful plains of the soul and step from the cage of limitation into the enchanting paradise of the placeless.

### **40 O My Servant**

Free yourself from the chains of the material world and liberate yourself from the prison of self. Seize the moment, for you will not see this time again, nor find this opportunity once it passes.

### **41 O Child of My Maidservant**

If you behold the everlasting sovereignty, you will surely, with utmost earnestness, forsake the fleeting realm. Yet, veils of wisdom conceal it, and its radiance is cloaked in mysteries. Only pure hearts can comprehend it.

### **42 O My Servant**

Purify your heart from resentment and step with envy-free thoughts onto the holy carpet of divine unity.

### **43 O My Friends**

Walk the path of the Beloved's pleasure, for His good pleasure lies in His creatures' well-being and always will. Meaning, the friend should not enter their companion's home without their consent, nor interfere with their possessions, nor prefer their own will over that of the friend, nor consider themselves superior in any matter. *Reflect upon this, O people of understanding.*

### **44 O Heavenly Companion**

Hear no evil, see no evil, and do not debase yourself by wailing. Meaning, do not speak ill so that you do not hear ill, and do not magnify the faults of others lest your own faults be magnified. Do not desire abasement for another lest your own abasement be unveiled. Thus, with a pure heart, a sanctified chest, and a serene mind, spend your brief days of life—days that are less than a fleeting moment—so that, free from this mortal frame, you may return to the paradise of meanings and find your abode in the everlasting kingdom.

### **45 Woe, Woe to You, Lovers of Carnal Desire**

You have passed by the spiritual Beloved like lightning and have firmly set your hearts upon satanic imaginings. You worship illusions and call it truth, and gaze upon thorns and name them roses. Not a breath of purity has been released from you, nor has the breeze of detachment wafted from the gardens of your hearts. You have cast aside the loving counsels of the Beloved and erased them from the pages of your souls. Like cattle, you graze in the meadows of lust and vain hopes.

## **Verses 46-54**

### **46 O Brothers on the Path**

Why have you become heedless of the remembrance of the Beloved and distant from the proximity of the Friend? The pure Beauty is enthroned within the peerless pavilion, upon the throne of majesty, while you, following your desires, are engaged in disputes. The fragrances of sanctity are wafting, and the

breezes of generosity are blowing, yet you remain afflicted with colds and deprived of all these bounties. Alas for you, and for those who tread your footsteps and follow in your wake!

#### **47 O Sons of Desires**

Cast off the garment of pride and remove the cloak of arrogance from your bodies.

*(Recorded in the third line of the sacred ranks, inscribed by the Hidden Pen in the Ruby Tablet.)*

#### **48 O Brothers**

Show forbearance toward one another and detach your hearts from the world. Do not boast in honor, and do not disdain humiliation. By my Beauty, I created all from dust, and assuredly to dust I shall return them.

#### **49 O Sons of Dust**

Inform the wealthy of the dawn lamentations of the poor, lest they, in their heedlessness, fall into ruin and remain deprived of the tree of prosperity. Generosity and magnanimity are among my attributes; blessed are those adorned with my attributes.

#### **50 O Simpleton of Desire**

Greed must be abandoned, and contentment embraced. For the greedy have ever remained deprived, while the contented are loved and accepted.

#### **51 O Child of My Maidservant**

In poverty, do not be distressed, and in wealth, do not find assurance. Every poverty is followed by wealth, and every wealth by decline. Yet, poverty in all save God is a great blessing—do not belittle it. For at its zenith, the wealth of nearness to God will be unveiled. In this station is hidden the truth of “*You are the poor*” and the blessed word “*God is the rich*” shines forth like the true dawn from the horizon of the lover’s heart, manifest and resplendent. There it takes its seat upon the throne of riches and finds its abode.

#### **52 O Sons of Heedlessness and Desire**

You have given entrance to my enemy within my house and cast my friend from yourselves, just as you have housed the love of another in your hearts. Listen to the utterance of the Friend and turn to His paradise. Outward friends love one another for their own benefit, but the spiritual Friend has loved and continues to love you for your own sake. Indeed, He has willingly borne countless trials for your guidance. Do not betray such a Friend; hasten toward His court. This is the Sun of the Word of Truth and Loyalty that has risen from the horizon of the Finger of the Lord of Names. Open your ears to hear the Word of God, the Mighty, the Sustainer!

#### **53 O Proud Ones in Possession of Perishable Riches**

Know that wealth is a mighty barrier between the seeker and the Sought, the lover and the Beloved. No rich man enters the seat of nearness or the city of contentment and submission except for a few. Blessed is the rich one whose wealth does not hinder them from the everlasting dominion or deprive them of eternal bounty. By the Greatest Name, the radiance of such a rich one illuminates the dwellers of heaven, just as the sun gives light to the people of earth.

**54 O Rich Ones of the Earth**

The poor are my trust among you; safeguard my trust, and do not devote yourselves wholly to the comforts of your own selves.

**Verses 55-63****55 O Child of Desire**

Cleanse yourself from the stain of wealth and step with utmost ease upon the heavens of poverty, that you may drink the wine of immortality from the fountain of annihilation.

**56 O My Son**

The company of the wicked increases sorrow, while the companionship of the righteous removes the rust of the heart. Whoso desires to be close to God, let them associate with His loved ones; and whoso desires to hear the words of God, let them listen to the words of His chosen ones.

**57 Beware, O Son of Dust**

Do not associate with the wicked, nor seek companionship with them, for the company of the wicked turns the light of the soul into the fire of reckoning.

**58 O Child of My Maidservant**

If you seek the grace of the Holy Spirit, consort with the free. For the righteous have drunk the eternal cup from the hand of the celestial cupbearer and bring life, radiance, and light to the dead hearts of others, as the true dawn.

**59 O Heedless Ones**

Do not imagine that the secrets of hearts are hidden; rather, be assured that they are inscribed in clear writing and are manifest in the presence of the Divine Court.

**60 O Friends**

Truly, I say, all that you have hidden in your hearts is as clear and evident before us as the day, yet our concealing it is due to our generosity and grace, not your merit.

**61 O Son of Man**

I offered a dewdrop from the vast ocean of my mercy to the world, yet I found no one receptive. For all have turned from the pure and everlasting wine of oneness to the polluted and transient drink of oblivion. They have been content with the cup of mortality instead of the chalice of eternal beauty. Wretched is that with which they are content.

**62 O Son of Dust**

Do not close your eyes to the peerless wine of the eternal Beloved and do not open them to the impure draught of mortality. Take the everlasting cup from the hand of the Unique Cupbearer, that you may become all-hearing and hear the spiritual call of the unseen. Say, O base-minded ones, why have you turned from the sacred, everlasting wine of my holiness to the perishable waters of oblivion?

**63 Say, O People of the Earth**

Know assuredly that a sudden calamity pursues you, and a great chastisement follows close behind. Do



not imagine that what you have committed has been erased from sight. By my Beauty, all your deeds are inscribed by the clear Pen in the emerald Tablets.

## Verses 64-72

### 64 O Oppressors of the Earth

Cease your hands from oppression, for I have sworn that I will not overlook the injustice of anyone. This is a covenant inscribed in the Preserved Tablet and sealed with the Seal of Might.

### 65 O Sinners

My forbearance has emboldened you, and my patience has led you into heedlessness. You recklessly ride the fiery steeds of your egos along dangerous and destructive paths, as if you consider me unaware or regard me as ignorant.

### 66 O Wayfarers

The tongue is meant for my remembrance; do not defile it with backbiting. And if the fiery self prevails, occupy yourselves with the mention of your own faults and not the faults of my servants. For each of you knows your own self better than you know the souls of my servants.

### 67 O Sons of Delusion

Know that when the radiant morn rises from the horizon of the divine sanctity, the secrets and satanic deeds committed in the dark night shall be made manifest and evident to all.

### 68 O Dust-born Plant

How is it that you would not touch sugar with soiled hands to avoid staining your garment, yet you seek my presence and access to my holy realms with a heart polluted by the filth of lust and desire? Far, far are you from what you seek!

### 69 O Sons of Adam

Pure words and sanctified, holy deeds ascend to the heaven of divine oneness. Strive to purify your actions from the dust of hypocrisy and the stains of self and desire, that they may enter the sanctuary of divine acceptance. For soon the appraisers of existence, in the presence of the Worshipped One, will accept nothing but pure piety and deeds of purity. This is the sun of wisdom and meaning that has shone forth from the horizon of the mouth of the divine Will. Blessed are the ones who turn toward it.

### 70 O Son of Delight

What a glorious realm is the realm of being, if you enter it! And what a noble carpet is the carpet of eternity, if you step beyond the transient world! Delightful is the intoxication of ecstasy, if you drink the cup of meanings from the hand of the divine Youth. If you attain these stations, you will be free from nonexistence, annihilation, sorrow, and error.

### 71 O My Friends

Recall the covenant you made with me on Mount Paran, in the sacred place of time. I took the Supreme Concourse and the inhabitants of the eternal city as witnesses to this covenant. Yet now, I see no one

abiding by it. Pride and rebellion have erased it from hearts to the extent that no trace of it remains. Knowing this, I have been patient and have not revealed it.

### **72 O My Servant**

Your likeness is as a priceless sword concealed in a dark sheath, such that its value is hidden from the appraisers. Therefore, come forth from the sheath of self and desire, that your essence may be made manifest and resplendent to the people of the world.

### **Verses 73-82**

### **73 O My Friend**

You are the sun of the heaven of my sanctity. Do not stain yourself with the eclipse of the world. Tear away the veil of heedlessness, that you may emerge from behind the clouds, unveiled and unhidden, and adorn all beings with the robe of existence.

### **74 O Sons of Pride**

You have forsaken the everlasting dominion of my might for the fleeting sovereignty of a few days, adorning yourselves with gold and crimson, and boasting of this. By my Beauty, I will gather all into the tent of the oneness of dust and eliminate all these varied colors, save for those adorned with my hue, which is sanctity beyond all hues.

### **75 O Sons of Heedlessness**

Do not set your hearts on fleeting sovereignty, nor rejoice in it. Your likeness is as a heedless bird singing on the branch of a garden in utmost assurance, only to be suddenly cast to the ground by the hunter of fate. No trace of its song, form, or color remains. Take heed, O servants of desire.

### **76 O Child of My Maidservant**

Guidance has always been by words, but now it has become by deeds. This means that all divine actions must emanate from the human form. For all share in words, but pure and holy deeds are the special distinction of my friends. Strive with your souls to be distinguished by your deeds above all people. Thus have we counseled you in a radiant Tablet of sanctity.

### **77 O Son of Justice**

In the night of beauty, the form of eternity descended from the emerald heights of faithfulness to the lote-tree of the ultimate boundary and wept—a weeping that caused all the Supreme Concourse and the cherubic hosts to lament. When asked the reason for this mourning, it responded: “According to command, I waited upon the heights of faithfulness but found no fragrance of loyalty from the dwellers of the earth. Thus, I turned to depart, only to behold the holy doves trapped in the hands of the earthly dogs.” At that moment, a celestial maiden emerged unveiled from her spiritual palace, asking for the names of these doves. All were recounted except one name. Insisting further, the first letter of the name was spoken, causing the dwellers of the heavenly chambers to rush forth. At the utterance of the second letter, all fell to the dust. A call then arose from the sanctuary of nearness: No more may be revealed. We were witnesses to what they did, and at that moment, they were committing it.

### **78 O Child of My Maidservant**

Drink from the tongue of the Merciful the pure spring of meanings, and behold the radiance of the sun of explanation from the horizon of the utterance of the All-Glorious, unveiled and unconcealed. Sow the seeds of my divine wisdom in the pure soil of your heart and water it with the waters of certitude, that the green shoots of my knowledge and wisdom may spring forth from the blessed city of your being.

### **79 O Son of Desire**

How long will you soar in the air of selfish desires? I have bestowed wings of favor upon you that you may fly in the sacred atmosphere of meanings, not in the imagined realm of satanic delusions. I have given you the comb of grace that you may smooth the tresses of my musk-laden hair, not to wound my throat.

### **80 O My Servants**

You are the trees of my paradise; you must appear with wondrous and mighty fruits, that both you and others may benefit from you. Therefore, it is incumbent upon all to engage in crafts and professions. This is the means of wealth, O possessors of intellect, for all matters depend upon their means, and through the bounty of God, these means enrich you. Trees without fruit are fit only for the fire and shall remain so.

### **81 O My Servant**

The lowest of people are those who appear on earth without yielding fruit. In truth, they are counted among the dead; indeed, the dead are preferable in the sight of God to such idle and neglectful souls.

### **82 O My Servant**

The best of people are those who earn through their efforts and spend on themselves and their kindred for the love of God, the Lord of all worlds.

### **Conclusion**

The wondrous bride of meanings, which was veiled and hidden behind the curtains of utterance, has, through divine grace and the favor of the Lord, appeared and become manifest, like the radiant light of the Beloved's beauty. Bear witness, O friends, that the bounty is complete, the proof perfect, the evidence manifest, and the argument established. Now, let your efforts reveal the degrees of detachment you can attain. Thus has the bounty been completed upon you and upon those in the heavens and the earths, and praise be to God, the Lord of all worlds.

## Tafsir-i-Hu (Interpretation of He)

This is what has been revealed from the Realm of Grandeur in the language of might and loftiness concerning His holy and eternal Mirror.

### O That Form (Spiritual Structure like a Temple)

O that form, We have created you with those most beautiful names and made you everything in the names that point to Us by mentioning Him, so that you may be a sign from Us to the worlds. O questioner, listen to Me and accept My counsel, for you will not find a friend better than Me nor a lover more kind than I. At the beginning, clothe your form with the garment of spirit, then adorn your appearance with the attire of light. Sanctify your sight from external veils, purify your ears from deceitful words, cleanse your heart, enlighten your soul, and purify your chest so that you may be receptive to the manifestation of the Sun of Eternity and fit to reflect the Moon of Unseen Glory. So that you may be able to hear and see what the Nightingale of Divinity has sung on the branches of the Tree of Lordship and how the red fire has appeared from this verdant branch, and how the water of oneness has flowed in the form of divinity. To enter the city of eternal life and remain therein with everlasting permanence.

### God Addressed His Mirror and His Names

Know that God, the Exalted and Glorified, addressed His Mirror in this verse revealed from Him, saying: "O fruit of eternity, garment of divinity, and form of pre-eternity, and tree of self-sufficiency, We have created you with those most beautiful names," meaning We have made you all the names that have appeared, dawned, shone, and radiated from the highest dominion and the kingdom of creation from the most beautiful names attributed to Us. For the names that He has attributed to Himself are among the most beautiful names and the greatest signs, such as knowledge, power, life, exaltation, greatness, sovereignty, might, strength, compassion, and similar names that have appeared in the garments of expressions, signs, and indications. God has attributed them to Himself and made their manifestations among the letters of the exalted ones, the forms of the sanctified, the lights of the sincere, and the essences of the praising ones. These sacred names have appeared from these abstract forms of the unseen to reflect all in their ranks about God, their Creator, their Originator, their Maker, their Raiser, their Reviver, and their Shaper. To fill the horizons with the lights of that radiance and to sing the nightingale of attachment at the moment of meeting after the one who was thunderstruck and revived has realized that He is the Truth, there is no god but Him.

And that Ali is the source of His essence, the mine of His knowledge, the repository of His command, and the source of His action in everything that has appeared and will appear, and has been created and will be created. Apart from these names, which are mentioned among the most beautiful names, He has not attributed to Himself nor to His essence. Thus has been His practice from before which there is no before and after which there is no after. Otherwise, all the names are created in His dominion, designed in His kingdom, manifestations in His lands, conditions among His servants, signs on His earth, and indications in His creation. Is there any creator other than God? Is there any originator other than God? Is there any being that does not contain signs of its Originator or that does not reflect the manifestations of its

Creator? Exalted is He above what the servants say about the manifestations of His craftsmanship and the conditions of His creation. Thus, God has described His names to His servants and defined for us by His bounty and decreed upon us by His grace so that we may know the paths of truth and guidance from disbelief and error. We are not to change a single letter from ourselves, nor is there any matter except by His permission, nor is there anything except that He has detailed its judgment and decreed its measures from Him to make it easy for us to walk in the paths of His command and the ways of His judgment.

## To Baha'u'llah's Brother

### Baha'u'llah's Secret

Ah, ah, how can I recount what you desired of me as if I have forgotten all remembrances? O questioner, by the might of my Lord, if you knew my secret, you would weep for my state, and you would not stay in your house but would flee to the mountain peaks. Say: O people of the assembly of Bayan, do not interfere with one whose heart contains nothing but the manifestation of the lights of the dawn of the unseen. Fear God and do not meddle with him, nor falsely accuse him, nor exaggerate about him. Follow the paths of God's mercy and walk in the ways of His guidance. Lean only on Him, seek only His assistance, and follow only what has been revealed to you and decreed for you. Say: Indeed, it is the greatest path, the most honored light, and the most magnificent spirit. Whoever obeys it has been saved and secured, and whoever turns away has transgressed and disbelieved.

By your life, if the fragrance of love wafts from this enduring, goodly city, the heavens of knowledge would vanish, the earth of self-sufficiency would collapse, the sun of identity would darken, the whale of oneness would tremble, the mountains of sanctity would crumble, and the water of sweetness would freeze. Therefore, hold fast to this radiant handle and then enter the city of meanings to smell the fragrance of spirituality from the garments of divinity. So that you may be insightful in the command of your Lord and know His will in all matters, understanding the manifestation of His sun and being content with His decree, and enduring in His trials, so that nothing from what you have missed and nothing from what has befallen you in your days saddens you.

O my brother, seek help from God, then turn to Him with all your being. Do not turn to anyone else, do not fear any soul, and do not be distressed by anything, for the world and its adornments, its ornaments, its pleasures, and everything in and upon it will perish, and it has no permanence. Leave it to its people and seek the good fruit that grows from a good, blessed tree, bearing fruit at all times, never ending, and never fading. Its blessings are enduring, its fruits are near, its lights are bright, never dimming, its fruit remains, never falling, its sun shines, never eclipsing, its moon is radiant, never waning, its spirit is eternal, its fragrance pure, its taste perfect, and its glory ancient.

You, O seeker on the path of glory and piety, and traveler on the path of your highest Lord, if you accept what we have advised you, you will reach everything we have promised you and witness what no one before you has witnessed, unless Satan hinders you from the ways of the Merciful. Rely on God and do not fear. Enter with God's permission into the city of your heart in a moment of heedlessness from yourself and your desires, so that you may witness the secrets of lordship in the form of eternity and attain all goodness from this radiant garment. Blessed are you, blessed are you if you understand what

we have pointed out and reap from the green ears of corn we have planted in the lands of indications, so that the harshness of the matter in the dry days does not seize you. You will be among those whose faces shine with the light of God and whose hearts are illuminated by the mercy of God.

### Wear the Garment of Sanctity

O my God, O my brother, cast off the old garment of creation from your form, then wear the garment of sanctity and the clothes of purification. Cast away all that is yours and upon you that veils you from the meeting on the throne of eternity and prevents you from entering the sanctuary of majesty. Empty yourself of all desires, cleanse your spirit with this water that has flowed from the sea of the unseen on this radiant, white tablet, so that you may empty your heart, rest your spirit, calm your heart, and reassure your soul. If you have ears to hear from me, eyes to see from me, and a heart to understand the light of my Lord, you will ascend from that to the pole of journeys, stripping your body of all garments, veils, and indications, to be naked at the time of your meeting with your Lord and your arrival at the throne of majesty in the place of beauty.

### Baha'u'llah Describes the Trouble of Keeping His Secret

O my brother, by my Lord, I repeat my words to you and renew what is within you so that you may renew your spirit, your garment, your cloak, your body, and your soul. Despite my weakness and lack of patience in engaging with such intricate words and these embellished letters, it is as if I have committed all sins before God, my Lord. But when I find in my heart the love of His essence, the passion for His beauty, and the longing for His self, I mention Him to the extent that you find and know. Otherwise, I cannot speak or explain. How can I speak after my mouth has been struck by the hands of guile and hypocrisy, and I have endured what no one can comprehend or count from myself? It is as if every spear has pierced my chest, every sword has fallen upon my head, and every arrow has struck my liver. With all that, how can this self-sufficient bird fly in the garden of meanings? How can it count the jewels of knowledge from the divine tablets, as if I am veiled by seventy thousand veils of darkness, wandering in my affair, having donned the garment of ignorance among the people, so that no one recognizes me in any land, hoping they would lift their hands from my head. I sit at home and rely on God, saying: O people of the assembly, is there a helper to assist me? Is there a merciful one to have mercy on me? Is there a companion to keep me company? Is there a supporter to defend me from the evil of the corrupt and close the doors of hypocrisy on my face? When I do not find a supporter for myself to share in my tribulation and accompany me in my weeping, I prefer to weep by myself for myself, to mourn by myself for myself, to lament for my deprivation, to cry for my oppression, and to shout for my humiliation until nothing remains of me, no trace, no fruit. Perhaps God will raise someone who loves me, desires me, reads my words, and weeps for my state because on Him is my reliance, to Him is my plea, from Him is my request, and to Him is my supplication, entreaty, and cry of need.

### The Answer: The Name Has Ranks

Then know, O questioner, that the name has ranks, stations, signs, and indications. In one station, only the manifestation of the named is witnessed in the name. In another station, it is the named itself, its reality, essence, and being. In another station, it is the named, in another, it indicates the named, and in

another, it revolves around the named. Each of these has ranks, manifestations, and points of dawn. All move in the lands of His command, walk in the paths of His will, and follow the methods of His action.

Each has measures with your Lord and a time with your Creator in what He has decreed and executed. In one station, the names are the garments of the attributes because the attribute is an act that appears from the actor, such as giving something or overpowering something. Likewise, everything that appears from the actor in the ranks of His will and power. This act appears from the effect of the act that occurs from the actor. When God willed to manifest this in His kingdom, to make it known in His land, to demonstrate it in His cities, and to make it a lasting word and a clear sign, He clothed it with the garment of the names, as you say this is generous, this is perceptive, this is knowledgeable, and similar names that are mentioned on the tongues of the people of creation. If He had not named it with these names, it would not be known, appear, or be famous.

So, understand all the scientific conditions from these definitive veils so that the secrets of the decrees in the worlds of destiny appear to you. And if you tear the veils and focus your vision on uncovering the boundaries, you will witness that the names are missing in the rank of the essence and nonexistent at the manifestation of the attributes in the manifestations of the signs and the dawns of the marks. Rather, all the names exist by His will, all the attributes are raised by His will, and they all revolve around His essence and circle in the courtyard of His sanctity.

So, O seeker, drink from this cup filled with the care of God's mercy so that thirst does not seize you in the eternity of God's dominion. If you say, is there more, that is the condition of the one on the path. But the one who reaches the pole of identity and the center of the unseen will not know the beginning from the end, nor thirst from quenching. His Exalted mention has made you everything in Our name that indicates Us by mentioning Him, meaning We have illuminated your light in everything, deposited the sign of Our power in everything, and made you manifest above everything in this unique garment that speaks only of God, the Lord of creation and beings, so that they may worship their Creator on this straight path, this ancient, lofty way.

### His Mirror is Everything Existing

And He, Glorious and Exalted, made His mirror everything existing by His existence, so that in everything only the sign of the manifestation of that indicative mirror is witnessed. Without it, the ruling of thingness on things and the ruling of existence would not be established; rather, it would be ruled as nonexistent and missing. Nothing is accepted from anything except after its obedience. For example, today if you worship God with all your power and might and prostrate to Him from eternal eternity to everlasting eternity and do not believe in Him, your faith will not be complete, and the letter of faith will not be applied to you, nor will the letter of certitude be true of you.

### This Power Spirit in the Station of All Believing Things

Then know that when God, Blessed and Exalted, created the heavens and all within them, and the earths and all upon them, He chose from all that He created and creates this celestial pearl, this powerful spirit, this unifying divine word, and this eternal unique light. He placed it in the station of all things when it

believed in God, submitted to His majesty, humbled itself before His presence, and extended the wings of submission to His command. It was as if all existence believed in God and His signs, for existence is only attributed to this divine form. If none among the inhabitants of the heavens and the earth believed in it, it would not diminish His sovereignty by anything. And if all believed in it, it would not increase Him by anything. Thus, it was revealed before: "If you disbelieve, you and all on earth together, indeed, God is Free of need, Praiseworthy." By my Lord, just as it was before, you will not find any change or alteration in His way.

### The Name "He"

Then know that in this ancient, eternal verse, God has determined all names in all things, and then specified everything in a name: He. He made that name have an outward and an inward aspect. The outward aspect indicates the divine form, the manner of lordship, and the garment of eternity. The inward aspect signifies the unseen identity, the secret of unity, and the pure, ancient essence. He expressed the inward with the letter "H" (هـ) and the outward with the letter "W" (و). When He wished to manifest His beauty in the power of His majesty, He placed this unseen, ancient "H" on that eternal, divine form. Thus, the beauty of identity was completed in the form of light, and the creation of the wondrous was perfected in the garment of majesty. He made this name the greatest, the largest, the most majestic, the most subtle, and the highest of names. He made it a mirror for all names and attributes so that all could draw from it towards God, be illuminated by its light, be guided by its guidance, walk in its pleasure, and revolve around its majesty.

O questioner, if you then inhale the fragrance of the spirit from the garment of eternity and smell the scents from the city of the unseen, when we invite you to the right shore of the land of unity and turn you from the left of limitation to the mountain of self-sufficiency, you will witness all the names and attributes revolving around that greatest name. You will know everything in the shadow of this ancient, upright design and see that the seas of names and attributes move in its shadow, without beginning and without end. All praise His name, sanctify by His self, revolve around His essence, and circle around His presence.

### Everything Is In the Shadow of God's Names

There is nothing in the heavens or on earth except that it is in the shadow of a name of His names. For example, if you see knowledge from one who has knowledge, you will be certain that this knowledge appeared from the effect of the manifestation of God's name, the All-Knowing. If you see power from one who has power, you will know that this power originated from the effect of the manifestation of His name, the All-Powerful. Similarly, the height of the sky is in the shadow of His name, the Most High; the radiance of the sun is in the shadow of His name, the Illuminator; the stillness of the earth is in the shadow of His name, the Settler; the flow of water is in the shadow of His name, the Mover; the blowing of the wind is in the shadow of His name, the Sender.

So, O one seated on the ship of care, drink from this pure, life-giving wine, then ascend with wings of ruby to the throne of might to know all principles on this divine universal principle, making the path easy for you from every road. If you can ascend from this earthly homeland to the original divine homeland, you



will hear the melodies of this eternal rooster singing the tune of the nightingale in the highest kingdom, and you will delight in the table that was then sent down from heaven.

Then know that God gathered all essences, signs, gems, meanings, all attributes, names, realities, and explanations into a woven fabric and clothed it upon that divine, sacred form to reflect through this garment the image of the beloved Joseph. If you wish to have the matter explained to you with the utmost clarity and the greatest certainty, then understand the station of these divine letters in the station of the metaphor, the station of the lamp. Just as a lamp, when lit and burning in the lampstand, illuminates around it, its surroundings, and its directions, similarly, understand this ancient “H” (هـ) when it is kindled in the lampstand of the “W” (و), the eternal form. It illuminates the heavens and enlightens all names and attributes, everything to which the rule of existence applies, from the highest ranks of creation to the lowest levels of the mentioned, all reflect from this luminous lamp in this unique niche according to their ranks, stations, and manifestations.

And you, O questioner, if you purify the eyes of your heart and your soul from witnessing the lamp, the lampstand, the high and the low, the near and the far, and all that appears in the kingdom of names and the realm of attributes, you will witness how this eternal lamp illuminates by itself for itself, ignites with its fire for itself, and you will be among those who know the positions of the command and the sources of knowledge and reach what God intended for them.

O spirit, if you find the eye of life that we have hidden in the darkness of words, be among the green of the command and drink from it without fear to enter this eternal city and be overflowed by these eternal, self-sufficient rivers.

### Explanation of the Essence

So know, my brother, that I have explained all the signs and indications, all the revealed books, the perfected scriptures, and the descended tablets. For we have previously proved and established that everything you witness in the heavens and the earth is nothing but the manifestations of God’s name, the appearances of His attributes, the conditions of His sovereignty, and the manifestations of His power. The essence by itself does not appear on anything, nor is it perceived by anything, nor known without something. It has always been self-sufficient from the perception of His creation and exalted from the knowledge of His servants, for He is the inaccessible, the unattainable, the exalted, the elevated, the sanctified from knowing and above description and explanation. The hands of the sanctified have fallen short of reaching the knowledge of His essence, and the feet of the knowers have stumbled in the steadiness of perceiving His reality. When the knowledge of the essence was blocked for the servants, He opened for them the doors of names and attributes, completing His grace and delivering His favor and mercy. He decreed for those who sought His knowledge to turn their vision to the manifestations of attributes in the garments of His names, for if the essence appears, it does not appear as an essence, nor is this name applied to it.

When it was hidden in the treasure of the unseen, it is mentioned as the essence. With this description, it is described that it is not perceived without Him, not described without Him, and not known without Him. If a manifestation or attribute appears from it, it enters and returns to the kingdom of names and

attributes, as witnessed by what descended from the throne of eternity. “In the ancient essence of My being, I knew My love for you, so I created you, cast My likeness upon you, and manifested My beauty to you.” This likeness and beauty did not appear except from the manifestation of the essence’s presence in the mirrors of names and attributes, as we have detailed its judgment before.

So, my brother, I have mentioned and cast upon you all the stations of names in the dawns of attributes, and what pertains to them and ends with them, with the most complete, eloquent explanation and the most subtle, clear elucidation. If you establish all that we have indicated of the subtleties of divinity and the secrets of the powerful, it will be established that I have explained to you all meanings and explanations, everything to which a name, sign, mention, description, manifestation, or concealment is applied, and everything spoken by the tongue and not expressed in words. Despite all this, by the One in whose hand is my soul, I have the treasures of meanings in this self-sufficient letter, and I am not able to sprinkle even a drop from this unique, self-sufficient sea, this surging divine ocean, as if I have not explained it with a single letter in the melody that God has given me from the songs of the birds of eternity in the gardens of everlastingness. By God, if I mention a drop of the meanings that God has deposited in it, people would not bear it but would be struck down instantly.

Since the matter is thus, be content with what I have chosen for you and cast upon you from the gems of knowledge and wisdom. Then, pray to your Lord that He inspires you with all meanings and explanations in a single letter of His names, for He is the all-powerful over everything and exalted above all things. He gives as He wishes and bestows as He wills.

### Prayer for the Brother to Recite

So glory be to You, O my God. Send upon Your servant the winds of Your love so that I may serve You with my eyes, whether You give, for You are the giver to those who ask, or You withhold, for You are the preventer of those who seek. You are then the possessor of both names in both actions, and You do not mind being called by Your name, the Giver, or by Your name, the Preventer. So, woe is me for myself and for Your servants, but Your servant seeks and hopes that You will manifest another command in the kingdom, for You do what You will.

I do not know, O my God, how long You will leave me in the mouth of the serpent and abandon me in the valley of humiliation and deprivation. By Your might, humiliation has reached its ultimate pole. So turn Your eyes upon this dust and Your gaze upon this ash, then open the doors of Your glory upon the face of this lowly one, and the doors of Your richness upon the form of this poor one. Open upon this bird, cast out, the gardens of Your care and the lights of Your greatness, and let this outcast bird dwell in the proximity of Your mercy and this rejected one in the shadow of Your bounty. Then rain upon him from the clouds of Your grace and the showers of Your richness.

Do You not see, O my God, how the lamp in the niche of his heart has been extinguished, and the light in his soul has gone out? How the dove in his chest has fallen silent from the claps of love, the melodies of taste, and the songs of longing? Then be just, O my beloved, have You witnessed one as oppressed as I, or as deprived as I, or as barred as I? By Your might, I have not counted, nor will You count, if You search the kingdom of the heavens and the earth with the soldiers of Your hidden, exalted ones and the forms of

Your nearest names. Glory be to You, glory be to You, I am among the repentant, seeking Your forgiveness, and by God's grace and bounty, I wish to ride the red Buraq and ascend with it to the sky of glory until I reach the canopy of the unseen and the Lote-Tree of the extremity and the ultimate Tree.

## The Answer: Explanation of the Letter

I will explain this divine letter in the highest assembly so that the maidens of eternity will be wrapped in it in the white chambers, and the holy birds will be buried on the branches of the tree of loyalty. Perhaps this solid mountain will be crushed within the yellow souls, and great signs of His Lord will appear in it.

## Hidden and Luminous Aspects

Know that this letter has hidden and luminous aspects, the secret of unity, and ranks and stations that none but God, your Lord, the Lord of all things, can count. It is a letter in which the seas of meanings are concealed and the gems of knowledge are stored. Its outward aspect speaks of everything while being exalted above all things. Through it, the manifestations appeared in the kingdom of creation and the inward aspects in the realm of invention. The seas of eternity surged in this exalted letter, the most honored and upright symbol, and there is nothing except that its outward aspect is derived from its outward aspect and its inward aspect from its inward aspect. Everything in the heavens and the earth is connected to it so that its manifestation is in everything. There is nothing except that it speaks of it in its station.

By God's grace, bounty, mercy, and care, I will mention some of its stations in the limited apparent worlds so that you may know its hidden, unseen, concealed stations in a manner befitting your station and suiting your worth. Otherwise, God has not given its true value to anyone, for all the earth is in its grasp, the heavens are rolled up in its right hand, the signs are taken by its power, the lights shine by its strength, the spirits are sent by its care, and the dawns are veiled by its might.

Glory be to God for what I have said and will say, and what I have known or will know, and what I have mentioned or will mention, and what I have described or will describe. For all of this is created at that time from this ink flowing on this luminous tablet. How can it be a guide to the pillar of identity and a way to the beauty of unity in the form of the upper garment on the shirt of Muhammad?

## Station of the Sun

So know that the station of the outward aspect of this letter among the planets and stars is like the station of the sun, and it speaks of it in the letters and words, and in the pillars as the right pillar, and in the ranks of action as the will, and in the elements as heat, and in the seasons as summer, and in the measures as length, and in the outward form of man as sight, for the station of sight is the station of fire, and in the inward aspect of man as the heart, and in the feelings as the soul, and in the colors as yellow, and in the elements as fire.

However, in each of these ranks, it speaks of all the ranks and stations; for example, when it speaks of fire, it speaks of water, and through it, fire appeared in the worlds of creation. People warm themselves from the heat of the love of God. When Moses, the beloved, saw this burning fire from this divine tree, he

found in his heart a passion for the love of God, so that the lights surrounded him. He took off his shoes of limitation and his hands emerged from the fold of unity. He heard the call of divinity from the source of lordship in the blessed spot from the right side of the mountain of identity: "O Moses, indeed I am Allah, the Lord of the worlds." Then he drank the cups of the beginning from the hands of care and entered the city of eternal life, becoming alive with everlasting life. Therefore, this fire can be attributed to water. If you say this is water, it is true without doubt, and if you say this is fire, it is true without uncertainty, because life is a characteristic of water. Whoever drinks from it lives forever, and whoever is denied it dies, and from this water, every living thing comes alive. Do you not see?

When the attribute of water appeared from this fire in this tree, it is rightly called water. And what water is greater than this pure water? And what wine is more delicate than this attractive wine? And what is sweeter than this original sweet water, the primary spirit, the expansive light, the wind of the unseen, and the eternal tree? This water flowed by the permission of God from the spring of unity through the mountain of identity and appeared in the color of fire in this eternal tree, so you know the attribute of water around the fire and the attribute of fire in the pole of water, as testified by what was revealed from the throne of identity. Today, the sun rises from the station of water on water around fire, it is seen.

### Station of the Earth

Likewise, if you attribute it to the earth, it is true without doubt, because through it souls find peace from their agitation, hearts find rest from their shaking and trembling, and the luminous fiery hearts rest on this blessed purified earth, and feet stand firm in establishing the elevated holy command of God. Stillness is an attribute of the earth, for God made it a place of residence and dwelling for what is on it, in it, and upon it. Therefore, the attribute of air flows upon it, because just as from the air come the visible winds from directions, likewise from it come the spiritual, sacred eternal breezes and the holy fragrant breezes. Do you not see how this eternal wind moved this tranquil soul, separated it from the land of limitation, and brought it to the pole of identity and the center of lordship? Thus, the elements of existence are completed from this sacred eternal letter.

When Moses drank the water of eternal life from this red fire and his heart rested on the earth of spirit at the pole of the "H," the yellow breeze of loyalty blew upon him from the throne of meeting. Then his creation was completed, his face illuminated, his agitation calmed, his heart reassured, he recognized himself, he became familiar with the lights of divinity, witnessed the dawn of identity in the lamp of might, and his face shone with the beauty of majesty in the expanse of eternity, annihilating in it and remaining through it.

If you wish to follow this light in the holy air of this manifestation, rely on God and say, "In the name of God and by God," then take your hands out of your pocket and take from this burning flame without fear, for in its outward it is fire but in its inward it is light and mercy. God guides with this light whom He wills of His creation, and whoever God guides is rightly guided, and whoever He misguides, you will find no guide for him. When the face of care shines, the sun of guidance rises, the creation of unity is completed, the veil is lifted from the beauty of the maidens, they appear from the lofty palaces in the rooms of paradise, and the mirror of unity reflects the lamp of the highest, the light of the self-sufficient, from the

niche of the unseen. The creation of everything is completed with the stability of the spirit in the sky of light.

### You Will Find New Fruits From a Wondrous Tree

By God, my brother, everything I mentioned of these words, expressions, signs, and indications, mentioning the elements, pillars, planets, and similar, are mentioned and remembered in the stations of remembrance, explanation, and description, because that is the characteristic of man and the stations of remembrance on the tongue. But by the One in whose hand is my soul, elements of divinity, senses of lordship, ancient pillars, divine seasons, suns of beauty, and stars of the unseen were created from this self-sufficient letter. From it are all that is mentioned by the tongue and not perceived by the eye, except on the day when the senses of man are renewed by God, the mighty, the bountiful. Then what is not mentioned in those days will descend upon you, and doors will be opened for you, for He does as He wills in what He wills. You will find good new fruits from a new wondrous tree, enter the paradise of your merciful Lord, and enjoy its eternal life and self-sufficient permanence.

### Perfected the Grace For You

Thus, know the secrets of identity in this luminous holy tent. By God, my brother, I have completed the statement to you and perfected the grace for you. There is not a single letter left except that I have cast upon you, not a word thrown except that I have pointed it to you, not a light shone except that it has illuminated you, not a sun risen except that I have raised it to you, not a spirit sent except that I have sent it to you. If you are from the wanderers of the unseen, cast the bucket of meanings into this self-sufficient well, and if you find the sorrowful youth on the form of the thread in the garment of blood, do not sell him for a few counted dirhams from limited selves, but make him a commodity in the kingdom, so you may be in the land of eternity with the dear one of meeting without being written in oppression.

So be fair, O servant, is there anything left in the heavens or on the earth, in the unseen or in the witness, except that I have explained to you and clarified from the melodies of the birds of holiness and their singing around the throne, so that the sun of justice may rise upon you in this station, making you just in the command of God and the matter of His loved ones and His chosen ones. So be fair by God, O servant, do muddy eyes flow with this pure, delicate water, or do they kindle from the lowly tree with this ancient divine fire, or do they bear this good lasting fruit from barren lands, or do these divine, nightingale melodies come from all tongues, or these wonderful, attractive remembrances come from dead hearts?

Say, do you not see how the clouds of care have risen and how rains of favor and grace pour from all directions? If you find in yourselves a thirst for love from the radiant eternal divine face, then drink from this flowing water to calm your souls, cool your hearts, refresh your hearts and bodies, and your outward and inward, your first and last, so that you may dwell on the thrones of your hearts and drink from the springs deposited in your repose. Witness the beauty of identity in the mirrors of your souls, the manifestation of your selves, and the dawn of your beauty. When the secrets of identity in the garment of the "W" were completed, the creation of the wondrous was perfected in the eternal form.

## Pathways to Spiritual Transformation

I wish to speak of the fire that reflects this fire in the element of dust, so that you may witness the germs of wisdom and the wonders of power in the work of your Lord and the creation of your Creator.

### Pathway One

So know that if you take from this fiery pillar which grows from the tree of this mount, cleanse it thoroughly, and wash it with the water that appears from the fire sprinkled on the face of the clouds, descending from the accumulated clouds in the air, and return it to the purified white earth from which it appeared, and mix them until they become one thing and one essence, the secrets of the command in this great kingdom will be revealed to you. You will be enriched by God above all in the heavens and independent of all on earth. By God's manifest power, you will reach the greatest treasure of God.

### Pathway Two

If you wish to reach it by another way, take from this pure white water and process it until you make its outward aspect inward and its inward aspect outward, so that the inner oiliness hidden in this water appears. It will become a bright, delicate oil that neither fire can burn nor the fire of reckoning can harm. Oh, how marvelous this noble creation is and this great news! There is no greater sign in the kingdom than this, nor a higher command, and none will be granted this except those whom God wills from His chosen ones and the best of His creation and the noblest of His beings.

### Purity Through Alchemy

In the element of dust, nothing reflects this unique fire and this light of identity except this noble creation, this hidden symbol, and this veiled and concealed secret. In one thing, all natures appear, and the four elements are detailed from it in their colors and natures: heat, cold, moisture, and dryness. If you purify and mix them, this pillar will be complete for you in this station. Though it is water in its delicacy and outward appearance, it is fire in its essence and nature, earth in its dryness, and air in its many colors and manifestations in the ranks of management. From it comes what burns everything in its nature and essence, of excessive cold and unbalanced harmful moisture.

If you understand this red light and this pure white earth, and return this spiritual watery fire to the body of this pure white earth, your aim will be fulfilled in three days. If God wills, it will be fulfilled sooner, in less than an hour. But strive to make this bright thirsty earth drink from this golden, oily, illuminated water, so you may witness the secrets of lordship in the element of dust and know the jewels of power in the innermost secrets of creation.

### Earth Has Spirit, Soul, and Body

Know that the status of this earth is like the status of bone; it has spirit, soul, and body, as you see in humans. If you take the soul and spirit and purify them until they become like red rubies, and blow this holy spirit into the body of this dead bone, it will revive by the permission of God, the Lord of ancient light, and the owner of this great pillar. This matter is from the two greatest lights. If you know them and

take from them as much as you need, balance their natures after detailing and purifying them, marry and mix them until they become one, you will complete all works in all minerals. This craft belongs to none except with these two greatest pillars: the white light and the red fire. Managing them is easy for those whom God has guided and directed in His command, making them custodians of His knowledge, bearers of His revelation, companions of His command, mines of His wisdom, secure holders of His secret, and sources of His bounty.

### Annihilate Yourself in God

If you apply this principle that we have mentioned to you in all the ranks of knowledge, from minerals to plants, after turning to God, annihilating in Him, and remaining by Him, you will reach what God has intended for you from His hidden knowledge and stored wisdom. This principle encompasses possibilities with its essence and entities with its body, for the matter is only from detailing and marrying. If you can detail everything in the heavens and the earth and marry them after purification until they become one, the secrets of this great mystery will appear to you.

I conclude with the mention of the Most High God and say: Indeed, it is the truth from God, the Mighty, the Beautiful, and praise be to God, the Lord of the worlds.

## Haft Vadi (The Seven Valleys)

### Prologue and Purpose

Mention of the secrets in the ascents of journeys for those who want to travel to Allah, the Almighty, the All-Forgiving.

In the name of Allah, the Most Gracious, the Most Merciful.

1 Praise be to Allah, who brought existence out of nothingness and inscribed the secrets of eternity on the tablet of man, and taught him the language of that which he knew not, and made it a clear book for those who believe and submit. He made him bear witness to the creation of everything in this dark, murky time, and made him speak on the pole of permanence in the unique melody in the honored temple, so that everyone may bear witness in himself, by himself, in the presence of the manifestation of his Lord that there is no god but Him. And thus, everyone may reach the pinnacle of truths, so that no one sees anything but that they see Allah in it - the vision of His manifestation deposited in the realities of things. Yet, exalted is He, far above being seen or perceived; no vision can grasp Him, but He grasps all vision, and He is the Most Subtle, the Most Acquainted.

2 And I send prayers and blessings upon the first sea branching from the sea of identity, and the first dawn that shone over the horizon of oneness, and the first sun that rose in the sky of eternity, and the first flame ignited from the lamp of primordial existence in the niche of unity. He who was Ahmad in the celestial realm of the highest, and Muhammad among the foremost in proximity, and Mahmoud in the realm of the devoted, and whatever names he is called by in the hearts of the knowledgeable. And upon his family and companions, may there be abundant and perpetual blessings forever.

3 And after that, I have heard what the leaves of gnosis sang on the branches of the Lote-tree of your heart, and I recognized what the dove of certainty cooed upon the boughs of the tree of your heart. It is as if I found the fragrance of perfume from the garment of your love and grasped the fullness of your meeting in observing your book. When I reached your signs in your annihilation in Allah and your subsistence in Him, and your love for Allah's beloved and the manifestations of His names and the rising of His attributes, I thus mention to you sacred, radiant pointers from the ranks of majesty to draw you to the arena of sanctity, nearness, and beauty, and to connect you to a station where you see in existence nothing but the glimpse of the presence of your beloved. And you will not see creation but as a day when none were mentioned.

4 And it is what the nightingale of oneness sang in the gardens of divine aid, saying: "And it appears on the tablet of your heart, the subtle inscriptions of the secrets of 'Fear Allah, and Allah will teach you' (Quran 2:282). And the bird of your spirit remembers the ancient sanctuaries and soars in the vast space. So walk the paths of your Lord humbly with the wing of longing, and harvest from the fruits of intimacy in the orchards of 'Eat of every kind of fruit' (Quran 6:141)."

5 And my life, O beloved, if you were to taste these fruits from the greenery of these ears of grain that grew in the lands of knowledge when the lights of the essence manifested in the mirrors of the names and attributes, the longing would take the reins of patience and perseverance from your hand, and your



soul would tremble from the flashes of lights. It would attract you from the earthly homeland to the original divine homeland in the axis of meanings and elevate you to a station where you fly in the air as you walk on the ground, and you run on the water as you run on the earth. Congratulations to me, to you, and to those who ascended to the sky of gnosis and poured into their hearts what blew upon the gardens of their secrets, the breeze of certainty from the bounty of the Most Merciful. And peace be upon those who followed the guidance.

6 And after that, the stages of the seeker's journey from the earthly abode to the divine homeland have been determined as seven ranks. As some have mentioned seven valleys and some have mentioned seven cities. They have said that the seeker will not enter the ocean of nearness and union until they migrate from the self and complete these journeys, and they will not taste the incomparable wine.

### Valley of Seeking

7 The first valley is the valley of seeking. The vehicle of this valley is patience, as the traveler will not reach anywhere in this journey without patience and will not attain their goal. They must never become disheartened, even if they strive for a hundred thousand years and do not see the beauty of their beloved. They should not wither, for the seekers of the Kaaba of annihilation rejoice in the glad tidings of "We will surely guide them to Our ways" (Quran 29:69). They have firmly fastened the belt of service in seeking and will travel the path of seeking in every possible place, without any obstacles hindering them or any advice deterring them.

8 The condition for these worshipers is that they must purify their hearts, which are the source of the divine treasury, from all imprints. They should turn away from imitation, which is a result of the influence of their parents and ancestors. They must also close the doors of friendship and enmity with all the people of the earth.

9 In this journey, the seeker reaches a station where they see all beings bewildered in the pursuit of their beloved. They see the Jacobs who have been left wandering in the quest for Joseph. They observe a world of lovers running after their beloved and a universe of enamored ones rushing towards their desired ones. In every moment, they witness a command, and in every hour, they become informed of a secret. This is because their heart has been detached from both worlds and has resolved to seek the Kaaba of the Beloved. At every step, they receive unseen assistance and their eagerness to seek increases.

10 The measure of seeking should be taken from the passionate Majnun. It is said that one day Majnun was seen sifting through the dirt and shedding tears. People asked him, "What are you doing?" He replied, "I am searching for Layla." They said, "Woe to you! Layla is of a pure spirit, and you are searching for her in the dirt?" He answered, "I am striving everywhere in search of her; perhaps I will find her somewhere."

11 Indeed, searching for the Lord of Lords in the dirt may seem repugnant to the wise, but it is a testament to the utmost seriousness and seeking. As the saying goes, "Whoever seeks something earnestly, finds it."

12 A sincere seeker seeks nothing but union with the sought-after, and for the lover, nothing but union with the beloved should be the goal. This seeking of the seeker will not be achieved unless they sacrifice all that they have, meaning all that they have seen, heard, and understood. They must negate everything with the negative 'la' (no) so as to reach the city of the soul, which is the city of 'illa' (only).

It requires a strong determination to strive for Him, and a great effort to drink from the nectar of His union. If we drink from this cup, we forget the entire world.

13 In this journey, the seeker will sit on any soil, live in any land, seek the beauty of the beloved from every angle, and look for companionship in every region. They will join any gathering and accompany any secret, hoping that they might see the secret of the beloved in one of them, or observe the beauty of the beloved in one of their forms.

### Valley of Love

14 And if in this journey, with the help of the Creator, they find a sign from the unmarked friend, and they hear the scent of the lost Joseph from the good news of the Unique One, they would immediately step into the Valley of Love and melt in the fire of love. In this city, they would be drawn towards the sky, and the sun of longing would rise, igniting the fire of love. And when the fire of love blazes, it completely burns the harvest of reason.

15 At this time, the seeker is unaware of themselves and others. They know neither ignorance nor knowledge, neither doubt nor certainty. They recognize neither the dawn of guidance nor the evening of misguidance. They flee from both disbelief and faith, and the lethal poison is pleasing to them. This is what Attar said:

*"Disbelief is for the disbeliever, and faith is for the faithful,*

*A grain of your pain is for Attar's heart."*

16 The vehicle of this valley is pain, and without pain, this journey will never end. In this stage, the lover has no thought other than the beloved, and seeks refuge in nothing other than the loved one. In every moment, they would willingly sacrifice a hundred lives for the sake of their beloved, and at every step, they would lay a thousand heads at the feet of their friend.

17 Oh my brother, until you journey to the Egypt of love, you will not attain the beauty of the beloved Joseph. Until you, like Jacob, move beyond the physical eye, you will not open the inner eye. And until you burn in the fire of love, you will not mix with the waters of longing.

18 The lover is not concerned with anything and sees no harm from any adversity; you would see them feeling cold in the fire and finding dryness in the sea.

*The sign of a lover is that you see them feeling cold in hellfire,*

*and the sign of a knower (a gnostic, or 'arif) is that you see them feeling dry in the sea.*

19 Love does not accept existence and does not desire life; it sees life in death and seeks honor from humiliation. It takes great intelligence to be worthy of the fervor of love, and many a head must be ready to fall into the snare of the Beloved. Blessed is the neck that falls into His noose and fortunate is the head that is laid down in His path of love.

Therefore, become alienated from the alien self, so you may find the Stranger, and pass beyond the mortal clay, so you may inhabit the divine nest. It takes nothingness to kindle the fire of existence and become acceptable in the path of love.

*Love doesn't accept a living breath, Nor does the hawk hunt a dead mouse.*

20 Love, in every moment, burns a world and in every land where knowledge is exalted, it lays waste. In its kingdom, existence has no place, and in its realm, the wise have no authority. The leviathan of love swallows the literate of reason, and the clever ones of knowledge get scattered. It can drink the seven seas but its heart's thirst remains unquenched, ever crying out "Is there more?" It becomes estranged from itself and turns aside from all that is in the world.

*With both worlds, love has estrangement,*

*Within it are seventy-two madnesses.*

21 It has ensnared a hundred thousand innocents in its trap, and wounded a hundred thousand sages with its arrow. Every flush you see in the world, know it to be the mark of its wrath, and every pallor you see on the cheek, count it from its poison. It gives no remedy but annihilation and treads no path but the valley of non-existence. Yet its poison is sweeter than honey in the mouth of the lover, and its annihilation is more beloved to the seeker than a hundred thousand eternities.

22 Indeed, one must ignite the flame of love and burn away all egotistical and satanic veils so that the soul can become subtle and pure, capable of perceiving the ranks of the "Master of all worlds".

*Fan the flames of passionate love and burn away all existence,*

*then stride forth on the path of the lovers.*

### Valley of Gnosis

23 Indeed, if the lover safely passes the beak of the falcon of love, with the divine support, he enters the realm of gnosis. He moves from doubt to certainty, from the darkness of delusion to the light of guidance. His spiritual eye opens, and he becomes engaged with his Beloved in earnest and sincere longing. He opens the door to truth and closes the doors to symbolism. In this state, he accepts divine decree with contentment, sees peace in conflict, and perceives the meanings of eternity within the annihilation.

He looks into the creation's horizons and human souls with the eye of secrets and mysteries and observes the secrets of life and afterlife. He understands divine wisdom with a spiritual heart in the infinite manifestations of divinity. He sees the ocean in a drop and observes the secrets of the ocean in a droplet.

*"If you could split open the heart of a single atom, You would find a sun shining bright within it."*

24 "And the traveler in this valley, in the creation of Truth, sees absolutely no opposition or contradiction. In everything, he recites: 'Then return [your] vision [to the sky], do you see any breaks?'. He sees justice in oppression, and observes grace in justice. He sees concealed knowledge in ignorance, and in knowledge, he apprehends a hundred thousand clear and manifest wisdoms.

He breaks the cage of the body and desires, and finds companionship in the breath of the dwellers of eternity. He ascends spiritual ladders and rushes to the sky of meanings. He resides in the sphere of 'We will show them Our signs in the horizons and within themselves,' and wanders on the sea of 'until it becomes clear to them that it is the truth.'

If he sees oppression, he shows patience; if he encounters wrath, he responds with love."

25 They tell a story of a lover who for years languished in the absence of his beloved, burning in the fire of their separation. Overwhelmed by love, his heart emptied of patience, and his body grew weary of the soul. He regarded life in separation as hypocrisy, and he was in extreme agony from horizon to horizon. How many days he found no comfort in his beloved's absence, and how many nights he did not sleep from the pain. His body became as thin as a sigh due to weakness, and from heartache, he became like a lament. He would freely give a thousand lives for a single sip of union with his beloved, but it was not facilitated.

Doctors were unable to cure him, and companions sought distance from his company. Indeed, no physician can find a remedy for the ill lover unless the beloved's grace takes his hand.

26 At last, the tree of his hope bore the fruit of despair, and the fire of his anticipation cooled down. Until one night, weary of life, he left his home and went to the market. Suddenly, a watchman started following him. He began to run, and the watchman gave chase until more watchmen gathered, and from every side, they blocked the path of the restless lover.

The poor man was weeping from his heart and running in fear, thinking to himself, "This watchman is my Azrael (angel of death), so hastily pursuing me, or perhaps an avenger, harboring enmity against the devotees." That man, weary from the arrow of love, kept running and wailing until he reached a garden wall. With great effort and hardship, he managed to climb over the extremely tall wall, sacrificing his very life, and threw himself into the garden.

27 He saw his beloved holding a lantern, looking for a lost ring. When the heartbroken lover saw his heart-stealing beloved, he sighed and raised his hands in prayer, saying, "O God, grant dignity and wealth to these watchmen and preserve them, for they were like Gabriel, guiding this weak soul, or like Israfil, giving life to this lowly one."

28 What he said was indeed true because it was observed how this cruelty of the harsh watchmen hid so much justice and mercy behind the curtain. Their wrath led the thirsty lover through the desert of love to

the sea of his beloved. They turned the darkness of separation into the light of union, and they transformed distance into the proximity of a garden. They guided the ailing to the healer of hearts.

29 If that lover was far-sighted, he would have seen mercy in the watchmen from the beginning and would have prayed for them. Seeing their cruelty as justice, he would not have complained at the outset. However, being veiled from the end, he started with lamentation and opened his tongue in complaint. But travelers in the garden of gnosis, since they see the end at the beginning, they observe peace in war and reconciliation in wrath.

30 This stage belongs to the people of this valley, and the inhabitants of the valleys above this valley see the beginning and the end as one; in fact, they neither see the beginning nor the end. They do not see 'neither the beginning nor the end'. Rather, the inhabitants of the eternal city, who dwell in the green meadow, do not even see 'neither the beginning nor the end'. They flee from the beginnings and contend with the ends. For they have traversed the realms of names and like lightning, have passed through the realms of attributes. As it is said, "The perfection of monotheism is denying attributes from Him", and they have taken residence in the shadow of the Essence.

31 This is where the esteemed Master Abdullah, may his secret be sanctified, has made a subtle point and a powerful statement in the meaning of "Guide us on the Straight Path". This is to say, show us the right way, meaning, honor us with the love of Your Essence so that we may be freed from attention to ourselves and to others, becoming entirely engaged with You. May we know nothing but You, see nothing but You, and think of nothing but You.

32 Indeed, they ascend even from this station, as it is said, "Love is a veil between the lover and the beloved." I am not permitted to say more than this.

33 At this time, the dawn of knowledge arose, and the lights of journey and ascension were extinguished.

*Even Moses, with all his light and skill,  
became veiled from you without feather and wing.*

34 If you are a person of mystery and longing, take flight with the wings of the saints' aspiration so that you may see the secrets of the beloved and reach the light of the loved one. "Indeed we belong to Allah, and indeed to Him we will return."

### Valley of Monotheism

35 And the spiritual seeker, after journeying through the valley of knowledge, which is the ultimate stage of determination, arrives at the first station of monotheism, drinks from the cup of abstraction, and travels through manifestations of singularity. In this station, the veil of plurality is removed, he ascends from the realms of desire and ascends into the heavens of unity. With divine ears, he hears, and with a divine eye, he sees the mysteries of God's acts. He steps into the friend's private chambers, becomes privy to the beloved's tent, raises his hand from God's boundless pocket, and reveals the secrets of divine power. He does not see his own attributes, names, and customs; he observes his attributes in God's attributes and God's names in his own names. He knows all sounds are from the king and hears all

melodies from him. He sits on the throne of “Everything is from Allah,” rests on the mat of “There is no power and no strength except in Allah,” observes monotheism in all things, and sees the illumination of the divine sun shining uniformly from the east of selfhood on all possibilities. He witnesses the lights of unity present and manifest on all existent beings.

36 Indeed, it is known that all the differences in the realms of existence that the spiritual seeker observes at different stages of the journey are from the seeker’s perspective. An example is given in this station to fully clarify this meaning. Consider the physical sun that manifests its illumination uniformly on all existent and possible things. It spreads its light by the command of the sovereign of appearance on all things. However, it appears in each place according to the capacity of that place and bestows its grace. For instance, it reflects its disk and form in a mirror, and this is due to the subtlety of the mirror itself. In a crystal, it generates fire, and in other things, the same effect of the manifestation is apparent, not the disk. And with that effect, it nurtures each thing according to its capacity, as you observe.

37 Indeed, colors also appear according to the nature of the place. For example, yellow light is reflected in yellow glass, white light is reflected in white, and red light is reflected in red. Thus, these differences are due to the place, not the illumination of the light. If there is an obstacle at the place, such as a wall or a ceiling, that place remains completely deprived of the sun’s illumination, and the sun does not shine upon it.

38 This is to say that some of the weak souls, who have put up walls of ego and desire, veils of neglect and blindness, have remained hidden from the illumination of the sun of meanings and secrets of the ever-present Beloved. They have become distant from the gems of wisdom of the revealed religion of the master of the messengers. They have been deprived of the sanctuary of beauty and have been abandoned from the Kaaba of majesty. This is the status of the people of the temporal world.

39 And if a nightingale rises from the mud of ego and settles on the rosy cheeks of the heart, singing divine mysteries in the melodies of Hijazi and beautiful Iraqi songs, it can revive all dead bodies with fresh new life and spread the holy spirit on the bones of possible existences. But then you would see a thousand talons of envy and beaks of resentment intending to harm and wholeheartedly striving to destroy it.

40 Indeed, the unpleasant person finds even a sweet scent distasteful, and the accursed does not appreciate the fragrance of good fruit. This is why it is said for the guidance of the common people:

*Remove the cold from your brain and nose,*

*So that the scent of God may enter your senses.*

41 Indeed, the difference in place has been made clear and proven. However, when a spiritual traveler’s perspective is confined to a particular place - that is, when they are observing the world through the lens of colored glass - they see colors like yellow, red, and white. This is why disputes arise among the worshippers and why the world is enveloped in the dark dust of limited selves.

Some have their sight filled with the brilliance of light, while others who have tasted the wine of unity see nothing but the sun.

42 Therefore, due to the different stages of spiritual progress, the understanding and expressions of spiritual seekers vary. This is why the effects of differences become apparent in the visible world. Some individuals remain at the level of unity (tawhid) and speak from that perspective; some are established in the realms of particularization (tahdid); others are engaged with the stages of the self (nafs); and some are completely veiled.

The ignorant of each age, who have not partaken of the radiance of beauty, engage in certain discourses and attack those of pure unity in every age and time, casting upon them that which they themselves deserve. But if God were to take people to task for what they have earned, He would not leave a creature on the back of the earth. However, He defers them to a specified term.

43 O my brother, the subtle heart is like a mirror. Cleanse it with the polish of love and detachment from everything except Allah, so that the sun of reality may manifest in it, and the dawn of eternity may rise. You will then clearly perceive the meaning of “Neither My Earth nor My Heaven can contain Me, but the heart of My believing servant contains Me”. You will seize life and offer a thousand regrets to your Beloved anew.

44 When the lights of the manifestation of the Sultan of Uniqueness take seat on the throne of the heart and soul, His light becomes apparent in all limbs and members. At that time, the secret of the famous narration emerges from the curtain of obscurity: “My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I become the hearing with which he hears, etc.” This is because the owner of the house has manifested Himself in His house, and all the parts of the house have been illuminated and enlightened by His light. The actions and effects are from the illuminator. Thus, all move with Him, and stand by His will. This is that fountain from which the near ones drink, as it is said, “A fountain where the near ones drink”.

45 Moreover, it should not happen that the fragrance of annihilation or the descents of the realms of Truth should enter these statements and cast doubt upon His Holiness. For Truth, in His essence, is sanctified from ascent and descent, from entrance and exit. He has always been, and will always be, independent of the attributes of creation. No one has recognized Him, and no one has found a way to Him. All the knowers are bewildered in the valley of His knowledge, and all the saints are perplexed in the recognition of His essence. He is exalted beyond the recognition of every recognizer and transcendent beyond the knowledge of every knower. The way is blocked, and the quest is turned back. His signs are His proofs, and His existence is His confirmation.

46 This is what the lovers of the Beloved have said: “O He who is focused on His essence by His essence, and who is far removed from any similarity with His creatures, how can pure nonexistence gallop in the field of existence? How can a transient shadow reach the everlasting sun?” The Beloved has said, “If it were not for You, we would not have known You,” and the object of His love has declared, “The closest we have come to You is ‘You’.”

47 Yes, these mentions which are made in the realms of spiritual knowledge are the understandings of the manifestations of that true Sun which reflects in the mirrors. The manifestation of that light is in the

hearts, but it is concealed by the veils of egoistic matters and incidental affairs, like a candle under an iron lampshade. When the lampshade is removed, the light of the candle becomes apparent.

48 Similarly, when you remove the celestial veils from the face of the heart, the divine lights of absolute unity will arise.

49 So it is understood that there is neither entrance nor exit for divine manifestations, let alone for the essence of existence and the secret purpose. My brother, in these stages, tread the path of realization, not imitation, and may the falcon of hints not scare away the traveler, nor the words of prohibition hinder them.

What is a veil between the lover and the beloved?

Not even Alexander's Wall can obstruct or stand in the way.

50 There are countless secrets and innumerable mysteries about the essence of the Beloved that books can't fully cover, and that cannot be fully expressed on tablets, despite the fact that there is no more than one word and one symbol. Indeed, knowledge is a single point which the ignorant have expanded.

51 Reflect on the diversity of the divine realms from this standpoint. Although the divine realms are infinite, some have mentioned four categories. There's the realm of time, which has a beginning and an end. There's the realm of eternity, which has a beginning but no discernible end. There's the realm of perpetuity, which has no observable beginning but a conceivable end. And there's the realm of pre-eternity, which neither has an observable beginning nor an end.

Even though there is a lot of discrepancy in these descriptions. If these differences were to be detailed, it would lead to fatigue. Some have described the realm of perpetuity as being without beginning and end, and the realm of pre-eternity as the impenetrable unknown that cannot be grasped. Some others have divided the realms into the divine, angelic, celestial, and terrestrial realms.

52 The journey paths in the way of love have also been described as fourfold:

1. From creation to the Truth (God)
2. From the Truth to creation
3. From creation to creation
4. From the Truth to the Truth

53 And similarly, there are many sayings from the scholars and wise men of the past which I have not addressed. I do not wish to make too many references to the words of others, because quoting others is indicative of acquired knowledge, not of divine gift. But the amount that has been mentioned is due to the common habit of people and following the footsteps of the wise. Moreover, these sayings do not fit within this treatise, and the lack of inclination to quote them is not out of arrogance, but due to the manifestation of wisdom and the appearance of divine gift.



*If Khidr broke the ship in the sea,*

*There are a hundred correctness in Khidr's breaking.*

54 Indeed, I consider myself as non-existent in the presence of one of the beloved of God, and I regard myself as lost. How much more so in the assembly of the saints? Glory be to my Lord, the Highest. Beyond these, the aim is to explain the stages of the journey of the seekers, not to discuss the differing views of the mystics.

55 Although a brief example was given at the beginning and end of the relative and adjectival world, another example will be given to manifest all the meanings in the garment of an example. For instance, you, in relation to your son, are considered first (prior), and in relation to your father, you are last (subsequent). On the surface, you rule from the outward power in the worlds of divine creation, and in the hidden aspect, you possess divine secrets within you. Therefore, primacy, posteriority, exteriority, and interiority, in the sense mentioned, apply to you. In these four statuses bestowed upon you, you perceive the four divine statuses. The nightingale of the heart can sing on all branches of the flower of existence, of the unseen and the witness, proclaiming that 'He is the First and the Last, the Manifest and the Hidden'.

56 These mentions are made in relation to the world's stages, but there are men who have transcended the world of relation and limitation with a single step. They have settled on the exquisite mat of abstraction, pitched their tents in the worlds of universality and command, burnt all these relations in a fire, erased all these words in oblivion, float in the ocean of spirit, and journey in the air of sanctity. What words exist at this level for 'first', 'last', or anything else to be understood and mentioned? At this station, the first breath is the last, and the last breath is the first.

*Ignite a fire of love in the soul,*

*Burn thoughts and expressions from beginning to end.*

57 My friend, observe within yourself. If you had not become a father and had not seen a son, you would not have heard these words. So now forget everything, so that in the courtyard of Unity, you may learn from the eloquent teacher of Love. Return from the phrase 'Indeed, we belong to Him' and from the imaginary homeland, arrive at your true station, and settle under the tree of knowledge.

58 O dear one, make yourself poor in spirit so you may enter the exalted field of abundance. Humble your physical self to drink from the fountain of dignity. By doing this, you will reach the complete understanding of the verses that you've asked about.

59 So it is understood that these stages are tied to the journey of the spiritual seeker. In every city, they see a universe; in every valley, they reach a spring; in every desert, they hear a melody. But for the royal falcon, the captivating spiritual airs are in the sky, and for the nightingale of Iraq, the beautiful Hijazi melodies are in its head. However, it is veiled and shall remain veiled.

*If I were to speak, intellects would be confounded,*

*And if I were to write, many pens would break.*

60 And peace be upon the one who has completed this sublime journey and followed the truth with the lights of guidance.

### Valley of Self-Sufficiency

61 And after traversing the lofty stages of this journey, the traveler enters the valley of self-sufficiency, finding in this valley the breeze of Divine sufficiency, which is born from the eternal spirit, burning away the veils of neediness. He sees “On the day when God will suffice everyone out of His bounty” (Quran 4:130) with both his outward and inward eyes, in the unseen and witnessed realities. He moves from sorrow to joy, from sadness to happiness, transforming contraction and restriction into expansion and abundance.

62 Travelers in this valley, even if they dwell physically on the earth, sit in their inner selves upon the fluttering wings of spiritual meanings. They are endowed with inexhaustible spiritual blessings and partake of delicate spiritual wines.

63 The language is incapable of detailing these three valleys, and the pen is exceedingly inept to step in this field. The pencil will not bear any fruit except blackness. The nightingale of the heart has different melodies in these stations, and other secrets that make the heart boil and the spirit scream. However, these mysteries of meanings must be told heart to heart, and entrusted chest to chest.

*The affairs of the mystics can only be told heart to heart,*

*This is not the manner of messengers, nor the limit of the written.*

*And I fall silent, incapable of many matters,*

*By my speech, you will not enumerate, even if I spoke, I spoke little.*

64 O companion, unless you reach the brink of these meanings, you will not taste the everlasting wine of this valley, and if you do taste, you will be blinded from others. You will drink from the wine of self-sufficiency, disconnect from everything else, and connect only with It. You will gamble your life for Its sake, and scatter your soul freely. Although, in this station, there is nothing else to be blinded from, as “He is Allah, and there was nothing with Him,” because the traveler in this stage sees the beauty of the Beloved in everything. They see the face of the Friend in fire, observe the secret of reality in metaphor, and witness the essence of attributes. As all veils are burned with a sigh, and all coverings are lifted with a glance, they wander in the new creation with a steel-like vision, and perceive subtle traces with a delicate heart. “And We have made your vision sharp today” is sufficient as a witness to these states.

### Valley of Bewilderment

65 And after traversing the stages of absolute self-sufficiency, the traveler enters the valley of bewilderment, plunges into the seas of magnificence, and with each moment, their bewilderment grows. Sometimes they see the structure of abundance in the breath of poverty, and the essence of self-sufficiency in absolute helplessness. Sometimes they dissolve in the beauty of the Majestic One, and sometimes they grow weary of their own existence. This whirlwind of bewilderment uproots the trees of meanings and blows away souls from their selves. Indeed, this valley throws the traveler into upheaval.

However, these manifestations are very beloved and desired in the eyes of the one who has reached. In every moment, they see a unique world, witness a new creation, their bewilderment multiplies, and they dissolve in the new creation, becoming the sovereign of unique oneness.

66 Observe the new creatures, how many secrets have been entrusted to it, how many wisdoms have been stored in it, and how many worlds remain concealed in it. Consider that you sleep in a room with closed doors, then suddenly find yourself in a distant city. Without physical movement or bodily fatigue, you enter that city, seeing without exertion, hearing without struggle, and speaking without a tongue. Perhaps what you saw tonight, you will see exactly in the physical world ten years later, according to the apparent dimension of time.

67 Consider the wisdom reflected in this dream state that those who are not familiar with this valley cannot perceive. Firstly, it demonstrates how a world can function without physical sight, hearing, touch, and speech, yet all the commands of these senses can still be executed. Secondly, it illustrates that the effects of a dream seen today can be witnessed in the physical world, even though the journey of this dream was experienced in the dream world ten years earlier. Pay attention to the differences between these two worlds and the mysteries stored within them so that you may be blessed with divine affirmations and sublime revelations, and thereby gain insight into the sacred worlds beyond.

68 These signs have been placed by the Creator within the creation so that those veiled by denial do not reject the mysteries of the hereafter and do not trivialize the promises they have been given. For instance, some cling strictly to reason and deny anything that cannot be grasped by their intellect. However, the limited human intellect cannot perceive even the aforementioned stages, unless it is the universal divine intellect.

*How can the partial intellect fully comprehend the Quran?*

*How can a spider ever hunt a mythical bird like the Simurgh?*

69 And in this valley of bewilderment, one can access and perceive these universal realms. The spiritual traveler, in each stage, should seek more and not become complacent. This is why the master of the first and the last [Prophet Muhammad] said in a state of deep contemplation and expressing his bewilderment about his Lord, "I am awed by You (Lord), to the point of bewilderment (Zidni Fik Tahaayuran)".

70 Also, reflect on the entirety of the human creation, that all these worlds and levels are encapsulated and concealed within it.

*Do you think that you are a small entity, while the greatest world is folded within you?*

71 Therefore, we must strive to eliminate our animalistic nature in order for the human essence to be revealed.

72 And likewise, Luqman, who drank from the fountain of wisdom and tasted from the sea of mercy, demonstrated to his son the stages of death and resurrection through the example of sleep. He brought this analogy to elucidate these stages, and we will mention it here, so that the memory of that young man

of the station of monotheism, and the elder of the ranks of teaching and abstraction, remains with this fleeting servant.

He said, “O son, if you are capable of not sleeping, then you are capable of not dying. And if you can avoid waking up after sleep, then you can avoid being resurrected after death.”

73 O friend, let your heart, which is the dwelling place of everlasting secrets, not be occupied with fleeting thoughts. Do not waste the precious capital of your life preoccupied with the ephemeral world. Do not close off the holy realm with the soil of the heart, and do not prefer the terrestrial homeland to the divine companionship.

74 Indeed, the narration of these spiritual stages has no end, and I, as a humble servant, am not free from the afflictions of the people of this age.

*Let this discourse remain incomplete and restless. I am heartless, do excuse me.*

75 The pen laments, the pencil weeps, and the river of the heart surges with blood. “Nothing will afflict us except what Allah has decreed for us.” Peace be upon those who follow guidance.

### Valley of True Poverty, the Principal Annihilation

76 Upon ascending the lofty stages of bewilderment, the seeker enters the valley of true poverty, the principal annihilation. This stage is marked by the annihilation of the self and the subsistence in God. It is characterized by poverty of the self and richness towards the intended aim.

In this state that mentions poverty, it means being poor in terms of what exists in the world of creation, and rich in terms of what exists in the realms of Truth. For when the sincere lover and the concordant beloved reach the meeting of the loved one and the lover, they ignite a fire from the radiance of the loved one’s beauty and the heart’s fire of the lover. This fire burns all the curtains and veils, even burning all that is with them, down to their core and shell, until nothing remains but the beloved.

*When the ancient qualities manifest themselves, the description of the transient burns completely, as is the case with Moses (Kaleem).*

77 In this stage, the one who has reached union is free from all things related to the worldly life. Therefore, if in the company of those who have reached union, one does not find anything limited to the temporal world, whether it be tangible assets or mental thoughts, there is no harm. This is because what is with people is limited to their own limitations, and what is with God is holy beyond that.

Deep contemplation is required to fully understand this explanation: “Indeed, the righteous will drink from a cup mixed with Kafur” (Quran 76:5). If the meaning of “Kafur” is understood, the true divine intention will become clear.

78 This stage is characterized by poverty, as it is said “Poverty is my pride.” This refers to both external and internal poverty, encompassing various levels and meanings. However, I do not find it appropriate to mention these in detail at this stage. Therefore, I leave it for a future time, depending on what God wills and what fate decrees.

79 This is the stage where all multiplicity perishes within the seeker, and the light of existence emerges from the sunrise of immortality, revealing itself from its veil. It is at this point that the meaning of the phrase “Everything perishes but His Face” becomes manifest.

80 Listen, my beloved, with your heart and soul to the melodies of the spirit and keep them in your sight, for the divine knowledge does not always flow like the spring rain onto the lands of human hearts. Although the grace of the Provider is never delayed or postponed, each time and era has a certain allocated sustenance and blessing, and it is bestowed according to its measure. Everything is stored with Us, and We do not send it down except in a known measure. The cloud of the Beloved’s mercy rains only on the meadows of the soul and does not bestow its grace except in its own seasons. Other seasons do not receive a share of this greatest bounty, and barren lands have no portion of this grace.

81 O brother, not every sea has pearls, not every branch bears flowers, and the nightingale does not sing on each one. So, until the nightingale of the spiritual garden returns to the divine rose garden, and the lights of the morning of meanings are reflected by the true sun, strive. Perhaps in this ephemeral rose-bed, you may hear a scent from the everlasting garden, and stay under the shadow of the people of this eternal city. When you reach this high rank and win this great degree, you will see the beloved and forget the others.

*The Beloved, free of veils, is within walls and doors,*

*In manifestation, O you who have the most discerning of sights!*

82 You have transcended the droplet of the self and have reached the ocean of the Beloved. This is the purpose that you sought. God willing, you will attain it.

83 Indeed, how strange it is that the Beloved, as apparent as the sun, and yet others are still in pursuit of adornments and dinars. Yes, due to the intensity of His manifestation, He has become hidden, and due to His abundance of appearance, He has become concealed.

*The Truth has come evident as the shining sun,*

*What a pity, it has come to the city of the blind.*

84 In this valley, the seeker traverses the stages of existential unity and intuitive knowledge, and achieves a unity that is sanctified from these two stages. Understanding this discourse comes not from debate and verbal explanation, but from experience and feeling. Anyone who has found a place in this gathering, or who has sensed a breeze from these gardens, knows what is being expressed.

85 The seeker must, throughout these journeys, adhere strictly to the principles of Sharia (religious law), which in truth are the secret of the Tariqa (spiritual path) and the fruit of the tree of reality. In all stages, they should be committed to obeying the commandments and clinging to the avoidance of prohibitions, so that they may be blessed by the cup of Sharia and become knowledgeable about the mysteries of truth.

86 If there are any statements from this servant (myself) that are not understood or cause confusion, they should be asked about again to remove any doubts, so that the intended meaning may appear clearly, like the beloved's face from the praiseworthy position.

87 These journeys, which seem endless in the realm of time, can be traversed by the traveler in seven steps, even seven breaths, or even in a single breath if divine assistance arrives and the guardian of the affair provides help. All of this is possible if God wills and decides to bestow His bounty upon whom He wishes.

88 Those birds flying in the atmosphere of Unity, and those who reach the purity of abstraction, consider this station - the station of abiding in God - to be the ultimate rank of the knowers and the final homeland of the lovers. To this ephemeral one, the sea of meaning, this station is the first to bind the heart, that is, it's the first entry of the human being into the city of the heart. The heart is set to have four ranks, if its people are found, it will be mentioned.

*When the pen reached to describe these states,*

*Both the pen broke, and the paper tore.*

And peace.

### Significance of the Sparrow

89 My beloved, how many hounds chase this gazelle in the wilderness of unification, how many beaks follow this nightingale of the garden of eternalness, how many ravens of envy lie in wait for this bird of divine love, and how many hunters of resentment are behind this prey of noble love.

90 O Sheikh, fortify your resolve, perhaps it will protect this lamp from opposing winds. Although this lamp aspires to ignite within the divine glass and illuminate within the symbolic niche. Indeed, a neck that is raised with love will surely fall to the sword, a head that is elevated with affection will surely be carried by the wind, and a heart that is attached with the remembrance of the beloved will surely be filled with blood. Excellently said,

*"Live empty, for love's comfort is absence,*

*Its beginning is ailment and its end is death."*

And peace be upon those who follow the guidance.

91 What you mentioned about the subtleties of thought concerning the known bird, which is called a sparrow in Persian, is understood and confirmed. It seems you are versed in the secrets of meanings. However, every phrase has a purpose in every realm according to its necessity. Indeed, the spiritual seekers perceive a symbol from every name and a mystery from every word.

92 These letters point to sanctification in a certain state.

K (ك): Detach your self from what your desire craves, then turn to your Master.

N (ن): Purify your self from everything other than Him, to sacrifice your soul for His sake.

J (ج): Approach the presence of the Truth, if there is anything in you of the attributes of creation.

Sh (ش): Be grateful to your Lord in His earth so He will be grateful to you in His heaven. And if the heaven is in the realm of oneness, your self is its earth.

K (ك): Negate the limited veils from yourself to know what you haven't known of the holy stations.

93 Indeed, if you hear the melodies of this transient bird, you would seek from the eternal, everlasting goblet and leave the transient, vanishing one. Peace be upon those who follow the guidance.

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

### Part One: Rejection of the Manifestations of God

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

1 The door mentioned in the statement that the servants will not reach the shore of the sea of knowledge except by completely cutting off from everything in the heavens and the earth. Purify yourselves, O people of the earth, so that you may reach the position that God has destined for you, and enter into a pavilion that God has raised in the sky of explanation.

2 The essence of this door is that seekers on the path of faith and those who seek the cups of certainty must purify and sanctify their souls from all incidental matters, meaning they must turn their ears away from hearing sayings, their hearts from thoughts related to the glories of majesty, their spirits from attachment to apparent causes, and their eyes from observing perishable words. They should rely on God and seek refuge in Him, so that they become capable of manifesting the illuminations of the suns of divine knowledge and gnosis, and become the place for the appearances of the outpourings of the infinite unseen. Because if a servant wants to gauge the sayings, deeds, and actions of servants, both knowledgeable and ignorant, by the standard of true recognition of God and His friends, he will never enter into the pleasure of the knowledge of the Lord of Might, will not reach the destination of eternal life, and will not be blessed with the cup of nearness and pleasure.

3 Look back to previous times when people, high and low, were always waiting for the manifestations of oneness in holy temples, to such an extent that they were watchful and waiting at all times and moments, making prayers and pleas, hoping that the breeze of divine mercy might start to blow and that the promised beauty would step from the pavilion of the unseen into the arena of appearance. And when the doors of favor opened, and the cloud of honor was raised, and the sun of the unseen was manifested on the horizon of power, they all started to deny it and sought to avoid meeting Him, which is like meeting God. This is detailed in all heavenly books.

4 Now, consider for a moment what was the cause of people's objection after their pursuit and hopes. They objected in such a way that all tongues, expression, and writing are incapable and inadequate to mention it. No one appeared from the holy manifestations and studied oneness without being afflicted with the objections, denials, and disputes of people. As it says, "Alas for the servants! Never does a messenger come to them but they mock him." And in another place it says, "And every nation plotted against their messenger to seize him, and they disputed by means of falsehood to refute the truth thereby."

5 Similarly, the words that have descended from the cloud of Absolute Power and the sky of Divine Glory are beyond the count and comprehension of servants. For those with understanding hearts and insight, Surah Hud is sufficient. Contemplate a little on that blessed Surah, and consider it with your innate nature, so you might gain some knowledge of the wonders of the affairs of the prophets and the denial and rejection of the divine words. Perhaps you may guide people from the dwelling place of worldly negligence to the abode of unity and divine knowledge, to sip from the ever-flowing stream of wisdom



and the fruits of the tree of knowledge of the Majestic, and become blessed. This is the portion of the souls detached from the eternal holy feast.

6 If you become aware of the trials of the prophets and the cause and reason for the objections of servants to those suns of essence, you will become informed about most matters, and the more you observe the objections of people to the dawning places of the suns of oneness, the stronger and more steadfast you will become in your faith and in the cause of God. Therefore, some stories of the prophets are briefly mentioned in these tablets so that it becomes known and proves that in all ages and eras, they brought to the manifestations of power and the study of majesty what the pen is too shy and inactive to mention. Perhaps these remembrances will prevent some people from being disturbed by the aversions and objections of the scholars and the ignorant of the age, and instead increase their certainty and assurance.

7 Among the prophets was Noah, who lamented for nine hundred and fifty years, inviting servants to the secure valley of the spirit, and no one responded to him. Every day they inflicted so much harm and injury on that blessed being that they were certain of his destruction. What levels of mockery, ridicule, and insinuation were inflicted upon him, as it is said: "And whenever an assembly of his people passed by him, they ridiculed him. He said, 'If you ridicule us, then we will ridicule you just as you ridicule. So you will know.'" And after periods, he promised his companions the descent of victory several times at a specified promise, and at each level, it seemed to fail. Some of the few companions turned away due to the appearance of failure, as detailed in most famous books, and certainly it is or will be apparent to the exalted perspective. Until nothing remained for him but forty souls or seventy-two souls as mentioned in the books and reports. Until finally the cry, "Lord, do not leave any of the disbelievers on the earth." was drawn from his soul.

8 Now you must ponder why, during this period, these servants protested in this way and sought avoidance, and did not take pride and succeed in removing the shirt of negation to affirmation? And why did the divine promises appear to fail, causing some of the receptive ones to turn away? You must reflect greatly to become aware of the mysteries of the unseen matters, and catch a spiritual scent from the true rose garden, and affirm that divine trials have always been and will always be among His servants so that light may be distinguished from darkness, truth from falsehood, guidance from misguidance, happiness from misery, and thorns from flowers. As He said, "Did people think that they would be left alone because they say, 'We believe,' and not be tested?"

9 And after Noah, the beauty of Hud shone forth from the sunrise of creation, and for nearly seven hundred years or more, according to differing accounts, he invited the people to the good-pleasure of the Lord of Majesty. And what a multitude of tribulations rained down upon him like a pouring rain, until the multitude of his calls led to the multitude of their avoidance, and the intensity of his concern became the cause for the intensity of their closing their eyes. "And nothing does their disbelief increase the disbelievers in but loss."

10 And after this, the edifice of Salih emerged from the spiritual and unseen good-pleasure, inviting the servants to the enduring laws of nearness, and for a hundred years or more he commanded the divine orders and forbade the prohibitions, but it bore no fruit and no effect appeared. And he chose to be

absent several times, even though that eternal beauty was calling the people to nothing but the city of divine unity. As he says: “And to Thamud (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him” to the end of the verse: “They said: O Salih! you were one amongst us in whom great expectations were placed before this; do you forbid us that we should serve what our fathers served and we are surely in disquieting doubt with respect to that to which you invite us.” And it granted no benefit until they all returned to the fire with a single cry.

11 And afterwards, the beauty of Abraham lifted the veil and the flag of guidance was raised, inviting the people of the earth to the light of piety. Regardless of how much he emphasized his advice, it bore no fruit but envy and gave no gain but heedlessness, except for those who were totally detached towards God and ascended on the wings of certitude to a station that God has set beyond understanding. The details of his life are well-known, showing the extent to which enemies surrounded him until the fire of envy and aversion was ignited. And after the story of the fire, they expelled that divine lamp from their land, as is mentioned in all epistles and books.

12 And afterwards, when Abraham’s time had passed, it was Moses’ turn. He appeared on the scene of manifestation from the divine love of Pharaoh with the staff of command and the white hand of knowledge. With the serpent of divine power and majesty from the Sinai of light, he invited all those in the kingdom to the everlasting kingdom and the fruits of the tree of loyalty. It was heard how Pharaoh and his entourage objected, and how much the stones of suspicions from the idolatrous souls were cast at that blessed tree. To the extent that Pharaoh and his entourage conspired to extinguish the divine Lote Tree with the water of denial and aversion, ignorant of the fact that the fire of divine wisdom is not extinguished by elemental water, and the lamp of divine power is not extinguished by opposing winds. Rather, in this station, water is the cause of ignition, and wind is the reason for preserving the flame, if you perceive with the vision of certainty and tread on God’s pleasure. And how eloquently did the believer from Pharaoh’s family speak, as God the Almighty narrates his story to His beloved: “And a believing man from the family of Pharaoh who concealed his faith said: ‘Are you going to kill a man because he says, ‘My Lord is Allah,’ while he has brought you clear proofs from your Lord? If he is a liar, then upon him is his lie; but if he is truthful, then some of what he promises you will befall you. Indeed, Allah does not guide one who is a transgressor and a liar.’” And in the end, the matter led to the martyrdom of this believer under the severest of tortures. May the curse of Allah be upon the wrongdoers.

13 Now, reflect a little on these matters, what could have caused these differences, so that with each Divine Manifestation which appeared in the realm of possibility from the horizon of impossibility, such turmoil, chaos, injustice, and upheaval would be seen throughout the world? Despite the fact that all the prophets, during their appearances, gave glad tidings to the people of the coming prophet and mentioned a sign of the next manifestation, as is recorded in all the scriptures. Despite people’s desire and anticipation for holy appearances and the mention of signs in the books, why should such events occur in the world that all prophets and chosen ones in every covenant and age are subjected to such oppression, coercion, and aggression? As He says: “Then is it that whenever there came to you a messenger with what your souls did not desire, you grew arrogant? So a party [of messengers] you denied and another party you killed.” He says, every time and age when a messenger came to you from

the Lord with something against your lower desires, you grew arrogant and didn't become convinced, and you denied a group of those prophets, and a group you killed.

14 In conclusion, ponder over this: what was the cause of such actions that they would behave in such a way towards the dawning of the beauty of the All-Glorious? And whatever was the cause of the aversion and indignation of those servants at that time is now the cause of the heedlessness of these servants. If we were to say that the Divine Proofs were not complete and perfect, and therefore the cause of the objection of the servants, this would be explicit disbelief. Because it is far from the overflowing grace and expansive mercy of God to select a soul from among all His servants to guide His creation, and yet not grant him sufficient and complete proof, and then punish the creation for not turning towards him. Indeed, the bounty of the Sovereign of existence has encompassed all possibilities through the appearance of the manifestations of His Self, and His grace never ceases, nor is the rain of His mercy ever withheld from the clouds of His bounty.

So these incidents are only brought about by limited selves that move in the valley of pride and vanity, travel in the deserts of remoteness, and hold onto their presumptions and what they have heard from their scholars. For this reason, they have nothing but aversion, and they will achieve nothing but ignorance. It is clear to anyone with insight that if these servants were to purify their eyes, ears, and hearts from what they have seen, heard, and perceived at the appearance of each of the manifestations of the Sun of Truth, they would undoubtedly not be deprived of the Divine beauty and would not be forbidden from the sanctuary of proximity and the study of the Divine.

However, since at every time they judged the proof based on their own understanding that they had heard from their scholars, and it did not accord with their weak intellects, thus such unpleasant incidents were made manifest from them in the world. They measured the Manifestations of God by the yardstick of their own understanding, limited by what they had learned from their scholars. When the Divine manifestations did not conform to their limited understanding, this led to various forms of dissatisfaction and rebellion against these Divine manifestations.

### Corruption of the Leaders of Religion

15 In every age, the reason for the deviation of the masses and their prevention from reaching the shores of the sea of divine unity has been the scholars of that age, who held the reins of the people in their hands. These leaders, some motivated by a love for leadership and others due to a lack of knowledge and understanding, hindered the people from recognizing the divine truth. It was due to the orders and verdicts of these scholars that all the Prophets had to drink from the chalice of martyrdom and ascended to the highest horizon of glory. Great injustices have been perpetrated by the leaders and scholars of every age against these sovereigns of existence and gems of divine purpose.

They remained content with these fleeting days and remained away from the realm that never perishes, depriving their eyes of witnessing the lights of the beloved's beauty, and making their ears deprived of the unique melodies of the desired Beloved. This is why the conditions of the scholars of every age have been mentioned in all divine scriptures. As it is said: "O People of the Book! Why do you deny the signs of God while you bear witness to them?" (Quran 3:70). Similarly, it is said: "O People of the Book! Why do

you mix truth with falsehood, and conceal the truth while you know?" (Quran 3:71). In another place, it is said: "Say, O People of the Book! Why do you block the path of God?" (Quran 3:99).

It is clear that the "People of the Book" who have hindered people from the straight path are the scholars of that age, as the names and descriptions of them are mentioned in the scriptures, and this is evident from most of the verses and narrations if you look through the lens of divine justice.

16 So, try to contemplate with the divine insight upon the horizons of divine knowledge and the depth of perfect words of the Eternal, so that all the secrets of spiritual wisdom, free from the limitations of worldly grandeur, become apparent from behind the curtains of divine grace and benevolence. Most of the objections and disputes raised by people are due to their lack of understanding and comprehension.

For instance, they failed to comprehend and connect with the divine truths revealed in the signs and utterances of God's beauty. Consequently, they raised the flag of corruption and incited chaos and conflict. It is clear that the interpretations of eternal words can only be comprehended by eternal beings, and the melodious songs of spiritual realities can only be heard by the listeners who belong to the world of eternity. An oppressive Copt can never partake from the justice-filled wine of the Israelite lineage, and the Pharaoh of disbelief cannot grasp the wisdom encapsulated within the pure essence of Moses. As it is said: "None know its interpretation save Allah and those firmly grounded in knowledge." (Quran 3:7)

Despite this, they sought the interpretation of the Book from those veiled from the divine truth and did not seek knowledge from its true source.

17 For example, when the days of Moses passed and the lights of Jesus enveloped the spiritual world, all the Jews objected. They claimed that the promised figure mentioned in the Torah should be a promulgator and fulfiller of the laws of the Torah. But this young Nazarene, who called himself the Christ of God, had abrogated the laws of divorce and Sabbath, which were among the most important laws of Moses. Furthermore, they argued that the signs of the appearance mentioned in the Torah had not yet manifested, as they are still waiting for that appearance.

They missed the holy manifestations of the Divine Unity and the emanation of eternal light that appeared after Moses due to their satanic veils of self and imaginary doubts. They are still veiled and waiting for the appearance of a fabricated temple with the mentioned signs that they have perceived. As such, God punished them for their sins, took away the spirit of faith from them, and punished them with a fire that resides in the depths of hell.

This happened only due to their lack of understanding of the written statements in the Torah concerning the signs of the coming era. As they could not comprehend the truth of these statements, and since the literal events did not happen as they expected, they were deprived of the beauty of Jesus and failed to meet God. They were among the waiting ones. They clung to these baseless thoughts and made themselves deprived of the blessings flowing from the subtle, gentle springs of wisdom.

The same phenomenon persists among all nations, who hold on to such baseless ideas, and thereby deprive themselves of the blessings flowing from the subtle and gentle sources of wisdom.

18 In unveiling these mysteries, some of the statements of the Prophets were referred to in the melodies of Hijazi inscriptions on the previously written tablets for one of the beloved ones. Now, in response to the desire of that person, we mention them again in these pages with the sweet tunes of the Iraqi melody. Perhaps this may guide those who are thirsty in the deserts of the future towards the ocean of proximity, and may lead those lost in the wilderness of separation to the tents of closeness and unity, so that the clouds of misguidance may lift, and the sun of guiding light may rise from the horizon of the soul.

I rely on God and seek His assistance, hoping that this pen may write something to revive the hearts of people, so that everyone may rise from their slumber of heedlessness and may hear the divine tunes from the leaves of paradise, from a tree that was planted in the divine garden by the hands of divine power, with the permission of God.

### The Unity and Return of the Manifestations

19 Indeed, it is known and clear to the possessors of knowledge that when the fire of the love of Jesus burned away the veils of Jewish boundaries and his command was generally executed outwardly, one day that hidden beauty mentioned to some of his spiritual companions the subject of parting and ignited the fire of longing, saying, "I am going, and I will come again," and in another place, he said, "I am going, and another will come to say what I have not said and to complete what I have said." These two statements are, in truth, one if you witness in the manifestations of unity through the eyes of God.

20 If seen with the eye of spiritual insight, in truth, during the era of the Seal (Muhammad), both the book of Jesus and his command were affirmed. In the place of the name, he himself said: "I am Jesus." He also confirmed the signs, news, and book of Jesus, stating that it was from God. In this respect, there is no discernible difference in themselves or any notable otherness in their books since both were established by the command of God and both spoke in the remembrance of God, and the books of both were conscious of God's commands. This is why Jesus himself said, "I am going, and I will return." It's like the sun, if today's sun says, "I am the sun of the previous day", it's truthful, and if it says, "I am different from the sun of other days," it's also truthful.

Similarly, if you observe in all matters that if it is said that all is one thing, it is correct and true. If it is said that they are different in terms of specific names and forms, that is also true. As you can see, even though they are one thing, each has a different name, different characteristics, and different forms that are not found in the other.

By this explanation and rule, understand the detailed positions, differences, and unity of the holy manifestations. So you can comprehend the implications of the words of that Creator of names and attributes in both collective and individual aspects, and you will become knowledgeable and aware. The answer to your question about recognizing that eternal beauty in each of its positions by its specific name and form will be fully attained.

21 After that, the disciples of Jesus asked about the signs of His return and appearance: "What are the signs, and when will this happen?" They asked this question of the unparalleled Jesus on several occasions, and in each situation, he mentioned different signs, as is recorded in the four Gospels.

## The Signs of the Return of Jesus Christ

22 And I will mention one such sign and offer hidden blessings from the reserved Lote Tree for the sake of God to the servants of God so that the transient temples may not be deprived of the everlasting fruits. Perhaps they may be successful with a drop from the ever-flowing rivers of the glorious presence, which is flowing in the Abode of Peace, Baghdad, without asking for any reward or gratitude. "We feed you only for the sake of Allah. We wish not from you reward or gratitude." This is a nourishment by which luminous spirits and hearts attain everlasting life. This is indeed the same table of which it is said: "Our Lord, send down to us a table from heaven." And this table will never be severed from its people, nor will it ever be depleted. It always sprouts from the Tree of Grace and descends from the heavens of mercy and justice. As it has been said: "Have you not considered how Allah sets forth a parable of a good word being like a good tree, whose root is firmly fixed, and its branches are high in the sky. It produces its fruit all the time."

23 What a loss it would be for a person to deprive oneself of this delicate gift, to exclude oneself from this everlasting bounty and eternal life. So understand the value of this spiritual table so that perhaps the dead bodies may find new life from the unique graces of that true Sun, and the withered souls may attain limitless spirituality. My brother, we must strive while days remain to drink from the cups of eternity. The breeze of life does not always blow from the Egypt of the Beloved, nor do the rivers of elucidation always flow. The doors of paradise do not remain open forever. There will come a time when the nightingales of paradise will fly from the holy garden to the divine nests, then neither the melody of the nightingale will you hear, nor the beauty of the flower will you see. So while the eternal dove is in song and dance, and the divine spring is in display and adornment, do not leave the ear of your heart bereft of its melody. This is the advice of this servant to that gentleman and the friends of God. So whoever wishes, let him accept, and whoever wishes, let him turn away. Verily, Allah is self-sufficient, transcendent over what is witnessed and seen.

24 These are the melodies of Jesus son of Mary, who in the paradise of the Gospel spoke with the majestic tunes about the signs of the next appearance. In the first book attributed to Matthew, when asked about the signs of the next appearance, he replied, "And for the time after, there will be great distress in those days, the sun will darken, the moon will not give its light, the stars will fall from the sky, and the heavenly bodies will shake. At that time, the signs of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with great power and glory, and he will send his angels with a loud trumpet call." End of quote. The Persian translation is as follows: After the hardship and adversity that encompass all people, the sun is prevented from effusion, that is, it becomes dark, and the moon remains from giving light, and the stars of the sky descend to the earth, and the pillars of the earth shake. At this time, the signs of the Son of Man appear in the sky, that is, the beauty of the promised one and the essence of existence comes from the realm of the unseen to the world of witnessing after the appearance of these signs. He says, "At that time, all the tribes that live on earth will mourn and cry, and they will see the creatures of that unified beauty coming from the sky in a state that is riding on the cloud with great strength and generosity, and he sends his angels with the sound of a great trumpet." End of quote. The same expressions are mentioned in the

other three books attributed to Luke, Mark, and John. As it was detailed in the Arabic tablets, we did not repeat it in these papers and we were satisfied with mentioning one of them.

25 The scholars of the Gospel, as they did not become acquainted with the meanings of these statements and the purpose hidden in these words, and adhered to the apparent meaning of them, were therefore barred from the beneficence of the Muhammadan law and from the cloud of Ahmad's grace. And the ignorant of that sect also sought adherence to their scholars, and were deprived of visiting the beauty of the Sultan of Glory, because such signs as were mentioned did not appear at the emergence of the Ahmadian sun. This is why centuries have passed, epochs have come to an end, and that spiritual essence has returned to the eternal seat of its sovereignty, another breath from the spiritual breath has been breathed into the divine forms, and the dead souls from the graves of negligence and misguidance have been resurrected to the land of guidance and the place of attention. Yet, that group is still waiting for when these signs will appear, and that promised edifice will come into existence, so that they can assist it, spend their wealth in its way, and sacrifice their lives for it. Just as other nations have also remained distant from the Kawthar of meanings of the infinite mercy of the Lord due to their illusions, and are occupied with their own imaginations.

26 Moving past this statement, there is another declaration in the Gospel which states: "Heaven and earth will pass away, but my words will never pass away". The meaning of this in Persian is that it is possible for heaven and earth to perish, but my words will never perish and will always remain constant among people. This is why the people of the Gospel say that the laws of the Gospel will never be abrogated and whenever the promised manifestation appears with all its signs, it must confirm and establish the exalted laws in the Gospel so that no other religion remains in the entire world except this one. This sentence is among the established and confirmed matters for them. They have come to believe that even if a person is sent with all the signs of the promised one and passes judgments contrary to the apparent laws in the Gospel, they will certainly not admit or accept it, but rather they will declare him a disbeliever and mock him. This was evident during the emergence of the Muhammadan sun. Now, if people had asked the manifestations of the Divine Unity in every appearance about the meanings of these words revealed in the books, which all people are veiled from due to their inability to reach the ultimate heights and the farthest Lote Tree, they would certainly have been guided by the lights of the sun of guidance and would have become acquainted with the secrets of knowledge and wisdom.

27 Now, I will mention some of the meanings of these words so that those with insight and natural disposition may understand their implications within all divine words and indications in holy expressions. This way, they will not be deprived of the bounty of divine names and attributes, and they will not be veiled from the lamp of Divine Unity, which is the place of the manifestation of the Divine Essence.

## Interpretation of the Signs

### *Distress of Those Days*

28 The phrase "after the distress of those days" means a time when people are afflicted with hardship and constriction. This happens when the traces of the Sun of Truth and the fruits of the Lote-Tree of Knowledge and Wisdom disappear among people, when the reins of society are taken over by the

ignorant, when the gates of Divine Unity and knowledge - which is the main purpose of human creation - are closed, when knowledge turns into conjecture, and guidance succumbs to misguidance. This is observed today as the reins of every group have fallen into the hands of the ignorant who guide their people according to their desires. Among these people, nothing of God remains except a name, and nothing of the ultimate purpose remains except words.

The winds of desires and self-interests have blown so strongly that they have extinguished the lamps of reason and the heart in many souls. Even though the gates of divine knowledge have been opened by the keys of divine power and the potential existences have been illuminated and guided by the light of knowledge and the holy effusions. So much so, that in everything a gate of knowledge has been opened, and in every atom traces of the Sun have become apparent.

Despite all these manifestations of knowledge that have encompassed the world, they still consider the gate of knowledge closed and the showers of mercy to be severed. Clinging to conjecture, they have distanced themselves from the firm handhold of knowledge. It seems as if they have no natural inclination towards knowledge and do not even fantasize about its appearance because they have found doors in conjecture to earn their livelihood and in the appearance of the manifestation of knowledge, they have found nothing but sacrificing their lives.

They are fleeing from this and clinging to that. And although they consider the divine command to be one, they observe two breaths on one command. They do not seek anything other than divine desire and they do not want a path other than error. They consider leadership as the ultimate attainment of the desired and pride and arrogance as the peak of maturation towards the beloved. They prefer self-deception over divine determinations. They have bypassed submission and contentment and are busy with scheming and pretense. They try with all their might and power to preserve these positions so that no deficiency finds its way into their grandeur or any defect touches their glory.

And if an eye is brightened with the kohl of divine knowledge, it will observe a few predators that have fallen upon the carcasses of the souls of servants.

29 Now, what distress and constriction could be more severe than the aforementioned conditions? If one wants to seek truth or knowledge, they wouldn't know where to go or whom to seek. This is due to the diversity of opinions and the multitude of paths.

This distress and constriction is a condition of every Manifestation that until it does not occur, the emergence of the Sun of Truth does not occur. Because the dawn of the guidance of the Manifestation comes after the night of misguidance. This is what is meant by the narrations and traditions that speak of disbelief engulfing the world, darkness prevailing, and similar themes as mentioned earlier.

As for me, I have not elaborated on the statements of the traditions due to their widespread fame and for the sake of brevity.

30 Now, if the meaning of this distress is perceived to be physical worldly distress or other considerations imagined in their own mind, it will never be observed, and they would indeed argue that this condition for the emergence [of the Manifestation] has not been met, as they have said and continue to say. But



indeed, the meaning of 'distress' is the constriction in regards to divine knowledge and the understanding of divine words. This is the distress that afflicts people during the time of the setting of the Sun [of divine guidance] and its mirrors, not knowing to whom they should turn, as mentioned earlier.

Thus, we teach you the interpretation of the traditions and cast upon you some of the secrets of wisdom, so that you may apprehend what is intended and be among those who have drunk from the cup of knowledge and gnosis.

### *Sun, Moon, and Stars*

31 And his saying: "The sun will be darkened, and the moon will not give its light, and the stars will fall from the sky." The sun and the moon referred to in the words of the prophets are not limited to this visible sun and moon that we observe. Rather, they have indicated many meanings for the sun and the moon, and in each context, they refer to an appropriate meaning.

For example, one meaning of the sun is the Suns of Truth, which rise from the horizon of the Divine Presence and bestow grace upon all possibilities. These Suns of Truth are the universal manifestations of the divine in the worlds of His attributes and names. Just as the visible sun nourishes visible objects, such as fruits, trees, colors, fruits, minerals, and the like that are observable in the physical world, by the command of the True Deity and with His assistance, similarly the trees of monotheism, the fruits of singularity, the leaves of abstraction, the flowers of knowledge and certitude, and the fragrant herbs of wisdom and eloquence become manifest through the care and grace of these spiritual suns.

This is why, during the illumination of these Suns, the world becomes renewed; the rivers of life flow; the oceans of benevolence are set in motion; the clouds of grace are raised; the breezes of generosity blow upon the bodies of creatures; and it is from the heat of these divine Suns and the spiritual fires that the heat of divine love is generated in the pillars of the world, and it is through the grace of these detached spirits that the everlasting animal soul is bestowed upon the transient dead bodies.

In truth, this visible sun is a sign of the manifestation of that spiritual Sun, which has no counterpart, resemblance, similarity, or equal and cannot be observed. Everything exists due to it, appears by its grace, and returns to it. From it, all things have appeared and returned to the treasures of its command. From it, all possibilities have begun and returned to the treasures of its decree.

32 And the fact that in the context of expression and mention, some of the names and attributes are specified as you have heard and will hear, is only for the understanding of imperfect and weak intellects. Otherwise, He has always been and will always remain sanctified from any name, and will remain exalted from any attribute. The essence of the names has no path to His sacred domain, and the subtleties of the attributes have no way in the dominion of His honor.

So glory be to God, that His chosen ones cannot be recognized except by their own selves, and His friends cannot be described except by their own selves. He is exalted beyond what His servants mention in their descriptions, and He is exalted beyond what they understand. The divine essence is utterly beyond comprehension and is independent of any attribute or name ascribed by His creations. He is absolutely transcendent and indescribable.

33 The usage of the term 'suns' for those abstract lights has been frequent in the discourses of the infallible ones. For instance, in Du'a Nudba (a Shia prayer), it is said: "Where are the rising suns? Where are the illuminating moons? Where are the shining stars?" So, it is understood that the primary implication of 'suns', 'moons', and 'stars' is referring to the prophets, the saints, and their companions whose divine knowledge enlightens both the unseen and the seen worlds. These are the spiritual luminaries that guide humanity with their divine knowledge and wisdom.

34 In another context, the 'suns', 'moons', and 'stars' refer to the leading scholars who are present during the advent of a new divine emergence. They hold the reins of the religion of the people. If they become illuminated by the light of that new spiritual 'sun', they are accepted, enlightened, and clear. Otherwise, the rule of darkness applies to them, even though they may appear to be guides. This is because all these states - faith or disbelief, guidance or misguidance, happiness or misery, light or darkness - are conditional upon acknowledging that divine spiritual 'sun'.

The judgment of faith for each scholar is determined at the onset of recognition on the Day of Mutual Disillusion (Yawm at-Taghabun) and the judgment of knowledge, approval, light, and faith regarding the new spiritual 'sun' is truthful for them. Otherwise, the judgment of ignorance, denial, disbelief, and darkness is applicable to them.

35 Indeed, it's observable to any discerning observer that just as the light of a star fades with the rise of the physical sun, likewise the 'sun' of knowledge, wisdom, and understanding fades and becomes obscured with the rise of the true spiritual 'sun'. When the spiritual 'sun' or divine manifestation arises, it outshines all else, making other sources of knowledge and wisdom appear dim in comparison. It's a metaphysical representation that the ultimate knowledge and wisdom is the direct divine revelation, and all other sources of knowledge pale in comparison to it.

36 Indeed, the term 'sun' is used metaphorically for those scholars due to their elevated status, renown, and recognition, such as the well-known scholars of the Muslim era who are renowned across lands and recognized amongst people. If they bear witness to the divine 'sun', they are considered among the lofty 'suns'. However, if they do not, they are considered among the 'suns' of the infernal world, as is said, "The sun and the moon [move] by precise calculation" (Qur'an 55:5).

The meaning of the 'sun' and 'moon' in the aforementioned verse is well known, so there's no need to elaborate on it here. Every soul who is part of the 'element' of this sun and moon, that is, inclined towards falsehood and turning away from truth, will indeed be subject to the visible calculation and will return to the calculation (divine judgement).

37 So, oh seeker, we must hold tightly to the "firmest handhold" (Qur'an 2:256) so that we might be led from the darkness of misguidance to the light of guidance, that we might flee the shadow of negation to find refuge in the shadow of affirmation, and that we might escape from the fire of calculation (divine judgement) to become illuminated in the light of the beauty of the Most Generous. Peace be upon you.

Just as such, we provide you with the fruits of the tree of knowledge, so that you may remain in the satisfaction of God's wisdom, as one of the scholars.

38 In another context, the sun, moon, and stars metaphorically refer to the elevated sciences and rulings in each religious law, such as prayer and fasting, which are the most firm and greatest of all rulings in the Qur'an's law, following the veiling of the Muhammadan beauty. This is as indicated in various hadiths and reports, and due to their well-known nature, there is no need for further mention. Indeed, in every era, the ruling of prayer has been firmly established and enforced.

39 As it has been reported from the radiant light of the Muhammadan sun that the ruling of prayer has been revealed to all prophets in every era, ultimately, in each era, it is assigned specific new sections and etiquette as required by the time. Because in every subsequent revelation, the clear, established lofty sciences, customs, and solid rulings of the previous revelation are abrogated, they have thus been metaphorically referred to as the sun and the moon. This is in accordance with the verse, "That He may test which of you is best in deed." (Qur'an 67:2)

40 Indeed, in a hadith, fasting and prayer have been referred to as the sun and the moon respectively. It has been said, "Fasting is a radiance and prayer is a light." However, I remember an incident when I was sitting in a place and a renowned scholar came in. On one occasion, he mentioned this hadith and said: As fasting creates heat in one's temperament, it is likened to radiance, which is represented by the sun. And the night prayer, as it requires coolness, is thus represented by light, symbolized by the moon.

I observed that the scholar hadn't grasped even a droplet from the ocean of meanings and hadn't attained a spark from the Lote Tree of Divine wisdom. After a while, with utmost respect, I pointed out that what he had mentioned regarding the meaning of the hadith is commonly cited in languages and mouths of people. However, it seemed that another purpose could also be inferred from the hadith. He asked for this explanation. I mentioned that the Seal of the Prophets and the Master of the Pure Ones have metaphorically referred to the exalted religion in the Qur'an as the sky due to its highness, elevation, greatness, and encompassing all religions.

Just as in the visible sky, two greatest and firmest pillars have been established, named the sun and the moon, which are luminous, similarly, in the sky of religion, two luminous elements have been determined, which are fasting and prayer. "Islam is the sky, fasting is its sun, and prayer is its moon."

41 Indeed, this is the intent behind the symbolic expressions of divine manifestations. Thus, the usage of sun and moon in these contexts for these mentioned positions has been affirmed and established through revealed verses and transmitted traditions.

The purpose of mentioning the darkening of the sun and moon and the falling of the stars is to illustrate the misguidance of scholars and the abrogation of the high rulings in the Shariah, a notion which is metaphorically communicated through these traditions.

However, not everyone can partake from this cup of understanding; only the virtuous have a share, and only the best receive a portion. As the Qur'an states: "Indeed the virtuous will drink from a cup mixed with kafur." (76:5). This verse metaphorically expresses the purity and reward of the righteous and their reception of divine knowledge and enlightenment.

42 It is firmly established that in each subsequent divine manifestation, the sun of knowledge, rulings, commands, and prohibitions that were exalted in the previous manifestation, under whose light and shade the people of that era were enlightened and guided, becomes dark. This means that its ruling and effect come to an end.

Consider, then, if the followers of the Gospel had understood the intended meaning of the sun and the moon, or had sought clarification from the manifestation of divine knowledge without obstinacy or quarreling, they would undoubtedly have understood its meanings, and they would not have fallen prey to the darkness of self and desire. However, because they did not draw knowledge from its source and origin, they fell into the destructive valley of disbelief and misguidance and have met their ruin. They have yet to realize that the universal signs have appeared, and the promised sun has dawned on the horizon of manifestation, while the sun and moon of knowledge, rulings, and recognitions from the previous era have become dark and set.

43 Now, step onto the path of true certainty with the eye of knowledge of certainty and the wings of the essence of certainty. "Say, 'God,' then leave them in their discourse, playing." So that you may be counted among those who say, "Indeed, those who have said, 'Our Lord is Allah,' and then remained on a right course, the angels will descend upon them." And so that you may witness all of these mysteries with your own eyes.

44 O my brother, take the steps of the soul so that you may swiftly traverse the vast desert of distance and separation, and enter into the divine pleasure of nearness and union. In a single breath, you may attain to divine realities. With physical steps alone, these stages will never be traversed, and the intended goal will never be reached. Peace be upon those who follow the truth with truth, and who stand on the path of the divine command at the shore of gnosis, paused in the name of God.

45 This is the meaning of the blessed verse where it says: "So I swear by the Lord of all the easts and the wests." (Quran 70:40). This is because each of these mentioned suns has a place of rising and setting. But because the scholars of interpretation did not have information about the reality of these mentioned suns, they were stuck in the interpretation of this blessed verse.

Some have mentioned that since the sun rises each day from a different point than the day before, the verse refers to this plurality. And some others have written that the four seasons are meant, as the sun rises and sets from a different place in each season, hence the use of the plural "easts and wests". These are the degrees of knowledge of the servants. But despite this, what ignorance and defects they attribute to the essence of knowledge and the subtleties of wisdom!

### *Splitting of the Sky*

46 And likewise, comprehend the splitting of the sky, which is among the signs of the Hour and the Resurrection, from these clear, firm, precise, and non-analogous statements. This is what it says: "When the sky has split open" (Quran 82:1). The intended sky is the sky of religions, which is raised in each appearance and then split in the next appearance, that is, it becomes invalidated and abrogated.

I swear to God that if one looks properly, the splitting of this sky is greater than the splitting of the physical sky. Consider for a moment. A religion that has been raised for years, and everyone has thrived and flourished under its shade, and have been nurtured for years by its bright commands, and from their fathers and ancestors have heard nothing but the mention of it, to the extent that eyes have perceived nothing but the infiltration of its command, and ears have heard nothing but its rules, then suddenly, someone appears and disperses all these things by divine strength and power, and separates them, in fact, negates all of them.

Now think, is this not greater than the splitting of the physical sky?

47 Reflect on the hardship and bitterness of those divine manifestations, who establish God's boundaries in the face of all people of the world without any apparent supporter or helper. Consider the harm inflicted on those blessed, delicate beings, and yet how they bear all with utmost patience and endurance.

This highlights the struggles and trials that divine manifestations (such as prophets and other spiritual leaders) endure in the course of their missions. These figures, despite facing numerous hardships, continue to establish and uphold God's commandments, reflecting their commitment, fortitude, and unwavering faith. Their patience and resilience in the face of adversity serve as powerful lessons for their followers, emphasizing the spiritual strength that can be found in faith and devotion.

### *Transformation of the Earth*

48 Also, grasp the meaning of the transformation of the earth. The clouds of mercy from that sky transformed the lands of those hearts that had been receptive to the grace, into the land of knowledge and wisdom. How the fragrances of monotheism have sprouted in the gardens of their hearts, and how the anemones of the realities of knowledge and wisdom have been seen to bloom from their radiant breasts.

If the earth of their hearts was not transformed, how could men who had never received any formal education, who had never seen a teacher, and who had never stepped foot in any school, articulate words and possess knowledge that no one else could comprehend? As if they were molded from the clay of eternal knowledge and kneaded with the water of Divine wisdom.

This is what is meant when it is said: "Knowledge is a light that God casts into the heart of whomever He wishes." And it is this kind of knowledge that is praiseworthy and enduring. Not the limited sciences that are created from clouded and veiled thoughts, which are sometimes plagiarized and then boasted about to others.

49 "If only the hearts of the servants would become clear from the imprints of these restrictions and obscure words, perhaps they would win through the manifestation of the lights of the Sun of Knowledge, meanings, and the jewels of the mysteries of divine wisdom. Observe now, if these earthly existences were not transformed, how could they become the place of the emergence of the secrets of oneness and the blossoming of the jewels of singularity? This is what He says: "On the day when the earth will be changed to other than the earth."

50 “And from the breezes of generosity of that Sovereign of existence, the physical earth too has been transformed, if only you would contemplate in the mysteries of these manifestations.”

51 “Further understand the meaning of this verse where it says: ‘And the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.’ The content of this verse indicates that all of the earth will be grasped, in His hand on the Day of Resurrection and the heavens will be folded, in His right hand. Now, some fairness is required: if the intent is what people have understood, how well would it fit? It is self-evident that it is impossible to attribute to the Essence of the Almighty a visible hand that performs these operations - such a belief is sheer disbelief and an outright falsehood. If you say that they are the manifestations of His command that will be ordered to do this on the Day of Resurrection, this too is extremely far-fetched and pointless. Rather, the meaning of ‘earth’ is the earth of knowledge and understanding, and by ‘heavens’, the heavens of religions are meant. Now consider how the earth of knowledge and understanding, which was previously spread out, was gathered up by the might and power, and a new exalted earth was spread out in the hearts of the servants. He caused new breezes and unique flowers and majestic trees to sprout from their enlightened hearts.”

52 And likewise, observe how the lofty heavens of the past religions were folded by the hand of power, and the heaven of divine Revelation was elevated, adorned with new, wondrous commands as its sun, moon, and stars. These are the mysteries of words, unveiled without a veil, so that you may perceive the dawn of meanings, extinguish the lamps of suspicions, doubts, and uncertainties with the power of trust and detachment, and ignite the new lamp of knowledge and certitude in the lanterns of the heart and soul.

### God Tests the Servants

53 The purpose of all these enigmatic utterances and puzzling allusions emerging from the divine sources is to test the servants, as has been mentioned, in order to distinguish the fertile, radiant hearts from the barren, transient ones. This has always been the divine practice among the servants, as recorded in the sacred books.

### *The Direction of Prayer*

54 Also, consider the verse about the direction of prayer (Qiblah). After the Sun of the Muhammadan Prophethood migrated from the East of Mecca to Yathrib, they would direct their face towards the Holy Temple in Jerusalem during the time of prayer. This continued until certain Jews made unsuitable comments, which are not worth mentioning here and would prolong the discussion. This distressed the Prophet greatly and He often looked towards the sky in contemplation and bewilderment. Then Gabriel descended and recited this verse: “We have indeed seen the turning of your face towards the sky, so We will surely turn you to a Qiblah which you will be pleased with.”

One day, the Prophet and a group of His companions were engaged in the noon prayer. They had performed two units of the prayer when Gabriel descended and said, “Turn your face towards the Sacred Mosque.” In the middle of the prayer, the Prophet turned from the Holy Temple in Jerusalem and faced

the Kaaba in Mecca. This immediately caused a commotion and disturbance among the companions, to the point that some of them disrupted their prayer and turned away.

This trial was not for anything except to test the servants. Otherwise, that True Sovereign had the power to not change any direction of prayer at all and could have chosen the Holy Temple in that age as well, and not have this honor taken away from it.

55 As was the case during the time of most of the Prophets who were sent after Moses, like David, Jesus, and those who came in between them, the command of the direction of prayer was not changed. All these messengers, by the order of the Lord of the worlds, directed the people towards that same direction. The relation of all lands is the same to that True Sovereign, except for any land that He specifically designates for the manifestation of His signs. As it is said: "To Allah belong the East and the West, so wherever you turn, there is the face of Allah."

Despite the truth of these matters, why was the change made that caused distress and fear among the servants and caused a commotion and disturbance among the companions? Indeed, such occurrences that cause terror in all souls do not happen except for everyone to be put to the test by God, so that the truthful and the liar can be distinguished and separated from each other.

This is why, after the disagreement among people, it is said: "We did not make the direction of prayer that you were on except to know who follows the Messenger from who would turn back on his heels." The meaning of this is: we did not turn and disrupt the direction of prayer, which was the Holy Temple, except to know who follows you and who turns back on his heels, meaning who turns away, does not obey, and invalidates his prayer and runs away, like "terrified donkeys fleeing from a lion."

56 If you ponder a bit on this subject and statement, you will see the doors of meanings and clarifications opening up, and you can see all its knowledge and secrets unveiled. These matters are only for the purpose of educating and liberating souls from the cage of self and desires. Otherwise, that True Sovereign has always been in His essence independent of the recognition of beings and will always remain in His existence independent of the worship of the possible ones.

A single breeze from His richness can adorn the entire world with the robe of wealth, and a single drop from the ocean of His generosity can endow all existence with eternal life. But, as the aim is to distinguish truth from falsehood and sunlight from shadow, this is why the trials dispatched from the Lord of Honor flow incessantly like pouring rain.

### *Moses Killed a Man*

57 If you contemplate a bit on the previous prophets and their appearances, things will become very clear to the people of the world in such a way that they will not remain veiled from deeds and sayings that are contrary to the self and desires. They will burn all veils with the fire of the Lote-tree of Gnosis and rest on the Throne of tranquility and reassurance.

For instance, Moses, the son of Amran, who was one of the great prophets and the bearer of the book. In the early stages of his life, before his prophecy, he was passing by a market one day. Two men were

quarreling with each other. One of them sought help from Moses. Moses helped him and killed the adversary, as it is recorded in the book, and mentioning the details would distract from the main purpose.

News of this spread in the city and Moses became fearful as the scripture says. He was informed that “Indeed, the nobles are plotting against you to kill you.” So he left the city and resided in Midian in the service of Shuaib. On his return, he entered the blessed valley that is the Valley of Sinai. He observed the manifestation of the Sovereign Unity from a tree that was neither of the east nor the west. He heard a soul-nourishing spiritual call from the divine ignited fire, and was commanded to guide Pharaoh’s souls to rescue people from the valley of ego and desire and to introduce them to the soul-enriching wilderness of guidance.

When he entered Pharaoh’s house and preached as he was ordered to, Pharaoh rudely said, “Were you not the one who committed murder and became one of the disbelievers?” As if the Lord of Majesty informed Moses through Pharaoh’s tongue: “And you did your deed which you did, and you were one of the disbelievers. So I did it then, and I was of the misguided, so I fled from you when I feared you. Then my Lord granted me wisdom and made me one of the messengers.”

58 Now, consider the divine trials and the unique ways God tests us. A soul that is known for killing another soul and confesses to its injustice as stated in the mentioned verse, one who was raised for approximately thirty years or a little less, apparently in the house of Pharaoh, nurtured with his food, is chosen from among the servants and is assigned to guide.

While the capable Sovereign had the power to prevent Moses from committing murder so that he would not be known among the servants by this name, which would cause terror in hearts and caution in souls. But this wasn’t the case. It’s a clear indication of the unique and sometimes baffling ways God chooses to test his creations, demonstrating that even those who commit serious mistakes can be given a chance to reform and serve a higher purpose. The spiritual path is filled with such trials and tests, all designed to help individuals grow and evolve. The divine trials and the extraordinary ways God tests individuals are beyond human comprehension. God’s wisdom and plans are mysterious and cannot be fully understood by humans.

### *The Situation of Mary*

59 Also consider the situation of Mary, whose extraordinary situation caused such amazement and bewilderment that she wished for non-existence, as understood from the blessed verse where, after the birth of Jesus, Mary lamented and spoke these words: “Oh, I wish I had died before this and was in oblivion, forgotten.” (Quran 19:23)

By God, hearts melt and spirits weep upon hearing these words. This anxiety and grief was due to the scorn of enemies and the objection of disbelievers. Think for a moment, what could Mary have said in response to people? How could a child with no designated father be presented to people as a product of the Holy Spirit?



In this predicament, Mary carried the child back to her people. When they saw her with the baby, they exclaimed, “O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.” (Quran 19:28). Look at this great trial and profound test.

In both Moses and Mary’s stories, we see God’s wisdom in testing and guiding his servants through immense trials, yet also providing them the strength and means to endure and ultimately fulfill their divine roles. These are instances of the grand tests that God places before his servants, highlighting the struggles they faced and the triumphs they achieved in their quest for spiritual fulfillment and service to God.

60 Indeed, surpassing all, that essence of spirit, known among his people for his fatherless birth, was granted prophethood by God. He was made a proof of God’s truth for all the inhabitants of the heavens and the earth. Jesus, despite the circumstances of his miraculous birth, was chosen by God to be a prophet and a sign for humanity. He exemplifies the divine wisdom and power, standing as a testament to God’s ability to bring about the extraordinary. His life and teachings continue to inspire millions around the world, highlighting the potential for transcendence and holiness in all of us, regardless of our circumstances.

61 Indeed, the ways of God may seem contrary to the wishes and desires of His servants. However, once you perceive the jewels of secrets behind these, you come to understand His true intent. You begin to see the actions and words of that sovereign Creator in alignment, such that what you observe in His actions is reflected in His words, and what you perceive in His words manifests in His actions. These deeds and sayings may appear as punishment for the wicked in their outward form, but within, they are a mercy for the righteous. If observed with the eye of the heart, the words revealed from the heavens of Divine Will are seen to be one with the manifested affairs from the dominion of Divine Power. They are perceived as one entity, as was discussed.

In other words, to truly comprehend the Divine Will, one must look beyond the surface, beyond what is simply perceived by the physical senses. It is necessary to observe with the eye of the heart, the spiritual insight, to understand the unity of God’s words and actions, and to recognize the deep mercy inherent in all divine affairs. Through this profound comprehension, one realizes the Divine’s transcendent wisdom and infinite mercy, even in what may outwardly appear as trials or tribulations.

### *How Would People React in this Era?*

62 Indeed, my brother, consider this: if such circumstances were to appear in this era, if such stories were to emerge, how would people react? I swear by the Creator of existence and the One who sends down the words that, immediately, without any discussion, they would likely pronounce disbelief and demand punishment. Would they listen if it was said that Jesus emerged from the breath of the Holy Spirit, or that Moses was commanded by a firm order? Even if a hundred thousand cries were raised, it would reach no one’s ears that one without a father has been appointed to prophethood, or that a murderer from a burning tree has declared, “Indeed, I am God.”

In our current age, such assertions would likely be met with disbelief and skepticism, just as they were in the past. This reflects the challenge of understanding and accepting divine intervention and prophecy, particularly when it comes in unexpected forms or contradicts prevailing norms and expectations. People often struggle to accept what they cannot understand within their limited human framework. However, faith requires openness to the mysterious and the divine, which often exceeds our limited human understanding.

63 If the eye of justice were to open, it would become evident from all these statements that the Manifestation of all these affairs and the outcome of all these days is now apparent. Even though the likes of these events have not occurred in this appearance, they have still been rejected due to their adherence to their own conjectures. What accusations they have made and what calamities they have caused, which have not even appeared in the formulation of their doubt.

### Fresh Tidings For the Soul

64 Allahu Akbar. The explanation that has reached this station has wafted a spiritual fragrance from the Eternal Dawn, and the morning breeze from the city of the everlasting Sheba has blown. Its hints have bestowed fresh tidings to the soul and immeasurable victories to the spirit. It has spread a new carpet and brought countless, boundless gifts from that sign-less Beloved. The cloak of remembrance falls short of His graceful stature, and the garment of expression is too brief for His radiant form. He reveals the mysteries of meanings without words and pronounces secrets without a tongue. He teaches the nightingales of longing and separation to lament and moan. He imparts the rules and customs of love and infatuation, and the mystery of devotion. He instructs the exotic flowers of the celestial garden of closeness and union in the art of coquetry and the manners of allure. He confers the secrets of truths to the poppies of the garden of love and entrusts the delicate mysteries and fine writings to the leaders of the lovers. By His grace, at this moment, He has caused the Holy Spirit to yearn intensely. He has given a droplet the waves of an ocean and endowed a particle with the ornament of the sun. He has taken kindness to a level that makes the pursuit of the musk-deer's navel seem insignificant, and has chosen the bat to face the sun. He has resurrected the dead with the breath of life from their bodily graves, placed the ignorant at the summit of knowledge, and set the oppressors at the height of justice.

65 And the world of existence has become pregnant with all these blessings until the effects of this unseen grace become manifest in the earthly realm, and brings the fallen thirsty ones to the crystalline Kawthar of the beloved, and leads the lost ones in the desert of distance and non-existence to the pavilion of nearness and existence of the beloved. So that in the land of hearts, these sacred grains may sprout and from the gardens of souls, the poppies of unseen realities may bloom. Indeed, the love's lote-tree in Sinai of affection has ignited in such a way that it can't be cooled or extinguished by the waters of expression. The thirst of this whale is not quenched by oceans, and this flaming phoenix chooses to nest nowhere but in the fire of the beloved's face. Therefore, my brother, kindle the lamp of the spirit in the difficulties of the heart with the wick of wisdom, and preserve it with the glass of intellect, so that the breaths of polytheistic souls do not extinguish it and do not withhold from the light. Thus, we illuminate the horizon of the sky of discourse with the lights of the suns of wisdom and knowledge, so that your

heart may be at ease with it, and you may be among those who soared with the wings of certainty in the air of their merciful Lord's love.

### *The Sign of the Son of Man Appears*

66 And His saying: "Then will appear the sign of the Son of Man in heaven." He says: After the eclipse of the sun of divine knowledge and the falling of the stars of established laws, and the darkening of the moon of knowledge which is the educator of servants, and the extinction of the flags of guidance and prosperity, and the darkness of the dawn of truth and righteousness, the sign of the Son of Man will appear in the sky. And what is meant by sky is the physical sky. Soon the equatorial heavens will manifest and the orbit of guidance will run over the sea of greatness, a star will appear in the sky, according to the outward appearance, which heralds the creation of the heavens of the advent of that greatest luminary. Similarly, in the sky of meaning, a star will appear that heralds the people of the earth to that dawn of the most upright and generous. And these two signs in the outward and inward sky have appeared before the advent of every prophet, as you have heard.

67 Among them was Abraham, the friend of the Most Merciful. Prior to his appearance, Nimrod saw a dream and asked the astrologers. They informed him of the rise of a star in the sky. Similarly, a person appeared on the earth who was giving glad tidings to the people of the upcoming appearance of that great figure.

68 After him, the story of Moses, the Speaker with Allah, took place. The astrologers of that time informed Pharaoh about the rising of a star in the sky, indicating the formation of a child who would be the cause of his and his people's destruction. Similarly, a scholar appeared who would comfort and reassure the children of Israel at night, as is recorded in the books. If the details of these matters were to be mentioned, this letter would become a book. I don't wish to recount past events. Allah is the witness of the state that this exposition is only due to the utmost love for that noble one, so that perhaps some of the poor of the earth may enter the shores of wealth, or a group of the ignorant may enter the sea of knowledge, or the thirsty for knowledge may reach the stream of wisdom. Otherwise, I would consider my engagement in these discussions to be a great sin and a major rebellion.

69 Similarly, as the appearance of Jesus neared, several Magi who were informed about the appearance of the star of Jesus in the sky followed the star until they entered the city where Herod had his royal residence. In those days, the dominion of those kingdoms was under his control.

70 And they were saying: "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." After investigation, they revealed that the child was born in Bethlehem of Judea. This is the sign in the literal sky.

As for the sign in the inner sky, which is the sky of knowledge and meanings, it was the appearance of John the son of Zechariah who was giving people the glad tidings of the arrival of Jesus. As the verse says: "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining." The word referred to here is Jesus, and John was the harbinger of his advent.

It is also recorded in the divine scriptures: “John the Baptist was preaching in the wilderness of Judea, saying, ‘Repent, for the kingdom of heaven is at hand.’” And the John referred to here is John the Baptist.

71 Also, before the emergence of the Muhammadan beauty, signs appeared in the literal sky. The inner signs that were giving people on earth the glad tidings of the emergence of that sun of essence were four individuals, one after the other. Rozbeh, who came to be known as Salman, had the honor of serving them. When the time of death approached for each one, they would send Rozbeh to another until he reached the fourth one.

On his deathbed, he said: “O Rozbeh, after my burial, go to Hijaz (the region in western Saudi Arabia where Mecca and Medina are located), for the Muhammadan sun is about to shine, and may the wind bring you good tidings of meeting him.”

72 Until he arrived at this wondrous and magnificent event. Most of the astronomers had reported the appearance of a star in the literal sky. Similarly, on earth, there were two luminous lights, Ahmad and Kazim, may God sanctify their resting place.

73 So, from these meanings, it’s evident that before the appearance of each one of the mirrors of Divine Unity, signs of that appearance become apparent in both the literal and the metaphysical sky, which are the domains of the sun of knowledge and the moon of wisdom, and the stars of meanings and expressions. And that appearance is of the perfect human, prior to any manifestation, for the education and preparation of the servants for the encounter with that sun of essence and the moon of unity.

### *The Son of Man Comes on the Clouds of Heaven*

74 And His saying: “And all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.” The implication of this statement is this: meaning at that time, the servants will mourn due to the absence of the sun of divine beauty, the moon of knowledge, and the stars of divinely inspired wisdom. And in those moments, it will be witnessed that the promised radiance and the adored beauty descends from the sky while riding on the clouds, meaning that divine beauty will manifest in a human form from the heavens of divine will.

The meaning of “sky” here does not refer to the physical sky but signifies height and elevation, which is the place of manifestation of those holy dawns and ancient rises. Even though these eternal beings seemingly emerge from the wombs of earthly mothers, in reality, they descend from the heavens of command. Even though they dwell on earth, they lean on the fluttering of meanings. Even though they walk among people, they fly in the atmospheres of closeness. Without physically moving, their spirits stroll. Without wings, they fly towards the ascents of unity.

In every breath, they traverse the east and the west of creation and in every moment, they roam through the kingdoms of unseen and seen. They stand on the throne of “No affair distracts Him from another affair” and reside on the seat of “Every day He is in some affair.” They are dispatched from the heights of the power of the Eternal Sovereign and the loftiness of the will of the Supreme King. This is what is meant by His saying: “descending from the sky.”

## Heaven

75 The term “heaven” is applied in the discourses of the Suns of Meanings at many levels, such as the heaven of command, the heaven of will, the heaven of desire, the heaven of gnosis, the heaven of certainty, the heaven of explanation, the heaven of appearance, the heaven of inner realities, and the like. In each instance of the use of the term “heaven,” it signifies a meaning that is inaccessible to anyone other than those who are acquainted with the mysteries of unity and those who drink from the cups of eternity.

For example, it is stated: “And in the sky is your sustenance and what you are promised,” even though sustenance sprouts from the earth. Similarly, “The names descend from the sky,” while the names appear from the tongues of servants.

If you purify the mirror of your heart from the dust of worldly desires, you will perceive all the implied meanings of the Words in each appearance, and you will become aware of the secrets of knowledge. However, until you burn away the veils of conventional knowledge, which is common among servants, with the fire of detachment, you will not attain the dawn of the light of true knowledge.

76 Knowledge is divided into two types: divine knowledge and satanic knowledge. The former arises from the inspirations of the true Sovereign, while the latter emerges from the imaginations of dark souls. The teacher of the former is the Creator Himself, while the instructor of the latter is the whisperings of carnal desires. The divine knowledge is described as: “Be conscious of Allah, and Allah will teach you,” whereas the satanic knowledge is described as: “Knowledge is the greatest veil.”

The fruits of the tree of divine knowledge are patience, longing, gnosis, and love, while the fruits of the tree of satanic knowledge are arrogance, vanity, and pride. None of the scent of these dark sciences, which have overshadowed all lands, can be smelled in the discourses of those who speak in the language of knowledge.

This satanic tree brings forth nothing but transgression and obscenity, it grants nothing but rancor and animosity. Its fruit is a deadly poison, and its shade is a destructive fire.

The speaker indeed speaks truth when he says:

*“Grasp the tails of desires and cast off modesty,  
Abandon the path of the devout, even if they are noble.”*

77 So, one must purify the heart from all that has been heard and sanctify the soul from all attachments, so that it becomes a place capable of perceiving divine inspirations and a treasury of the secrets of divine knowledge. As it is said, “The seeker on the bright path and the red pillar will not reach the status of his homeland except by letting go of what is in the hands of people.” This is a condition for the seeker. Reflect and contemplate correctly so that you may stand without any veil before the purpose of the Book.

78 Indeed, we have strayed far from the topic, although everything we’ve mentioned is part of it. I swear by God, while I aim to be concise and provide the least necessary, I see that the reins of the pen have

slipped from my hand. Despite this, there are countless unsung nights remaining hidden in the shell of the heart, and there are numerous hidden meanings hidden in the chambers of wisdom that no one has touched, "Untouched before them by man or jinn."

Despite all these explanations, it seems as if not a single word about the intended purpose has been mentioned and not a single hint about the desired subject has come up. Until when will a confidant be found who will adhere to the sanctity of the beloved's sanctuary, who will reach the intended Kaaba, and without ears and tongue, will hear and understand the secrets of expression?

## Clouds

79 So, from these firm and clear statements, the intended meaning of the "sky" in the revealed verse became clear and understood. And when it is said: "He descends with the clouds", the intended meaning of "clouds" refers to those matters which are contrary to the desires and wishes of people. This is as mentioned in the said verse: "So whenever a messenger came to you with something your souls did not desire, you became arrogant, and so a group of them you denied, and another group you kill."

For example, changes in laws, alterations in religious rulings, lifting traditional rules and customs, the advancement of believers from the masses over the deniers among scholars, and the manifestation of that eternal beauty within human limitations like eating, drinking, poverty, wealth, honor, humiliation, sleep, and wakefulness, and the like. These are things that throw people into doubt and prevent them. All these barriers are metaphorically referred to as "clouds".

80 And this is the cloud that splits and tears open the skies of knowledge and wisdom for all who are on earth, as it says: "On the day the sky will split open with clouds." And just as clouds prevent people's eyes from observing the physical sun, likewise, these mentioned affairs prevent people from perceiving that true Sun. This is mentioned in the Book from the language of the disbelievers: "And they say, 'Why does this messenger eat food and walk in the markets? Why was not an angel sent down to him, to be a warner with him?'"

Examples of this are the apparent poverty of the prophets, apparent trials, and the physical necessities of the body like hunger, sickness, and possible accidents. When these conditions appeared from those holy bodies, people were left bewildered in the deserts of doubt and suspicion, and the wilderness of illusion and confusion. They wondered how a soul could come from God and show dominion over all who are on earth and attribute the reason for the creation of the universe to itself, as it has said: "If it were not for you, I would not have created the orbits." And yet, it is subjected to these minor affairs?

As they have heard about each prophet's trials and his companions from poverty, disease, and humiliation, such as sending their heads as gifts in cities, preventing them from what they were commanded, and each one was afflicted at the hands of the enemies of the religion to the extent that they did to them what they wanted.

81 It is understood that the changes and transformations that occur in each manifestation are the dark clouds that obstruct the vision of the knowledge of the servants from recognizing that divine Sun, which shines from the east of its essence. For years, servants have remained in the imitation of their

forefathers, and they have been brought up in the manners and ways that have been established in that religion.

Once they hear or observe someone who has been among them and is identical to them in all human boundaries, and yet, he removes all those religious boundaries that they have been brought up with for successive centuries, and those who deny and oppose it are considered infidels, sinners, and immoral, these are certainly veils and clouds for those whose hearts have not drunk from the fountain of detachment and have not sipped from the Kawthar of recognition.

Upon simply hearing these matters, they become so veiled from perceiving that Sun that they immediately judge his disbelief without question or answer and issue a fatwa for his murder, as they have seen and heard from the earlier generations, and it has also been observed in this time.

82 Thus, one must strive so that, with divine assistance, we are not prevented by these dark veils and divine tests from observing that radiant beauty, and that we recognize Him for who He is. If we seek evidence, we should be content with a single argument and proof, so that we may attain the source of infinite grace, where all other graces are insignificant in comparison. We should not indulge in daily objections based on illusions or cling to unfounded beliefs.

83 SubhanAllah, despite the fact that these matters have been hinted at in peculiar ways and indicated by strange signs so that everyone can be informed and not deprive themselves of the ocean of divine graces on that day, it still occurs as it is observed. These themes are also revealed in the Quran as it says: “Do they then wait for anything other than that Allah should come to them in the shadows of the clouds...”. However, some scholars of the apparent have misunderstood this verse as one of the signs of the Day of Judgment, which they themselves have rationalized.

The content of the verse is as follows: Are they waiting for nothing else but that Allah should come to them in the shade of the clouds? This theme is mentioned in most of the divine books and in all places where the signs of the appearance are mentioned, as previously stated.

84 Also, the Quran says: “On the Day the sky will produce a visible smoke, covering the people, this will be a painful torment.” The content of this verse is as follows: A day will come when the sky will bring forth a visible smoke that will envelop the people, and this will be a painful torment. These matters, which go against the evil desires and contrary to the whims of the people, are used by the Almighty Lord as a measure and test for His servants. It separates the fortunate from the unfortunate, the one who turns away from the one who turns towards Him, as mentioned before. The variations, abrogations, and destruction of traditional customs and the elimination of defined boundaries are referred to as “smoke” in the aforementioned verse.

And what smoke is greater than this smoke that has enveloped all people and is a torment for them, as they are unable to remove it despite their attempts? And they are tortured with a new torment at every moment by the fire of their own selves. For every time they hear that this divine decree and firm command of the Eternal is manifesting itself across the earth and is rising every day, a new fire is kindled in their hearts. And what they observe of the power, determination, and steadfastness of these people of

truth who grow stronger and more deeply rooted each day through divine grace, gives rise to new anxieties in their souls.

During these days, praise be to Allah, the divine power has so prevailed that they do not dare to speak, and if they encounter one of the people of truth who would willingly sacrifice a hundred thousand lives in the path of the Beloved, they would profess faith out of fear, and when they are alone, they engage in cursing and reviling. As the Quran says, "When they meet you, they say, 'We believe.' But when they are alone, they bite their fingertips in rage against you. Say, 'Die in your rage. Allah is fully aware of what is in the hearts.'"

85 It is near at hand that you will witness the proclamation of divine power raised in all lands, and observe the evident signs of His domination and sovereignty in every region. Indeed, most scholars have not grasped these verses and have not understood the true meaning of the Resurrection; therefore, they interpret everything through the lens of an assumed afterlife, without being fully aware.

The One God is witness that if there is even a little insight, one can understand all the intended meanings just through the subtle hints in these two verses and, with the grace of the Merciful, they will reach the bright dawn of certainty. Just so, may the dove of eternity sing to you upon the branches of the Lote-Tree of Glory, that you may travel in the paths of knowledge and wisdom by the permission of Allah.

### Angels

86 In the verse you've quoted, "He sends His angels..." and so forth, the 'angels' in question refer to those souls who, through spiritual power, have burnt away their human attributes in the fire of Divine love and have embodied the exalted and cherubic traits. As Imam Sadiq says in describing the cherubim: "There are some among our followers who are behind the Divine Throne."

While the phrase 'behind the Throne' has many intended meanings, both exoteric and esoteric, in one context, it signifies the absence of true followers (Shi'a). In another context, he says: "The believer is like red sulfur." Then he asks his listener: "Have you seen red sulfur?" Pay attention to this metaphor, which, being more eloquent than explicit description, implies the non-existence of true believers. This is a saying of that Imam.

Now, observe how many of these unjust people, who have not perceived the fragrance of faith, nonetheless ascribe disbelief to those who, according to the Imam's words, would be considered to possess true faith.

87 Indeed, when these holy beings were purified and sanctified from human afflictions, and adorned with spiritual morals and characterized by holy attributes, they were therefore referred to as angels. Truly, this is the meaning of these words, each section of which has been demonstrated through clear verses, solid evidence, and compelling arguments.

### Corruption of the Scriptures

88 The people of Jesus have not reached these meanings, and since these signs have not appeared in the way that they and their scholars have understood, they have not turned towards the holy manifestations



from that Day until now. Consequently, they have been deprived of all the holy effusions and have been veiled from the novelties of the words of the Eternal One. This is the state of these servants on the Day of Resurrection.

They have not realized that if the signs of appearance in each age, as described in the news, appear in the outer world, then who else would be left to deny and turn away? And how could a distinction be made between the fortunate and the unfortunate, the criminal and the pious?

For example, consider, if the expressions written in the Gospel appeared literally, and angels with Jesus son of Mary descended from heaven on a cloud, who else would be worthy of denial, or who would be capable of denial and arrogance? On the contrary, immediately, everyone on earth would be so overwhelmed by a kind of apprehension that they would be unable to speak, let alone reject or accept.

This lack of understanding of these meanings led some Christian scholars to oppose the Prophet Muhammad (PBUH). They asked him, "If you are the promised prophet, why aren't the angels with you, which are written in our books to accompany the promised beauty, to support him in his cause, and to warn the servants?" As the Lord of Glory has reported from their tongues, "Why is there not sent down to him an angel to be with him a warner?" which means: "Why isn't an angel sent down with Muhammad to be with him as a warner and a frightener of people?"

89 This has been the case in all eras and epochs, with such objections and differences among people always present. And people have always been preoccupied with verbal adornments, saying that certain signs did not appear, and certain clear proofs did not emerge. And these maladies did not afflict them, but they were clinging to the scholars of the age for confirmation or denial of these abstract jewels and divine structures. And these scholars, due to their immersion in psychological affairs and preoccupation with ephemeral worldly matters, saw these everlasting suns contrary to their knowledge and understanding and opposed to their efforts and struggles. They interpreted and explained the meanings of divine words, hadiths, and news of divine letters based on their apparent understanding. Therefore, they made themselves and all people despair of the spring of divine grace and mercy, even though they themselves admit and acknowledge the famous hadith that says: "Our speech is difficult, very difficult." And in another place, it says: "Our affair is difficult, very difficult, no one can bear it except a close angel or a sent prophet or a servant whose heart Allah has tested for faith" and it is agreed among themselves that none of these three categories is true for them. The first two categories are clear, but as for the third, they did not survive the divine trials, and in the manifestation of the divine criterion, nothing other than deception came from them.

90 Glory be to God! Despite acknowledging this hadith, how can scholars, who are still in doubt and suspicion about jurisprudential issues, claim knowledge of the mysteries of divine principles and the jewels of the secrets of holy words? They say that such and such hadith, which is among the signs of the appearance of the Qa'im, has not yet appeared, even though they have never understood the essence of the meanings of the hadiths. They are oblivious to the fact that all signs have appeared, the path of the affair has been drawn, and the believers pass by it like lightning, and they are waiting for the appearance of the sign. Say, "O assembly of the ignorant, wait as those before you from the waiters waited."

91 Indeed, if they are asked about the conditions for the appearance of the prophets after the ones mentioned in the previous books, including the signs of their emergence and the rise of the Mohammadan sun, as mentioned, none of which have visibly appeared, why then do you reject Christians and the like and rule on their disbelief? When they cannot answer, they claim that these books have been distorted and are not from God, while the content of the verses themselves testifies that they are indeed from God. The essence of these verses can also be found in the Quran, if only you could understand. Truthfully, I say that they have not comprehended the meaning of distortion in this period.

92 Yes, indeed, the distortion by the high-ranking and the alteration by the arrogant are mentioned in the revealed verses and the Ahmadi mirror words, but they are mentioned in specific contexts. An example of this is the story of Ibn Suriya at the time when the people of Khaybar asked about the punishment for an adulterous married man and woman. The Prophet declared the divine law to be stoning. They denied that there was such a ruling in the Torah. The Prophet asked: "Who among your scholars do you accept and trust his word?" They accepted Ibn Suriya, so the Prophet summoned him and said: "I swear by Allah who parted the sea for you, sent down manna upon you, made the clouds a shade over you, saved you from Pharaoh and his courtiers, and favored you over all people, to tell us what Moses ruled for the punishment of an adulterous married man and woman in the Torah." The meaning of this was that the Prophet swore Ibn Suriya by these firm oaths to reveal what the Torah had decreed as the punishment for adultery by a married person. He said: "O Muhammad, it is stoning." The Prophet asked: "Why then has this law been abrogated among the Jews and is no longer applied?" He said: "When Nebuchadnezzar burned the Temple of Jerusalem and killed all the Jews, none of them remained on earth except a few. The scholars of that era, considering the scarcity of Jews and the abundance of their enemies, gathered in consultation and decided that if they acted according to the law of the Torah, those who survived Nebuchadnezzar would be killed by the law of the book. They decided to completely eliminate the law of capital punishment in this circumstance." During this, Gabriel descended upon the enlightened heart of the Prophet and recited this verse: "They distort words from their [proper] usages."

93 This was one context in which distortion was mentioned. And in this case, the meaning of distortion is not as these ignorant ones have understood. Some people claim that the Jewish and Christian scholars erased verses describing the rise of Muhammad from their books and established the opposite. This claim is utterly meaningless and baseless. Is it possible for someone who has faith in a book and believes it to be from Allah to erase it? Moreover, the Torah was present all over the earth, not confined to Mecca and Medina that they could alter or change it. But the meaning of distortion is exactly what all the scholars of the divine law are engaged in today: interpreting and giving meaning to the book according to their own desires and whims. As in the time of the Prophet, when the Jews interpreted the verses of the Torah that were a model for the Prophet's advent according to their desires and were not satisfied with his explanation, the ruling of distortion was issued against them. It's evident today how the followers of the divine law distort the verses of the book related to the signs of the advent, interpreting them according to their whims and desires, as can be seen.

94 In another place, it says: "And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, 'This is from Allah,' but it is not from Allah. And they speak untruth about Allah while they know." This verse is

also an example of the distortion of the meanings of divine words, not the erasure of literal words, as can be understood from the verse. And this is also understood by upright minds.

95 In another place, it says: "So woe to those who write the Scripture with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price." Until the end of the verse. This verse was revealed about the Jewish scholars and their elders who, to please the wealthy, attract worldly adornments, and express their disbelief, wrote several tablets to refute the Prophet and justified their claims with various proofs which are not permissible to mention, attributing their justifications to the books of the Torah.

96 As can be observed today, ignorant scholars of the present age have written a great deal in rejection of this novel matter, assuming that these fabrications are in accordance with the verses of the Book and in line with the words of the wise.

97 Indeed, the purpose of these reminders is that if they say the mentioned signs from the Gospel have been corrupted and reject them, holding onto their verses and reports, know that it is utter falsehood and pure fabrication. Yes, the mention of corruption is in the sense that it has been mentioned in specific places, some of which we have mentioned, so it becomes clear and proven to every observer that even the knowledge of the apparent sciences is with some of the divine illiterate ones. Thus, opponents should no longer fall into this illusion and object that such and such a verse is proof of corruption, and these people have mentioned these grades and topics out of lack of knowledge. And moreover, most of the verses that are signs of corruption have been revealed about the Jews, if you are searching in the islands of the knowledge of distinction.

98 Although some foolish people on earth have said that the celestial Gospel is no longer in the hands of Christians and has ascended to heaven, they are oblivious to the fact that by this statement, they affirm the utmost injustice and oppression for the Almighty Creator. This is because after the sun of the beauty of Jesus was absent from his people and ascended to the fourth heaven, the Book of Truth, which is his greatest evidence among his creations, also became absent. Then, to what were these people adhering from the time of Jesus until the emergence of the sun of Muhammad? And to what were they commanded? And then, how do they become subject to the vengeance of the true Avenger, and become the place for the descent of punishment and the whip of the spiritual king?

Apart from all this, it would mean that the bounty of the Giver is cut off and the door of mercy of the King of creation is closed. So we seek refuge in God from what the servants presume about Him, for He is exalted above what they know.

99 O Beloved, in this eternal dawn, where the lights of "Allah is the light of the heavens and the earth" envelop the universe, and the pavilion of infallibility and protection of "And Allah refuses but to perfect His light" is elevated, and the hand of power "in whose hand is the dominion of all things" is extended and established. We should firmly gird up the loins of our resolve, that perhaps by the grace and generosity of the Divine, we may enter into the holy city of "Indeed we belong to Allah", so that we may find residence in the stations of glory "to Him we shall return".

God willing, we must cleanse the eye of the heart from the hints of water and clay so that you may perceive the limitless stages of gnosis and see the truth clearer than that which you need evidence to establish its existence or seek an argument to cling to.

100 O seeker of love, if in the breeze of the spirit you see the Bird of Truth manifest above all else to the extent that you find nothing other than Him. "He was Allah, and there was nothing with Him." And this sacred station is not one that can be deduced by any evidence or can appear by any proof. And if in the space of ultimate sanctity, all things are known by His familiarity and He is known by Himself and will always be known.

And if you dwell in the land of reasoning, suffice it to what He Himself has stated: "Is it not enough for them that We have sent down to you the Book?" This is the argument that He Himself has established, and there is no argument greater than this: "His signs are His proof, and His existence is His affirmation."

101 At this time, I invoke the people of eloquence, mystics, philosophers, scholars, and martyrs to not forget the divine commands that are mentioned in the Book, and to always be observant of the essence of the matter, so that they may not cling to some phrases of the Book when the essence of essences, the truth of truths, and the light of lights appear, attributing to Him what has come down in the Quran.

Verily, that sovereign of identity is capable of taking away the life of all expression and creation with a single word of His wondrous speech or to grant eternal unique life to all with a single word and resurrect them from the graves of self and desire. Be vigilant and observant, for all ends in faith in Him and realization of His days and meeting with Him.

"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah and the Last Day."

Listen, O people of eloquence, what We have enjoined upon you by truth, perhaps you will dwell under a shadow that was extended in the days of God.

## Part Two: The Sovereignty of the Manifestations of God

### Mirrors of the Essence of God

102 The aforementioned Gate in the statement that the Sun of Truth and the Manifestation of the Essence of God will indeed be a sovereign over all who are in the heavens and the earth, even if not a single one of the inhabitants of the earth obeys Him, and independent of everyone in the kingdom, even if He has not a dinar. Thus do We reveal to you the secrets of the matter and cast upon you the jewels of wisdom so that you may indeed fly with the wings of detachment in the air that was hidden from the sights.

103 The subtleties and gems of this gate are meant to become evident and clear to those possessing pure souls and sanctified mirrors. This is to show that the Suns of Truth and the Mirrors of Unity, in every age and time when they emerge from the tent of identity into the realm of witnessing, do so with a conquering sovereignty and a dominant authority for the edification of possibilities and the bestowal of grace upon all beings. Indeed, this hidden gem and concealed treasure is the locus of the manifestation of “God does what He wills and decrees what He desires.”

104 It is clear to those with knowledge and enlightened hearts that the unseen Identity and the sanctified Essence of Unity have always been, and will always remain, exalted and beyond emergence, manifestation, ascent, descent, ingress, and egress. He is above the descriptions of any describer and the perceptions of any perceiver. He has always been hidden in His essence and will always remain veiled from all sights and observations in His existence. “Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.” There is no possible relationship, connection, disjunction, union, proximity, distance, direction, or reference between Him and anything that could possibly exist, for everything in the heavens and the earth came into existence by His command and stepped into the realm of existence and being from sheer non-existence by His Will, which is the Breath of His Command.

105 Glorified be God! In fact, there is no relation or connection even between the possible beings and His Word. “And Allah cautions you (to remember) His (own) Self” is a clear proof of this point, and “He was Allah, and there was nothing with Him” is a manifest evidence. Thus, all prophets, successors, scholars, mystics, and wise individuals have admitted and accepted their inability to comprehend the essence of that Gem of gems, and their impotence to understand and reach that Reality of realities.

106 And when the doors of understanding the essence of the Pre-eternal were closed to the realm of possible beings, thus, in accordance with His boundless mercy - “His mercy encompasses everything” - He manifested luminous and holy gems from the spiritual realms in the form of noble human bodies among the creation, to recount the tales of that Pre-eternal Essence and the Eternal Entity. These holy mirrors and reflections all recount from that Sun of Existence and Desired Essence; for instance, their knowledge is from His Knowledge, their power is from His Power, their sovereignty is from His Sovereignty, their beauty is from His Beauty, and their manifestation is from His Manifestation. They are the repositories of divine sciences, the locales of the Unseen Wisdom, the manifestations of the infinite effusion, and the mirrors reflecting the Everlasting Sun, as He says: “There is no difference between You and them except

that they are Your servants and Your creation". And this is the station of "I am He and He is I" that is mentioned in the hadith.

### *The Potentials of All Humans*

107 And there are numerous traditions and narrations proving this point, which I have not mentioned for the sake of brevity. Indeed, all that is in the heavens and the earth are venues for the manifestation of divine attributes and names. As in each atom, the effects of the manifestation of that True Sun are clear and visible, as if without its manifestation in the physical world, nothing would be honored with the robe of existence or endowed with being. Consider the suns of knowledge that are concealed in an atom, and the oceans of wisdom that are hidden in a droplet.

Especially human beings, among all creatures, have been distinguished with this garment and honored with this nobility. Indeed, all divine names and attributes are manifested in human beings in the most perfect and noblest way, and all these names and attributes relate to them. This is why it is said, "Man is My mystery, and I am his mystery." And numerous verses that subtly and delicately allude to this exquisite point are recorded and mentioned in all heavenly books and divine scriptures. As He says: "We will show them Our signs in the horizons and within themselves." And in another place He says: "And in yourselves, then will you not see?" And in another place He says: "And do not be like those who forgot Allah, so He made them forget their own selves." As the Sultan of eternity, may my soul be sacrificed for him in the pavilion of the unseen, says: "He who knows himself knows his Lord."

108 I swear by God, my esteemed one, if you reflect a little on these statements, you will find the doors of divine wisdom and the portals of infinite knowledge opening before you.

109 Indeed, from these statements it becomes clear that all things speak of the divine Names and Attributes. Each one, according to its capacity, testifies and gives evidence to divine knowledge, to the extent that it encompasses the manifestations of attributive and nominal realities across all unseen and seen realms.

As it has been said: "Can there be for anyone other than You from the manifestations what is not for You, until He becomes the Manifest for you. Blind is the eye that does not see You." And again, the Sultan of eternity says: "I have not seen anything except that I have seen God in it, before it, or after it." And in the narration of Kumayl, it says: "A light shone from the dawn of eternity and its traces appear on the bodies of Unity."

And human beings, who are the most noble and perfect of creatures, give the strongest indication and greatest tale of all known things, and the most perfect and superior among humans are the manifestations of the sun of Truth. In fact, everything else that exists does so by their will and is set in motion by their bounty. "Were it not for you, I would not have created the orbits." Indeed, everything in their holy presence is utterly non-existent and completely lost.

Their mention is exalted above that of others, and their description is sanctified above the description of anyone else. These holy embodiments are the primeval mirrors of eternity, which have told of the unseen of all unseen, and of all His Names and Attributes - from knowledge and power to sovereignty, greatness,

mercy, wisdom, dignity, generosity, and kindness. All these Attributes are manifest and apparent from the appearance of this Jewel of Unity.

### *Apparent and Non-Apparent Attributes*

110 These attributes are not exclusively for some, without others. Rather, all the close prophets and holy saints are described with these attributes and named with these names. The end of some in some ranks appear more manifestly and brighter. As it says: "Those are the messengers; We have favored some of them over others."

Therefore, it is clear and certain that the place of appearance and emergence of all these lofty attributes and infinite names are His prophets and His saints, whether some of these attributes appear apparently in those luminous structures or not. It is not the case that if an attribute does not appear apparently from those detached spirits, that attribute would be negated from those potential divine attributes and mines of divine names.

Therefore, the rule of all the attributes of God, such as sovereignty, greatness, and the like, applies to all these enlightened existences and unique emergences, even though they may not appear apparently in sovereignty and the like. This paragraph is established and verified for anyone with insight, no further proof is needed.

111 Indeed, these servants, having not drawn from the clear and enlightened springs of divine knowledge, the explanations of the holy words, thus wander thirsty and desolate in the valley of conjectures and heedlessness, and being averse to the sweet river of abundance, revolve in the salt whirlpool. As it is described about them in the divine verse: "And if they see the way of righteousness, they do not adopt it as a way; and if they see the way of error, they adopt it as a way. That is because they have denied Our signs and were heedless of them."

The translation of which is: If they see the way of righteousness and salvation, they do not adopt it and do not turn towards it. But if they see the path of falsehood, rebellion, and misguidance, they consider it their path to truth. This inclination towards falsehood and turning away from the truth did not manifest, meaning they did not fall into this misguidance and straying, except as a punishment for denying Our signs and being heedless of the revelation and appearances of them.

### *Rejection of the Bab*

112 As observed in this remarkable and impressive manifestation, millions of divine verses have descended from the heaven of power and mercy. Yet despite this, the majority of creation has turned away and clung to the words of servants who do not comprehend a single one of these verses. This is why they cast doubt on such clear matters and deprive themselves of the divine knowledge and the gardens of everlasting wisdom. It is a tragic situation where the abundance of divine guidance is rejected in favor of limited human understanding, leading to ignorance and deprivation from divine wisdom.

### *The Bab's Sovereignty*

113 Indeed, returning to the subject that was asked about, that the sovereignty of the Qa'im, although it has been narrated in traditions from luminous stars, no sign of manifest sovereignty has appeared, rather the opposite has come to pass. His followers and allies are and have been afflicted and besieged by people, and are in the utmost state of humiliation and impotence in the temporal realm. However, the sovereignty mentioned in the scriptures for the Qa'im is a certainty, beyond a doubt, but it is not the kind of sovereignty and rule that everyone can comprehend. Also, all previous prophets who have given the good tidings to the people about the upcoming manifestation, have all referred to this aspect of sovereignty of the future manifestation, as recorded in the previous scriptures. This is not specific to the Qa'im; rather, for all previous and subsequent manifestations, the establishment of sovereignty and all the attributes and names are affirmed and confirmed, as they are manifestations of unseen attributes and studies of divine secrets, as mentioned earlier.

114 And another point is that the sovereignty in question is His Holiness's encompassing power and authority over all possible things, whether it manifests in the physical world as overt rule or not. This is subject to His Holiness's own will and discretion. However, it is well known that the sovereignty, wealth, life, death, resurrection, and recompense mentioned in earlier texts do not refer to what people nowadays understand and perceive. Instead, the sovereignty referred to is a kind of sovereignty that becomes apparent on its own, for its own sake, during the days of the manifestation of each of the suns of truth. It is a kind of internal encompassment that encompasses all who are in the heavens and the earth, and then it appears in the physical world according to the capacity of existence, time, and creation, as can be seen in the current apparent and manifest rule of the Holy Messenger among the people. And at first, the state of His Holiness was as you have heard. Consider how much the infidels and the misguided - who were the scholars of that era and their associates - imposed upon that innate nature and naive clay. Think of how much rubble and thorns they scattered on the path of His Holiness. And it is clear that these individuals, with their wicked, satanic suspicions, thought that by causing harm to that eternal edifice they were paving the way for their own salvation, because all the scholars of the era, like Abdullah Ubay, Abu Amir the Monk, Ka'b ibn Ashraf, and Nadir ibn Harith, all denied His Holiness, accusing him of madness and slandering him, and attributing to him things that God forbid should ever be recorded by a pen or carried on tablets. Indeed, these false accusations caused people to harm His Holiness. It is clear and evident that if the scholars of the time reject and discard someone, and do not consider them a believer, what befalls that person is what happened and was seen with this servant.

### *The Sovereignty of the Prophet Muhammad*

115 This is where His Holiness said: "No prophet has been harmed as much as I have been harmed." The allegations and abuses that were made against His Holiness are all mentioned in the criterion (Quran). So turn to it, perhaps you can gain insights into the situation. It even reached a point where it was very hard on His Holiness that nobody was interacting with him and his companions for a while and anyone who came to serve His Holiness caused him the utmost harm.

116 At this time, I mention a verse which if you open your insightful eye, you would lament and mourn for the oppression of that Holy Personage for as long as you live. The verse was revealed at a time when that



Holy Personage, due to the severity of afflictions and the people's aversion, was utterly depressed and desolate. Gabriel descended from the lote tree of the utmost boundary and recited this verse: "And if their aversion is hard on you, then if you can seek a tunnel in the ground or a ladder to the sky." The translation is that if the aversion of the averters is heavy upon you and the turning away of the hypocrites and their harm is difficult for you, then if you can, seek a tunnel in the ground or a ladder to the sky, implying that there is no solution and they will not let you be unless you hide underground or flee to the sky.

117 Observe today how many of the sultans pay homage to His name, how many territories and people living under His shadow take pride in their association with Him, mentioning this blessed name with utmost respect and reverence on pulpits and platforms. Even the sultans who have not entered under His shadow and have not renounced their cloak of disbelief also acknowledge the greatness and majesty of this sun of grace. This is the apparent sovereignty that you observe. Undoubtedly, this is the case for all prophets, whether during their lifetime or after their ascension, they become manifest and established in the true abode as observed today. But the sovereignty that is intended does not cease to revolve around them, is always with them, and does not find any separation. This is the inner sovereignty that encompasses everything in the heavens and the earth.

118 Part of that sovereignty manifested from that Sun of Oneness. Haven't you heard how it distinguished between light and darkness, the fortunate and the unfortunate, the believer and the disbeliever with just one verse? All the signs and indications of resurrection, including the gathering, resurrection, accountability, book-keeping, and more, were made clear and brought to the arena of witnessing with the revelation of that single verse. Also, that revealed verse was mercy for the righteous, meaning those souls who said "We hear and obey" while listening, and it became a punishment for the wicked, meaning those who said "We hear and disobey" after listening. It served as the Sword of God to distinguish believers from disbelievers and fathers from sons. As you have seen, those who acknowledged and those who denied were willing to risk their lives and wealth. How many fathers turned away from their sons, and how many lovers sought protection from their beloved ones. This wondrous sword was so sharp and decisive that it severed all relationships. From one perspective, observe how it united. As it was observed, a group of people, who for years had the seeds of resentment and hostility sowed among them by the satan of self, became so united and agreed due to faith in this unique and resolute Cause that it seemed they emerged from a single lineage. In this way, God unites the hearts of those who have turned to Him and believed in His verses, and they were among those who drank from the abundance of His grace with the hands of might. Moreover, observe how many people of various beliefs, sects, and dispositions have worn the new garment of oneness from this divine breeze of goodwill and this spiritual garden and have drunk from the cup of singularity.

119 This is the meaning of the well-known Hadith which states that the wolf and the sheep will eat and drink from the same place. Now, look at the lack of understanding of these ignorant ones, like the previous nations, who are still waiting for when these animals will gather on a single dining spread. This is the state of people. It's as if they have never drunk from the cup of fairness and have never taken a step on the path of justice. Apart from all this, how beautifully does the occurrence of this matter manifest in

the world of creation? What a blessing it is that what has been revealed about their condition: “They have hearts with which they do not understand, and they have eyes with which they do not see.”

120 Also, observe how the account of creatures was drawn out by the revelation of just this one verse from the heaven of the divine will. Whoever confessed and sought favor, his good deeds exceeded his bad deeds, and all his sins were forgiven and pardoned. This confirms the divine attribute that He is swift in taking account, and it’s how God changes bad deeds into good ones if you could discern the horizons of knowledge and scales of wisdom.

Similarly, whoever partook from the cup of divine love received from the ocean of everlasting blessings and the clouds of eternal mercy, and gained everlasting spiritual life. And every soul that did not accept suffered from eternal death. The meaning of death and life mentioned in the scriptures refers to spiritual death and life.

It is due to the lack of understanding of this meaning that the majority of people objected in every divine manifestation, did not find guidance from the sun of guidance, and did not follow the eternal beauty.

121 Just as when the Muhammadan lamp was ignited in the niche of Ahmad’s [Muhammad’s] prophecy, the command of resurrection, assembly, life, and death was declared to the people. This led to a rise in opposition and the doors of mockery were thrown open. As has been reported from the mouth of the pagans by the Trustworthy Spirit (Gabriel): “And if thou say, ‘You will indeed be resurrected after death,’ those who disbelieve will surely say, ‘This is nothing but obvious magic’.” (Quran 10:45)

### *Resurrection, Life, & Death*

The essence of this is that if you say to these pagans that you are resurrected after dying, undoubtedly those who have disbelieved in God and His signs will say, ‘This is nothing but clear and obvious magic.’ In another place, it says: “And if you are astonished, then astonishing is their saying: ‘When we are dust, will we indeed be [created] in a new creation?’” (Quran 13:5)

This means that if you are amazed, then amazing is the statement of the disbelievers and those who turn away. They said, out of mockery: “Were we dust? Are we the ones to be resurrected?” Thus, in another place, He angrily says to them: “Do we then weary with the first creation? But they are in confusion over a new creation.” (Quran 50:15)

The essence of this is: Are we incapable or weary of the first creation? Rather, these pagans are in doubt and confusion about a new creation.

122 The exegetes and the people of the literal interpretation, not understanding the meanings of divine words and being veiled from the main purpose, thus justified their interpretation based on grammatical rules, such as “إِذَا” (when/if), which, when placed at the beginning of a past tense verb, conveys a future meaning. Then, they became perplexed in cases where the word “إِذَا” was not used, such as the verse: “And the Trumpet will be blown; that will be the Day whereof Warning had been given. And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.” The apparent

meaning of which is: a blast was sounded on the Trumpet, and that is the Day of Threat which seemed far off to the views, and every soul came for reckoning, and with each is a driver and a witness.

In such instances, either they considered the word “إِذَا” as implicit, or they reasoned that since the Resurrection is certain to occur, it is conveyed in the past tense as though it had already happened. See how lacking in perception and discernment they are. They do not comprehend the Muhammadan blast, which is explicitly mentioned, and they deprive themselves of the outpourings of this divine silver, waiting instead for the Trumpet of Israfil who is one of His servants, even though the existence of Israfil and the likes of him has been affirmed by His Holiness Himself.

Say, do you prefer to replace that which is better for you with that which is worse? What a terrible replacement you’ve chosen in place of the truth! You were a people who were evil and lost.

123 Rather, the meaning of the Trumpet is the Muhammadan Trumpet that was blown over all possible things, and the Resurrection was His eminence’s rise over the divine command. The heedless ones, who were in the graves of dead bodies, were all clad by Him in new garments of faith and brought to life in a new, wonderful life. This is the time when that Unique Beauty willed to reveal a secret from the mysteries of Resurrection, Gathering, Paradise, Hell, and the Day of Judgment. Gabriel brought the revelation of this verse: “Soon they will swing their heads towards you and say, ‘When will it be?’ Say, ‘Perhaps it is near.’” This means soon these misguided ones in the valley of misguidance will sarcastically move their heads and ask when will these affairs appear. In response, you should say that perhaps it is near. The hint in this single verse should be enough for people if they observe closely.

124 Glory be to Allah, how far that people were from the path of truth. Although the Resurrection was due to His eminence’s rise and His signs and lights had encompassed the entire earth, they still scoffed and clung to images that the scholars of the era had sought in vain and misguided thoughts. They became oblivious of the sun of divine grace and the showers of sublime mercy. Indeed, the bat is deprived of the eternal holy fragrances and flees from the manifestation of the world-enlightening sun.

125 And this has been the case during all eras when the manifestations of truth have appeared. As Jesus says, “You must be born again.” And elsewhere he states, “Whoever is not born of water and spirit cannot enter the kingdom of God. What is born of flesh is flesh, and what is born of spirit is spirit.” This translates as: The soul that has not been revived by the water of divine knowledge and the holy spirit of Jesus is incapable of entering into the divine kingdom, because whatever manifests and is born from the flesh is flesh, and that which is born from the spirit, which is the soul of Jesus, is the spirit.

In summary, the meaning is that any servant who is reborn and brought to life by the spirit and breath of the holy manifestations in each appearance is subject to the decree of life, resurrection, and entrance into the paradise of divine love, and apart from that, the decree is the opposite, which is death, heedlessness, and entrance into the fire of disbelief and divine wrath.

In all the books, tablets, and scriptures, the people who have not drunk from the delicate cups of knowledge and have not been blessed by the outpouring of the Holy Spirit at the time their hearts are open, are judged to be dead, destined for the fire, and devoid of sight, heart, and hearing. As previously mentioned: “They have hearts with which they do not understand.”

126 In another place in the Gospel it is written that one day the father of one of Jesus's disciples died. He was serving Jesus at the time and asked for permission to go and bury and shroud his father before returning. That essence of detachment said, "Let the dead bury their dead."

127 And similarly, two people from Kufa came to serve Imam Ali. One had a house that he wished to sell and the other was a buyer. They had agreed to bring this transaction to the attention of Imam Ali so that a contract could be written. That Manifestation of the divine command told the scribe to write: "A dead man has bought a house from another dead man, a house bounded by four limits: one boundary is to the grave, one to the coffin, one to the path, and one either to Paradise or to Hellfire." Now, if these two individuals had been resurrected by the lofty life and had been sent from the grave of oblivion to the love of Imam Ali, certainly they would not be referred to as dead.

128 And in no era or covenant was the true life, resurrection, and gathering the aim of the prophets and saints other than. And if one reflects a little on the statements of those, all matters will be revealed, such as the intended meaning of the grave, tomb, path, Paradise, and Hellfire. But what can be done, when all people are veiled in the tomb of the soul and buried in the grave of desire? In short, if we are blessed with a little of the crystal-clear knowledge of God, you will know that true life is the life of the heart, not the life of the body. For in the life of the body, all people and animals share, but this life is exclusive to those who have enlightened hearts, who drink from the sea of faith and are blessed with the fruit of certainty. This life is not followed by death, and this perpetuity is not followed by oblivion. As they have said: "The believer is alive in both realms." If the intended life is the apparent bodily life that is observed, death takes it away.

129 Similarly, other statements that are mentioned and recorded in all the books are models for this sublime point and the exalted word. Also, the blessed verse that was revealed for Hamza, the Master of Martyrs, and Abu Jahl is a clear proof and argument. It says: "Is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge from it?" And this verse descended from the heaven of the divine will at a time when Hamza was adorned with the holy robe of faith, and Abu Jahl was firm and steadfast in disbelief and rejection. From the source of Divine greatness and the sanctuary of the Great Lordship, the decree of life after death was made concerning Hamza and, in contrast, concerning Abu Jahl. This ignited the flame of disbelief in the hearts of the polytheists, and the wind of rejection began to stir. They cried out asking when Hamza had died and when he had been revived and when this life had been bestowed upon him. Because they did not understand these noble statements and did not adhere to the people of remembrance so that they might bestow upon them a trickle from the Kauthar of meanings, this type of corruption occurred in the world.

130 Just as today, you can see that despite the sun of meanings, all people from the highest to the lowest have sought the dark shadows and devilish appearances, and are seeking their complicated issues from them. They answer in a way that does not harm their apparent causes due to their lack of knowledge. It is clear and evident that their shadows have not received a part of the breeze of the musk of eternity and have not stepped into the pleasure of the spiritual breezes. So how can they transmit the fragrance to others' senses? This has always been and will always be the case for these servants. And none will benefit from the signs of God except those who have turned towards Him and turned away from the devilish

appearances. In this way, God has established the ruling of this day from the pen of dignity on a tablet that was hidden behind the curtain of honor.

If you pay attention to these statements and ponder over their outward and inward aspects, you will understand all the complicated issues that have become a barrier between the servants and the knowledge of the Day of Summoning, and you will no longer need to ask questions.

God willing, we hope that you will not turn away from the shore of the divine ocean thirsty and deprived, and that you will not return without benefit from the sacred shrine of eternal purpose.

### *Power, Dominance, and Ascendancy*

131 Indeed, what can your effort and struggle do? Surely, the purpose of these clear statements was to affirm the sovereignty of the King of all Kings. Now, judge fairly: is this sovereignty, which has so much influence, dominance, and hegemony through a single word and statement, greater and more magnificent, or is the sovereignty of these earthly kings who, after the support of their subjects and the poor, exhibit superficial power for a few mornings while being opposed and dismissed by all hearts? This sovereignty has made the world subservient with a single word, given it life, and caused existence to overflow. There is no comparison for the Lord of all Lords. All relationships cease in the sanctity of His sovereignty.

If you look closely, the servants of His court hold sovereignty over all creatures and beings, as it has been and will continue to be apparent.

132 Indeed, this is one aspect of the inner sovereignty that was mentioned according to the capacity and capability of people. There are such dimensions and radiant aspects of sovereignty related to that noble origin that this humble servant is incapable of expressing, and the creation is not capable of perceiving. So, glory be to Allah, above what His servants describe in His sovereignty, and He is exalted above what they mention.

133 We ask a question from that dignity: If the purpose of sovereignty is manifest rule, dominance, and apparent monarchical power that subjugates all people, making them apparently obedient and submissive so that friends are comfortable and honored, and enemies are humiliated and afflicted, then for the Lord of Majesty, whose sovereignty is undeniably associated with His name and everyone acknowledges His greatness and majesty, this kind of sovereignty does not seem truthful. Especially when we observe that most of the earth is under the control of His enemies, everyone moves contrary to His pleasure, all are unbelievers, turning away and back-turning from what He has commanded, and they are committed and active in what He has forbidden. His friends are always afflicted and subjugated at the hands of His enemies. All of these are clearer than the sun.

134 So know, O questioner and seeker, that apparent sovereignty has never been and will never be considered significant by the Truth and His saints. Also, if the purpose of dominance and power is meant to be apparent power and dominance, it would be very difficult for that Dignity. As it says, "And indeed, Our soldiers will be the victors." And in another place, it says, "They want to extinguish the light of Allah

with their mouths, but Allah refuses except to perfect His light, even though the disbelievers dislike it.” And again: “He is the dominant over all things.” Most of the Qur’an clearly emphasizes this point.

135 And if the purpose is, as these lowly people say, there is no choice for them but to deny all these sacred words and eternal indications. Because there was no soldier from Hussein bin Ali, the exalted, on the earth who was closer to Allah, and that person had no equal or likeness on the earth. If it were not for him, there would be no one like him in the kingdom. Despite this, you have heard what happened. Indeed, may Allah’s curse be upon the unjust people.

136 Now, if you interpret these verses superficially, they do not seem to hold true for the saints of God and His soldiers in the literal sense. As such, his Excellency, whose soldierly character is as obvious as the sun, eventually suffered and faced oppression in the land of Taff, drinking the cup of martyrdom. Similarly, in the blessed verse which states: “They want to extinguish the light of Allah with their mouths, but Allah refuses but to perfect His light, even if the disbelievers dislike it.” If interpreted in a material sense, this verse would not correspond to reality, as the divine lights have always been extinguished superficially, and the eternal lamps have been put out. Despite this, where does the dominance appear, and what is the meaning of the prohibition in the noble verse which says, “And Allah refuses but to perfect His light”? If one observes, all lights suffered at the hands of the polytheists, unable to find safe refuge, and did not taste comfort. The oppression of these lights was so significant that it impacted the very essence of existence in a way that everything was comprehended and accounted for. Despite all this, how can people interpret the meanings and explanations of these divine words and sublime verses?

137 Indeed, the purpose is not as they have understood, but the meaning of dominance, power, and encompassing pertains to a different status and a different matter. For instance, observe the dominance of the exudation of the blood of his Excellency, which was exuded on the soil, and how, due to the nobility and dominance of that blood, the soil commanded dominance and influence over the bodies and spirits of people. So much so, that every individual who sought healing by means of a particle of that blessed soil found cure, and every being who, with complete certainty and firm knowledge, kept a bit of that sacred soil for the protection of their wealth, found all their wealth preserved. These are the effects of that [soil] on the external level. If we mention its internal effects, they will certainly accuse us of considering the soil as the Lord of Lords, and of having completely left the religion of God.

138 And also observe, despite the utter humiliation, his Excellency was martyred, and there was no one to support him in the external sense, or to wash or shroud him. Nonetheless, see how people from all around and from every corner of the lands embark on journeys to be present in that land, to bow their heads at that threshold. This is the divine dominance and power, the awe and grandeur of the divine.

139 And don’t you think that these matters occurred after his Excellency’s martyrdom and what fruit it brings for him, for he is always alive with divine life, dwelling in the flutter of divine nearness and the height of union. These jewels of existence are continuously in a state of spending everything, that is, they have spent and continue to spend their souls, wealth, selves, and spirit all for the sake of the Beloved, and there is no rank more beloved to them than this state. Lovers desire nothing but the satisfaction of the Beloved, and they seek no purpose other than meeting the one they love.

140 Indeed, if I were to attempt to mention even a droplet from the secrets of martyrdom and its fruits, certainly these tablets would not suffice and would not reach the end. God willing, we hope that a breeze of mercy will blow and the tree of existence will don a new garment from the divine spring, so that we may understand the secrets of divine wisdom and become independent of the gnosis of everything due to His grace. To date, no soul has been observed to reach this rank except for a few who are unknown until after the divine decree, what it requires, and what appears from behind the curtain of the signature. Thus do we mention to you from the wonders of the divine matter and we cast upon you from the melodies of Paradise, so that you may reach the sites of knowledge and be provided with the fruits of knowledge.

So, it must be understood with certainty that these suns of greatness, though they may be seated on a point of dust, dwell on the highest throne, and even if they do not have a penny at their disposal, they soar on the flutter of abundance, and while afflicted in the hands of their enemies, they dwell on the right of power and dominance. Despite apparent abasement, they are seated and reclined on the throne of eternal dignity, and in the ultimate apparent helplessness, they stand on the seat of sovereignty and power.

141 This is when Jesus, son of Mary, once sat on a throne and expressed statements in the melodies of the Holy Spirit, the essence of which is: "O people, my food comes from the plants of the earth, with which I satisfy my hunger. My bed is the surface of the earth, and my lamp in the nights is the light of the moon. My mount is my own feet. Who then is richer than me on earth?" I swear by God that a hundred thousand affluences revolve around this poverty and a hundred thousand kingdoms of dignity seek this humility. If you attain a droplet from the ocean of these meanings, you will pass through the world of sovereignty and existence in an instant, and like a bird of fire, you will frolic around the luminous lamp of the soul.

142 A similar narration has been mentioned from Imam Sadiq, where one day a person from his followers came to him and complained about his poverty. That eternally beautiful Imam said, "You are rich and have drunk from the wine of affluence." The man was bewildered by the radiant expression of the Imam, wondering how he could be rich while he needed a single dirham. The Imam asked him: "Don't you have our love?" He replied: "Yes, O son of the Messenger of God." The Imam asked: "Would you exchange it for a thousand dinars?" He replied that he would not give it up for all the world and what is in it. The Imam then said: "How can a person who possesses something that he would not trade for the world be considered poor?"

143 This notion of poverty and wealth, humiliation and honor, sovereignty and power, and everything else considered valuable by this ignorant mass, does not exist in the aforementioned divine realm. As it is said in the Quran: "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy." (Quran 35:15). Therefore, the intended meaning of wealth is being free of need from everything else except Allah (Ghaniyyun 'an ma siwahu), and by poverty, it means to be needy towards Allah (Faqirun ilallah).

144 And another time when the Jews surrounded Jesus son of Mary and demanded that he admit that he claimed to be the Messiah and a prophet, so that they could declare him an infidel and apply the death

sentence to him. They then presented this sun of spiritual meanings to the council of Pilate and Caiaphas, who were the greatest scholars of that era. All the scholars were present in that meeting, and a large crowd gathered to watch, ridicule, and torment him. They asked him numerous questions hoping for him to confirm their accusations, but he remained silent and did not respond to any allegations. Until a cursed one stood up and came forward, swearing at Jesus, asking, "Did you not say that you are the Messiah of God, and you are the king of kings, and you are the owner of the book, and you are the violator of the Sabbath?" He then raised his blessed head and said, "Don't you see that the son of man is sitting on the right hand of divine power and might?" meaning, don't you see that the son of man is seated at the right hand of God's power and might? Even though there were no visible signs of power with him, except for the hidden power that had encompassed all who are in the heavens and the earth. What else to mention about what happened to him after this statement and how they treated him. In the end, they tried so hard to harm and kill him that he fled to the fourth heaven.

145 And likewise, it is mentioned in the Gospel of Luke that one day Jesus passed by a Jew who was afflicted with paralysis and had fallen on his bed. When he saw Jesus, he recognized him through signs and cried out for help. Jesus said to him, "Get up from your bed, your sins are forgiven." A few Jews present there objected, saying "Can anyone forgive sins but God?" Jesus turned to them and said, "Which is easier, to say 'Get up and carry your bed,' or to say 'Your sins are forgiven,' so that you may know that the Son of Man has authority on earth to forgive sins."

146 And let us step with certainty on the path of truth, so that perhaps the breeze of acceptance from the divine gardens may blow and bring these mortals to the eternal kingdom, and become aware of the meanings of sovereignty and the like that are mentioned in traditions and verses.

Also, consider that which was verified and known to that scholar: the Jews and Christians sought to adhere to it and objected to the beauty of Muhammad. Now, at this time, the people of distinction are clinging to the same thing and objecting to the point of the statement, "My soul is in the kingdom of command, sacrificed for him". Look at these foolish ones who are today uttering the words of the Jews and are not poets. What has been previously revealed about them is apt: "Leave them in their indulgence, to play" and "By your life, they are wandering in their intoxication."

147 When the eternal unseen and naive essence commanded the Muhammadan sun to rise from the horizon of knowledge and meanings, among the objections of Jewish scholars was that no prophet should be sent after Moses. However, it is mentioned in the scripture that a rising must occur, that would promote his nation and religion and make the law of the Torah encompass all the earth.

This is what the king of unity says from the tongue of those remaining in the valley of distance and error: "And the Jews say, 'The hand of God is chained.' Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended." The translation of this is that the Jews said God's hand is tied. May their hands be tied and cursed for the lie they fabricated. Indeed, the hands of divine power are always open and supreme, "God's hand is above their hands."

148 Even though various interpretations of the descent of this verse have been mentioned by exegetes, let's focus on its intended meaning. It says: it's not as the Jews imagined that the real Sovereign created



the Moses-like radiance, endowed him with the mantle of prophecy, and then His hands were tied and He was unable to send a messenger after Moses. Notice this meaningless statement, how far it is from the law of knowledge and understanding. And today, all of these people are busy with such nonsense. Over a thousand years have passed that they have been reciting this verse and objecting to the Jews unconsciously, not noticing and not realizing that they themselves secretly and openly say what the Jews believed.

As you've heard, they say all manifestations have ended and the doors of God's mercy have closed. No more spiritual sun rises from the holy east, no waves appear from the sea of the eternal step, and no visible temple comes from the tent of divine unseen. This is the understanding of these ignorant people. They have considered the universal grace and expanded mercy, which can never be severed by any intellect or perception, to be limited. From all sides, they've tightened the belt of oppression and lost ambition, trying to turn the fire of the lotus tree into salty, stale water, oblivious that the glass of power keeps the lamp of unity safe in its fortress.

This humiliation is enough for this group who have been deprived of the real purpose and veiled from the subtlety and essence of the matter. The ultimate divine grace that has been destined for the servants is to meet God and recognize Him, to which everyone has been promised. This is the ultimate grace of the ever-gracious foot for His servants and the perfection of absolute favor for His creation, none of whom have been blessed with this boundary and have not been honored with this great dignity.

Despite the many verses that have been revealed and explicitly point to this great subject and significant matter, they have denied and interpreted it according to their own desires. As it says: "And those who disbelieve in the signs of Allah and meeting Him, those have despaired of My mercy, and they will have a painful punishment." It also says: "Those who think that they will meet their Lord and that they will return to Him." In another position: "Those who assume that they will meet God, how often a small group overcomes a large group." In another position: "So whoever hopes to meet his Lord, let him do righteous work." In another position: "He regulates the command, He details the signs, so that you will be certain of the meeting with your Lord."

### *Day of Resurrection*

149 All these verses clearly indicate the meeting with God, a command more firm than which is not observed in the heavenly books, yet they have denied and deprived themselves of this lofty and exalted rank. Some have mentioned that the intended meeting is God's manifestation on the Day of Judgment. But if they say the general manifestation is intended, this is present in all things. As we've established before, all things are the location and appearance of the manifestation of that real Sovereign, and the traces of the shining sun's illumination exist and are obvious in the mirrors of beings.

If one's spiritual divine vision is opened, one would see that nothing exists without the appearance of the manifestation of the real King. If you observe all possibilities and creations, they bear witness to the appearance and emergence of that spiritual light. You will observe that the doors of divine approval have been opened in all things for the entrance of seekers into the cities of knowledge and wisdom, and for the entry of those who have reached into the gardens of knowledge and power.

In each garden, you see the brides of meanings sitting in the utmost adornment and refinement in the chambers of words. Most of the verses of the Criterion are signs and indications of this spiritual subject. "And there is not a thing except that it praises Him with His praise," is a speaking witness. "And everything We have enumerated in a book," is a truthful witness.

Now, if the intended meeting with God is to meet these manifestations, then all people are honored with the meeting with the continuous and unparalleled radiance of that King. Then why is it specifically assigned to the Day of Judgment?

150 And if they say the intended manifestation is specific, and if it is in the essence itself in the presence of eternal knowledge, as some Sufis have described this station as the "most holy emanation", assuming the acceptance of this rank, the truth of meeting oneself in this station does not hold true. This is because this rank is realized in the unseen of the essence, and no one can achieve it. "The path is blocked, and the search is rejected." The hearts of the near ones do not fly to this station, let alone the limited and veiled minds.

151 And if they say the second manifestation, which is referred to as the "sacred emanation", is certainly in the realm of creation, meaning in the world of primary appearances and secondary emanations. This station is specific to the Prophets and the Friends of God, as there is no greater or larger existence in the realms of existence. Everyone agrees and acknowledges this. They are the manifestations and mirrors of all eternal attributes and divine names. They are the mirrors that tell the whole story, and everything that relates to them, in truth, relates to the manifest yet hidden presence.

Recognition of the origin and attaining Him can only be achieved through the recognition and attaining of these existences, illuminated by the sun of truth. Thus, from meeting these sacred lights, one attains the meeting with God; from their knowledge, one attains the knowledge of God; from their face, one attains the face of God. And the primordially, ultimateness, outer and inner realities of these abstract jewels establish that for the sun of truth, He is "the First and the Last, the Outward and the Inward." And so too are all the exalted names and transcendent attributes.

Thus, every soul that is successful and victorious in any appearance, to these illuminating and inaccessible lights, and to these rising suns, is successful in meeting God, and enters into the city of everlasting and eternal life. And this meeting cannot be facilitated for anyone except on the Day of Resurrection, which is the self-resurrection of God in His all-encompassing manifestation.

152 This is the meaning of the Resurrection as written and mentioned in all scriptures, and all have been given glad tidings of that Day. Now, consider whether a day can be conceived as more precious, greater, and more majestic than this day, that a person would let such a day slip away and deprive himself of the blessings of this day which, like the April showers, are flowing from the Merciful.

After demonstrating convincingly with all evidence that there is no day more magnificent than this day and no matter more glorious than this matter, how can a person lose hope in such a great grace due to the conjectures of the deluded and the skeptical?

And after all these strong, refined proofs which allow no escape for any rational person, and no denial for any gnostic, have they not heard the famous narration that says: “When the Qa’im (the one who will rise) rises, the Resurrection rises”?

Similarly, the Imams of Guidance and the unfading lights have interpreted the verse “Are they waiting for God to come to them in canopies of clouds?” which is undoubtedly considered as one of the occurring matters in the Resurrection, in the context of the presence of the Qa’im and his manifestation.

153 So, my brother, grasp the meaning of the Resurrection and keep your ears pure from the words of these rejected people. If you step a little into the realms of detachment, you will testify that there is no day more magnificent than this day, and no resurrection greater than this resurrection. One act on this day is equivalent to the deeds of a hundred thousand years. Indeed, God forbid that we limit it, because the action of this day is sanctified beyond finite recompense.

These ignorant people, failing to grasp the meaning of the Resurrection and the meeting with God, have thus been completely veiled from His bounty. Even though the purpose of knowledge and its labors is to achieve and understand this station, they are all preoccupied with exoteric sciences. It’s as if they are inseparable from them, and they turn a blind eye to the essence of knowledge and what is known. It’s as if they have not tasted even a drop from the ocean of divine knowledge, and have not been fortunate enough to receive even a droplet from the cloud of God’s merciful bounty.

154 Now consider this: if someone does not attain the bounty of divine meeting and understanding the manifestations of truth on the day of God’s revelation, can they truly be regarded as a scholar, even if they have spent a thousand years studying and have acquired all the bounded exoteric sciences? It is evidently clear that such a person would not be truly recognized as a scholar of the divine.

However, if someone has not seen a word of knowledge but has achieved this great honor, they are undoubtedly counted among the divine scholars because they have reached the farthest ends of knowledge, its culmination, and its ultimate purpose.

155 This rank is also one of the signs of the advent, as it is said: “He will make your highest ones your lowest ones and your lowest ones your highest ones.” Similarly, in Surah Al-Furqan, it is said: “And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors.”

We see today how many of the scholars, due to their indifference, have descended into the lowest lands of ignorance and their names have been erased from the register of the high and learned. And how many of the ignorant, due to their ambition, have ascended to the highest horizon of knowledge, and their names have been recorded in the tablets of knowledge with the pen of power. Thus, “God erases what He wills, and confirms, and with Him is the mother of the Book.”

This is what has been said: “Seeking evidence when the intended is achieved is ugly, and being occupied with knowledge after reaching the known is reprehensible.”

Say, O people of the earth, this is a fiery youth who runs in the wilderness of the spirit and brings you good news of the lamp of God and reminds you of the command that was from the horizon of holiness in the half of Iraq, under the veils of light, with the cover seen.

156 My friend, if you take a little flight in the heavens of the meanings of Furqan (The Criterion) and stroll in the land of divine knowledge that is spread therein, many doors of knowledge will open to you in the face of that noble presence. You will be certain that all these matters that today prevent these servants from entering the shore of the eternal sea also prevented the people of that era from recognizing that Sun at the emergence of the point of Furqan and from acknowledging it.

Similarly, you will gain insight into the secrets of Raj'at (return) and Ba'that (resurrection), and you will find a place in the highest chambers of certainty and tranquility. This spiritual journey and exploration of divine knowledge can lead you to an understanding that goes beyond surface appearances, and it can provide you with a broader perspective on the mysteries of life and existence. It is a journey of self-discovery, of understanding one's purpose in the grand scheme of existence, and of achieving spiritual tranquility and certainty in one's beliefs and actions.

157 Among the events was when a group of deniers of that unparalleled beauty and those deprived of the eternal Kaaba, mockingly stated, "Indeed, Allah has made a covenant with us that we will not believe in a messenger until he brings us a sacrifice consumed by fire." The content of this is that the Lord has made a pact with us that we won't believe in a messenger unless he performs the miracle of Abel and Cain, meaning he sacrifices something and a fire from the sky comes and consumes it, as it's mentioned in the story of Abel and written in the books. His Holiness replied, "Indeed, messengers have come to you before me with clear signs and with what you demand, so why did you kill those messengers of God if you are truthful?" The translation of this is that His Holiness said: Prophets came to you before me with clear signs and with what you are demanding, so why did you kill those messengers of God if you are truthful? Now be fair, in the apparent age and time of His Holiness, where were these servants during the time of Adam or other prophets? There was a gap of several thousand years between the era of Adam and that time. Despite this, why did His Holiness attribute the killing of Abel or other prophets to the servants of his time? There is no choice but to say that God forbid, either you attribute a lie or futile words to His Holiness or you say that those wicked people were the same wicked people who opposed the prophets and messengers in every era until they eventually martyred all of them.

158 Reflect carefully on this explanation so that the sweet breeze of gnosis from the land of Mercy may be smelled, and the soul may be led to the garden of understanding by the sweet discourse of the Beloved. This is why the heedless people, unable to comprehend the lofty and complete meanings of these statements, and not finding the answer in accordance with their own assumptions and questions, therefore attributed lack of knowledge and madness to those jewels of knowledge and wisdom.

159 Likewise, in another verse addressing the people of His time, He says: "They used to seek victory in battles over the disbelievers and when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers." It states: This group used to fight against the disbelievers in the path of God, seeking victory for the cause of God. But when the one whom they had recognized came to them, they disbelieved in him. Therefore, may God's curse be on the disbelievers.

Now, observe from the verse that it is understood that the people of His time were the same people who, in the time of previous prophets, argued and fought to promote that religious law and deliver God's command. Even though the people of the time of Jesus and Moses were different from the people of His time.

Furthermore, the one they had previously recognized was Moses, the bearer of the Torah, and Jesus, the bearer of the Gospel. However, why does He say, when the one they had recognized, whether Jesus or Moses, came to them, they disbelieved in him? Given that He, in appearance, was known by a different name, which is Muhammad, and appeared from a different city and came with a different language and different law. How then is the judgment of the verse confirmed and comprehended?

160 Now grasp the command of return, which has been revealed so explicitly in the Qur'an itself, and yet no one has understood it to this day. What do you say? If you say that He was the return of the previous prophets, as inferred from the verse, and likewise His companions would be the return of previous companions, as from the mentioned verses the return of previous servants is clear and obvious. And if they deny, they have spoken against the command of the Book, which is the greatest proof.

So, just like this, understand the command of return, resurrection, and gathering in the days of the appearance of His manifestations, so that you may observe the return of the holy spirits in pure luminous bodies directly, and purify the dusts of ignorance and the darkness of the self with the water of divine knowledge. Perhaps by the power of God, divine guidance, and the light of the lamp, you distinguish the path of the dawn of guidance from the dusk of misguidance, and make a separation.

161 It is known that those who bear the divine trust manifest themselves in the world of dominion by a new decree and a novel command. As these celestial beings descend from the heaven of divine will, they all stand by a firm divine command. Therefore, they hold the command of being one spirit and one essence, for all drink from the chalice of divine love and are blessed by the fruits of the tree of unity.

These manifestations of truth have two established stations. One is the station of pure abstraction and the essence of singularity. In this station, if you attribute all to one name and form, there is no harm, as He says, "We make no distinction between any of His messengers." For they all invite people to the unity of God and give glad tidings of the endless abundance of grace. All are graced with the mantle of prophethood and honored with the robe of dignity. This is what the Point of the Bayan says, "As for the prophets, I am." And similarly, He says, "I am Adam, Noah, Moses, and Jesus." The same has been stated by the Luminous Countenance.

Such statements, which are symbols of unity at those stations of abstraction, have appeared from the channels of eternal utterances and the treasuries of knowledgeable nights, and have been mentioned in the aforementioned books. These effulgences are occasions for judgment and the study of the divine command, and the holy command is beyond the veils of multiplicity and the impediments of plurality. This is what He says, "And Our command is but one." And when the command becomes one, the manifestations of the command are also one. Similarly, the leaders of religion and the lamps of certainty have said, "Our first is Muhammad, our last is Muhammad, and our middle is Muhammad."

162 Indeed, it is known and certain that all the Prophets are the temples of the command of God who appeared in different forms. And if you observe subtly, you will see all of them dwelling in one Paradise, flying in one sky, sitting on one carpet, speaking one word, and commanding one command. This is the unity of the essence of existence and the infinite, uncountable Suns. So if one of these holy manifestations says, "I am the return of all Prophets," he is truthful. And likewise, it is confirmed that in every subsequent appearance, the truth of the return of the previous appearance is established. Since the return of the Prophets is confirmed and consistent with the verses and traditions, the return of the saints is also confirmed and certain. And this return is more obvious than that which requires a reason or proof.

For example, consider among the Prophets, Noah, who when he was sent with prophethood and commanded by God to stand for the divine command, every soul that believed in him and submitted to his command truly attained a new life. The truth of an extraordinary life and a new spirit was evident in him, because before his belief in God and confession to the manifestation, his soul was attached to worldly possessions like wife, children, food, drinks, and the like. So much so that his days and nights were spent in acquiring adornments and the means of subsistence, and he lost himself in the pursuit of transitory things.

Beyond these stages, before entering the turmoil of faith, he was so firmly rooted and established in the traditions of his ancestors and the customs and laws of them that he might accept death rather than changing any traditional matters among his people. As all his people raised the cry, "Indeed, we found our fathers following a religion, and we are following their footsteps."

### *Divine Transformation*

163 Indeed, these individuals, despite all these limiting veils and boundaries, once they sipped the wine of faith from the cup of certainty at the hands of the Divine Manifestations, would completely transform. So much so that they would forsake their wives, children, possessions, burdens, and even their lives and faith, indeed everything, and become consumed by the overwhelming attraction of Divine love and the magnetism of divine tastes. They would consider the world and everything in it as mere chaff. Can't we say that they've been born anew and returned in these instances?

Also, observe that these souls, before they won the Divine Favor, would protect their lives with a hundred thousand tricks and strategies from the possibilities of destruction, avoiding even a thorn, and fleeing from a fox, for example. But after they gained the Supreme Victory and the Grand Divine Favor, they would give away a hundred thousand lives freely; rather, their holy souls would feel repelled from the cage of the body, and a single individual among these warriors would fight against a group.

Yet, how could it be that if these souls are the same souls as before, such actions, which are contrary to human habits and against bodily desires, should appear from them? Indeed, this profound transformation speaks to the power of the divine and the capacity of the human spirit to evolve and transcend its previous state in the light of faith and divine guidance. The stark contrast between the material-focused lives they led before and the spiritual, self-sacrificing lives they adopt after accepting the divine message is a testament to the transformative power of faith.

164 Indeed, it is clear that without divine transformation, it is impossible for such effects and actions, which bear no resemblance to their previous deeds and actions, to emerge from them and come into existence in the universe. As their anxiety would turn into tranquility, doubt would transform into certainty, and fear would be exchanged for courage. This is the nature of the divine elixir, which transforms servants in a single moment.

165 For example, consider a copper substance. If it remains preserved in its own mine under the domination of dryness, it reaches the status of gold over seventy years. Although, some consider the copper itself as gold, which due to the predominance of dryness has become ill and has not reached its own status.

166 Indeed, in any case, the perfect elixir brings the copper substance to the status of gold instantly, completing the journey of seventy years in a moment. Can it be said afterward that the gold is copper or has not reached the realm of gold? Meanwhile, there is a touchstone present, clearly demonstrating the qualities of gold from copper.

167 Similarly, these souls, through the divine elixir, traverse the earthly realm instantly to set foot in the holy realms, and with a single step, they connect from the confined place to the divine placeless. Strive to attain this elixir, which in an instant takes you from the west of ignorance to the east of knowledge, turns the dark night of uncertainty into a radiant morning, points the far desert of doubt towards the spring of proximity and certainty, and dignifies the transient structures with the everlasting paradise. Now, if the judgment of copper is true for this gold, then the judgment of pre-faith servitude is also true and established for these servants.

168 O brother, these clear, sufficient, and comprehensive explanations reveal the secrets of new creation, return, and resurrection without any veil or cover. God willing, with unseen supports, you will shed the old garment of body and soul and honor yourself with the new, everlasting attire.

169 This means that in each subsequent revelation, the souls who have excelled in faith, who have sipped the pure waters of understanding from the beauty of divine unity, and who have soared to the highest levels of faith, certainty, and detachment - they are considered, nominally and practically, in action and in word, and in matter, as the returning souls of the previous ones who had reached these levels in the previous revelation. For what appeared from the servants of the past is clearly manifested in these servants of the present. For example, if there is a branch of a flower in the east of the earth, and in the west, from another branch, the same flower appears, the name of the flower is attributed to it. In this position, there is no regard for the boundaries and shape of the branch, but attention is paid to the fragrance and scent that is manifested in both.

170 Therefore, purify and sanctify your sight from the boundaries of outward forms, so that you may perceive all as one in name, form, essence, and truth, and observe the secrets of the return of words in the revealed verses. Consider to some extent the companions of the Point of the Criterion, how they became detached and sanctified from all human aspects and carnal desires due to the holy breaths of His Holiness, and before all the people of the earth, they succeeded in the honor of meeting, which was the very meeting with God, and became detached from all the people of the earth. As you have heard, how

they offered their lives in the presence of that Manifestation of Glory. Now, observe the same steadfastness, solidity, and detachment clearly in the companions related to the Point of Declaration, as you have observed how these companions raised the banner of detachment from the novel gifts of the Lord of Lords.

Indeed, these lights have appeared from one lamp, and these fruits have been seen from one tree. In truth, there is no noticeable difference, nor any apparent change. All of this is from the bounty of God, He grants it to whomever He wills of His creation. God willing, we will move from the land of negation to the sea of affirmation so that we can observe the divine realms of gathering, separation, unity, differentiation, definition, and abstraction with a sight that is sanctified from elements and opposites. And we may soar to the highest horizon of proximity and sanctity of His divine meanings.

### *The First, Last, and the Seal of the Prophets*

171 So, from these statements, it became clear that if at the end of all ends a dawn appears and rises upon the same matter upon which the first of all firsts dawned, each mirror of truth from the first dawn reflects onto the last dawn. Because the last of all lasts has risen upon the same matter upon which the first of all firsts had risen. This is why the Point of Declaration, may our soul be his sacrifice, likened the Suns of Unity to the sun that, if it rises from the first of all firsts to the last of all lasts, is the same sun that rises. Now, if it is said that this sun is the same as the first sun, it is correct, and if it is said that it is the return of that sun, it is also correct. And likewise, from this truthful discourse, the mention of finality applies to the dawn of initiation, and vice versa, because what the dawn of culmination rises upon is precisely what the beauty of initiation had risen upon.

172 While this point is abundantly clear to those who imbibe the wine of knowledge and certitude, yet how many souls, due to their lack of maturity, have obscured themselves from this truth by invoking the term “Seal of the Prophets” and thus become barred from all divine bounties. Even though that noble figure himself declared: “As for the Prophets, I am them,” and likewise asserted: “I am Adam, Noah, Moses, and Jesus,” as has been mentioned. However, they do not contemplate that just as it is true for that eternal beauty to declare: “I am the first Adam,” it is equally valid for him to state: “I am the last Adam.” And just as he ascribed the first of the Prophets, who was Adam, to himself, the same applies to the last of the Prophets also being attributed to that divine beauty. It is evident that after the first of the Prophets is true for him, it is equally true for him to be the “Seal of the Prophets.”

173 In this revelation, all the peoples of the earth have been tested by this point, as most of them have clung to this phrase and turned away from the source of the phrase. And I don’t know what these people have perceived from the primacy and ultimacy of the truth, may His mention be exalted? If the meaning of primacy and ultimacy is worldly primacy and ultimacy, then as the worldly causes have not yet reached their end, how can ultimacy be true for that essence of oneness? Rather, in this rank, the primacy is the essence of ultimacy, and the ultimacy is the essence of primacy.

174 Indeed, just as in the beginning, the truth of ultimacy applies to that teacher of the seen and unseen, in the same way it applies to His manifestations. At the same moment His name is the First, His name is also the Last. And while they sit on the bed of inception, they also reside on the throne of seal. And if



vision could be made keen, one would see that the manifestations of firstness and lastness, outwardness and inwardness, inception and seal, are these holy essences, these detached spirits, these divine souls. And if one could fly in the air of sanctity, "there was Allah and nothing was with Him," one would see all these names disappear and be lost in that realm, and one would no longer be veiled by these veils, signs, and words. What a delicate and lofty station this is, where Gabriel seeks not without a guide, and the holy bird cannot fly without unseen aid.

175 Now, understand the words of His Holiness, the Prince, who said, "The unveiling of the glories of majesty is without indication." And among those glorified glories are the scholars of the age and the jurists of the time of the appearance, who, due to their lack of comprehension, their busyness, and their love for outward leadership, do not submit to the command of Allah, nor do they listen to hear the divine melody. Rather, "but they put their fingers in their ears."

And the worshipers, who have taken them as protectors besides Allah, are waiting for the approval or rejection of these old sticks because they do not have sight, hearing, or a heart of their own to differentiate and discern between truth and falsehood.

176 Even though all the prophets, the purified ones, and the saints were commanded by Allah to listen with their ears and observe with their eyes, they have not heeded the advice of the prophets and have followed their own scholars and always will.

And if a poor or destitute person, who is devoid of the clothing of the learned, says, "O my people, follow the messengers," they respond by saying that all these learned and virtuous people, with their outward leadership and delicate fragmented attire, have not understood and have not discerned truth from falsehood, yet you and your likes have understood, and they are immensely astonished at such a statement.

Even though the previous nations were more numerous, greater, and larger, and if the multitude and the attire of knowledge were the reason and cause of knowledge and truth, then undoubtedly the previous nations are superior and more advanced.

177 Even though it is clear that at all times of the appearance of the holy manifestations, the scholars of the age have prevented the people from the path of truth, as mentioned and recorded in all the heavenly books and scriptures. Not a single prophet was sent but became the object of animosity, denial, rejection, and insult by the scholars. May Allah punish them for what they did before and what they will do afterwards.

Now, which of the splendors of glory is greater than these edifices of misguidance? By Allah, revealing it is the greatest of matters, and breaking it is the most significant of deeds. May Allah enable us and you, O assembly of the spirit, so that you may be guided by this at the time of seeking help, and may you not be veiled from the meeting of Allah in His days.

178 Indeed, the mention of the Seal of the Prophets and the like is one of the splendid mysteries, the unveiling of which is one of the most significant matters for these ignorant ones. All have remained veiled by these limited veils and magnificent mysteries. Have they not heard the song of the bird of love that

says, "I have wedded a thousand Fatimas, all of whom were daughters of Muhammad bin Abdullah, the Seal of the Prophets"?

Observe now how many secrets are concealed under the pavilion of divine knowledge, and how many jewels of His knowledge are hidden in the treasures of infallibility. This will surely show you that His creation has no beginning or end, and that His decree is more expansive than can be defined or traversed by the flight of hearts. His divine determinations are greater than can be grasped by any soul. His creation has been since the beginning without a beginning, and no end has taken His last. The manifestations of His beauty will be until the end without an end, and no one has seen His beginning.

Observe now in this very explanation how the rule of it applies truthfully to all these manifestations.

179 Also, understand the song of the eternal beauty, Hussain bin Ali, who said to Salman that its essence is: I was with a thousand Adams, with a gap of fifty thousand years between each Adam and the next, and with each one, I presented the guardianship of my father. And he goes into detail until he says: I have fought a thousand times in the divine path, the smallest and least of which was like the battle of Khaybar where my father fought and argued with the infidels. Now, from these two narrations, comprehend all the secrets of the seal, return, the principle of no first and no last of the divine act.

180 O my Beloved Creator, the song of divinity is sanctified that it would be limited to the hearing and understanding of the human essence. How can the ant of existence step onto the field of the deity? Although weak souls may deny these difficult pronouncements due to their lack of understanding and may reject such narrations. Indeed, only those of understanding would recognize this. Say, He is the seal which has no seal in creation and no beginning in invention. Therefore, O inhabitants of the Earth, you bear witness in the manifestations of the beginning and the revelations of the seal.

181 It is indeed surprising that this group clings to some levels that align with their desires and whims in the Criterion (the Quran) and the most authentic narrations, and completely turns away from some that oppose their desires. "Do you then believe in a part of the Scripture and reject the rest?" How do you make judgments about what you do not perceive?

For example, in the clear Book (the Quran), the Lord of the Worlds, after mentioning the finality of prophethood in His exalted verse: "But he is the Messenger of Allah and the Seal of the Prophets," has promised all people a meeting with Himself. As such, the adorned verses about meeting that eternal King are mentioned in the Book and some of them have been mentioned before. And the One God is a witness to the discussion that there is no greater matter than meeting Him, and nothing is more explicitly mentioned in the Criterion (the Quran) about it. So, blessed is the one who succeeds in it on a day most people turn away from, as you witness.

182 Yet, despite this, they have turned away from the second matter due to the judgment of the first, even though the decree of the meeting on the Day of Resurrection is explicitly stated in the Book. And the Resurrection has also been confirmed and validated by clear proofs, with the intended meaning being the rise of His manifestation over His command, and similarly, from the meeting, it is to meet His beauty in the structure of His appearance. For, "No vision can grasp Him, but His grasp is over all vision."

Despite all these established matters and clear explanations, they have clung to the mention of the seal in a way they do not realize, and have completely veiled themselves from the originator of the beginning and end on the Day of His meeting. “And if Allah were to seize people for what they have earned, He would not leave a creature on its back, but He postpones them until a specified time.”

They have turned a blind eye to all these stages. If these people had sipped from the gentle spring of “He does what He wills and He rules what He wants,” they would not have made these unsatisfactory objections to the place of the command. Command, word, and action are in the grip of His power. Everything is captive in the grip of His power, and indeed, that is easy and simple for Him. He is the doer of what He wills and the agent of what He desires. Whoever asks why and for what, has disbelieved.

And if these deterministic servants become conscious of what they have committed, they will perish and return themselves to the fire, which is their abode and destination, with their own hands. Have they not heard that it is said: “He will not be questioned about what He does”? And with these statements, how can one dare and engage in decorative words?

### *Salvation on the Day of Judgement*

183 Glory be to Allah, the ignorance and folly of the servants have reached such a degree that they have turned to their own knowledge and will, and have turned away from the knowledge and will of the Truth, exalted and mighty.

184 Now, be fair. If these certain servants understand these precious words and holy indications, and know that the Truth does as He wills, how then would they cling to and seek these trivialities? Instead, they would confirm and submit to whatever He decrees. I swear by God, if predestined determinations and divine wisdom had not preceded, He would have obliterated the land of all these servants. But He delays that to a known appointed day.

185 It’s been twelve hundred and eighty years since the emergence of the point of distinction, and all these ignorant folks have recited the criterion (Qur’an) every morning, yet they have not attained a word of the intended purpose. They themselves read some verses which are explicitly about holy subjects and manifestations of the Sublime Eternality, yet they have perceived nothing. In this period, they have not even understood that the purpose of reciting the books and reading the pages in every era is to comprehend their meanings and to ascend to the heights of their secrets. Otherwise, recitation without comprehension indeed bears no significant benefit.

186 As it happened, someone was present with this humble servant in the ocean of meanings one day, and the signs of the resurrection, gathering, dispersion, and accounting came up. They insisted on asking how the accounting of the creations had taken place at the miraculous manifestation, as no one was aware of it? Then, to the extent of the listener’s comprehension and understanding, some aspects of scholarly forms and administrative matters were conveyed.

Then it was mentioned that all this time, didn’t you recite the Criterion (Qur’an) and see the blessed verse that says: “On that day, neither man nor jinn will be questioned about his sin.”? And you have not paid

attention to the intended meaning that questioning is not as you understand it, rather questioning is not with language and expression, as indicated and implied by this very verse.

Then it continues: “The criminals will be known by their marks, and they will be seized by the forelocks and the feet.”

187 This is how the accounting of creations is drawn, and disbelief, faith, and disobedience all become apparent. As can be seen today, the people of misguidance are clearly distinguished from those of guidance by their marks. And if these servants observe the verses of the Book purely for God’s sake and seeking His pleasure, they will undoubtedly comprehend all that they are seeking.

I swear that they will perceive all the incidents happening in this manifestation, both globally and individually, in His verses as clear and disclosed. Even the emergence of the manifestations of names and attributes from their origins, the turning away and heedlessness of nations and governments, and the tranquility and establishment of the universal manifestation in a known specific land can all be discerned in His verses. However, none comprehend this but those endowed with understanding.

188 I conclude my words with what was revealed to Muhammad before, so that its end is the musk that guides people to the pleasure of the Illuminated Holy One. He, the Truth, has said: “And God invites to the Home of Peace and guides whom He wills to a straight path.” “For them will be the Home of Peace with their Lord, and He will be their protector because of what they used to do.”

May this grace precede the world, and all praise is due to Allah, the Lord of the worlds.

189 We have reiterated the discourse in every matter, so that every soul, high or low, may draw its share and portion from these discourses according to its capacity. And if a soul is incapable of comprehending one discourse, it may perceive its aim through another. So that every group of people may know their own path.

190 I swear by God, this earthly dove has no melodies other than these, and no secrets other than these discourses, each point of which is sanctified beyond what has been expressed and flowed from the pen. Until the divine will is determined, when will the brides of meanings step forth unveiled from the spiritual palace into the field of manifestation. And there is no matter except after His permission, and there is no power except by His strength and His power, and there is no god but He. To Him belongs the creation and the command, and everyone speaks by His command, and from the secrets of the spirit, they speak.

### No Distinction, Yet Differentiation

191 Previously, we have explained two stations in regard to the Suns of the Divine East. One is the station of Oneness and the rank of Singularity, as previously mentioned: “We make no distinction between any of them.” The other station is that of differentiation, the realm of creation, and the rank of human limitations. In this station, each has a distinct form, a designated command, a predetermined manifestation, and specific limits. Each is known by a name, characterized by a description, commanded by a unique order, and a new law. As He says: “Those Messengers, We preferred some of them to others;

to some of them Allah spoke (directly); others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit.”

192 The diversity of these stations and ranks is why different expressions and words appear from those fountains of sanctified knowledge. However, in truth, among the knowers, all divine matters, in their different aspects, are considered as one single word. Since most people are not informed about the aforementioned stations, they become confused and unsettled by the different expressions of those unified temples.

193 Indeed, it has been and will always be clear that all these differences in words are due to the differences in stations. In the station of unity and the height of abstraction, the pure designation of lordship, divinity, and oneness is attributed to those essences of existence. This is because they all reside upon the throne of God’s manifestation and stand on the seat of God’s innermost essence. That is to say, the manifestation of God is apparent through their manifestation, and the beauty of God shines through their beauty. Thus, the melodies of lordship emerge from these unities of existence.

194 And in the second station, which is the station of distinction, detail, definition, and the indications and symbols of dominion, pure servitude, utter neediness, and absolute annihilation are manifested from them. As it is said: “Indeed, I am the servant of God, and I am nothing but a human being like you.”

195 Through these established and affirmed explanations, may you find answers to your inquiries, so that you may become firm in the divine religion and not be shaken by the variations in the statements of the prophets and the chosen ones.

### *Divinity and Servitude*

196 If one hears from the collective manifestations: “Verily, I am God”, it is true and there is no doubt in it. As was frequently demonstrated, the appearance of God, the name of God, and the attributes of God manifest themselves on Earth through them. As it is said: “And you did not throw when you threw, but it was God who threw.” and also “Verily, those who pledge allegiance to you are indeed pledging allegiance to God.”

And if they raise the song of “Verily, I am the messenger of God”, this too is true and there is no doubt in it. As it is said: “Muhammad is not the father of any of your men, but he is the messenger of God.” At this stage, they are all sent from that ultimate, eternal Sovereign.

And if they all raise the call of “I am the Seal of the Prophets”, that too is true and there is no room for skepticism, for they all carry the decree of the same entity, the same breath, the same spirit, the same body, and the same order. They all manifest the primacy, seal, firstness, lastness, outwardness, and inwardness of that ultimate Spirit of spirits and the essence of essences from eternity.

Similarly, if they say: “We are the servants of God”, this too is established and evident. For they appear in the utmost rank of servitude, and it is not fitting for anyone to manifest such servitude. It is from this gem of existence, in the stage of immersion in the oceans of sanctity and ascension to the degrees of the meanings of the ultimate Sovereign, that the remembrance of Lordship and Divinity appears. If observed

correctly, they see themselves in this stage as utterly nonexistent and annihilated in contrast to the absolute existence and pure perpetuity, considering themselves as utterly non-existent and their mention as polytheistic in that arena. For the absolute mention at this stage is the evidence of existence and being, and this is a great error according to those who have reached, let alone the mention of the other, or that the heart, tongue, soul, and life be occupied with anything other than the remembrance of the Beloved, or the eye observe anything other than His beauty, or the ear hear anything other than His melody, or the foot walk any path other than His.

197 At this moment, the breath of God has surrounded and His spirit has encompassed, the pen has been restrained from motion and the tongue has been cut off from articulation.

198 Indeed, according to this rank, the mention of divinity and the like has been revealed from them. In the rank of Messengership, they have announced their Messengership, and similarly, in each rank, they have made a mention according to its requirements, attributing all of it to themselves from the realm of command to the realm of creation, and from the realms of divinity to the realms of dominion.

This is to say, whatever they express and whatever they mention from divinity, lordship, prophecy, messengership, guardianship, imamate, and servitude, all of it is true and there is no doubt about it. Thus, contemplation must be given to these established expressions so that no one may be disturbed or shaken anymore by the differences in the sayings of the unseen manifestations and the divine studies.

### *Divine Knowledge Requires Deeper Understanding*

199 Indeed, one must contemplate the words of the Suns of Truth, and if they are not understood, one should ask those who possess the treasures of knowledge to explain and clarify them, not interpreting sacred words according to one's incomplete understanding and raising objections when they do not conform to personal desires.

Like the scholars and jurists of today who sit on the seat of knowledge and virtue, naming ignorance as knowledge and injustice as justice. If they do not hear an answer from the Sun of Truth that corresponds to their preconceived ideas, or if they do not perceive from the Book what they have themselves understood, they indeed deny knowledge from that mine and source of knowledge. This has happened in every era.

200 As mentioned earlier, when the people questioned the Master of Existence about the new moon, he answered by divine command, "They are times appointed for men." Upon hearing this, they denied his knowledge. This reflects a common pattern: when people don't understand the wisdom behind certain explanations, they often tend to dismiss them, rather than seeking deeper understanding.

201 Similarly, regarding the verse about the soul, where it is said, "And they ask you about the spirit, say, the spirit is by the command of my Lord." When this response was given, they all cried out in disbelief, saying how could one who does not know what the soul is, claim to possess divine knowledge. And today, when the scholars of the age take pride in the name of that Holy Existence, and see their ancestors acknowledged him, they accept his ruling out of imitation. If they were fair, and today heard a similar answer to such questions, they would certainly reject it and raise objections, just as they did before.

Despite this, these luminous beings are sanctified from all these invented knowledge, exalted beyond all these limited words, and are beyond the understanding of every perceivable being. All these sciences are pure lies in the presence of that knowledge, and all these perceptions are pure illusion. Rather, whatever emerges from those mines of divine wisdom and treasures of eternal knowledge is true knowledge. “And knowledge is a point that the ignorant have multiplied” is evidence for that, “And knowledge is a light that God casts into the heart of whom He wills” confirms this statement.

202 Indeed, because they have not comprehended the true meaning of knowledge, and have named their fictitious thoughts, which are the outcomes of the appearances of ignorance, as “knowledge”, they have imposed upon the origin of sciences what you have seen and heard.

203 For instance, I once came across a book by one of the worshippers who is renowned for his knowledge and virtue, considering himself among the learned ones. He rejected and disparaged all enlightened scholars, as evident throughout his book. Since I had heard a lot about him, I decided to peruse his writings. Although I had little inclination to delve into the words of others, I felt obliged to examine his works because many individuals were inquiring about them and sought clarification. Unfortunately, I couldn’t find his Arabic works until someone mentioned a book of his, named “Irshad al-Awaam” (Guidance for the Common People), available in this city. The title reeked of arrogance and pride, suggesting that he regarded people as common and himself as learned. This very title of his book was indicative and proved that he was driven by ego and desires, lost in the wilderness of ignorance and blindness, seemingly forgetting the famous Hadith: “Knowledge is the sum of what is known, and power and dignity are the sum of creation.”

Regardless, I procured the book and kept it for a few days. I glanced through it twice. On the second occasion, I came across the account of the Night Journey (Mi’raj) of the Master of Prophets. He wrote that understanding nearly twenty or more sciences is a prerequisite to comprehend the Mi’raj. It appeared that if one does not correctly understand these sciences, one would fail to comprehend this supreme and exalted event. Among the sciences, he mentioned philosophy, chemistry, and alchemy, considering the understanding of these fleeting and deprecated sciences a precondition for understanding the everlasting, sacred sciences.

204 SubhanAllah (Glory be to God), with such understanding, what objections and accusations have been made against the infinite divine edifices of knowledge. As it has been well said:

You dare accuse those whom truth has made,  
The trusted keepers of Heaven’s seventh grade.

And no one of true insight, knowledge, or owners of sciences and intellects have paid attention to these absurdities. Although it is clear and obvious to any person of insight that such kinds of knowledge have always been rejected by the truth. How could the understanding of those sciences, which are rejected by true scholars, be a prerequisite for understanding the ascensions of the mi’raj, when the owner of the mi’raj himself did not carry any word from these limited and veiled sciences, and the illuminated heart of that Lord of all beings was pure and sanctified from all these implications? As it is well said:

All perceptions on lame donkeys ride,  
Truth mounts the wind, a swift arrow's glide.

By God, anyone who wants to understand the secret of the mi'raj, or sip a drop from the ocean of gnosis, even if these sciences are with him - that is, if the mirror of his heart is dusted with the patterns of these sciences - he must definitely cleanse and sanctify it so that the secret of this matter may manifest in the mirror of his heart.

205 And today, those who are immersed in the ocean of Divine knowledge, and the dwellers in the sphere of Divine wisdom, forbid people from acquiring these sciences. Their illuminated hearts, praise be to God, are sanctified from these implications and consecrated from these veils. We have burned the greatest veil, of which it is said, "Knowledge is the greatest veil," with the fire of the Beloved's love. We have set up another tent and take pride in the fact that, Praise be to God, we have consumed the glories of splendor in the fire of the Beloved's beauty. We have left no room in our hearts and souls for anything other than the Beloved. We cling to no knowledge other than the knowledge of Him, and we adhere to no known other than the manifestation of His lights.

206 Indeed, I was extremely surprised. From these statements, it appears that he wants to convey to the people that all these sciences are within his grasp, while by God, he has not heard a breeze from the gardens of Divine knowledge, nor has he been informed about any of the secrets of Divine wisdom. Rather, if the meaning of knowledge is mentioned, he would certainly be disturbed, and the mountain of his existence would crumble. Yet, despite these frivolous and meaningless statements, he has made excessive claims.

207 SubhanAllah, I am astonished at the people who have relied on him and have become followers of such a person. They have been content with dust and sought fortune. They have turned away from the Lord of Lords, and they have been content with the flaw of a crow and the beauty of a crow instead of the song of a nightingale and the beauty of a flower. And other things were observed from the imaginary words of this book. In truth, it's a pity that the pen is occupied with writing about these matters, or that time is spent on them. However, if a criterion were found, truth would be distinguished from falsehood, light from darkness, and the sun from the shadow.

208 Among the sciences that this man claims to have is the art of alchemy. I am very eager for a ruler, or a person who is capable, to demand the manifestation of this knowledge from him, from the world of words to the world of witnessing, and from saying to doing. I wish this man, who claims such sciences, to contest this with those who don't possess these sciences and do not regard the possession or lack thereof as the cause of knowledge or ignorance, so the truth and falsity become clear. But what is the use? From the people of this time, I have seen nothing but the wounds of teeth and tasted nothing but deadly poison. The mark of iron is still on the neck, and the signs of cruelty are still apparent all over the body.

209 In the degrees of knowledge and ignorance, gnosis, and certainty, he has mentioned in his book that left no topic unaddressed: "Indeed, the tree of Zaqqum is the food of the sinful." Afterward, he made other statements, ending with the phrase: "Taste, indeed you are the honorable, the generous." Let's pay attention to how clearly and explicitly his description has been mentioned in the robust book. And this



person has also referred to himself in his own book as being humble, a sinful servant mentioned in the book, honored among the cattle, and generous in name.

210 He has reflected on the blessed verse “And there is not a thing but with Us are the stores of it, and We send it not down but in a known measure.” until its meaning is firmly inscribed in the tablet of the heart. Despite this, some have come to believe in him, turning away from Moses of knowledge and justice, clinging to the Samaritan of ignorance. They have turned away from the sun of meanings, which is continually shining in the divine eternal sky, as if they had never been inscribed.

211 Indeed my brother, the nights of divine knowledge cannot be obtained except from the divine source, and the fragrance of the spiritual basil cannot be inhaled except from the real rose garden. The flowers of the science of Oneness do not bloom except in the city of pure hearts. “And the good land - its vegetation emerges by permission of its Lord; but that which is bad - does not emerge except sparsely.”

### *Divine Affirmations Instead of Acquired Sciences*

212 Indeed, when it became clear that the melodies of divine knowledge can only be comprehended by its people, it is therefore necessary and obligatory for every soul to present the difficulties of divine matters and the complexities of the holy indications to the possessors of enlightened hearts and the bearers of divine secrets. They can solve these matters through divine affirmations and heavenly outpourings, not through the affirmations of acquired sciences. “So ask the people of the message if you do not know.”

213 Indeed, my brother, the striving individual who decides to embark on the path of seeking and journeying in the way of knowledge of the Eternal Sovereign, must initially purify the heart, which is the place of the appearance and manifestation of the divine hidden secrets, from all the dark dust of acquired sciences and satanic indications. They must cleanse the chest, which is the seat of entrance and the dwelling of the love for the Eternal Beloved, making it subtle and clean. Likewise, they must sanctify the heart from the love of water and clay, meaning from all ghostly shapes and shadowy forms, to such an extent that the effects of love and hatred do not remain in the heart, lest that love unduly draws them towards one direction, or hatred unjustly prevents them from another.

Today, most people, due to these two aspects, are held back from the eternal face and the presence of meanings and are grazing without a shepherd in the deserts of misguidance and forgetfulness. They must, at all times, place their trust in the truth, turn away from creation, detach from the worldly realm, break off, and bind themselves to the Lord of Lords. They should not prefer themselves over the oneness of God, and they should wash away pride and arrogance from the tablet of their heart, bind their heart with patience and perseverance, make silence their emblem, and avoid pointless speech.

Indeed, the tongue is a fire kindled, and excessive speech is a deadly poison. The outward fire burns the bodies, while the fire of the tongue melts the spirits and hearts. The effect of that fire fades within hours, while the effect of this fire lasts for centuries.

214 And they must consider backbiting as misguidance and never step into that arena, for backbiting extinguishes the luminous lamp of the heart and kills the life of the heart. They should be content with a

little and refrain from seeking more. They should count the company of the detached as gain and consider isolation from the clingy and arrogant a blessing. They should engage in remembrance during the predawn hours, and strive with all their effort and capability in seeking their Beloved. They should burn neglect in the fire of love and remembrance and pass beyond everything other than God like a lightning bolt. They should distribute portions to the portionless and not withhold gifts and benevolence from the deprived. They should aim to take care of animals, let alone human beings and the people of speech. They should not withhold the life of the soul from the Beloved and not seek protection from the Creator's scorn because of people's mockery.

They should not like for others what they do not like for themselves and not promise what they cannot fulfill. They should forgive transgressors at the height of their power and seek forgiveness. They should draw the pen of pardon on sinners and not look down upon them, for the goodness of the end is unknown. Many a sinner attains the essence of faith at the moment of death, drinks the wine of immortality, and hastens to the highest assembly. Many an obedient and faithful person experiences a reversal at the time of the soul's ascension and finds a home in the lowest layers of hellfire.

Indeed, the purpose of all these refined expressions and firm indications is that the seeker and traveler must consider everything other than God as perishable and count everything other than the object of worship as non-existent.

215 And these conditions are the qualities of the elevated and noble spiritual individuals who have been mentioned in the conditions of the strugglers and the path of the travelers in the paths of certain knowledge. After the realization of these stages for the freed seeker and the sincere seeker, the term 'struggler' truly applies to him. And when he is supported by the action of "And those who strive for Us," he will indeed be given the glad tidings of "We will surely guide them to Our paths."

216 And when the lamp of seeking, striving, taste, longing, love, passion, attraction, and love illuminates in the heart and the breeze of love blows from the realm of unity, the darkness of doubt and suspicion will vanish, and the lights of knowledge and certainty will encompass all aspects of existence. At that time, the spiritual herald will rise like the true dawn with spiritual glad tidings from the divine city, awakening the heart, soul, and spirit from the sleep of heedlessness with the forms of gnosis. The divine support and blessings of the Holy Spirit will bestow new, fresh life to such an extent that one sees oneself as the owner of new eyes, wondrous ears, and a fresh heart and soul.

One returns to the clear cosmic verses and the hidden secrets within the soul and observes an open gateway in every atom to the divine reality, for the attainment of the levels of certainty by direct vision, truth of certainty, and the light of certainty. And in all things, one observes the secrets of divine unity manifesting and the effects of the eternal divine reality appearing.

217 I swear by God, if the seeker of the path of guidance and the one pursuing the lofty ascents of piety reaches this high station, they will inhale the fragrance of Truth from distant miles, perceive the luminous dawn of guidance from the Orient of everything, and every atom and thing will indicate their beloved and desired one to them. They will become so discerning that they distinguish truth from falsehood as clearly

as the sun from shadow. For instance, if the breeze of Truth blows from the East of creation and they are in the West of invention, they will certainly sense it.

In the same way, they will discern all signs of Truth from the splendid words, firm deeds, and slick actions, distinguishing them from the actions and deeds of all that is other, just as a pearl expert differentiates a pearl from a stone, a human discerns spring from autumn, and warmth from cold. When the sense of the soul is cleansed from the cold of the world and possibility, it will certainly detect the fragrance of the beloved from distant abodes and, following the trace of that scent, enter the city of certainty of the munificent presence and observe the wonders of wisdom of the sublime presence in that spiritual city.

They will hear all the hidden sciences from the changes in the leaves of the tree of that city, listen to the glorification and sanctification of the Lord of the lords with the outer and inner ear from the soil of that city, and observe the secrets of return and departure with the eye of the secret. What can we say about the effects, signs, manifestations, and illuminations that are destined by the order of the sultan of names and attributes in that city? They quench their thirst without water, and the warmth of love for God increases without fire.

In each plant, a mature spiritual wisdom is hidden, and on the cheek of each flower, thousands of speaking nightingales are in attraction and excitement. From its unique tulips, the secret of the Mosaic fire becomes apparent, and from its holy breezes, the breath of the Holy Spirit of Jesus is shining. It bestows wealth without gold and grants immortality without annihilation. In each leaf, there is hidden bliss, and in each chamber, a hundred thousand stored wisdoms.

218 And the ones who struggle in the way of God, after disconnecting from everything other than Him, become so attuned to that city that they never detach from it. They hear definitive proofs from the spikes of that gathering, and they derive clear arguments from the beauty of the flowers and the song of the nightingales. And this city is renewed and beautified at the head of a thousand years, or more, or less.

219 So, my beloved, we must strive to reach that city and reveal the glorifications of majesty through divine blessings and Lordly inspections so that we fully devote our languished souls in the path of the beloved. We must express a hundred thousand helplessness and needs in order to achieve that success. And that city is the divine books in every era. For example, during the time of Moses, it was the Torah; during the time of Jesus, it was the Gospel; during the time of Prophet Muhammad, it was the Quran; in this age, it is the Bayan; and in the era of the one whom God will send, it is His book, which is the return of all books and is the guardian over all books.

In these cities, provisions are determined, and the enduring blessings are ordained. They provide spiritual sustenance and let you taste the ancient blessings. They grant the blessing of monotheism to those who are detached, bestow the share of generosity to those without a portion, and offer the cup of knowledge to those who are wandering in the desert of ignorance.

Guidance, favor, knowledge, understanding, faith, and certainty for all that is in the heavens and the earth are hidden and stored in these cities.

## The Qur'an Served As a Fortress

220 For instance, the Quran served as a mighty fortress for the followers of the Messenger, in his time. Anyone who took refuge in it was safeguarded from the attacks of devils, the assaults of adversaries, annihilated suspicions, and notions of polytheism. Similarly, they were bestowed with the wholesome fruits of monotheism, the products of the tree of divine knowledge, and drank from the rivers of unpolluted water of understanding. They also tasted the wine of the secrets of oneness and singularity.

## Hadith Is Not Needed

221 In the same way, all the needs of that community, regarding the rules of the religion and the laws of the leader of all messengers, were present and specified in that apparent pleasure [the Quran]. And it remains as the enduring proof for its people after the distinction point, for its rule is accepted, and its command is indeed occurring. All were obliged to follow it until the occurrence of the wondrous appearance in the year sixty [1844 in the Islamic calendar]. And it is what leads the seekers to the pleasure of union and grants the strugglers and migrants victory in the pavilion of nearness. It is a solid proof and a supreme argument. Other than that, from narrations, books, and hadiths, this honor does not come because the existence and speech of the hadith and the people of hadith are proven and verified by the book's rule. Besides, there is much disagreement in the hadiths, and the doubts are countless.

222 For example, the Point of Adjudication (referring to Prophet Muhammad) stated at the end of His mission, "Indeed, I am leaving among you two weighty things: The Book of God and my progeny." Despite the fact that many traditions had descended from the source of His Message and the mine of His guidance, He did not mention anything other than the Book, and designated it as the greatest cause and the strongest evidence for the seekers, to guide the servants until the Day of Resurrection.

## When Muhammad's Progeny Ended, the Qur'an is the Only Proof

223 Now, observe with the eyes of fairness, a pure heart, and a cleansed soul what has been established as proof for recognizing the truth amongst the servants in the Book of God, which is accepted by all, both the general and the specific. You and I and everyone on earth should adhere to its light, discerning truth from falsehood, and guidance from misguidance. For the proof has been reduced to two: the Book, and the progeny. The progeny has passed away, so it all comes down to the Book.

224 And the beginning of the Book says: "Alif Lam Meem. That is the Book, there is no doubt in it, it is a guide for the pious." In the disconnected letters of the Qur'an, secrets of the divine essence are hidden, and the nights of unity are stored in the shell of these letters. This is not the place to discuss it, but according to the apparent meaning, it is addressed to the Prophet: "O Muhammad, this book is revealed from the heaven of unity, there is no doubt or suspicion in it, it is guidance for the pious." Observe that this Qur'an has been decreed and ordained for the guidance of all in the heavens and the earth, and the divine essence, the unseen identity, testifies to it that there is no doubt or suspicion in it, it guides the servants until the Day of Judgement.

Is it fair for the servants to doubt or be suspicious about the weightiest testimony that God has testified to its truth and decreed its authenticity, or to turn away from what He has decreed as the cause of

guidance and the means of attaining the heights of knowledge, and to seek something else, or to sow doubt with embellished words to the people that such and such said this and such and such has not appeared, when if there was something or an event other than the divine Book as a cause and evidence for the guidance of the creation, it would surely have been mentioned in the said verse.

### *Affirmation of the Qur'an Is Required*

225 Verily, we should not deviate from the firmly decreed divine matter and from the determined ordination of the Eternal, which is mentioned in the verse, and we should affirm the wondrous books. For if we do not affirm these books, the affirmation of this blessed verse will not be achieved. As it is clear that anyone who does not affirm the Qur'an, in reality, has not affirmed the books before the Qur'an. And these meanings can be inferred from the apparent text of the verse. And if the hidden meanings of it are mentioned, and its concealed secrets are explained, time would surely not reach the end and the universe could not bear it. And God is a witness to what I say.

### *Those Who Needed More Than the Qur'an Are Not Believers*

226 Also, in another place, it says: "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." The apparent translation of this is: If you are in doubt and skepticism about what We have revealed to Our servant Muhammad, then bring forth a surah similar to these revealed surahs and call your witnesses, meaning your scholars, to assist you in the revelation of the surah if you are truthful. Now observe how great is the status of the verses and the greatness of its value, to which the conclusive proof, the perfect argument, the overwhelming power, and the compelling will have been sealed. And that Sovereign of Unity has not made anything a partner in the expression of His proof, among the proofs and evidences, the verses are like the sun, and beyond that, they are like the stars. It is the enduring proof and the established argument, and the shining light from the side of the real Sovereign among the servants. Nothing reaches its merit and nothing precedes it. It is the treasure of divine nights and the storehouse of the secrets of unity. It is the firm thread, the strong rope, the firm handhold, and the inextinguishable light. The laws of divine knowledge flow from it and the fire of mature wisdom of the Eternal gushes from it. This is a fire that has two effects apparent at one time, it creates the heat of love in the favorables and brings the chill of negligence in the unfriendlies.

227 O friend, we should not transgress the divine command and be satisfied with what He has established as His proof, and we should submit to it. In summary, the argument and evidence of this revealed verse is greater than what this frail one can establish. And Allah speaks the truth, and He guides the way, and He is the Dominant over His servants, and He is the Mighty, the Beautiful.

228 He also says: "These are the signs of Allah which We recite to you in truth. Then in what statement after Allah and His signs do they believe?" He says: These are the revealed verses from the heaven of essence, we recite them to you. So, in which statement do they believe after the emergence of truth and the descent of His verses? If you pay attention to the implication of this verse, you will understand that there has never been a manifestation greater than the prophets, and there has not appeared in the world

a proof greater and more magnificent than the revealed verses. Rather, a proof greater than this is not possible, except for what your Lord wills.

229 And in another place, He says: “Woe to every sinful liar, who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.” That is, woe to the lying sinner who hears the verses descended from the heaven of divine will recited to him, then behaves arrogantly as if he had not heard them. Therefore, announce to him a painful punishment. The indications of this verse are sufficient for all those in the heavens and the earth, if people would reflect on the verses of their Lord.

As you hear today, if the divine verses are recited, no one cares, as if the divine verses are the lowest of matters to them, while there has been and will be nothing greater than the verses. Tell them: O unknowing ones, you are saying what your ancestors said before. If they saw the fruit of their own negligence, you too will see. And soon you will find your abode with your forefathers in the fire. So, the fire is their abode, and what a terrible dwelling for the wrongdoers.

230 And in another place, He says: “And when he learns something of Our verses, he takes them in ridicule. Those have a humiliating punishment.” That is, when he becomes aware of something from our verses, he ridicules them. For such people, there is a humiliating punishment. Among their ridicule was that they would ask for a different miracle or bring a different proof. One said “So cause a piece of the sky to fall upon us,” and another mentioned “If this is the truth from you, then rain down upon us stones from the sky.”

This was similar to the Jews during the time of Moses, who turned the heavenly banquet into lowly items such as onions and garlic. That group was also seeking to change the revealed verses into their impure assumptions. As it is observed today, a spiritual feast has descended from the heaven of divine mercy and the clouds of divine honor, and the oceans of life in the paradise of divine pleasure are in motion and coming together over dead bodies by the command of the Creator. They have contented themselves with a salty pond which is nothing but brine.

Praise be to God, it is absolutely bewildering that after the declaration of the signified has been raised, people ask for evidence, and after the sun of the known has appeared, they have clung to the signs of knowledge. It is like asking for proof from the sun for its light or seeking evidence from the spring rain for its beneficence. The proof of the sun is its light that illuminates and covers the world, and the evidence of spring is its generosity that has given the world a fresh new garment. Indeed, the blind will not benefit from the sun except for its heat, and the barren land will not recognize any bounty from the spring rain.

It's no wonder that from the Qur'an nothing is gained except some script, just as from the sun, a blind eye will perceive nothing but heat.

231 And in another place, He says: “And when Our verses are recited to them as clear evidences, their argument is only that they say, ‘Bring back our forefathers, if you should be truthful.’” That is, when Our verses are recited to them, their only argument is to say, ‘Bring back our forefathers if you are truthful.’ Observe what arguments they used against these vast and perfect blessings. They ridiculed verses that were more majestic than the creation of the heavens and the earth, verses that breathed life into the

dead of desire and passion through the spirit of faith, and they said, 'Bring our fathers out of the grave.' This was the obstinacy and arrogance of the people. Each of these verses is a firm argument and a great proof for all on earth, sufficient for the whole world, if only you contemplate the verses of Allah. And in this mentioned verse, there are hidden secrets. If there is pain in the overall context, the remedy arrives.

232 Don't listen to the absurd claims of some people who say that the Quran and its verses can't serve as evidence for the common people because they don't understand or comprehend it, even though the Quran is a proof for the east and the west of the world. If the people didn't have the ability to comprehend it, how could it serve as a universal proof?

By this logic, there would also be no obligation to understand the divine reality, which is not necessary because understanding God is more difficult than understanding His Book, and common people lack the capability to comprehend it. But this perspective is flawed. God has created us all with inherent abilities to seek, understand, and connect with the divine reality, each according to their capacity. The wisdom and teachings contained within the Quran are accessible to all, and serve as a universal guide for humanity. The Quran itself asserts that it has been made easy to understand and remember (54:17).

233 Indeed, such a claim is utterly baseless and unacceptable. It seems to be voiced out of arrogance and vanity, aimed at distancing people from the gardens of Divine pleasure and to keep them tightly under control. However, in the sight of God, these common people are far more acceptable and appreciated than their scholars who have turned away from the truth.

Understanding divine words and grasping the messages from spiritual sources does not rely on external, worldly knowledge. Rather, it depends on the purity of the heart, the purification of the soul, and the freedom of the spirit. There are indeed some devout individuals who have never engaged in formal learning yet sit on the wings of knowledge, their hearts adorned with the flowers of wisdom and tulips of understanding, fed by the clouds of divine grace. Blessed indeed are the sincere ones in the light of a great day.

234 Indeed, it is also stated: "And those who disbelieve in the signs of Allah and the meeting with Him, those have despaired of My mercy, and they will have a painful punishment." And it is also said: "And they say: 'Are we to leave our gods for a mad poet?'" The meaning of this verse is clear. Notice what they said after the revelation of the verses: are we abandoning our gods for a mad poet? They referred to the Prophet as a poet and mocked the divine verses, saying: "These are tales of the ancients," meaning that these were words spoken in the past and Muhammad is just rearranging them, claiming they are from God.

235 Just as you hear today, similar to that, they attribute to this matter, saying that these words have been composed with earlier words, or that the words are mixed. Their claim is grandiose, but their stature is diminished.

### *A Spiritual Disease - The Ummah Clings to One Verse*

236 This is after these denials and objections were mentioned, they said: After Moses and Jesus, according to the scriptures, there should not be sent an independent prophet who abrogates the law.

Someone must come who complements the previous law. This blessed verse, which is a symbol of all divine matters and an example of the continuity of Rahman's blessings, was revealed: "And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic." And it was clearly understood that Joseph had come to you with proofs before, yet you remained in doubt of what he brought to you, until when he died, you said, 'Allah will never send a messenger after him.' Thus, Allah leads astray those who transgress and harbor doubt in their Creator.

So understand from this verse and be certain that in every age, the Ummah clings to a verse from the book and they uttered such nonsensical words that no prophet should come to innovate. Like the verse of the Gospel that was mentioned, the scholars argued it to prove that the law of the Gospel will never be abrogated and that no independent prophet will be sent except to affirm the law of the Gospel. And most of the nations have fallen prey to this spiritual disease.

237 Just as you see the people of discernment clinging to the phrase "Seal of the Prophets" in the same manner as the previous nations, despite them acknowledging that "And none know its interpretation except Allah and those who are firmly rooted in knowledge." When one who is deeply rooted in sciences and their depths, souls, essences, and substances provides an explanation that contradicts their desires, you then see what they say and do. These are none other than the heads of people in religion who have not understood anything divine other than their own desires, have not found any doctrine other than their school of thought, have veiled themselves with the veils of knowledge, and have lost their way due to its misguidance. As explicitly stated by the Lord of all creatures: "Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?"

It refers to the heedless one who has made the whims of his own soul his god and whom Allah has led astray in spite of his knowledge, has sealed his hearing and his heart and has set a veil over his eyes. So, who after Allah will guide him? Do you not take heed?

238 In the meaning of "And Allah has led him astray due to knowledge." Although the outward meaning is as mentioned, to this humble one, the verse's purpose refers to the scholars of the age who have turned away from the beauty of truth and clung to their own knowledge, derived from their ego and desires, and used it to argue against divine revelation and His command. "Say, 'It is great news that you turn away from.'" And similarly, it says: "And when Our clear signs are recited to them, they say, 'This is nothing but a man who wants to divert you from what your fathers were worshiping,' and they say, 'This is nothing but a fabricated lie.'" And the truth says: when it is recited to them, i.e., to those impudent disbelievers, the sacred, unique verses, the ignorant polytheists say, 'This is nothing but a man who wants to prevent you from what your fathers were worshiping,' and they further say, 'This is nothing but a fabricated lie.'

239 Hear the divine holy call and the sweet melody of the Eternal One, how it subtly warns those who deny His verses and expresses disdain for those who reject His sacred words. Observe the people's distance from the fountain of nearness, and their arrogance and denial of that holy beauty. Even though



that essence of kindness and generosity guides the structures of non-existence to the arena of existence, and indicates the wealth of the holy Shariah to the true destitute, still some say, 'This is a man who fabricates lies about the Lord of the worlds,' and some say, 'He is preventing people from the religion's Shariah and faith,' and some attributed madness to Him, and the like.

240 As you observe today, consider the frivolous words attributed to that eternal essence and the false associations and errors ascribed to that source and mine of infallibility. Despite the divine book and the holy tablet of the Eternal One, which, in all its pages and words, warns those who deny and deviate from its verses, and brings good news to those who accept it, consider how many objections have been raised against the verses descending from the celestial realms of holiness.

Even though the eye of possibility has never seen such grace, and the ear of the universe has never heard such favor, with verses flowing like spring rains from the clouds of divine mercy. The great prophets, whose dignity and station are as clear and evident as the sun, each took pride in a book in their hands, observed and its verses enumerated. Yet from this cloud of divine mercy, so much has descended that no one has yet fully enumerated.

As of now, twenty volumes have been received, and who knows how much has not yet arrived, and how much has been scattered and fallen into the hands of the idolaters, with no knowledge of what they have done.

241 O Brother, we must open our eyes and reflect, seeking refuge in the divine manifestations. Perhaps we may learn from the clear admonitions of the Book, become alert by the advice mentioned in the Tablets, not object to the verses revealed, surrender to His command with all our hearts, accept His decree with our entire soul and being, and submit so that we might enter the realm of mercy and find a dwelling on the shores of grace. Indeed, He is forgiving and merciful to His servants.

242 And He also says: "Say: 'O People of the Scripture, do you resent us except [for the fact] that we have believed in God and what has been revealed to us and what has been revealed before, and because most of you are defiantly disobedient?'" How clear is the intent in this verse, and how demonstrative is the authority of the revealed verses. This verse was revealed at a time when the disbelievers were causing harm to Islam and were attributing disbelief, just as they were attributing to the companions of His Holiness, saying you have disbelieved in God and have become believers and confident in a lying sorcerer.

At the outset of Islam, when the matter did not yet have apparent strength, wherever the friends of His Holiness were encountered, they were subjected to the utmost harm, torture, stoning, and abuse by those turning towards God. At this time, this blessed verse descended from the singular heavens as a clear proof and apparent evidence. It taught the companions of His Holiness to say to the disbelievers and polytheists: "Are you tormenting us and committing injustice against us? Nothing emanated from us except that we believed in God and the verses that were revealed to us through the tongue of Muhammad, as well as the verses that were revealed to His prophets before."

The aim is that we are not at fault except that we considered all the new divine verses revealed to Muhammad, as well as the ancient verses revealed to previous prophets, as from God, and we accepted and admitted them. This is an evidence that the Sovereign of the Singular has taught His servants.

243 Despite this, is it permissible for one to turn away from these novel verses, which have encompassed the East and the West, while considering themselves among the faithful? Or should they become believers of the Revealer of the verses, by arguing that He Himself does not regard the affirmers among the faithful? Far be it, then far be it, for Him to expel those turning towards and affirming His singular verses from the gates of His mercy and to threaten those clinging to His established proof. Indeed, He affirms the truth with His verses and substantiates the command with His words. He is indeed the Empowered, the Guardian, the Capable.

244 And He also says, "Even if We had sent down to you a Scripture written on paper, and they touched it with their own hands, those who disbelieve would say, 'This is nothing but clear magic.'" And most of the verses of the Qur'an demonstrate this point, and I have abbreviated to these mentioned verses. Now observe that in the entire Book, besides the verses that He has established as proof for recognizing the manifestations of His beauty, is there any other matter mentioned to which they could cling and object? Rather, in all cases, those who deny His verses and mock them have been promised the fire, as has become apparent.

245 Now, if someone comes with millions of verses, sermons, scrolls, and supplications without having received instruction, on what basis can they object and be deprived of this greatest bounty? What will they answer after the ascent of the soul from the body of darkness? Will they cling to the excuse that they adhered to a particular tradition, and because they did not find its meaning apparently, they objected to the Manifestation of the Cause and turned away from the ordinances of Truth?

Have you not heard that among the reasons why some of the Prophets were of the 'Ulu'l-'Azm (those who possessed constancy) was the revelation of a Book upon them? And this is established. Despite this, how is it permissible that they should follow those who, out of their ignorance, twist some words of the possessor of these many volumes of Scriptures to cast doubt into the hearts of the people, becoming a Satan of the age to misguide the servants and lead astray those in the lands, and thus remain bereft of the Sun of divine grace?

Beyond all these degrees, do they seek to avoid this holy and merciful Breath, and turn their backs? I do not know to what they would cling and to which aspect they would turn. Indeed, "For each [religious following] is a direction toward which it faces." We have shown you the two paths in these two methods; then walk on what you choose for yourself. And this is the statement of truth, and anything after truth is nothing but misguidance.

246 Among the proofs affirming this truth is that in every era and age, when the identity of the unseen was manifested in human form, some people who were not well-known and had no desire for worldly matters became illuminated by the radiance of the Sun of Prophethood, guided by the lights of the Moon of Guidance, and they succeeded in attaining divine presence. That's why scholars of the time and the wealthy of the era would scoff at them. As it is said on the tongue of those lost ones: "The eminent among his people who disbelieved said, 'We do not see you as anything but a human like us, and we see only the lowliest among us follow you without thinking. We see no merit in you over us; rather, we think you are liars.'"

They protested and said about those holy manifestations that only our contemptible ones, who are unworthy of any consideration, have followed you. What they meant was that the scholars, the wealthy, and the knowledgeable among the people did not believe in you. And with such reasoning and the like, they were arguing against the validity of the one with the truth.

### *The Proofs of the Bab's Greater Sovereignty*

247 As for this manifestation, it is more apparent and of greater sovereignty. A group of enlightened scholars, perfect nobles, and mature jurists have been blessed from the cup of nearness and unity, and they have succeeded due to immense grace and have transcended the realms of possibility in the path of their Beloved. The names of some of these individuals are mentioned, perhaps to ensure the steadfastness of troubled souls and those who are not certain. However, without providing specific names, I cannot proceed with further detailed information.

### *The Testimony of the Bab's Followers*

248 Among them is Mulla Husayn, where the sun of appearance has shone. If it were not for him, God would not have settled on the throne of his mercy, nor would he have settled on the footstool of his oneness. And dignified is Seyyed Yahya, who was the unique of his era and the solitary of his time. And Mulla Muhammad Ali Zanjani, Mulla Ali Bastami, Mulla Sa'id Barfurushi, Mulla Na'imatullah Mazandarani, Mulla Yusuf Ardibili, Mulla Mahdi Khuyi, Aqa Seyyed Hussein Torshizi, Mulla Mahdi Kandi and his brother Mulla Baqir, Mulla Abdulkhaliq Yazdi, Mulla Ali Barqani, and the likes of them. They were almost four hundred people whose names are all registered in the preserved divine tablet.

249 All these became guided, acknowledged, and submitted to that sun of manifestation to the extent that most of them passed beyond their possessions and families, and joined in the satisfaction of the Glorious One. They rose from the soul for the Beloved and spent everything they had been blessed with. To the point where their chests became the place for the arrows of opponents and their heads the adornment of the spears of polytheists. There was no land that had not drank from the breath of these detached spirits and no sword that was not wiped against their necks. Their deeds are enough evidence of their truthful words.

Does not the martyrdom of these holy souls, who sacrificed their lives for the Beloved in such a way that the whole world was astonished by the devotion of their hearts and souls, suffice for these servants who exist, and deny some worshippers who have corrupted the religion, turned eternity into annihilation, exchanged the Kawthar of nearness with salty springs, and sought nothing but the acquisition of people's wealth? As observed, all are preoccupied with the decorations of the world and have remained distant from the highest Lord.

250 Now, be fair. Whose testimony is acceptable and heard? The testimony of those whose words and actions match, whose appearance and inner self correspond, whose deeds confound the minds, and souls marvel at their perseverance, and whose bodies have endured so much. Or the testimony of those who are in denial, who cannot bring anything but their self-interest, who have not found salvation from the cage of false assumptions?

Those who do not rise from their bed during the day except to pursue the transient world like nocturnal bats, and do not rest at night except to work on petty matters. They are preoccupied with their self-serving plans and oblivious of divine destiny. They spend their days struggling for their livelihood and their nights preparing their beds.

Is it permissible in any religion or nation to cling to the aversions of these limited souls and ignore the acceptance and verification of souls who have transcended their wealth, reputation, honor, shame, and name for the satisfaction of the truth?

251 Did they not previously consider the cause of the Master of Martyrs as the greatest of affairs and the grandest evidence of his truth? They used to say that such a thing has never happened in the world and the truth has not manifested with such perseverance and appearance? Even though the cause of that honorable one did not extend from morning to noon, but these holy lights have been passing through eighteen years in which calamities have rained on them from all sides.

With what love, affection, and passion they freely gave their lives in the path of the Sublime, as is clear and evident to everyone. Despite this, how do they consider this matter easy? Has such a grave matter ever manifested in any era? And if these companions are not striving for God, then who will be the striver? Were they seeking honor, position, and wealth? Did they have any purpose other than pleasing God?

If all these companions with these strange effects and peculiar deeds are false, then who else is worthy to claim truth? I swear by God that their deeds alone are sufficient proof and complete evidence for all on earth, if people pondered the secrets of the matter. “And those who have wronged will know to what return they will be returned.”

252 Moreover, the sign of truth and falsehood has been established and fixed in the book. All the claims and pleas of the servants should be tested against this divine criterion to distinguish the truthful from the liar. This is what He says: “So wish for death if you are truthful.” Now observe these truthful martyrs, for the text of the book testifies to the truth of their word, as you have seen that they have all expended their lives, wealth, wives, children, and all they possess and have ascended to the highest chambers of Divine pleasure.

Isn't the testimony of these lofty emanations and detached souls acceptable in affirming this high and exalted matter, and the testimony of this group who have left their faith for gold and have sought caution for being first, is admissible and acceptable in denying this light? Although all people have recognized them and have perceived this much, that they do not pass over a speck of worldly apparent credit for the sake of divine religion, let alone life, wealth, and the like.

### *The Muslim Leadership Failed the Divine Test*

253 Now observe how the divine criterion has clarified in the text of the book and has distinguished the pure from the fraudulent, yet they have still not become poets and are occupied in the sleep of negligence with the pursuit of the fleeting world and superficial leadership.

254 O son of man, days have passed over you, during which you have been preoccupied with the delusions and illusions that your soul desires. How long will you continue to sleep on your bed? Raise your head from sleep. For the sun has risen at midday, perhaps it will illuminate you with the lights of beauty. Peace be upon you.

255 But it should be known that these scholars and jurists who have been mentioned did not have any outward leadership. It is impossible for the renowned and powerful scholars of the age, who sit on the seat of judgment and are settled on the bed of command, to follow the truth unless your Lord wills. Such a thing has not appeared in the world of manifestation except for a few: "And few of My servants are grateful."

As in this age, none of the famous scholars who had the reins of the people in their hands of authority sought acceptance. Instead, they tried to repel with complete hatred and denial to the extent that no ear has heard and no eye has seen.

256 And the Lord Most High, may our souls be a sacrifice to Him, has especially issued a signature to all scholars in every country, and He has mentioned in detail in His signature the degrees of turning away and neglect of each one of them. "So take a lesson, O possessors of insight."

The purpose of mentioning this was so that the people of explanation would not object at the appearance of the one crying for help in the last resurrection, that a group of scholars had confirmed in the appearance of explanation and why it did not happen in this appearance, and we seek refuge in God from adhering to such nonsense and becoming deprived of divine beauty.

Indeed, most of the scholars who were mentioned were not famous and by the grace of God, they were sanctified and exalted from the outward leadership and ephemeral adornments. That is from the bounty of Allah, He gives it to whom He wills.

### *The Bab's Steadfastness*

257 Another proof and evidence, which shines like the sun among the evidences, is the steadfastness of that eternal beauty in the divine order. Despite being in their youth and facing a matter that was contrary to all the people of the earth, including the low and noble, the rich and poor, the mighty and the humiliated, the ruler and the ruled, they still rose up and adhered to that divine order as if all had heard them. They showed no fear of anyone or anything and paid no attention to them. Can this be anything other than a divine command and a divine, confirmed will?

I swear by God that if anyone even imagines such a thing, they would be destroyed instantly. And even if they had the hearts of the whole world in their own heart, they still would not dare to undertake such a significant matter unless it were by God's permission and their heart connected to the divine outpourings and their soul assured by divine care.

What do they attribute this to? Do they attribute it to madness, as they did with the previous prophets? Or do they say that they have exposed these matters for the sake of outward leadership and gathering the ephemeral adornments of the world?

258 Glory be to God! In the beginning of their book, which they have called the “Qayyūm al-Asmā”, the first, greatest, and most grand of all their books, they give news of their own martyrdom. In one place, they recite this verse: “O Remnant of God, I have given my whole self for you, and have accepted to suffer in your path. I have desired nothing but martyrdom in your love, and God, the Most High, is sufficient as an eternal protector.”

259 Also in the interpretation of the [letter] “Ha” they expressed their desire for martyrdom: ‘It is as though I heard a crier cry within my secret, ‘Sacrifice the dearest of things to you in the path of God, just as Husayn (peace be upon him) sacrificed in My path.’ And if it were not that I am looking at that impending secret, by the One in whose hand is my soul, even if all the kings of the earth were to gather, they could not take from me a single letter, so what of the servants who have no concern with this, and indeed they are rejected.’...until he said, ‘So that everyone may know my position of patience, satisfaction, and sacrifice in the path of God.’

260 Could the bearer of such a proclamation ever tread a path other than the divine straight path or seek anything other than His pleasure? Hidden within this verse is a gust of renunciation that, if it were to blow, all the structures of existence would donate their souls and pass away. Now, observe how unappreciative and ungrateful they are, to the point of absolute ingratitude, their eyes blind to all of this as they rush back to the carrion from which the outcry of the stolen wealth of Muslims emerges. And in spite of this, what inappropriate attributions they make to the study of sanctity. Thus, we recount for you what the hands of those who disbelieved and turned away from meeting God on the Day of Resurrection have wrought. God punished them with the fire of their polytheism and prepared for them in the afterlife a punishment by which their bodies and souls will burn. This is because they said that God was not capable of anything and that His hand was tied from bestowing grace.

261 And steadfastness in the divine command is a grand proof and a tremendous evidence. Just as the Seal of the Prophets said, “The two verses have aged me,” meaning the two verses that both embody steadfastness in God’s command, as it says, “So remain on a right course as you have been commanded.”

262 Now observe how this Lote Tree of divine glory began to proclaim the cause of God in early youth and how much steadfastness was manifested from that beauty of oneness that all the people on earth could not deter it. Whatever harm was inflicted on that blessed Lote Tree only increased its longing, and the fire of its love became more intense. This is clearly evident, and no one denies it. Eventually, it sacrificed its life and hastened to the Supreme Companion.

263 Among the evidence of the Manifestation, dominance, power, and encompassing reality, that emanated from the Essence of Being and the Manifestation of the Divine, was apparent throughout all regions of the world. Indeed, that Eternal Beauty revealed itself in Shiraz in the year sixty and unveiled itself. Despite this, in a short time, signs of dominance, power, sovereignty, and authority from that Jewel of Jewels and Ocean of Oceans became apparent in all lands. To the extent that from each country, the signs, indications, evidences, and symbols of that divine Sun became clear.

How many pure, refined hearts have spoken of that eternal Sun, and how many drops of knowledge have flowed from that ocean of divine knowledge that encompassed all possibilities, even though in every

country and city all scholars and nobles rose to prevent and deny them. They tightened the belts of envy, oppression, and injustice to resist them. They killed holy souls, who were gems of justice, out of oppression, and destroyed spiritual structures that purely emanated knowledge and action with the worst of punishments.

Despite all this, each of these beings was occupied with the remembrance of God until their last breath, flying in the atmosphere of submission and contentment. They were so transformed and influenced that they sought no desire other than His will, chose no command other than His, surrendered to His pleasure, and attached their hearts to His thought.

264 Now consider for a moment, has such influence and encompassing reality ever been possible for anyone else? And all these sanctified hearts and holy souls hastened with complete satisfaction in the face of destiny, and nothing but gratitude emanated from them in times of complaint, and nothing but contentment was witnessed from them in times of calamity.

It is clear that all the people of the earth had so much hatred, resentment, and enmity towards these companions. As if they considered the suffering and torment of those spiritual holy effulgences as the cause of their salvation and deliverance, and as the means for their eternal success and prosperity. Has there ever been such an uproar in any history from the time of Adam until now, and has such a disturbance ever been caused among the servants?

And with all this torment and distress, they became the place of curse for all people and the subject of blame for all servants. It seems as if patience in the world of existence became manifest from their forbearance, and loyalty in the pillars of the world became existent from their action.

265 Truly, reflect upon all these incidents and narrated events to understand the magnitude of the matter and the greatness of it, so that with the grace of the Merciful, a spirit of tranquility may be breathed into existence, and you may rest and sit on the bed of certainty. The one God is the witness that if you reflect upon all of these established matters and mentioned proofs in their entirety, the rejection, cursing, and condemnation of the people of the earth on these knights of the field of submission and selflessness is the greatest proof and the strongest evidence of their truthfulness.

And the more you think about the objections of all people from scholars, virtuous, and ignorant about this firm matter, the more solid, firm, and established you become. Because all that has happened has been foretold by the sources of divine knowledge and positions of eternal commandments.

### *Prophecies Fulfilled By the Bab*

266 Although this servant did not intend to mention the previous narrations, considering your love for them, I will cite a few that are appropriate for this context. However, in truth, there is no need, as what has been mentioned is sufficient for all the earth and its inhabitants. Indeed, all books and secrets have been mentioned in this summary, so that if one contemplates enough, they will grasp all the secrets of the divine words and apparent matters from that true sovereign from what has been mentioned.

Yet, as all people are not on the same level and status, I will therefore mention a few narrations so that it can be a means for the reassurance of wavering souls and the tranquility of disturbed minds, and so that the divine proof upon the highest and the lowest of the servants is complete and perfect.

267 Among the narrations is this one that says: "When the banner of truth appears, it will be cursed by the people of the East and the West." Now, you need to drink some from the wine of detachment, and roost upon the branch of abstinence, and keep in mind that "contemplation for an hour is better than seventy years of worship". What could be the reason for this strange occurrence that all people, despite their declaration of love and seeking of the truth, curse the people of truth after its manifestation, as it is understood from the narration?

It is clear that the reason is the abrogation of norms, customs, and manners to which all people have been confined. Otherwise, if the beauty of the Most Merciful were to operate within the same norms and manners and confirm people in what they are engaged in, why would so much conflict and corruption appear in the realm?

This noble narration is confirmed and affirmed by His saying: "The Day the caller calls to something forbidding." (Quran, 50:41)

268 Indeed, when the divine herald calls people from beyond the sacred veils to complete detachment from what they possess, and since this divine call contradicts their desires, it gives rise to all these trials and tests. Observe the state of people who do not mention these firm narrations that have all come to pass, but cling to those narrations whose authenticity and invalidity are not known, asking why they have not come to pass. Yet, what they did not comprehend has indeed become manifest and evident.

The signs and evidences of truth are as apparent as the sun at noon, yet the servants have remained lost in the wilderness of ignorance and unknowing. Even though many of the Verses of the Qur'an and the authentic narrations all indicate a new law and a novel command, they still await the promised appearance to pronounce judgement according to the Qur'anic law, just as the Jews and Christians make the same claim.

269 Among the phrases suggesting a new religious law and unique command are excerpts from the Supplication of Nudba, which say: "Where is the one held in reserve for the renewal of obligations and traditions? Where is the chosen one for the revival of the community and the Sharia?" In a visitation, it is said: "Peace be upon the new truth." "Abu Abdullah was asked about the path of the Mahdi. How is his path? He said: 'He will do what the Messenger of Allah did, and he will demolish what was before him, just as the Messenger of Allah demolished the matters of ignorance.'"

270 Observe that despite such narrations, they make arguments against the change in religious rulings, even though the purpose of every appearance (of a divine figure) is to usher in a change and transformation, openly and secretly, outwardly and inwardly, in the foundations of the world. If in no way the earthly matters change, the appearance of universal phenomena would be cancelled.

Yet in "Awalim", a book that is considered reliable and popular, it says: "A child from Banu Hashim will emerge with a new book and new rulings," until he says, "And most of his enemies are scholars." In



another place, it mentions Sadiq bin Muhammad who said: "Indeed, a child from Banu Hashim will appear and command people to pledge allegiance to him, and he is with a new book. He will have people pledge allegiance to a new book. He is severe upon the Arabs. If you hear anything from him, hasten to him."

Well, they followed the advice of the Imams of the religion and the lamps of certainty. Although it says: if you hear that a young man from Banu Hashim has appeared and is calling people to a new divine book and novel divine rulings, hasten towards him. Despite this, they all permitted the judgment of disbelief and leaving the faith to that Master, and they did not go towards that Hashemite light and sublime appearance except with drawn swords and hearts filled with grudges.

Also observe the hostility of the scholars which is so explicitly mentioned in the aforementioned book. Despite all these clear narrations and clear, authoritative indications, all people have turned away from the pure essence of knowledge and expression, and have inclined towards the manifestations of misguidance and tyranny. And with these narrated narrations and revealed words, they say what their souls desire. And if the essence of truth states something that contradicts the desires and whims of this group, they immediately declare disbelief, and they say: This contradicts the saying of the Imams of the religion and clear lights and such a matter and ruling have not been issued in the solid religious law. Just as today, such futile words are emanating and appearing from these transient bodies.

271 Now consider this narration, which has foretold all matters in advance. In "Arbaeen", it is mentioned: "A child from Banu Hashim will appear with new rulings. He will call upon people, and no one will respond to him. Most of his enemies are the scholars. When he makes a ruling about something, they will not obey him. They will say, 'This contradicts what we have from the Imams of the religion'," and so on with the rest of the narration. Just as today, they are all repeating these same words, and it doesn't matter to them that the presence is seated on the throne, doing what he pleases, and is situated on the seat, ruling what he desires.

272 And no understanding can precede the manner of his manifestation, and no gnosis can encompass the quantity of his affair. All sayings are contingent upon his confirmation and all matters are in need of his command. All other than him are created by his command and exist by his decree. He is the one who manifests divine secrets and clarifies the wisdom of the unseen.

As mentioned in "Bihar al-Anwar", "Al-Awaleem", and in "Yanbu", from Sadiq bin Muhammad, he said: "Knowledge is twenty-seven letters. All that the messengers have brought are two letters, and people have not known until today except these two letters. When our Qa'im arises, he will bring out the twenty-five letters."

Consider this, he defined knowledge as twenty-seven letters and all the prophets from Adam to the last one have explained only two letters of it. And they were sent with these two letters. And he says: The Qa'im will manifest all these twenty-five letters. From this statement, realize the rank and degree of his eminence which is greater than all the prophets and his affair is higher and more elevated than the gnosis and understanding of all the saints.

And an affair that the prophets, saints, and chosen ones have not been informed of, or have not expressed due to God's decisive command, these ignorant people measure it with their deficient intellect,

sciences, and understandings, and if it doesn't conform, they reject it. "Do you think that most of them hear or understand? They are only like cattle; nay, they are even more astray in the path."

273 What do they interpret this specific Hadith, which is explicit about the manifestation of unseen matters and new extraordinary affairs during the time of his eminence? These extraordinary affairs will cause differences among people to the extent that all scholars and jurists will decree the killing of his eminence and his companions and all the people of the earth will oppose his uprising.

As stated in "Kafi" in Jabir's hadith about "The Tablet of Fatima," it describes the Qa'im: "Upon him is the perfection of Moses, the splendor of Jesus, and the patience of Job. His allies will be humiliated during his time and their heads will be exchanged just as the heads of the Turks and the Daylam are exchanged. They will be killed and burned and they will be afraid, terrified, and horrified. The earth will be soaked with their blood, and woe and lamentation will spread among their women. Truly, they are my allies."

Consider this, that nothing remains of this hadith except what has already happened. As in many places, their noble blood was spilled, they were taken as prisoners in every country, and they were circulated through provinces and cities. Some of them were burned.

Yet, no one considered that if the promised Qa'im were to appear according to the previous Shari'ah and decrees, why would these hadiths be mentioned and why would such disagreement appear to the extent that they would deem it obligatory to kill these companions and consider the torment of these holy souls as a means to reach the stages of proximity?

274 Furthermore, observe how all these events and actions have been mentioned in the previous Hadiths. As in "Rawdat al-Kafi" in the description of Zawraa, it is said:

"Mu'awiya ibn Wahb narrates from Abu Abdullah who asked: 'Do you know Zawraa?' I replied: 'May I be sacrificed for you, they say it is Baghdad.' He said 'No,' then he asked: 'Have you entered Rayy?' I replied: 'Yes.' He asked: 'Have you come to the animal market?' I replied: 'Yes.' He asked: 'Did you see the Black Mountain on the right of the road? That is Zawraa. Eighty men from the lineage of so-and-so will be killed there, all of them suitable for the caliphate.' I asked: 'Who will kill them?' He said: 'The children of the Persians will kill them.'"

This is another clear example of the Hadiths foretelling the tragic and tumultuous events that will unfold in the time of the Qa'im.

275 Indeed, this is the fate and order of the companions of that revered figure, as was foretold. And now, observe that Zawraa according to this narration is the land of Rayy. These companions were brutally murdered in that place, and all these sacred beings were martyred by the Persians, as mentioned in the aforementioned Hadith, and as has been heard and is clear and proven to the whole world.

So why don't these deceitful people of the earth ponder over these Hadiths, all of which have become clear as the sun in the middle of the sky, and seek the truth? Why do they turn away from the manifestation of the truth and the beauty of Allah due to some Hadiths whose meaning they fail to comprehend? Why do they choose hell as their abode?

Isn't this turning away simply because of the jurists of the time and the scholars of the era? This is why Sadiq bin Muhammad has said, "The jurists of that time are the worst jurists under the shade of the sky. From them comes fitnah (trial and discord), and to them, it returns."

This highlights the corruption of religious leadership in that era and how it contributes to the misunderstandings and trials faced by the followers.

### The One Eyed One's Opposition To Baha'u'llah

276 I call upon the scholars and jurists to avoid such a course of action. They should not bring to the Divine Essence, the divine light, the pure eternal, and the origin and end of unseen manifestations in the time of "Mustaghath" what they have brought to this blind one. They should not rely solely on their intellect, understanding, and knowledge, and not oppose that manifestation of infinite divine knowledge.

Despite all these admonitions, it is seen that a one-eyed individual who is a leader of the people will rise in extreme opposition. Similarly, in each country, some rise to deny that holy beauty, and the companions of that existence's king and the desired essence flee to mountains and deserts, hiding from the oppressors. Some entrust themselves to God and sacrifice their lives in complete detachment.

It seems apparent that a person who is known for his asceticism and piety, so much so that all people consider his obedience obligatory and his command necessary, will rise to fight against that divine tree's origin and rise in extreme efforts and strive in opposition. Such is the condition of people.

277 Indeed, we hope that the people of understanding may be nurtured, may fly in the air of the spirit, and reside in the atmosphere of the soul. They should distinguish the truth from falsehood and recognize the confusion of falsehood with their insightful vision.

However, these days a scent of envy has arisen, and I swear by the nurturer of existence from the unseen and witnessed, from the very first structure of the world's existence—although it is not the first—that such jealousy and hatred have not appeared before and will not appear again.

Some, who have not smelled the scent of fairness, have raised the banners of hypocrisy and unanimously oppose this servant. They openly launch spears from every direction and fly arrows from every side. Even though I have not claimed any superiority over anyone and have not sought any merit for myself. I have been a companion to everyone with utmost kindness and have been a friend with the utmost patience and generosity. I have been like the poor with the poor and have been in complete submission and satisfaction with the scholars and the great.

However, by Allah, the one besides whom there is no god, despite all the trials, hardships, and injuries that came from enemies and the People of the Book, they are nothing compared to what came from the beloved. It is utterly lost and completely missing.

278 Verily, what can I express that if fairness were possible, it could not endure this explanation. This servant, upon first entering this land and generally learning about the newly occurring matters, chose to migrate beforehand and set my head in the deserts of separation. I spent two years alone in the

wilderness of alienation, with my eyes like flowing springs and my heart like surging seas. There were nights when my strength failed, and days when my body found no rest.

Despite these descending tribulations and consecutive calamities, I swear by the One who holds my life in His hand, there was complete joy and manifest happiness. This is because I had no awareness of loss or gain, health or illness. I was occupied with myself and oblivious of others. Unaware that the divine decree's rope is broader than imagination and the sanctified arrow of His determination is beyond planning. There is no escape from His lasso and no solution to His will other than acceptance.

I swear by God, there was no thought of returning during my migration, and no hope of continuation in my journey. The aim was nothing other than to avoid becoming a source of disagreement among the beloved, a cause of upheaval among companions, a reason for someone's harm, or a cause of sadness in someone's heart. Apart from what I have mentioned, there was no other thought, no other purpose. Even though everyone tied a burden and harbored their own thoughts.

Finally, the command to return was issued from the source of the command and I submitted without a doubt, and I returned.

279 My pen is now incapable of recounting what was observed after my return. Two years have now passed, during which my enemies have been utterly diligent and attentive in their efforts to annihilate this transient servant, as everyone has been made aware. Despite this, not a single soul among the beloved has shown any support, nor intended to lend any assistance. Instead of support, consecutive sorrows, both verbally and practically, are constantly pouring down like a torrential rain.

In perfect contentment, I am ready to lay down my life, hoping that by the divine favor and sublime grace, the aforementioned matter would be made known. I am ready to sacrifice myself for the sake of the ultimate point and the supreme word, and to give up my life. If it were not for this thought, I swear by the One who set the spirit speaking by His command, I would not have lingered in this land - and God is sufficient as a witness.

I conclude with there is no power and no strength except with God, and verily we belong to God, and verily to Him we are returning.

## Conclusion

280 The ones who possess insight, who have tasted the pure wine of love, and have not let themselves be ruled by their desires, will observe the evidences, proofs, and testimonies that are manifest in all phenomena for this extraordinary matter and divine revelation, clear as the sun in the fourth heaven. Observe now how people turn away from the divine beauty and instead incline towards their base desires.

Despite these perfected verses and firm signs that are contained in the greater weight, a divine trust amongst the servants, and these clear hadiths that are more explicit than any explanation or clarification, they have turned away and become oblivious. They cling to a few hadiths that do not accord with their understanding, and of which they have not grasped the meaning, adhering to their outward form and

thereby remaining deprived of and despondent about the unceasing, crystal-clear stream of the everlasting beauty's wine.

281 Observe that in the traditions, the year of the appearance of that luminous essence has also been mentioned, yet they have not taken heed, nor have they detached themselves from their base desires for even a moment.

Consider the tradition of Mufaddal, where he asked about Imam Sadiq, "My master, how will it be at the time of his appearance?" The Imam replied, "In the sixtieth year, his cause will appear and his mention will rise."

282 Indeed, it is perplexing how these servants have avoided the truth despite these clear indications. For instance, consider the mention of sorrow, imprisonment, and tribulation that befell that Essence of divine nature as foretold in the traditions.

In Bihar al-Anwar, it is stated: "Indeed, in our Qa'im there are four signs from four Prophets: Moses, Jesus, Joseph, and Muhammad. As for the sign from Moses, it is fear and expectation. As for the sign from Jesus, it is what they said about him. The sign from Joseph is imprisonment and dissimulation. The sign from Muhammad is that he will appear with evidence similar to the Quran."

With this firm tradition that explains all matters in accordance with what has happened, still, no one has taken notice, and I do not expect that anyone will take notice hereafter, except for those whom your Lord wills. Indeed, God causes to hear whomever He wills, but I cannot make those hear who are in the graves.

283 Indeed, it is known to that personage that the birds of his essence and the eternal doves have two modes of expression. One mode of expression is according to the outward, uttered without riddles or veils or barriers, so as to serve as a guiding lamp and a path-illuminating light, leading the wayfarers to the ascents of sanctity and drawing the seekers to the carpets of intimacy, as mentioned in the unveiled traditions and clear verses.

The other mode of expression is veiled and concealed, spoken so that those who hide what is in their hearts may be revealed and their truths may become apparent. This is why as-Sadiq bin Muhammad said, "By Allah, they will surely be sieved, and by Allah, they will surely be sifted." This is the divine balance and the weight of the Eternal that tests His servants.

Only those with reassured hearts, contented souls, and detached hearts can grasp the meanings of these expressions. The intended meanings in such expressions are not the outward meanings that people comprehend.

This is why it is said, "For every knowledge, there are seventy aspects, and among people, there is only one. When the Qa'im rises, he will spread the remaining aspects among the people."

Also, it was said, "We speak a word, and we mean from it one and seventy aspects, and we have an exit for each of them."

284 Indeed, the mention of these levels is intended to ensure that individuals do not become disturbed by certain traditions and expressions whose effects have not yet manifested in the physical world, and that they do not attribute the lack of comprehension to the absence of the meanings of the traditions. This is because it is not known to those servants what the intended meanings of the Imams of the faith were, as can be understood from the traditions.

Therefore, servants should not exclude themselves from the outpourings of such expressions, but rather should ask those who belong to this realm, so that the hidden secrets may appear unveiled and clear without any veil. It's crucial for individuals to ask, seek, and continue their spiritual journey with an open heart and mind, willing to comprehend the profound wisdom of the sacred traditions.

285 Indeed, it seems that no one among the people of the earth is seen to be a seeker of the truth so as to refer to the manifestations of divine unity in the matters of mysteries. Everyone dwells in the land of forgetfulness and follows the people of transgression and rebellion. But Allah deals with them as they act and forgets them as they forgot His encounter in His days. Thus was the decree upon those who disbelieved, and so shall it be decreed upon those who denied His signs. This reflects the need for individuals to strive in their pursuit of spiritual truth and not be led astray by those who reject divine teachings.

286 And I conclude my statement with His exalted saying: "And whoever is blind to the remembrance of the Most Merciful, We assign to him a devil, and he becomes his constant companion." "And whoever turns away from My remembrance, indeed, he will have a difficult life."

287 And so it was revealed before, if only you could understand.

288 What is revealed is from the Ba and the Ha.

289 And peace be upon whoever hears the melody of the butterfly in the Lote Tree of the farthest boundary.

290 So glorified is our Lord, the Most High.

## Lawh-i-Haq (Tablet of the Truth)

O my Most Glorious God!

This is the Tablet of the Truth that has descended from the dominion of the Command. Whoever reads it and reflects upon it, God will raise them in the center of Paradise with an adornment from which the lights of the All-Merciful shine forth, and from which the inhabitants of the highest realm are illuminated. It is indeed the Truth, which has been manifested from the horizon of the Truth upon the Truth, with the Truth, and witnessed by the Truth.

## The Truth Has Appeared From the Truth

O Assembly of the Truth! The Truth has appeared from the horizon of the Truth in this Truth, which has risen from the dawning place of the Truth, and speaks the Truth, and reminds you of the Truth. Beware that you do not forget the Truth when the Covenant of His own Self, the Truth, has been taken from you, and do not be among those who have turned away from the Truth and are among the heedless. Say, by God, the Truth now calls out before you, and all things proclaim that this is indeed the Truth that has appeared with the Truth, and it is the same Truth by which the Truth was realized before, and by which the Truth will be established thereafter.

And you, O Assembly of the Truth, behold the Truth as it has shone forth from the sun of His beauty, then listen to the melodies of the Truth as they issue from His lips, then drink from the Tasneem of the Truth as it is offered to you from the cup of His grace. Eat from the bounty of the Truth as it has descended from the heaven of His mighty sovereignty and the clouds of His sacred bounty, and then take shelter in the shade of the Tree of the Truth—this youth, who, if he stirs within himself, all the manifestations of truth and the suns of oneness are set in motion by him, and if he remains still within himself, the beauty of the Truth and His form are settled upon a lofty and sanctified throne.

And you, O Assembly of the Truth, if you cleanse your sight from the dust of possibilities and the occurrences from them that are unworthy of the sovereignty of names and attributes, you will witness that the manifestations, dawning places, risings, and repositories of the Truth circle around this Truth that has appeared with the Truth, and has ascended with the Truth upon the throne, beneath whose shadow all who are in the heavens and on the earth bow down, even though they do not recognize it nor feel it within themselves and are among those who are heedless of this Truth. If the veil of majesty were torn from the face of beauty, all things would proclaim, and the Holy Spirit would confirm them with the same confirmation with which the Essence of Bahá was confirmed in the realm of eternity, that “I am the Truth, there is no God but He,” and indeed, at the appearance of this Truth, all will be among those who prostrate, and this is the one before whom the manifestations of truth walk, and behind him are the dawning places of divinity, and on his right are the essences of sanctity, and on his left are the forms of the All-Merciful, and all of them speak, cry out, and call.

O Assembly of the Bayan! By God, the tongues of the All-Merciful have refuted you for claiming within yourselves faith in God, the Omnipotent, the Mighty, the All-Powerful, because you claimed within yourselves that you believed in God and His Manifestation, who was named Ali before Nabil. But when

His Messenger came with the authority of the Command upon the clouds of holiness in the supreme Paradise, you denied Him and refuted Him, to the point that you issued a decree for His death, just as the scholars of the Qur'an issued a decree against Ali before, the Manifestation of His supreme, exalted, mighty, omnipotent, and all-powerful Self. Indeed, nothing passes before you without it refuting you, disassociating itself from you, and seeking refuge in God from meeting you. By God, if you were just within yourselves, you would witness that the very breath that comes from you refutes you, and the heaven that has been raised above your heads disassociates itself from you, and every raindrop from the clouds rejects what comes from your tongues if you were among those who hear. And through you, the clouds of mercy and bounty were prevented, the livelihood of the inhabitants of the supreme realm was altered, and the face of majesty turned pale because you did what none had done before. And indeed, We have concealed it with grace from Us, and I am the Generous, the Mighty, the Wise. We have not manifested this among the servants—this is but a sprinkling from the seas of your deeds—otherwise, if We were to proclaim the Truth of what you have done, the matter of existence would return to what it was, and existence would revert to pure and absolute non-existence, and everything seen in the dominion would turn to dust. Thus, the Command has descended from the Mighty, the Bestower, if you are among those who are aware.



## Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

1 His Holiness says: This is the city of unity, enter it, O assembly of the monotheists, so that you may be with the good news of the spirit for those who have insight.

He is the Mighty, the One, the Most High, the Supreme, the Unique.

## The Oneness of Allah

2 These are the verses of the Book. Its verses have been detailed in a manner that is free of crookedness. They are the verses of Allah, providing guidance and light, and a reminder for those in the heavens and on the two earths. Within it, there is what brings people close to the realm of the sanctified, and indeed, it is a book in which every wise matter is remembered. It descended truthfully from the Wise and the Knowing. Within it, there is what makes people independent of everything else, and from it emanates the fragrances of the holy onto the worlds. It asserts that there is no deity but He, He does what He wills by His command, and rules as He pleases. There is no god but Him; creation and command belong to Him. He gives life and death, then causes death and gives life again. Indeed, He is the Living, who governs as He pleases in the power of perpetuity. He is not questioned about what He wills, and in His grasp is the dominion of creation. There is no god but He, the Mighty, the Beautiful. Indeed, He is the Truth. There is no god but He. He has always been sanctified, exalted beyond description of anything other than Him, and no one precedes Him in knowledge. He encompasses all things, and none of His creation has ever fully comprehended His existence, and certainty will never reach Him, nor will self-knowledge. Indeed, He is the Independent, the Wise. He was singular in His essence, singular in His attributes, and singular in His actions. He has always been unified on the throne of majesty and will continue to be unique on the seat of honor. Indeed, He is the Eternal, from whom nothing departs or with whom nothing associates. He is the High, the Capable, the Great. No one has singled Him out other than Himself, and no one knows Him other than His own existence. Everything He created and manifested in invention, He created with a word of His command. There is no god but He, the Mighty, the Generous. Indeed, what the knowers know at their highest stations, and what those who have attained reach at their utmost ranks, is the recognition of a verse that reveals itself to itself, and this is the ultimate knowledge if you are seeking the stairways of knowledge. When the doors of attainment were sealed off from His eternal essence and the wings of knowledge were cut off from flying to the dominion of His command, He sent messengers from Himself and revealed books to them from His presence. He made their knowledge his own knowledge. This is what He bestowed on the possible things generously from Himself and graciously from His presence to everyone in the kingdom. Whoever acknowledges them as if they acknowledge Allah, and unify His essence, and whoever draws close to them as if they draw close to the plain of holy sanctity, and whoever obeys them obeys Allah, and whoever turns away from them turns away from the face of Allah, the Mighty, the Capable, the Living, the High. Allah has measured His knowledge in the knowledge of their selves, and this is what has been determined in the tablets of command from the Capable and the Mighty. This is the attainment of the knowers at the end of their ascents if you are of the knowers. And what Allah has determined beyond this, no one has a share, and no self has a way to it. This is what the Truth has written upon itself if you are of the knowers. Can the weak ascend to the ancient powerful? Say, Glory be to Allah, all are needy of Him, and all are incapable in their knowledge of Him. And is it

appropriate for the mortal to fly in the power of the Eternal? Say, Glory be to Allah, all are powerless with Him, and all are bewildered in the manifestations of His command.

### Command to Salman (Shaykh Khanjar): Part 1

3 Indeed, you are, O Salman, bear witness in your soul, spirit, tongue, and all your limbs, that there is no deity but He, and all are His servants and all worship Him. Then, O Salman, submit in your soul to the command of Allah, and to what you have been commanded in the book, and do not be among the oblivious. Then recognize the value of those days, and do not forget the grace within yourself, and be among the thankful. Then detach from your self and your desires, so Allah may inspire you with His bounty, which sets you apart from the worlds. And beware that you do not deprive yourself of the breezes of this spirit, for indeed, this is a clear loss. Then, complete your proximity to Allah, the Sovereign, the Living, the Capable, the Ancient. Say, this is a chapter from the chapters of Allah that has appeared by His grace, and nothing will change it from what is in the heavens and the two earths. Say, by Allah, this is the spring that decorated Paradise with its embroidery, and autumn will not follow it in the eternity of eternities. Indeed, this is a chapter that no chapter has preceded on earth, for it has sought shade in the shadow of a Great Ali.

### To the Residents of Paradise

4 O residents of Paradise, take your share of this breeze by which the structures of the worlds have been renewed, and within it the spirit of life has been breathed onto ancient bones. O people of the depth of unity, sever your understanding and everything by which you have unified your Creator, and unify Allah in these days with what has been detailed for you truthfully, and do not be among the oblivious. Then, take your portion in this chapter in which everything is colored with the dye of Allah, the Mighty, the Praiseworthy. O residents of eternity, cut off everything you have taken for yourselves, then turn towards the pleasure of Him who opened in the name of Allah the High, in the secret of a unique sanctity. O people of the heavens, glorify Allah by the name from which the letter Kaf is attached to its pillar, the Ra and the Meem, then listen to the melodies of the spirit from this bird that sings with all melodies at all times.

5 Say, O people of the Earth, by Allah, this is the dove that reminds you of the best remembrance so you can be among those who remember. It doesn't want anything from you and will not ask you for reward. Its reward is only that you bear witness to the love of Allah, the Mighty, the Wise. Say, by Allah, whoever does not seek for himself what I mentioned then, truly, he is at a clear loss. Say, those who flee from death in the path of their Creator, they are in doubt of meeting Allah. They are the heedless ones. They did not find the fragrances of the sanctuary from this luminous shirt, and they slept on the bed of heedlessness and turned away from what is better for them from the dominion of the King of the worlds. Say, Allah will fold the earth and whoever is on it and will gather you in truth in a secure sanctuary when you witness the secrets of the matter, and you observe what has been destined by Allah, the High, the Wise, and you say in yourselves, "Woe to us for what we were heedless of Allah's remembrance, and we were in clear misguidance." By Allah, if the cover is removed from the faces of the servants and they see what their hands earned in days, the soul would cut off from their bodies. This is a certain truth.

## Remind Yourself and the Souls of the Servants

6 And indeed, you are Salman, so take counsel with what we have advised you by grace and commanded you with justice, and do not be among those who are asleep. Then, remind yourself and the souls of the servants of what we have sent down to you in truth so that people may turn in their hearts to a seat of honor and nobility.

## About the Verse of Monotheism and the Word of Abstraction

7 As for what you asked about the verse of monotheism and the word of abstraction, know that this is beyond my status and I am nothing but a humble servant. He who holds the kingdom of knowledge in his hand and in his grasp the force of wisdom, He knows what He wills in what He wills, there is no god but He, the Mighty, the Beautiful. And to Him belongs the command of everyone in the heavens and the earth, He does what He wills, and He is the mighty, powerful sovereign. No knowledge of His will escape Him, and nothing will overcome Him. He is not questioned about what He does and indeed He is the victorious, the conqueror, the mighty, the elevated. But indeed, with my weakness, my distress, my poverty, and my lack of what I love to express in myself, I express what God has given me by His grace, lest I be among those whom God described in His mighty, preserving book saying the truth: "Those who are stingy and bid people to be stingy and hide what Allah has given them of His bounty" Therefore, I cast upon you what God inscribes on my pen so that you may take pride in what we have singled you out for among people, and perhaps you will be among those who are detached, and thank God for what He has given you by His grace and revealed to you the signs that baffle the knowledgeable.

8 You should know, then, that monotheism has ranks, worlds, and stations which no one knows or can enumerate except Allah the Almighty, the Powerful, the Beautiful. Indeed, if I tried to detail for you this station and what Allah has taught me through His Grace, it would be too much for any inscriptions or oceans to bear, even if they were to be ink for these sacred, lofty, mighty, and noble words. This is because there is no limit to Allah's bounty, and nothing can obstruct His command. He is the One who derived from the primordial point of knowledge all that is and all that will be, if you have understanding. He will detail, in the pattern of this particular point, sciences that no ear has ever heard, and no one will know among all people. Say: If He wanted to fold all these sciences and unfold them in the realm of kings, from the beginning which has no beginning, He could do it and it would be closer than the twinkling of an eye. There is no god but Him, the Sovereign, the Mighty, the Powerful. He is the One in whose grasp is the dominion of the heavens and the earth; He erases and establishes what He wills by His command and power. With Him is a holy, preserving tablet. Say: He is the One who has always been sanctified from all that you know and comes with knowledge in every matter with unique wisdom. Say: The essence of monotheism and determination is with Him in the same limit, but most people lie in the bed of ignorance. Say: If He were to erase the verses of monotheism and decree determination, this would be a manifest truth, and no one has the right to say why or how, because the command appears from Him, and the judgment is decreed from Him. He is the Powerful, the Capable.

9 So bear witness, O Salman, that in the treasures of the knowledge of Allah there are sciences, of which not a single piece of knowledge about any person, nor the unity by which they unify Allah with His

servants, nor the highest jewels of singling out is mentioned. But when His mercy preceded all His servants, He accepted from them what He commanded in the time of each messenger and the covenant of each prophet as a favor from Him to all creation. So bear witness that there is no god but Him, whom no one will know, and no soul will reach the beginning of His knowledge, nor will it be attained by all those in the kingdom. If you are in the secrets of the matter, then be observant. Would that there were sanctified baths and pure hearts for them to fly with this servant in the atmosphere of this knowledge, by which the wings of those who approach have burned. Allah will soon bring forth on earth servants who will not be deterred by the prohibitions of the possessive, and they will fly with the wing of sanctity, walk in the realms of immortality, enter into the pavilion of eternal glory, and not be distracted by affairs in the kingdom or the allurements of the earth from the remembrance of Allah, the Most High, the All-Powerful, the Almighty. When they hear the melodies of the spirit, their eyes will overflow with tears, and they will rejoice with the spirit of Allah and turn towards the beauty of the incomparably holy sanctuary. They will not exchange the signs of Allah for anything, even if they spend all that is in the heavens and the earth. Whenever they hear the melodies of Allah, they incline towards the homeland of nearness and sacrifice themselves at every moment. At that time, it is appropriate to begin mentioning what I have intended to before and conclude this praise, which will not be reached by the hearts of the advanced.

10 Know, O Salman, that we bear witness to the oneness of God in His Essence, that He is One in His Essence and has always been established on the throne of unity and the seat of exclusiveness, and there was nothing with Him and no one will be mentioned with Him. He is the Everlasting, the Self-Subsisting, the Mighty, the Generous, and He has always been in His self-sustenance, and there was no mention of anything with Him, nor recognition of self, nor the oneness of anyone, except that it be like what was in the eternal past. There is no god but He, the Mighty, the Wise. The knowledge of the knowers and the attainment of the attainers cease at this station, because below Him there is nothing to be found and lost and exists by His command. There is no god but He, to Him belongs the command and the creation, and He is, on all things, an Expert. Indeed, He is Allah. There is no god but He, who has not taken for Himself a guardian or a helper or a partner or a likeness or a minister. There is no god but He, the Mighty, the Able, the All-Encompassing.

11 Then we bear witness that He was unique in His attributes, and all attributes have been cut off from His holy presence, and this is what He ordained for Himself if you are among the knowledgeable ones. Then you should know that the multitudes of the worlds of attributes and names will not be associated with His essence because His attributes are exalted above His essence, and none will know how but He, the Mighty, the Exalted, the Forgiving, the Merciful. And all these names and attributes are returned to His prophets, messengers, and chosen ones because they are the mirrors of the attributes and the horizons of the names. Otherwise, He is exalted in His essence and attributes and manifests all of this in His prophets of the most beautiful names and the highest attributes so that no soul shall be deprived of the knowledge of the attributes in the dominion of the names. And indeed this favor is from Him upon the worlds. And for the monotheist in this position, it is right that he is in harmony with himself in that the appearance of those attributes in the messengers of Allah was nothing but His attributes, exalted be He, so that he will not witness any difference between Him and them except that their attributes appeared by His command and were created by His will. And this is the truth of monotheism in this position. We have

bestowed upon you the favor that you may be among the steadfast ones. And the knower will not witness anything, neither in the heavens nor on the earth, except that he will see Allah standing upon it and witnessing everything with the tongue of its secret, declaring that there is no god but He, the Mighty, the Great. And the knower ascends to a position where he witnesses the traces of Allah's manifestation in everything, and thereby establishes within himself that He was and there was nothing with Him. So, glory and exalted be He above what these polytheists say.

12 For the monotheist, it is his right not to distinguish between the words of Allah and to bear witness by himself and his own soul that all the verses were revealed from Him. All that was revealed to the messengers is true and there is no doubt in it, and it was detailed from Allah, the Ever-Present, the Omnipotent. All the religious laws were detailed from one point, and were established from Allah and return to Him. There is no difference between them if you are among the certain believers. Despite their differences in all times and ages, there is no disagreement in them because all of them have appeared from the command of Allah, and the command is one in the eternity of eternities. This is what was then engraved with a luminous holy pen.

13 And I warn you, the people of monotheism, not to split into factions regarding the signs and revelations of Allah Almighty and to realize the truth of monotheism if you are among the believers. Similarly, do not differ in your actions and deeds, and whatever appears from them or through them, since all of it is by the command of Allah. Whoever distinguishes between them and their words or their conditions and actions will have, undoubtedly, associated partners with Allah, His verses, and His messengers, and will be considered one of the polytheists. We teach you the paths of knowledge and wisdom so that you may stand under the tent of honor, and be among those who enter it. Whenever we mention the matter among them about the essence of monotheism and the truth of uniqueness, it is only in the position of the revelation because they all began with Allah and returned to Him, ruling by His command and speaking by His permission. Thus, the ruling of monotheism is established upon them in this position. So we present to you the verses so that you may be convinced. However, in the position of distinction, Allah has favored some over others, like a master over his slaves. In this position, witness the status of some of the messengers who are like the point in the center of the alphabet letters. Just as the letters separate from the point and revolve around it, so must you recognize the ranks of the prophets and confess that the one who came to you with the name Ali is the point and around it revolve the souls of the messengers. Exalt Allah, the best of creators, and confess in the position of actions that they all appeared by His command, created by His word, and were sent according to his decree. It returns to the position of the one who has determined it for them from Himself. This is Allah, my Lord, your Lord, and the Lord of your early ancestors. Can anyone move in the dominion against what Allah has decreed in the Book? Say, "Glory be to Allah!" All things are set into motion by His command, and all shall return to Him. There is no god but He, who takes away what He wants, from whom He wants, and determines for everything what He wants. He is the Omnipotent, the All-Knowing. There is nothing that was not taken by His knowledge before and after its appearance, and has been determined for it what is best for it in everything in the heavens and the earth. This is what has been written by the pen of a wise and powerful authority.

14 Beware, O eloquent beings! Do not confuse yourselves with the thought that the actions of people would become clear, showing how He punishes his disobedient slaves in the layers of Hell, and thus, know that the Almighty has sent the messengers with truth so that they may command people to do righteous deeds and observe piety, and forbid them from transgression and immorality. The messengers also give them glad tidings of meeting Allah on the day when the lights will shine from the throne of the Glorious and Illuminated One. This is that which has been decreed as truth from Him for all beings and through them, He has made known the paths of guidance and misguidance and explained to them in the language of His messengers all that He intends for them such that there is no good except in a clear book. Thus, when the truth is made clear to them and the paths of holiness and the ways of paradise are revealed to them, He commands them in all that will lead them to these holy stations and will bring them closer to the Almighty God. He forbids them from all that may harm them, and thus, He raises the obedient ones to the level of nearness and puts down the arrogant ones. He has given them a choice between these two paths after they have learned and recognized the ways of guidance and misguidance, and He supports them in whatever they choose for themselves. This is fairness from Him for everyone in His kingdom; they bear witness in themselves that Allah has not oppressed any being even to the extent of a mustard seed and will never oppress them. He is indeed the giver, the bestower, and the generous. When the paths of truth and falsehood, guidance and misguidance become clear to the servants, Allah will make them happy with what they want and execute His decree upon them after their will. Likewise, we direct to you the verses and cast upon you the words of wisdom so that your hearts and the hearts of your near ones will be filled with joy. Indeed, if the Almighty were to restrain His servants from doing something and force them to do something else, it would be oppression from Him- exalted be He and high above oppressing a being even to the extent of a small fraction, while He is capable of everything and His decree runs through everything. He extends all possibilities in their actions after recognizing the distinction between light and darkness. This is grace from Him. If you were able to witness with the insight of wisdom the secrets of the matter, you would be among the observers. Whoever says other than what we have inspired you or says what we have not revealed to you is a criminal according to the text of the book, and Allah is innocent of them unless they repent and return to Allah, becoming among those who seek forgiveness. Indeed, He forgives whom He wills, gives to whom He wills, and withholds from whom He wills. He is not questioned about what He wills. In His hands are the dominions of command and creation, and within His grasp is the might of the heavens and the earth. He gives life and causes death, then causes death and gives life again. He is the Ever-Living who does not die, and there is nothing beyond His knowledge. His grace encompasses all possibilities, and He knows the hidden depths of hearts and what is revealed from them. There is no god but Him, the All-Knowing, the Dominant, the Ruler, the Subtle, the Expert.

15 Then know, O people of eloquence, that Allah does not desire for His servants anything but that which leads them to the highest realms of eternal glory and has ordained for them only that which purifies them from selfishness and vain desires, so that the dominion remains exclusively for the truth itself and the earth and those upon it are purified from the filth of those who associate in worshiping others with Allah. We bear witness in the place of monotheistic worship that it all returns to Allah, the Mighty, the Most High, the All-Knowing, and all things emerged from one command from before the Wise and the Competent. All things began with Allah and will return to Him, and all things to Him are bound. To Him

ascends the good word, and all faces prostrate before Him, and all who are in the heavens and the earth worship Him. There is nothing, but it glorifies Him with praise and fears from His reverence, there is no god but He, the Mighty, the Eternal, all necks are submissive to His sovereignty, and all hearts are humbled to His command and remember His remembrance. He, whom all things worship and all things in the heavens and the earth, those who are established on the throne of monotheism and the seats of abstraction bear witness in themselves that all that is worshiped by the servants in their retreat and mosques has come down from Allah and returns to Him; because the worshiped is one, Glorified and Exalted, we are all worshipers of Him. If the worshipers are negligent in their worship and forget their Creator, the very act of worship and remembrance hastens them to their Creator and Maker, and all of them are eager to return to Him. All that you witness in the various religious persuasions on earth, their worship and their remembrance has all been explained by Allah in the time of His messengers and envoys and all our worshipers according to His command. But when they were veiled from the intended purpose and what Allah had ordained for them, they were veiled from what Allah had chosen for them in those days in which the unique language of monotheism was adorned with all the beautiful tunes that emanated from it. When they turned away from Allah after waiting and chose for themselves, the judgment of fate befell them, and that was in the scrolls of the holy preserver. We bear witness then that the stations of monotheism and the degrees of abstraction have all manifested in the beauty which appeared in the sixties by the command of Almighty, the Wise, the All-knowing Allah. Verily, He is the One who is unique in His essence, attributes and actions, and He has neither likeness nor equal nor opposition. All creation exists by His command, and all are established according to His command. No one can share in His command or oppose His decision. He cannot be questioned about what He does, and all are bound by His presence.

16 So listen on the day when the caller calls at the axis of eternity, and the dove of Hejaz sings in the land of Iraq, and everyone is invited to join in. On this day, the gates of paradise will open for all creatures, and it will be a day where darkness will not follow. The sun will shine from it because it has taken its light from the radiant face. By Allah, a unique and sacred carpet will be spread, from Allah the Almighty and the protected. Say, by Allah, it will indeed be a day when none will bear the throne of your Lord except Himself, and we shall be witnessing it. In it, positions will be revealed where the unity of God will not be mentioned, and the truths of the individuality will not reach, and the highest knowledge of the knowledgeable will not fly in it except by the will of your Lord. So congratulations to those whose eyes will be delighted on this day by meeting Allah, the King, the Exalted, the Mighty.

17 Say, O people of the East and the West, that this is truly a melody reminiscent of the tunes when it passed through the Valley of Sanaa in the Sinai of the soul, a place where only the name of Allah, the Mighty, the Subtle, is mentioned. And when it enters therein, it takes the letter "Seen" from the first valley for the love that connected them in the grain of existence, when the letters of the communities appeared in the worlds of names and attributes by His command from Allah, the Mighty, the Beautiful. Say, this is a city wherein if the sick enters, he will be cured and healed faster than the utterance of the name of the present time. And if the kingdom of names passes over it, all of them would become greater and all of them would narrate about Allah, so that with one of their names, everyone in the heavens and the earth would turn upside down.

## Command to Salman: Part 2

18 And verily you, O Salman, strive with your soul to enter this city, and if you are unable to enter it, listen with your spirit, perhaps you will pass near it and the breezes that emanate from it will blow upon you. By Allah, this is better for you than the kingdom of the ancients and the latters! This is my command to you and to those who have ascended to the abode of the manifest Sultan. And when you enter the land of Saad, remember the letter Zaa with invocations of the impregnable holiness. Say and listen to what the dove of holiness sings to you when it flies from air to air, lofty and exalted. Do not be disturbed by this, for in it is the secret of secrets, if you are among the insightful. Trust in Allah in your affairs, do not fear anyone, and do not be among the fearful. This is what we informed you of before in the tablets of preserving holiness. Turn your face and heart to Allah, the Sovereign, the Mighty, the Generous. By Allah, the call of Allah will not be cut off at any time, and He will call with the loudest voice at all times. Whoever purifies their ears from the words of creation, they hear the call in the might of glory and will not pay attention to anyone in the kingdom, they will be attracted by the call of Allah and turn to the hidden sanctuary of holiness. Likewise, remind Meem of the invocations of the exalted wonder, and when you reach the land of Sheen, spread those tablets before the hands of those who have believed in it so that they may be reminded by it and become among the mindful. Whoever remembers it will have better than everything created by the hands of the Power in the clear might of glory, for in it none shall witness but Allah alone, and below Him, creation with a letter from it, if you are among the knower. It is from us that we have bestowed upon you, O Salman, the truth and explained to you the secrets of monotheism, and guided you to this path wherein flows the Salsabil from this spring, which will not cease with the continuous command of Allah and will not perish in the eternity of eternities.

19 Then know, O Salman, that those who do not possess the qualities of monotheism will not be considered as monotheists, even if you are among the poets. No one will attain the status of monotheism by merely saying it, so you, O eloquent ones, should strive hard within yourselves to possess the qualities of Allah to be among those who are characterized by them. Whoever does not receive the breaths of Allah and His attributes will not achieve this status and will not be counted among the monotheists. We conclude by saying that there is no god but He, and we are all His servants, and to Him we shall all return. All praise is due to Allah, the Lord of the Worlds.



## Lawh-i-Shakkar Shikan

He is the Exalted, the Most High

Even the parrots of India will break their sugar due to this Persian sugar that is going to Bengal.

The letter of that noble one reached the realm of annihilation and entered the treasury of submission and contentment. What was written was considered and what was mentioned was correct and true. However, the lovers of the Beloved's court and the confidants of the precincts of the Desired One are not deterred by calamities and do not shy away from fate. They are nourished by the ocean of submission and drink from the river of Tasneem. They would not exchange the pleasure of the Friend for the two worlds, nor would they trade the decree of the Beloved for the vastness of the placeless realm. They drink the poison of afflictions as if it were the water of life, and they quaff the deadly poison as if it were a soul-reviving nectar. They surge in the deserts of fatal thirst, remembering the Beloved, and they are swift to sacrifice themselves in the desolate and deadly plains. They have abandoned their own lives and have set their hearts on the Beloved. They have closed their eyes to the world and opened them to the beauty of the Friend. They have no other goal but the Beloved and seek no perfection other than reunion. They soar with the wings of trust and fly with the feathers of reliance. To them, the blood-drenched sword is more beloved than the heavenly silk, and the sharp arrow is more pleasing than the milk of their mother.

The true lover must possess a hundred thousand hearts on this path, to be able to sacrifice a hundred lives with every breath.

One must kiss the hand of the executioner and, dancing with joy, set out toward the abode of the Beloved. How wonderful is this hour and how sweet this moment when the spiritual soul is eager to sacrifice itself, and the form of loyalty is determined to ascend the heights of annihilation. We have raised our necks, longing with complete yearning for the unrelenting sword of the Beloved. We have made our chests a shield, craving with all our being the arrows of fate. We have turned away from name and fame, and have shunned everything other than Him. We do not choose to flee, nor do we strive to repel adversaries. We pray for tribulations so that we may soar in the holy atmosphere of the spirit and make our nest in the shade of the Tree of Intimacy, and thus attain the highest stations of love. We drink from the delightful wines of reunion, and indeed, we will never let go of this eternal blessing, nor will we relinquish this incomparable bounty. And if we are concealed beneath the dust, we will rise from the bosom of the mercy of the Lord of Lords. These companions are not annihilated by tribulations, nor is this journey completed by mere footsteps, nor is this countenance veiled by any curtain.

Indeed, it is evident that with so many internal and external enemies who have raised the banner of discord and with full determination are intent on the destruction of these poor ones, according to the law of reason, it would be necessary to avoid this land and even flee from the face of the earth. Yet, through the divine grace and the unseen, boundless confirmations, we shine like the sun and appear like the moon. We dwell peacefully on the throne of tranquility and are seated on the carpet of patience. What fear does the spiritual fish have of the wreckage of the ship, and what concern does the holy spirit have for the ruin of the outer body? Indeed, the body is a prison for this one, and the ship a dungeon for that

one. The melody of the nightingale is understood by the nightingale, and the tune of the familiar is recognized by the familiar.

Observe the days of the past and what befell the Seal of the Prophets and the Source of the Pure Ones, so that you may become as light as the spirit and, like the breath, emerge from the cage of the body. In the utmost siege of enemies and the severity of trials, the holy bird descended and brought forth this verse: *"If their aversion is hard on you, then if you can seek a tunnel in the earth or a ladder to the sky..."* A thousand eyes are needed to weep blood, and a hundred thousand lives are needed to cry out from the heart. And also in another place, it is said: *"And when those who disbelieved plotted against you to imprison you, kill you, or drive you out; they plot and God plots, and God is the best of plotters."* Consider these two blessed verses that have been revealed from the divine source, so that you may become aware of the hidden mysteries.

If people had opened the eyes of insight, the mere appearance of this servant in the world would have sufficed for everyone, as with all these enemies and sources of calamities, we shine like a candle and are present like a lover in the gathering. We have burned the veils and coverings and have ignited the fire of love. But what benefit is there when all eyes are veiled and all ears are blocked? They wander in the valley of heedlessness and walk in the wilderness of error. I am clear of what they do, and I am clear of what they practice.

Let it be known to that noble one that one of the inhabitants of that land, who is occupied with the adornments of the world, has not partaken of the cup of mercy and has no share from the chalice of justice and fairness. He has not seen this servant even for a moment, has not met in any gathering, nor has he enjoyed even an hour of companionship. Yet, he has taken up the pen of injustice and has inscribed the blood of the oppressed.

So, yielding to a judge who issued a strange ruling,  
He decreed the shedding of my blood in the sanctified and the profane.

He has uttered some meaningless words to a group, and in these recent days, he has conveyed some of his suspicions to a well-known individual. This person has recently gone to Tehran, carrying with him a story in a ledger and a narration in a book.

Whatever he harbors in his heart of deceit and secrets,  
Is revealed before God and as clear as day.

All these matters are known and evident, and their foundation is uncovered and proven. If they conceal anything from this servant, how can it remain hidden from the presence of God, "Nothing is hidden from His knowledge"? I do not know which law they adhere to and by what argument they justify. For a long time, I have withdrawn completely into seclusion and chosen solitude. I have closed the door to both friend and stranger and have sat alone. Where did this envy arise, and from where did this enmity appear? It is unclear whether they will ultimately achieve their desired outcome and attain the fulfillment of their hearts' desires.

Even though they walk in the path of desire, this poor one clings to the thread of piety, and, God willing, is guided by the light of guidance. I bear no resentment toward them, nor have I harbored any malice in my heart. I have entrusted it to God and grasped the stronghold of justice. After achieving their aims, they may perhaps be given to drink from the boiling waters of hell and be nourished by the fire of divine wrath. For the powerful Judge is present among us, and He does not overlook injustice. Ultimately, there must be a meeting in a gathering where the matters are made clear to them, so that they may be convinced. Then, let them issue their judgment, decree, and execute it. Their suspicions have no reach, and the tree of divine favor is exceedingly tall. Until the appointed time arrives, no one has any power over us, and when that time comes, we will be eager and willing. There is neither advancement nor delay.

Indeed, we belong to God, and indeed, to Him, we will return. If God helps you, none can overcome you, but if He forsakes you, who is there who can help you after Him? Peace be upon those who follow the guidance.

## BH00328

In the name of Allah, Exalted be His Glory

### Introduction to Haidar Qibli Ali

O Haidar Qibli Ali! Upon you be My Baha. If you paid attention to the land, you should place it in a known and mineral-rich area of life. Residence in another place is neither acceptable nor beloved, as it does not align with wisdom. This has been revealed by the Supreme Pen.

The known letters were noted in the sacred court, and by His grace, I acquired a few pages from the Tree that bore divine words. O Haidar Qibli Ali! Friend, the evidence was presented to Ali. The truth will support it; it will be busy with sustenance.

I will walk, and the sun will shine. Its appearance will bring it into motion. Glory be to God. The Resurrection is upon us, and the hour has been revealed.

He became a source of grace, but you returned to the world. What do you have to do with these mixtures? Have mercy on it, for it is an exalted matter and its status known.

When you did not know, fear God, the prevailing and powerful. To the extent of His words, we take a handful of dust and observe from the names, then ascend until we reach the names and their kingdoms.

You were shaken by this word of Allah. It is no wonder, for the beings were shaken by the essence that appeared from the First Point, upon Him be Baha. All are shocked, and beyond that, it is known and clear. Seek from the True One what will ensure purity and sanctity.

O Haidar, the reality of the Tree is elevated, and the manifestations of the lights.

The sun of truth is shining, and the light of the stars is radiantly bright and gleaming. However, people have become obstructive. What has been the cause of this obstruction? The affairs of God are complex,

and examples of this are minute compared to the vastness of His affairs. Place your trust in God, the Omnipotent, the Almighty. God is with His sincere servants and His close chosen ones. There is no god but He, the unique, the Mighty, the Praised.

O Sir Sayyid, upon him be the Baha of Allah, He is the one who forgives, the compassionate, the merciful.

## News of Blood Stained Reports

The dust of hypocrisy has also surrounded the horizons, overturning the joy of the world. These days, according to apparent news, blood-stained reports have reached from every direction, for the oppressive tyranny has leveled the balance of justice, and justice has been secluded in a corner. Glory be to God, in the great city, the door of greed and desire has been opened, which only the Truth can count and comprehend. Outwardly humble, yet inwardly influential.

Do not strike this oppressed one. These days, beyond the expression of the kingdom, we make power manifest on the throne and sit on the couches of chastity.

The oppression of the tyrants weakens the mighty, and the manifestations of slanderers, whose faces betray falsehood, should not obscure the truth from the owners of hearing and sight in the existing world. They are the true ones with me, and the blessings of the world will be theirs.

The name of these days has reached some reports from the world, including the ascension of the exalted ones and his ascension to the Abha Kingdom. Today, the sea of mercy is surging, and the sun of bounty is shining. At the beginning of the appearance of this blessed letter, the divine will was manifested. It was a favor among the souls, a word that in the first days they drank from the exceeding bounty. By the blessed grace, they were forgiven.

We wish to mention it, for this is indeed a matter from the presence of the noble one. When Imam Ali moved with the mention of the pen, I asked about the marks and the blessings that were upon the horizons and the crown of knowledge, the mercy that preceded existence, the bright light shining from the horizon of the sky.

O my community and my leaf, call upon God, the Blessed and Exalted, to send upon you at all times His enduring grace and His bounties. Rejoice on a day when we will delight the heart and confirm it with power, for He is the Mighty, the Esteemed, the Most Bountiful. There is no god but He, the unique, the Mighty, the Chosen One.

Sir Mulla Muhammad, upon him be the Baha of Allah

He is the speaker who clarifies the news.

From the worlds, I take a little. The knowledge, I am a human of sciences.

O explicit proof, the hands of expressions indicate that you are but a good from among the land's chosen ones.

From the seat of "There is no god but He," the knowledge, the forbearing one. And we found from Him the fragrance of war. Accept it.

It is necessary for you with this book, which those who are specialized in it find forgiveness and care. How many scholars have delved into its depths and found its gems, benefitting from its noble guidance and generous teachings.

Respond with the knowledge from the King of Sciences. How many have stumbled before the desires of self in the name of the Lord, before reaching the original horizon with an enlightened face? How many have become chained by jurisprudence and prevented from reaching the shore, unable to hear the waves of knowledge? The world has been illuminated by the lights of manifestation and the One who spoke on Mount Sinai, the clear Sovereign.

How many jurists have been veiled by the greatest veil from the seat of destiny? How many scholars have been divided in the name of strength? Say to Muhammad: Rise and serve your Lord with determination and firmness. Thus, the command has been revealed from the Merciful, and most people are heedless.

Among the people, there are those who have turned away from the Book's fullness, engrossed in fantasies and illusions. The day has come when all things bear witness to their Creator, and they are elevated by what revives the dead and the lands with the strength of His might. What they possess of ancient stories and deeds has prevented them from the highest understanding. Your Lord is the Almighty, the Wise.

Say, rise and adorn yourselves with the garment of righteousness in the one who has appeared with the truth. They have cast aside the covenant of God and His testament, but beware of every ignorant one who is distant. Destroy the idols of doubt with His name, the All-Sustaining, and then come with clear presence to the sunrise of His revelation. God has revealed to you what benefits you in the hereafter and this world if you are of the knowing.

This is the day in which nothing you possess can equal the signs revealed by Him. Those who have forgone sciences for the sake of their status have no god but the rare Sultan of Knowledge, who calls out between the earth and the heavens that there is no god but the All-Knowing.

The Sovereign, the All-Knowing, the Wise has declared: Do not be like those who doubted a single letter, turning away from the taught Book in which the mysteries of what was and is to come are revealed. Come, and see the revelation that has come down in the books and scriptures and what was sent down to the chosen ones of the past. The tongue of the All-Merciful sings on the branches, the realm of understanding, if only you knew.

Say, you have taken a drop and left the sea behind. What is wrong with you, O assembly of the idolaters? Listen to the call of the All-Sustaining, and rise to assist your matter, the King of the unseen and the seen. Say, this oppressed one has come to you with the face of God, who has sent down wisdom in the days of those whom God has taught with His knowledge, the exalted ones and the guardians of religion.

Thus, the signs have been revealed and the proofs established, so that you may thank your Lord, the Mighty, the Ever-Glorious, the resplendent light from the horizon of the names. On this day, those who are upon the shores of God's command, the Sovereign of existence, should praise Him.

Say, rise with purity and respond to the call of His name. The pure ones have attained, and the rest have turned their attention to what was sent down. The knowledge has been revealed, but they have not attained felicity. Blessed is the one who has turned and listened to the call, and to every ear that has heard and every eye that has seen the original horizon. Look up and see.

All books and traditions have risen and testified to this Truth, and the Almighty God has made this known among the leaders. Nevertheless, all are heedless and veiled from His greatness. It is surprising that until now, some earthly scholars who have not pondered the reason and cause of the aversion and objection of the scholars of previous ages and early centuries against the Manifestations of the One. They are indeed the great veils and the dense clouds that have prevented the people from perceiving the truth.

Today, many deprive themselves of the bounties of the All-Bountiful One. For what is missed today cannot be recovered by human power. Tell them, each word that is purely for the sake of God and appears from a sincere soul has an effect. Today's deeds are recorded in the books of God as the highest of deeds. Strive to be among those counted as rare pearls in the divine books, and let your mention be immortalized in the eternal register.

### Reality of Self and Its Nature

Those who have asked about the reality of the self and its nature, the essence which the mountains of knowledge have not fathomed, and all those of true understanding have acknowledged. The self has been described by God, its creator, and attributed to Him. And what is beyond this is attributed to human desires.

Today, every soul that has been prevented by the doubts of the people from the truth and has not been veiled by the noise of the scholars and the dominance of the rulers is among the greatest signs with God, the Possessor of the realms. The one who recognizes its station and position has indeed succeeded.

In the ranks of the self, from the commanding, the blaming, the inspiring, the contented, the pleased, and the like have been previously mentioned in books. The station of the self has always been and will continue to be discussed. Today, every soul is humble and content with all the names and attributes, residing in its station in peace and tranquility.

All things are changed by the manifestations and signs and by the various stations of understanding and observation. Consider with patience all existing things, from the earth and the sky, the trees and the rivers, the mountains, and see that a minor cause can deprive one of all blessings. Exalted is He who created the causes and is beyond being limited by them.

Everything leads to us through the path of knowledge, a sign of His sovereignty, a manifestation of His names, and a proof of His greatness and power. It is a path to the straight way.

O Muhammad, son of Ali, be grateful to God for what we have brought to you from the prison, and remember us with a firm heart. Know that the self, as it is, is a sign of the signs of God and a mystery of His mysteries. It is the great sign that rises from the worlds.

The self that is established upon the divine path, and the commanding self that commands evil and immorality, both exist. Verily, it is in clear error. Woe to those in ignorance and foolishness, for all are encompassed by His knowledge. There are those who are aware of the deviations from the truth but say what they say. Even if they remain firm in the matter, after all, they will recognize the recompense.

In the matter of God, the Lord of the worlds, say, O assembly of camels, come and look at the signs that lead us to the straight path. Recognize whether it is hidden or brings us closer to "There is no god but He, the Mighty, the Beloved." The Báb said, put aside what you have and what you have been commanded in the Book. What else do you bring except the Sovereignty that is not denied except by those who cast aside justice and stand with equity? Say, come, come to the sun at its zenith. It has been thrown to you, O people, and do not be among the people of error.

Indeed, this is a command and has revealed everything. But the Master of existence depicted it. They have appreciated the greatest freedom before the faces of the important ones. Come to it and do not be among those who doubt and turn away. Thus, the highest knowledge is in the proofs and the clear signs. Woe to those who turn away from God, the Master of the worlds.

And as you asked, where does the soul go after the body's ruin? If it is attributed to the truth, it returns to the Supreme Companion in a station that all tongues and pens are unable to describe. Every soul that is firm in the matter of God will benefit from all the worlds and their bounties after ascension.

Friend, O manifestation of the world and its crafts, its systems and the true rulers and kings, observe that all need sustenance and pure spirits. Think deeply and be grateful. These stations and the stations of the self are mentioned in various Tablets. It is a sign that is sanctified from entering and exiting and is the inhabitant of the lofty bird's perch, bearing witness to its first and last states, and also to a world sanctified from beginning and end.

In this night, you observe an affair, and after twenty years you observe its same affair. Consider what kind of world this is. Ponder over the wisdom of God and His manifestation and say, Praise be to You, my Lord and my desire. Strengthen me with the knowledge of the ocean of Your bounty and the clarity of Your appearance and certainty. By Your bounty, the river of acceptance and the bounty of Your gifts, I ask You by the lights of the sun and the battle and the fire of the Tree of Your command that You make me devoted in serving You and promoting Your cause. You are the Generous, the Bountiful, the Mighty.

Nothing in the world of existence is separated, nor are the significant signs moved except by the Kingdom of God. Open the door of Your knowledge with Your finger upon my face, and then write for me from Your original pen the good of the hereafter and this world. You are the Master of the worlds; there is no god but You, the Powerful, the Omnipotent.

And what I have mentioned about belief in You and Your system has stages according to the differences in understanding, but it is a single reality. In this arena, different statements have been made about the

truth, and various discussions have arisen among those with sharp sight and those endowed with insights from God, the Mighty, the Praised. Indeed, the stations are varied, and the understandings differ. Reflect upon the signs of creation and ponder deeply.

May the Seal of the Prophets guide me to what is good in You. And what has been mentioned about the end of the material world and the recognition of this station is dependent on the means.

The observers, in all times, are in a sacred station, being from the pre-eternal and to the eternal. Thus, the creation of the second creation follows a divine cause. In this manner, the decree of oneness is established and proven.

## A Question About Spheres and Heavens

Regarding the question of the spheres and heavens mentioned in the previous and subsequent books, it must be understood that the purpose of mentioning the spheres and heavens and their connection and effect on the world must be elucidated. All intellects are bewildered and perplexed by the mysteries revealed to them.

Some wise ones have interpreted the age of the world to be many thousands of years, counting the celestial bodies. There are evident and observable differences in the statements before and after. For each fixed star and planet, there is a creator who counts them.

## Service to the Cause of Wisdom

O you who look towards My face, today the supreme horizon is shining, and the command of God is exalted before us. In the Tablets, today is not a day for questioning. Therefore, whoever hears the call from the original horizon should arise and say, "Here I am, O God of names, here I am! Here I am, O Creator of the heavens! I testify that by Your manifestation, the decrees have been fulfilled and written in the scrolls of the messengers."

Every soul that truly recognizes the explanation should arise in service to the cause of wisdom. The clamor of the polytheists and the hypocrisy of the heedless should not deter them. From the Supreme Pen, the affairs of exaltation have appeared. What is revealed today is beyond human comprehension and cannot be measured by earthly means.

Today, the eyes of the people of the earth are awakened, and the trees tremble, and the limbs of the learned shake. Those who broke the covenant and forsook the arts and illusions, beware of them. They have known and created wisdom, guiding them to the straight path.

We have found the fragrance of war and your acceptance and the preoccupation of your heart. We have revealed to you this book and clarified its signs as a command from Us. Your Lord is the Almighty, the Sovereign. Indeed, we have heard what you are upon, and we have seen it. Reflect and understand, O hearing and seeing ones. Consider what you have heard before and what has appeared. Stand firm in the cause so that your steps may be steady.



Say, this oppressed one has come to you from the prison with a clear message. Mention this in gatherings. The east has shone from the horizon of grace upon you and upon those who cling to the hem of the call. Many regions in the great prison.

Say, Glory be to You, O God, in all that exists, and Glory be to You, O God, the desired one. I ask You by Your most manifest name in the kingdom of names and attributes and the sunrise of signs and the manifestation of bounty, that You assist me in serving Your cause. Then make me steadfast in Your goodness and an eloquent speaker in Your cause. Then reveal to me Your highest names and keep me firm in Your bounty.

You are the Powerful, the Mighty, the Bestower.

Sir Mirza Abbas, upon him be the Baha of Allah

The book sent down by the All-Merciful to those in existence guides all to His straight path.

## Lawh-i-Mallahu'l-Quds (Tablet of the Holy Mariner)

### From the Arabic:

O Mariner of Holiness!

He is the Mighty, the Beloved.

O Mariner of Holiness! Bring the Ark of Eternity into the Concourse on High. Glorified be my Lord, the Most Glorious! Then anchor it upon the Sea of Pre-Eternity with a wondrous name. Glorified be my Lord, the Most Glorious! Then board upon it the temples of spirit in the name of God, the Most Exalted, the Most High. Glorified be my Lord, the Most Glorious! Then loosen the reins of the ship to flow upon the Crimson Deep of Majesty, so its passengers may reach the stations of nearness in the sanctuary of eternity. Glorified be my Lord, the Most Glorious!

And when you have brought them to the shore of holiness, the coast of the Crimson Sea, glorified be my Lord, the Most Glorious!—then disembark them from the ark at this most subtle, most hidden station. Glorified be my Lord, the Most Glorious!

This is the station where God manifested Himself through the fire of beauty upon the Lote-Tree of Immortality. Glorified be my Lord, the Most Glorious! Here they cast off the sandals of self and passion from the form of command. Glorified be my Lord, the Most Glorious! And here Moses of Glory circles with the hosts of eternity. Glorified be my Lord, the Most Glorious! This is the station where the Hand of God emerged from the cloak of grandeur. Glorified be my Lord, the Most Glorious!

This is the station where not even the Ark of the Cause shall stir, even if all names be read upon it. Glorified be my Lord, the Most Glorious! Therefore, O Mariner of Holiness, teach the people of the ship what We have taught you behind the veils of cloud. Glorified be my Lord, the Most Glorious! So that they may not wander lost in the white sand valley. Glorified be my Lord, the Most Glorious!

Let them soar on the wings of spirit to a station sanctified by God above remembrance in the realms of origination. Glorified be my Lord, the Most Glorious! Let them move through the air like birds of nearness in the might of encounter. Glorified be my Lord, the Most Glorious! Let them discover the mysteries within the depths of light. Glorified be my Lord, the Most Glorious! And let them be severed from the abodes of limitation until they reach the station of unity at the center of guidance. Glorified be my Lord, the Most Glorious!

And should they seek to ascend to the station God has set beyond their degrees, then a flaming meteor from the inhabitants of the kingdom of encounter will drive them back. Glorified be my Lord, the Most Glorious! And they shall hear the melody of grandeur from beyond the curtain of the unseen, from the sanctuary of radiance. Glorified be my Lord, the Most Glorious!

It shall be said: O angels of preservation, return these ones to their abodes in the world of creation. Glorified be my Lord, the Most Glorious! For they desired to fly in an air where even the winged dove has

never flown. Glorified be my Lord, the Most Glorious! Neither the ships of conjecture nor the hearts of those endowed with reason may stir therein. Glorified be my Lord, the Most Glorious!

Then the Maiden of Spirit lifted her head from the chambers of the Most High. Glorified be my Lord, the Most Glorious! She gestured with the curve of her brow to the assembly of the holy ones. Glorified be my Lord, the Most Glorious! The lights of her brow shone forth from earth to heaven. Glorified be my Lord, the Most Glorious! And the radiance of beauty fell upon the people of earth and dust, such that the frames of existence quivered from the graves of mortality. Glorified be my Lord, the Most Glorious!

Then she cried out in a melody no ear had ever heard since the primordial eternity. Glorified be my Lord, the Most Glorious! She said: By God! Whosoever has not in his heart the fragrance of love for the radiant youth of 'Irâq—glorified be my Lord, the Most Glorious!—shall never ascend to the canopy of “Hâ” in this supreme dominion. Glorified be my Lord, the Most Glorious!

Then she commanded one of her most exquisite maidservants. Glorified be my Lord, the Most Glorious! She said: Descend from the palaces of eternity upon the temple of the sun in this expanse. Glorified be my Lord, the Most Glorious! Then turn your gaze upon them, upon that which they have hidden in the secret of their most secret heart. Glorified be my Lord, the Most Glorious!

If you detect the fragrance of the garment of the youth concealed in the pavilion of light from the hands of the wicked—glorified be my Lord, the Most Glorious!—then cry out within yourself, so that all who dwell in the chambers of paradise among the temples of melody may become aware. Glorified be my Lord, the Most Glorious! Then all of them shall descend from the chambers of eternity. Glorified be my Lord, the Most Glorious! And they shall kiss their feet and hands, for they have soared in the air of faithfulness. Glorified be my Lord, the Most Glorious!

Perhaps they shall find the fragrance of the Beloved from the garment of these ones. Glorified be my Lord, the Most Glorious! Then the Maiden of Nearness shone from the horizon of the chambers like the radiance of the youth's face from the horizon of the veil. Glorified be my Lord, the Most Glorious!

She descended with a robe by which the heavens and all that is within them were illumined. Glorified be my Lord, the Most Glorious! She moved through the air, perfuming all things in the lands of holiness and splendor. Glorified be my Lord, the Most Glorious! When she reached the station, she stood like the line of the equator at the pole of manifestation. Glorified be my Lord, the Most Glorious!

Then she inhaled from them in a time upon which neither the decree of beginning nor the remembrance of end applies. Glorified be my Lord, the Most Glorious! But she found not what she sought among them. This is among the tales of wondrous astonishment. Glorified be my Lord, the Most Glorious!

Then she cried aloud, groaned, and returned to her station in her crimson palace. Glorified be my Lord, the Most Glorious! Then she uttered a secret word beneath her spiritual tongue. Glorified be my Lord, the Most Glorious! She called out among the Concourse on High and the maidens of eternity. Glorified be my Lord, the Most Glorious!

By God! Among these claimants, I found not even a breath of faithfulness. Glorified be my Lord, the Most Glorious! By God! The youth remained in the land of exile, alone and solitary among the hands of the profligate. Glorified be my Lord, veiled in the divinity of the sorrowful.

Then she cried out in her soul with a scream that shook the inhabitants of the Concourse on High. Glorified be my Lord, who is robed in the cloak of mourning! She fell upon the dust and died—as though summoned and answering the One who called her in the Godhead of the cloud. Glorified is the One who created her from the essence of modesty. Glorified be my Lord, the Most Glorious!

Then the maidens emerged from the chambers—maidens whose beauty no eyes among the dwellers of the heavens of splendor had beheld. Glorified be my Lord, the Most Glorious! They gathered around her and found her body cast upon the dust of desolation. Glorified be our Lord, the Most Exalted!

When they saw her state and understood a single letter of the tale of the youth, they loosened their hair, tore their garments, struck their faces, abandoned their joyful lives, wept with their eyes, and smote their cheeks with their hands. This is among the calamities of the most hidden mystery. Glorified be our Lord, the Most Exalted, the Most High.

### From the Persian:

#### **He is the Persian, the 'Irāqí of the Non-Arab Tongue**

When the people of the divine Ark, by leave of the Mariner of Holiness, clung to the Ark of Eternity under one of the Names, and it began to flow upon the sea of Names and pass through the stages of limitation, hoping by the power of the Sovereign of Unity to reach the shore of Oneness and drink from the cup of Detachment—

By divine assistance, that sacred Ark moved upon the water of spiritual wisdom, sailing forward until it reached a station where the name “Stillness” prevailed over the name “Motion,” and overcame it. Thus the Ark of Spirit came to rest and was forbidden from moving.

At that moment, a firm decree from the heavenly realm of eternal holiness descended, and the Navigator of Eternity was commanded to teach the voyagers a letter from the Most Hidden Word, so that through hidden aid they might pass beyond the valley of self-perplexity and enter the spacious expanse of spiritual unity, and arrive at the Qáf of the soul's permanence and the presence of the Beloved of hearts.

And when the people of the ship attained that word of the spiritual Friend, they immediately spread their wings of meaning and soared in the air of holiness. By God's grace and the mercy of the All-Merciful, they passed beyond the crags of self and passion and the depths of heedlessness and blindness. At that moment, the breezes of Paradise blew from the sanctuary of the All-Merciful upon their bodily temples.

After their flight in the air of divine nearness and journey through the stations of inner meaning, they descended into the abode of safety and security—the final homeland of the lovers. The dwellers of that realm rose in service and kindness.

At that time, the eternal youths and the sacred cupbearer offered a ruby wine of self-effacement, such that intoxication from the wine of divine knowledge and the cup of essential wisdom drew them into longing. They were severed from their own existence and from all created things, and bound their hearts to the beauty of the Friend. For ages and cycles they dwelled in that blissful spiritual realm and the garden of the All-Merciful with perfect joy and exultation.

Then the winds of divine testing and the gusts of sovereign trial blew from the Sheba of the eternal command. They became absorbed in the beauty of the Cupbearer and were heedless of the abiding Face. So much so, that they mistook shadow for the sun and forms for light. They sought to ascend the heights of the Greatest Name and soar in that air and enter that station.

When they attempted to rise, the divine assayers with the sacred assembly descended upon them by the firm command of the Lord. And when they had not perceived the scent of the spiritual Youth, all were restrained.

Then came to pass what had been inscribed in the Preserved Tablet.

So, O companions of the couch of divine love, and O drinkers of the wine of the All-Sufficing's mercy—do not exchange the nearness of the beauty of the Friend for the two worlds. Do not substitute the meeting with Him for the meeting with the Cupbearer. And do not tie your hearts to the wine of ignorance and heedlessness in place of the wine of His knowledge and wisdom.

The lips are the place for the mention of the Beloved—do not defile them with pollution. The heart is the home of eternal mysteries—do not preoccupy it with transient things.

Seek the water of life from the Kawthar of the All-Glorious Beauty, not from the manifestations of Satan.

This evanescent Youth, from the farthest station of love, reminds the friends of God with the wondrous counsels of the One and the jewels of the All-Sufficing's wisdom—so that perhaps a soul may step forth and display manliness, and may come forth from the robe of heedlessness and lust.

And if the radiant, sanctified, and holy Beauty of the Friend walk upon the earth of love, detachment, affection, and elevation—then at the very least, they may take from the dawn of that manifest morn and the appearance of that shining Day a light by which they may unify their inner and outer selves.

We have passed beyond the heights of detachment and the summits of oneness, the supreme purification and the most great sanctity. Now strive earnestly and with lofty resolve, that the secrets of the inner life not contradict the deeds of the outer life, nor the outward actions oppose the inward truths.

We have passed beyond sacrificing life in the path of the Beloved—now arise with justice and fairness against your own selves.

Is it truly that you prefer the robe of greed and selfish desires over the garment of the All-Merciful's sanctity? And do you exchange the song of the nightingale of union for the voice of denial and perishing from the people of rebellion and hatred?

Evil indeed is that which you choose instead! Verily, we belong to God, and to Him do we return.

God willing, we hope that the temples of abiding glory may shine forth with the vesture of holiness and divine attributes—bright, subtle, pure, and radiant, like the All-Sufficing Sun. This is not difficult for God.

## Suriy-i-Hajj I (Surah of Pilgrimage - Shiraz)

This is the Surah of Pilgrimage, revealed by favor so that the servants might draw near to God, their Lord and the Lord of the Great House.

### **He is the Exile, the Mighty, the Wondrous**

These are the verses of God, sent down at that time from the Pivot of Eternity—the station around which circle the people of the Canopy of Grandeur, then the hosts of the Most Exalted Concourse, then those who dwell in the Garden of Refuge, and then those settled upon the highest seats near the Lote-Tree of the Extremity. Thus was it revealed at that moment from the presence of the Guardian, the Mighty, the Self-Subsisting. And this is the Book upon Me in truth, if you would but recognize it—then the Book of Muhammad, the Messenger of God, and before him, what was sent down upon the Spirit, and before that, what was revealed to the Speaker (Moses). So recite it, that perhaps you may be among those who comprehend.

O my people! Fear God, and do not follow those who command you to hatred and hostility, who turn you away from the path of God. Fear God, and do not be among those who object to the signs of God and then deny them. Say: If you disbelieve in these verses, then by what discourse have you believed in the Manifestation of God's Essence, if you have any knowledge?

O my people! Do not turn today to your right nor to your left; rather, turn toward the direction of the Throne—this sacred, praiseworthy station—the station around which circle the spirits of the near ones, then the forms of the Messengers, then the hearts of the Cherubim, if you would but sense it.

O my people! Do not disbelieve in the signs of God after He has made them a proof against you and all who are upon the earth. This is what was revealed in the Tablets of the Ordained Glory, upon which were inscribed the secrets of what was and what shall be. Thus do We cast upon you that which turns you away from every direction toward the Face of God, the Mighty, the Manifest.

Know, O my people, that the Spirit desired once again to depart from among you because of what the hands of those who disbelieved in the signs of God had wrought since the primal eternity. And even then, they were determined to deny.

Say: By God! He was among you through successive years, continuous months, and known days, and yet you did not recognize Him; rather, at every moment you were denying this Beauty that shone forth from the horizon of the Spirit, and these verses that descended from the heaven of sanctity raised up.

By God! When the breezes of God return to the Paradise of Eternity, and the Sun of the Cloud of Unknowing moves again into the fields of splendor, then, after Him, do not be among those who fall into tribulation. Be steadfast upon the Cause of God and His proof, then His evidence and His verses, then the manifestation of God and His sovereignty, then the dominion of God and His power. Do not be among those who stir with every cry. Be patient upon the matter such that your feet do not slip, even if all who are in the heavens and upon the earth should rise against you. This is My counsel to you if you will but hear.

Say: If you rise from sleep and witness the sun hidden from you, who will bring you the lights of the Glory of the Beloved? And if you wake to find the water of life sunken from your hearts, who will bring you the goblets of Salsabil and Camphor?

By God, O my people! This is the sanctuary of God among you and His law within you, and yet He desires to veil His Face behind the curtain because of what the hands of those possessing hearts have committed—those who reckon themselves as rightly guided.

Say: By God! At this the eye of 'Ali weeps in the Most Exalted Companion, then the eye of Muhammad in the Most Luminous Horizon, then the eye of the Spirit in the realm of the Unknown, then the eye of the Speaker (Moses) at the furthest reaches, and the hearts of the Maidens in their lofty chambers sigh—if you but hear.

Say: O my people! By God, this is the Youth whom God has manifested among you, in His Beauty, then in His Splendor, then in His Glory and Majesty, then in His Manifestation and His Grandeur. Yet you did to Him what no one has ever done to another—and your own tongues bear witness to this if you are just.

O my people! Fear God and do not disbelieve in His blessings after they have descended from the heaven of the Glory of the Beloved.

O my people! Do not dispute concerning His Cause, and do not turn to those in whose hearts you find hatred for this Youth, who has appeared upon the pure form between earth and heaven. God has sanctified His Beauty from the gaze of the idolaters, as you yourselves testify.

Indeed, the idolaters imagine that they were with Me and witnessed My Beauty. No, by My manifest, sovereign, mighty, hidden Self, no eye has beheld My Beauty except those who severed themselves from everything upon which the name of a thing is mentioned. Behind them are the eyes of Grandeur, and then the eyes of those who circled the Throne—yet the eyes of the hypocrites shall never witness Him, after even a speck of His radiance created the sun and its lights, then the light and its brilliance, then the Manifestation and its grandeur—if you but understand.

O my people! Do not disbelieve in the proof of God after it has appeared upon the form of a human being and His verses are recited to you at every moment, that you may be brought out of the darkness of days and drawn near to the shore of the sanctity of the Beloved.

O my people! Look with your own eyes, then reflect with your hearts upon the verses of God, that you may be attracted by what is deposited therein, and sever yourselves from all directions, and be purified for the sake of the Face of God, the Guardian, the Mighty, the Self-Subsisting.

O my people! If you disbelieve in what was revealed at that time, then in what will you believe?

O my people! If you object to what has descended upon you from the direction of the Throne, then to what direction will you turn for assurance?



Say: Nothing will avail you today except that you sever yourselves from all who are in the heavens and upon the earth, and hasten with your souls and spirits to the treasure of God, the Guardian, the Mighty, the Manifest.

O my people! Fear God and do not dispute concerning what He has counseled you in truth. Do not follow the swift ones of the earth, nor pursue every rejected idolater who calls you to Satan and commands you to turn away from the Beauty of the All-Glorious. And at every moment they scheme.

Say: By the One in Whose hand is My soul, whoever clings to anything among what was created between the heavens and the earth will never know how to grasp the cord of My love. This is indeed a manifest truth. And whoever drinks a drop from what flows between the heavens and the earth will never be able to draw near to My holy, billowing, mighty, beloved sea. Whoever turns toward another face will never be able to behold the Beauty of God, the Mighty, the Omnipotent, the Manifest, the Radiant, the Sorrowful.

Say: O my people! Do not cut off the favors of God from yourselves, nor the eternal bounty from your spirits. Do not be among those who sever. Reform your affairs, then unite in My love. This is better for you than all that you possess and all that you say and do. Then will you know. Thus has the Pen of Eternity taught you when it stirred with the breezes of Splendor from this sacred, mighty, beloved spot, as the Herald of Pre-Eternity called out from the highest peak:

O Pen of Eternity! Do not halt upon anything and do not withhold from the contingent beings what have been veiled from what your Lord has taught you, then He sprinkled upon the created things from the unfathomable depths of the sea that God has ordained within your inmost self. Indeed, you are the knowing one in the dominion of origin, by that which the fingers of grandeur have touched you. Thus has the favor of your Lord been completed upon you, though the people are unaware.

O Herald of Pre-Eternity! How shall I move upon what You have taught me in the Kingdom of Decree after I behold that He, with but a single letter from His presence, created the realities of all things, desiring to confirm His faith for these people, and yet they refuse it and persist in denial at every moment? By this, I have been prevented from remembrance and from revealing the secrets of what the Fingers of the Chosen One have taught me—if you but understand.

Say: Paradise has become desolate, where no breezes of My love now blow; homes have been destroyed, where no wondrous melodies of My remembrance now rise; pens have been broken, which no longer move to inscribe My name—the Guardian, the Mighty, the Self-Subsisting.

Say: O my people! I am but a youth of God among you and His greatest sign within you. I have believed in what you hold of the laws of God and His religion—so by what proof do you then disbelieve?

O my people! These are the verses of God that were revealed to Me in truth, and I have conveyed them to the East and the West. By God, they are not from Myself but from the presence of the Mighty, the Beloved. Indeed, I am but a servant who believes in God and His verses. I possess for Myself neither movement nor stillness, neither standing nor life, neither death nor resurrection.

And whenever I remain silent in the house and refrain from remembrance, the Holy Spirit raises Me up for the Cause and causes Me to speak between the heavens and the earth. This is not from Myself, but from Him—if you but recognize it.

O my people! Be ashamed before God who created you and fashioned you, and do not behave as the people of the Criterion behaved toward 'Ali when he came to them under the canopy of the Cause with the hosts of His sanctity, yet they denied Him until they killed Him, and they played with His verses as you now play.

When someone brings you a Tablet of God and His traces, you do not pay it heed nor do you receive it. And if you desire to show favor to your Lord, the Gracious, you take it in one hand and then cast it upon the ground out of arrogance toward God, the Guardian, the Self-Subsisting—after He created you and all that is with you and everyone in the heavens and on earth with but a single letter from Him. Your very beings bear witness to this, even if you deny.

By God, this abasement suffices for you in those days—days in which you call people to what you possess, and when it is asked by what proof you recite these verses, and when the verses of the All-Merciful are recited to you, you turn on your heels and retreat.

Say: O my people! Die in your aversion! By God, this is the very Self of 'Ali in truth, who has come to you with the melodies of His sanctity and speaks between the heavens and the earth, proclaiming: “There is no God but I, the Mighty, the Guardian, the Omnipotent, the Promised One!”

Say: By God, O assembly of the heedless! You and all you possess of rancor and hatred are before God like a handful of dust or a fistful of fashioned clay. If We willed, We would bring forth another creation in truth, despite your disapproval. Indeed, there is no matter but by His permission, and no decree but through His knowledge. He does what He wills by His command, “Be,” and it is.

### To Mullá Muḥammad-i-Zarandí (Nabil-i-Azam)

O Muhammad! If you desire to travel the earth—its lands and seas, its mountains and plains, its fields and villages—then walk by Our command and authority from Our presence. Indeed, I am powerful over what I will; I am the Guardian, the Self-Subsisting.

Then place My remembrance before you, and My love behind you, and My name to your right, and My protection to your left. This is better for you than the treasures of the heavens and the earth and all that souls and minds cannot comprehend.

Then stand firm in the love of your Lord, even if from the clouds of destiny swords of hatred should rain down upon you. Put your trust in God, the Mighty, the Most High, the Praised.

If good befalls you, thank your Lord. And if harm afflicts you, be patient. In all conditions, give thanks to your Lord and do not despair over what comes upon you in the love of God. This is My counsel to you and to those who desire to enter beneath the Throne of the All-Merciful and bow down before Him.

If anyone wrongs you, do not contend with them; leave their judgment to God, for He takes the right of the oppressed from those who oppress. In every matter, hold fast to God, your Lord; He suffices you against all who are in the heavens and upon the earth. There is no God but Him. His is creation and command, and all work according to His decree.

Beware lest you forget My remembrance, and do not seek intimacy with My enemies, for Satan drives away from human hearts the fragrances of the All-Merciful. This is the best counsel from Me to you—so listen, and then act upon what you have been commanded by the Mighty, the Self-Subsisting.

Say: O my people! Fear God, and do not work corruption upon the earth, nor be among those who corrupt while remaining unaware. His is the knowledge of the heavens and the earth; He knows what stirs in existence and what is uttered by every tongue. Indeed, He is the Truth, the All-Knowing of all unseen things. Nothing escapes His knowledge, nor does any decree elude His grasp. The judgment of the heavens is His, and everything before Him is but as a handful of dust.

O Muhammad, purify your heart from all other remembrances, so that the mirror of the remembrance of your chosen Lord may be imprinted upon it. This alone will suffice you above all things if you are among those who truly know. Then adorn yourself with detachment—it is the robe of the All-Merciful upon the form of man. Beware lest you strip your body of this blessed and auspicious grace. Then free your soul from this world and all that is within it, for none of it will benefit you in anything. What will benefit you is what flows from the Kawthar of sanctity from this blessed Pen.

Be the herald of God to all beside Him, and remind them of the days when the All-Merciful sat upon the Throne of Forgiveness. Say: By God! Those are His days, but the people are drowning in the illusions of their own selves.

And you, O Muhammad, if you desire to soar in this air that has spread across this heaven, you must ascend to the station where all names witness your name, and all attributes fade before your attributes. Without this, you will not be able to enter the luminous, praiseworthy canopy.

So strive within yourself to be worthy of this mighty, beloved station. Thus does this servant command you in these days when He has resolved to depart from among those who have disbelieved in the signs of God, the Guardian, the Self-Subsisting.

When the verses of their Lord are recited to them, they laugh within themselves and mock them.

O Muhammad, if you are able, leave that land before the outcry of Husayn is raised between the heavens and the earth—when he departs from among his loved ones. At that, the tears will flow from the eyes of the Messengers.

Say: O assembly of Bayan! Did you not promise the appearance of Husayn after the appearance of the Qa'im? By God! This Husayn has indeed come to you with a proof before which all in the heavens and the earth are powerless. Yet you have not recognized Him even to the measure of the eye of a needle, and you have denied what He has brought from God, the Mighty, the Omnipotent, the All-Powerful.

And if you do not acknowledge what the Spirit inspires within Me, this is indeed what was promised in the Tablets, and your own tongues bear witness to this—and behind them stands a tongue of truthful knowledge.

Say: Thus has God sealed your hearts and your sight. There is no ruler except those who rule by His justice, and He alone is the Mighty, the Generous.

O Muhammad! Support your Lord with all that you can in these days when the people of hypocrisy have risen against Him. Fear no one, but put your trust in God, the Mighty, the Beautiful. And if you should appear before the people and find no fragrance of My love among them, turn away from them and do not sit in their gatherings. Withdraw, and remain under clear protection.

If you see anyone calling you to hatred for the Youth, know that he is none other than Satan manifested in human form. So seek refuge in God, your Lord, and He will protect you from the harm of the devils. Purify yourself, then purify the people with this Kawthar that has descended from the right side of the Throne, from which the hearts of the knowers are sanctified. Remind yourself, and then remind the people, that your words may have an effect in the worlds. Thus has the Tongue of Power and Majesty taught you—and who is truer in speech than God, if you are among those with certainty?

If you travel to other lands and someone asks about the Youth of the Spirit, say: I left Him at the time when His garment was sprinkled with the blood of hatred, and the shadows of the earth surrounded Him from every side, while He called out among them with the cry by which all things created between earth and heaven were shaken. Thus it was, if you but know. He says: O my people! Do not kill the Youth after He has come to you from the direction of sanctity with a clear Book.

O my people! I do not speak out of desire, but by what the One of Mighty Power teaches Me from the Dominion of God, the Most High, the Most Exalted. Beware lest you strike Me with the swords of self and desire. Fear God, to Whom all affairs shall return, if you are believers.

O my people! This is 'Ali among you, and He recites to you what was recited before. Every atom bears witness to this, and this precious, mighty, inviolable Tablet testifies.

O my people! If you disbelieve in these messages, then by what proof did you believe in the Messengers of God before? Bring your proof, if you are among the truthful!

Do you marvel that a Youth of God has come to you in human form like yourselves, casting to you the verses of your Lord, and teaching you the paths of knowledge and recognition, that He might draw you near to the radiant, sanctified, luminous Beauty of God? Thus remind the servants, that perhaps in their hearts the fire of God and His love may be kindled, and they may rise up to remember Him and praise Him, and become among the helpers.

Say: O my people! Come to a word of justice between us and you. If you do not aid your Lord, the All-Merciful, you cannot harm Him. And if you do not honor Him, you cannot abase Him. Be just concerning your Lord, and do not be among those who turn away.

Say: He knows the unseen of the heavens and the earth; He knows what your hands move, what your hearts contemplate, and what your tongues speak. This is the assured truth. He will recompense every soul for what it has earned, and what is the reward of the wrongdoers but the depths of Hell?

Say: O assembly of Bayan! If you are in doubt about My religion, know that I have believed in God who created you and all things. I will not follow your desires, and I have been commanded to worship none but Him, and I am the first of the worshippers.

Say: O my people! Have mercy on your souls and the souls of others. Do not turn them away from the path of God that encompasses all things, if you are among those who reflect upon His Cause.

O my people! Recite what has been revealed from the Pen of Holiness. If you find within it the fragrances of your Lord, do not deny it, and do not be among the idolaters. By God! This is His very Self, and these are His verses, filling the East and West of the earth. By what proof, then, do you argue for the people of the Criterion? Clarify, O assembly of fabricators!

God Himself testifies that nothing is before you except what We revealed before upon Our former Beauty, and this is what has been sent down from His presence upon this radiant, shining, luminous Beauty. You shall indeed be questioned about what you have denied and turned away from, and you shall be recompensed for what you have done, and be among those who acted accordingly.

Say: His messengers go before Him, and His attendants follow behind Him, and bearers of glad tidings to His right bring good news to every atom with the lights that have shone forth from the Face of God, the Omnipotent, the Mighty, the Merciful.

Say: Blind is the eye that refuses to witness the Beauty of its Lord after it has appeared in truth between the heavens and the earth.

Thus have We cast upon contingent beings every discourse, that perhaps the fire of God might be lit in their hearts, and they might proclaim: "There is no God but I, the Most Exalted, the Wise, the All-Knowing."

O Muhammad, when the fragrances of sanctity draw you near, and turn you toward the realms of the All-Merciful so that you may find the breezes of the All-Glorious, then go, by the permission of your Lord, the Gracious, to the station around which circle the angels of nearness—those who encircle the Throne in glorification.

And when you rise from your place and wish to turn toward the presence of God, your Lord, then cast off from your body the garment of self and desire. Remove also from your feet the sandals of oppression and indecency, for you are about to enter a station into which none may enter except those who leave behind all who are in heaven and on earth. None are accepted there except those purified by the Great Sanctification, if you are among those who comprehend.

Around that station circle the Mount of Command, the Wilderness of Sanctity, then the Sinai of Glory, and then the hearts of those who in every moment ascend to the atmosphere of nearness. Without this,

you will neither attain it nor be mentioned before God among those who arrive at it, even if you were to dwell there for a thousand years as you count them.

### Instructions Upon Approaching Shiraz

When you have migrated from your self, from this world and its people, and traveled toward God, your Lord, and reached the station where you behold the darkened form of the city, then descend and stand upon your station and say:

“Spirit, Light, Glory, and Praise be upon you, O City of God, homeland of His Names, repository of His Attributes, source of His outpourings, mine of His bounties, and the manifestation of His revelations which have encompassed all existence! I bear witness that from your darkness appeared the Primal Point, the robe of pre-existence, the eternal secret, the all-encompassing Word, the decreed destinies, and the hidden mysteries. Thus, you were preceded by the grace of God, the Guardian, the Self-Subsisting.”

Then raise your hands to God, your Lord, in humility, reverence, submission, and the beloved contentment, and say:

“O my Lord, praise be to You for the wondrous bestowals and the subtle favors You have granted! How can I thank You, O my God, for having provided me the visitation of Your House, ennobling me with it, and favoring me with this grace which no one before me has attained? You have taught me what no soul besides me has known.

O my God, I have fled from the house of my self and sought refuge in the highest abode of Your Self. I have fled from that which prevented me from nearness to You and have found shelter in the protection of Your supreme mercy.

O my God, do not deprive me of what is with You, and do not preoccupy me with anything besides You. You are the Mighty, the Forgiving!

O my Lord, make me firm in Your love and the love of Your friends, and do not make me among those who deny Your signs after they have been revealed, and who mock them after their fragrances have encompassed all that can be known and seen.

O my Lord, grant me from Your presence the staff of Your grace and care, that I might cleave the sea of self and desire, and pass through it to reach the tents of the majesty of Your compassion and the canopy of the sanctity of Your protection.

Let nothing appear from me that would displease You. You are indeed the One who does whatever You will, and You are the Lord of this frequented House.”

Then mount and travel until you reach a place where between you and the city remains but a thousand steps—or more, or less. Then dismount and immerse yourself in water, as you have been commanded in the Book of God, the Guardian, the Most High, the Self-Subsisting. When you emerge from the water, trim your mustache, cut your nails, and shave your head. Then use the finest perfumes, and wear the best

clothes you can afford. If you cannot fulfill this as We have commanded, do not grieve, for God has pardoned you, and He is indeed the Mighty, the Forgiving, the Compassionate.

Then strive within yourself so that when your eyes fall upon the city and you draw near to it, your heart will be purified of the mention of all created things, leaving behind everything created between the heavens and the earth. For you are then walking before the Sovereign of all possibilities and the King of Names and Attributes. Thus does the Pen of God, your Lord and the Lord of all things, teach you—if you would but understand.

When you have acted according to what We have commanded you, then rise from your station, turn your face toward the House, and stand. Then raise your hands in humble supplication to God, the Mighty, the Guardian, the Beloved, and say:

“O my God, this is the station at which the eyes of the longing find delight, and the hearts of the lovers are drawn. This is the ultimate goal of those who journey and the highest aspiration of the seekers.

This is the station where the eyes of the knowers weep at separation from You, and the faces of those who have attained grow pale from yearning for Your Beauty.

I ask You, O my God, by this station and by the manifestations of the lights of the majesty of Your Oneness and the flashes of the revelations of the sanctity of Your Divinity, to deliver me from the fire of my self and to purify me from all that is unworthy of Your Sovereignty.

Truly, You are the Guardian, the Self-Subsisting.”

Then lower your hands until they rest upon your thighs, and glorify God nine times.

Then raise your hands once more to God, your Lord and the Lord of all that was and will be, and say:

“O my God, this is the City wherein Your Sovereignty appeared, the traces of the majesty of Your Grandeur became manifest, Your verses were revealed, and Your Word was fulfilled. Your Power was exalted, Your proof became radiant, and Your Mercy encompassed all things, and everything in the heavens and on the earth.

My soul, my heart, and my tongue bear witness to this, and with them, honored servants testify. I ask You, O my God, by this City and by what has appeared therein, to remove from me all that would distance me from the shore of the sanctity of Your Mercy and Bounty, and prevent me from drawing near to the fountain of Your Grace and Generosity.

Then clothe me, O my God, in the robe of Your honor and kindness. Truly, You have power over all things, and You are the Mighty, the Exalted, the Beloved. Then give me to drink, O my God, from the Salsabil of the majesty of Your knowledge and from the fountain of the sanctity of Your meeting—a fountain from which, were but a single drop to be sprinkled upon the realms of existence, they would become living, everlasting, eternal, and standing before Your Face and the manifestations of the flashes of the lights of Your Countenance.

Truly, You are the Mighty, the Exalted, the Most Holy.”

Then lower your hands and walk upon the earth with the dignity and serenity of God. And as you walk, praise your Lord, glorify Him, sanctify Him, and magnify Him. Follow the way of the Messengers and the character of those brought near, and say:

“At Your service, O God! At Your service! All goodness is before Your Presence, and the Light shines before You!”

Repeat this phrase as long as the fire of your longing and yearning remains unextinguished. Thus have We commanded you in truth, that you may be among those who act as they are commanded.

Know that through this phrase, you respond to your Lord at the moment when He established Himself upon the Throne and called out to all creation, saying: “Am I not your Lord?” This is indeed the secret of that moment—if only you would reflect upon the mysteries of your Lord. Indeed, if you witness with the eye of your inmost nature, you would behold Him at that moment seated upon the thrones of all existence, calling out: “There is no God but I, the Guardian, the Self-Subsisting.”

O visitor, know your station and your true worth in that moment, and give thanks to God for what He has provided you and supported you in accomplishing. Truly, there is no God but He—His is the creation and the command, and all things act according to His decree. Blessed are you, O servant, for you have entered the Wilderness of Sanctity, the Paran of the Spirit, and the Sinai of the Cause.

Indeed, if you sharpen your vision, you will witness that everything around you is circling. By God, O you who have migrated—if God were to open your inner sight and you were to look above your head to the heavens, you would witness the sanctified precincts, the stations of intimacy, the dwellers of the Canopy of Divinity, the inhabitants of the seats of Power, and the forms of the sanctified ones from the realms of dominion and sovereignty—all moving in the air of sanctity above your head, praising, glorifying, sanctifying, and magnifying with you the Lord of the City, the One who has appeared from it and risen within it. Thus would you witness the matter, if you are among those who see with the sight of the spirit.

When you approach the station so that only twenty steps remain between you and the gate of the City, stand still by the command of God, your Lord and the Lord of all things, and the Lord of this praiseworthy sight. Then glorify God nineteen times, and address the City facing its direction and say:

“May God curse a people who have come between us and the lights of Your sanctity, O City of God, and have prevented us from inhaling the fragrances of the sanctity of Your Oneness, from dwelling near the majesty of Your Mercy, and from standing at the threshold of the gate of the effusion of Your all-merciful grace.”

Then turn your gaze toward the Greater View—toward the wall of the City and what has been created within it and exists upon it—for upon all these the gaze of God, the Mighty, the Guardian, the Self-Subsisting, has fallen. Say:

“O wall of the City, blessed are you for having been illuminated by the lights of the Sun of your Lord, the Most High, the Exalted.



O trees of the City, blessed are you for the breezes of sanctity that have wafted over you from the direction of Eternity.

O air of the City, blessed are you for having been filled with the air of God, the Mighty, the Omnipotent, the Beloved.

O earth of the City, blessed are you upon which walked the feet of your Lord, the All-Merciful, and across which passed the form of the All-Glorious during the days when all were veiled behind the curtains of their selves.”

Then walk until you reach the City, and when you attain its meeting and arrive at its gate, place your face upon the dust of the gate so that you may perceive the fragrance of your Lord, the Most High, the Exalted, and be among those who are provided with the Water of Life. Know that from its dust appears the mystery of water, and from its water, the mystery of air, and from its air, the effect of fire. And by a spark of that fire, the decree of the Káf and Nún was made manifest—if you but know.

This is what We have described to you upon the earth and among those who, in the drunkenness of their souls, lie dormant. Otherwise, by the One in Whose hand is My soul, a single particle of its dust is more honored before God than all that has been created in the fields of eternity and all that has been decreed upon the Tablets of destiny in the hidden mystery of execution within the realm of origination.

Thus do We cast upon you the secrets of the Cause, that you may be among those who understand. When you have kissed the dust and blessed yourself with it, then raise your head, stand, and glorify God nineteen times. Then praise your Lord nineteen times.

### Instructions At the House in Shiraz

Walk with the dignity of God and His tranquility, His majesty, and His reverence, until you stand directly before the House. Then stand and say:

“I bear witness with my tongue, my soul, my spirit, and my body that this is the station before which the people of the Realm of the Hidden Essence prostrate, then the people of the Kingdom of Origination, and then those who dwell in the lofty chambers of eternity beyond the billows of grandeur. By it, all things have appeared, and through it, the breezes of generosity waft upon the forms of all the worlds.

This is the station at which the inhabitants of the realm of immortality seek blessing, and by it are illuminated the hearts of those who dwell between earth and heaven. Its courtyard is swept each day by the dwellers of the crimson chambers, and with the flowing grace of the Spirit, by the angels who are near.

This is the station where the Beauty of the All-Merciful became manifest, where He established Himself upon the Throne of Forgiveness, and where He decrees whatever He wills over all creation. Indeed, He is the One who does whatever He desires, ruling as He pleases and acting as He wills.

I bear witness that with but a handful of this dust, Adam the First was created, and thus was he named the father of humankind in the Kingdom of Names, and God made him the first remembrance among all created beings.”

Then fall upon your face upon the dust, place your right cheek upon it, and say with your tongue:

“Glory be to You, O God! O my Lord, this is Your servant who has turned away from all directions and oriented himself toward the direction of Your Oneness. He has purified his soul from all that is other than You and has held fast to the cords of the bounty of Your care. He has come in his entirety to the fields of the majesty of Your all-merciful grace.

So breathe, O my God, upon my heart the breezes of the majesty of the sanctity of Your care, and upon my being, the fragrances of the sovereignty of the majesty of Your favors. Do not cast me away from Your gate, O my God, deprived, nor from the manifestations of the Sun of Your bounty, hopeless.

Indeed, You are the One able to do as You will, and You are the Guardian, the Mighty, the Omnipotent.”

Then rise and turn to the right side of the House, facing your Lord, the Most Exalted, the Mighty, the Wise. Then raise your hands to God, the Most High, the Exalted, and say:

“Glory be to You, O God, my God! My hands have been lifted with hope toward the heaven of Your bounty and gifts. I have fastened the fingers of my trust upon the cords of Your grace and kindness. I ask You by that through which You have adorned all things with the robes of Your guidance, and by which You have given life to all existence through the majesty of Your compassion and generosity, that You do not close the door of Your knowledge before my heart, nor the gate of Your mercy before my soul. Then, my God, set me upon that which befits the majesty of the sovereignty of Your oneness and the kingdom of Your sacred, eternal might. Truly, You are the Bestower, the Bountiful, the Mighty, the Generous.

And I am the one, O my God, who has cut himself off from his own self and hastened toward Your supreme Self. I have forsaken my house and stood before Your most pure, most glorious House. Thus, I ask You not to leave me to my own self, nor among those who prevent people from loving Your beauty and who bar Your servants from the path of Your mighty, straight way.”

Then circle the House in front of Me seven times. Thus commands you the Beauty of Eternity and teaches you what none among the worlds knows. And while you circumambulate the House of your Lord, remember Him in your heart and upon your tongue, and set yourself inwardly to face a mighty Throne. And when you complete your circumambulation, stand before the first portico, facing the gate of the sanctuary. Then stand still, raise your hands to the heaven of the outpouring of your Lord’s bounty, the Mighty, the Inaccessible.

I counsel you, that when you raise your hands, you do so with that yearning by which the hands of all created things are lifted to the heaven of the bounty of your Lord. And if you wish to pray to God, your

Lord, then pray with that sincerity by which the tongues of every atom utter praise to their Creator and mention their Originator, the Almighty, the Powerful, the Wondrous. And if you are not as such, it is not befitting for you to take the place where the temples of the sanctified and the near ones have stood, nor to claim relation to Me, nor to dwell in the shadow of My love, that love which God has made a sharp sword dividing the idolaters from the monotheists.

And when you raise your hands to the cloud of the mercy of your Lord, the Mighty, the All-Knowing, the All-Wise, say:

“I bear witness that there is no god but He, alone without partner, without likeness, without minister, without peer, without adversary, without rival, without equal in His transcendent, inaccessible sovereignty. He has ever been one in His essence, one in His attributes, and one in His acts, and He shall ever remain as He has always been, in the glory of His majesty and the might of His invincible splendor.

Those who know confess their inability to attain the fields of the holiness of His knowledge, and the sincere acknowledge their shortcoming in ascending to the heaven of His remembrance and praise. And truly, He is the One who has dominion over all things; He is indeed the Mighty, the Generous.

I bear witness that the Primal Point and our Lord, the Most High, is His manifestation in the realm of the hidden, His appearance in the world of decree, His rising in the dominion of command. By Him, all things were brought into being, the possible realities were renewed, and the balance of justice was set upon a noble, exalted station. By Him, the cock of the throne has crowed, the dove of might has sung, the Resurrection of the Cause has been raised, and what was hidden in the treasuries of preserved might has appeared.

By Him, the heavens of eternity were uplifted, and the clouds of bounty ascended in this most sacred, most honored expanse. The sun of grace and generosity shone from a luminous horizon of holiness. By Him, the seas of verses surged in the dominion of names and attributes, and the appointed time of the Cause was fulfilled by what was decreed in the tablets of inviolable glory.

I bear witness that by Him the veil of concealment was lifted from the beauty of majesty, and the secrets of the unseen appeared in the kingdom of revelation. By Him, every poor one ascended to the heaven of wealth, every perishing soul to the stations of eternity, and every sick one to the places of healing, upon the pavilion of brilliant light.

I testify, O my God, that this is the station where You established Yourself upon the throne of the majesty of Your oneness and created the first and the last by the authority of Your will and purpose. In it, the clouds of Your bounty rained upon the worlds.

Thus I ask You, O my God, by Your greatest hidden Name and Your most perfect treasured Word, through which You promised Your servants its appearance in the Promised One, that You bring me to the shore of the ocean of Your forgiveness, erase from me all the great sins and mighty transgressions You have recorded against me.

Forgive, O my God, my father, my mother, my kin, and those whom You have associated with me among those who have believed in You and in Your signs. Then, O my God, grant me an honorable station near You, and unite me with Your favored servants.

Then I ask You, O my God and my Beloved, not to make me among those who circumambulate Your House on earth while denying Your sacred House in the manifestations of Your Self, the dawning places of Your mighty, self-subsisting authority, and the stations of the holiness of Your Lordship.

This, O my God, is the utmost of my hope and longing, and indeed, You are the Sovereign, the All-Powerful, the Mighty, the Wise. Then I ask You, O my God, by Your Beauty, through which the suns of the majesty of Your grace have shone and the flashes of the lights of the sanctity of Your bounty have gleamed, that You do not cause me to waver on the Day when every soul shall be in turmoil, every one of power and leadership shall be humbled, and the feet of the learned shall stumble, and the clamor of all things shall be raised, and every bright, shining light shall be darkened.

Take then my hand, O my God, with the hand of Your grace and bounty. Deprive me not on that Day of the breezes of the majesty of Your holiness, nor of hearing the melodies of Your wondrous praise.

Do not set me behind every wicked, sinful crier. Make my sight open through Your bounty, that I may know You by Yourself and not by anything else, and that I may witness the wonders of the lights of Your beauty through what You have granted me from Your grace, not by what is with the people. For You have not made for Yourself any proof apart from Your Self, nor any evidence besides Your signs. Truly, You are the Self-Subsisting, the Ruler, the All-Knowing, the All-Aware.

And praise be to God, the Lord of all things, the Lord of the worlds.”

## Visitation Has Ended - In Conclusion

Then conclude your visitation, for We have not permitted anyone to draw nearer to the Sanctuary beyond this point. Before that station, the lights of the Essence shine forth beyond names and attributes. Beyond that is out of regard for the dignity that is the most excellent of attributes before God, the Master of the heavens and the earth. Thus have We cast upon you this command with a clear, manifest, and evident proof. And We desire that from every city, one soul should go forth on Our behalf and on his own behalf to visit the House of God and be among the visitors.

By God, with every step he takes, mercy and favor descend upon him from the heaven of radiant holiness. When he lifts his first foot and places it down, God forgives his sins and the sins of his mother and father and all who are connected to him. Thus has the bounty of your Lord encompassed all created things from the first to the last. By God, whoever visits the House is as one who visits God in the pavilion of the majesty of His meeting and the canopy of the glory of His beauty.

In this way, We inform you of the tidings that were with the mighty Throne. Whoever visits the House as We have taught him, God may resurrect him after his death in the Paradise of glory and grandeur, with a beauty from whose radiance the dwellers of the Highest Assembly shine. And God will command all who are in the exalted heavens to gather before him, to circle around him, and to visit his beauty morning and evening.

O trustees of God on earth, hasten to the Greatest Remembrance, then leave what is in your hands and turn toward the abode of God, the Mighty, the Omnipotent, the All-Knowing. Stand firm, O My people, upon the station that, should all who are on earth rise against you, you would not turn toward them, and you would indeed be among those firmly rooted in the religion of God. The idolaters will try to prevent you from what God has bestowed upon you, out of the rancor hidden in their breasts. But God does what He wills by His command, and He is indeed the Omnipotent, the All-Powerful.

Know then that We have written detailed and expansive Tablets concerning the visitation of the House, but We have not yet sent them. If God wills, We shall send them in truth, for He is the Guardian of the Messengers. What We have now revealed is a brief summary, for the angels near to God and the dwellers of the Most Exalted Realm prefer brevity in outward deeds while remaining constant visitors inwardly at every moment. Thus have We taught you, made known to you the paths of holiness, and guided you to the shore of manifest bounty.

And as for you, O Muhammad, when you see the generous one in the city, remind him with a remembrance from Us and give him glad tidings of a holy, noble paradise. Say: O noble one, rise from your station and cry out between heaven and earth of the appearance of the hidden mystery from the dawn of His wondrous Name. Tear through the veils of illusion so that from behind them may shine forth the beauty of pre-existence with the lights of brilliant majesty.

Know then that intoxication has encompassed all the inhabitants of the heavens and the earth. So emerge from behind the veils that this elevated, radiant cloud may rain upon your heart. Then inform the people of the greatest treasure and remind them of this mighty tiding.

Say: We veiled Our face behind seventy thousand veils for twenty years, so that no one among the inhabitants of the heavens and the earth would recognize Us. But when the idolaters, in whose breasts there was rancor, protested against Us—when they opposed the Youth—we lifted the veil from the face of the Cause with manifest authority. Then the suns of illusions darkened, the moon of ignorance was eclipsed, the stars of hatred fell to the face of the earth, and the souls of the hateful returned to the lowest depths of fire, the abode of the idolaters.

And you, O noble one, do not be patient for even a moment. Convey the Cause of your Lord to every discerning, seeing soul. By God, whenever you hear that something of My sovereign, mighty, and beautiful authority has appeared, ascend from the chambers of sorrows, then loosen your tongue with eloquence in the remembrance of your Lord, the Mighty, the Ruler, the Wise.

Turn your back on all who dwell upon the earth so that nothing from it may prevent you, that you may be light and free, mighty in refinement, able to soar to the air of nearness in this heaven which We have

exalted by Our Name, the Most High, the Omnipotent, the All-Knowing. Thus have We commanded you and chosen you among the servants to rise by the authority of the Cause.

## Suriy-i-Hajj (Baghdad)

He has ordained for every village wherein this Tablet is spread, that its people shall celebrate on that day, proclaim His praise, magnify Him, live with the utmost of what they possess, and be among the thankful.

He is the Ever-Abiding, the Manifest.

Glorified be the One who has sent down the verses in truth, and sends down by His command however He wills. There is no god but Him, the Mighty, the Omnipotent, the All-Powerful. Nothing can hinder Him from His command and sovereignty—He does whatever He wills in the realm of command and creation, and judges as He desires. Unto Him bows down everything in the heavens and on the earth. He gives life and causes death, then raises to life whom He wills from this sweet, holy, radiant Kawthar.

Say: By God! The Spirit of the Command has appeared in truth, and the beauty of Oneness has shone forth from the Dawning-Place of Holiness with a manifest authority. Through Him God has tested all who dwell in the Kingdom of Command and creation. He is indeed the Balance of God between the heavens and the earth.

Say: In this Revelation, the Tree of Sinai proclaims with truth: “There is no god but Me, the All-Merciful, the Compassionate.”

Say: O people! Be mindful of God and do not differ concerning the Word of God. It has indeed appeared in truth by a command so mighty that all who dwell in the heavens and on the earth are thunderstruck by it—except those whom your Lord, the Mighty, the Powerful, the All-Subduing, the Praiseworthy, has willed.

Say: It was among you and recited unto you at all times from the verses of God, yet you did not perceive it, for delusions overcame you and you were heedless in manifest error. Thus did God veil your eyes from recognizing His Self after He had been among you in the beauty the likeness of which no one among the former generations has ever attained. O servant! Hear the call of God from this Tree raised upon the Mount of Holiness, proclaiming with truth: “There is no god but He, the Mighty, the Beautiful.”

Say: This is a call the like of which none has heard in the Eternal Eternity, nor shall any hear it unless he enters this lofty, inaccessible Ridván.

O Muhammad! With the ear of the Spirit, hear the call of God from this leaf that is sprouting, moving, raised up, singing upon this Tree that is elevated, divine, and unitive. Do not turn to any soul—place thy trust in God, thy Lord and the Lord of all worlds. Turn to Him, fear no one, and be not of the heedless. Then know that We commanded thee upon thy departure from before Us and entrusted thee with weighty, decisive counsels. Among them, We enjoined upon thee that thou should neither add to what thou beheld during thy migration with God nor subtract from what thou witnessed. This was from Our command upon thee—every created thing bears witness, and beyond it, the tongue of God, the King, the Mighty, the All-Powerful. Yet thou hast increased the people’s delusions and diminished what thou didst witness of the power of God, thy Lord and the Lord of thy forefathers of old.

O Muhammad! Be mindful of God, follow not thy passions, alter not God's blessing upon thyself and upon His servants, and be not of the ignorant. Be mindful of God in thyself, then witness the command of God with thine own eyes. Then rend asunder the veils of delusion in My name, the Omnipotent, the Mighty, the Wise. If thou do not tear away the veils from the face of thy heart for all eternity, We shall not hold the reins of the command for thee, nor shall We continue to enjoin it upon thee in the name of God, the Mighty, the All-Knowing— until thou rend the veils and rise from the Dawning-Place of the command with wondrous power and authority.

O Muhammad! Deliver thyself, then deliver the people with what has dawned forth of the Countenance from behind the veils, with the lights of a mighty glory. Then remind the people of what thou hast been commanded with from God, and delay not even a moment. Strengthen thy back with what We commanded thee in this luminous, radiant Tablet. Be not of those who follow only their own desires and are among the losers.

Know that thy Lord is aware of all things. With Him is the knowledge of the heavens and the earth and the unseen of the realms of command and creation. This is the truth if thou art of those who know. No matter confounds Him, nor is anything hidden from Him of what dwells in the breasts of people. He is indeed encompassing of all the worlds. Beware, beware, O Muhammad! Hear My words and disregard all who are in the heavens and the earth behind thee. Then stand firm upon the command with steadfastness from Us and a decree from Our presence. Do not tremble within thyself and be not of those who fear.

Didst thou not see and witness the authority of power and might? Didst thou not observe how the hand of God appeared from the robe of a sanctified holiness? Didst thou not see how all matters were subdued before His authority, how the necks of the pharaohs bowed, and how all those of great strength were humbled—even while He was before the enemies morning and evening, at every dawn and twilight? Didst thou not witness the acknowledgment of all the learned ones and their incapacity when the lights of knowledge and wisdom shone forth upon them from this most wondrous, brilliant mouth?

O Muhammad, render justice for the sake of God, then reflect upon what has dawned forth in bounty. Do not follow your own desires, and be not of those who turn away. Purify yourself from the limitations of human bounds, and do not stray from the command of fairness. Let not your gaze turn away from the sight of the Most Exalted, the Most Great Dawning-Place. God has not placed two hearts within any man—this is what We had previously revealed to Muhammad the Arabian, and now made manifest in a clear Arabic tongue. Polish the mirror of your heart that the beauty of God may be imprinted upon it. This is My counsel to you and to Our devoted servants. By God! The bounty of God has been completed for you. His authority has appeared, His proof has shone forth, His testimony has come, and His argument is complete—if you are among those who behold.

O Muhammad, We veiled Our face from you for twenty years—your own selves and spirits bear witness to this, and beyond you, all who dwell in the Pavilion of Eternity behind the oceans of everlastingness, among the temples of the sanctified. And the people were perplexed by this Beauty to such a degree that none recognized Him, even after all had sat in His presence day after day, hearing His verses and



witnessing His lights, which encompassed all in the heavens and on earth and all the former and latter generations.

O Muhammad, you had previously been among those who heralded this Manifestation in the ninth year, as God had foretold in all the Tablets, and indeed in every scroll and luminous scripture. Yet We restrained you then, for the appointed time of God had not yet been fulfilled, nor had the promise come that was decreed in the Tablets of holy preservation. Then, when the appointed time was fulfilled and the promise arrived, We commanded you with what you had longed for—to be among those who remember the command, the weight of which sustains not the heavens or the earth. This is what was revealed at that time from the realm of God, the Most High, the Most Great.

O Muhammad! First, wash thyself, then thy soul, then thy essence, then thy body, and then thy limbs with this Kawthar that has flowed in truth from this luminous, upright Pen. Then wash the people with it, to the extent that you are able, that the hearts of those who know may be purified thereby. Then know that thy Lord has power to change all who dwell in the realm with but a single letter from Him. He is indeed the Mighty, the All-Powerful. Yet He has delayed this according to what was decreed in the Tablets, that the pure may be distinguished from the vile, the blessed from the wretched, and the monotheists separated from the idolaters.

Say: By God, the test has come! And by it the foundations of the people have quaked, and the hearts of the near ones have been shaken. Say: Those who scorned worship of their Lord preferred blindness over guidance, darkness over light, and verily they are in manifest loss.

O Muhammad, remind the people of this sacred and sanctified place—for it is the station God has made holy from every defilement and purified from the gaze of the defiled. As for you, ascend with this wing with which We have honored you to the station where the whole earth and all upon it lie beneath your shade. Then deliver to the people that which We have commanded you, and do not be among the patient who wait. Then walk among the people with a light from Us. If you find one who turns to you, turn to him with your whole being; if you find one who turns away, turn away from him and put your trust in God, the One, the Most Exalted, the All-Knowing, the All-Aware.

Say: O people, have mercy on your own souls and the souls of the servants of God. Do not shut the doors of bounty upon your faces, and be not among the perishing. O people, do not rejoice in what you possess of fancies and illusions. Rather, rejoice in what is with God. This is the judgment of God upon you, if you are among those who perceive. Then know, O Muhammad, that the idolaters sought to cut off the breezes of God from blowing and to exchange the Word of God with the promptings of their own selves and passions. Therefore, they confined Us in this land—one from which the hands of the hopeful and the feet of the seekers are cut off.

Say: God is dominant over His command, capable of His deed. His command is above your command, and His design beyond your planning. He does whatever He wills, and nothing can hinder Him in His power and authority. He is the Ever-Abiding, Eternal, Mighty, All-Powerful. Soon His command shall appear, His proof be exalted, and His sovereignty raised to a station beyond the reach of the idolaters. Thus have We recounted to you every tale, and explained to you what We were upon. This is the Greatest, Most Mighty

News—that your eye may find joy in it, and the eyes of those who see only through this most noble and honored vision.

O Muhammad, breathe from the spirit of the Ever-Living into the forms of all the worlds. Then sever thy bond from every being of connection, and cling to this firm, radiant, luminous Handle, that the winds of detachment may blow from thee upon all who dwell upon the earth. And when thou enterest the land of Qáf, remind its people of what We commanded thee in this Tablet, so that thou may be a bearer of glad tidings from Us to the sincere. Then remind on Our behalf the letter **H** (ḥarf al-hā'), that he might rejoice within himself at the glad-tidings of God and be among the content.

Say: O letter **H**, thou didst ask God, thy Lord, in years past, concerning what We revealed in truth in a mighty, non-Arabic tongue. But We withheld the reins of the Pen in response to thee, for We found thee heedless and in great intoxication. By God, at this the heavens wept, the land of holiness trembled, the mountains of knowledge were crushed, and the breasts of the near ones grew tight.

Say: O Hádí! In what didst thou believe in 'Alí before, and before him in Muḥammad, the Messenger of God, and before him in the Son of Mary, and before him in Moses, the Speaker, and before him in the Friend of the All-Merciful, and before him in Noah the Prophet—until the Message returned in the wondrous form of the First? Then bring it forth, if thou art of the truthful. If thou believed in them because of the verses of God revealed unto them, then say: By God! This is the very same. This Beauty is their beauty—witness it, if you are among the witnesses. And beyond this, the horizons are filled with the lights of this Dawn, and the sovereignty of the Names has appeared in every noble, exalted form and wondrous garment.

Say: By God, O letter **H**, thy soul wept when this question issued from thy mouth and flowed from thy pen—for thou knewest not and wert among the heedless. Know, then, that thy Lord—while He was in the realm of His hidden sovereignty—was not encompassed by names or attributes or the hearts of the Messengers. And when He settled upon the throne of Manifestation, all names and attributes served Him as a servant serves his master, if you are among the seers. Yet He Himself is sanctified from all this, and from whatever you have known. This is what was revealed in truth from the realm of sublime glory.

Have you not borne witness that all these things were created by His word? And if you do not bear witness, then We surely have, in truth, and We are witness and aware. So bear witness that the sun was created by His command, and God created it with bounty, and made it a lamp of His majesty between the heavens and the earth. In the same way, recognize all names as revolving around Him, if thou art among those who behold. And yet, how didst thou consent that We should reduce one of the Names to Our own Self after We made the Cause manifest to you with a clear proof? We indeed created the Names and their kingdom with the power of might and strength—yet you denied their Originator a single one of them. So did you act, if you are among those who reflect.

Yet We have pardoned thee—ask forgiveness from God, thy Lord, and be among the repentant. O servant! Be mindful of God, then open your eyes to witness the Cause of God with your own sight. By God, nothing shall avail you today—not even if you cling to the former and the latter generations—except that you enter the shadow of God, and this is His shadow which has encompassed all the worlds.

Say: By God! After its appearance, the truth will not suffice you, nor will any matter enrich you—even if you bring every symbol of the heedless you possess as proof. Then know that all you have heard has appeared by My command while you were in heedlessness and behind a thick veil. And all that you have perceived or known or understood or reasoned by—returns by My word just as it returned in the former ages.

Say: Do you intend to cover the beauty of the sun with the garments of malice and hatred, or with the veils of your suspicions, O company of those who turn away? Or to restrain the ocean of God from its waves, or the fire of the Cause from its flames? Evil indeed is what you have imagined within yourselves, and foul what you have done—and you are devoted to it. Beware! O people of the Bayán! Do not associate anything with God, and do not contend with Him based on what you possess. Recall what you were counseled in the scrolls and tablets. Be mindful of God and be among the reverent. Was this not among the signs of God? Was this not His servant—His beauty, His majesty, His splendor—then His command, His radiance? And it has shone with lights by whose dawning all other suns were eclipsed—so how could these ones remain in darkness?

Say: By God, He has descended from the heaven of the Cause, and in His right hand is the Kingdom of Might and Power. He calls the people to the Ridván of Holiness, and He fears no one, even if the idolaters from among the disbelievers were to surround Him.

Say: He appeared once in the name of the Wondrous First, then in the name of the Friend (Abraham), then in the name of the Speaker (Moses), then in the name of the Spirit (Jesus), then in the name of the Beloved (Muhammad), then in the name of ‘Alí in truth, then in the name of Ḥusayn in this sacred, radiant, luminous Beauty. All this We recount to you because We found the people feeble—otherwise, by the One in whose hand is My soul, We would cast upon you melodies which would draw the hearts of the Concourse on High and cause all who dwell in the realm of creation to be thunderstruck.

Say: O my people, have mercy upon the one who has come to you with the proof of God and His testimony, calling you to Him and to that which has been sent down from His presence. And if you do not believe in Him, then leave Him to Himself, and do not assault Him, and be not among those who turn away. Do you not see how He rose up alone while all the peoples opposed Him with whatever was at their disposal? Will you deny this bounty after you have seen it with your own eyes and are among the witnesses?

He Himself feared no one, nor will He fear, through the power and might of God. He conveyed the Cause from the East of the earth to its West and to all that lies between, among those possessing strength, dominion, and mighty authority. If you are able, rise from your places, and lift your heads from the eggshells of heedlessness, that you might witness the power of God and what has appeared from His presence, and perceive your own incapacity and the incapacity of all creation.

Have the banners of victory not been raised? Has the name of God not filled the space between heaven and earth? Have I not ransomed My soul every day and every moment?

Say: By God, I did not guard Myself even for an instant. I shone forth like the sun above the heads of My enemies, while you did not aid God even for an instant, remaining seated in your homes, veiling your

faces from the lovers—what then of these wrongdoers? Yet still, you busied yourselves with your own delusions, with what your souls and passions commanded you. Thus Satan made your deeds fair in your eyes, and you were among the active ones.

Say: O My people! Is one who soars in the air of the spirit like one who plays with mud? Is one who shines forth in the face of enemies like one who hides his face behind veils out of fear of himself? Then be just, if you are among the just. Is one who walks in the wilderness of the Holy Paran like one who sits idle in the house? Reflect, O assembly of the heedless.

Say: By God, the acceptance or rejection of all who are in the heavens and on earth is to Me as the cry of an ant in a desert of expansive glory.

Say: No one's clamor will be raised up to God, nor the cry of any soul, except through this Most Great, Most Upright, Ancient Name.

Say: By God, the truth—nothing will benefit you today, neither what was nor what is to come, except that you take hold of this firm and mighty Pillar.

Say: O letter **H**, had you been able, We would have commanded you to offer in recompense for your question a thousand thousand thousand thousand brilliant white measures of diamond until breath itself is cut off. For from your question arose the scent of aversion and the dust of sorrow over all the worlds. Whatever has been revealed from My presence is that by which you have argued for the proof of God's proofs in every age, cycle, and era—you yourselves bear witness to this, and beyond you, all those endowed with knowledge and wisdom. Why then did you accept what appeared from them in one form, and abandon what appeared from them in another garment? Do you believe in some parts of the Book and reject other parts? That is indeed a grievous injustice. By God, the eyes of both the unseen and the seen wept over what you imagined concerning Me, and you were among the wrongdoers. In those days, I concealed Myself from both the seekers and the heedless. I hid Myself behind a thousand veils so that none might recognize Me, nor the noise of the hypocrites be raised. We were among you as one of you, and thus did God test your vision, and found you veiled.

Say: The Nurturer and Originator of contingent beings was clad in the garment of the common people—and you were not content with that until He was imprisoned in this prison. Then, when He appeared in truth and lifted the veil from His face and dawned from the morning of God, the Overseer, the Almighty, the Sovereign, the Omnipotent—when the idolaters returned to hostility, We returned upon them and revealed Ourselves in truth, that they may know that God fears no one, is not distracted by any affair, and that no rejection of the rejecters nor dominion of the rulers can hinder His sovereignty.

O Muhammad, then command the people with that which God has commanded you, and teach them what God has taught you from His presence. Then assist Him with your heart, your tongue, with all that you possess and all that you are. To Him belongs the victory of the heavens and the earth, and the victory of the seen and the unseen, and the victory of all the worlds.

Then We decreed in the Tablet of Decree by the Pen of Command for whosoever hesitated in his soul or paused regarding this wondrous, astounding Cause—For the one who desires to turn toward the

direction of holiness, to stand before the presence of God, the Mighty, the All-Knowing, to hear the call of God, to behold His beauty, to inhale the fragrance of God, the Mighty, the Omnipotent, the Exalted, the Great:

That he must leave his house, migrating unto God, until he enters the city named the Abode of Peace. When he enters it, he should magnify God, his Lord, with both the tongue of inwardness and outwardness, until he reaches the shore. When he reaches it, he should put on his finest garments, then perform ablution as God has commanded in the Book. When he washes his hands, he should say:

O my Lord, this is the water which Thou hast caused to flow by Thy command beside Thy sacred House. And just as I have washed my hands with it by Thy command, wash me from every defilement, sin, and heedlessness, and from all that is detested by Thy good pleasure. Verily, Thou art the Omnipotent, the All-Powerful.

Then he should wash his face and say:

O my Lord, this is my face, which I have purified by Thy will. I ask Thee, by the power of the majesty of Thy oneness and the wondrousness of the names of the manifestations of Thy Cause, to purify it from all save Thee. Then preserve it from turning toward anything but Thee, or gazing upon those who have not sought Thy manifest, pure, mighty, noble beauty.

Then he should cross the bridge with the reverence and tranquility of God, and magnify God until he reaches the end of the bridge. Then he should turn toward the direction of the House and, at his first step, say:

O my Lord, this is the first step I have taken in the path of Thy good pleasure, and the first foot I have moved by Thy will. I have fled, O my God, from all directions unto the direction of Thy grace and bounty. I have fled from my own self and from all else besides Thee unto the direction of Thy generosity and kindness.

O God, do not disappoint those who hope in Thee from the clouds of Thy mercy and care, and do not prevent those who seek Thee from the canopies of Thy majesty and honor. Behold, here I am, O my God—I have turned toward Thy House, around which circle the inhabitants of the Concourse on High, and beneath them, the spirits of the near ones among the chosen. I ask Thee by this House and by them, not to withhold my gaze from the wondrous lights of the holiness of Thy beauty, nor to deprive my face of the manifestations of the breezes of the dawn of Thy meeting, nor to bar my heart from the wafting breaths of the majesty of Thy revelation and inspiration.

Verily, Thou art the Possessor of bounty and might, of grace and mercy, of dominion and sovereignty. Verily, Thou art the One who is near and responsive to whosoever calls upon Thee.

Then he glorifies God and begins the circumambulation, performing seven circuits around the House. When he completes his act and faces the door of the House, he stands and seeks forgiveness from God seventy times. Then he says:

O my God and my Master, to Thee be praise for the honor and bounty Thou hast bestowed upon me, in that Thou hast established me at the station where naught is seen but the manifestations of the majesty of Thy unity's sovereignty, and naught is witnessed but the flashes of the lights of the Sun of Thy Beauty. I beseech Thee by Thyself and by Thy very Essence to purify me from the filth of the world and its adornments, and to rend from the face of my heart the veils that have kept me from plunging into the oceans of the majesty of Thy oneness, and have barred me from entering the fields of the sanctity of Thy union and Thy meeting. O my Lord, do not send me back from the door of Thy mercy disappointed, nor drive me from Thy House in loss. O my Lord, forgive me, and my parents, and my brothers, and my family, and my kin—those who have believed in Thee and in Thy supreme signs revealed in the manifestation of Thy most exalted Beauty. Verily, Thou art the Mighty, the Generous.

Then he walks with complete tranquility, glorifying God until he reaches the Gate. There he stands and says:

O my God, this is the station where Thy voice was raised, Thy proof appeared, Thy traces shone forth, Thy Beauty radiated, Thy verses were sent down, Thy Cause became manifest, Thy Name was exalted, Thy remembrance spread, Thy power was completed, and Thy sovereignty was raised above all who dwell in the heavens and on the earth.

Then he addresses the House, its soil, its walls, and all within it, saying:

Blessed art thou, O House, for God has made thee the place where His feet have trodden.

Blessed art thou, O House, for thou wert touched by the glances of His mighty majesty.

Blessed art thou, O House, for God chose thee and made thee the dwelling of His very Self and the seat of His sovereignty. No land preceded thee save the land which God has chosen above all places of the earth, as decreed by the Pen of His preservation.

Blessed art thou, O House, for through thee God has distinguished between the blessed and the wretched from that day until the Day wherein the All-Merciful shall appear with wondrous lights of sanctity.

Blessed art thou, and again blessed art thou, for God has made thee the Balance of the monotheists, the ultimate homeland of the knowers. He has sanctified thee from the knowledge of the haters and the idolaters, so that none shall enter thee except those believers whose hearts God has tested for faith. None shall approach thee save those from whom arise the fragrances of glorification.

Blessed art thou, for God has set thee apart for His near ones among His servants, and for the pure in heart among His creation. None shall touch thee but those who have completely severed themselves from all who dwell in the heavens and the earth—whose hearts contain naught but the manifestations of the majesty of His oneness, and whose beings reflect only the revelations of the sanctity of His eternal indivisibility. This is the station with which God has honored thee, and by this thou should glory above all the worlds.

Blessed art thou, and blessed is the one who built thee, and who maintained thee, and who served thee, and who watered thy gardens.

Blessed is he who entered thee, who beheld thee, who sensed from thee the fragrance of the garment of the Joseph of God, the Mighty, the Powerful. I bear witness that whoever enters thee—God shall cause him to enter the Sanctuary of Holiness on the Day when the beauty of identity shall sit upon a mighty throne. He shall forgive all who seek refuge in thee and enter under thy shade. Then shall He fulfill their needs and gather them on the Day of Resurrection in the beauty from which all its people—both first and last—draw their light.

Then he casts his face upon the dust before the threshold and calls upon his Lord with the cry of every severed, remorseful, and penitent soul, saying:

O my Lord, I am the one who transgressed against Thee and objected to Thy beauty, for my soul and my desires distracted me—and verily, Thou art the All-Knowing, the All-Aware.

O my Lord, now that I have recognized Thyself, I ask forgiveness for what I was upon, for what my tongue uttered, what passed through my lips, and what stirred in my heart. I return to Thee with all my being—for verily, Thou art the Forgiving, the Merciful.

O my Lord, now that Thou hast made known to me the stations of Thy command, and awakened me from my slumber and heedlessness, I have departed from my house, turning toward Thy House, with my gaze set upon the direction of Thy care and Thy forgiveness—and truly, Thou art the most Merciful of the merciful.

O my Lord, I have come to Thee bearing a sin heavier than the heavens and the earth, greater than the creation of the two realms, until I now stand before the gate of Thy House, from which no sinner has ever turned away disappointed. I have prostrated upon its dust in humility before Thy beauty, in awe of Thy sovereignty, and lowliness before Thy presence.

O my Lord, have mercy upon me through Thy mercy and Thy bounty. Then establish for me a seat of truth in Thy presence, and join me with Thy repentant servants. O my Lord, forgive my transgressions and my sins, and all that my hands have wrought—for verily, Thou art the Mighty, the Generous.

Then he lifts his head and seeks forgiveness from God with this mighty, exalted supplication:

O my Lord, I ask Thy forgiveness with my tongue, my heart, my soul, my inner being, my spirit, my body, my form, my bones, my blood, and my skin—verily, Thou art the Oft-Returning, the Merciful.

I ask forgiveness of Thee, O my God, with that seeking of forgiveness through which the fragrances of pardon are made to waft over the people of transgression, and by which sinners are clothed with the robe of Thy beautiful grace.

I ask forgiveness of Thee, O my Sovereign, with that seeking of forgiveness by which the dominion of Thy pardon and care is made manifest, and by which the sun of bounty and generosity rises over the forms of the sinners.

I ask forgiveness of Thee, O my Forgiver and Creator, with that seeking of forgiveness by which the errant ones hasten toward the direction of Thy pardon and Thy kindness, and by which the seekers stand at the door of Thy mercy—the All-Merciful, the Compassionate.

I ask forgiveness of Thee, O my Master, with that seeking of forgiveness which Thou hast made a fire to consume every sin and transgression from every repentant, returning, weeping, pure-hearted soul, and by which the forms of the contingent beings are purified from the filth of sin and guilt, and from all that is displeasing to Thy glorious and knowing Self.

Then he enters the House with reverence and tranquility, as though he were witnessing God in the majesty of His command and the kingdom of His House, until he enters the courtyard and comes into the presence before the dome which was set apart for the establishment of the throne of grandeur upon it. Then he raises his hands, turning his gaze toward the direction of His bounty, and says:

I bear witness, in this very station, that there is no god but He, alone, with no partner, no likeness, no equal, no rival, no vizier, no peer, and no resemblance. And that the First Point is His servant, His radiance, His grandeur, His majesty, His divinity, His dominion, His sovereignty, His might, His kingdom, His power, His glory, His honor, His favor.

Through him has His beauty shone, His face appeared, His proof dawned, His sign became complete, His evidence fulfilled, His argument perfected, and His verses became manifest.

Through him, all who are in the heavens and on the earth have been gathered, and all who are in the kingdom of command and creation have been raised.

Through him, the breezes of holiness have stirred over the worlds. I bear witness that He Whom God shall make manifest is truth, beyond all doubt. He shall come with lights of inviolable sanctity, and through him the creation of the heavens and the earth shall be renewed, and the creation of the first and the last. Blessed is the one who attains his time, who enters his gate, who is honored with his meeting, who circumambulates around him, who prostrates before him, who visits the dust of his feet, who stands in his presence and is among those who rise in readiness.

Then he says:

O my Lord, this is Thy House in which the breezes of Thy bounty and care have stirred, and within which Thou didst reveal Thyself in the innermost secret with all the manifestations of Thy names and the dawning-places of Thy attributes. None beheld this save Thyself, the All-Knowing.

O my Lord, this is Thy House from which the signs of Thy grace appeared unto all the worlds, and in which there came unto Thee both those who turned to Thee and those who turned away. Yet Thou endured all of it, in spite of Thy power and sovereignty—for verily, Thou art the All-Knowing, the Wise, the Omnipotent, the All-Powerful.

O my Lord, this is the station in which Thou didst walk with Thy ancient feet; wherein Thou didst raise Thy voice and melodies, and proclaim Thy call and wondrous, beautiful songs.



O my Lord, this is the station upon which Thou didst ascend the throne of all contingent beings, and from which Thou didst exalt Thy dominion over all who dwell in the heavens and the earth.

O my Lord, this is the station to which Thy gaze was turned toward the direction of Thy bounty, and wherein the oceans of power surged in Thy hidden, preserved, guarded Word.

O my Lord, this is the station where Thy command was held in the innermost secret, and where Thy lips did not move save as Thou didst will, and where Thy luminous face was veiled—where Thou wert in the unseen of the unseen, behind the veils of concealment, such that none among the worlds recognized Thyself.

O my Lord, this is Thy House, which Thy servants laid bare after Thee. They plundered what was within, and looted what was upon it. By doing so, they violated Thy sanctity, opposed Thee in secret, broke Thy covenant, shattered Thy pact—yet still, Thou didst veil it all and forgave them with Thy wondrous pardon.

O my Lord, do not strip me of Thy beautiful covering. Do not remove from me the cloak of Thy care and forgiveness. Do not distance me from the nearness of Thy mercy, nor deprive me of the inviolable Kawthar of Thy bounty.

O my Lord, sanctify me from all save Thee. Draw me near unto Thyself, and honor me with Thy meeting—for verily, Thou art the Mighty, the Knowing, the Perceiver, the Resurrector, the Giver of life and death.

O my Lord, enable me to fulfill what Thou hast willed for Thy near ones, and ordain for me the best of what Thou hast decreed for Thy sanctified chosen ones.

Then he stills himself in soul, and quiets his being. Then he turns with his heart and hearing toward the direction of the House. If he perceives the fragrance of God and hears His call, he becomes certain within himself that God has absolved his sins, forgiven him, and accepted his repentance. He witnesses his soul as on the day when he was born of his mother. But if he does not perceive the fragrance of God, the Mighty, the Powerful, he repeats the act on this day or another, until he finds and hears.

This is what was ordained by the Pen of mighty wisdom upon the Tablets of preserved sanctity. Thus does God open the doors of bounty and generosity upon the face of the heavens and the earth—so that people may not withhold themselves from the mercy and outpouring of God. Verily, this is guidance and a reminder from Us unto all the worlds.

O letter **H**, hear what God calls you to within this prison, and do not turn to anything else—rather, place your trust in Him, then enter the shore of a mighty Name. Then know that when We answered you before, it was so that We might now offer you counsel in this Tablet—that you might find counsel within yourself and perceive what is hidden from the sight of all created beings. By God, Our only intention was to purify you from the veils of imitation and to bring you into this forbidden, exalted Ridván, that you might witness matters with your own eyes and recognize the greatest treasure of God within this mighty Word.

Say: By God, O people! I am but a servant of God and His Beauty. I call you to God and to what has been revealed from His presence, and I seek from you no reward. God is witness between Me and you. Beware that you do not assail the One who has come to you with the signs and ordinances of God. Fear God and His limits, and be not of the transgressors. Follow the religion and the faith of God. Do not differ over what has been sent down to you, and be among the reverent.

Rise, O servant, and make up for what you have missed, that God may forgive you through His bounty and clothe you in the robe of a mighty and noble honor. Leave the world and all that is in it and upon it beneath your shadow, then soar into the air of the spirit and fear not the idolaters.

First, sever yourself inwardly—then call the people to detachment, that your words may find resonance in the hearts of the heedless. Sanctify yourself from the world—then command the people to sanctification. Thus shall the Dove cover you, if you are of the doers. By God, O servant, were you to inhale the fragrance of this garment which We have sent by the hands of the heralds—from among those words—you would find therein the scent of God, the Mighty, the Self-Sufficient, the Generous. You would sever yourself from dominion and all that is upon it, and enter the Egypt of certitude when you become heedless of all who are on the earth, and testify to this Tablet just as God bore witness to Himself, by Himself, in the realm of His command—that there is no God but He, and that ‘Alí is His servant and His Beauty to those in the heavens and the earth.

As for you, O Muhammad, once your proclamation in Our Name is complete, then seek out the one called the Beloved, and remind him on Our behalf and give him glad tidings from Us, that he may rejoice within himself and be among the joyful.

Say: O servant, give thanks to God that you were present before Him, attained His meeting, and were among the successful. Even if you did not recognize Him when you were seated before Him, God nonetheless accepted your obedience and decreed for you in the Tablet a mighty reward. By God, if you could behold what has been decreed for you, you would soar with longing—but this was veiled from you and from the eyes of the world by the wisdom that lies within the knowledge of your Lord. None has perceived it except Himself. This is a revelation from God, the Mighty, the Beautiful.

Then remind the beloved ones there—both women and men, young and old—remind them of these days in which the Nightingale of Holiness sang in the final moments of His life. Remind them with remembrances of a sanctity inviolable.

Say: O people! Refrain from what you were forbidden. Do not overstep the bounds of God, nor neglect what you were commanded in the Book. Fear God, and be not of the losers. Then unite upon the Cause of God and His Word. Do not differ in anything, nor associate partners with God. Be among the monotheists. Thus have We decreed for you and for those who fulfilled their purpose before you—nations like yourselves—that there is no god but He, the Mighty, the One, the Overpowering, the All-Powerful.

When you gather upon your seats, mention Our sorrow and what befell Us, and Our imprisonment in this land from which Our seeking servants were barred. Then know, O Muhammad, that We have made this Tablet a living, breathing spirit, that you might breathe from it upon every land and city to the extent you are able, so that no harm or hardship may touch you. Act according to what you were commanded, to the

extent of your strength. Do not burden yourself beyond your capacity, and remain in protected, secure peace.

Know also that there came before Us a letter from you, in which you mentioned the names of those who honored you upon your return from the direction of the Beauty by the command of God, the Mighty, the Overpowering, the All-Knowing, the Wise. For this We are pleased with them, and have recorded their names in the Tablet from which not a single atom of the deeds of creation shall be absent—that they may give thanks to God in themselves, remember Him in their days, and be among the grateful.

Thus have We bestowed Our favor upon you and upon them, a mercy from Us for them and for Our righteous servants. So give thanks to God within yourself for having made you the bearer of this greatest bounty, and for having chosen you to deliver it to the worlds. This too is a grace We have conferred upon you—upon your soul and spirit, and upon your forefathers—until it reaches to the Wondrous First. This is indeed a clear favor.

Recognize your station in this, and what We have given you to drink from the wine which God has made into light, then spirit, then delight for those who partake. Stand firm in what you were commanded. Do not neglect what was ordained for you. If joy touches you through the Cause, thank God, your Creator. If sorrow touches you, be patient and endure with gracious patience. Indeed, God shall reward those who were patient in His cause, seeking His good pleasure. He does not neglect the reward of those who do good.

We have recited this Tablet in the best of tones for you and for those whom God has chosen for Himself. This is the most excellent of bounties from Us for Our believing servants. Mercy be upon you and upon all who have believed in God and in what was revealed from His presence in the Tablets of manifest holiness.

Praise be to God, the Lord of all the worlds.

## Suriy-i-Damm (Chapter of Blood)

1 This is the Surah of Blood, which we have derived from the ocean of the unseen, so that it may serve as a sign of my manifestation to all creatures.

### To Mullá Muḥammad-i-Zarandí (Nabil-i-Azam aka Nabil the Great)

2 Oh Muhammad, hear the call of your Lord from this position, which the hands of those who can [reach] and the hearts of those who exist will not reach, nor the truths of those who are heedless in less than an instant in this sacred, noble, and hidden matter.

### The Call of the Lord, Part 1

3 Say, O people, hasten to the sanctuary of God, and His abode, and the House of God, and His buildings, and the manifestations of God, and His sovereignty, and do not be among those who mention God with their tongues, and then oppose His signs. Say, O people, this is the place where those who revolve around it, the inhabitants of the highest assembly, then the people of the pavilion of eternity, then those who dwell behind the waves of majesty, if you understand. Say, this is the site of God, and His shore, and the face of God, and His greatness.

4 O people of the divinity, then O people of the sites of power, then O people of honor in the banners of kingship and dominion! Come out of your places to visit the [location] achieved only by those who cut themselves off from everyone in the heavens and the earth and from everything that bears a name, an image, a direction, or an indication, if you truly know.

5 Say, O people, this is the position of Allah and its end, then the pleasure of Allah and His paradise, then the hiddenness of Allah and His innermost secret. Beware that you do not turn to any other than Him, so hasten towards Him, perhaps you will be nourished by the fruits of the spirit and turn blue. O people, this is the position in which the righteous have paused, and those who circled around the Throne just as you are witnessing.

### Act According to What You are Commanded

6 Indeed, you are Muhammad, so do what your Lord's tongue advises you at that time. Then act according to what you are commanded by Allah, the Supreme, the Mighty, the Beloved. Firstly, break the barriers of imagination from the face of your heart with my powerful and mighty authority. Then enter the Egypt of the Merciful in my glorious and exalted name, and do not pay attention to what has been and what will be. Even if you witness that Satan is sitting at the gate, preventing you from entering, close your eyes to him and seek refuge in my blessed, dominating, and beloved beauty. Beware not to sit with those whose traces of anger are like the trace of heat in summer or like the trace of cold in poison. Indeed, flee from them and their likes, do not look at them or what they have, but rather look at my command, which is better than everything if you only knew. If you want to pass through the countries, enlighten them with the light of your Lord, and reflect upon what you see of your Lord's creation, so that you may be among those who contemplate. Be characterized by my morals so that if someone extends a hand of injustice to you, do not pay attention to it and do not confront it. Leave its judgment to your Lord,

the Mighty, the Ever-Living. Be oppressed in all circumstances, for verily, this is my attribute and it is not known except by the sincere. Then know that the groaning of the oppressed when they endure is dearer to Allah than any deed, if only you knew. Be patient with what befalls you and trust your Lord in all matters, for He is sufficient to protect you from the harm of His creation and to preserve you in the protection of His command and His fortifications. There is no god but He; to Him belong the creation and the command, and everyone seeks His help. If your soul gossips about you, do not do to it as it did; otherwise, you become like it. Then turn away from it and head toward the hidden sanctuary in this sacred and exalted tent. Be like the musk among people so that the fragrance of holiness emanates from you to attract them to the annihilation of their beloved sanctuary. If you find a source of support for yourself among Allah's beloved, befriend them in every dusk and dawn, in every year and month. Follow Allah in all matters as your supporter. Then walk among the people with dignity and tranquility, and convey to them the command of their Master according to what they are capable of hearing.

### Take My Book to the Cities of God

7 Indeed, you are the Hoopoe of Saba, and I ask you to take my book to the cities of God. And if birds ask you about the sacred bird say, "I had left it when it was under the fangs of denial and the wicked's vendetta, and it had no supporter but God, who created and perfected it and made it a lantern of His beauty between the heavens and the earth if you believe. And if you find one of my beloved, and he asks about me, say, 'By God, I left the city of imprisonment when Hussein was thrown to the ground and the knee of the oppressor was on his chest and he wanted to behead him. And the spear was standing by him, waiting to be raised and put on the spear.' So was the matter in the secret of the secrets if you feel it. In that state, I saw his lips moving, looking at the heavens with a glance that would break hearts, and behind it, the heart of God, the dominant, the mighty, the everlasting. And when I brought my head close to his lips, I heard him say, "O people, by God, I do not speak from desire but what was spoken by the holy one in my pure heart. By God, you cannot doubt the signs of God in anything that has been ordained in the power of fate and what was in the hereafter and the first place. And you, the people of polytheism, breathe in these signs. Find the scent of Joseph's shirt. Have mercy on him, and do not kill him with the swords of hatred if you bear witness with the eyes of fairness. O people, by God, I sat silent for twenty years so that nothing would come out of my lips that would ignite the fire of hatred in your hearts. And so the tongue of greatness bears witness. The command was recorded on the holy and preserved tablets. And you, O people, I am Ali and this is the second time after the first one when I have shown you greater miracles than before from the source of greatness and glory, the cache of elevation and glorification with the signs that have never appeared in the universe before. And this tablet is my proof among you and for you. O people, by God, I was dwelling in silence without any melodies, but the spirit shook me and made me speak the truth. You could see the traces of it on my face if you looked at my beauty. I closed the doors of speech for many years, but the tongue of God opened my tongue if you know. Will you kill the one who, by His command, raised the heavens, stirred up the seas, caused the trees to bear fruit, uncovered the secrets, and let the beauty of the chosen one appear from behind the veils? O people, by God, I am not one of those who deny the signs of God. And even if you killed me with all the swords or with every single arrow at any time, I would still be speaking in the kingdom of heavens and earth and fear no one. This is my way if you feel it. By God, this is the way of all the Messengers and what has been

revealed to Ali on all the tablets. I don't know what path you are taking. And when the tunes of holiness reached this level, it fell silent because of its weakness. In that state, he opened his eyes, looked up towards the heavens, and said, "O Lord, praise be to You for the wonders of Your judgments and the comprehensiveness of Your provisions. Sometimes you handed me over to the hands of Nimrod, then to Pharaoh. Then you imprisoned me among the polytheists, and then you beheaded me by the hands of disbelievers. Another time you raised me to the cross. Always and even so, You, my God and my Beloved, have placed me under the hands of these polytheists. O God, witness me upon the dust and under the swords of Your enemies, and by Your might, my Beloved, I thank You in that state and for all that has come upon me for Your pleasure. And I am satisfied with You and with the wonders of Your trials. But, O my God, I beseech You by Your hidden names and Your apparent, veiled beauty, laid upon the dust of humiliation, to enter into the hearts of Your servants, Your love, and then establish them, O my God, on the carpet of Your mercy. Then let them dwell in the shadow of the tree of Your oneness, and do not deprive them of the gentle breeze of Your holiness that blows from the pleasure of Your beauty and emanates from the direction of Your grace. Indeed, You are the Mighty over whatever You wish, and indeed You are the Dominant, the Self-sustaining.

8 Indeed, O Muhammad, recognize the value of the gems of secrets that We have bestowed upon you. Then contemplate what We have taught you of the wonders of Our knowledge, which was hidden behind veils of light, so that you may look upon what has come upon us and be among those who have insight into the mysteries of the matter. Then say in the language of your spirit, in your secret, "Is there any helper who will help the beauty of the First in the appearance of the Last, and is there any supporter who will support the point of the Last in its resplendent beauty?" Perhaps by that, God will send someone to help the youth in these days, in which the inhabitants of heaven and earth, except those who have been to the proximity of the beauty, have become intoxicated. But, O Muhammad, by God, you will find the reluctance of those who turn away, their arrogance, and their standing in opposition to this youth on all sides, except as your Lord, the Mighty, the Everlasting, wills.

9 Oh Mohammed, listen to what the signing pen commands you in the enormity of the judgment in this air that God has sanctified from the temples of hatred and purified from the touch of the polytheists and the recognition of the wrongdoers. You are the one who gloriously praises. Then see from the east of the matter with a clear authority. Then announce among the people of this shining, precious, and enlightening beauty. Then approach the name of God, and cast upon him what the spirit of God, the Almighty, the Exalted, the Generous, has cast upon you. Perhaps he will remember in his mind and be devoted to his Lord and be among the guided ones.

## The Call of the Lord, Part 2

10 Say, O servant, verily we have sent down to you tablets and scriptures, which none knows except Allah, and in them is that which will suffice you from all that has been created in the process of creation, and from what is in the heavens and the earths, but we have not sent it to you because we have found no fragrance of the Most High in this Arab boy who is evident to all. Say, by Allah, what you have will vanish and nothing will remain except what is with your Lord, behind the veil of a mighty fortress. Leave this world to its people, and then cut off from what has been created therein, and then turn your face to your

Lord, the Most Gracious, the Ancient. Say, verily this is Ali, who has appeared in truth once again in this Most Holy, Most Pure, and Most Luminescent Beauty and who speaks with the authority of the Almighty in the realm of everlastingness and the kingdom of the supreme, if you are among the listeners.

11 Say, you who are masters of eloquence, the spirit of clarification will not speak in your hearts except after you love me, and this is from the essence of religion if you are among the believers.

12 Say, O people of the Criterion, by Allah, the truth has come to you, and it distinguishes between religions and separates the truth from falsehood. Fear Allah and do not be among those who turn away.

13 Say, O people of the churches, do not strike the bells, for the greatest bell has appeared in this chime that has appeared on the temple of signs between the earth and the heavens, and it is true in this name, the shining, the apparent, the radiant. Say that He is the one who has sent down the signs by His command and inscribed all the tablets by His permission, and what is emanating from this musk that has flowed from the eye of camphor by this ancient pen bears witness to that. Say, it speaks at all times with verses that the minds of the wise and the knowledge of the learned and the hearts of the mature cannot comprehend. Say, this is what you were promised in the books of God if you are among the knowledgeable, and this is what the truth has established in the eternity of the past and will establish it until the eternity of the eternities.

#### Enter the Fortress of the Almighty Lord

14 O Muhammad, close your eyes to everything in the heavens and the earth so that you may enter the fortress of your Most Generous, Almighty Lord. Kindle from this fire in the trees of possibilities so that all will speak with what the fire expressed in the form of light during its manifestation. Thus, the beauty of eternity will bless you and command you over the matter, so that you may cut yourself off from everything and cling to a powerful and fortified support. The spirit, greatness, and glory be upon you and those who hear your words in this great news.

## Súriy-i-Ra'ís (Surah to the Chief)

In the name of the Most Glorious

1) Indeed, O Chief (Mehmed Emin Âli Pasha, Grand Vizier of the Ottoman Empire), hear the call of God, the Sovereign, the Dominant, the Self-Subsisting. Indeed, He calls between the earth and the sky, and invites all to the most glorious vision. Not obstructed by your veils, nor by the barking around you, nor by the armies of the worlds. The world has ignited from the word of your most glorious Lord, and it is gentler than the breeze of dawn. It has appeared in the form of a human, and through it, God has enlivened His servants who are oriented towards Him. In its essence is a water with which God has purified the hearts of those who turn to Him and are heedless of the mention of anything other than Him. He has drawn them near to the vision of His great Name, and we have sprinkled from it upon the graves, and they are standing, observing the beauty of God, the luminous, the radiant.

### Prophecy of Loss

2) Indeed, O Chief, you have committed what would cause Muhammad, the Messenger of God, to lament in the highest Paradise. The world has deceived you, therefore you have turned away from the face whose light illuminates the highest assembly. You will find yourself in clear loss. You have allied with the Chief of the Persians to your detriment, after what has come to you from the horizon of greatness and majesty, by whose command the eyes of those drawn near are delighted.

3) By God, this is a day on which fire speaks in all things; the Beloved of the worlds has come, and at every instance from all things, the Speaker of the command stands to listen to the word of your Lord, the Mighty, the Knowing. Indeed, were we to shed the garment we have donned due to your weakness, those in the heavens and the earth would offer themselves in ransom for my soul, and your Lord bears witness to this. None will hear it except those who have severed themselves from all existence, out of love for God, the Mighty, the Powerful.

4) Do you think you can extinguish the fire that God has ignited on the horizons? No, by His True Essence, if you are among the knowing. Rather, by what you have done, its flames and ignition have increased. Thus will it encompass the earth and those upon it. So has the matter been decreed, and none shall stand with Him in judgment, neither in the heavens nor in the two earths.

5) Thus will the land of mystery and what lies beneath it be transformed, and it will escape from the hand of the King. The earthquake will manifest, the wailing will rise, and corruption will appear in the lands. Affairs will differ due to the secrets inflicted upon these by the troops of the unjust. The rule will change and the matter will intensify so much that the dunes will lament in the plateaus, the trees will weep in the mountains, blood will flow from all things, and you will see people in great turmoil.

### The Reason for the Loss

6) Indeed, O Leader, we have manifested ourselves to you once at the Mount of Fig and once at the Olive, and in this blessed spot. You did not perceive [the significance] because you followed your own desires and were among the heedless. So look and then remember: when Muhammad came with clear signs



from an All-Powerful, All-Knowing [source], the people wished to stone him in the watchtowers and the marketplaces. They disbelieved the signs of Allah, your Lord and the Lord of your early forefathers. The scholars denied him, then those who followed them among the factions, and behind them, the kings of the earth, as you have heard from the stories of the ancients. Among them was Chosroes, to whom he sent a noble letter, inviting him to God and forbidding him from polytheism. Surely, your Lord is All-Knowing about all things. Indeed, he was arrogant towards God and tore the tablet, following his own soul and desires, except that he is among the companions of the Blaze.

7) Did Pharaoh manage to prevent God from His authority when he transgressed upon the earth and was among the tyrants? Indeed, we made the Speaker [Moses] appear from his own house despite his nose. Indeed, we were capable. And remember when Nimrod ignited the fire of polytheism to burn Abraham, we saved him with the truth and seized Nimrod with manifest authority. Say, the king of Persia killed the Beloved of the Worlds to extinguish with that the Light of God among all else and to prevent people from the path of life in the days of God, the Mighty, the Generous.

8) We have indeed manifested the matter in the lands, and elevated His remembrance among the monotheists. Say, the youth has come to enliven the world and to unify all that is upon the earth. What God wills shall prevail, and you will see the entire earth as the Most Glorious Garden. Thus it is inscribed from the pen of the Matter upon a straight tablet.

9) Leave mention of the leader, then recall the companion who found solace in the love of God and cut himself off from those who associated others with Him and were among the losers. He tore through the veils such that the people of Paradise heard the sound of its tearing. Exalted is God, the Sovereign, the All-Powerful, the All-Knowing, the Wise.

### The Night Military Advisors Were Ordered To Do Evil

10) O scribes, listen to the call of the Most Glorious on this night in which the military officers have gathered against us, and we are in great joy. How I wish that our blood be spilled upon the face of the earth in the path of God, and that we be laid upon the ground. This is my desire and the desire of those who seek me, ascending to my wondrous, marvelous kingdom.

11) Know that one day we woke up to find the lovers of God at the mercy of the adversaries. The authorities took over all the gates and prevented the servants from entering and exiting, and they were among the wrongdoers. The lovers of God and their Lord were left without sustenance on the first night. Thus, it was decreed upon those for whom the world and whatever is in it were created for themselves. Woe unto them and those who ordered them to do evil; God will surely burn their livers with fire, and He is the most severe of avengers.

12) The people crawled around the House, and both Islam and Christianity wept for us. The wailing of cries rose between the earth and the sky due to what the hands of the wrongdoers had earned. Indeed, we found that the followers of the Son wept more intensely than other communities, and in that are signs for those who ponder. One of the lovers offered his life for mine and slit his own throat out of love for God. This is something we have not heard of from the earlier generations.

## God's Proof Against All Creation

13) This is what God has specifically bestowed upon this Manifestation to display His power. Indeed, He is the All-Powerful, the Omnipotent. And the one who slit his throat in Iraq, he is indeed the beloved of the martyrs and their leader. What emerged from him was God's proof against all creation. Those are the ones upon whom the word of God had its effect; they tasted the sweetness of remembrance and were taken by the breezes of union, so much so that they severed themselves from everyone on the entire earth and turned toward the face with a luminous countenance. And if anything not permitted by God had appeared from them, He would nonetheless have forgiven them as a grace from Himself. Indeed, He is the Most-Forgiving, the Merciful. They were drawn by the irresistible pull of the Almighty, so much so that the reins of choice were taken from their hands, until they ascended to the station of direct encounter and presence before God, the Mighty, the All-Knowing.

14) Say, the youth has departed from these abodes and has placed under every tree and stone a trust that God will reveal in truth. Thus has the judgement come and the matter been decreed by a Wise Planner. The armies of the heavens and the earths cannot stand against His command, and all the kings and sovereigns cannot prevent Him from what He wills. Say, calamities are the oil for this lamp, and by them its light increases, if you are among the knowing. Say, turning away is from every averter, the herald of this matter, and through it the command of God and His appearance have spread among the worlds.

15) Blessed are you for what you have migrated from your homelands, and traversed countries and lands out of love for God, your Sustainer, the Mighty, the Ancient. Until you entered the land of the secret on the day when the fire of oppression blazed and the raven of discord croaked. You are partners in my tribulations, for you were with us on the night when the hearts of the monotheists were agitated. You entered out of love for us and departed by our command. By God, it is fitting that the earth should boast over the heaven because of you. Oh, how excellent is this sublime grace, the Mighty, the Impenetrable. Indeed, O birds of eternity, you were prevented from nests in the path of your Chosen Lord. Indeed, your refuge is under the wing of the grace of your Merciful Lord. Blessed are the discerning.

16) Indeed, O my sacrificed spirits, for you and for whoever finds solace in you, gains insights from you, and hears from you what purifies the hearts of the seekers. I express gratitude to God for you having reached the shores of the Greatest Ocean. Then listen to the call of every atom: this is the Beloved of the world. Yet, the people of the world wrong Him and do not recognize the One they invoke at all times. Those who are heedless of Him and turn away from what they should rightfully devote their souls to, in the path of His loved ones, have surely lost. How luminous is His radiant beauty!

17) Indeed, even if your heart melts in separation from God, remain patient. Verily, you have a great station with Him. You will stand facing the Divine and converse with you in the tongue of power and strength, not withheld from the ears of the devoted. Say, were He to speak a word, it would be sweeter than all the words of the worlds.

### The Day of the Desired of the Messengers

18) This is a day that if Muhammad, the Messenger of God, had perceived, he would have said, "We have recognized You, O the Desired of the Messengers." If Abraham the Friend had perceived it, he would have laid his face upon the soil in submission to God, your Lord, and said, "My heart is content, O God, Lord of the dominions of the heavens and the earths, I witness the dominion of Your command and the might of Your power, and with Your emergence, the hearts of the seekers are at peace." If Moses the Speaker had perceived it, he would have said, "Praise be to You for showing me Your beauty and making me among the visitors."

19) Consider the people and their affairs, and what has emerged from their mouths and what their hands have acquired in this blessed, holy, and wondrous day. Indeed, those who have squandered the matter and turned towards Satan, upon them is the curse of all things, and they are the companions of the Blaze. Indeed, the one who hears my call is not influenced by the call of the worlds, and the one who is influenced by the words of others has certainly not heard my call. By God, he is deprived of my dominion and the realms of my grandeur and power, and he is among the losers.

20) Do not grieve over what has befallen you, for you have borne in my love what most servants cannot bear. Indeed, your Lord is All-Knowing and Aware, and has been with you in gatherings and assemblies, and has heard what has flowed from the fountain of your heart, the path of wisdom and expression in the remembrance of your Merciful Lord. Indeed, this is a clear favor.

### Prophecy: A King Will Aid God's Allies

21) God will indeed raise among the kings those who will aid His allies. He is, assuredly, all-encompassing over all things, and He will cast into the hearts love for His allies. This is a certainty from the presence of the Mighty, the Beautiful.

### The Family of God Will Glorify This King

22) We ask God to open the hearts of His servants to your call, and to make you a beacon of guidance in His lands, and to aid the oppressed through you. Pay no heed to the squawking of those who squawk; suffice yourself with your Lord, the Forgiving, the Generous. So, narrate to my loved ones the tales of the young man from what you have known and seen, then cast upon them what We have cast upon you. Verily, your Lord supports you in all circumstances, and He is indeed watchful over you. The highest assembly will send blessings upon you, and the family of God and its people, among the floating leaves around the tree, will glorify you with a unique mention.

23) Indeed, O Pen of Revelation, remind the one who stood in the presence of His Book directly in the dark night, traversed through lands until he entered the city and sought sanctuary in the mercy of his Mighty, Impregnable Lord. There, he spent the evening in anticipation of his Lord's grace, and at the break of dawn, he left by God's command. Because of this, the young man was filled with sorrow, and God is a witness to what I say.

24) Blessed are you for having drawn the essence of eloquence from the balm of the Merciful, and for having been scented by the Beloved to such an extent that you detached from your own comfort and were among those who hastened towards the higher realms of Paradise, a radiant beacon of your Mighty, Unique Lord's verses. O soul that drank the intoxicating essence of meanings from the Fountainhead of his Lord and was intoxicated by the droplets of this wine, by God, with it the monotheists soar to the heavens of grandeur and majesty, and doubt is replaced by certainty.

### Establish the Pillars of the House

25) Do not be saddened by what has come your way; put your trust in God, the Omnipotent, the All-Knowing, the Wise. Establish the pillars of the House with the bricks of eloquence, then remember your Lord, for He is sufficient for you against all the worlds.

26) Verily, God has inscribed your mention on the Tablet that contains the numerals of the secrets of what was. The monotheists will remember your migration, your arrival, and your departure in the path of God. He chooses whoever chooses Him, and He is the guardian of the sincere. By God, the Supreme Concourse gazes upon you and points toward you with their fingers. Thus, the grace of your Lord has enveloped you. If only the people knew what they have overlooked in the days of God, the Mighty, the Praised.

27) Indeed, give thanks to God for strengthening you in recognizing Him and admitting you into His sanctuary on the day when the polytheists besieged the people of God and His allies. They unjustly expelled them from their homes and sought to divide us at the seashore. Verily, your Lord is knowledgeable about what is in the hearts of the polytheists. Say, even if you sever our foundations, the love of God will not leave our hearts. We were created for sacrifice, and in that, we take pride over the worlds. 28) Then know, O you who are ablaze with the fire of God, your book has arrived before us and we have recognized what is in it. We ask God to grant you success in His love and satisfaction, to support you in conveying His command, and to make you among the helpers.

### The Soul

29) As for what you asked about the soul, know that people have various statements and various stations concerning it, including the celestial soul, the imperial soul, the divine soul, the godly soul, the holy soul, the content soul, the satisfied soul, the pleasing soul, the inspired soul, the self-reproaching soul, and the commanding soul. Each group has its own explanations. We do not wish to mention what has been said before, and with your Lord is the knowledge of the first and the last.

30) If only you were present near the Throne and heard what is intended from the Tongue of Grandeur, and reached the pinnacle of knowledge from the Wise and Knowing. However, the polytheists have come between us and you. Beware of being saddened by this; be content with what has transpired as part of predestined fate and be among the patient.

31) Know that the soul, in which all creatures partake, comes into being after the amalgamation of elements and their reaching maturity, as you see in the sperm. Once it ascends to the station preordained for it, God manifests through it its own essence that was concealed within it. Indeed, your Lord does as

He wills and decrees as He wishes. 32) The intended soul is one that is summoned from the Word of God, and it is the one that, if ignited with the fire of the love of its Lord, cannot be extinguished by the waters of indifference nor by the oceans of the worlds. Indeed, it is the blazing, inflamed fire in the Lote Tree of humanity, declaring that there is no deity but He. Whoever hears its call is among the successful. And when it departs the body, God resurrects it in the best of forms and admits it into a lofty Paradise. Indeed, your Lord has power over all things.

33) Then know that the life of a human is from the spirit, and the direction of the spirit toward one orientation over others is from the soul. Contemplate what we have imparted to you so that you may recognize the soul of God that has come from the East of Grace with manifest authority.

34) Then know that the soul has two wings; if it soars in the air of love and contentment, it is attributed to the Compassionate. If it flies in the air of whim, it is attributed to Satan. May God protect us and you from it, O assembly of the knowledgeable. When it is ignited by the fire of the love of God, it is called “the contented” and “the pleased.” If it is ignited by the fire of whim, it is called “the commanding.” Thus, we have detailed it for you so that you may be among the discerning.

35) Indeed, O Supreme Pen, mention to the one who turns to your Most Glorious Lord what will suffice him over the mention of the worlds. Say, the spirit, the intellect, the soul, the hearing, and the sight are one; they differ due to differing causes. As in a human being, you observe what the person understands, moves, speaks, hears, and sees—all of it is from the sign of their Lord within them, and they are one in their essence. However, they differ due to differing causes; indeed, this is a known truth. For example, when oriented towards the causes of hearing, the judgment of hearing and its name appear. Similarly, when oriented towards the causes of sight, another effect and another name appear. Contemplate to reach the essence of the intended purpose, and you will find yourself free from what people mention and be among those who are certain. Also, when it is directed toward the brain, the head, and other causes, the judgments of the intellect and the soul appear. Indeed, your Lord has the power over what He wills.

#### [Look At Prior Tablets For a More Detailed Explanation](#)

36) Indeed, We have clarified all that We have mentioned in the Tablets that We have revealed in response to one who asked about the isolated letters in the Qur’an. Therefore, look therein to become acquainted with what has descended from the Might of God, the Mighty, the Praiseworthy. For this reason, We have abbreviated in this Tablet, and We ask God to acquaint you through this abbreviation with that which is endless in remembrances, and to give you to drink from this cup what is in the oceans. Indeed, your Lord is the Most Generous, the Mighty, the Strong.

#### [To the Pen of Eternity](#)

37) Indeed, O Pen of Eternity, remind the Exalted One who was with you in Iraq until he emerged illuminating the horizons, then migrated until he was present face-to-face at a time when we were captives in the hands of those deprived of the breezes of the Merciful. Do not grieve over what has befallen us and you in the path of God. Be assured, then stand firm. Indeed, He aids those He loves, and

He is capable over all things. The one who turned to Him, from him the faces of the celestial hosts were illuminated, and God is a witness to what I say.

### To the People

38) Say, O people, do you consider faith to be for yourselves, after you have turned away from the One through whom religions have appeared in the worlds? By God, you are among the dwellers of the Fire. Thus has the matter been inscribed from the Pen of God upon the Tablets. Say, with the barking of a dog, you will not prevent the leaves from their melodies. Reflect so that you may find a path to the Truth.

39) Say, "Glory be to You, O God, my Lord. I ask You by the tears of the lovers in Your air, and the cries of the yearning in their separation from You, and by Your Beloved who has been tried before the hands of Your adversaries, to assist those who have sought refuge under the shadow of the wing of Your generosity and Your grace, and have taken no lord for themselves other than You."

### To the Lord

40) O Lord, we have left our homelands, yearning for Your presence and seeking Your union. We have crossed land and sea to stand before You and to listen to Your verses. But when we reached the sea, we were prevented from it, and the idolaters stood between us and the lights of Your countenance.

41) O Lord, the thunder of the heavens has seized us, and with You is the abundance of everlasting life. Verily, You are capable of whatever You will. Do not deprive us of what we desire; then write for us the reward of those who are close among Your servants and sincere among Your creation. Then guide us to steadfastness in Your love, in a manner that nothing less than You prevents us from You, and nothing besides You diverts us from Your love. Verily, You are capable of whatever You will, and indeed, You are the Mighty, the Generous.

## Súriy-i-Mulúk (Surih of the Kings)

He is the Almighty.

1 This is a Book from this servant, who has been named Husayn in the Kingdom of Names, to all the kings of the earth collectively, so that they may look upon it with an eye of compassion and delve into its contents to discover the mysteries of destiny and be among those who know. And perhaps they will detach themselves from what they possess and turn towards the sanctified realms, drawing nearer to God, the Almighty, the Beautiful.

### O Kings of the Earth!

2 O kings of the earth! Hearken to the call of God from this fruit-bearing, exalted tree which has sprung up on the soil of the crimson dune, the wilderness of the Holy Land, and proclaim that there is no god but Him, the Almighty, the Omnipotent, the Wise. This is the spot which God has blessed for its visitors, and from it the call of God is heard from the lofty, sacred Lote-Tree. Fear God, O assembly of kings, and do not deprive yourselves of this greatest bounty. Cast aside what you hold in your hands, and cling to the handle of God, the Most High, the Supreme. Turn your hearts towards the countenance of God, then abandon what your desires have commanded you to do, and be not among the losers.

### The Story of Ali

3 O servant, recount to them the story of Ali, who came to them with the truth and a book of honor and wisdom. He held the proof of God, His evidence, and noble signs in his hands. You, O kings, did not remember the remembrance of God in His days, nor were you guided by the lights that appeared and shone from the horizon of an illuminating sky. You did not investigate His affair after what had happened. That would have been better for you than what the sun shines upon if you were among the knowledgeable.

4 You were in heedlessness of this until the scholars of the foreigners issued a fatwa against him and killed him unjustly, these wrongdoers. His soul ascended to God, and the eyes of the inhabitants of paradise wept for this injustice, followed by the angels of the near ones. Beware, do not neglect as you have neglected before. Return to God, your creator, and be not among the heedless.

5 Say, the sun of guardianship has risen, and the point of knowledge and wisdom has been distinguished. The proof of God, the Almighty, the Wise, has appeared. Say, the moon of eternity has shone in the pole of the sky, and from it, the people of the high assembly have been illuminated. The face has appeared from behind the veils, and from it, all in the heavens and the earths have been illuminated. Yet you, O kings, have not turned towards Him after what you were created for.

6 Follow my word, then listen to it with your hearts, and be not among those who turn away. Your pride is not in your sovereignty but in your nearness to God and your following of His command in what was revealed on the guarded Tablets. Even if one of you ruled the entire earth and all that is on it - its seas, lands, mountains, and plains - it would not benefit him in the sight of God if you were among the knowledgeable.

7 Know that the honor of a servant is in his proximity to God, and nothing else will benefit him, even if he rules over all creation. Say, the breezes of God have blown upon you from the direction of paradise, and you are heedless of it and were among the heedless. Guidance has come to you from God, yet you have not been guided by it and were among those who turn away.

8 The lamp of God has been lit in the niche of the command, yet you have not been enlightened by it, nor have you approached it, and you were on the bed of heedlessness among those who are asleep. Thus, stand up with the leg of uprightness, make up for what you have missed, then turn towards the holy court on the shore of a great sea so that the pearls of knowledge and wisdom, which God has stored in the luminous chest, may appear to you. This is the best advice for you, so make it a merchandise for yourselves that you may be among the guided.

9 Beware, do not deprive your hearts of the breath of God, by which the hearts of those who turn towards Him live. Listen to what we have advised you in this Tablet, so that God may hear of you and open the doors of mercy upon your faces. Indeed, He is the Merciful, the Compassionate. Fear God, O kings, and do not transgress the limits of God. Then follow what you have been commanded in the Book, and be not among the transgressors.

### The Path of Justice for Kings

10 Beware, do not wrong anyone, even to the extent of a mustard seed, and follow the path of justice, for it is a straight path. Then, reconcile among yourselves and reduce your armies, so that your expenses decrease, and you may be among those at ease. If you resolve your differences among yourselves, you will not need large armies, except to the extent necessary to protect your lands and kingdoms. Fear God, and do not be extravagant in anything, and be not among the extravagant.

11 We know that you increase your expenses every day and impose them on the subjects, and this is beyond their capacity, and indeed, this is a great injustice. Be just, O kings, among the people, and be manifestations of justice on the earth. This befits you and is appropriate for your status if you are among the fair. Beware, do not wrong those who have migrated to you and sought refuge under your protection. Fear God, and be among the God-fearing.

12 Do not be reassured by your power, your armies, and your treasures, but be reassured by God, your creator. Then seek help from Him in your affairs, for victory comes only from Him. He gives victory to whom He wills with the armies of the heavens and the earths. Then know that the poor are the trusts of God among you. Beware, do not betray His trusts, do not wrong them, and be not among the treacherous.

13 You will be asked about His trust on the day when the balance of justice is set up, and every possessor of rights is given his due, and all actions of every rich and poor are weighed. If you do not heed what we have advised you in this Book with a clear, expressive language, you will be seized by a punishment from all sides, and God will come to you with His justice, and then you will not be able to stand against Him and will be among the incapable. Have mercy on yourselves and the souls of the servants, then judge among



them with what God has decreed in the impregnable Tablet of Holiness, in which the measures of all things were determined, detailed for everything, and a reminder for His assured servants.

14 Then perceive our matter and discern in what has been revealed to us, then judge between us and our enemies with justice, and be among the just. If you do not prevent the oppressor from his oppression and do not secure the rights of the oppressed, with what then will you take pride among the servants and be among the proud? Is your pride in eating and drinking, gathering ornaments in your treasuries, or adorning yourselves with red and yellow stones or precious white pearls? If pride were in these perishable things, then the earth should take pride over you, for it provides and spends all that upon you from the Determiner, the Powerful. God has decreed all that in its belly and brings forth for you from His grace. Therefore, look at your condition and what you take pride in if you are among those who see.

15 By He in Whose hand is the dominion of all possibilities, your pride should be only in following the ways of God within yourselves and not abandoning the judgments of God among you, left unheeded, and be among the guided.

### O Kings of Christianity!

16 O kings of Christianity, have you not heard what the Spirit has spoken, that 'I am going and will come'? So when He came in shades of clouds, why did you not draw near to Him to rejoice in meeting Him and be among the successful? Elsewhere it says, 'When the Spirit of Truth comes, He will guide you.' Yet, when He came to you with the truth, why did you not turn towards Him, and instead, you were preoccupied with your own amusements, among the playful?

17 You did not welcome Him, nor did you present yourselves before Him to hear the verses of God from His tongue and to witness the wisdom of God, the Almighty, the Wise. Thus, the breezes of God were withheld from your hearts, and the fragrances of God from your spirits, and you remained in the valley of desires, among those deeply immersed. By God, you and what you possess will perish, and you will be returned to God and questioned about what you have earned during your days, in the gathering place where all creation is assembled.

18 Have you not heard what is mentioned in the Gospel, that those who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, meaning they emerged from the power of God? This establishes that it is possible in creation for one who is truly from God, the Omnipotent, the All-Knowing, the Wise, to appear. So, how then, when you heard Our command, did you not seek clarification from Us, to distinguish the truth from falsehood, to understand what We were upon, and to recognize what befell Us from a people of loss and degradation?

### O Ambassador of the King of Paris

19 O ambassador of the King of Paris, have you forgotten the decree of the Word and its manifestations, as inscribed in the Gospel attributed to John, and neglected what the Spirit has enjoined upon you regarding the manifestations of the Word, being among the heedless? If this is not the case, how then did you agree with the ambassador of the Persians regarding Our affair, leading to what has befallen Us,

which has scorched the livers of the knowing, caused tears to flow on the cheeks of the inhabitants of eternity, and made the hearts of the near ones cry out? You did this without inquiring into Our matter to be among those who see clearly after what behooved you to examine this affair, to be aware of what has come upon Us, to judge with justice, and to be among the just.

20 Your days will pass, your ambassadorship will perish, and all that you have will come to an end. You will be questioned about what your hands have earned in the presence of a great Sovereign. How many ambassadors before you have walked the earth, who were greater in status, higher in position, and wealthier than you, yet they returned to dust, leaving no name or trace on the face of the earth, then they were in great regret. Among them were those who transgressed against God, followed their desires, and walked in the paths of tyranny and indecency. And among them were those who followed the signs of God, judged justly because they were preceded by guidance from God, and were among those who entered the mercy of their Lord.

21 I advise you and those like you: beware of doing to anyone what you have done to Us. Do not follow the footsteps of Satan within yourselves, and be not among the wrongdoers. Take from the world only as much as is sufficient, leave what is excessive, then be fair in matters, do not deviate from the rule of justice, and be among the just.

### O Kings!

22 O kings, twenty years have passed, and in each day thereof, we have faced a new affliction. We have endured what no one before us has endured, if you are among those who listen. Wherein they killed us, shed our blood, seized our wealth, violated our sanctity, and you have heard most of it yet did not prevent it. It behooved you to stop the oppressor from his oppression and to judge among the people with justice, so that your justice would be apparent to all creation. Indeed, God has entrusted you with the reins of creation, to rule among them with truth and to secure the rights of the oppressed from these oppressors. If you do not act according to what you have been commanded in the Book of God, your names will not be mentioned with justice in His presence, and indeed, this is a great loss.

23 Do you follow your own laws and abandon the decree of God, the Most High, the Exalted, the Capable, the All-Powerful? Leave what you have and take what God has commanded you, then seek grace from Him, for this is the straight path. Then turn to us, who have been touched by adversity and hardship, and do not neglect us for even a moment. Then judge between us and our enemies with justice, for this is clearly the better way.

24 Thus, we relate to you our stories and what has been decreed upon us, so that you may unveil the adversity we face. Let whoever wishes uncover it, and whoever does not, indeed, my Lord is the best of helpers and supporters.

### O Servant! (Baha'u'llah)

25 O servant, remind the servants of what We have revealed to you, and fear not anyone, nor be among the doubters. For God will surely elevate His cause, and His proof will rise between the heavens and the

earth. Rely in all matters upon your Lord, turn towards Him, and then disregard the deniers. Take God, your Lord, as your helper and supporter. We have written upon Ourselves to aid you in sovereignty and the elevation of Our cause, even if none of the sovereigns turn towards you.

26 Then remember the time when you entered the city, and the agents of the Sultan thought you would not know their origins and would be among the ignorant. Say, "By my Lord, I know not a letter except what God has taught me in His generosity, and we acknowledge this and are among those who admit it." Say, "If your origins are from yourselves, we will never follow them, for so I have been commanded by the All-Wise, the All-Aware. So it was before, and so it shall be thereafter, by the power and strength of God. Indeed, this is a path of truth and straightness."

27 If it is from God, then bring forth your proof if you are among the truthful. Say, "We have affirmed all that they have suspected and done to you in a book in which not a letter of the deeds of the doers will be omitted."

### O Agents!

28 Say, O agents, it behooves you to follow the principles of God within yourselves and to abandon your own principles, and thus be among the guided. This is better for you than what you currently hold, if you are among those who know. If you do not follow God in His command, your deeds will not be accepted, even to the amount of a speck or a thin strand. You will find what you have earned in the false life, and you will be recompensed for what you did therein, and indeed, this is a certain truth.

29 How many servants have acted as you have and were greater than you, yet they all returned to dust, and what was decreed for them was executed. If you are contemplating the command of God, you will follow them and enter a house where you will find neither a helper nor a friend for yourselves. You will be questioned about what you did in your days, how you neglected the command of God, and how you were arrogant towards His friends, after what they brought to you with clear truth. And you consulted among yourselves about their affair, followed your own judgment, and abandoned the judgment of God, the Guardian, the Capable.

30 Say, do you follow your own principles and put aside the principles of God, casting them behind your backs? Indeed, this is an injustice to yourselves and to the servants, if only you were among those who know. Say, if your principles are just, how do you follow what your desires incline towards and abandon what opposes your selves? How can you then be among the rulers? Was it among your principles to punish those who came to you with your command, to let them down, and to harm them every day, when they did not disobey you for even a moment? Everyone in Iraq and beyond, every knowledgeable person, can testify to this.

31 O agents, be fair to yourselves: for what crime did you expel us, and for what guilt did you expel us after we sought your protection and you did not grant it? By God, this is a great injustice that cannot be compared with any injustice on earth, and God is a witness to what I say. Have I ever opposed your command or the governors who ruled in Iraq? Ask about them to be enlightened about us and to be among the knowledgeable. Has anyone complained about us, or has anyone heard from us anything

other than what God has revealed in the Book? Bring it forth so we may acknowledge your actions and be among those who concede.

32 If you are to treat us according to your principles, then you ought to respect us and honor those who heard your command and followed what appeared from you. Then pay the debts we incurred in Iraq and spent in this path. Listen to our demands and all that has befallen us, and judge justly as you would judge yourselves. You would not be pleased for us what you would not be pleased for yourselves, and be among the benefactors. By God, you have not treated us with your principles or with the principles of any people but according to what your selves and desires inclined you towards, O assembly of the averters and the arrogant.

### O Bird of Holiness!

33 Say, O Bird of Holiness, fly in the expanse of intimacy and then remind the servants of what We showed you in the depths of eternity, behind the Mountain of Might. And fear not anyone; place your trust in God, the Almighty, the Beautiful. Indeed, We shall protect you from those who wronged you without any clear proof from God or an enlightening scripture.

34 Swear by God, O assembly of the heedless, we did not come to you to cause corruption in your land, nor to be among the corrupters. Rather, we came to follow the command of the Sultan, to elevate your status, to teach you wisdom, and to remind you of what you have forgotten in His true words. So remind, for indeed, the reminder benefits the believers. And you have not heard the melodies of the Spirit, but have heard differently from our enemies, who speak only to satisfy their desires, and Satan has adorned their deeds for them, and they are among the fabricators.

35 Have you not heard what was revealed in the clear Book of Glory, that if a wicked person brings you news, verify it, so why have you discarded God's judgment and followed the paths of the corrupt? We have heard that among the fabricators are those who said that this servant engaged in usury in Iraq and gathered ornaments for himself. Say, how do you judge without knowledge and fabricate against the servants, thinking the thoughts of devils?

36 How could this be, after God forbade it to His servants in the guarded Book that was revealed to Muhammad, the Messenger of God and the Seal of the Prophets, and made it an enduring proof from Him, a guidance, and a remembrance for the worlds? This is one of the issues wherein we have differed from the scholars of Persia, and we have forbidden the servants from it by the judgment of the Book, and God is a witness to what I say. I do not absolve myself; indeed, the self is inclined to evil, but we present the truth to you so that you may be aware of it and be among the God-fearing.

37 Beware of listening to those whose words reek of malice and hypocrisy. Do not turn to these people, and be among those who renounce. Know that the world, its adornment, and its allure will perish, and sovereignty will remain with God, the King, the Guardian, the Almighty, the Capable. Your days will pass, and all that you are occupied with and boast about to people will end. The angels of the command will attend you at the place where the foundations of creation tremble, and the skins of the wrongdoers shudder. You will be questioned about what you have earned in the false life and will be recompensed for

what you have done. This is from the day that will come to you and the Hour which cannot be averted, testified by a tongue of truthful knowledge.

### O Assembly of the City!

38 O assembly of the city, fear God and do not cause corruption on the earth, and do not follow Satan. Then follow the truth in these few days. Your days will pass just as those before you have passed, and you will return to dust as your forefathers have returned, being among those who return. Then know that we fear none but God alone, and my trust is in Him alone, and my clinging is only to Him. We desire only what He has willed for us, and indeed, this is the desired outcome if you are among those who know. I have devoted my soul and body to God, Lord of the worlds. Whoever knows God will not know anything less, and whoever fears God will not fear anyone else, even if all those on earth were to gather against him. And we say nothing but what we have been commanded, and we follow only the truth with the help of God and His strength, and indeed, He rewards the truthful.

39 Then, O servant, remember what you saw in the city when you arrived, so that its memory remains on the earth and serves as a reminder for the believers. When we arrived in the city, we found its leaders like children who gather around clay to play with it. We found none among them mature enough to teach what God had taught me and to impart unto them words of impregnable wisdom. Therefore, we wept for them with the eyes of the secret, lamenting their indulgence in what they were forbidden and their obliviousness to their purpose of creation. This is what we witnessed in the city, and we have recorded it in the Book as a reminder for them and others.

40 Say, if you seek the world and its adornment, it would have been better for you to seek it in the days when you were in your mothers' wombs. For in those days, you approached the world and distanced from it if you are among those who understand. But when you were born and reached maturity, you distanced from the world and drew nearer to dust. So why are you eager to gather ornaments for yourselves after the time has passed and the opportunity has gone? Wake up, O assembly of the heedless. Listen to what this servant advises you for the sake of God, seeking nothing from you, content with what God has decreed, and be among the contented.

41 O people, most of your days have passed, and only a few remain. So abandon what you have taken for yourselves and take hold of God's commands with strength, so that you may reach what God has willed for you and be among the rightly guided. Do not rejoice in what you have been given of the earth's adornment, and do not rely on it. Rely instead on the remembrance of God, the Most High, the Great. God will destroy what you have; fear God and do not forget God's covenant within yourselves, and do not be among those who are veiled.

42 Beware of being arrogant towards God and His beloved ones, then lower your wings to the believers who believe in God and His signs, and whose hearts testify to His unity and tongues to His singularity, and who speak only after His permission. Thus, we advise you with justice and remind you of the truth, that you may be among those who remember. Do not impose on others what you cannot bear yourselves, and do not be pleased for others what you would not be pleased for yourselves. This is the best advice if you are among those who listen.

43 Then respect the scholars among you who act according to their knowledge, follow the limits set by God, and judge according to what God has decreed in the Book. Know that they are the lamps of guidance between the heavens and the earth. Those who do not regard the scholars among them with any status or value have altered God's favor upon themselves. Wait then until God changes your condition, for nothing escapes His knowledge; He knows the unseen of the heavens and the earth, and He is knowledgeable of everything.

44 Do not rejoice in what you have done or will do, or in what you have imposed on us, for by doing so, your status will not increase if you look at your actions with certainty. Likewise, nothing will decrease from us; rather, God will increase our reward for our patience in tribulations, and He increases the reward of the patient. Know that tribulations and trials have always been entrusted to God's chosen ones and His beloved, then to His servants who are not distracted by trade or sale from the remembrance of God and do not precede Him in speech, and they are among those who act upon His command. Thus, God's tradition has always been and will continue to be. Blessed are the patient who endure hardship and adversity and do not despair of anything, and who follow the paths of patience.

45 What befell us was not the first calamity in Islam, nor was this the first plot against God's beloved ones by these schemers. What happened to us was similar to what happened to Husayn before us. When the messengers from the schemers, whose hearts were filled with malice and hatred, sought him out from the city, and when he came to them with his family, they rose against him with what was in their hearts until they killed him, his sons, his brothers, and took his family as captives. Thus, it was decreed before, and God is a witness to what I say. None of his descendants remained, neither small nor great, except he who was named Ali al-Awsat and was known as Zain al-Abidin.

46 Look, O assembly of the heedless, at how the fire of love for God burned in Husayn's heart before, if you are among those who perceive. This fire grew until longing and yearning took hold of him, and the pull of the Almighty led him to the station where he devoted his soul, his self, and all he had and was with to God, Lord of the worlds. By God, this station is sweeter than the sovereignty of the heavens and the earth, for the lover wants nothing but his beloved, the seeker his sought, the friend his friend, and their longing for the meeting is like the body's longing for the soul, or even more, if you are among those who know.

47 Say, then, the fire ignited in my heart, and it wants to sacrifice itself for Husayn, just as Husayn sacrificed himself in hope of this exalted and great station. This is the station of the servant's annihilation in himself and his survival by God, the Almighty, the Most High, the Great. If I were to reveal to you the secrets that God has placed in this station, you would sacrifice yourselves in the path of God and detach yourselves from your wealth and all you have to reach this noble and exalted station. But God has placed veils over your hearts and coverings over your eyes, so you do not recognize the secrets of God and are not among those who see.

48 Say, the longing of the sincere for the vicinity of God is like the infant's longing for its mother's breast, or even more, if you are among those who know. Or like the thirsty for the stream of care, or the sinner for forgiveness. Thus, we explain to you the mysteries of the matter and cast upon you what suffices you from what you are preoccupied with, that you may turn to the side of holiness in this pleasure, and be

among those who enter. By God, whoever enters it will not leave, and whoever turns to it will not turn his face away from it, even if he is struck by the swords of the deniers and the polytheists. Thus, we have cast upon you what was decreed for Husayn, and we ask God to decree for us as He decreed for him, for He is Generous and Noble.

49 By God, the fragrances of holiness have wafted from His action upon the worlds, and God's argument has been completed, and His proof has appeared to all creation. God then raised a people who avenged him, killed his enemies, and wept for him every morning and evening. Say, God has decreed in the Book to seize the wrongdoers for their wrongs and to cut off the path of the corrupt. Know that actions like these have an impact in sovereignty, and no one will recognize it except for those whose eyes God has opened and whose hearts He has unveiled, making them among the rightly guided. God will raise a people who will remember our days and all that befell us and seek our right from those who wronged us without any clear crime or sin, and behind them, God will stand, witnessing what they do and seizing them for their sin, for He is the most severe of avengers.

50 Thus, we relate to you from the stories of the truth and cast upon you what God decreed before, that you may repent to Him within yourselves, return to Him, and be among those who return. And you become aware of your actions, wake up from your sleep and heedlessness, and catch up with what you have missed, and be among the benefactors. Whoever wishes, let him accept my word, and whoever wishes, let him turn away, and my duty is only to remind you of what you have neglected in the command of God, that you may be among those who remember. Then listen to my word, return to God, and repent to Him so that God may have mercy on you by His grace, forgive your sins, and overlook your wrongdoings. His mercy precedes His wrath, and His favor encompasses everyone who has entered the garment of existence, from the first to the last.

### O Assembly of Agents!

51 O assembly of agents, did you think within yourselves that we came to you to take what you possess of the world's ornaments and its pleasures? No, by the One in whose hand is my soul, rather it is for you to know that we do not oppose the Sultan in his command, and we are not among the disobedient. Know and be certain that all the treasures of the earth, of gold and silver, and all the precious jewels upon it, are in the sight of God, His allies, and His beloved, nothing more than a handful of clay. For everything on it will perish, and the sovereignty will remain with God, the Almighty, the Beautiful. What perishes will not benefit us or you if you are among those who think.

52 By God, we do not lie in speech, and we speak only what we have been commanded, and this book itself testifies to that if you are among those who remember what is mentioned in it. Do not follow your desires or what Satan has cast into your souls. Follow the command of God in both your outward and inward actions, and do not be among the heedless. This is better for you than everything you have gathered in your homes and seek every morning and evening. The world will perish, and what you rejoice in your hearts and boast about among all creation will also perish.

53 Purify the mirror of your hearts from the world and what is in it, so that the lights of God's manifestation may be imprinted in it. This will suffice you from all but God and bring you into the pleasure

of God, the Generous, the All-Knowing, the Wise. We have cast upon you what will benefit you in religion and the world and guide you to the paths of salvation if you are among those who turn towards it.

## O Sultan!

54 O Sultan, listen to the words of one who speaks the truth and seeks no reward from you for what Allah has granted you, and who is on a straight and just balance. He calls you to Allah, your Lord, and guides you to the paths of righteousness and prosperity, so that you may be among the successful. Beware, O King, of gathering around you those agents who follow only their desires, abandoning their trusts and engaging in clear betrayal. Show kindness to your subjects as Allah has shown kindness to you, and do not leave their affairs in the hands of these treacherous agents. Fear Allah and be among the righteous.

55 Gather around you agents who exude the scent of faith and justice, consult with them in matters, and choose the best actions. Be among those who do good. Know and be certain that those who lack religion also lack honesty and trustworthiness; indeed, this is a certain truth. Whoever betrays Allah will also betray the ruler and will not refrain from anything, nor will they act piously in matters concerning the people, for they are not among the righteous. Ensure that you do not relinquish control of your affairs to others and do not become complacent; be not among the heedless.

56 Those whose hearts are inclined towards others besides you should be treated with caution; do not trust them with your affairs or the affairs of the Muslims. Do not appoint the wolf as the shepherd of Allah's sheep and do not leave His lovers under the control of His haters. Those who betray Allah in His command cannot be trusted with honesty or piety. Avoid them and be vigilant, lest their plots and harm affect you. Turn away from them and then turn to Allah, your Lord, the Mighty and Noble. Those who are for Allah, He is for them; those who rely on Him, He indeed protects them from all harm and from the deceit of contemptible schemers.

57 If you listen to my words and heed my advice, Allah will elevate you to a position where the hands of all on earth cannot reach you. O King, follow the laws of Allah in your own self and your domains, and do not follow the ways of the oppressors. Take control of your command and investigate all matters yourself; do not neglect anything, for there is great good in this. Be thankful to Allah, your Lord, for choosing you among His creation and making you a ruler of the Muslims. Recognize the wonders of His generosity and kindness, and thank Him at all times. Your gratitude to your Lord is manifested in your love for His beloved, in protecting His servants from these traitors, ensuring that no one oppresses them, and in implementing Allah's law among them so that you are firmly established in His command.

58 If you administer justice among your subjects like flowing rivers, Allah will support you with the armies of the unseen and the visible and strengthen you in your command. There is no deity but Him; to Him belongs the command and the creation, and to Him returns the work of the sincere. Do not be content with your treasures; rely on the bounty of Allah, your Lord, and trust in Him for your affairs, being among those who rely on Him. Seek help from Allah, then be independent with His wealth, for He owns the treasures of the heavens and the earth, giving to whom He wills and withholding from whom He wills. There is no deity but Him, the Rich, the Praiseworthy. Everyone is needy at the door of His mercy, weak in the face of His power, and everyone seeks from His bounty.



59 Do not neglect matters; treat your servants justly and spend on them according to their needs, not according to what they hoard and use for adornment. Be fair to them equally, so that none of them is in need or hoarding, for this is clear justice. Do not place the honorable under the control of the ignoble, nor the superior under the inferior, as we have witnessed in the city. When we entered the city, we found some in abundance and others in clear poverty and humiliation, which is not fitting for your kingdom or appropriate for your status. Listen to my advice, then be just among the people so that Allah may elevate your name with justice among the worlds.

60 Beware of favoring these agents and oppressing the people. Fear the outcry of the poor and the righteous at dawn and be to them as a compassionate ruler, for they are your treasure on earth. It befits you to protect your treasure from these thieves. Investigate their affairs and conditions every year, indeed every month, and be not among the heedless. Set up the scale of Allah before your eyes, place yourself as if you see Him, then weigh your actions by it every day, indeed every moment. Hold yourself accountable before you are held accountable on the day when no one's foot will remain firm for fear of Allah, and the hearts of the heedless will tremble. It befits the ruler to be like the sun, nourishing everything, giving everyone their due right, not from himself but by what has been decreed by an Almighty, Capable One. His mercy should be like the clouds, bestowing upon the servants as the clouds shower mercy's rain on every land by the command of an Omniscient Arranger.

61 Beware of being reassured by anyone in your matter, and no one should be to you like yourself. Thus, we elucidate to you words of wisdom and cast upon you what turns you from the left of injustice to the right of justice and guides you to a bright, near shore. All this is from the practices of the kings who preceded you in the kingdom and who were just among the people and followed the straight paths of justice. You are the shadow of Allah on earth, so do what befits this exalted and great status. If you deviate from what we have cast upon you and taught you, you will depart from this noble and exalted status.

62 Return to Allah with your heart, then purify it from the world and its adornments, and do not let the love of others enter it. For if you let in the love of others, the lights of Allah's manifestation will not shine upon it, for Allah has not given anyone two hearts. Since He has made it one, you should not let two loves enter it. So, hold on to the love of Allah and turn away from the love of others, that Allah may immerse you in the ocean of His Oneness and make you among the monotheists. By Allah, my purpose in what we have cast upon you is only to purify you from perishable things and immerse you in the dominion of the eternal, so that you may be among the rulers by Allah's permission.

63 For indeed, God has not given any individual two hearts within their body, and this is a fact revealed in an ancient scripture. Given that God has created the heart singularly, it is proper for your eminence to not allow two loves to reside within it. Hence, cling to the love of God and disregard the love of all else, that God may immerse you in the profound depths of His Unique Essence, making you amongst those who affirm His Oneness. Truly, by God, my sole purpose in all that I have conveyed to you is but to purify you from the ephemeral things and to usher you into the realm of the everlasting, that you may be therein, by God's will, among the rulers.

64 Have you heard, O King, of what has befallen us at the hands of your deputies and what they have perpetrated against us, or are you amongst the oblivious? If you have heard and are aware, then why did you not forbid them from their deeds, and how could you approve of actions from those who responded to your command and obeyed you, actions that no sovereign would tolerate for his subjects? And if you are uninformed, this ignorance is even more alarming, especially if you consider yourself among the God-fearing. Therefore, I remind you to become cognizant of the wrongs these tyrants have inflicted upon us.

65 Be aware that we came to you by your command, entering your city with manifest honor, and yet they expelled us from it with a disgrace unparalleled on Earth, should you be among those who are informed. They banished us to a city reserved only for those who defied your orders and were disobedient. This occurred despite us not having disobeyed you in the least; as soon as we heard your command, we complied and were among the obedient. They showed no regard for the rights of God over us, nor for His judgment, nor for what was revealed to the prophets and messengers. They showed no mercy towards us, treating us in ways unheard of between Muslims, or even between believers and non-believers. God is a witness to what I say and is All-Knowing.

66 When they expelled us from your city, they transported us on camels used by people to carry their burdens and sins – such was their treatment of us, if your eminence is to be informed. They took us to the town of the disobedient, as they claimed. Upon arrival, we found no home to dwell in, thus we settled in a place where only those in dire need and strangers would enter. We stayed there for a limited number of days, suffering due to the constriction of space. Therefore, we rented houses abandoned by their occupants due to their extreme cold, left empty by those who vacated them. No one would reside in these houses except during summer, yet in the winter we dwelled therein. Neither my family nor those with me had adequate clothing to protect them from the severe cold.

67 Oh, if only these deputies had treated us according to the principles they held among themselves. By God, they did not treat us according to God's judgment, nor the principles they claim to uphold, nor the norms established among people, nor even the customs of the widows of the land when a traveler visits them. Such was the treatment we received from these people, which I have recounted to you in a language of impregnable truth. All this befell me after I had complied with their command, never deviating from their ruling, for their ruling is ultimately linked to your presence. Thus, we responded to their commands and were among those who answered.

68 It seems they have forgotten God's commandment to themselves, His true word: 'Lower your wing [in humility] to the believers.' It appears they sought nothing but their own comfort, indifferent to the cries of the impoverished or the pleas of the oppressed. They presumed in their hearts that they were made of light and others of dirt – a terrible assumption indeed. We are all created from a contemptible fluid.

69 O King, by God, my intention is not to complain about them in your presence. Rather, I complain of my anguish and sorrow to God, who created us and them, and who is a witness and guardian over us and them. Rather, I wish to remind them of their deeds, that perhaps they will not do to others as they have done to us, and perhaps they will be among those who take heed. Our tribulations, our distress, and the severe conditions that have surrounded us from all sides will pass, as will their ease and comfort in which they have been. This is a truth that none in the world can deny. Our tranquility will end on this dust in

humiliation, and their sitting on the throne of honor, and God will judge between us and them, for He is the best of judges. We thank God for all that has befallen us, and we remain patient in what has been and will be decreed, and upon Him, I rely and to Him, I entrust my affairs. He will surely reward the patient and those who rely on Him. To Him belongs the command and creation; He honors whom He wills and humiliates whom He wills, and He is not to be questioned about what He wills. Indeed, He is the Mighty, the Capable.

70 Hear, O Sultan, what we have cast upon your presence, then prevent the oppressors from their oppression, and sever their hands from the heads of the Muslims. By God, what has befallen us is such that the pen weeps in its recording, and ears of the monotheists cannot bear to hear. Our plight has reached a point where even our enemies' eyes wept for us, and beyond them, every discerning eye. After directing ourselves to your presence and instructing the people to enter under your protection, to be a fortress for the monotheists, have I opposed you, O Sultan, in anything, disobeyed you in any matter, or with your ministers who governed Iraq by your permission? No, by the Lord of the Worlds, we have not disobeyed you or them in the slightest, nor will I disobey you henceforth, God willing and desiring, even if greater than what has befallen us should occur. We call upon you by night and day, every morning and evening, that God may grant you success in obeying Him, in enacting His judgment, and protect you from the forces of demons. Therefore, do as you wish and as befits your eminence and is appropriate for your sovereignty, and do not forget God's judgment in all that you intend or wish to do, and say, 'Praise be to God, Lord of the Worlds.'

### O Ambassador of the Persians In the City!

71 O ambassador of the Persians in the city, you presumed that the matter was in my hands or that the command of God could be altered by my imprisonment and humiliation, or by my loss and annihilation. How wretched is the thought you have conceived in your mind, and you are among those who assume. Indeed, there is no god but He; His command becomes manifest, His proof ascends, He confirms what He wills and elevates it to a station beyond the reach of your hands and those who turn away. Do you think that you can incapacitate Him in anything, prevent His decree and dominion, or that anyone in the heavens and the earth can stand against His command? By His true self, nothing can incapacitate Him from what He has created. So, abandon your assumptions, for assumption avails not against the truth at all, and be among those who turn back to God who created you, provided for you, and made you the ambassador of the Muslims.

72 Then know that He created everyone in the heavens and the earth by the word of His command, and what was created by His decree, how can it stand with Him? So exalted is God above what you assume, O assembly of the haters. If this matter is true from God, no one can prevent it. And if it is not from Him, your scholars and those who follow their desires and turn away are sufficient. Have you not heard what the believer of the family of Pharaoh said before and what God narrated about him to His Prophet, whom He chose among His creation and sent as a mercy to the worlds? He said, and his saying is the truth: "Do you kill a man because he says, 'My Lord is Allah,' and he has come to you with clear signs, and if he is lying, then upon him is his lie, and if he is truthful, some of what he promises you will befall you." This is

what God revealed to His beloved in His wise book. And you have not heard God's command and decree, nor have you heeded the advice revealed in the book, and you have been among the heedless.

73 How many servants have you killed in all the months and years, and how much injustice have you committed in your days that the eye of innovation has not seen, and no historian can recount? How many infants have remained without a mother and father, and how many fathers have had their sons killed by your injustice, O assembly of the wrongdoers? How many sisters have wailed at the separation of their brothers, and how many women have been left without a husband and supporter? You have ascended in oppression to a level where you killed the one whose face never turned away from the face of the Almighty, the Great God. Would that you had killed him as people kill each other, but you killed him in a manner that human eyes have never seen, and for which the heavens wept and the hearts of those near [to God] agonized.

74 Was he not the son of your Prophet, and was his kinship to the Prophet not well known among you? Then how did you do to him what none of the predecessors did? By God, the existence has not witnessed the likes of you killing the son of your Prophet and then rejoicing on your thrones and being among the joyful. And you curse those who came before and did the same as you did, yet you are heedless of yourselves. Then be just to yourself; those whom you curse and revile, did they do anything other than what you did? They killed the son of their Prophet, just as you killed the son of your Prophet, and what happened from you happened from them. So, what is the difference between you, O assembly of the corrupt?

75 When you killed him, one of his loved ones rose for retribution, and no one knew him, and his affair was hidden from every living soul, and what was decreed happened. So, you should not blame anyone for that, but blame yourselves for what you did if you are among the just. Has anyone on earth done what you have done? By the Lord of the worlds, no. All kings and sultans honor the offspring of their prophet and messenger if you are among the witnesses. And you have done what no one else has done and committed what has set the hearts of the knowers ablaze. And yet, you have not become aware in yourselves and have not felt your deeds, until you rose against us without any clear crime or sin.

76 Do you not fear God who created you, fashioned you, brought your strength to its peak, and made you among the Muslims? How long will you not become aware in yourselves, not understand in your beings, and not rise from your sleep and heedlessness, and not be among the aware? And you, think in yourself with all that you have done and acted; have you been able to extinguish the fire of God or put out the lights of His Theophany that have illuminated the people of the seas of permanence and attracted the hearts of the monotheists? Have you not heard that the hand of God is above your hands, and His decree is above your planning, and that He is the Compeller over His servants and the Victor over His affair, doing what He wills and not being questioned about what He wills, and He rules what He desires and He is the Powerful, the Capable?

77 If you are certain of that, why do you not cease your deeds and not be among those who are at rest? And every day you renew your oppression, as you rose against me in those days when my soul had not entered into these matters, and I was not contrary to you or opposed to your command until you made me a prisoner in this distant land. But know and be certain that this will not change the command of God

and His ways, as it did not change before from all that your hands and the hands of the polytheists have earned. Then know, O assembly of the Persians, that if you kill me, someone will rise for God in my place, and this is from the way of God that has passed before, and you will find no change or alteration in His way. Do you wish to extinguish the light of God on His earth? God refuses but to complete His light, even though you dislike it in yourselves and be among the haters.

78 And you, O ambassador, think in yourself for less than a moment, then be fair in your own cause; with what crime did you accuse us before these deputies, following your desire, turning away from the truth, and being among the fabricators? After that, you never lived with me, nor did I live with you, nor did you see me except in your father's house during the days of mourning the calamities of Husayn, and in those gatherings no one had the opportunity to open his tongue and engage in speech until his demands or beliefs were known. And you would believe me in that if you were among the truthful. And in other than those gatherings, I never entered for you to see me, or for anyone else to see me. Despite that, how did you testify against me what you did not hear from me?

79 Have you not heard what the Almighty and Majestic said: "Do not say to one who offers you peace, 'You are not a believer,'" and do not drive away those who call upon their Lord in the morning and the evening, seeking His face. Yet you have opposed the decree of the Book, even though you consider yourself among the believers. Despite this, by God, there is no hatred in my heart for you or anyone among the people, even if you inflict upon us what no one among the monotheists can bear. My command is only by God, and my trust is only upon Him. Soon your days and the days of those who are today in clear delusion will pass, and you will be gathered in the presence of God and asked about what your hands have earned and be recompensed for it. What a terrible abode for the wrongdoers! By God, if you were aware of what you have done, you would weep over yourself, flee to God, and cry in your days until God forgives you, and indeed, He is Generous and Noble. But you will not be granted success in this because you are preoccupied with yourself, your soul, and your body with the adornments of the world until the soul departs from you. Then you will recognize what we have presented to you and find your deeds in the book in which not an atom of the deeds of all creation is left out.

80 So heed my advice, then listen to my words with the ears of your heart and do not be heedless of my words nor be among those who turn away. Do not boast about what you have been given; look at what has been revealed in the Book of God, the Guardian, the Mighty. When they forgot what they were reminded of, We opened to them the doors of everything, just as the doors of the world and its adornments have been opened for you and your likes. So wait for what was revealed at the end of this blessed verse, and this is a promise not to be denied from a Capable, Wise One. And I do not know by which path you are established and upon which you walk, O assembly of the haters. We call you to God, remind you of His days, give you glad tidings of meeting Him, bring you closer to Him, and present to you from the wonders of His wisdom, but you drive us away and disbelieve in us because of what your lying tongues have described, and you are among those who turn back.

81 When we reveal among you what God has given us by His generosity, you say, "This is nothing but clear magic," as nations like you said before, if you are among the poets. Therefore, you have deprived yourselves of the bounty of God and His grace, and you will not find it again until God judges between us

and you, and He is the Best of Judges. Among you are those who said, "This is the one who claimed in himself what he claimed." By God, this is a great slander. I am but a servant who believes in God, His signs, His messengers, and His angels, and my tongue, heart, outward and inward testify that He is God, there is no god but He, and besides Him, everything is created by His command and determined by His will. There is no god but He, the Creator, the Reviver, the Life-Giver, the Bringer of Death. But I have narrated the favor which God has bestowed upon me by His generosity, and if this is my crime, then I am the first of the criminals.

82 And I stand before you with my family, so do what you will, and do not be among the patient. Perhaps I will return to God, my Lord, in a place where your faces are absent. This is the extent of my hope and desire, and God is sufficient for me as a Knower and Informer. O ambassador, then make your presence before God, for though you do not see Him, He sees you. Then be just in our matter, for what crime did you rise against us and fabricate against us among the people if you are among the just? I left Tehran by the king's command and headed to Iraq by his permission until we entered it, and we were among those who entered. If I was negligent, why were we released, and if I was not negligent, why did you inflict upon us what no one has inflicted on anyone among the Muslims?

83 And after my arrival in Iraq, did anything appear from me that would corrupt the state's affair, and did anyone from us witness anything contrary? Then ask its people to be among those who seek the truth. And we were in it for eleven years until your envoy came, whom the pen would not like to write his name, and he used to drink wine, commit lewdness and indecency, corrupt himself and Iraq, and most of the people of Baghdad testify to this if you ask them and seek information. He used to take people's money unjustly, abandoned all that God commanded him, and committed all that He forbade him until he rose against us, following his soul and desires, and followed the path of the wrongdoers. He wrote to you what he wrote about us, and you accepted it from him and followed his desire without any clear evidence or proof. You did not clarify, investigate, or probe to make the truth apparent from falsehood and right from wrong, and to be guided by an enlightening insight. So ask about him from the envoys who were in Iraq and behind them from the governor of the city and his advisor to make the truth clear to you and be among those who are informed.

84 By God, we did not oppose him in anything, nor anyone else, and we followed God's decrees in every matter and were not among the corrupt. He himself testifies to this, but he wants to take us and return us to Persia to elevate his name, just as you committed this sin for that reason, and you and he are equal in the sight of God, the All-Knowing King. This mention from me to you is not to uncover my harm or mediate for me with anyone, by the Lord of the worlds. But we detailed the matters for you, perhaps you become aware in your actions and do not return to anyone what you have returned to us, and you become among those who repent to God who created you and everything, and be guided thereafter, and this is better for you than what you have and your embassy in these few days.

85 Beware that you do not close your eyes at the places of justice and turn your heart towards the direction of justice, and do not change the command of God and be among those who consider what has been revealed in the Book. Do not follow your desire in any matter and follow the decree of God, your Lord, the Benevolent, the Ancient. You will return to the dust, and neither your soul nor what you are

pleased with in your days will remain. This is what has appeared from a truthful, impregnable tongue. Have you not remembered the remembrance of God before to be among those who remember? He said, and His saying is the truth: "From it (the earth) We created you, and into it We shall return you, and from it We shall bring you forth once again." And this is what God has decreed for everyone on earth, whether noble or humble.

86 Those who were created from dust and will be returned to it and brought forth from it should not be arrogant towards God and His allies, nor should they boast over them and be in great delusion. Rather, you and your likes should humble yourselves to the manifestations of monotheism and lower the wing of humility to the believers who are in need of God and have cut off from everything that preoccupies the souls of the servants and distances them from the path of God, the Mighty, the Praiseworthy. Thus, we present to you what benefits you and those who rely on their Lord. O scholars of the city, we have come to you with the truth, and you were in heedlessness of it as if you were dead in the illusions of your souls. And you have not attended before us after that which was better for you than all that you do.

87 So know that the sun of guardianship has risen with the truth, and you are turning away from it, and the moon of guidance has risen in the pole of the sky, and you are veiling yourselves from it, and the star of care has appeared on the horizon of sanctity, and you are distancing yourselves from it. Know that your scholars, to whom you attribute yourselves, then boast and mention them day and night, and follow their traces, if they were in those days, would have circled around me and would not have left me in every evening and morning. And you have not faced me for less than a moment and have been arrogant or heedless of this oppressed one who is tried among the people so that they do with him as they wish, and you have not investigated my situation or inquired about what has befallen me. Thus, you have deprived yourselves of the breezes of sanctity and the breezes of grace from this radiant, witnessed direction.

88 As if you have clung to the apparent and forgotten the rule of the inner and say what you do not do. And you love the names as if you have secluded yourselves with them. Therefore, you mention the names of your scholars, and if someone like them or above them comes to you, then you flee from him. You have made their names a source of pride and positions for yourselves, then you live and enjoy by them. If all your scholars come to you, you will not let go of your leadership positions and will not turn to them or face them. Indeed, we have found you, as we have found most people, worshippers of names, mentioning them in their days and preoccupied with them. And when their named entities appear, then they turn away and turn on their heels. Thus, we have recognized you and have recorded your deeds and witnessed all that you are doing today. So know that God will not accept your contemplation, remembrance, direction, seals, or vigilance today, except that you renew with this servant if you perceive.

89 By God, the tree of guardianship has been planted, the point of knowledge has been detailed, and the guardianship of God, the Guardian, the Sustainer, has appeared. Fear God and do not follow your desires, and follow God's decree in your days, and renew what you are upon from the manners of the path to be guided by the lights of guidance and be among those who hasten to the paths of truth.

## O Wise Men of the City and Philosophers of the Earth!

90 O wise men of the city and philosophers of the earth, let not the wisdom of God, the Guardian, the Sustainer, deceive you. Know that wisdom is the fear of God, recognition of Him, and recognition of the manifestations of His essence. This wisdom is attained only by those who have detached themselves from the world and walk in the pleasure of God. Are you greater in wisdom, or He who made the moon, which used to rise from a well and set in another pit, and from which light shone for three leagues of the earth, but God erased its traces and returned it to dust? And you have heard its story or are you listening now? How many wise men were like it or above it, and like you or above you? Among them were those who believed and those who turned away and associated others with God, and those who associated are in the fire, destined to enter it. Those who believed are destined to return to the mercy of God. Indeed, God will not ask you about your craft but about your faith and your deeds.

91 Are you greater in wisdom, or He who created you, the heavens and what is in them, and the earth and who is upon it? Glory be to God, there is no wise but He, to Him belongs creation and command. He grants wisdom to whom He wills of His creation and withholds wisdom from whom He wills of His creatures. Indeed, He is the Giver, the Withholder, the Generous, the Wise. And you, O assembly of the wise, have not attended with us to hear the melodies of the spirit and to know what God has given me by His grace, and this has eluded you, if you know. Had you attended before us, we would have taught you of wisdom by which you would be enriched beyond anything else, but you did not attend, and the matter is decided, and I am forbidden to reveal it anymore, for they attribute us to magic if you are listening. Thus, they said before, and their fate passed, and they are now screaming in the fire. And the fate of these will pass, and this is a decree from the Mighty, the Sustainer.

92 I advise you in my last words not to transgress the limits of God and not to turn to the foundations of the people and their customs, for they neither nourish nor enrich you. Rather, look to the Sunnah of God. And whoever wishes, let him take this advice as a path to God, and whoever wishes, let him return to his desires. My Lord is indeed rich beyond everyone in the heavens and the earth and beyond everything they say or do. And I conclude my words with what God, the Exalted and the Mighty, said: "Do not say to one who offers you peace, 'You are not a believer,'" and peace be upon you, O assembly of the Muslims, and all praise is due to God, the Lord of the worlds.



## Lawh-i-Sarraj (Tablet to 'Ali Muhammad-i Sarraj)

He is the Answerer

### Sarraj's Question to Baha'u'llah

The letter of that esteemed person is present in the presence of the Throne and has reached the place where "None can be known besides Him," and what is in it is noted in the gaze of God. The question posed concerned how the Letters of 'Illiy  n could transform into the Letters of Sijj  n, how affirmation could revert to negation, how the fruit of paradise could be barred from refinement, or how the mirror could be deprived of the illuminating rays of the sun of meanings.

Thou hast asked well, and thou art among those who question with sincere intention. Thy question is praiseworthy, for in this day it is imperative that anyone unable to grasp the mysteries of divine questions seek and aspire from the shore of divine knowledge and the ocean of the wisdom of the Eternal, hoping that a droplet from it might satiate him, that he might rest in the abode of calm and certitude.

We beseech God to raise thee to the station where thou canst witness the beauty of the Ancient with thine own sight, separate from the vision of others. That thou might hear His melodies with thine own ears, away from the hearts of those in the heavens and the earth. That He may purify thee from the filth of the world and its distractions so that wherever thou passest, thou hearest the proclamation, "There is none other God but Him!" The Radiant Countenance, in its splendor, is among the Hosts on high. Its brilliance shines between the earth and the heavens, and its grandeur is evident to those in the Kingdom of command and creation. Every being utters thus if thou art among those who listen.

Today it is incumbent upon every soul, from God, to observe with their eyes, ears, and hearts His Cause, to reflect, and to be enlightened and blessed by the radiant bounty of the Most Merciful and the grace of the Sublime One through the effulgence of the sun of meanings.

### Why People Are Unable to Attain the Presence of God

The cause that has deprived all people of attaining the presence of God and preoccupied them with what is other than Him is that they have sufficed with mere illusions, content with what they have heard from others. They have walked the deadly paths of imitation and have been deprived of the avenues of detachment.

The Cause of God has been like the bright morning light. If some remain veiled from understanding it, it is because they have polluted their ears and hearts with the impurities of the words of men. Otherwise, if one looks at the true measure of divine knowledge, they will never be deprived of the path of guidance.

Now, esteemed one, consider: the matter has two aspects. Either the people of the Bay  n acknowledge the power of God, or they do not. If they do not acknowledge it, then we have nothing to say to such souls, as they are among the former religions who consider "the hand of God is chained." As the Lord of Majesty has informed us in His words:

## Reason 1: The Hand of God is Chained

“The hand of God is chained.” If they acknowledge the wondrous power of the Divine Lord, then being bound to such trivial matters would be futile and void, for helplessness is inherent to created beings while the Everlasting Essence remains ever upon the Throne of power and might. Should He so will, with a single word He could raise all the inhabitants of the earth to the heavens of His Cause or by another word lower them to the lowest state. No one can question His actions, and whoever does so denies God, turns away from His power, and fights against His authority.

In His holy scriptures, He also possesses the ability to raise any manifestation of His self among people whenever He wills. In the moment of His appearance, one should seek proof and evidence only from Him. If He provides the proof that has always been the means of confirming God’s religion and establishing His Cause among humanity, then any delay would be fruitless. If all the inhabitants of the heavens and the earth were to linger, even for an instant, in acknowledging this Cause, they would be among those who have turned away from God and be considered among those denied.

He elevates whom He wills and brings low whom He wills. “He is not to be questioned about what He does.”

Reflect with fairness. If a soul manifests the entirety of divine power and further provides the proof that has always established God’s religion and His Cause, yet a person turns away from this divine appearance and not only does this but actively seeks to slay Him, what should be the judgment against such a soul? Say: God’s judgment is that He passes as He wishes, and He rules with justice, though people do not perceive it.

## Reason 2: The Appearance of God Should Not Occur

At no time or in any religion has such an act been permissible. God is the Most Merciful, the Most Compassionate. Should they claim that this appearance should not occur, as the idolaters claimed, this would make God’s power dependent on people’s will. “Exalted is He above this, by a great elevation!”

During the manifestation sixty, all people, learned and unlearned, deprived themselves of the Truth through baseless and empty words and have thus changed the exalted station of everlasting existence into the lowest degradation of non-existence. They imagine themselves to be securely seated at the highest station of faith. “Wretched is what they have thought to themselves!”

Now, lift thine eyes above everything else and gaze upon the truth to behold what appears from Him. All besides Him is nothingness and shall remain so. If, today, all who are in the heavens and on the earth were to embody the Letters of the Bayán—a hundred thousand times greater than the Letters of the Qur’án—yet were to linger in this Cause, they would still be counted among those who have turned away from God. God, the Exalted and Almighty, is not likened, connected, or comparable to anyone. He remains sanctified above all others.

The radiance of the Sun of Grace shines equally upon all things, and all in creation are gathered before His grace, standing in a single plane. Not one particle has superiority over another, except in their priority of

knowing and attaining God. Blessed are those who know Him by themselves and sever themselves from all besides Him.

O 'Alí, listen to the call of God and enter into His court, which is ever sanctified from names so that thou mayest not be deprived of the Countenance of His beauty or the sovereignty of the one who, by His will, created the Kingdom of names.

By God, besides whom there is no other, our intent with these words is to enable thee and a few others to tear away the veil and enter the sacred pavilion of the Beloved, sanctified from the suspicions and imaginations of humankind. Otherwise, He is exalted above their acceptance or rejection, and is independent of the world.

### Reason 3: The Sun Causes Stars to Lose Their Light

When the sun shines, is it fitting for someone to ask how the stars lose their light, while observing that the light of the sun has rendered their illumination void? Yet, the stars prefer the darkness of night, avoiding the light of day, for their brightness is visible only at night. They vanish under the rays of the sun.

Glorified is He beyond all comparisons. His Sun of Beauty has always shone forth, with none beside Him. All besides Him are created upon this earthly plane and return to Him. He is ever-exalted, above all, and will ever remain so.

### Reason 4: Bewilderment By the Changes of Names

It is astonishing that people are bewildered by the changes of the names, despite seeing, with their own eyes, the changes in the manifestations and dawning-places of these divine names and attributes. They remain veiled by illusions and false words, unaware of the truths they see before their very eyes.

O questioner, do not imagine the names and attributes of God. Know that everything between the earth and the heavens are manifestations of His names and dawning-places of His attributes. Humanity was created with a higher rank than everything else.

Reflect on all these manifestations of divine names, trees, branches, blossoms, fruits, flowers, and everything adorning the face of the earth. In the beginning, they appear in full freshness and beauty. After some time, they all return to the earth. Many delectable fruits change so that their very scent becomes unbearable.

However, all change and elevation are exceptions for the comprehensive manifestations of God, who remain eternally present. The Sun of Meanings testifies that God speaks according to the understanding of the people.

Listen, if you wish, to these words and cast away the wings of imitation. Instead, with the wings of detachment, soar in the air of this holy unity. Listen attentively to the words of the All-Merciful, so that the heart may be purified from the dusty illusions that have beset all of creation. Thus will one return to the greatest vision.

When reaching this sacred and pure station, one will see that what is meant by the Bayán, which descended from the heaven of the previous manifestation, is this very appearance. “By Him in whose grasp is the soul of Husayn,” nothing greater than this Cause has been revealed in the Bayán. Consider this with clear and penetrating vision so that thou mayest comprehend the intent of the sacred divine words. In all writings and tablets, He has advised all people and taken a covenant from them that, upon the appearance of the Manifestation, they should not cling to that which is created and become veiled from the Manifestation itself. “For on that day, nothing will benefit except by His permission.”

## The Sovereignty of God and His Manifestations

### An Excerpt From the Bayan

“And wait for the one who reminds you of God through his countenance. For you were created only for meeting Him, and He is the one who has connected everything to His command. Beware, beware in the days of His appearance lest you be veiled by the singularity of the Bayán, for that singularity is a created thing in His sight. Beware, beware lest you be veiled by the words revealed in the Bayán, for they are the words of His own self in the structure of His previous appearance.

Now, reflect on these words of the Sovereign of Names and Attributes. Do these firm verses and perfect words leave any room for anyone to turn away? “By Him who has caused the spirit to speak within my breast,” except for those who fully turn away from the Truth. The Bayán is the initial creation, and all beneath them were created in their shadow.

Vahíd Akbar also states, ‘And perhaps the one for whom you asked, regarding the exaltation of his name and the elevation of his Cause, will come to you. Those in the Bayán will read those words and will not turn to his appearance or believe in the God who created them in His previous manifestation. They slumber still.’”

### Sole Intention is Establishment of Their Own Power

As is evident now, everyone reads the Book of God and writes about it day and night, yet no one has truly sensed even a single letter from it. Their sole intention in promoting the Book is the establishment of authority and proving their own leadership. The Tongue of God, the Mighty, the All-Knowing bears witness to this.

He says: “From the beginning of that matter until before the completion of nine created realities, nothing was revealed. From the sperm to that which We clothed with flesh, then be patient until you witness another creation.” Say, “Blessed be God, the best of creators!”

In another verse, He says: “This is what We promised you before. Be patient until the Bayán fulfills nine.” If so, say, “Blessed be God, the best of innovators!” He further declares: “Be observant of the distinction between the Qá’im and the Qayyúm. In the ninth year, all good things will be attained.”

## *The Distinction Between the Qa'im and the Qayyum*

Now, reflect on these words and on the distinction between the Qa'im and the Qayyum. I cannot explain these divine words due to the sorrows that have befallen me. By God, besides whom there is no other, I was compelled to write this tablet for the proclamation of God's Cause, hoping that a few lamps might be illuminated and stand firm in aiding this wronged one by God's power. "Everything weeps over my affliction and the injustice brought upon me by those who were created by My Word."

Despite all this, I must still provide proofs for a Cause that has always been sanctified from requiring evidence, so that a few might ascend to the heavens of recognition. No greater injustice exists than to require the Ancient Beauty to prove His own legitimacy after His appearance is already clear as the noonday sun.

Soon will those who have wronged the Self of God realize the end to which they shall return. The calamities have reached such an extent that none but God can recount them. At every moment, the spears of enmity from adversaries pierce the eternal frame.

"The manifestations of the Self of God came to me this morning, weeping and wailing. They said, 'Alas, for Joseph of God, the Mighty, the Everlasting! His servants have cast Him into the pit, and they rejoice within themselves.' Say: 'O people of the Bayán, do you kill the First Point while you read His verses morning and evening?' By God, you have done what no nation has done before, and honored servants bear witness to this. Do you kill God with the swords of self and desire, yet continue to remember Him from your pulpits and use His verses to prove your point?"

Thus has every nation treated God when He appeared in the manifestation of His Self. They have done and will continue to do so.

Say: "Today, the Pen of God, the Mighty, the Qayyum, will not move on behalf of these names. The eye of God will not return to them, nor will the breaths of the Beloved's holiness touch them."

If the servants turn away from these divine verses and manifestations of the All-Sufficing, by what proof will they establish their religion? Say: "O people of the Bayán, observe with the sight of truth the greatest vision, for with any lesser sight, it cannot be seen."

The Previous Manifestation said: "Beware! Look upon Him with His own eye. Whoever looks upon Him with another's eye will never recognize Him." After innumerable counsels, He tells His servants in this Cause: "O my God, You know that I have not withheld my counsel from these people nor failed to lead them to God, their Lord, and to faith in God, their Creator."

## *The Soul of Baha'u'llah Was the Bab's Sacrifice*

My soul is His sacrifice. By the beauty of the Eternal, these words from the Pen of the All-Merciful have set the hearts of all things ablaze, and anyone with vision will lament and grieve the manifestation of the Names and Attributes. But the wrongdoers gain only delusion and loss.

O 'Alí, open the ears of your heart and listen to the words of the All-Merciful revealed in the Qayyúm of Names. He says: "O Light of My Eye, do not fully open your hand over the Cause, for people are drunk on the mystery. Yet, your return will occur after this cycle through the Greater Truth. Then, reveal a mystery according to the eye of a needle in the Greater Mount, so that those of the Mount will perish in the Sinai at the rising of a drop from that crimson light."

In this verse, He shows that the people of the Mount will die and be nothing. How then can one marvel when the fruit of the Tree of Bliss turns bitter, just as was asked about the transformation of the realities of 'Illiyín to Sijjín?

The Cause of God is not and will not be confined. If the mirrors of creation stand before the sun of the Ancient Heaven at the time of its rising, the rays of the sun will appear, imprint, and manifest in them all. But if they turn away, they will be left deprived. "Gaze upon the sun and then at the mirrors to find the path to that which the spirit brings."

### Verses by Ibn Nabil

Ibn Nabil has written proofs of God's Cause based on what God has placed in his heart. He began by citing the verse that descended from the will of the previous Manifestation: "Say: 'O God, You are the God of gods. You bestow divinity upon whom You will and strip it from whom You will.'" And: "Say: 'O God, You are the Lord of the heavens and the earth. You bestow lordship upon whom You will and remove it from whom You will.'"

Even though the Sovereign of existence clearly declared that divinity and lordship are bestowed upon anyone He wills, and taken from anyone He wishes, is not God, who can grant or remove the highest stations of divinity and lordship, able to take His own name from a form or transform something sweet into bitter? "Exalted is God above what the people imagine about His power!"

Look and see where the bird of power and majesty flies, and where people have made their abode. How do they interpret the verse, 'He is capable of all things,' and understand the phrase, 'He does as He wills and is not questioned'?

O servants, detach yourselves from the flimsiest of houses and seek the dawn of divine knowledge. I wish the people of the Bayán would reflect on the blessed verse mentioned by Ibn Nabil. Perhaps they would abandon paths of illusion and tread the path of certainty.

O 'Alí, drink from this sweet, life-giving water hidden in the dark expressions of the Sovereign of Names and Attributes, so that you may purify yourself from the defilements of the days, illusions of the people, hints of the heedless, and arguments of the fanatical. Then, the infinite doors of divine knowledge will open to your heart. You will become assured that the Sovereign of Eternity is capable of honoring all beings in an instant with the robes of divine names and stripping them of it in another instant.

"I complain to God about these people, for they look upon me based on what they have rather than what I have. They compare the Self of God to their selves and His words to their words."

By Him in whose grasp is my soul, if today everyone in the heavens and on earth were to turn to God, He would teach them from the wonders of His knowledge and enrich them from everything besides Him.

In this year of trials, some servants have asked such questions. I wrote firm, clear, and sufficient answers, but it seems that you have not seen them. Some have spread doubts here, attempting to veil holy souls with words from previous revelations. However, they forget that a soul soaring in the vast air of divine holiness and reaping from the fields of infinite divine knowledge is not veiled by imaginary doubts.

“Say: ‘Whoever arrives at the greatest sea will not turn to the mirage of a desert or drink from the boiling waters.’” Although it is not fitting for the Supreme Pen to mention the words of those who harbor enmity or to respond, I am compelled to fulfill the messages of the Lord, hoping that an ignorant one may reach the sea of knowledge or that a wanderer lost in the valleys of heedlessness may be guided by the grace of the All-Merciful. “Indeed, He guides whom He wills to the path of glory.”

This mention and explanation are only for those truly seeking the path of guidance. Otherwise, the contaminated spring cannot purify a heart filled with hatred.

Most of the people of the Bayán have seen and heard all the divine manifestations of power and revealed verses, yet they arise in hatred to such an extent that one cannot mention it. “Except for the one whom God has opened his vision and aided in His Cause.”

## Transformation from Belief to Disbelief

### Disbelievers Cling to Matters Never Mentioned by God

They cling to matters that were never mentioned before God and are so heedless that they prostrate themselves before a stone while turning away from the greatest vision and the most luminous, pure beauty.

“By the Lord worshipped by His servants, a hair from a true worshipper is better than them.”

O ’Alí, say today: “You and your objects of worship are equal before God. Whoever among you believes has been saved from the great terror, and whoever turns away has strayed from the path of God. This is the truth, and after the truth is only error.”

“Beware, beware, O people of the Bayán, do not deny God or fight against the Manifestation of His Self. Do not dispute with the one who came from the dawn of the Cause with clear authority.”

Do you believe that God’s Cause will be hindered by those who reject it, or that the lights of the eternal sun will be veiled by the clouds of dark souls? By Him who spoke within me, nothing can prevent His Cause, and He sent me with the truth to the people.

Some idolaters have spread the false idea that gold cannot turn to copper. Say: “By my Lord, we have knowledge of this and teach whom we wish through our own knowledge. Whoever is in doubt should ask God to witness it and be among the convinced.”

If copper is able to reach the station of gold, it is clear proof that gold can return to its original state if people understood. All metals share similarities in weight, shape, and matter, but knowledge of this remains hidden within the Book.

The knowledge of those who reject this Cause has not reached the station that allows them to comprehend that gold can turn into copper, nor have they grasped that all metals can become dust. Every person of understanding knows that all things emerge from dust and return to dust, which is cheaper than copper. Dust is an element, while copper is a substance.

Had the people been receptive and mature, some of these hidden divine sciences would have been revealed. However, fate has been decreed.

It is clear to every discerning soul that God, exalted be His mention, has been and will continue to be capable of all things. He can turn gold into copper by His mere will. Weakness is present in the created, yet He is the All-Powerful, Mighty, Praised One.

Purify your gaze and focus on the greatest vision. Detach yourself from barren trees that neither enrich nor bear fruit. This is among the wondrous commands of God. "Whoever wishes may accept, and whoever wishes may turn away. Whoever accepts does so for himself, and whoever turns away harms only himself."

"He is sanctified above all people."

### The Transformation of Satan

Consider Satan, who was the teacher of the spiritual realms and was known in the assemblies of the exalted names by the Most Beautiful Names. However, after turning away from the Most High, he took his place in the lowest earthly realm. Thus, your Lord does what He wills if you are of those who believe.

Furthermore, consider the Ancient House (Kaaba), the sacred shrine of all creation, which was circumambulated by the manifestations of the Names and Attributes. Why was it deprived of this supreme bounty? Reflect, O people of insight.

All things are in the grasp of the divine power, and at every moment, He can bring forth whatever He wishes. His encompassing might is never taken from the manifestations of existence. His hidden mysteries cannot be understood by every ear, nor can His intellectual maidens be observed by every eye.

### Half the World Worships Idols

How many forms of tyranny have been clothed in the garb of justice, and how many just truths have been wrongly known in garments of oppression? Look at the idols before whom half the people of the earth now prostrate themselves and take as gods other than God. They have been afflicted with this ailment because they relied on imagination and imitation while turning away from the Sovereign of Unity.

Today, the manifestations of all Names and Attributes are evident in one station, except for those who ascend to God. Thus do We reveal to you so that you may cleanse yourself from the words of the people



and hear the melodies of the Spirit on the branches of this tree that surrounds all who are in the heavens and the earth.

Say, O people of the Bayán, by God, the True One, this has not come from Myself but from what God spoke within My heart. What has appeared from My authority and what has flowed from My pen are My proof and My argument if you are just.

Say, by what proof did you believe in 'Alí before, when He appeared with the truth and came to you with clear authority? By what evidence did you confirm His verses, submit to His proof, and humble yourselves at the appearances of His mighty, exalted, and illuminating Cause?

If you say, "We believed in Him by Himself and sufficed with His own proof," then say: "By God, He now stands before humanity, appearing with the authority of His name, the Almighty, the Exalted, the Great."

If you say, "We believed in what was revealed to Him from the verses of God, the Almighty, the All-Powerful," then those verses have filled the earth from east to west.

Listen to what is revealed from the holy direction, where one hears its breeze as did the Beloved on the Ascension of Holiness, the Spirit in the Heavens of the Cause, and Moses on the Mount of Might, when the Tree of God, the Speaking, Mighty, Wise One, called out.

### Disbelief by the Leaders of the Bayan

Say to the leaders of the Bayán: Where were you when the souls of humanity were disturbed, and the feet faltered, and terror covered the hearts of the steadfast? People of various sects rose against all humanity, and I sought help from no one but God, who raised and sent me to the worlds.

By God, they hid behind the veils of women. When the Cause appeared with its authority, they were reassured and came out of hiding. But their first action was to turn away from the One by whom their faith was confirmed. Thus was the matter, and you are a witness.

If you do not believe Me after what you have seen with your eyes, then all things will testify to Me, followed by the Tongue of God, the Truthful, Trustworthy One.

O Glory of Majesty, change the melody for those of creation. Sing on the branches of eternity in a mighty, non-Arabic tone to reveal the secrets of the Cause through what has been written by this firm, unyielding pen. Not all people are familiar with the Arabic tongue, and understanding Persian is easier for them.

### Transformation from Illiyim to Sijjin

O questioner, all the names you see in the Book of God, such as the Tree of Bliss, the Lote-Tree of the Limit, the Ultimate Tree, and its leaves and fruits, are not imaginary. They signify those who believe in God and will continue to do so. As long as the believer resides under the shade of the Divine Tree, they are counted among the Tree of Bliss and 'Illiyín before God.

However, after turning away from the Tree, they are mentioned among the fires of Sijjín. While faithful, their branches, leaves, and fruits are evident as signs of affirmation. But after turning away, they are all regarded as symbols of negation.

There is a soul that is rooted in the Tree of Eternity during the evening but remains by the lowest tree of annihilation at dawn. Conversely, the opposite is true if you understand. Observe a believer in the state of devotion to God like a well-adorned paradise, filled with what you have heard about in paradise: branches of knowledge, fruits of divine insight, streams of eloquence, and flowers of wisdom. Above all this, according to God's will, everything will be found in it.

The same soul, after turning away, becomes the self of hell, along with all that was connected to it. Thus does God transform light into darkness and darkness into light if you comprehend.

"Have you not heard that the previous Manifestation established this law on the earth? He declared that any land where no believer resides is counted as an inferno. Now, the throne of the earth has been placed upon a land that was previously unknown. However, those who hate the Beauty of the Lord of the Worlds have deprived themselves of the heights of 'Illiyýín and have settled in the depths of Sijjín, thinking themselves to be in the highest place in paradise. Previous religions were also occupied with these illusions.

"The Pen of the Cause gives them the good news of the torment of an inauspicious day. These people are content to take calves other than God and prostrate themselves before them, but they are not worthy of soaring in the holy air of the Eternal or returning to the heavens of divine glory. The one whose nature has turned to clay is always drawn to it.

"God presents this as an example so that people may comprehend."

Have you not heard that He says, "Many a tree of affirmation becomes a tree of denial in the next Manifestation"? Today, any soul that does not sever itself from all that is seen among people and recognize it as mere clay will never be able to soar in this atmosphere or ascend to the abode of the sovereign glory of holiness.

### Believers Have Always Been Rare

Believers have always been fewer than the rare red sulfur. The suns of meanings have shone from the horizons of the divine finger. The fruit does not exist in itself but is lifted from the earthly realm by divine assistance, reaching this station where it may become fruitful. That One who granted this station by His power can, in less than a moment, cause it and a hundred thousand like it to descend from the highest station of permanence to the lowest station of extinction, and vice versa. This has always been and will always be His way.

His encompassing power and predestined decrees have forever prevailed over all things. His appearances are never hindered by the weakest of illusions. "Glorified is God above what those who imagine think."

Many pearls of mystery are hidden within the shells of the seas of the Lord, the Concealer's names. Their revelation would lead to the stumbling of those not on the straight path.

Today, a bounty has appeared such that if He wills, He can raise the primal and ultimate letters from a handful of clay. Yet, it is a great pity if a person in this day, when the Beauty of the All-Merciful has fully manifested, occupies themselves with anything but Him.

“Leave all who are in the heavens and on the earth to their own, then immerse yourself in the depths of this ocean, where nothing is found but the pearls of the remembrance of your Lord, the Exalted, the All-Powerful, the Great.”

This is the wondrous appearance of the Sun of the All-Merciful’s Cause shining from the horizon of the King of the Possible’s finger. Blessed are the people of the world!

Beyond that, “your Lord is free from all people.””

Many souls today are drowning in the seas of fire without realizing it, yet believe themselves to be among the people of paradise. The previous communities have also rejoiced in such illusions.

“By the Sun of Glory of the Sanctified,” this appearance is too great to need proof or depend on arguments. “Say: Its proof is its appearance, its argument is itself, and its existence is its affirmation. Its argument is its establishment between the heavens and the earth during the days when all those in the Kingdom of command and creation were disturbed.”

If you cannot recognize it based on what has been explained to you, then recognize it by what has been revealed from Him. “Thus has been given to you a bounty from Him. He is the Generous, the Ancient.”

“The Supreme Pen says: ‘O ‘Alí, step once upon the Mount of Holiness with a pure heart and tongue. Say, “O Lord, show me,” so that you may forever witness and hear the One beyond compare and attain to the Presence of the Glorious One. That is, meeting the Manifestation of His Self, so that a single ray of the lights of His grace will cause the trees of existence to sing from the seen and unseen with what the Lote Tree of the Mount has proclaimed.’ Thus has the grace of the Sovereign encompassed, and people are in a great illusion and thick veil.”

### Disbelievers Pride Themselves on the Word Yet Turn Away From His Self

This is the state of those who always pride themselves on the Word of Truth yet turn away from His Self. They circumambulate a stone and travel the difficult paths from far places, giving up their wealth and lives to visit it. But they turn away from the Sovereign by whose Word hundreds of thousands of these stones are created.

In the sixtieth year, and again in these days, they veil the clear sight with a hundred thousand veils of illusion and veils of self. Then they cry out that the shining sun of eternal glory has not risen. If they understand, they ask how such a star can be erased or extinguished, yet forget that the sun’s light removes the stars’ light. In the daytime, the stars’ light is obliterated and unseen.

“Soon, the divine hand of encompassing power will create souls that will tear all veils and enter the sacred sanctuary of the Lord of Lords without any cover or screen.”

They will not be quenched by any water or falter before any fire on the path of the Beloved. They will regard all besides the Worshipped One as non-existent and see everything but their Goal as void. At all times, they will drag the people of creation to the Most Merciful's garden with chains of explanation.

"By the Sun of Meanings, the light of these souls will illuminate the hosts on high, just as the sun shines upon the people of the earth.

'O 'Alí, leave what you have and take what God commands you. This will suffice you over all people, and anything else neither satisfies nor enriches.'

Hold fast to the strongest handle and leave what desire commands you. "By God, the True One, this is the firm rope between the earth and the sky. Whoever holds to it will be saved, and whoever turns away will perish."

If any soul seeks the exalted Truth besides Him, it is like a blind person seeking guidance on the path. "This will never happen. His proof is His verses and His authority is His affirmation."

'O 'Alí, listen to the divine words in the beautiful Persian language. If you do not listen, God's encompassing power will create souls to hear His call and rise to aid His Cause. "This is not difficult for God."

If you return from the north of illusion to the right of certainty and are nourished by the fountain of knowledge of the All-Merciful's Beauty that flows in the paradise of meanings, say, "O people of the Bayán, what religion are you practicing, and upon which path do you stand?"

If they say, "We are devoted to the Point of the Bayán," ask them what proof or evidence led them to be certain of and confess to that Sovereign. If they say, "We know Him by Himself," then this is an open lie because they have not yet known themselves, let alone the Self of God that stands over all things.

And if this saying is heard from them, why then do they not acknowledge the manifest Self of God, who is as radiant as the sun? If they say they believe in the revealed verses, why have they rejected the verses that are like a pouring downpour descending continuously from the unseen sky?

"Say, do you believe in part of the Book and deny the other part? Woe unto you, you people of injustice!"

Beyond these two stations, there are the manifestations of power and the aspects of divinity that encompass the world so thoroughly that no one can deny them except by completely rejecting God, His prophets, His chosen ones, and His friends.

Nearly twenty years have passed without this servant ever resting peacefully, and at all times, He has worked to raise the Cause of God. "By the Sovereign that none know, since the beginning of creation until now, no such power has appeared that a single soul has raised the banners of greatness and majesty.

Even so, the idolaters have done to the Manifest Beauty of the Lord of the Worlds what now causes the Holy Spirit to lament and wail in the heavenly forms of 'Illiyín. If they say these wondrous verses did not descend from the divine nature, just as the idolaters have said about the suns of truth, say, "the tablets that have been revealed from the clouds..."

## Signs of the Manifestation of God

The Exalted Lord of the Worlds' glory was revealed in the sixtieth year, and these wondrous verses have descended from the highest realm of sanctity and are present. They are recited before a number of pure-hearted souls with sharp vision, virtuous spirits, and attentive ears. From the words, one can sense the melodies of God and the sacred fragrances wafting from His unique utterances. By the truth of God, the scent of one of these words carries the fragrance of God, the Protector, the Everlasting. Yet all people are afflicted with spiritual illness, and none can perceive this unless the Beloved, Almighty Lord, wills it.

Despite the rejection by those who oppose and slander, which has reached the point where both the pen and speech fall silent, we still nourish the people from the divine, eternal, and sacred table of knowledge for God's sake. We desire neither reward nor gratitude from them. By Him who spoke within my breast, none of the previous religions are cloaked with the veils of the people of the Bayán. In all prior scriptures, the mention of the manifestations of the One God was recorded indirectly. For instance, in the Torah, it was stated in some places that if a person claims to be a prophet, they are a liar, for there is no god but the God of Moses, and no messenger but Moses will be sent. The divine laws are only as revealed in the Torah.

In some instances, the Torah alluded indirectly to a future revelation, but it was expressed in such obscure terms that most people have been unable to grasp it. If His followers are veiled from the dawns of the One and the divine manifestations, they could find some excuse to claim they could not comprehend the divine words and were thus deprived of the fountain of divine knowledge.

Similarly, in the Gospel, the Holy Spirit has alluded to the signs of the Manifestation in such veiled language that only those detached from all else can understand it. These references were recorded by the firm Pen in the Persian epistles. Study them to find the truth. In this case, if these people say that their minds couldn't grasp the mysterious and challenging words, some people may accept this excuse.

In the Qur'an, you have seen the challenging expressions used to describe the signs of the Manifestation. For example: "On the day when God comes in the shadows of the clouds," "On the day when the sky brings forth a clear smoke," "When the sky is torn asunder," "When the earth is split apart," "When mountains are crumbled to dust," "When the seas overflow," "When the dead rise from their graves," "When the trumpet is blown," "When the sun rises from the west," "When a cry is heard between the heavens and the earth," and similar expressions.

All these words, including the explicit phrase "Seal of the Prophets," are considered the decisive words of the Qur'an. With such challenging and intricate terms, if people are veiled from the divine law and knowledge of His Self in the next life, it could be argued that they have not understood the divine words and were unaware of the meanings of the divine words.

Although this may not be near to people's understanding, none of these excuses are acceptable at the time of the Manifestation because the Manifestation itself and what is revealed from Him serve as the proof that is evident to all creation. Every soul must purify the mirror of their heart from everything people possess. After purification and turning toward Him, the light of the Manifestation's sun will undoubtedly shine upon their hearts.

If God's proof isn't sufficient at the time of the Manifestation, no one would be held accountable. For example, among the people of the Qur'an, any soul that did not purify its heart from the insinuations of words did not attain the recognition of the Point of the Bayán, because the mention of finality is one of the decisive words of the Qur'an. With this concept affirmed and the apparent meaning in people's hearts, it would never allow them to admit that a prophet has always been and will always be present, as stated in the Bayán: "Purify your hearts from what you have witnessed so that you may witness what no one in the world has seen."

During the Manifestation, one must turn away from all things and focus on God alone, for without this, no one will ever attain God, the Exalted, the Great.

O servants of desire, listen to the sacred melodies of eternity and hasten to the place of "Know God by God" and sever yourselves from all else.

### The Bab's Explanations Are Clear

The Point of the Bayán—may the souls of all names be sacrificed for Him—raised all these statements and tore away the veils, explaining all these challenging words by His Manifestation and what He revealed. He mentioned this appearance of divine glory in a way that left no room for hesitation, let alone rejection. He connected the entire Bayán and all it contains to knowing that everlasting sun of divine glory.

"Do not cling to the Bayán in the moment of His Manifestation and be veiled by its words, thus being deprived of the sovereignty of the One."

He particularly addresses the letters and mirrors: "You have used my words as proof. Beware that in the hour of His appearance, you do not act arrogantly toward the chosen Beauty."

While He promises the rising of the sun of truth in the "Most-Invoked," He declares that if it appears at another hour, no one has the right to ask why or how. The Sovereign of the possible has always been and will always be free to choose. Whoever claims otherwise denies the Exalted One's freedom. We seek refuge in the True One from such false assumptions.

He has removed all limits and veils from this station. That Eternal Beauty is forever sanctified from all limits and allusion, and none have ever and will ever know the nature of His appearance. "None can encompass His knowledge, and He knows all things."

He says, "From the moment the sun of glory rises until it sets, it is better in God's Book than the whole night. Do you understand? Nothing was created except for that day, when all work to attain God's presence and pleasure."

And He says, "Noontime is near, and you are the day itself without realizing it. Whoever seeks meeting Me, his meeting is like meeting My own Self. Do not be content with anything for him that I would not accept for Myself."

O ear of existence, whose hearing is not evident! Listen to the decisive words of the Lord, which explicitly and without interpretation foretold that during those days, the sun will rise and soon shine fully at its zenith. But you, O people of the Bayán, will not recognize that radiant divine Beauty on that day. He also made clear reference to this name with the words, "From the moment the sun of glory rises until it sets, it is better in God's Book than the whole night," to ensure that no one doubts and interprets anything apart from what God has decreed.

Despite this, all remain veiled by their own selves and desires and cannot perceive the sun of glory, instead clinging to what Satan has commanded. Would that they only remained veiled! But some have gone further, distorting these words that reflect the Names and Attributes. This is an injustice that has never been surpassed since the beginning of creation. Woe to the unjust from the torment of a tremendous day!

### Some Mirrors Have Claimed the Station of the Sun

After the appearance of this sun of eternal majesty, some mirrors have imagined themselves and claimed the station of the sun. But they are heedless of the fact that the Persian Bayán explicitly states that if a mirror claims to be the sun, the sun knows it is merely a shadow speaking.

It is also said that mirrors have no independent existence of their own. Elsewhere, it is declared, "Say: O suns of the mirrors, you are looking toward the sun of truth, and your existence depends on it if you perceive. You all move like fish in the ocean yet remain veiled from the water and ask about that which sustains you."

Consider that He speaks to the suns of the mirrors, which are the primary mirrors, saying that they should look toward the sun of truth, as their existence and manifestation have always been by its grace. He likens these suns of the mirrors to fish in water, moving in the ocean but veiled from the sea and its water. Similarly, today we see that the mirrors of the people swim in the ocean of divine verses, affirming themselves through the mighty verses of the Eternal, revealed in the previous manifestation. Their movement and expression come from the verses of God, yet they remain entirely veiled from the essence of the verses and their source in these days. They swim in the sea while being oblivious to the lord of the ocean.

This statement is made concerning the suns of the mirrors in the Kingdom of Eternity, let alone those mirrors that are below these suns. He says, "On the day of His appearance, the highest among creation is like the lowest, and the nearest to you will believe in Him. There is no kinship or superiority among you except by your faith in Him."

Thus, today we witness that the highest of creation is mentioned alongside the lowest before God. How many manifestations of 'Illiyín have returned to Sijjín, and how many dawning-places of "No" have entered the station of the manifestation of "Yes."

He also says to the honorable Áqá Sayyid Jawád: "I will be grateful to you, O mirror, for abandoning all other mirrors. Let them all, in their different forms, look toward Me."

Observe that He complains about all the mirrors, yet this Beauty gives thanks to the one renowned as a mirror because he looks toward Me with what he has, not with what I possess.

In this passage, it's emphasized that even if all mirrors are known by names of divinity, lordship, or even the Self of God in the Bayán, it isn't enough unless they recognize the sacred manifestation of this divine appearance and the concealed mystery of the Eternal. Otherwise, in God's eyes, they are mere nothingness and utter void.

### Don't Let the Bayan Be A Veil

As was recorded at the beginning of these tablets by the Pen of God, it was said, "Beware, beware, on the day of His appearance, that you do not become veiled by the Unity of the Bayán, for that Unity is a creation in His sight. And beware, beware, that you do not become veiled by the words revealed in the Bayán, for they are His own words in the structure of His previous appearance."

This warns that, at the time of the Manifestation, do not let the Unity of the Bayán obscure you from the Manifestation of the Cause. This Unity refers to those souls who were not preceded by anyone after the Point of the Bayán. Nonetheless, He advises not to be veiled by these souls from the Truth. It is implied that some of these letters will remain in the subsequent Manifestation.

He also cautions not to become veiled by what has been revealed in the Bayán from the Truth.

Be just, O people of the Bayán. Can anyone today contend with the Manifestation Himself, claiming that someone named in the Bayán as the Name of God cannot be stripped of their rank today? No, by Him who strengthened the spirit with My soul, these names, mentions, and descriptions are, at best, mere words inscribed in the Bayán. One of the eternal Sovereign's counsels is not to be veiled from the Manifestation of God by what was revealed in the Bayán.

Moreover, by the sun of majestic glory shining forth from the sacred horizon, He declares that the mention of the Eternal Sovereign sees no distinction between the created in the Bayán, whether under lordship or servitude. Even in a stone, which is inanimate, He indicated three of the greatest divine names within its three letters, to remind people to recognize these names in it so that through the created, they can see the signs of the Creator. The one who gave such ranks to a stone is rightfully able to remove them, and no one has the right to object to God's matter. "By God, none shall object to God's matter but the wicked and the sinful."

### The Revival of Names

If people understood the revival of the names, they would never object to the Sovereign who does as He wills. Some are raised by the names and known in the kingdom of names, but their essence has never risen from the depths of self and desire. There is wisdom unknown but to God and renown without foundation.

Some are raised by their essence without the name. You have heard the story of Khidr, whose lofty station was known to none but God. Even Moses, despite his high station, was unaware of him until he came into his presence and was addressed:



“Indeed, you will never be able to bear with me,” was the address to him. Although he is mentioned in the book by the name of Khidr, no one truly knew him except God, and with us is his knowledge in a clear book.

Some are raised by their essence, being, self, spirit, and name. Bear witness and say, “Glory be to God, the best of creators!” If the stages of resurrection are fully explained, it would become evident what station and rank those who boast of the names hold. Nevertheless, we hold the pen until God wills, and He clarifies all matters in a clear book.

Furthermore, all things are repositories of divine names and stores of mysteries of craftsmanship. In every era, He brings forth from each thing whatever He wills and takes away whatever He wishes.

It is surprising that today, the Beauty of the Eternal and the sun of the Greatest Name shines brightly at its zenith, yet people are deprived of the light of beauty and knowledge of the incomparable Countenance of the Lord because of a mere name. Say: By the truth of God, by the will of His pen, the oceans and realms of names were created if you comprehend. If He were to take a handful of dust today and raise from it any name, He could do so, for He is the Sovereign, the Mighty, the Powerful.

By God, the eyes of prophets and messengers weep for Me in the highest companionship. They mourn within themselves and cry out in their very beings, but people are in a deep state of heedlessness.

The people of the Bayán have declined to the extent that the Tongue of the All-Merciful had to utter such words, yet they still refuse to accept. This is the state of these people. Today, any soul that does not ascend beyond the kingdom of names will never attain this greatest bounty.

This is why the Point of the Bayán says that the embryo of the next Manifestation will be stronger than all the people of the Bayán. Reflect on this, O people of insight. By Him who stands by Himself, if people consider this single word, they would see themselves as independent of all besides God. They would not need to prove or question this wondrous Cause.

“God speaks the truth, yet people do not listen.”

### Qualities and Attributes of Mirrors

He also says, “His likeness is like the sun. If countless mirrors face it, all will reflect the light of the sun within their own limits. But if none face it, the sun rises and sets, and the veil is upon the mirrors.”

Consider from this sacred statement that the sun can rise and set while the mirrors remain veiled. Even after the Sun of Suns rises and countless suns orbit around it, unknown in number to any but God, the All-Knowing, how can a mirror be deprived of the sun’s light and radiance?

It is clear that the mirrors do not have their own existence; they shine only by the presence of the sun. Today, if all the mirrors of creation face the majestic sun of the Eternal, all will reflect its light. But if they deviate, they become nothing and vanish.

Observe a physical mirror: as long as it faces the sun, the reflection is evident, but if it turns away, the reflection disappears. He also says that He is that sovereign who, if He acts, by a single utterance creates whatever He desires, whether a prophet, saint, or truthful one.

Is it fitting to turn away from such a powerful sovereign, by whose word prophets and saints are created, and instead cling to a name, phrase, or mirror? This is a great injustice. By God, they have committed a deed that none have done before: after the sun appeared at its zenith, there should be no hesitation for any soul.

If a person cannot directly recognize Him and finds themselves incapable of perceiving the Eternal Beauty, let them seek evidence as all servants did, to confirm their faith. If the Sun reveals the proof from the oceans of its generosity and grace, how can any remain doubtful unless they wholly reject the Truth and find refuge in Sijjín and the fire of denial?

Many souls today believe themselves secure on the high seat of faith and the throne of certainty but are utterly estranged from the Truth, drowning in the sea of disbelief and continuously suffering torment, unaware of it. If only rejection and denial sufficed!

### Mirza Yahya's Actions Against Baha'u'llah

By Him who causes Me to praise Himself, this is never enough. A soul that was raised and taught by Me with the words of the All-Merciful has risen against Me, fought with Me, turned away from My Beauty, disputed God's verses, and endeavored to cut down the tree of divinity.

When his actions were revealed, he conspired so cunningly that no one but God, the Mighty, the Powerful, can count them all. He fabricated accusations and spread them far and wide. The pen cannot record them all. He attributed to the Self of God all the evils that have ever been, yet remains firmly in his position, confident in the ignorance of people who walk the paths of illusion and swim in the sea of imitation.

By Him in whose grasp My soul rests, if he had the slightest vision, he would not have done such things. But soon, from behind the veil of divine protection, souls will appear with eyes that can distinguish truth from falsehood, the sun from its shadow. No obstacle will prevent them from the straight path, nor any barrier deprive them of the mighty news.

Would that one with insight looks upon their words, which reveal their selves and beings, to recognize them and be among those who know.

By the Greatest Sovereign, if one examines the words of the rejectors with clear vision, they would understand the rank and station of these illusory souls. Today, the leaders of the Bayán argue with the same proofs that the lowest among the people of the Qur'an use to defend their own reality, unaware of it.

## Guardianship Was Entirely Removed From The Book

For instance, the principle of guardianship (Imamate) was entirely removed from the Book by the previous Manifestation. All are aware that nothing but letters and mirrors descended from the Pen of the All-Merciful in the Bayán. The mirrors were not limited either, as the invocations state: “O my God, send continually pure and clear mirrors to reflect You and guide people to You.” All tablets reveal: “Whoever wills, let them observe and be among those who know.”

The people of the Qur’an have made a final seal of the prophets and remain veiled from the sender and the message. Similarly, these companions intend to establish a final seal of guardianship for themselves. They cast into the pit of hatred the One who created hundreds of thousands of saints by His Word and at all times cast the stones of suspicion from every direction upon His blessed being. Within themselves, they cry out and claim to be oppressed, trying to instill the chains of God in the weak.

Such is the state of the mirrors that have appeared. Say: “If God decrees that the most despised of names among people is your Lord, or vice versa, none can ask why or how, for He decrees what He wills and is not to be questioned. He is the powerful, mighty one.”

These days, they have written and circulated letters refuting the Truth with hands of idolatry. By the Sun of Meanings, their words are like the meaningless babble of children, utterly insignificant if you recognize.

Compare the writings and letters of this group with those from the servants of this house, and be just that you may not be deprived of the ocean of meanings that encompasses all things. Truth has descended to the extent that people from all around ask about matters of the Qur’an and demand written answers.

## How A Mirror Descends From the Station of Mirrorness

For instance, one considers a mirror as a ruby and then asks how the ruby can change its station and how it changes after attaining this station. The mirror might change before reaching the station of mirrorness, but after reaching it, how can it descend?

First, say, “O questioner, we ask God to grant you success and enable you to recognize each thing in its station, to be detached from all illusions, and see only the manifestation of the lights that encompass all the world. Remove from your heart all other mentions and focus on praising your mighty, chosen Lord.”

“In a day like this, it is not fitting for anyone to pay attention to anything between the heavens and the earth. Should a person, after the sun has shone at its zenith, be preoccupied with the stars or inquire about a lamp even if it shines brightly? No, look toward the radiant, sacred, exalted, and luminous face of God. Leave all other mentions behind and hold to this word that appeared with truth and speaks in everything: ‘There is none but I, the mighty, the wise.’”

If you cannot succeed in what has been revealed in these verses from the heaven of the One and still seek the answer to your question, listen to the call of the Most Glorious from the horizon of the Highest Majesty. First, know that all things change into other things and that knowledge of this is recorded in the Book of your Lord, who never errs nor forgets.

Second, if someone asks whether God can change a ruby, what will you answer? Inability has always been a trait of the created, while the Exalted One stands in the zenith of power and can, by a single word, make all on earth into pieces of pure ruby or reduce all to stone.

“Exalted is He above what you have imagined of His power!”

Put a ruby in the fire and see what happens, so that you may be certain of the transformation of all things in God’s sight. Similarly, the ruby of the heart that falls into the fire of ego and desire will certainly lose its clarity and beauty.

Today, many pieces of ruby have turned to stone, unaware of it. Conversely, the opposite can occur if you understand.

### Detachment To Be Free and Independent

O people, listen to the call of the bird of eternity from the highest paradise and drink the purest nectar from the sacred fingers of glory. Detach yourselves from all besides God to be free and independent, that the oceans of divine knowledge and wisdom may flow from your heart and tongue, and you may be sanctified and above such matters.

Do not stain your heart, the deposit of the chosen Beauty, with the impurity of the words of the immoral and the doubts of the evil, for today they appear with every trick and deceit. They cast doubt into the heart however they can.

Beyond all these statements, if there is anything in the world that does not transform or change, what relevance does this have to the concerns of these people? For instance, if the ruby does not change, what relevance does this have to one who turns toward the truth and one who turns away, or the difference between a monotheist and a polytheist?

In some things, the Sovereign of Names has allowed transformation, while in others, He has not. For example, copper can become gold, but dust cannot. This was previously noted by scholars, so this servant did not wish to go into detail.

However, in humans, the potential for knowledge, ignorance, acceptance, rejection, belief, and disbelief is evident and apparent. If the questioner refers to gold and ruby in the mineral realm, that is far removed from the intended purpose, for even if gold does not become copper and ruby does not turn to ash, this cannot be used to generalize all other created things.

This is clear to those who see with the greatest vision. If it concerns humanity, gold and ruby symbolize the believer and their faith in God, and this has always transformed. Many servants have attained faith when the Beauty of the All-Merciful appeared but later turned away.

### All Things Constantly Transform in God’s Sight

If you rise from the realm of illusion and purify your heart from allusions, you will see all things constantly transforming in God’s sight.

Whoever has been granted this vision is among those with insight before the mighty, chosen one. The essence of the Point of Mercy is that the Cause of God has always been sanctified above mention, description, and limitation.

Whoever seeks to comprehend the Sovereign of All within these veils will never succeed. By the power of the Sovereign of Eternity, tear through the veils of the names and beyond, and enter the city that is mightier, more secure, more exalted, and more holy.

“The hour has drawn near, and the moon is split.” If anyone asks about this verse, say, “O you who examine words, leave the numbers aside and consider the verse itself. Today, if all those in the heavens and on earth reflect on this blessed verse and ponder its hidden meanings, it will suffice for all.”

Today, the inner sun has risen from the visible horizon of the verse, serving as a sharp sword against those who have taken protectors other than God. The meaning of this verse did not become evident until this lofty Manifestation, for in the appearance of the First Point, there was no guardian by people’s assumptions to be split, but there were scholars. Scholars were likened to stars, the guardian to the moon, and the prophet to the sun.

In this Manifestation, the sun has risen from the horizon of God, and the moon of illusion has been split. Say, “Blessed be God, the most capable of all!”

Reflect upon this revealed verse and be just. “Do not be among those who recognize the bounty of God and then deny it.”

If only these people understood the guardian and mirror they have taken other than God! By the sun of majestic glory, what they heard about the mirror was never as they thought. Anyone who claims knowledge against the Lord of Eternity is lying. What this servant has disclosed due to God’s wisdom has become known among the people, but no one has fully comprehended the intent of the words of the First Point. For His own wise purpose, this servant has concealed the essence of the matter from all.

“By God, He created what He made in the world with a breath from Himself in a way no one else ever has.”

If people observed any one of the wondrous tablets that have descended from the heaven of eternal glory with the sight of God, they would not be veiled from the truth and would regard everything else as nothing. They would be assured that everything besides Him is unmentioned and always will be, let alone those who turn away.

### Infallibility

Today, some have claimed the infallibility of others apart from God, much like the people of the Qur’an spoke without understanding. They never grasped the meaning of infallibility. True infallibility is evident today: any soul who, after hearing the words of God and His call, affirms with “Yes!” is considered among the infallible, and those who do not are excluded from infallibility.

The Point of the Bayán—may all besides Him be a sacrifice for Him—says, addressing the Great One, “The Cause has transcended limits. You have purified servants who, when God revealed Himself to them, recognized God, their Creator. They did not waver and never doubted, so I made them like those I had made before: prophets, successors, martyrs, and the nearest.

By my life, if you attend in numbers like all things, I will make them, and nothing will diminish or increase God’s dominion. However, you see that the highest degree requires supreme infallibility, and infallibility is not what people think—it’s not about their caution in religion.

“When they heard the call, ‘Am I not your Lord?’ they did not respond ‘Yes!’ And God did not address anyone except through the Manifestation of His Self in every Manifestation.”

After this statement, which is the clearest of all words revealed by the Pen of God, who else can establish their infallibility except through acceptance of this greatest, most exalted Cause? Today, all people, regardless of their rank, are outside infallibility except those souls who have accepted this sacred, eternal Manifestation.

O servants of God, listen to the call of God and let your ears be freed from the words of the people of the Qur’an so that you may perceive the wondrous language of the All-Merciful in the Bayán. Reflect upon this: in what statement have these groups been truthful?

### Muslims Relied on False Traditions

For 1,260 years, they insisted on the seal of prophethood, claimed that the Qa’im would appear in a specific form in a particular land, and cited thousands of signs of his appearance. They relied on these traditions to such an extent that anyone denying them was considered an infidel. However, in the appearance of the Point of the Bayán—exalted be His mention—it became clear that they were all mistaken, and the Manifestations of the Sovereign Majesty have always risen and will continue to do so.

In other statements, too, these misleading forms were all illusions and will remain so. Their deity is their own desire, and their object of worship is their illusions, if you understand. Even though all the people of the Bayán have seen that everything in the hands of this group was false, they still rely on the words of the people of the Qur’an for arguments.

Just now, this group is using the concept of guardianship to try to prevent people from accessing the heavenly Euphrates and the sacred path of the eternal Majesty. By the beauty of God, the exalted, the sublime, even if a thousand Manifestations were present during the appearance of the Point of the Bayán, and if one of them hesitated for a moment in their affirmation of the Sovereign King, they would be counted among the people of the fire.

Tear through the veils of illusion and return to the exalted heaven of Glory. If you want the truth to be evident to all, let a few fair-minded people come to this city, observe the works and words of God, and compare them with the claims of the adversaries who are also present in this land. Inquire with precision so that the evidence of truth becomes clear, and everyone will realize that everything besides Him is poor at His gate, powerless in His presence, and lost before the appearance of His lights.

## Those Named in the Bayán

In the Persian Bayán, the divine tongue said: “He has made every effort so that, on the day of the Manifestation of Truth, His words cannot be used against Him, for all the Bayán is the word of His previous Manifestation. He is more knowledgeable than all He revealed to creation because the spirit of all is in His grasp and not in anyone else’s.”

Consider this statement of the Beauty of the All-Merciful. Despite having clearly prohibited all from arguing against that Essence of existence, the pure Beloved, and explicitly stating not to use the words of the Bayán against its Manifestation in the next appearance, today we see that many are rising in opposition. They argue that certain individuals were named in the Bayán with beautiful titles and ask how they can be demoted from their position.

Furthermore, He says: “Recognize Him by His verses, and do not be cautious in your recognition of Him, for by such caution you will end up in the fire.”

In light of these decisive words, all those who are cautious in this sacred, exalted Cause are surely in the fire; there is no doubt about this.

And He says: “If you look between yourself and God, you will find His likeness in your hearts. Do not be veiled from Him by His own self and recognize the One for whose recognition you were created.”

He also says: “At every Manifestation of the Tree of Truth, the believers in His Book and Himself become veiled from His previous Manifestation and His subsequent Book, leaving none but the pure believers, who are more precious than the philosopher’s stone.”

Today, all have been tested, and most people have turned away from the Sovereign of Oneness. They say that certain individuals were named in the Bayán with the name of God, and with such statements, they have been deprived of the Eternal Glory, failing to realize the impact of their own actions. Even if one accepts these claims, they remain unaware that all names are united at that sacred horizon, where He grants as He wills and takes as He pleases.

He declares, “Who knows the manifestation except God? Whenever He appears, all must accept the Point of Truth and thank God.”

Yet, some have opposed this near Manifestation, just as the previous nations were also occupied with opposition. Say: “Woe to you! How swiftly you have exchanged God’s bounty and trodden the path of illusion and error.”

It is not long since the Manifestation appeared, yet they have already returned to their old ways. Nevertheless, the Truth has always been free to choose and will remain so, appearing however He desires. He is the Sovereign, while all else is in His grasp.

By Him in whose hand my soul rests, there is no greater injustice today than the One who speaks in everything, “I am God; there is no God but Me,” having to prove to His servants that He can change a name of His own. The Kingdom of Names bows to His authority, the might of attributes trembles in fear

of Him, and the divinity of mysteries submits to His presence, created by His will. It began by His command and returns to Him.

Such is the state of these immature and unprepared souls. The Mighty One, by whose will all names were created and all attributes revealed, around whom the people of the Most Exalted Realm circle, should not need to prove that He can take away a name from someone. They remain ignorant of this name, yet they doubt the power of the Sovereign who does as He wills. They have considered the hand of this wondrous and supreme Manifestation to be chained, even if they do not explicitly admit this.

His chosen Tongue bears witness against them, even as they deny it. He says: “To the people, these are but words, for they never understood Your intention, which is why they remain veiled today from Your Manifestation.”

### Aqa Sayyid Husayn Was Ignored

Today, everyone has remained veiled from the Manifestation by the words of the Bayán, despite not understanding or ever comprehending God’s purpose. That Eternal Beauty instructed the leaders of the Bayán to ask the “Living Letter” directly about God’s purpose in His words because they could not discern God’s intention on their own. The “Living Letter” was Áqá Sayyid Husayn, who gave his life for God, his Lord. No one attained his presence to inquire about the meanings of the divine words.

The purpose of this statement, as the Tongue of the All-Merciful has said, is for the leaders to recognize that they were never and are not now aware of the meanings of God’s words. As the Manifestation was near, Sayyid Husayn ascended to the highest station. Reflect upon this, O people of insight.

He says, “Everything I have mentioned to you as evidence is but a drop from the vast ocean of the apparent. If you desire the heart’s mystery through the authority of the inner Countenance, no allusion can point to it, nor can any veil obscure it to its furthest limit. None requires a reason to know it, for it is the Manifestation itself and the essence of the hidden. Exalted is God above what they ascribe.”

### The Hatred Towards God

The Beauty of that Countenance declares that no path can lead to the sacred realm of the Eternal Glory, as a mark of reverence for His presence and a reflection of the purity of His essence and the subtlety of His being. Yet, after revealing the sun of His own Beauty from the horizon of Eternity in all divine manifestations and every attribute of oneness, they have cast arrows of hatred from every direction at the clear Beauty of the Lord of all creation.

“The first one to attack Me was the one I sheltered beneath the wings of My bounty. I nurtured him under My robe and taught him in My days. He was the one who killed Me with the sword of rejection, shed My blood, and desecrated the sanctity of God within Me. He denied My verses after he had humbled himself before just one of them and was created by a breath of it. He rejected God’s right in My right, fought against God’s Self in My Self, and issued a verdict for My death outwardly. When God prevented him by His authority and revealed the secrets of his heart to those who had migrated in God’s



path, he then resorted to fabrications and attributed his actions and cruelty to My wronged Self, confident in those who followed him.”

“By God, the heavens of the Cause were rent asunder by his actions, the lands of holiness were split by his cruelty, and the veils of the Kingdom were torn by his words. The inhabitants of the cities of Eternity wept at his injustice, while he laughed within himself as if he had committed nothing in the kingdom. By God, everything weeps, yet he remains unaware. Soon he will learn when death approaches, and his eyes will spin from the force of the wrath. He will say, ‘Can I return to seek forgiveness for what I have done?’ Then, the clay of perdition will be sealed upon his mouth, and thus it is decreed for the arrogant against God, the Mighty, the Powerful.”

“Exalted are You, O my God. If You declare that You have forgiven the Bayán and those within it, then all are in Your pardon and good pleasure. But if You say otherwise, then I grasp the hem of Your bounty and intercede with You by Your very Self.”

Undoubtedly, the Eternal Essence only speaks through the tongue of the Manifestation of His Self. Observe in those statements the depth of humility exhibited by the Beloved of all creation, as He ties the entire Bayán and everything in it to the favors of the Eternal Sovereign in the next Manifestation.

Now, the Sovereign of the unseen and seen is manifest to all. He has been so afflicted that even if all the oceans of the unseen and seen became ink, every being in the kingdom became pens, and everyone in the heavens and on earth became scribes, they would still fail to describe it. If only they had counted themselves among the faithful. “The curse of God be upon the wrongdoers and the idolaters!”

Yet they continue to read and transcribe the Bayán. How many recite the Bayán while the Bayán curses them! How many act according to it, while their deeds reject them! How many mention it while its words flee from them!

“May God protect us and you, O people of the monotheists, from these individuals and their evil, deception, and cunning.”

In the prayer, “O Sovereign of Names and Attributes,” it is stated:

“I ask You, O my God, by Your independence from all things, to accept the Bayán and all who are within it. I have named everything that appeared from Me after that name and made it all a book and a leaf of the gardens toward You. If You accept it, my Beloved, that is from the appearance of Your grace and mercy. If You reject it, my Beloved, that is from the appearance of Your justice and the independence of Your Lordship.”

## Disbelief In Any Manifestation is Disbelief In All

Considering that all declarations were bound by that Sublime Essence and Radiant Mercy, they are now preoccupied with the most inferior of creation and deprived of His beauty. Woe unto them, and again woe unto them. By God, these people do not pass by anything without it seeking refuge with God from them, disassociating itself, and in the voice of its inner truth, it says, “O heedless idolater, by what argument did you believe in the manifestation of ‘Ali before Nabil, and by what proof did you disbelieve in

Hussein before 'Ali? No, you accursed one, by God, you never truly believed in any of God's messengers before, and if you had believed in that time of belief, it would not have been a true belief, but only a semblance. If it had been genuine, you would not have disbelieved in Him who fulfilled the message of every messenger and the sending of every prophet, and the faith of all in the heavens and on earth."

These forceful words are translated into the purest contemporary Persian for the sake of God, hoping that souls might be purified from the impurities of self and desire, and ascend to the heaven of divine recognition, where God guides whom He wills to His sacred and luminous beauty. Today, anyone who turns away from the true countenance of God does not pass by anything without that thing, in the voice of its inner truth, saying: "O idolater, by what proof and argument have you believed in the Beauty of the Merciful in the previous manifestation, and by what evidence have you disbelieved in the Sovereign Path in this manifestation?"

By the sanctity of the eternal Sun, you have always been a disbeliever and idolater. If you professed faith in any era, it was not out of sincerity but merely a shadow within you. In this manifestation, faith has been seized, and the devil has returned to its place in the lowest of the hell. If your faith had been real, you would not have disbelieved in the one with whom the sending of all messengers and the faith of everything in the heavens and on earth has been affirmed.

### **Baha'u'llah Doubts Sarraj Will Believe**

O servants of God, with a pure heart and a gaze of fairness, consider the divine matter, lest you be deprived of the holy sanctuary and barred from the Kaaba of divine recognition. O 'Ali, although you are the questioner and the answers are inscribed in your name, it seems very difficult that today you will concede to the truth and be mindful of all that is written in the tablet, for your heart has been veiled by thick veils, and your sight obscured by infinite waves. Yet, the glance of God and His moments are secretly directed at other hearts in these words, and soon, by His power, they will appear, making everything other than God visible in its shadow. However, the mention of your name has descended by the precedence of divine mercy and the encompassing of divine grace, perhaps to catch you in the breezes of the days of God and sever you from the peoples. This statement, lofty and solid, has been inscribed by the pen of grace, lest you throw stones of suspicion at the divine Lote-Tree and not deprive the servants of the law of the Lord of creation in these severe days.

They say all mirrors and narrators reflect the sun according to their rank and the degree of the sun's manifestation in that mirror at that time, and it is by this that everyone existing and evident by the sun argues. If the sign of the sun's manifestation, which has been made apparent in the mirror by the mirror itself, is removed, nothing remains in the mirror to indicate its creator and illuminator. And with these solid, unambiguous, lofty words, the people of declaration have doubted how a mirror can be deprived of the manifestation of the sun's lights and have paused at this rank, the mention of which is not possible. And on any individual who objects after the sun of beauty has dawned at the zenith of decline, saying, "What is the light and proof of this?" O uninformed ones, rise from the sleep of neglect and observe His lights which have encompassed the world. Some say it has dawned too soon; O visionless ones, whether it is near or far, now that it has dawned, observe whether this dawn is indeed true. The rest is in your

hands, and this servant has never been and will never be divine wisdom hidden from the view of creation, necessitating such.

### Bahá'u'lláh Revealed Himself Not By His Will

O people, accept what God has pleased for you and decreed for you. By God, if the matter were in my hands, I would never reveal myself. O those who harbor malice, I swear by the sun of eternal existence that if the matter were up to this servant, I would never make myself known, for the name mentioned is disgraced by the mention of these impure, deceitful tongues. And whenever I have been still and chosen silence, the Holy Spirit has spoken from my right, the Greatest Spirit from before my face, the Trusted Spirit above my head, and the Spirit of Glory in my breast, and if you listen with a subtle ear, from all my members, viscera, veins, and even my nails, you would hear the call of God, even from my hairs, that there is no god but He, and that this beauty is for His beauty in the heavens and on earth.

If this were my sin, by God, it is not from me but from Him who sent me and commissioned me with the truth and made me a lamp for the worlds. O people, the scent of truth is very clear and distinguishable from falsehood. Do not impose on the truth what you would not accept for yourselves. Reflect a bit on what this servant's purpose has been in these last days in this great prison. Reflect, O people of inattention. O people, be ashamed before God and do not complain about His matter and do not ask for proof of the sun and its shining, for its proof is its light and its rays, and you should not doubt its appearance, for it has shone, and there is no denying it. Rather, ask God to open your sight to perceive its lights that have encompassed the two worlds.

Say by God, the pen of holiness has inscribed on my white forehead with the most splendid line, "O people of the earth and the heavens, this is indeed the Beloved who has never been seen by the eye of creation nor resembled by the eye of invention, and He is indeed the one by whose beauty the eye of God, the King, the Powerful, the Beautiful, has been gratified."

This is an old story, that a page of the Torah was in the hands of one of the companions of the Messenger of God. The Presence asked, "What do you have in your hand?" He presented the Torah, and the Presence said, "Put it down. If the owner thereof had obeyed me, now consider the book of God that the matter of all, from the prophet to the letters and the mirrors and the pillars, has been affirmed and confirmed. Taking it and reading it should not be forbidden, but rather, changing one of the mirrors, as you suppose, that has been realized by the letters, that these letters have been established and confirmed by the book, should not be permissible."

Woe unto you who say what you do not perceive and think yourselves guided as the religions before you thought and thereby rejoiced. By God, there is no protector for anyone from the matter of God except by severing himself from everything in the heavens and on earth and turning to God, the Sustainer, the Everlasting. Make your sight pure so that today you may see all things in one place and observe the lights of the sanctified sun from the horizon of the shirt with both the outward and inward sight, and beyond all these proofs.

## Guidance and Praise for Mirza Asadullah

In Mirza Asadullah, to whom the First Point addressed, saying, “O Manifestation of Oneness, what do you say?” Now give justice, how can one who is the place of appearance of the sovereign Oneness be called the father of evils, and if you say, “This status has been denied by a mirror,” assuming that it is permissible, then if a soul accepts the point of the shirt from a mirror among mirrors, what intentions does that ancient beauty have, and if you say, how is it established that this point is visible and that the comprehensive word in its claim is truthful, we say with the same argument and proof that you have accepted everything that appeared from Him and descended from Him in the previous appearance.

Now look with the same argument and proof and do not disbelieve in God who created you by His command if you are among the fair-minded, and likewise, to Mirza Asadullah, it is said, “O third letter, the believer in whom God reveals,” and in the Jafariyah epistle, which specifically descended from the names of His essence at the beginning of the epistle, it is written, “This is the form of what descended for the Presence of the Lion, the Unique, the Eastern Radiant with the Light of the Absolute, the name of God, the Just Judge, the One for God, the One relied upon,” and after it is said, “O name of the Just Judge, this hidden, stored knowledge we have entrusted to you and given you dignity from Us, for the eye of your heart is subtle, knows its value, and is honored by its glory,” and after it is said, “O name of the most noble, do not look at that truth except like sheep that its shepherd takes wherever he wishes.”

And beyond what is mentioned, the words of the Absolute Sanctuary that have descended in his description in the book are present, look at it, and this servant has not mentioned it in detail. O blind of existence, open your sight and consider your own illusion, for it is the same act you commit and by which you are currently perplexed and bewildered. As you call the Judge worldly and the Unique Father of Evils, who was among the greatest of God’s names, and despite that, you do not consider it permissible to change the divine power like your own power, and you consider the highest pen idle. I swear by my oppression that the pen of power is always busy erasing and affirming, and only those who are severed understand this, thus does the Merciful erase what He wishes and affirms, and with Him is the Mother of the Book.

It is strange from these souls that boast with these names and have turned away from the truth. Indeed, these mentions and descriptions are present in every soul as long as they have not exited the fortress of God’s command, otherwise they have no value with God to the extent of the pupil of a dead ant’s eye. Beyond this, all things have been the mention of God in the worlds and will be, for all things by their existence have been the name of God. His name, may His glory be exalted, has been His mention among the servants, and it has always been so and will always be so, by He who chirps with glory and beauty. If it were not that the sight of God had seen creation as insufficient, I would certainly have opened in every atom of creation doors of knowledge that all creation would see themselves as incapable and deficient in recognizing it. Since others exist, secrets are hidden, thus has it been decreed by the Omnipotent, the Powerful.

Say, O people of declaration, you were created for My encounter after I was independent of you. You were promised by My soul and its recognition after I was independent of recognizing you. You were informed of My beauty after I was exalted above you and above what was created between the heavens

and the earth, yet with the weakest of names today you cling, far and oblivious from the sovereign of names. If you look at the words, equivalent declarations from the sky of the Merciful have descended and appeared in a status that no one has the opportunity to turn away except the polytheists whose heart disease has prevented them from recognition and perception.

Beyond this, the words of the souls that today revolve around the matter of God, measure them with the words you have taken from God for yourselves as protectors, to be informed of the greatness of the matter, lest you hastily bring harm to the beauty of the ancient with mere illusion. I swear by the truth that the people of any nation from previous nations if they justify their veiling from the remaining manifestations of glory with inappropriate excuses, perhaps, but for the people of declaration, no excuse or justification remains, for the sovereign Oneness has stated the appearance after with the most explicit declaration and the clearest explanation, in a manner that binds all declaration. What has descended therein by His word, as it was written before by the pen of the ancient. Blessed are the knowers.

Among them in the denial of truth and the assertion of falsehood, turning away by God, they have clung to these words. Because it was not appropriate that their words be mentioned exactly, thus the pen of God did not move upon them. The content thereof is that it emanates from the pen of glory, your beloved was the owner of sight or not, if it is denied, the judgment of sight from the greater view is injustice upon God.

If that ancient sovereign was the owner of sight and knowledge, how can it be that a soul he described and mentioned with the most beautiful of names descends from its status and is counted among the deniers? Firstly, the proponent of this opinion did not know the right. May His glory be exalted, He does what He wills. They denied the encompassing divine power, and such a soul was and will be the farthest of servants.

By the text of the Point of Declaration, as previously mentioned, say, "O God, indeed You are the God of gods, that You give divinity to whom You will and indeed remove divinity from whom You will, to the end that You are capable of everything." Say, "O God, indeed You are the Lord of the heavens and the earth, that You give lordship to whom You will and indeed remove lordship from whom You will to the end of what has descended."

Now we say in this comprehensive word that has flowed from the innate nature of the sovereign Oneness, what do you say? If you have established the right, may His glory and majesty be exalted, the sovereign Omnipotent who is capable of granting divinity and lordship, the highest of statuses, to any soul He wills. Likewise, to take it from any soul He wishes, He is indeed capable of removing the garment of description from a soul. This mention is what everyone has said, without specifying anyone. If you look at the specification and consider the hand of God tied and deny the encompassing power, then what do you say about Mirza Asadullah, who is explicitly stated about him, "O third letter, the believer in whom God reveals." This is very clear that the third letter whom God reveals, may His glory be glorified, is by a hundred thousand ranks higher than the letters of declaration and the mirrors thereof with God.

For the Point of Declaration itself, may my soul be sacrificed for Him, says, "the one-year-old seed of whom God reveals is stronger than all in the declaration." Now give justice, was the Point of Declaration

the owner of insight or not? If you consider him truthful and the owner of sight, why do you call a soul that has been exalted in the denial and ascension in the original book the father of evils and order his killing? O one-eyed, you have seen the faults of people and neglected what is in yourself. You say he turned away from the right, therefore this judgment was enacted upon him, assuming it is submitted, we say the third letter whom God reveals, which is more glorious and higher than the creation of the declaration with God by the text of the command pen. It is permissible that it be considered a denier, disbeliever, and polytheist, then why do you not consider it permissible that a mirror from the countless mirrors turn away from the right? So the one who disbelieved was confused, by God, no one is informed of the essence of this matter. If they were informed, they would recognize.

### Christians Who Believe

In the signature of the Greatest Single and the leaf of permanence, He sang in the most beautiful tunes: “O spirit for whom hears and is among those who reflect on the signs of God.” His statement, may His statement be glorified, by He who created the grain and originated the breath, He declares, “By the Almighty who cleaved the core of hearts and created humans, had I been certain that you would not believe in the next manifestation—the radiant sunrise of truth—I would surely have removed from you the decree of faith in this manifestation. You were created only to recognize that Sun of the sky of certitude. Should I know that one of the Christians would succeed in recognizing that beauty of the Merciful and believe in Him, I would indeed turn him into the apple of my eyes and decree his faith in this manifestation without needing to consider anything from him.”

Now, O people of insight, observe how much more delicate and finer is the matter of God, and how His expansive divine mercy has enveloped all existence. Regarding a person among the Christians who is currently an infidel and polytheist, merely through faith in the next manifestation, that divine sycamore has attributed him with gentleness and delicacy to His blessed limbs. These lowly people of the earth are unaware of what rank and observation they stand. Woe unto you, O people of heedlessness, for He who has made His own decree and sovereignty the proof of what flows from His enlightening pen. If all in the discourse today turn away, and one Christian believes, surely all names from the Preserved Tablet will be erased, and the name of the Christian will be affirmed. God erases what He wills and affirms, and with Him is the Mother of the Book.

Have they not heard the story of Balaam, hidden in the divine scriptures, who was one of the successors of the prophets before? All people of the world considered serving him a duty and his obedience as obedience to God. His name was renowned throughout the lands. But when the beauty of Moses appeared from the horizon of surrender, he stood in opposition to that divine beauty. Likewise, Judas Iscariot, who was one of the twelve apostles of the Gospel, handed over the Spirit to the Jews.

### Blessings for the Steadfast

Beware of divine trials and temptations; do not be complacent. Always seek refuge in the Almighty so that perhaps today you do not deviate from the clear path and slip. Blessed are those who remain steadfast, for the trial is for all and none are beyond His noose unless your Lord wills. If the breeze of His justice passes, you would see hundreds of thousands of jewels of light in the darkness of self and desire. If

the breeze of His grace blows, you would see hundreds of thousands of ephemeral forms in the abode of the eternal throne.

By God, O people, you are not aware, and you move merely on illusion. Listen to the divine counsel and do not rush in the matter of God. Do not torment yourselves with endless torment, and do not occupy yourselves with the mirage of your own making while content with the shadow of the transient in place of the enduring glory of truth. Listen to the truth from the tongue of the Merciful. No one today is informed about the discourse and what is treasured within it, and its knowledge is with us if you are among the knowing. Do not be veiled by the shirt of names from the sovereign named, for all names are like shirts worn over whoever He wills out of His bounty and removed from whom He wills out of His justice. He is not questioned about what He does, and indeed, He is the Almighty, the All-Powerful.

Today, most people of the discourse are mentioned as the servants of names before God, as if they were aware of the first point for themselves. By God, they would not have hesitated in this divine and majestic manifestation of the Merciful. Thus, it is evident that they were not aware of His glory and might, but knew Him by the shirt of His name. As days have not passed and they have appeared for themselves, they have not recognized Him, and they have imposed on Him what the pen is shy to mention. This lack of recognition occurred only because they changed the shirt, meaning the Highest Name was changed for the Most Glorious Name, and no one recognized it except those who were cut off from everything in the kingdom and ascended to God completely until they entered the abode of noble honor.

Those are My allies under the shade of My providence, and tranquility descends on them from My presence, and they are settled on the thrones of independence. Those whom God has protected from being targeted by doubts, and they recline on the sides of sanctity, looking toward both ends, upon them at all times are My glory, then My mercy and My providence, then My bounty and My favor. And thus God has chosen them for Himself and made them among the believers. O servants, strive so that perhaps you may enter the shade of the dome of the sun of divine providence from the heat of self and desire, and remain safe. These are the counsels of the pen of command; whoever listens, it is for himself, and whoever turns away, it is against him, and indeed, He is sanctified above the worlds.

Would that the adherents of the discourse, as inscribed in the Persian writings from the pen of the Merciful, looked with discernment. Perhaps then, in this divine manifestation, they would not deprive themselves of the flowing divine providence and the sublime courtesy of the divine. Yet, doubts have infiltrated impure hearts to such an extent that they fail to recognize their origins. If a heart is purified from the everlasting river of the enduring Sultan, free from doubt, it is immediately stained anew by another doubt. Sublime is God. Despite this, the people of the discourse themselves admit that prophethood ended with the Messenger of God and that the first sixty years mark the appearance of God. Nevertheless, they still invoke guardianship and similar concepts. They attempt to obscure the lights of the sun of certainty, which has risen in the everlasting sky of divine majesty.

Behold the days of appearance, and the truth is apparent like the sun at midday, with no adornments of the world present in its holy realm that necessitate an executor to divide it. Those who claim that His cause needs an executor are committing aggression against the Almighty, the Ever-Living. The matter

revolves around Him and will never be separate from Him. Beware of attributing to God a minister, a counterpart, an adversary, a peer, an executor, a companion, or an example.

### Baha'u'llah's Purpose Is For Those In Desperate Times

In elucidating these titles and the limits you have set for yourselves, all have been erased. This is why the mention of mirrors was revealed in the discourse before the Merciful, and they have not been, nor will they be, limited. We hope that the drizzles from the heaven of sanctity may shower upon the dusty and clouded hearts, so that they may pay attention to the manifest indications of the Master of Names and Attributes.

By God, O people, the purpose of mentioning these firm proofs, solid evidence, and unambiguous words was not to assert myself. For every soul that has achieved the slightest spiritual insight will undoubtedly observe the lights of the Most Glorious Sun, which manifest in everything as “There is no god but I, the Almighty, the All-Wise.”

Rather, my intention concerns those who will come in desperate times. By God, my pen, my fingertips, my eyes, my heart, my liver, my veins, my blood, my bones, and my skin all weep over what these deniers of God have brought upon themselves. They have fought against His essence, argued with His signs, denied His grace, and issued decrees against Him after all signs, proofs, and evidences have been made manifest. By God, you have done what no prior community has done; you have torn the garment of patience from the body of majesty. Yet, you walk upon the earth as if you bear no sin. Woe unto you, O assembly of polytheists!

By God, O people, falsehood has its odors, and so does truth—if only you would purify your hearts and your names and inhale, you would detect the fragrance of the Almighty, the Ever-Living. My pen is bewildered about what to mention next, now that the matter has reached a stage where my naive soul, if it were to become the subject of the Most High's words, perceives itself as aggrieved. It should be preoccupied with the slightest of words, for how can a wolf become a shepherd?

### Baha'u'llah's Wish for Sarraj and Azalis

Say, O impatient poor one, you have not recognized the shepherd, and for years wolves have been your shepherds, as you have realized after the divine light appeared from the spiritual heavens. You followed a people who were a hundred thousand times more worthy in the sight of God than those wolves because by their decree, the manifestation of the Lord of Lords was martyred in complete injustice. God's curse be upon them and their followers. If you say that following those people was valid and acceptable to God before the appearance and that this people has since been counted among the fireside after the appearance, then apply the same rule now in this divine appearance.

Hear the divine counsel and purify your hearts from the hints of veiled words. Say, “O servants of passion, take a step towards God and soar from the land of suspicion to the air of certainty.” Now, O ancient pen, cease what you intended to remind the servants of God. Then, remember your brother who fought against you and argued with the signs of God. This remembrance is for the worlds, hoping that it might



open the eyes of those who sought the face in the dusk and dawn. Their feet have not slipped on this day when the shank meets the shank.

By Him in whose hand is my soul, twenty years of earnest efforts and formidable endeavors were spent on his education, nurturing, and protection. These efforts are too numerous to recount. After migrating and entering this land, Sayyid Muhammad Isfahani left the house of God and the fortress of the seed and settled elsewhere. My brother, by God, there is no deity but He, aimed to sever the divine Lote-Tree. God revealed his inner secrets, and his deceit became well-known among the emigrants. The outcry rose among all, men and women, young and old.

I have completely isolated myself from everyone, hoping the heat of envy would cool and the fire of malice would subside. I have blocked all doors of exit and entry, and all the people of the sanctuary are preoccupied with mourning and lamentation. By God, no one can mention what has befallen us, nor can any of the lovers hear it.

At the time of departure, three were designated for service; two were specifically for my mentioned brother and Kalim, and one for myself. The few dirhams that came from the government were divided among us. Everyone then dispersed and settled in various places. Alone in my house, I sat with the door closed and the curtain drawn, never socializing with anyone, permanently sealing the door to encounters, and the beauty of permanence was hidden.

After Sayyid Muhammad's beauty was concealed, my brother joined him. Hatred for God became the cause of their union; they engaged in deceit and intrigue. They deceived someone with a few dirhams to go to the lands and falsely attribute their actions to the divine command.

Much more could be detailed, but I find it inappropriate to dwell on these recollections. You have heard enough to express the necessity, so that people may not slip from the true path into falsehood. The commissioned soul eventually regretted and detailed the matters to some. When they saw the correspondences that accompanied him, all were bewildered because the actions they had undertaken were aligned with the truth.

They also wrote a treatise rejecting God, which they spread far and wide. By God, there is no deity but He, they spoke as if they were less than children. If only you knew. What they wrote in rejection of God was, in every positive aspect, sublime. If only people could see with God's eyes in their words. How much slander they have attributed to the King of Names and Attributes, returning what was less than good to the essence of the divine tree.

I complain only of my grief and sadness to God. When the tongue of God speaks, it asks, "Is there any pure water to cleanse my surroundings from these deniers? Is there anyone of integrity to support me in these days surrounded by deniers? Is there anyone of detachment to recognize me with his own eyes and detach from all? Is there anyone with vision to look into my matter and what has come upon me from the armies of demons? Is there anyone with a tender, pure heart to weep with my weeping and over what has come upon me from these arrogant ones? Is there anyone with knowledge to fend off the hateful swords from the face of God, the King, the Almighty, the Beautiful?" O highest pen, say by God, the truth, I have not sought help from anyone when all religions fought with me, and God was witness and knowing

to that. Whenever I sought help from anyone and commanded it to the servants, it was only to elevate them to the pinnacle of grace, and beyond that, indeed, God is rich and praiseworthy.

Many letters have been written in refutation of the Sultan of Ahadiyya (Possible reference by Azalis for Baha'u'llah). By God, their actions have rendered their efforts null and misguided their endeavors in this world and the hereafter, and they do not perceive it. They have attributed the cause and reason for people's rejection to this servant, including accusations of worldliness. It is evident to everyone of insight that this servant stood among the deniers like a shining sun. By the Beauty of Eternity, there was no morning where the night of comprehension could be perceived, nor any night where the dawn was expected to be seen. The polytheists, with utmost effort, attempted to cut the Divine Tree until the Sun of Power, the Hand of God above their hands, shone from the horizon of the Greatness's pocket. The polytheists were defeated, and the Beauty, verily He is the Overcomer of all things, rose in power and might and moved from Iraq with full honor.

### Arrival to Istanbul

It was known that the intention was to set out alone to Istanbul. However, due to the many cries and laments, some were granted permission to leave, and some left without permission until we arrived at the well-known land. Never did we express any request to the exalted government, and any soul that presented themselves before us was met; otherwise, not. As everyone has heard in the great city, the divine intention was what it was until some weak souls, for the sake of their own safety and their women, became agitated and alarmed. Thus, out of mercy for their souls, the command was issued. Now, which of these matters was related to worldliness?

They have judged according to their own selves, as their tongues have fabricated lies for them, saying what they do not perceive. God, there is no god but He, will cause the Pen to record what they have done. If there were any vision among them, the position and status of the deniers would be evident from the letters of those who wrote with ignorance and hatred. Two years ago, Mr. Muhammad Ali and Mr. Salman asked about a poem, and my brother replied. Later, Sayyid Isfahani mentioned that Mirza Ali did not grasp the meaning of the poem, and it was not appropriate to give this letter to Salman. This servant remained silent. Later, Haji Mirza Ahmad and my brother mentioned it in the house of the Hakim. After some ineffective words, my brother excused himself, suggesting that the questioner might have written the original poem incorrectly. Upon examining the poem, it was found to be correctly written, and that letter remains with Salman, as all have seen. No one became aware, for all are veiled by delusional barriers.

Observe to understand the extent of the deniers, yet they object to the Source of divine knowledge. By Him who has established the kingdom of predestination at His threshold, everything they have written is in this manner and will continue to be so, but eyes are blinded by the veils of delusion and desire. Therefore, they do not turn except those whom God has made their vision pure from the veil, and they look with keen sight into everything.

O servants, consider that the harm has reached such a degree that the Supreme Pen has become occupied with these words. Weak and immature people are observed, lest they be led astray by the

fabricated words of the deniers and become heedless of the Manifest Beauty. Otherwise, if there were any degree of awareness and vision, the mention of the deniers and what has appeared from them would never be written. For today, all are obligated to observe the essence of the matter and what is manifested from it. Whoever ascends to that position witnesses that it is the radiant, brilliant, shining one in the midst of the sky, who decrees as He wills and is not questioned about what He desires. He is the powerful, the chosen one.

### A Charge of Oppression by Mirza Yahya Against Baha'u'llah

Among the accusations is the charge of oppression against this oppressed one. Reflect on this passage and be fair. All the people of the Bayan have met this servant and seen with their own eyes that I have never been pleased with harming anyone. By the Lord of the Throne, if you are just. The Breath of the Merciful has been in the mouth of the serpent for twenty years, yet it has never been revealed. Even now, if these fabricated writings had not been seen, they would never have been disclosed. This is testified by everyone who knows me and has clear insight. My brother was with this servant for twenty years, and no one was aware of him. Despite having power over him and knowing what was in his heart, utmost compassion was practiced towards him. This is testified by all things if you listen. However, because people were found to be followers and without insight, they have intended to prevent this group from the Ocean of Oceans with such words.

It is clear to all the people of the Bayan and others that this servant has not associated with anyone in this land, nor during the arrival in the great city, except those who presented themselves. My tongue has only spoken what elevates them to the Realm of Command. Despite this, they have written that among the people of the Sunnah, we have been called Rafidhis.

By God, there is no god but He, these rejecting souls themselves have attributed lack of faith to the Tree of the Merciful among the non-Arabs and among the people of the Sunnah and the community they have called us Rafidhis. Let a sincere soul come forward to determine the truth and falsehood. We set the measure of truth and falsehood by this statement when the Tongue of Eternity from His Greatest Throne calls out and says: "God curse the first oppressor who wronged the First Point in His subsequent appearance, disbelieved in His signs, fought against Him, disputed His authority, associated with His essence, profaned His words, turned away from His beauty, and was among the polytheists." This is written in the Tablets of God from the Pen of Holiness.

By God, whenever it was mentioned in Ta, Ya, Iraq, or other places to take action against this group, my brother would travel from Iraq to the surrounding areas, as many have heard and know. This servant was alone among the enemies until the divine power raised the matter, and all were assured of their own souls, coming out from behind the veil. The first thing they did was to cut the Divine Tree. When they saw themselves disappointed and lost in what they intended, they wrote to the surrounding areas, attributing their will to God's will and purpose.

## Victory For the Friends of God

This servant, who had abolished the decree of killing that was widely known among this group, and this has been written in most Tablets by the Pen of God, must have reached some. Among the questions asked was the meaning of the victory mentioned in the divine verses, and what has descended from the Throne in its answer is this, exactly as written:

“The intended victory mentioned in the exalted Tablets is understood to be the friends of God. God, exalted is His mention, is sanctified from the world and what is in it. The intended victory is not that anyone should fight or dispute with anyone else. The dominion of all lands, from land and sea, is in the hands of kings. They are the manifestations of God’s power according to their ranks. If they enter under the shadow of God, they are counted among the people of God, and otherwise, your Lord is knowing and wise. What God has desired for Himself are the hearts of His servants, which are the treasures of divine revelation and the repositories of divine love.

The eternal will of the Everlasting Sovereign has always been to purify the hearts from the hints of the world and what is in it and on it so that they may become receptive to the lights of the manifestations of the Sovereign of Names and Attributes. Therefore, no stranger should enter the city of the heart so that the friend may hasten to his abode, meaning the manifestation of His beauty, not His essence, for He has always been sanctified from ascent and descent. Thus, the victory of God’s Cause today is not by objecting to anyone, disputing with any soul, or fighting with anything. Rather, it is desired that the cities of hearts be conquered by the sword of the tongue and the wisdom of the speech, not by the sword of iron.

Therefore, whoever desires the victory of God should first conquer the city of his own heart with the sword of meanings and words, purify it from everything other than God, and then turn to the cities of hearts. This is the victory of God’s Cause that today has shone forth from the horizon of the Finger of the Sovereign of Names. Corruption has never been desired and never will be. Whatever has happened before was without God’s permission. Today, the friends of God must appear among the people in such a way that all, by their actions, guide them to the Paradise of the Lord of Glory.

By the Sun of the Dawn of Holiness, God and His friends, who are attributed to Him, have never and will never be concerned with the earth and its perishable riches. If the intention was to take possession of the earth, He was certainly capable and powerful, and with a word, He could have taken possession of the entire world. But sovereignty has been granted to kings, wisdom to the discerning, knowledge to the knowers, and the love of the hearts of His servants has been reserved for Himself alone. Without that, He has never been and never will be concerned.

This is also due to the supreme favor that perhaps mortal souls may be purified and sanctified from earthly matters and enter the everlasting station, which is the Paradise of the Majesty of Oneness. Otherwise, the Eternal Sovereign, by Himself for Himself, is independent of all. Neither the love of creatures brings any benefit to Him, nor does their harm cause Him any harm. All will appear from earthly places and return to Him. That Eternal Beauty, alone and single, is stationed at His seat, sanctified from

place and time, mention and indication, description and height, and lowliness. Only those with discernment understand this.”

Nonetheless, they have attributed what they themselves have done to the Most High, though it is clear to all that God does what He wills and is capable of commanding anything. No one can object to Him. By Him in whose hand is my soul, if I had been pleased to harm any soul, the Pen of God would bear witness to it, if you bear witness.

### Azalís Claim Baha’u’llah Had Acquired Knowledge

Among other things, they have written in their letters that this servant has studied and that these revealed words are the result of acquired knowledge. Such inappropriate statements have been made at the time of each Manifestation. They said the same about the previous Manifestation and, before that, about Muhammad, the Messenger of God: “A human teaches him.” The tongue to which they refer is foreign, yet this tongue is clear Arabic. Let anyone inquire about my life throughout Iran and Iraq to see the truth and falsehood. Woe to them for what they speak.

O foolish ones, the source of this knowledge is the Ancient Self, and the source of this judgment is the Self of the Greatest God, if you are among those who perceive. If you listen with the ear of innate disposition, you will hear the same objections from the learned and ignorant of the time at the appearance of the Primal Point. By God, O people, I am perplexed by my affair and what has befallen me. I wish I had not been born of my mother, and if born, had not been nursed, and had not grown up. But what appeared has appeared, the hosts of revelation have descended, and the matter has been decreed by God, the One, the Subduer.

O people, listen to my words and then tear away the veils, even if they be the veils of the heavens and the earth. Let nothing prevent you from the breezes of these days. By God, their value is unmatched by the treasures of creation and the treasures of invention. God is a witness and knowledgeable of this. By the sun of the eternal sphere, if this matter were in the hands of this servant, not a single verse would have been recited among these people, for they have entirely deviated from the original divine nature. But God has decreed what He wills and executed what He wishes. No one can turn back His will or alter His decree. He is wise in all things.

If it were not observed that the people of this land are agitated, permission would have been given for all to present themselves before God, to witness what no one in the world has witnessed. Among the writings, it is mentioned that the rank of the Sun is beneath the shadow of the Mirror, and this station is above all ranks. From this Mirror, suns rise. Praise be to God, to what extent have they assumed the ignorance of people, when it is clear and evident that the creation of the Mirror and its existence is for the purpose of reflecting images and likenesses. It is clear to every perceptive person that the manifestation of reflections and images in it does not inherently occur by itself.

This fact is apparent to any knowledgeable person, let alone one with insight. Yet, in their letters, they have written such statements, by God, that no ignorant person would utter. Their intention with these words is to deprive people of the Creator and Realizer of Names and Attributes. This is because they see

people immersed in seas of delusion and desire, thinking that what they state will surely be accepted. Otherwise, they would not occupy themselves with such words whose falsehood is clearer than the sun at midday. They have clung to the fact that the Primal Point—may our souls be his sacrifice—called himself in one instance the Mirror of God, and therefore, mirrorhood is above the rank of sunhood.

By Him who caused me to speak the truth and shine forth from the horizon of holiness upon the worlds, if anyone contemplates this single statement, they will comprehend all the claims of this crowd of rabble. First, that Ancient Self has named itself with all Names and described itself with all Attributes, whether of the highest or lowest ranks of Names, as stated in the beginning of the Best of Stories: “Praise be to God who sent down the Book upon His servant to be a shining lamp for the worlds.” Can anyone say that the rank of the lamp is above that of the sun? No, by God, none says this but one who speaks from desire and seeks to cast doubt into clear and luminous hearts. Wretched is what they do.

Certainly, it is known that in that sacred precinct, all Names are on the same level, for that Ancient Being, when saying, “I am the Lord of Lords and I am the earth and the dust,” in that supreme station, both are the same rank and will always be. This most delicate, refined, and pure explanation cannot be grasped by muddled hearts. As that Eternal Beauty states: “Say: I descended until I said, ‘Verily, I am a particle, and less than a particle,’ just as I said, ‘Verily, I am the Lord and the Master of every lord.’ I seek God’s forgiveness for both statements, and I turn to God, my Lord.”

### **They Have Not Pondered the Wisdom of God**

Now, O wayfarers in the valley of ignorance and error, who have drunk the cup of boiling water and deemed the path of holiness sealed, you are burning in the fire of desire and consider yourselves among the people of the highest paradise. Alas, how regretful that you have not pondered, even for a moment, upon the wisdom of the All-Merciful and have not, even for an instant, turned your enlightened gaze upon the command of the Lord of Judgment.

You have so veiled the words of the All-Merciful, which have descended with utmost expansion and encompassment, without limits, behind the veil of your own selves, that the tongues of the world are powerless to describe it. Now, consider this statement that has flowed from the Pen of the divine Holiness: “I have descended to the station where I declare, ‘I am a particle and less than a particle,’ just as I have declared, ‘I am the Lord and the Lord of all lords.’ Indeed, I seek forgiveness for both of these utterances.”

Consider how that Eternal Beauty has named Himself with all Names. Can it then be said that a particle is above the sun, or dust above the Lord of Lords? Be just, if you are among the just. By Him who made me the manifestation of His essence and then His being, His might, and His glory, if you reflect upon these blessed divine words, the gates of limitless knowledge will open upon the hearts, such that you will no longer be disturbed by whether someone is named with the Names of God, the Essence of God, or the Mirror of God. For all Names in that sacred precinct are equal, and there is no distinction among them. All these Names revolve around the manifestation of the Ancient Self, as if, at this moment, the Eternal Beauty were to name a tree with all the Most Beautiful Names and Loftiest Attributes, He is indeed

capable of doing so, and no one can object to Him because He is the chosen one, and all else is within His grasp. There is no god but Him, the Mighty, the Compeller.

Moreover, all creation is named as delicate mirrors. It is stated that if these mirrors are touched by the attractions of divine love, they will attract, and if touched by anything other than love, dust will descend upon those mirrors, creating a barrier between the mirror and the recognition of the command of the All-Powerful, All-Knowing Lord. He says, "Indeed, creation is delicate mirrors; if touched by love, they attract, and if touched by anything other than love, dust descends upon them, creating a barrier between them and the command of their Lord."

### The Station of Sayyid Jawad

Reflect, O heedless ones. This statement was made by the Primal Point, exalted by His greatness. If specifically addressed to Mr. Sayyid Jawad, He says, "You are the primal mirror that has always reflected the Truth and will always reflect it." He has also called him the primal cause. By God, this rank is above all Names, whether it be the Essence of God, the Being of God, the Mention of God, or the Mirror of God. In the past, whoever attributed this rank to the Messenger of God was judged as an infidel because they regarded the primal cause as the Truth.

It is also revealed in regard to him, "We have made you a prophet over the worlds." With all these ranks and descriptions, which have not been surpassed in the Bayan, if, God forbid, he turns away from the Truth, all those close to him will be removed. If you observe with enlightened vision, all things in the Bayan are named with all the Most Beautiful Names, but only the pure-hearted understand. These words are mentioned so that it is known that the attributes revealed in the Bayan are not exclusive to one person over another; rather, they are established for all as long as they remain under the shadow of God. After departing from this, all are deprived and forbidden.

### The Station of Quddus

Likewise, regarding the rank of His Holiness Quddus, may the spirit of the worlds be his sacrifice, it is stated that eight units of the Mirror of God are in his noble self, and from the intensity of the fire of the love of God, no one has the power to draw near to him. Now, consider that eight units of the Mirror of God are mentioned in his noble self. Reflect, O people of thought. In this statement, treasures of knowledge are hidden. This servant did not mention it for fear of the Nimrod of oppression and the Pharaoh of ignorance.

### Relationship of Suns and Mirrors

Similarly, in all stations, it is revealed by the Pen of Might that the Mirror does not inherently manifest itself except by its encounter with the sun, and the sun has always been and will always be one. No one has been named with this name except the Eternal Self in every Manifestation. Yet, it is written that the rank of the sun is beneath the rank of the mirror, and suns rise from the mirror. By God, O people, I do not speak from desire. If you reflect on this statement, you will surely witness that these words arise from sheer ignorance and pure hatred.

I adjure you, O people, by God who created and shaped you, to observe the first part of the Persian Bayan, where it is stated, "If the mirror says, 'The sun is in me,' it is evident to the sun that it is its image that speaks."

### Subh-i-Azal's Claims To Be Above the Sun

Yet, it is written (by Subh-i-Azal) that the mirror is above the sun, and the suns are in the shadow of the mirror. If by these suns he means the suns of reality, this is far from the truth, for with a single manifestation of the true sun, a hundred thousand mirrors come into existence in less than an instant. The mirrors are created to reflect a manifestation of the sun if they are pure, otherwise, they are judged as stones. It is evident to everyone with vision that mirrors are created to capture the reflections of objects. And if by suns, he means the suns of names and beyond, this is not specific to any self, as all these suns exist and appear at the time decreed by God.

Whoever opens the eyes of his heart will see in every atom a sun, and then in this sun, another sun, and in the sun of the sun, another sun, without end. But God's wisdom did not mention this station, lest the feet of the knowers slip. O people, woe unto you from the injustice that has befallen the Ancient Beauty from those who boast of standing before Him, but when His name became famous, they disbelieved in the Sovereign, the All-Knowing.

Since the previous manifestation, the world was aware that the mirror in the next manifestation would claim to be the sun, so this decree issued from the pen of the Exalted. He is so immersed in the sea of pride and arrogance that he has clung to the words of the previous manifestation to elevate his own status and has turned away from the source, the origin, and the manifestation, the creator, and the sender of those words. Woe unto the unjust people. He also called himself the great tree, but by God, all these words are because he finds people foolish. If he were considered a tree before God, he would be a tree that should fall and be cast into the fire unless he repents to God and seeks forgiveness for his actions and becomes one of the repentant.

It is clear to everyone, whether migrants of this land or those with keen insight, who observe things with God's vision, that these arrogant words have not flowed from a false, fabricated tongue except that when they saw this new, most exalted sun rising from the horizon of eternal dawn and proclaiming in the heavens and the earth, "I am the Living One in the Most Glorious Horizon," they hastened and spoke these words without realizing it, trying to establish a station for themselves higher than that of God. But this is impossible, for everything beneath it is created and moved by His will, and those above it are only His servants, creatures, and worshippers.

How can there be a station above that of God for someone to claim for himself, as if he stood by himself for himself in the highest position that has no above or below, no right or left, no front or back, and who created directions without direction by His will and things without example by His will, and who is the creator of every station and the revealer of every matter?

It is His right that no one below Him should boast for himself, for He does not boast of any of the beings, and He is the sanctified, pure, all-powerful, and obeyed.



O people, listen to my call and do not bring upon my beauty what you have been forbidden in all tablets. By God, this is the outstretched hand of divine power that encompasses all who are in the heavens and the earth. This is the tongue of the divine truth singing on the highest lote-tree of the exalted oneness. This is the pen of the Ancient, from which the seas of divine mysteries and knowledge have flowed and will continue to flow in the days and nights.

This is the repository of the pearls of decisive wisdom and the source of divine sciences, which has always and will always bestow its favors. Beware that you do not deprive yourselves of its showers of grace and do not consider it obligatory to follow any blind soul.

In his treatise, he has also stated that by knowing a few important phrases and words, he made these claims, and his intention with these ornate words was this holy, sublime essence. By the One who is exalted in power and might, he has striven hard in teaching it, just as teachers teach children their alphabets.

Would that my people knew how insignificant and contemptible his station is and how great his arrogance and pride are. This is clear and evident to every discerning person and does not need further mention or detail. Among his statements is that this servant has spoken disrespectfully towards the First Point, whereas this servant proclaims between the heavens and the earth that he is nothing but his own self, essence, spirit, body, and glory.

How could I speak of that exalted essence and the pure, most glorious one, the spirit of all who dwell in the realms of everlasting life, without the pleasure of God? It is similar to what the people of the Qur'an attributed at the beginning of the dawn of the manifestation, that this group does not love, perhaps to keep the servants away from recognizing the self of God on the Day of Resurrection, as they have done and continue to do. Cursed be those who acknowledge this.

Although the wonderful traces have encompassed the entire world, all the people of the Bayan bear witness to this, and what has been revealed in the Bayan from this wondrous manifestation is the same. None of the people of the Bayan lack the trace of God, and beyond that, all that is present in this land. The book has been incapable of recording it, and many remain illiterate. Yet, despite writing, he has made these claims with a mere understanding of phrases and a few words. Now, judge fairly a word whose falsehood is as bright and clear as the sun at midday.

Nonetheless, with what courage and audacity did he speak? By God, the One besides whom there is no other, this servant never intended to make what descended from the heaven of the divine will known to the lands, for very few pure sights are seen that are worthy of observing the traces of God. Therefore, I always kept them concealed. Many of the divine verses revealed in Iraq were cast into the river and erased.

### **Permission Was Not Granted To Compile Baha'u'llah's Writings into a Volume**

Now, about one hundred thousand verses are present in this land and are yet to be written down, let alone bound into volumes. These matters pertain to self-display, which this servant has always been sanctified from and will remain so. Several times, some have sought to compile what exists into volumes

and send them to the regions, but permission has not yet been granted. Just as the First Point, may the souls of all be his sacrifice, himself did not pay attention to these matters, stating that they should be organized in the best order later. He, exalted by His mention, says: "Blessed is he who looks at the order of Bahá'u'lláh and thanks his Lord, for it will manifest, and none can turn it back, from God, in the Bayan."

And similarly, after the ascension of the Messenger of God, the Qur'an was compiled into a book, and before it, the Gospel. Despite the verses of the Exalted Sacred One having encompassed the east and the west of the world, they have clung to these words and interpreted them with four words, just as the rituals of Hajj were issued from the exalted pen in previous years. Nevertheless, only one Surah, known as the Surah of Hajj, was sent. This servant has never spent time in making such matters known and never will. The revelation of the station is God's matter, and its dissemination is for the people, and He indeed is the promulgator of His cause by the hands of the spreaders from the angels of the near ones.

Behind the canopy of divine sanctity, spiritual servants must appear, collect the traces of God, and organize them with the best order. This is inevitable without doubt. Furthermore, they have written some phrases and attributed them to the Primal Point, may all souls be a sacrifice for Him. This is a blatant lie, and at that moment, the Primal Point disowns them and their words, and God bears witness to this if you do not bear witness. How much they boast of names, and by God, the One besides whom there is no other, such souls have never been seen in innovation.

They have spent day and night trying to find a word in the Book of God to interpret for themselves. When I was separated from my brother, I sent a box of scripts and circles and forms, written by the hand of the Primal Point, to my brother. I sent a message saying, "Since you are very keen to take pride in these traces after turning away from the truth, I am sending them to you so that you may send these forms to some people of various lands and show off your status, or distribute them to every soul that comes to you." Today, you are engaged in that very act, and perhaps you have added some fabricated words to these words in order to mislead the feet of the knowers.

O servants, turn away from these matters and sanctify your hearts, for today a grace has appeared that if a scribe can keep up, an equivalent to the Persian Bayan descends from the heaven of divine sanctity in one day and night. Similarly, in the matter of the verses in a new Arabic tongue, be present before the Throne to witness with your own eyes. Do not compare the words of God with the words of others and be enlightened with insight, O people. Bear witness to what God has testified and do not turn to anyone else, and do not be among the doubters. God has testified that there is no god but He, and that the Primal Point is His servant and His glory. Thus, it was revealed before from the Pen of God, the Exalted, the Great. If you had fully comprehended the meaning of this verse, you would never have been veiled from the greatest divine path. Today, most of the people of the Bayan bear witness, and when they reach this blessed name, their faces darken, their hearts tremble, and their feet slip, and they are among those who hesitate.

### One Condition For Acts to Be Accepted by God

By the truth of God, no act is accepted before God unless it includes acknowledgment of this pure blessed name. Blessed are those who remember and those who are firm. Moreover, in his treatises, he boasted

that Jinab-i-Táhirih and Jinab-i-Azim had submitted to him. Although this servant considers of such matters to be utterly void and non-existent, this is not out of arrogance or pride, for this servant has seen and will see no station for himself.

## Proofs of Baha'u'llah's Station

But, with regard to the manifestation of God's station, it has been mentioned because the essences of letters, their origins, and their mysteries have always been and will continue to be sent forth. The truth does not need to prove its manifestation by anything other than itself and what appears from it, for every proof is firmly established by its relation to it, and every path is straight by its connection to it. However, since people are observed to be weak and not mature, this servant states that what has been revealed from the words of God specifically for this cause is beyond the comprehension of these souls. If people look with the eye of God, the statement of the Primal Point, "Indeed, I am the Living One in the Most Glorious Horizon," which is clear, apparent, and shining today, would suffice them all.

At that moment, everyone hears and sees everything that is said and committed by all creatures. Furthermore, the testimony mentioned in the tablets, commanding everyone to read it, is a clear proof for anyone who observes with the eye of God. His statement, "God has testified that there is no god but He and that the Primal Point is His servant and His glory," is a clear and conclusive proof. However, it only increases the misguided in loss, for the misguided interpret all the verses with delusion.

He also says, exalted be His mention, "Indeed, I am the Throne of Glory with the greater truth; I was above the rise of the flowing ruby atop the mount." The intended meaning of this blessed verse, if contemplated, reveals the highest, most exalted, and most sanctified manifestation. He also says, exalted be His station, "God has created around that gate seas of the elixir water reddened with the oil of existence and life with the intended abundance, and God has decreed for it ships of fresh, red rubies, and none shall ride them except the people of glory by the permission of the Most High, for He is the Almighty, the Wise."

Now, the ships of fresh, red rubies sail and flow on the sea of greatness. O people of glory, detach from all else and enter the eternal ark of divine dignity. Whoever holds fast to this ark is, in the sight of God, among those who affirm, are saved, and are in the high and pleasing stations. Whoever falls behind is among the people of fire, ruin, and lowly and infernal states. Beware, do not sell your religion for a coin, and do not trade the Joseph of divine glory for the bounties of this world and the hereafter. Soon, you will see what is now visible become absent. Therefore, strive with utmost effort and haste to the shade of the Lord of creation, for there is no safe refuge except His shade, and there never will be.

His statement, exalted in His majesty, "As for the youth, he is from the fire of the green tree kindled from this yellow essence; we killed him in the visible form because God had decreed a portion for his parents in the Book, and we feared that he would oppress them with the fire in the beauty of glory, tyranny without knowledge," is very clear that everyone has oppressed this most pure, most luminous, most glorious beauty in a way that none but God knows. If only they had sufficed with oppression and arrogance, but they have always been engaged in the destruction of the house of God and His sanctuary and will continue to be so. However, their hearts will not rest until they drink my blood after we created and

preserved them to elevate my cause and assist my beauty. When they found their strength and felt secure, they rose against me with great tyranny. When it reached that point, a caller called from behind the veil of eternity, "O exalted pen, do not limit your cause to mentioning less than it, say: By God, the Bayan was all revealed for my wondrous, supreme cause, and without you, not a letter of the Bayan would have been revealed, nor any pages of the exalted, honored one. Leave the dead, for those who do not believe in you are dead, not alive; they do not hear nor understand, even if words from the first and the last were cast upon them. But those whom God has revived through you, they have read all the books in your love and need nothing else but you, for your manifestation itself has made you a proof for all worlds." When I heard the call, I sufficed with what was inscribed by the radiant, sanctified finger.

The verses of divine majesty in this name and appearance are more than can be counted. Nevertheless, these rabble have interpreted this blessed name as the land of Ta, whereas the Primal Point, may all souls be a sacrifice for Him, called it the land of glory. They did not understand that His intention was to foretell the appearance of the sacred beauty in that land, saying, "O land, upon you walks the glory, and in you resides this radiant, shining name." In every instance, this blessed name has been mentioned before all names, and similarly, in the previous prayer, the most ancient of names is mentioned with this blessed name, saying, "O my God, I ask you by your most glorious name." Similarly, the months, named with new names, the first of them is attributed to this name. In everything, if you observe, the best of it is mentioned with this name. Yet, see to what extent the animosity has reached that they interpreted this blessed name as a land, whereas a particle of its dust is better than them and their selves and their realities. Woe to them and to what their hearts contain of the fire of envy and hatred, with which they burn themselves every moment, and they are unaware.

And also His Holiness Quddús, may His glory be exalted, inscribed several Tablets in the land of Badasht and sent them. This servant has never disclosed them. Among them, He has clearly, without any allusion, mentioned the following about this new Cause: "When the Lord manifests a mystery from the horizon of splendor in a land or a place, that luminous countenance from the point of splendor becomes adorned. And when the heavens of attraction arise with the lines of the secret written, that is from Our command for the people of knowledge, it is evident."

These blessed Tablets are now present, and all of them explicitly bear witness and testimony to this Cause. By the Lord of the Throne and the firmament, modesty prevents the mention of these words, as this servant has never desired to assert any station for himself through previous words, for my station is His station, and it is evident in the midst of the sky of independence. And there is no one with sight but witnesses and sees, and for the blind, there is no portion.

Say: By God, my station is His station, my power is His power, my sovereignty is His sovereignty, His manifestation is my proof, and what flows from His Pen is my testimony, just as my manifestation is my proof, and what flows from my Pen is my testimony. However, out of consideration for the preservation of Our servants, it is written explicitly. And among them is the point of attraction, His Holiness Tá, upon whom be the Most Glorious Beauty of God, who has been with this servant for a long time and would never exchange the meeting of this servant with the dominion of this world and the hereafter, and did not wish to part from me even for a moment. But what was destined, happened. And how many verses

and poems He mentioned in this new Cause, among them in describing the Most High Countenance, He composed a ghazal, one verse of which is:

“If Splendor removes the veil from the face,  
Hundreds of thousands like Azal will appear.”

### The Primal Point Established His Cause With the Same Proof

And He has also praised this servant abundantly. Above all these statements is the Hidden Book of the Primal Point, may our souls be sacrificed for Him, which has been revealed entirely in this new Cause and has remained concealed from sight. Ask God to attain it. By the One in Whose hand is my soul, if the claimant of divine beauty today had not mentioned such proofs in his book and had not relied on them to mislead the people, this servant would never have used these proofs as an argument.

O servants, listen to the call of the Exalted One in His latter manifestation, and erase all these proofs from your hearts, for if you rely on words, hints, scriptures, and books in this wondrous, divine manifestation, you will never attain the essence of the knowledge of the Face of the Merciful and the Sovereign of existence. Rather, look to the same proof by which the Primal Point Himself, exalted by His glory, established His Cause, and likewise, before Him, Muhammad, the Messenger of God, and before Him, the Son of Mary, and before Him, Moses. By the One in Whose hand is my soul, one letter of the verses of God is more precious to this servant than all that is in the heavens and the earth.

It has been mentioned that during the time of manifestation, do not look to words, hints, proofs, names, and attributes. This is a command that the Primal Point Himself, may our souls be sacrificed for Him, has given. The intention of that divine beauty is that, during the time of manifestation, the people of the Bayán should not cling to traditions and verses like the people of the Qur’án and object to the Manifestation, the Originator, and the Revealer of those.

Indeed, if you reflect a little on this most wondrous, most mighty manifestation, you will be informed of countless secrets and will observe that from the beginning of creation until now, no such manifestation has appeared, though, considering the lack of capacity among the servants, there are also reasons for prevention. To separate the essence from the accident and the spirit from the clay. By God, the Truth, today, if a particle of the essence were mixed with a hundred thousand measures of stone and hidden behind the seven seas, the hand of God’s power would surely reveal it and separate that particle of essence from it.

O people, the breeze of God is blowing, the spirit of God is in motion, and the attraction of God has dawned from the horizon of the rising of the beauty of the Merciful. Raise your heads from the slumber of the self and passion and observe what has appeared in the creation. Beware, do not listen to the falsehoods of the people, for today, if a pure ear is found, it will hear from this group what it heard from the people of the Qur’án, and what it heard from the people of the Torah and the Gospel, and more than their sayings, it will witness the same deeds with the eye of the inner and outer vision.

Today, someone who has opposed the Self of God and has shown arrogance towards His creation has mentioned in his words that if the Truth appears, whether from the people of the Bayán or others, whether slave or free, whether black or white, this servant will be obedient and will have no word to say. Now observe this statement, made at a time when he is engaged in fighting against the beauty of God and in utmost aversion.

### Scholars Who Issue Fatwas to Kill

Now reflect and observe what the proof of God has been and what the sign of the appearance of the Truth is. This manifestation, so apparent, whose lights have enveloped the world, he has turned away from and stood up to kill, and afterward engaged in these words out of the delusion of the people. Just like at the beginning of the manifestation, when the scholars of the Qur'án, with prayer beads in hand, in utmost humility and devotion, would engage in worship in their sanctuaries, showing such piety that when the name of God was mentioned, they would stand up with utmost humility and submission.

Yet, at the same time, they issued fatwas for His killing and executed judgments lower than faith upon Him, while speaking with their tongues, saying, "How could we be turning away from the Truth, while we pray at night and ask from God during the day? Whenever He appears, we will be obedient and submissive." Now, they are turning away from God. By God, besides whom there is no god, they cut off the head of the Manifestation of the Self of God with the knife of malice and corruption and the sword of hatred and enmity, and at the same time, with a submissive neck, they utter this word, "Whenever the Truth appears, I will be obedient."

By God, O people, they have found you immature to speak such nonsense, and they have found you so deluded that the Truth, which has appeared in all manifestations, they have given a fatwa for His killing and have been constantly fighting against His beauty, and yet they speak these words. Alas and regret upon you, for you have been heedless of Him who has appeared more manifest than any manifestation and have occupied yourselves with those who, by God, if you were aware of Him, you would flee from them a thousand distances.

We ask God to separate me from him and to purify the land I am on from the filth of these transgressors, or to settle me in another land, for He is indeed gracious to His servants, and He is indeed powerful over all things.

### To Subh-i-Azal (Mirza Yahya)

Say: O ignorant one, the Beloved Self is manifest and radiant like the sun, and today you have not attained knowledge of Him. Instead, you do not count Him among the people of faith, despite all His proofs and evidences that have encompassed the world. Nevertheless, you cling to His words, intending to establish a leadership for yourself. By the True God, all things deny you, but you do not perceive it. Your status before God is like that of the people of the Qur'án who established their leadership by the words of the Messenger, sitting on the thrones of glory and judgment, and inflicted upon Him what no eye in creation had seen or comprehended.

O one intoxicated with the wine of self and desire, you have overlooked the known Sovereign and clung to your delusion. This humiliation suffices for you, that you have denied the verses by which your religion was established and in which you take pride, seeking to establish a status for yourself, yet you are unaware. You have no status before God except like those who turned away after believing and denied after acknowledging. If you were truly knowledgeable, by the True God, the faithful spirit would turn its head away from your actions, and you have not realized it, being among the heedless. The houris of the chambers sit on ashes due to your oppression, while you are joyful within yourself. By the True God, everything laments and weeps within itself, but you are oblivious and among the heedless.

You mention the Beloved with your tongue to testify against the people, yet you kill the Beloved of the First and the Last. If God were to open your sight, you would witness that by your injustice, the Beloved is suspended in the air, and you constantly hurl at Him the arrows of envy and hatred, followed by the darts of malice and stubbornness, then by the bullets of aversion. God has indeed been a witness and knowledgeable about this. Muhammad laments in the highest horizon, the spirit weeps in the sublime companion, Moses mourns at the Lote Tree of the furthest boundary, and the eyes of the prophets and messengers cry.

O one intoxicated with the wine of pride, awaken for a moment with awareness. Reflect on yourself and your actions. Suppose you have confused the immature ones about the Cause of God, making all of them bow to you instead of God. What benefit do you gain from this? No, by the Lord of the worlds, you gain nothing but the loss of this world and the hereafter. If today you sit on a throne of ruby, before God, you dwell in the abyss. By God, if you listen with the ear of nature, you will hear that the very earth on which you sit seeks refuge in God from you and says: O heedless one, by what proof and evidence do you establish your truth and deny the Truth of Him who is the Truth and the One who establishes the Truth?

Woe unto you and those who have taken you as a beloved for themselves instead of God. You did not become certain in the truth, so why did you rise up to kill Him? For twenty years He strove to protect you, knowing what was in your heart, and if He had willed for a moment, you would not have existed. Yet you did not awaken, and you attributed your actions to the Truth throughout the world. By God, there is nothing in this heart except the lights of the effulgences of the dawn of eternity, and it is not content with anything harmful to itself.

O my brother, hear the call of the one who, due to your injustice, has fallen into this pit which has no bottom, and whose garment is stained with sincere blood because of your malice. From the bottom of the pit, he cries out, saying: "O my brother, do not do to your brother what the son of Adam did to his brother. O my brother, fear God, and do not dispute my verses, do not fight against my Self, and do not kill the one whose chest has become a place for the swords of the enemies, lest harm befall you. He who has safeguarded you every night and day, every morning and evening, O my brother, by the True God, I do not speak from desire. This is nothing but a revelation revealed. The Mighty Spirit taught me at the Lote Tree of the farthest boundary. By God, O my brother, these are not from myself but from the Mighty, the Wise. Every time I approached you to prevent any disturbance that might test the servants, safeguarding the command of your Lord, by God, you cast towards me the arrow of dissension. And

whenever I drew closer to you, hoping to calm your soul, you rose against me with hypocrisy. Your very being testifies to this if you are among those who deny.

By God, O my brother, whenever I remained silent about the wondrous mentions of my Lord, the Holy Spirit raised me to His command, and the Great Spirit awakened me from my sleep and made me speak the truth between the heavens and the earth. If this is my sin, I am not the first to sin. Those before me committed it: the one named 'Ali in the Kingdom of Names, then Muhammad in the realm of the most exalted, then my Son in the supreme assembly, then the Interlocutor in this sacred, blessed, mighty, and lofty Sinai.

O my brother, look into the books of the prophets and messengers, and then see the proofs of God, His evidence, His signs, His manifestations, and His verses in their hands. Be just with your brother and do not be among those who wronged the Self of God and then oppressed themselves to instill doubt and suspicion in the hearts of the believers. By God, when your brother knew you rose against him and the fire of envy would not be quenched in your chest, he left with his family alone and entered another house, closing the door to entry and exit. He remained there as one of the wayfarers. Yet you, O my brother, were not content within yourself and wrote and sent what you sent. By God, the Pen is ashamed to write what you mentioned and what you falsely attributed to your brother. By this, you have ruined my sanctity and the sanctity of God among the servants.

You will witness and see, and at that time you will be among the heedless. Arise from the slumber of your soul and desire. Trim the mustache of envy and clip the nails of hatred. Purify yourself with the fragrance of loyalty. Wash with the waters of holiness. Place your face on the ground in humility, submission, repentance, and return to the Beloved.

### A Prayer For Subh-i-Azal to Pray

Say: O Lord, I am the one who neglected the rights of my brother during these nights and days and was heedless of the wondrous mentions of Your wisdom. So, O my God, lift the veil from my sight so that I may know Your Self, praise You, and detach from all else but You, turning towards Your noble face. Make me among Your servants, who have a place of truth near You, and grant me from the nectar of Your grace and the abundant bounty of Your kindness. Join me with Your sincere servants who did not turn to the world, its leadership, or anything within or upon it, but devoted themselves and their wealth in the path of their Creator, and were among the detached.

O Lord, do not leave me to myself. Take my hand with the hand of Your power. Rescue me from the depths of the soul and desire, and its flames. Make that fire for me coolness, peace, rest, and fragrance. Write me among Your detached servants. O Lord, grant me success in serving You and proclaiming Your verses. Make me a helper for Your cause, a protector of Your religion, a speaker of Your praise, and an expounder of Your bounties and grace. You are the Mighty, the Generous.

O Lord, do not disappoint those who cling to the cord of Your favor, and do not drive away those who hold onto the finger of hope in Your great generosity and bounty.



O Lord, do not veil me from the source of Your good pleasure, and grant me contentment with what You have decreed and revealed from the clouds of Your grace and the showers of Your bounteous honor. You are the Giver in all conditions, and You are indeed the Forgiving, the Merciful.

O Lord, do not strip my body of the garment of justice, and do not deprive my heart of the robe of acknowledgment by Your Self, the Most Merciful.

O Lord, make my feet firm on Your path so that I do not deny what You have called me to in all Your verses, Tablets, Scriptures, Books, and Holy Scrolls. O Lord, let me turn towards Your bounties and return to the ocean of Your forgiveness, so do not deprive me of Your beautiful praise. You are the one who can do whatever You will, and You are the Mighty, the Powerful.

O Lord, enable me not to deny what has affirmed my faith, established my remembrance, raised my name, stirred my being, and verified my reality, and make me among the believers.

O Lord, do not deprive those who stand before the city of Your mercy and cling to the hem of Your kindness and bounty.

O Lord, write for me a word from Yourself, that I may remember it at dusk and dawn and at all times, as You have spoken through the tongue of the oppressed in the depths of the pit. Perhaps I may take the path to the horizon of justice when God addresses the breeze of His holiness, which blows from the direction of the Throne and makes it a messenger to the world. For in those days, He found no messenger to send to the servants with the glad tidings of His command and to make them among the remembering and rejoicing ones. He was cast into a prison cut off from the hands of the seekers and the feet of the wayfarers, and beyond the prison, He fell into the pit of envy, whose bottom was known only to His all-knowing, all-aware Self.

### To the Breeze of the Morning

Thus God related the true stories through His truthful, knowledgeable, trustworthy tongue.

O breeze of the morning, since no messenger is observed, pass through my lovers with the fragrance of the garment of splendor from the paradise of eternity, and inform all of them with the breaths of the spirit and the verses of the manifestation so that some souls might be purified from all attachments to the earth and return to the greatest paradise.

But, O breeze, pass with complete detachment, so that if the harm of the worlds befalls you, you remain patient, and if their bounties descend upon you, you do not pay attention to them. For if you are not sanctified from the elements of envy, hatred, acceptance, rejection, stillness, and agitation of all those on earth, you will not be able to proclaim this wondrous Cause and will not attain the bearing of the divine secrets.

### The Purpose of God and His Messengers

Thus commands you the tongue of your Lord, so that you may be among the doers. Say: O lovers and O possessors of understanding, finally, detach your gaze from the world and its affairs, and with the eye of

insight, observe the apparent affairs and radiant conditions that have appeared and become manifest from the direction of the Most Glorious Throne. Reflect so that in these days, when the intoxication of heedlessness has enveloped all the inhabitants of the heavens and the earth, you may draw yourself to the divine city of unity and not be deprived of His endless mercy. Lest, God forbid, you become veiled from the primary, divine purpose and be counted among the heedless in the Book of the Lord of lords, without realizing it. We seek refuge in God from that, O possessors of understanding.

All the prophets and messengers have called people to the path of the knowledge of the beauty of the Merciful, for this station has been and will always be the highest of stations. Reflect a little on the sending of the divine messengers and the reason and cause for which these embodiments of oneness have come from the unseen into the realm of the seen and have borne all these trials and tribulations that you have heard of. There is no doubt that the purpose was nothing other than inviting the servants to the knowledge of the beauty of the Merciful, and it will never be otherwise.

If you say that the purpose was the commandments and prohibitions, there is no doubt that this was not the primary purpose and never will be. Just as if the inhabitants of the heavens and the earth perform worship and are deprived of the knowledge of God, it will never benefit those who act upon it. This is clear and evident in all the heavenly books. If a soul is knowledgeable of the truth and abandons all the divine commandments, there is hope for salvation, as it is clear and proven to the possessors of insight. Therefore, the primary purpose of creation, the appearance of invention, the sending of messengers, the revealing of books, and the bearing of countless hardships by the messengers was all due to the knowledge of the beauty of the Sublime.

Now, if a soul engages in all acts and spends their entire life in standing, sitting, mentioning, thinking, and other acts, but is deprived of the knowledge of God, no benefit will ever return to him. The knowledge of God has always been the knowledge of the manifestation of His Self among His creation, as is mentioned and proven in all special books, in the statements of all Tablets, this exalted matter, and this supreme and noble truth. Blessed are the knowledgeable ones.

And if you observe with the purest sight, it becomes evident that all the manifestations of divine unity, who have sacrificed their lives, wealth, honor, and name for the sake of the Beloved, had no other purpose but to lead humanity to the path of knowledge. Now consider the Prophets who endured countless afflictions in the hope that people might tear through the veils of illusion and drink from the fountain of certainty. The veils of illusion appeared immense and overwhelming in the eyes of the people. Thus, every Messenger who manifested from the divine realm faced universal opposition from the masses, until the sending of the Messengers culminated in the Guide of Paths in the year sixty. It was seen how far people, due to the illusions of their souls, had strayed from the shore of divine sanctity, such that in their minds, nothing of God remained but desire, and nothing of certainty but apparent doubt.

When the Most Great Beauty commanded the tearing of the veils, everyone rose in opposition. However, a few who became aware of the true purpose burnt away all the veils of illusion and the clouds of doubts with the fire of the divine Lote Tree and attained the knowledge of the Beauty of the Merciful. By God, the True, if anyone contemplates the adversities faced by that Blessed Beauty from the learned and the countless afflictions, they would spend their entire life in wailing, lamentation, and sorrow. Ultimately,

the enemies of that Manifest Beauty suspended Him in the air and cut down the Lote Tree of invincible might with the bullets of polytheism and hatred.

## The Bab Speaks to the People of the Bayan

Even when that Blessed Beauty was hanging in the air, He spoke with a clear and eloquent tongue these firm and solid words: “O people of the Bayan, reflect on this creation. All consider themselves knowledgeable of the Truth and travelers on the path of certainty. They are constantly engaged in the remembrance and words of the Merciful and never abandon the commandments of the King, the All-Knowing, even for a day. If any soul does, they immediately regret it. Despite this, they hang and martyr the essence of the Merciful and the purest substance of the Sublime, which they had adhered to for knowledge, never recognizing Him. They have deprived themselves of all divine favors and celestial grace. They are in the depths of fire and consider themselves among the people of Paradise, immersed in the sea of torment, and reckon themselves among the loved ones of the Lord of Lords. They deem themselves to be in the utmost proximity to the Truth but are in extreme remoteness.

So, O people of the Bayan, in every moment, trust in the Beauty of the Lord of all worlds and seek refuge in Him, lest you bring upon my Beauty in this final Manifestation what this group has brought upon Me in this time. O people of the Bayan, the community of the Furqan had no proof in their hands except the Furqan, which was the criterion between truth and falsehood in those days. When my Beauty of the All-Glorious and Most Merciful dawned from the horizon of divine sanctity, I manifested myself with that proof and even greater, so that they might recognize the proof from the previous one and not deprive themselves of acknowledging the Beauty of Certainty. Yet, they recite the verses of the Furqan in all days but are prevented and deprived of these new verses, whose proof is as evident as the sun in the sky.

At the time of the appearance of these divine verses, some claimed that these verses were stolen from previous books, while some foolish tongues spoke that these verses emerged from the self and desire. Thus, we testified against them, and you are among the witnesses. The matter reached such a point that while invoking my name, they wounded my body, and while priding themselves in knowing me, they shot at my known Beauty. This is the condition of the world and its people, until my delicate spirit was freed from the impurities of the polytheistic souls and soared to the most exalted, most elevated, most glorious station and the most sacred, most guarded, and most splendid companion. After my blessed spirit ascended to the highest horizon, I observed with grace and favor towards those who claimed to love me, to see who would act according to my counsels and obey my commands.

When the Tongue of Eternity speaks from the horizon of the All-Glorious and says, “O assembly of the Bayan, this is my Beauty that has appeared with my verses and then with my Manifestations. Why did you disbelieve in it and turn away from it? Indeed, I have become certain that you did not believe in me, as it was proven at the time of my appearance that the assembly of the Furqan did not believe in Muhammad, the Manifestation of Myself, as it became evident during the appearance of Muhammad that the assembly of the Gospel did not believe in My Son, as it became evident during the coming of the Spirit that the people of the Torah did not believe in the Speaker. So return and then look until the matter reaches the first Manifestation.”

Thus, we bestow upon you from the secrets of what has been, so that perhaps you may become among the discerning in yourselves. Not many days passed after my martyrdom when a new grace dawned from the sacred horizon of the Most Glorious and an exalted favor shone from the zenith of the highest glory. The ancient pure one manifested with the Most Great and Most Honored Beauty from the unseen Ridvan, with the same proof that I had made proof and with the same argument that was acceptable before God, rather with all the attributes of divine unity, the manifestations of divine might, the innermost essences of the unseen, which cannot be perceived, and the indications of invincible might. Yet, O assembly of the Bayan, from all directions, you have gathered with the swords of illusions and the signs of the greatest Throne, and in every moment, you have inflicted upon this exalted, invincible Beauty the arrows of hatred. By my Beauty, if you consider the present and turn to the truth, you will see that seas of blood flow from my body, and the effects of the swords of hatred are evident on my limbs. You have not thought about why I sacrificed my life and endured all these swords of infamy and bullets of hatred. It is clear that my only purpose was the recognition of the Manifestation of Myself. And when the Manifestation of Myself appeared with full splendor, you acted in this manner, which has become evident. Now, if you are questioned in the great assembly about what you have done, what will you say to the Lord of Lords? No, by God, you will never have the strength to speak, for it has been a short time since my occultation, and you have witnessed all the proofs of the Manifestation and the events that occurred. Despite this, you have been heedless of the Beauty whose words confirmed all previous and subsequent attributes and remained veiled by the illusions of self and desire from the supreme vision.

O people, in all the tablets of the Bayan, I have given everyone glad tidings of this holy, invincible Manifestation and have said that in the time of the rising of this most great Luminary, do not be occupied with anything created between the heavens and the earth and remain veiled from the Ancient Beauty. I also explicitly said, O people, beware if at the time of appearance you become veiled by the One of the Bayan. It is known that the One of the Bayan is the first creation of the Bayan before God and is given precedence over all. I also explicitly said, O people, beware if at the time of appearance you become veiled by what has been revealed in the Bayan. Now, O people, you are in a state described in the Bayan, and you do not know what the purpose is and for whom it is intended, for no soul was aware of my purpose. Despite this, you have turned away from the source of the description and its revealer, and from the one who manifested and realized it, from whom these manifestations were created and will continue to be created. You have issued a verdict for His death. By God, you have always harmed this essence of the Merciful like a serpent and have neither believed nor recognized the truth. Why have you then agreed to kill and harm Him? By my Beauty, you have neither drunk from the cup of justice nor tasted from the ocean of my pleasure. You have not set foot in the abode of fairness and have not walked in the path of the insightful. You have considered misguidance as the essence of guidance and pure polytheism as the essence of unity. And all of you have clearly seen the soul preserved by God for twenty years, which is now present and has been protected by the grace of the Merciful, with knowledge of all that is within it, in the sanctuary of divine preservation. Despite this, you have risen to kill Him. When His will and action spread among the emigrants, to cover their vile actions and cast doubt into the hearts of the deluded, they engaged in forged fabrications and attributed their actions to the ancient pure one, hoping to divert the servants from the right path to the left of illusion.

You have denied what you have seen with your own eyes and understood, and you have remained veiled by the forged fabrications from the appearance of divine unity. By the glory of my exalted sanctity, what they have written about this Manifest Beauty is proof against all, demonstrating the lies of the speakers and establishing this clear matter, for they have mentioned attributes whose falsehood is clearer than the sun in the middle of the sky. All have associated with this exalted, most high Beauty and have understood to the extent of their capacity. Despite this, you have turned away from the divine revelations and explicit signs and, assuming they are truthful, have not acknowledged the right of God to do what He wills and have not agreed that He judges as He desires

.Beyond all these stages, those who accompanied me on this journey with God and have perceived many matters with their own eyes and hearts testify that the True, exalted is His essence, has always been and will always be distinguished from all others with all attributes. Yet, you have considered these souls liars and those who were never aware of the matter and never will be, and who walk the paths of illusion and suspicion, you have deemed truthful. Woe unto you, O assembly of the deluded! By my Beauty, the conclusive proof of God has been completed against all, and His perfect word has shone from the horizon of truth. Today, there is no refuge but His refuge and no shelter but His shelter. Hear the call of your Beloved and cling to what you have seen with your own eyes and break free from the cord of illusion. By God, if you observe with the sight of reality, you will see that the inhabitants of the Supreme Concourse are engaged in wailing and lamentation, and all the maidens of the chambers are in moaning and mourning. The leaves of the divine Lote Tree have withered from the oppression of these oppressors. By the True God, the breezes of divine mercy have been cut off from the realm of existence, and the radiance of the face of the Glorious One is forbidden to the dwellers of the universe.

By the True God, you have committed such an injustice that all things have been deprived of their life. Today, no creation remains, whether from the inhabitants of the Supreme Concourse, the cities of permanence, or those who are immersed in the ocean of names, except that all delicate things have been transformed into sorrow, and they have donned the garment of mourning. All the assembly of the cherubim and the realities of the Prophets and Messengers are engaged in lamentation in the chambers of exalted might, while you, O heedless ones of the earth, are joyful and wandering in the land of the lowest abyss. You have killed the essence of religion and think you are seated on the throne of faith and certainty. By God, O people, such a manifestation has never appeared, nor has the eye of creation seen it. Hear my call and do not be among the cautious ones who were in the assembly of the Furqan, to the extent that they were cautious of the breath of a mosquito, but issued fatwas for the shedding of the blood of God. They were engaged in remembrance, but when the verses of the Sovereign of Remembrance were revealed to them, they cried out to leave these remembrances and not distract them from the remembrance of God. These were the actions and deeds of that group, which became evident. And you, O people of the Bayan, in these days, are committing and practicing the essence of those deeds and consider yourselves from the truth and count yourselves among it.

Thus, I bear witness to God and His angels and His Prophets and His Messengers and those who circle around His throne and all that has been created in the heavens and the earth, that I have not failed in delivering My message to you. I have conveyed to you the messages of God at the time of My appearance and My ascent, and this moment in which I have manifested Myself from the horizon of the All-Glorious

and bestowed upon you wisdom and explanation. I have made you know the Beauty of the Merciful and completed the proof for you, and the argument upon you, and the evidence within you. No mention remains except that I have cast upon you.

So, O my God, You know that I have not failed in Your command. I have conveyed to them what You commanded me before the creation of the heavens and the earth. I have shown them the paths of Your justice and revealed to them the ways of Your pleasure. So, O my God, have mercy on these people and do not make them among those who have turned away from me, denied my truth, and disputed my verses to the point of shedding my blood and severing my limbs. Therefore, O my God, support them in Your cause, then grant them victory with Your victory. Do not let them be deprived of these breezes that have blown from this Ridvan which You have created in the center of the paradises. Do not prevent them from the fragrances that have been sent from the horizon of Your name, the Merciful.

Then, O my God, ignite in their breasts the fire of attraction from the light of Your words, so that they may be turned by Your absolute power to the right side of Your Throne of Mercy. Then, O my God, set ablaze in their hearts the torches of Your love and longing, so that the veils which have hindered them from approaching Your presence and meeting You may be burned away. Then take, O my God, their hands with the hands of power and might, and save them from the depths of illusion and desire. Deliver them to the abode which You have sanctified from the signs of all that has been created between the earth and the heavens. Then cast upon them the word by which the hearts of the knowers are drawn to the heaven of Your mighty bounties and the hearts of the near ones to the air of the sanctity of Your grace.

Then make them, O my Beloved, among those whom nothing in the heavens and the earth can prevent from turning towards the direction of Your favor, standing firm on Your cause, acknowledging Your presence, and certifying their belief in meeting You. Indeed, You are the Forgiving, the Merciful, the Bestower, the Mighty, the Helper, the Generous.

## Suriy-i-Ghusn (Tablet of the Branch)

1 He is the Everlasting One in the most resplendent horizon.

The command of Allah has come upon shadows of explanation, and the polytheists on that day will be in great torment. The armies of Revelation have descended with the banners of inspiration from the heaven of the Tablet in the name of Allah, the Almighty, the All-Powerful. Then, the monotheists will rejoice with the victory of Allah and His dominion, while the deniers will be in manifest confusion at that time.

2 O people, do you turn away from the mercy of Allah after it has encompassed all possibilities created between the heavens and the earth? Do not exchange the mercy of Allah upon yourselves, nor deprive yourselves of it. Whoever turns away from it is indeed in great loss. The example of mercy is like that of the verses; it has been sent down from a single heaven. The monotheists are given to drink from it the wine of life, while the polytheists drink from the scalding water. And when the verses of Allah are recited to them, hatred's fire ignites in their chests; thus, they have exchanged the blessings of Allah upon themselves and have become among the heedless.

Enter, O people, under the shade of the Word, then drink from it the nectar of meanings and explanation, for in it are the treasures of the abundant Kawthar of the Most Exalted. It has appeared from the horizon of your Lord's will, the Most Merciful, with marvelous lights.

### The Branch

3 Say, the Sea of Eternity has branched out from this Greatest Ocean, so blessed are those who settle on its shore and become among the steadfast. And from the Sidrat al-Muntaha, this most resplendent, sacred temple has branched out as a branch of holiness. Congratulations to those who seek shade under its shadow and become among the tranquil ones.

4 Say, the branch of the Divine Command has grown from this firmly established root that Allah has anchored in the land of His Will, and its offshoot has risen to a station encompassing all existence. Exalted is He from this sublime, blessed, mighty, and impregnable creation. O people, draw near to it and taste from it the fruits of wisdom and knowledge from the presence of a Mighty, All-Knowing One. Whoever does not taste from it will be deprived of the blessings of Allah, even if they are provided with everything on earth, if you are among those who know.

5 Say, a word has been detailed from the Greatest Tablet by virtue of grace, and Allah has adorned it with the embroidery of His Own Self, making it a sovereign authority over all on earth and a sign of His greatness and omnipotence among the worlds. So that people may glorify their Mighty, All-Powerful, Wise Lord through it, and extol their Creator, and sanctify the Self of Allah, Who stands above all things. This is nothing but a revelation from the presence of the Ancient, All-Knowing One.

### The Appearance of Allah

6 Say, O people, be grateful to Allah for His appearance, for it is the greatest favor upon you and the most perfect blessing for you. With it, every decayed bone is revived. Whoever turns to it has turned to Allah,

and whoever turns away from it has turned away from My beauty, denied My proof, and is among the extravagant. It is indeed the trust of Allah among you and His covenant within you, its appearance upon you, and its rise among His close servants. Thus, I was commanded to convey to you the message of Allah, your Creator, and I have delivered to you what I was commanded. Then, let Allah bear witness to that, followed by His angels, His messengers, and His sanctified servants.

7 Breathe in the fragrance of divine pleasure from its emanations and do not be among the deprived. Seize the grace of Allah upon you and do not hide from it. Indeed, We have sent it upon the temple of mankind, so blessed is Allah, the Originator of what He wills by His Wise, Decisive command. Those who have withheld themselves from the shade of the branch have wandered in the wilderness, and the heat of passion has consumed them, and they were among the perished.

8 Hurry, O people, to the shade of Allah so that He may protect you from the heat of a day when no one will find any shade or refuge for themselves except the shade of His name, the Most Forgiving, the Most Merciful. O people, put on the garment of certainty so that it may protect you from the assault of doubts and illusions, and that you may be among the believers during these days when no one will be certain or settle upon the matter except by detaching themselves from everything in the hands of people and turning towards a luminous, sacred scene.

#### Abandon Polytheism & Convey His Command

9 O people, do you take falsehood as a source of aid for yourselves besides Allah, and follow the rebellious ones as lords other than your Lord, the Omnipotent, the All-Powerful? O people, abandon their remembrance, then take the cup of vitality in the name of your Lord, the Most Compassionate. By Allah, with just a drop of it, potentiality comes to life if you are among those who possess knowledge. Say, today there is no protection for anyone from the decree of Allah, nor is there a refuge for a soul except in Allah, and this is the absolute truth, and anything beyond the truth is nothing but clear misguidance.

10 Indeed, Allah has decreed upon every soul to convey His command to the best of their ability. Thus, the matter has been determined by the Finger of Power and Authority upon the Tablets of Mighty Esteem. Whoever revives a soul in this matter is as if they have revived all the servants, and Allah will raise them on the Day of Resurrection in the pleasure of the Oneness, adorned by His own sovereign, mighty, and generous Self. Indeed, this is the support from your Lord, and apart from this, nothing will be mentioned today in the presence of Allah, your Lord and the Lord of your ancient forefathers.

#### To the Servant, Mírzá Alí-Riday-i-Mustawfi of Khurasan

11 Indeed, you, O servant, listen to what We have instructed you in the Tablet, then seek the bounty of your Lord at all times. Then spread the Tablet before those who believe in Allah and His signs so that they may convey what is in it and be among the doers of good.

12 Say, O people, do not spread corruption on the earth and do not argue with people, for this was not the way of those who took shelter in the shadow of their Lord, who were on the path of truth and trust. And if you find someone thirsty, give them a drink from the cup of Kawthar and Tasneem. And if you find someone with receptive ears, recite to them the verses of Allah, the Almighty, the Mighty, the Merciful.



13 Open your tongue with good speech and then remind the people if you find them receptive to the sanctity of Allah; otherwise, invite them with their own selves and then leave them at the origin of Hellfire. Beware not to spread the pearls of meaning to every blind and barren person. Indeed, the blind one is deprived of seeing the lights and will not distinguish the stone from a precious sacred pearl. If you were to recite a thousand years of marvelous verses of glory upon a stone, would it understand or be affected by it? No, by your Merciful and Compassionate Lord. And if you recite all the verses to a deaf person, would they hear a single letter from them? No, by the ancient glory's beauty.

14 Thus, We have cast upon you from the jewels of wisdom and eloquence so that you may gaze towards your Lord's direction and detach yourself from the worlds. The spirit is upon you and upon those who have settled at the abode of holiness and have been steadfast in the command of their Lord, on a clear and straight path.

## Kitab-i-Badi (Tablet to Badi)

### Verses 1-10

1 Your letter, which conveyed some unverified reports and inaccurate statements, has reached this humble servant. On one hand, it opened doors of joy, and on the other, it opened doors of sorrow. The joy came from the mention of your well-being, while the sorrow came from the realization that, in the end, misguided souls have cut you off from the Source of Oneness and deprived you of the fragrances of the love of God. We beseech God to turn you away from them and direct you towards His radiant countenance.

2 When this servant observed that what you had written did not arise from a pure heart but rather from the false words of misguided souls that were conveyed to you, I found it necessary, purely for the sake of God and out of love for you, to respond to you. Perhaps by the power of the Lord of Lords, you may tear away the greatest veil and the dazzling splendors of majesty with the fingers of power and detachment, and ascend to the station that is sanctified from mention, indication, words, and expressions, distinguishing between the swimmers of the ocean of grandeur and the flyers in the air of divine glory from the dark birds.

3 Although it is evident that the greatest veil has completely deprived your sight from beholding the supreme vision, since you mentioned words of advice, it became necessary for this servant to share with you, to the extent I have been graced by the overwhelming ocean of divine favor and the manifestations of the effulgence of the sublime majesty. Perhaps you will not be deprived of the sanctuary of divine sanctity, nor will you remain without a share from the Kaaba of pure detachment.

4 Although certain words have been heard from the blessed tongue, from which this servant has become despondent regarding most people, nonetheless, purely for the sake of God, it is expressed with the hope that you may attain to a breeze from the paradise of divine sanctity and be nourished with a fruit from the tree of neither the East nor the West. The words are:

“Indeed, most people today are suckling from the breast of heedlessness and ignorance, and the days of their weaning have not yet come. How then can they reach maturity? Therefore, the Word has no effect on them, for they neither understand nor perceive. Verily, witness these common people as sheep being led by a child, wherever he wills.”

Thus, it was revealed previously, but the people do not understand.

5 Since your letter contained various matters, this servant found it necessary to record each of your statements and then provide a response, hoping that in these days, when darkness has encompassed the entire earth, some of the seekers and those who are searching may be guided by the lights of the sun of guidance and not remain deprived of the fountain of life. Verily, He guides whomever He wills, and indeed He has power over all things.

6 Here is your first matter, where you wrote: “I hope from Almighty God that a meeting may take place, that perhaps the dark veils and imaginary barriers may be removed, and it may become clear who are the

swimmers in the ocean of Oneness and the flyers in the realm of loftiness, as opposed to those who dwell in the well of darkness and stand in the wilderness of bewilderment.”

7 You expressed the wish for a meeting to take place and for that meeting to remove the veils, but not every meeting is a cause for unveiling, nor will it be. In most cases, meetings increase the veil, as someone who was a source of exaggeration and a mine of corruption came to you, and you did not tear away his veils; rather, his veils added to yours. If you had the ability to tear away veils, you would have certainly uncovered the obstructive veils of the veiled soul. However, God willing, we hope from divine grace that a meeting with peace and tranquility will occur, and that all will be gathered in the assembly of holiness, and through the sacred verbal indications, we may attain the infinite worlds of meanings. For these days are days of unveiling and witnessing, not days of investigating suspicions and illusions. We seek union and meeting with God. Indeed, He is the best of masters and the best of responders. It is clear that these words were not from yourself but were written under the influence of distant souls.

“A self that has not attained existence from the Giver of Being—how can it bestow existence?”

8 Such shriveled and deprived souls have not distinguished the right from the left—how then have they presumed to be guides and saviors? The fragrances of divine souls are far distinct from the exhalations of misguided souls. Not everyone who bears the form of a human is considered a human, nor everyone who speaks two words is counted among the people of discourse. Limited souls have been and will be deprived of the realm of the Oneness, and dim eyes will remain without a share of beholding the lights of the sun of meanings.

9 I am astonished at you, who have taken the essence of doubt as the soul of certainty, and have mentioned the doubtful soul as something known. “They were created from doubt, they began from it, and they returned to it.” And today, the flyers in the air of divine closeness and the swimmers in the ocean of divine mercy are shining like the sun. By God, if the veiled souls purified themselves from the blindness of ego and desire, in that very instant they would attain the radiance of the Sun of Horizons. But what can I say, as the matter has become very confused for you. This is not from you but from one who is without mention before God and was deprived of the breezes of the Days of God, the Almighty, the All-Pervading.

10 You said: “Yes, though my outward condition is well and I am in perfect health, I feel very despondent. First, due to being deprived of the grace of serving the friends, and second, no matter how much we strive, no matter how much we run from city to city, and from valley to valley, hoping for some relief of mind, it does not come, and they do not allow it.”

## Verses 11-20

11 I am astonished by you, and this servant is greatly perplexed by these words you wrote, saying, “We run from city to city to find peace of mind, but it does not come.” For from this word, it seems you have not realized that running from city to city does not bring peace of mind and never will. If only you had stayed in one place and breathed a single breath sincerely for the sake of God, that breath would have reached the presence of the All-Merciful. For if the purpose of your journey was to attain the knowledge

of God, you must come to this city, purified from all signs and indications. Then, after the meeting, with your own eyes, you will distinguish and recognize the Truth from what is below it, not by the word of a soul who is rejected before God, that you may veil yourself to such an extent that you completely deprive yourself of the beauty of the Beloved. “The traveler will not reach the homeland of security and peace unless he refrains from everything that is possible.”

12 Your statement: “We had gone to find some rest and to be safe from the mischief of sedition, but a new sedition was stirred up, and the devils raised another mischief through the desires of the self, causing confusion in beliefs, and a new sedition has begun. The fitna (sedition) is asleep, may God curse the one who awakens it.”

13 This saying is so grievous that it almost causes the heavens to break apart, the earth to split, the mountains to crumble, the seas to cease their waves, and the trees to fall from their fruits. By God, the very foundations of existence, both seen and unseen, are nearly obliterated by what has emerged from your mouth. By this, the faces of the near ones have turned pale, and if anyone with discernment were present, they would be certain that the face of the Primal Point (the Báb) turned pale at the blows of these words. At that moment, He laments in the celestial company, and the angels of the near ones lament with Him.

14 Have you not reflected on what you have written? What was the purpose of this statement, and who was the intended object of it? However, it is not in the nature of the people of God to speak beyond their station. “Whoever does not know his limit and station will never know his Lord.” Indeed, these servants, who have been raised by the divine hands of training and dwell in the shadow of the tree of courtesy, neither desire nor enjoy responding to such words with words like these. We have entrusted the matter to God, and indeed, He is the best disposer of affairs.

15 Listen to the counsel of a sincere servant! Do not regard the Greatest Grace as wrath, nor consider the Most Great Peace as turmoil, nor deem the all-encompassing mercy of God as manifest vengeance. The physical eye cannot distinguish between pure, sweet water and bitter, salty water, but it requires the sense of taste—and even that sense, if altered by illness, will fail to perceive the difference. We ask God to grant us a refined and sanctified sense of taste so that we may distinguish the fountain of the divine utterance from the bitter salt of the selfish soul. The matter is in His hand, for He is wise in all things and powerful over all things.

16 If you seek peace, listen to this true statement: “Cleanse yourself from the defilement of the self and desires, so that you may attain everlasting tranquility!” This peace is found beneath the shade of God, not elsewhere, for today, everything outside of His shadow is regarded by God as a barren desert. God willing, we hope that you will purify your heart from the words and indications of the disbelievers so that it may become the place of the manifestation of the Sovereign of Oneness, and that you will rest from all idle talk, disputes, and quarrels.

17 You mentioned desiring to be safe from the turmoil of sedition, which seems to imply that you regard all the true manifestations that have appeared in the world, from Adam to the Seal (Muhammad), as forms of sedition, and that you believe speaking the truth is sedition. But there is a vast difference

between this kind of sedition and that of the disbelievers—this difference is only understood by those with insight. The sedition of truth is such that a hundred thousand rivers of security and peace flow from it. By God, if there is anyone with a discerning sense, they will perceive the fragrances of the Oneness from this very sedition.

18 Further, His exalted grandeur declares: “If what manifests from the Truth is considered sedition, then a hundred thousand lives should be sacrificed for such sedition, for it distinguishes the misguided, Pharaoh-like souls from the manifestations of the Oneness.” This servant beseeches God to grant all people a sharp vision, a pure soul, and attentive ears, so that they may distinguish the false words of the disbelievers from the divine utterances.

19 I am never pleased when you write such words. You mentioned that the whispers of devils, driven by selfish desires, have stirred up evil and created confusion in beliefs. My dear brother, do not describe the holy breezes of the Lord of all worlds as the whispers of devils! By God, every created thing weeps because of this, and the one who prompted you to speak these words is cursed by every particle of existence. Yet, he is unaware of himself, for God has placed a veil of fire over his heart. He speaks what he does not understand, and he speaks words that none of the manifestations of negation have ever spoken. As a result, he is in great loss. Existence itself almost melts away from this statement, but you are surrounded by a thick veil.

20 As for the confusion in beliefs you mentioned, know that no belief concerning the Manifestations of God and His Cause has ever been shaken. Rather, it has become stronger, firmer, and more established—except for those souls whose beings, in the previous Manifestation, were of the lowest degree and were outwardly counted among the believers. When the Great Test appeared, those souls returned to their original state, while the radiant and sanctified souls reached their true home, which is recognition and affirmation of the Manifestation. Blessed are those who have attained!

## Verses 21-30

21 Those beliefs tied to the worship of the golden calf—God’s chosen ones and His beloved are far above and sanctified from them. Every soul who, God forbid, remains veiled in this Manifestation of the Sun of Meanings has no true belief, nor will they, for such confusion to arise. Have you not heard the words of the Divine Nightingale, who said:

“If a soul, for all eternity, stands in prayer and prostration, remembering and worshiping God, but at the time of the Manifestation hesitates even for a moment, their deeds will be rendered void, and for that moment, they will dwell in the fire—how much worse then for those who turn away and are arrogant?”

We ask God to protect us from the whispers of those devils who openly deny God while imagining themselves to be among the knowing.

22 By the Lord of all worlds, you mentioned a new sedition, but no new matter has appeared. From the first day we attained the knowledge of God, we have fixed our gaze upon this sacred, everlasting Manifestation and have regarded everything below this all-encompassing divine Manifestation as non-

existent in His presence. Some have claimed that for the sake of expediency, the Manifestation indicated something else, but later it became clear that what was mentioned was the truth, and what followed was mere delusion. It is astonishing that you have written in such a way. If by “sedition” you meant new corruption, by God, there is no god but He, the one who prompted you to write these words is the very one who stirred up this corruption, as has been evident for forty years, and you yourself are aware of what has been said. And during this journey, when that disbeliever joined the party of God, he acted in ways that even Nimrod and Shaddad did not. Yet, we do not understand why you have, under his influence, forsaken your vision, hearing, and heart, and accepted as true whatever he said. We ask God to guide you toward His Cause, grant you recognition of His Manifestation, and cleanse you from the indications of the disbelievers.

23 What manifests from the Truth is mercy for the monotheists and wrath for the polytheists. We beseech Him to bestow upon you a cup from the water of life that flows in the axis of existence so that you may detach yourself from all else and draw near to the place where only the lights of the face of your Lord, the Most High, the Great, are seen. We ask God that you are not counted among those servants who have always objected to the Truth in this way. Just as the disbelievers wrote to Husayn ibn Ali (may all creation be a sacrifice for him), accusing him of causing division among the people and creating turmoil in the religion of his grandfather, and of introducing innovations. These very words are recorded in books; you can refer to them, and there is no need for this servant to mention them further.

24 From your last statement, it almost seems as if the very pillars of all things are about to collapse, yet we have endured and will endure with God’s power and might, entrusting the matter to God, the Almighty, the Protector, the Ever-Present. What you imagine to be sedition has never been the way of the Truth. This Manifestation has appeared for the purpose of bringing about the unity and harmony of the people of the earth, so that all the diverse nations may gather on one path and all may chant the praises and glorifications of the Lord. It has become clear that you have not distinguished between the reformer and the corrupter. God willing, we hope that if you have not recognized the Manifestations of the Highest Heaven, you will at least come to know the manifestations of Satan and the sources of rebellion and corruption.

25 The Truth has always called people to unity and harmony. Observe the revealed words so that it may become clear to you! This word is not from you, for we thought that you had not committed this sin of your own accord, but rather by the inspiration of someone who was once one of us. However, after committing what he did, God cast him out from His realm of majesty, and thus he turned to opposition. He has claimed leadership for himself and calls people to himself in defiance of the Manifestation of God and in an attempt to assert his own leadership. Such has been the matter if you are among the knowing.

26 These words, which have burned the hearts of the chosen ones, are empty of meaning and spirit. But hidden within them are sharpened swords, and in secret, they have been continually striking at the body of the Cause. If only there were a seer with insight who could perceive the magnitude of the injustice that has appeared today, and the extent to which the oppressors have risen against the Cause of God! However, we ask God to send forth from the clouds of His command that which will consign them to their abode in the lowest depths.

27 You also wrote: “For this reason, I had no intention of writing a response. I wanted to remain silent and not speak on this matter; I no longer have the desire for arguments and disputes. This brief life is not worthy or fit to be spent entirely in argument and strife and forced interpretations for the sake of the self.”

28 It would have been better if you had not written a response, and if you had written, it would have been preferable if it came from yourself, not from the fabricated words of disbelieving souls. Indeed, remaining silent in the face of such expressions would have been a hundred thousand times better. Speech is good for the remembrance and affirmation of the Cause of God, not for disputing and contending with it. As is stated in the divine counsels: The tongue was created for the remembrance of the All-Merciful—beware lest you defile it with the words of the manifestations of Satan. The tongue is the dawning place of the lights of truth—do not make it the source of false words! The tongue is the repository of the utterance and praise of Me—do not busy it with the mention of this or that, for I have appointed it as an endless sign of Mine. As long as existence remains, its utterance will not be cut off unless an illness comes between it and the praise of its Lord. And one who is insightful will perceive that the knowledge of God has no end and never will. The pearls of the utterances of both worlds are hidden within it, though nothing has been added to its form. The rivers of meanings flow from it, and nothing has been diminished from it.

29 In this station, there is much to be said, but this servant will suffice with this brief response, hoping that you will purify both your outer and inner tongue from the disease of ego and desire, and that you will use it to praise God. For today, the true speaker is one who rises to praise God, and otherwise, they are but a mere squawker.

30 You wrote that you no longer have the desire for disputations. No one has risen up for battle and quarrel. It is astonishing that you are yourself engaging in what you complain of. The disputation of the world is concealed and hidden in these words that you have sent. It seems that in this letter of yours, not a trace has been left out of the words of the deniers and disbelievers. Every soul’s book is in their hand, but due to inattention, it has not been realized, and they wander from place to place. This servant is greatly perplexed by how you carry such heavy words. If only they had returned to their source. Whether good or bad, it has been and will be worthy of the one who utters it. We ask from the Greatest Grace of God to sanctify you from these imaginary indications.

## Verses 31-40

31 You wrote: “This brief life is not worthy to be entirely spent in disputation, quarrel, and forced interpretations for the sake of the ego.” It is astonishing that detachment has been claimed by words and by pretense. Just as a soul who has engaged in all the imaginable prohibitions, such that there remains in every land a sign of that tree of estrangement, yet is considered detached. Moreover, a soul, who has indulged in all sorts of indecency and whose fire of greed has burned so intensely that it ran from here to Istanbul for a piece of bread, and these deeds were plainly evident from it—yet when it meets certain deluded individuals, it lets out a long sigh, shakes its head, and utters two words of disavowal from the world, and is then considered the leader of the detached.

32 The weapon and defense of the disbelievers is to speak of death and detachment from the world. And they have taught this to you well, to the extent that it has been inscribed on your heart. However, the detached have different fragrances and knowledge. If bitter colocynth claims to be sugar, the people of taste will not accept it. Every word requires corresponding action. Those who object to the Truth have always spoken in such terms. For example, a holy soul who was immersed in such trials that, by God, who is the only One worthy of worship, had these servants known that protection was assured, they would have attributed them to the world. Yet a soul who has been indulging in utmost luxury and comfort throughout its life has been called detached. Woe to those who speak according to the desires of their own souls and do not understand!

33 Moreover, I do not know what you mean by “forced interpretations” that you mentioned. The interpreters are those who speak without having seen, and pass judgment without having arrived at the truth. By the grace of God, what we have stated is from the clear and established proofs of God, and from the agreed-upon principles of your own beliefs and the Bayan. It has been revealed so clearly that no passage in the Bayan was sent down except that all were commanded, explicitly and without interpretation, to not object if a soul manifests with the verses of God. And it was so emphasized that the faith and certitude of all were made conditional on the acknowledgment of the Manifestation. And yet, you call this firm, divine statement a mere ambiguous interpretation! If this matter is removed from the Bayan, by what argument will the faith of the claimants be proven? How poor is their understanding of themselves!

34 Alas, how quickly the divine words have been distorted. Some false, artificial figures have become the cause of cutting off the fragrances of the All-Merciful from the people of the world. The difference is that these servants speak from what they have seen, while you speak from imagination. God willing, we hope that you will distinguish desire from God. If you are just, you will bear witness that what has happened has always been contrary to the desires of the self, for the commanding self has never forsaken its own comfort and never will. A soul has manifested with all the divine verses, continually afflicted at the hands of enemies, and yet you have interpreted what He has brought forth as the product of the self and desires. A hundred thousand lives of the near ones are sacrificed for this “desire,” for at its stirring, the sweet fragrances of the paradise of Oneness radiate forth, and at its movement, souls, yearning to meet God, are stirred and agitated; at its stillness, anxious hearts become calm and assured; and at its heat, the fire of God blazes in the trees of human existence, proclaiming that there is no god but Him.

35 We hope that you do not consider the divine stations and lordly manifestations as mere self-desires, and that you observe with fairness.

36 You also wrote that you feel sorrow that after spending many years among the old mystics, as the common folk say, in the company of the elders, you have now become confused.

37 Know this: in the station of certainty, there is no room for doubt. And if you say that the recognition of the new Manifestation has become confused for this servant, then come, that you may witness. And if you say that there has been confusion regarding the revealed verses, then come, that you may hear and see. And if you say there has been confusion in deeds, every deed is bound to His command and dependent on His permission. The station of certainty is sanctified from the doubts and illusions of the



worldly and the exalted ones. It is clear that these words are not from you, for I would not have expected you to follow such doubts and illusions.

38 All these matters that have occurred were previously mentioned in the revealed Tablets. Beyond that, when we first entered this land, the Blessed Beauty was residing in a house near the Muradiyya quarter, and these servants were living in another house. One day, in the late afternoon, He emerged from the sacred precincts, and all the migrant servants were in His presence, including this servant, Haji Mirza Ahmad, Sayyid Muhammad, and others. He said: "Today, a strange matter has been witnessed." We waited to see what had occurred, and after about ten or more minutes of silence, He turned to this servant and said: "This morning, at dawn, a bird sat on one of the branches of the tree outside the house and spoke these words: 'Muhammad has come, and with him, affliction has arrived.' The bird repeated this phrase three times."

39 None of us thought it referred to the present Muhammad. Even Sayyid Muhammad considered such a matter impossible for himself, and this servant was busy with interpretations. Among the several people around, there were some named Muhammad, and we became convinced that one of them must come to this land and cause corruption. Two full years later, what was destined became evident. At that time, it became clear who the Muhammad in question was. By God, by God, his actions are not worth mentioning, and I swear by his truth that if I have recounted this matter in any other way than it occurred, what happened is exactly as I have mentioned.

40 Let them not think that the purpose of mentioning this incident is to show miracles—by the Lord of all worlds! We are certain that those whose hearts are filled with resentment toward the Truth will never be convinced by any proof or argument. Although it was foretold, the purpose was to show that his affairs were known in a Tablet that has not left out even the slightest deeds of all people.

## Verses 41-50

41 Your statement greatly increased my astonishment, for a soul that has been rejected by this company, and is not even worthy of conversation, has so confused you that now you wander in the desert of doubts and journey through the wilderness of illusions. It would be best for you to cast off these borrowed wings and soar with the spiritual wings in the heavens of the holiness of the everlasting majesty, entering into the refreshing spiritual realms. You, who once considered yourself among the rascals, have now been swept away by a single blast of the violent winds of doubt and illusion in such a way that it is impossible to describe. The matter is in the hands of the True One, and only He knows where He will establish you. His knowledge is with your Lord, and I am but a repentant servant.

42 We hope that you cling to the strong, mighty rope and enter the pure city of certainty, tranquility, and assurance from the house of suspicion and doubt. By the Truth, my heart has been deeply pained for you, and it continues to ache, for after all your untold efforts, you have fallen into the snare of the sayings of the desert of illusion and desire. We ask God to deliver you, to give you to drink of that which will purify you from what you have heard, to sanctify you from all but Him, and to establish you in the shade of His grace, for indeed, He is the most merciful of the merciful.

43 You wrote that your heart burns because, due to the distance in time since the Prophet's advent, people like us have clung to religions that rely on interpretations, making illusions to comfort themselves, enduring inner torment while thinking they had escaped the forced interpretations of a religion. And now, as you say, according to what I have shared, it seems, as people say, "the first sip is bitter," and one must return to a religion of interpretation. You also mentioned that the clear and firm principles of the Bayan have not yet become widespread and manifest, and thus, you feel compelled to cling to ambiguous interpretations.

44 It is clear enough that the interpreters, driven by their own desires and illusions, have always remained settled and comfortable in their positions. Even if a hundred thousand clear statements were revealed, they would never benefit from even a drop of it, as it is observed that while the ocean of explicitness is overflowing, all are gathered in the stagnant pool of delusions and interpretations. Yet, the degrees of interpretation are infinite. There is one form of interpretation that is pleasing to God, and another that opposes Him. The words of God indeed allow for limitless interpretations, but no one knows them except God. Today, by the explicit command of the Point of the Bayan—may all else be sacrificed for Him—it is forbidden for those under the shade of the Tree of the Bayan to interpret or explain the words of God. For none but the Manifestation is aware of their meanings. This task of interpretation does not belong to the people.

45 As for the interpretation you mentioned, it is the interpretation of disbelieving souls, which has always been rejected and will continue to be. Today, they have abandoned the clear statements, veiled themselves from the Manifestation, and are occupied with explaining and interpreting the words of the previous Manifestation based on their own illusions and delusions. Woe unto them and to what they are doing! The purpose of all interpretations, explanations, and meanings of the words and verses was to bring about the knowledge of God. But now that they have turned away from the very Essence of God, each has returned to their own place, and those souls are settled in the lowest of the low.

46 And regarding your statement that you suffer inwardly, imagining that you had finally freed yourself from the religion of forced interpretation, by God, no! You have not endured such suffering, for had you truly borne the inward suffering, you would have entered the purest abode and distinguished the Supreme Horizon from the rising place of the calf. It seems evident that some worldly devils have intended to create corruption between you and this lowliest of servants. But God is witness that, if your words were directed solely toward me, regardless of what they contained, I would not be offended. However, the hearts of all creation have burned from the implications of your words and the explicit meanings of your phrases, for all of them return to your conjectures about the place, which, by God, who is beyond all else, even if those whom you have taken as beloved over God were to fly eternally by God's command, they would not reach the air in which the breezes of even one of His names blow—let alone the Essence of the All-Powerful, the All-Wise. But God has made His cloak sanctified from the barking and braying of these people and protected from the touch of the hands of these disbelievers.

47 Listen to the words of this servant and be cautious of those souls! By God, through them, the air of every city is altered, and they claim to believe in Ali from before because the verses of the Almighty, the Noble, were revealed to him. Yet when they were revealed once again, they disbelieved in them. May the

curse of God be upon the liars and the oppressors. From the fragrances of your words, nothing has been sensed except turning away and objection, and it is because of this that writing further on this subject is difficult for this servant. Otherwise, if a soul were found who had doubts arising from the words of disbelievers, it would indeed be beloved for them to express their doubts. We have no occupation in this land other than waiting for someone who, if doubt arises within them, will present it, and we will respond to the best of our ability and station, and according to the measure of the doubt, in the hope that by God's grace, their heart will be sanctified from false doubts and delusional suspicions. I only expect from you that you observe what has been mentioned with a purified sight.

48 It is from the words of the Blessed Beauty—may all else be a sacrifice for Him—who says:

“Whosoever does not purify their heart, mind, sight, and hearing from what they possess will not be able to recognize what has been revealed in the Tablets of the manifest glory of God.”

Therefore, we pray that God may send forth a breeze of His pleasant paradise upon the people of the world, so that He may cleanse and sanctify them all from the dust of rebellion and direct them toward the sacred sanctuary of the All-Merciful. Indeed, He is near to those who call upon Him and responsive to them.

49 O my brother, these birds who fly in the air of love for the Manifestation of Unity have plucked their grains from the sanctified fields of Oneness and have heard the melodies of spiritual sanctity. It is difficult for them to fall into the snares of the people of the world or to be hindered and deprived from the Lord of all worlds by the whispers of the disbelievers. Those who seek this matter will find nothing but regret and will gain no share other than weariness and toil. For by the grace of God, we are journeying in the gardens of witnessing and present in the assembly of beholding. We have passed beyond illusion and imitation and have settled in the abode of witnessing and seeing. We have no concern with the world and its people, as our deeds testify to our faith. We have not run to the gates for a monthly salary or a morsel of bread, nor have we sent our women into the homes of others, nor have we slandered the Truth. By God, who is the only One worthy of worship, if you were to become aware of the lies told in that land and the slanders against the Truth, you would indeed flee to the wilderness and detach yourself from all that is on the earth, if you were among the fair-minded.

50 You also wrote: *“the first sip and the dregs.”* You have mentioned this phrase, but without knowing in what context it should be used. The Point of the Bayan—may all else be a sacrifice for Him—explicitly states throughout the Bayan: Do not veil yourself from the Manifestation in anything that has been created between the heavens and the earth, whether it be from revealed books, sound scrolls, wondrous verses, or created beings, whether they pertain to creation or legislation. And though He has taken the covenant of the guardianship of this sacred, inviolable Manifestation from all, He states—may His mention be exalted: *“Glory be to You, O my God! Bear witness that with this Book, I have taken the covenant of the guardianship of the one whom You will make manifest from all things before the covenant of My own guardianship, and sufficient are You and those who believe in Your verses as witnesses over Me. And You are sufficient for Me, upon You do I rely. Indeed, You have always been sufficient over all things.”* Yet everyone turned away from His beauty and clung to His slayer.

## Verses 51-60

51 By God, who is beyond all else, it was observed what they inflicted upon this Blessed Beauty. Observe, in this very phrase of the Point of the Bayan—may all else be a sacrifice for Him—how much lamentation, mourning, and wailing are hidden. He took the Truth and all the servants as witnesses to the covenant of this sacred Manifestation, that the people of the Bayan might not rebel at the Manifestation of the Spirit of the All-Merciful, nor be shameless regarding what was revealed in the Bayan. Nevertheless, what was observed has come to pass. And not many days had passed, and the words revealed in the Bayan still rang in everyone's ears, and the trace of the pure blood of that wronged martyr remained upon the earth, yet they inflicted upon His soul, His being, and His spirit what no people had ever inflicted. It is here that you could say, "the first sip and the dregs."

52 Now, observe how much you mention words in a manner that contradicts their true meaning and context. A soul who declared that He had taken the covenant of His guardianship before taking the covenant of His own guardianship, and yet the people of the Bayan have labeled those souls who have turned to this divine Manifestation as people of interpretation. We express our grief and sorrow to God for what has been inflicted upon Him by His servants, who were created by His word, "Be," and so it is.

53 You also wrote that *"the firm principles of the Bayan have not yet become widespread and manifest, and we are forced to cling to the ambiguous ones."* No one with intellect or insight would ever let such words pass from their lips. I am astonished at how you have been satisfied to ascribe the words of the disbelievers to yourself. It is not the station of the people of Truth to transgress the bounds of courtesy. Therefore, this servant leaves the response to some of your words to God, for oppression is beloved to the Truth.

54 As for the distinction between the firm and ambiguous verses that you mentioned, it appears that the difference between them has not been clear to you. Otherwise, you would have certainly realized that the firm verses revealed in the Bayan have appeared in their fullest and most complete form. Therefore, a brief explanation will be offered here.

55 Know that the distinction between firm and ambiguous verses has been mentioned among every group, and a detailed explanation exists in the books. However, discussing it in depth would result in undue length. Yet, according to the Truth, the firm verses are those whose divine intent is clear from the verse itself and do not require proof or explanation from other sources to be established. Now, be just: What is the ultimate, primary truth of that verse? It is evident and clear to every discerning soul that the greatest verse, which in itself requires nothing else to prove it, has always been the Manifestation itself. For everything beneath it, whatever and whoever it may be, is dependent on its command, and no one denies this except the most ignorant, rejected ones.

56 And if you say that the firm verses are the divine commands revealed in the Tablets, there is no doubt about that—we are all certain and believers in them, hoping for His grace. These firm verses, in relation to the Judgment of the Judge, are indeed firm. It is evident that if a soul knows all the firm verses and yet hesitates even slightly in affirming the greatest verse (the Manifestation), all their actions will be fruitless and will amount to nothing. And the soul whose verses are firm says: "All that is revealed in the Bayan is

but a leaf from the leaves of Paradise in the presence of that pure being.” In another place, He says: “What was revealed in the Bayan is dependent upon His command, suspended by His will and desire.” And again, He addresses the people of the Bayan, warning them not to be deprived of the Promised Manifestation because of the Bayan and what was revealed therein. Many such firm statements have been revealed beyond reckoning. Nevertheless, they turned away from the very one through whose will all the firm verses were manifested and from whose fingers all the rivers of knowledge and utterance flowed, yet they claimed to understand and comprehend the firm verses on their own.

57 Now, open your eyes of fairness and recognize those who are confused and the manifestations of whisperers—those who have placed such words upon you. Yes, souls have always called themselves by the name of Truth and have led the poor and weak into the wilderness of doubts and illusions, while they themselves are occupied with leadership. This is not the first arrow that has struck us, nor the first spear that has struck the Beloved of the Worlds.

58 And if you say that the firm verses are the attributes mentioned in the Bayan, which were revealed specifically for certain souls, first of all, you are not aware of who was intended by those attributes. And secondly, by His very essence, God has described all things with the highest of attributes, such that He has returned all names and attributes to everything. This is the station. Beyond this, creation is His, and all share in these attributes, for in the Supreme Horizon, all exist in a single realm.

59 And regarding certain divine verses that were revealed with outward reference to some souls, the intention was to encourage those souls. Furthermore, all things return to the verse of the Manifestation of God. As long as that verse is manifest in all things, it is described and named by all the names and attributes, but once that Manifestation departs, it is as though they cease to exist. Reflect on this so that you may be among those who understand.

60 And even if we concede that some attributes were revealed specifically for the soul you mentioned, have you not heard that He commands the Letters of the Bayan not to be veiled from the Manifestation of God at the time of His appearance? The first Letters of the Bayan are those souls who were described with all attributes and named by all names. And this very statement of the Sovereign of Eternity is a clear proof of the veiling of some of the Letters. It is seen that a soul considers themselves among the Letters and mirrors, yet they are cut off from the hem of sanctity and cling to the rope of self and desire.

## Verses 61-70

61 He also says that in the Manifestation of the Supreme Light in another sphere, the souls of the Exalted Ones will become nonexistent and as nothing. Reflect a little so that you may become aware of the loftiness of the Cause! After the greatness of the Cause has been declared in such a way that He says the souls of the Exalted Ones will die and become as nothing, how could the Letters and mirrors hold any significance in that station except after they have been purified of self-love? Furthermore, in another place, He says—glorified and exalted is He: “It is permissible for the Manifestation of God to return anyone who is not higher than the dust beneath His feet, for they are His creation, in His grasp.”

62 These statements are the cause of the manifestation of names and attributes, while the words of veiled souls are delusions. By God, at that moment, the suns of firm verses have shone, the clear signs have appeared, the definitive proofs have manifested, and the perfect words have been revealed. And yet, you write that Mirza Yahya cannot be rejected, even though his greatest position was to stand before the Blessed Beauty and receive the divine words that were revealed to him. By God, with all his deeds, no one opposed him. He rejected himself by turning away from the Truth, who was created by the command of God. Thus, the matter has been explained to you so that you may be among those who know.

63 Now, reflect on what the firm verses of God's words are and what the ambiguous verses are, and recognize those who have clung to the ambiguous verses and left the firm ones behind, being among the disbelievers. At this point, it is beloved to mention some of the firm verses that have been revealed from the heaven of the will of the Blessed One—exalted is His greatness! By God, they are sufficient for all of creation, so that anyone who possesses even a particle of the love of God in their heart may cling to them and save themselves from the delusions of the people of the earth and the twisted whisperings of the manifestations of Satan, and may remain firm in their faith, witnessing no instability.

64 These are some of the verses revealed in a Tablet for one of the beloved, addressed to one of the wretched ones. His Holiness says—glorified is His being: "If you see the name 'H' (Yahya), remind him of the verses of your Lord, that he may perhaps turn toward the One who, whoever turns toward Him, is saved, and whoever turns away is destroyed. Thus did the Spirit speak between the heavens and the earth. Say: 'O servant, listen to my words! By the truth of God, you will not find any advisor more sincere than Me. Do not hesitate on the path, but pass over it as quickly as clouds move! We commanded you this before, and we command it again now. And if you do not accept this from Me, I will continue to command you until you pass over it by My overwhelming and all-powerful sovereignty.

65 Tear asunder the veils of illusions with My remembrance, then proclaim My name and abandon all that holds you back from Me! Then appear suddenly with the Manifestation of your Lord, and do not be among the patient ones! Beware that leadership should not prevent you from remembering your Lord. By the truth of God, even if all the inhabitants of the heavens and the earth prostrate before you, if you are not under My shade, it will not benefit you. And your own soul bears witness to this if you are among those who listen. Do you desire to be among those whose leadership prevented them in the days when the heavens of the Cause were split and the Sun of the Beauty of your Lord, the Most High, the Most Great, arose upon the clouds of sanctity, and they busied themselves with their leadership, disbelieved in God, their Creator, and then decreed His death after He came to them with a proof from God and a mighty testimony?

66 By God, O servant, My only intent has been to purify you from everything unworthy of you. Whenever I resolve to remain silent regarding you, the tongue of God speaks through My tongue, commanding Me to convey to you, and My only task is to deliver the clear message. Reflect for a moment: Have you ever heard of a Manifestation greater than this or of verses mightier than what I have revealed with truth? Then speak with pure truth and be among those who turned toward the Supreme Horizon on the day when the faces of all creatures were overturned!

67 And if you fear for your faith, take this Tablet and keep it in the pocket of your trust. And when you stand in the place of resurrection, on the day when all possibilities are raised before the face of your Lord by His wondrous, inviolable breezes, and God asks you: 'By what proof did you believe in this Manifestation?' Then bring out the Tablet and say: 'By this blessed, ancient, revealed Book.' Then read what is written therein before the face of your Lord, where all the prophets and messengers will bear witness. By God, at that moment, the hands of all will stretch out toward you, and they will take the Tablet, placing it upon their eyes in eagerness to meet Me and in longing for My love, finding within it the fragrances of My inviolable, noble sanctity. Thus have We explained the verses for you so that you may be at peace and be among the assured.

68 And if God were to punish you for believing in His verses in this Manifestation, by what proof would He punish those who did not believe in Ali before, and before Him in Muhammad, the Messenger of God, and before Him in Jesus, son of Mary, and before Him in Moses, the Interlocutor, and before Him in Abraham, until the Manifestations return to the Primal One, who was created by the will of your Lord, the All-Powerful, the All-Willing? O My name, the Cause is more manifest than to be concealed, more evident than to be hidden. It shines like the sun at its zenith. If you free yourself from the veils, you will reach it faster than your own sight can return to you, and this is the truth, with absolute certainty.'"

69 Listen to the words of the one who speaks the truth and do not dispute the verses of God after they have been revealed, even if all creation commands you to do so! Do not deny yourself His grace, even if both worlds try to prevent you! Look upon the command of your Lord with your own eyes, then recognize Him with your own soul and spirit, for the understanding of another is not a proof for you, nor is the rejection of others an argument against you. Beware lest you veil yourself from the One who, if you were to be veiled from Him even for the briefest moment, would render all your deeds void! This is confirmed by everything previously revealed in the scriptures of God, the Sovereign, the Mighty.

70 These are the revealed words mentioned earlier. Now, be just and distinguish the firm verses from those beneath them! If a soul has a spark of the fire of divine love in their heart, they will act according to what has been revealed from the heaven of divine will, cutting themselves off from all that is in the heavens and the earth, and they will see themselves established on the couch of tranquility, certain of the Cause of God, and independent of anything else. By God, the proof is complete, the blessing is perfect, the sun is shining, the verses are revealed, and the Manifestation is more evident than ever. Yet, you have entangled yourself in the wilderness of inquiry, suspicions, and indications. We ask God to guide us and you and to grant us what He has ordained from His presence, for He is indeed the Mighty, the Generous.

## Verses 71-80

71 As for your statement, *"Amazing! What has happened here! People still question the original word. That is, they have yet to understand what the statement was or what the rulings entailed. Now new circumstances have arisen, and this 'religion of interpretation' has been established, which will cause a thousand kinds of sedition."*—I do not intend to be disrespectful, but I bear witness by God that no rational person would speak in such a manner. For if the manifestation of truth were dependent on people's opinions and what they possess, the truth would never appear. In every age and cycle when the

Sun of divine truth rises from the horizon of His will, people have always had objections and exhibited extreme rejection, and they have counted that singular being as one who incites sedition and corruption. Yet, it is clear to anyone with insight that the intent has always been unity, and it always will be.

72 Furthermore, the objections of these people are not specific to this Manifestation. Even in the time of the Messenger of God (Muhammad), they still have objections. If the matter were dependent on people's words, God forbid, one would have to deny all Manifestations. Moreover, from this Manifestation, the laws of the Bayan have been established and made manifest—not from the deluded souls you imagine. By God, they have not acted upon a single one of those words, and God forbid, if their deeds were mentioned, Satan himself would flee from their actions. Many matters have become confused and concealed for you. We ask God to open your eyes by His grace, to rescue you from the darkness of self and desire, and to draw you near to the Lote-Tree of the farthest boundary. Indeed, He is the One who can do as He wills, and He is a watcher over all things.

73 The Truth is not concerned with people's words, objections, or protests. He does whatever He wills, despite the efforts of those who disbelieve in God and turn away. If you reflect even slightly, you will see that all your objections are directed at the Primal Point—may all else be sacrificed for Him—and were similarly directed at all previous Messengers. Listen to my words, then seek forgiveness for what you have done, so that God may forgive you and erase your sins, for He is the Forgiving, the Merciful.

74 Another saying from that hateful one: *"So, then, if you contemplate your own thoughts, you will interpret that which is not ambiguous."*—It is astonishing that you have become so confused.

75 In clear matters, do not seek ambiguity. These servants have contemplated with their own minds and, by the grace of God, have emerged from the thickets of interpretation into the open plains of clear explanation. The interpreters are those who forsake the manifest, inviolable truth and, with the axe of suspicion, carve idols of illusion, then bow and prostrate before their own creation. Yet, they consider themselves worshipers of the Truth and detached unto God.

76 Listen to the words of this servant and free your heart from illusions, turning to the Lord of all beings! A true friend is one who, upon seeing their companion drowning in the sea of annihilation, helps them to the best of their ability, hoping that this assistance will lead to success and salvation. Thus, we hope you will cling to the rope of divine grace, escape the abyss of defilement and darkness, and enter under the radiance of the divine dawn.

77 You have turned away from this clear truth, which is presently evident and speaks the truth, and instead opened the door of interpretation, which has always been weak and ill. So much so that you have allowed lies to be implanted within you, and yet you write them and consider them truthful. For example, a letter arrived from your location, without knowing who sent it or who wrote it, for it bore neither a seal nor a name. However, some false and fabricated words were written in that letter, and it is clear that Satan inspired it. Whoever wrote it, whoever that deceiver is, was influenced by him. The writer of that letter knows it to be false, and you, too, are aware of it, yet you consider it to be the truth and wish to return the rightful claim of the one who holds the Truth to that falsehood. Now, consider how you have



sought ambiguity in something clear. We ask God to open your eyes and assist you in recognizing the Manifestation of His Self and to make you among those who attain success.

78 Another objection from that critic: *“Yes, I was not present, but I know better than those who have been there for years. Moreover, the general principles, which are the standard, are at hand.”*—This claim to knowledge you have made is absolutely false, by God! No one knows, neither you nor anyone else. What has been instilled in you, by God, the One who is beyond all else, is entirely false and will continue to be so. I only wish that the soul to whom you have attributed the right, apart from God, were like one of the common people in the market. It is astonishing that you have attempted to confuse this servant. All your words, suspicions, interpretations, indications, proofs, and claims of knowledge in this matter all trace back to Siyyid Muhammad of Isfahan. His virtue is well known to these servants and has always been clear. Your discernment is truly astonishing—you truly know how to recognize people.

79 Nonetheless, I hope that God removes that corrupt individual from among us. He has caused a corruption the likes of which has not been seen since the beginning of creation. Indeed, he also claimed to have knowledge. Know this: by God, the One beyond all else, he was never informed. Everything he said was pure falsehood and complete fabrication. This brief life is not worth spending in corruption, obstinacy, and committing such shameful deeds. It was your duty that, after the entry of that corrupter into your land, you should have advised him with good counsel and wise words, rather than supporting him and becoming his reflection, echoing his words. God willing, we hope you will avoid the harm that comes from such a person.

80 We praise God for protecting these servants from the evil and deception of that one. What more can this servant say? These are days in which, for the deluded, the word of an insignificant gnat on a barren land is heard, but the Word of God is not. If they had any sense of fairness, all would weep blood and cry out in the deserts, for they use the words of the Primal Point—may all else be sacrificed for Him—as evidence to support the truth of others, while they strike at His own Self with swords.

## Verses 81-90

81 Moreover, we wish to see with what proof and argument they believe in the Primal Point. Bring it forth, if you are among the truthful! By the same proof with which they believe in the Primal Point, we believe in the One greater than Him, the Manifestation of God. The difference is that when the divine touchstone and the balance of divine justice came forth, the monotheists were distinguished from the polytheists. Be fair: if we deny this Manifestation, with all His grandeur and verses, what claim to faith can we make?

82 You wrote: *“Besides, the general principles, which are the standard, are at hand.”* This statement from you is grand, for this station has been placed by God above all worlds. The Manifestation of God Himself is the divine balance and standard. The truth turns with Him, just as the shadow turns with the sun. This was revealed in the Bayan, if you are among those who understand. Your situation is like that of a person who brings a piece of stone to one in whose possession are countless treasures of jewels, claiming that they will use the stone to recognize and distinguish the jewels.

83 The balance that is in the hands of the people may allow them to recognize things like themselves, but God is sanctified from that and will never be known by such means. The divine balance has always been and will always be His very Self. Whoever recognizes Him has recognized the balance, and whoever is veiled from Him, their efforts are in vain, and they are among the losers. The balance you mentioned is likely the same one that was in the hands of the scholars during the appearance of the Primal Point—may all else be sacrificed for Him—and likewise during the appearance of the Messenger of God before Him, and before Him the appearance of Jesus, son of Mary, against whom all the scholars and leaders brought their human-made standards and protested against those Suns of Reality until they ultimately issued fatwas for the execution of those sacred beings. May the curse of God be upon the wrongdoers.

84 O heedless sleeper, know that the divine balance has always been, and will always be, His very Self and whatever manifests from Him. All this is by His grace, if you but know. And if a soul truly gazes upon the Primal Point and His counsels, even if the entire world, with sharpened swords, turns against them and dismembers their body, they will not hesitate in affirming this Manifestation. For everything that has been written and revealed from the heaven of His will has always been and will be explicitly about this most great Manifestation. And if you are not looking to the Bayan, and if you deny the proof of God, the same proof that all the prophets and messengers have come with, and if you do not consider the verses of God, which have always been and will always be the decisive proof, as the standard, then bring forth what you have if you are among the truthful. Indeed, it is incumbent upon you to present the balance and proof by which you establish the truth of your claims today. No, by God, you cannot and will not be able to do so. All things are in His grasp, and everything is within the palm of His power. Whatever is beneath Him is created by Him, and this is testified by every discerning soul.

85 If a soul today denies these divine realities, these lordly manifestations, and the revealed verses that have appeared in this inviolable Manifestation—verses that flow like a torrential rain—they have denied God and all His messengers. And it has been inscribed with the Pen of Command in the Mother Tablets that such a person is among the polytheists.

86 One melody from the songs of the Nightingale of the Bayan is mentioned here about the balance, specifically for those seeking the sanctuary of the All-Merciful, in the hope that they may attain knowledge of it, sever themselves entirely from the satanic manifestations, and tear apart the veils of illusions, so profoundly that the inhabitants of the highest realms would hear the sound of their tearing, and they themselves would witness their being elevated above all the deniers of the Bayan. These deniers flee from branch to branch to sow doubt and uncertainty in the hearts of those whom the breezes of the All-Merciful have turned from the left of suspicion to the right of certainty. His—exalted be His mention and glorified be His praise and exalted be His word

*“He is the balance, His command is the balance, His actions are the balance, and His indications are the balance. Whatever is attributed to the balance is the balance.”*

87 Indeed, the balance has always been and will continue to be the Manifestation of God Himself. Whatever manifests from the ocean of His grace, whatever deeds are done today, whatever is spoken today, and whatever commands are issued today, this has been and will remain the balance of all that came before and after. And today, any soul you observe outside of this sacred, merciful balance, consider

them to be false and rejected, and God forbid, do not show any irreverence toward the balance itself! Fear God, who created you from a drop of vile water.

88 Another statement from that enemy: *“First, let me present my original claim and purpose: it is that the very Báb, whom you call the Supreme Lord, has established His truth through His verses and has confirmed His truth through His verses. None of His believers denies this. And it is certain that you, too, cannot deny it, for your and others’ acknowledgment of the Báb’s truth was based on His verses.”*

89 By the One in whose hand is my soul, not a single discerning soul will sense the fragrance of truth from these words you have written. What a pity and regret that in this spiritual springtime, you were not adorned with a new robe and did not inhale the sweet fragrances of the paradise of meanings. Your words are like the words of the veiled ones, or even lower. By God, if you reflect upon them, you would be ashamed of yourself and erase them all. The value and station of a person are reflected in their words, for words are the mirror of the self if you are among the knowledgeable.

90 These nonsensical words have always been used by the forms of doubt to prevent people from reaching the Oneness of God. In one case, sanctity is observed, and in another case, veiled souls are observed. Listen to my words, then leave those behind and turn to God with all your being, so that the seas of meanings and utterance may flow from your heart in the remembrance of your mighty, generous Lord!

## Verses 91-100

91 Though the pen hesitates to write a response to such words, it is deemed necessary to reply, as answering has been made obligatory. I mention that these very words of yours are a refutation against you and an affirmation of the Cause of God, though you have not realized it. Thus, God causes the pen to flow, leaving the writer unaware of what they have written. Woe unto the veiled ones from the punishment of a great day!

92 O brother, a barren tree has no value in any religion, for it is deprived of offspring. By God, those souls whose hearts are barren of the manifestations of the divine knowledge are considered more deprived. Today, it is observed that many veiled souls have barren hearts, minds, and eyes, such that they are incapable of comprehending even what they write, let alone understanding the signs of the divine words and the jewels of God’s profound wisdom. By God, these souls are deprived of the mercy of God, of truth, and of fairness. Nothing has emerged from them except what intensifies God’s wrath and displeasure upon them, though they do not understand.

93 You wrote: *“That very Báb, whom you call the Supreme Lord,”*—from this statement, it is clear that you do not know the Supreme Lord. Or perhaps you are dissimulating, like your leaders, who in certain circumstances deny and disavow, while elsewhere they send out stacks of fabricated books to prove their own claims. Know this, you and all who dwell in the heavens and the earth: We have always been, and continue to be, certain, confessing, acknowledging, speaking, declaring, proclaiming, crying out, calling, testifying, affirming, and loudly shouting with the highest voice that He is indeed the Supreme Lord, the Lote-Tree of the furthest boundary, the Tree of the utmost point, the Kingdom of the highest heaven, the

Realm of the ineffable, the Spirit of Glory, the Secret of the Most Great, the Perfect Word, the Manifestation of Eternity, the Most Noble Form, the Symbol of the Most Exalted, the Lord of Nations, the turbulent Ocean, the Supreme Word, the First Pearl, the Hidden Scroll, the Concealed Book, the Beauty of Oneness, the Manifestation of Divine Identity, the Dawning Place of Divinity. Without Him, existence would not have appeared, the purpose would not have been known, and the Beauty of the Worshipped One would not have been revealed. By God, through His name were the heavens and everything within them created, and the earth and all who dwell upon it. Through Him, the seas surged, the rivers flowed, and the trees bore fruit. Through Him, religions were confirmed, and the Beauty of the All-Merciful was made manifest. By God, even if we were to describe Him until the end of time—which has no end—my heart would not be stilled from the thirst of love for the mention of His names and attributes, let alone His sacred, mighty, and beautiful Self.

94 You bear witness, and you are free to present this Tablet to any soul from among the veiled ones whom you wish. Just as your guide took the divine Tablets written by the hand of the Branch of God and showed them to some, yet disavowed them himself. This is what he did in secret, while in public, he bows his head and prolongs his breath among the people of the Bayan, who have taken him as a lord for themselves, justifying for them the proof of his false and fabricated self, and rejoices in his leadership over them. Say: *Woe unto you, O fearful, treacherous, failed, and lost one! Nothing will avail you today, even if you cling to everything created between the heavens and the earth.*

95 Oh, how we wish they had stopped at this! But instead, they have written words similar to it and presented them to others in the name of Truth. God knows what is in his heart, and He has accounted for all things in a manifest Record. Now, if you wish, you too may show this Tablet to anyone you desire. By God, my Lord has neither protected His own Self nor will He ever seek protection. He awaits the cross from the Jews and the spear from the spearman, if you are among those who understand. Know that God waits for what was inflicted upon Him in His previous Manifestation, and likewise what befell the Messenger of God before, and before Him the Spirit (Jesus), and before Him the Friend (Abraham). He fears no one and will never fear, by the grace and bounty of God. So gather together to shed His pure, mighty, inviolable blood.

96 You wrote: *“He has established His truth through His verses, and with these verses, He has proven His truth,”* yet you do not understand that even this very statement flows from the Pen in support of this Cause, though you have not realized it. These verses you mentioned, do you believe in them, or not? If you do not, then all the words you have written are vain and will remain so. And if you do believe, why then do you deny and turn away from these newly revealed verses, which continue to descend like a torrential rain at all times? Know with certainty that the people of insight and discernment will not allow you to go beyond this first word. With this one statement of yours, the divine proof and argument have been established and sealed against you.

97 Just as that Tree of Oneness affirmed His Cause and we have come to know Him, in the same manner, today the Cause of God has been made manifest, and His verses have been revealed, and these servants have attained certainty. It is not these servants who deny; rather, those who deny are the ones who have disbelieved in all the Books. By God, whoever rejects even a single letter of these verses today has indeed

rejected all that came before. We have believed in what was revealed before and in what is being revealed now, and all things testify to this if you are among the certain. You offer sound reasoning, yet you argue and contend with the Beloved of the Primal Point. You write that His truth was established through His verses. You think you are focused on the revelation, but you are far from the Revealer.

98 You wrote: *"It is certain that you, too, cannot deny,"* and indeed, His verses testify to our innermost being, our essence, our tongue, our heart, and our limbs if you are among those who understand. By the sun of the majesty of oneness, a single word from the utterances of that Manifestation of the names and attributes is more beloved and precious in the sight of the Blessed Beauty than all that is in the heavens and the earth. How much more so, then, for these servants, who are as nothing before a single word of His, humbled before whatever is manifested from that Tree of Reality, the Sun of Grace, and the Moon of Compassion. The difference between us and you is this: you claim certainty only in words, veiled behind a thousand curtains, while you are, in essence, spirit, and being, veiled from Him. And if only your denial ended there! No, by the very Self of the All-Merciful! Rather, in the nights and days, you plot to shed the pure, sacred blood, as became clear from the treachery you committed in that land. These servants, however, are certain of His verses, His words, His manifestation, His essence, and His spirit in every respect. So, recognize the station of the deniers, the station of the All-Glorious God, and the station of these poor and lowly ones.

99 You also wrote: *"He Himself will better distinguish the verses from non-verses, and He is the one who should provide the true distinction. Such a person will surely not be a liar, nor will he act according to the whims of his soul."* If you wrote this from mere conjecture, then know that these servants declare with absolute certainty, from the heavens and the earth, that *"There is no god but He, and that the Point of the Bayan is His balance and His manifestation, and whatever has been revealed from Him is the truth, without doubt, and He is indeed the one who distinguishes truth from falsehood, and doubt from certainty."*

100 Now, this distinction that you mentioned, does it affirm all of His verses, or is it based on the interpretations you derive according to your own desires? If you are certain of everything revealed from Him, He says—exalted be His mention—*"Everything in the Bayan is a gift from God for the manifestation of the mighty, inviolable One."* And He then says: *"Glory be to You, O God, my God! How insignificant is my mention and whatever is attributed to me! Therefore, I wish to attribute it to You. Accept me, and whatever is attributed to me, by Your grace, for You are the best of all who show favor."*

## Verses 101-110

101 O heedless ones from the company of the Bayan, despite the humility of the Primal Point before His subsequent Manifestation, you have not become aware of these statements and remain occupied with these vain words. By God, if you reflect for a moment, you will wail for yourselves, for in this station, that blessed being has described Himself with utmost humility and annihilation. How, then, can the station of mirrors and whatever is attributed to them be mentioned? Has any line from the Bayan been observed that does not ultimately lead to this wondrous and incomparable mention? No, by His very essence, but you do not understand. By God, you have fallen into a condition from which it seems you will not move,

as if bound by a thousand chains. At least take one breath outside the wilderness of allusions and enter the spacious realm of detachment, so that you may recognize the mighty Truth by His holy essence and sever yourself from all else.

102 You mentioned that this Manifestation of Oneness is the “distinguishing one.” By what proof? If it is through His verses, then why do you turn away from this Distinguishing One, who has appeared with such verses that all who possess verses are humbled in His presence, except those who are swayed by the winds of leadership as they wish? Sometimes these winds toss them onto the peaks of mountains, other times into the wilderness of error, sometimes they cast them into the depths of annihilation, and other times they leave them under the wolves of self and desire. Say: *“Die in your fury! By God, the One through whose word the proof of the former and latter ones was established has appeared, and by Him, it will be established until the end that has no end. None denies this except every persistent disbeliever and sinner.”*

103 You wrote: *“He will not be a liar,”* but though you have outwardly acknowledged the truth of the Manifestation, this acknowledgment is merely a shadow and has been taken away. For if you had certainty in the truth of the Primal Point, you would not have denied the source of truth, by whose will the reality of truth was created and praised. And your acknowledgment of the truth of that Manifestation in this station is only so that, through this apparent acknowledgment, you might deny His very essence and reality. Just as the scholars of the past, during the appearance of the Point of the Bayan—exalted is His greatness—spoke similarly, saying: *“It is certain that the Imams of guidance are truthful, and there are numerous reliable traditions from them that whoever claims that the Qa’im (the Promised One) has been born is a liar, a hypocrite, and a slanderer, and his death is obligatory.”* They would also argue: *“This is the word of God, and it is explicitly revealed in the Quran, and it is certain that God is truthful and His Prophet is truthful.”* Then, objecting against God and His Manifestation, they would declare: *“This claimant is false, and his words are of no validity, for they contradict the Book of God and the traditions of His Prophet, the truthful one. It is written in His book that the Prophet came from the beginningless past and will remain until the endless future.”*

104 In exactly the same manner, you have raised your objections, and indeed, you are even more severe in your objections if you were to know. Now observe how those veiled ones, who have instilled these words in you, are so deluded! It seems they have not attained even a single word of the meanings of the divine words, nor have they been nourished by even a drop from the ocean of the divine majesty. Woe unto them and to what their souls and desires have commanded them. Whatever you mention from the Bayan, and even if we concede that you understand all of it—though that is impossible, for none understands its meanings except God—and even if you have acted upon all of it, at the time of the Manifestation, it will not benefit you except through the recognition of the Manifestation. For it is explicitly stated: *“Do not veil yourselves from the Manifestation of the All-Merciful by what was revealed in the Bayan.”* How much more so, then, for these few words you have mentioned!

105 After the confirmation of this blessed, pure Word, everything you have mentioned, or anything you seek to argue afterward, all returns to limited souls, recalling and reasoning based on themselves. The Truth is sanctified from all of them. It is very clear that if you truly believed in the Primal Point as truthful, you would never have denied this most wondrous and inviolable Manifestation. You claim with your

tongue that you know Him to be truthful, but by your actions—God forbid—you consider Him a liar. Seek forgiveness for what you have presumed, said, and written, and say: *“Glory be to You, O God, my God! I am the one who failed in my duty toward You and followed the paths of doubt and illusions, being veiled from recognizing the Manifestation of Your Self. I justified my actions with what caused the liver of ‘Alí and the heart of Muhammad, the Messenger of God, to burn, as if I have killed all of existence, both seen and unseen. So now, O my God, look upon me with the gaze of Your mercy, and do not leave me to myself and my desires! Purify me from the illusions that have deprived me of the gardens of Your presence and Your meeting. Indeed, You are the one who can do whatever You will, and You are the All-Powerful, the Self-Subsisting.”*

106 You also wrote: *“Can anyone, whether from within or outside, doubt that the Báb did not confirm Mírzá Yahyá? Did He not, in various writings to His companions and followers, explicitly state in different ways that after Him, it is Mírzá Yahyá, and that obedience to him is obligatory for all? He is the successor, the trustee, and whatever he is, after Me, it is him. In clear and explicit terms, for the imitators and the general public, He has made this statement. But for those with insight and hearts, He also stated: ‘The Cause will end with the name of the One because His appearance itself is the proof and requires no testament.’”*

107 After reading this, I was deeply saddened for you. Your reasoning resembles the disputations of the students in schools, who in their classes use the same illusory arguments and ambiguous words to prove their points. By your own admission, you consider the followers of the Qur’an to be deluded, yet the extent of your own delusion far surpasses theirs. How long will you remain lying on the mat of ignorance? Lift your head from the slumber, open your eyes, and witness the sun shining at its zenith! Leave these empty words behind and turn to the Revealer of them! Cast away illusion and cling to the certainty of the Sovereign Truth. It is a waste of hearing and sight to engage in the observation and listening to these words.

108 First, what you have written is the opposite of the truth. Furthermore, how can these words—whose origin is unknown—be accepted as reliable, while the whole of the Bayan explicitly states not to cling to anything other than the Manifestation when He appears? The compassionate statement of the Bayan is ignored, while fabricated words are to be heeded?

109 In the Bayan, no mention of succession or caliphate was ever made. By your own admission, these are the words of the people of the Qur’an. What is mentioned in the Bayan refers to the Mirrors and Reflectors. And in all instances, it is said that the Mirrors are not limited and never will be. Whoever faces the rising Sun of Divinity is considered a Mirror, and this station remains as long as they do not deviate from the reflection. Once they deviate, the light returns to its source, and the created being returns to its own form and likeness.

110 In the entire Bayan, it is explicitly stated that in the Day of the Manifestation, one must not look to anything other than Him, for the Beauty of the Eternal cannot be recognized through any eyes other than His, as has been proven. Even now, the Primal Point declares that what you are writing is false, and your arguments are based on the imaginings of deluded souls. The Truth has appeared with His sovereignty,

His proof is His verses, and His Manifestation is His very Self. So, *“Die in your fury, O assembly of the deluded!”*

## Verses 111-120

111 You mentioned “inside and outside” and “reputation,” but all these words are based purely on illusion and conjecture. As for the outside, they were never informed, and as for the inside, some have ascended to the Highest Friend, and others still living have been rejected by you. You have concocted false narratives according to your desires in an attempt to deprive the poor and helpless from the inviolable Truth, as has been done before. I wish you could understand the purpose behind the reputation and who granted it. Only those with understanding can grasp this.

112 This servant is perplexed as to how you can claim knowledge, for you were never part of this Cause. Soon, false and unsound reports will undoubtedly appear from the lying souls of the polytheists, and these reports will likely be passed down in chains of narration, ultimately leading back to Siyyid Muhammad Isfahání, or to Husayn, known as “the Burnt One,” who has recently entered and fallen under the shadow of Satan, or to Mírzá Husayn of Qom, who spat in the face of the Beloved to save his vile self, or to the limping one who renounced God while he stood on the pulpit. You yourself know that none of these souls were ever informed, but your desire has led you to confirm those who have no truth in them. Fear God, and do not speak of what you do not know, nor be among those who fabricate lies!

113 If today everything on earth were to become mirrors of purity and testify to something, it would not suffice, for all testimony depends on the recognition of the Manifestation. Just as the Point of the Bayan—may all else be sacrificed for Him—says in the last Manifestation: *“If everything on earth were to bear witness to something, and He were to testify to the opposite of what they have testified to, His testimony is like the sun, and their testimony is like the reflection of the sun, which, because it is not aligned with the source, does not match His testimony.”* By the essence of God, a single line of His words is better than the words of all that is on earth, though I seek forgiveness for even making this comparison. How can the effects of the suns in mirrors compare to the effects of the sun in the heavens? That belongs to the realm of nothingness, while this belongs to the realm of making something out of nothing by the command of God—exalted and glorified be He.

114 Thus, whatever is known and famous among the servants according to your imagination is of no value in the sight of God and never will be. Everything is dependent upon the acknowledgment of this most wondrous, inviolable, and holy Manifestation, if you but know. Even if what you have mentioned is true, in the final Manifestation, He—exalted be His mention—says that the spiritual ones (Túrís) will be dead and nothing, the Mirrors and Reflectors of light will remain veiled, and the tree of affirmation will be counted as negation. He also says that many souls who were in the highest heights of the people of paradise in one Manifestation will, in the next, be in the lowest depths of the people of the fire.

115 Say to the rejecters and the misguided: *“O blind ones, you have deprived yourselves of the Kawthar of meanings, the heavenly springs of knowledge, and the sweet waters of the Bayan. Reflect upon the ‘highest heights,’ so that you may be nourished by a drop from the greatest ocean.”* In another instance, He says—exalted be His mention—that those who were in the highest ranks of paradise before will dwell



in the lowest depths of the fire in the next Manifestation. Now, pure vision is needed to reflect on these statements from the Manifestation of the Cause. The polytheists have always clung to the words of previous Manifestations at the time of the new Manifestation and objected to the Manifestation of God's very Self, just as you now cling to His previous words and object to His very Self. Woe unto them, and woe unto you, and to all who follow you, from the punishment of a great day.

116 You are so heedless that you send words that should be directed only to the polytheists to the most pure, inviolable abode. In this regard, the previous Manifestation—may all else be sacrificed for Him—has said, purely for the sake of God, in the hope that the rejecters may awaken and not remain veiled from the Sun of Guidance. He—exalted be His mention—said: *"The likeness of those days is that of the sun to the stars."* Similarly, the likeness of the people of that Manifestation compared to the appearance of the next is like this. This is why, in that Manifestation, the learned did not allow their pens to flow and were ashamed of their own writings, compositions, and expressions. Would that they had listened to this one counsel from the Sovereign of Oneness and refrained from doing what they were forbidden! I do not know upon which path they walk and along which roads they travel. They seek to prove God's verses, yet they disbelieve in the One who revealed them.

117 As for what you wrote regarding the Báb's confirmation of Mírzá Yahyá, you are not aware of the true meaning and intent behind that confirmation, for the maidens of divine meanings, who dwell in the chambers of the words of God's sanctity, have always been veiled from the gaze of the people of the world and will continue to be so. No one has touched them except the Manifestation Himself and those who were guides to Him on the Day of His appearance. By God, He confirmed only this Beauty, who was caught in the claws of the polytheists, beneath the talons of the deniers, and the tongues of the heedless and misguided. And even if you claim that this statement of confirmation was true, if you look closely with a discerning eye, you will see that this confirmation applies to all, for He—exalted is His mention—says, *"There is no doubt that all souls who believed in the Bayan were, and are, prophets, saints, and chosen ones."*

118 Later, He says, *"Everything is for the purpose of not being veiled by the names on the Day of Manifestation, but rather to look at that by which the names are upheld in everything, even the mention of the Prophet, for that name is created by what God reveals."*

119 It is truly astonishing that you are still stuck at the crossroads of names. Well done, indeed, for how well you have adhered to the divine counsel! You have become so heedless that you are devoted to and worship the names, constantly mentioning them while you draw the sword of enmity in every moment against what upholds the names. You do not realize what you are doing.

120 All your arguments and descriptions, whether mentioned or will be mentioned, in relation to any soul, are connected to the Bayan. And in the entire Bayan, it is clearly stated that the Bayan and everything in it is dependent upon the will of that Sovereign of Oneness and will continue to be so. That Ancient Beauty has the power to negate all His creation with a word of "No" and send them to the lowest depths of the fire or, with the word "Yes," draw them under the shade of affirmation and place them in the highest heights of the paradise of knowledge. *He is not to be questioned about what He does, while everyone else will be questioned about everything they do.*

## Verses 121-130

121 Oh, how I wish you could understand for whom He gave His confirmation! By God, the One besides whom there is no other! He never arose except by His mention, never settled except by His praise, never moved except by His love, and never breathed except for His Cause. And yet, you turned away from Him, objected to Him, and clung to the one who, in the sight of God, is more abased than you, if you only knew. The Beloved of all existence, about whom the Báb says—exalted is His mention—*“Were it not for His Book, My Book would not have been revealed, and were it not for His Self, God would not have manifested Me,”* you turned away from Him and write that such and such a person was praised in the Bayan, though you have neither understood the praise nor recognized the one being praised.

122 By God, if you knew what you have done, you would weep for yourself. And if you had recognized this Manifestation and had possessed all the gold and silver in the heavens and the earth, you would have spent it all to enter under His shade and hear a single melody from His melodies. But since you have veiled yourself from Him, you have deprived yourself of the breezes of God, the Sovereign, the Ever-Living.

123 O my brother, by God, those who disbelieve today have faced one loss after another, one defeat after another, one humiliation after another, and one decrease after another, but they will not understand until the angels of punishment come to them, and their eyes are opened by the blows of death. Then they will cry out and say, *“Is there any way out?”* Then the hands of power will strike their mouths and return them to their abode in the depths of the fire. Thus the decree has been fulfilled from God, the All-Powerful, the Conqueror. So erase what you hold within yourself, and inscribe on the tablet of your heart what is with God, that you may find it clear, radiant with the lights of the suns of wisdom and meanings. This servant thus admonishes you, hoping you will be among those who listen.

124 As for what you wrote: *“He said that the trustee and successor, whatever he is, after Me, is him,”* by the One who is exalted in majesty and grandeur, who created all things without a model by His supreme Word, if any soul had inhaled even a whiff of the fragrances of the Bayan, they would never have uttered such words. Rather, they would flee from those who speak such words. You have not yet grasped the new Resurrection, the new Spirit, and the new Words. The Cause of the Bayan is sanctified from the matters of the past. What you hold on to from before has been folded up, and a new page has been spread by the permission of God, the Exalted, the Most Manifest, but you have not understood, neither its beginning nor its end.

125 Praise be to the Beloved that He has deprived the misguided ones to such an extent that now they are considered among the lowest of nations in His presence. It is as if they have wrapped themselves in garments made of iron, unable to move, and similarly, their hearts and souls have been immobilized. They have taken a step only to follow the footsteps of the people of the Qur’an.

126 Listen, break down these barriers, and enter the wide, wondrous space of the Owner of the Day of Judgment, so you may behold worlds other than your own! Do not be so harsh on yourselves. Have mercy on yourselves and on the downtrodden servants! You have only recently clung to the remnants of the illusions left behind by the people of the Qur’an. Sometimes you mention the forged succession and

fabricated trusteeship, and sometimes you attribute fabricated words to the Primal Point—may all else be sacrificed for Him. Hear the call of the Lord, the Most High, who addresses the mirrors, saying:

*“When the sun of Bahá rises from the horizon of existence, then come into His presence before the Throne! Beware of sitting before Him or asking what you have not been permitted. Fear God, O Mirrors, all of you together. Ask from the wondrous grace of God that He may reveal to you what He wills and desires, for all grace on that day revolves around His Throne and is manifested from Him, if you only knew. Be silent in front of the Throne, for silence on that day is better than all that has been created between the heavens and the earth. Do not be among those who were given knowledge before but were proud of it against God, the Sovereign, the Self-Subsisting, for on that day, He is above every knower, the All-Knowing, the Wise.”*

127 In this moment, we have concluded with these words. Most of the divine utterances revealed in this most wondrous, inviolable Manifestation have not been observed by anyone. Some have distorted them from their rightful place, some have hidden them, and some have altered the outward form of the word. Yet in truth, what is found in the Bayan for every soul is sufficient to remind them of this most perfect and greatest Word. And God is witness and knows all things.

128 As for what you wrote, claiming that the Báb stated, *“The matter ends with the name ‘The Unique,’ for His manifestation is in itself a proof and needs no testament from Me,”* I swear by God, the One besides whom there is no other, that when you wrote these words, all things wept, the denizens of the heavenly realm lamented, and the pillars of existence—both seen and unseen—shook. This is because, to establish the enemy of God, you have belittled the station, grandeur, and majesty of God. By God, the one you have taken as your lord besides God is in need of everything, while the One upon whom all things depend manifested Himself with the truth in the year sixty (1260 AH), and at that moment, He established His Cause in truth.

129 Fear God, and do not let your pen follow your desires and whims, and do not deny the One by whose mere gesture all the religions of the world have been established. The one whom you have arisen to love, based on hypocrisy, would rise before the Face and have the verses cast upon him, and he was proud of this. But you followed him from your own soul and, through him, you objected to God, the One who created all things by a command from His presence. There is no god but Him, the Dominant, the All-Conquering, the Almighty, the Beloved.

130 The soul that you yourself mention as a mirror is known by every discerning eye to have no independent existence of its own, nor will it ever. Its existence is solely to reflect the rays of the Sun, and yet you claim that the Primal Point—may all else be sacrificed for Him—stated that this individual is, in himself, a proof and does not need My testament. By God, your tongues are moved by your own desires, and you express what you wish, not what is decreed by God, the Mighty, the Powerful. This Manifestation, whose signs and manifestations have encompassed the entire world, you have denied, and you demand a testament, even though the entire *Bayan* explicitly and clearly testifies to this most wondrous, most inviolable Manifestation. And even though this Cause has always been and will remain beyond the need for proof, indication, or expression, His mere manifestation is the proof, and His verses are the evidence of God upon all the worlds.

## Verses 131-140

131 Oh, if only you had considered the *Dalá'il-i-Sab'ih* (The Seven Proofs), which are among the early utterances of the Point of the Bayan. From what is evident, you have no aim other than turning away from the truth and objecting to Him. Even if God were to come to you with all signs, you would not believe in Him. As the Primal Point—may all else be sacrificed for Him—foretold these days, look into the words of God, that perhaps you may become aware.

132 And as for what you wrote, claiming that He said, *"The matter ends with the name 'The Unique,'"* by God, the One besides whom there is no other, you have not known the *Vahid* (The Unique) nor understood who was intended. And even if we accept that the *Vahid* refers to the first of those who turned away from God, why did you not consider the next sentence, which says, *"If God appears in your days like this one, the Cause will not inherit from God, the One, the Unique."* Moreover, this Manifestation, who has appeared with all divine attributes, you consider less than a mirror, for all of you have gathered around Him with claws of enmity and hatred, constantly devising new schemes to destroy His Cause.

133 Woe to those who have turned away from all the signs and have taken a single letter from the Book, using it to support their own interpretations while denying God, by whose command the scriptures of glory and the tablets of holiness have been revealed. This is what the Point of the Bayan—may all else be sacrificed for Him—said, that the people of the Bayan would not count even one of His followers as a true believer, for if they did, they would not accept for Him what they do not accept for themselves. *"God has spoken the truth, the Most High, the Great."*

134 Setting all this aside, the word of truth is one: it is what has been revealed from His presence, if you are among those who understand. He said, and His word is the truth: *"Beware, beware in the days of His manifestation that you do not become veiled by the 'One' of the Bayan, for that 'One' is a creation in His sight. And beware, beware, that you do not become veiled by the words revealed in the Bayan, for they are His own words in the form of His previous Manifestation."*

135 All that has been written, even in affirmation and submission, is but a drop from the vast ocean of God's Revelation. Hundreds of thousands of such souls have been created and will continue to be created. And despite this, out of enmity toward God and falsehood against Him, in defiance of His presence and opposition to His glory, you write that the Primal Point said that He needs no testament from Me. And with this word, everything that has been revealed from the Pen in the dominions of God, the All-Powerful, the Most High, the All-Knowing, disowns you.

136 Today, all the Most Beautiful Names have returned to their own Kingdoms, but none will understand this except those who are certain, wise, and discerning. And what was revealed in the *Bayan*, whether of laws or descriptions revealed about the Letters and Mirrors, benefits no one unless they affirm this Manifestation. Thus has the Breath of the Merciful breathed into the essence of the Bayan, if you are among those who know.

137 Since the deniers are incapable of recognizing the Exalted Archetype, who is the Proof and Evidence of God, and are seen to be powerless in comprehending the subtleties of the divine words, in this case, an analogy of a lower example will be given, in the hope that receptive souls may enter the garden of inner meanings.

138 A king appoints someone as ruler and gives him full authority over all matters. It is seen that some governors, appointed by the king, have authority in all affairs. However, is the king not capable of dismissing them or not? If you deny this, you are lying, for it is evident that the king can do so. Likewise, after the enthronement of a new king, are the decrees and rulings of the former governors not subject to the permission and decree of the new king? There is no doubt that everything depends on the command and permission of the succeeding king. This was mentioned regarding outward rulers and kings so that perhaps you may recognize the Omnipotent Sovereign, who has always done what He wills and will continue to do so in every moment. His power cannot be denied, nor can His hand be considered bound. At the very least, recognize His power as equal to that of outward rulers.

139 By God, if any soul acknowledges the power of that Ancient Sovereign, they would never object to the Creator of names and attributes with such words. Oh, you deprived ones, from the ocean of the Merciful! Let us assume, by your claim, that a soul is adorned with the garment of a name between earth and heaven; is God not capable of removing it? Woe unto you! By God, all of existence, seen and unseen, denies you. Has God, in the moment of granting authority to a soul, ever deemed it wise to retract that authority when necessary? The pen is ashamed to mention what you have preoccupied yourselves with in the presence of the Sovereign, the All-Knowing. Fear God, then abandon what you hold and take what is with God. This is better for you than anything created between the heavens and the earth.

140 As for what you wrote, dividing the matter by claiming that the Primal Point—may all else be sacrificed for Him—stated one thing for the people of imitation and the masses of the Bayan and another for the discerning and insightful ones, this is rebellion against God, the Sovereign, the Self-Subsisting. This statement is exceedingly futile and meaningless. The truth has manifested by itself with clear signs, and these signs are a proof from God upon every soul, if you are among those who understand. The proof of God has always been one, and for all, the revealed signs are the proof. If creation had no capacity for understanding the signs, they would not have appeared. In this, there is wisdom for those endowed with understanding, and none comprehend it except those who possess insight.

## Verses 141-150

141 It is also unclear whom you consider the people of imitation and the masses and whom you regard as those endowed with hearts and vision. You have invented something for yourselves, by which you have gone astray and oppressed others without knowing. Know that the discerning ones and others are distinguished by their affirmation or denial. Every soul that has been granted the ability to say “Yes” in this most wondrous, most exalted Manifestation is among the righteous and the discerning in the sight of God, and those who reject it are among the wicked and the evildoers. Certainly, those you consider discerning are ignorant ones who have claimed knowledge and wisdom. Listen to the words of the Primal Point and the Manifestation of the All-Embracing One, who said: *“Pure wheat sifted from the earth of*

*truth has worn the garment of leadership, even though he had never read a single letter of knowledge. And Shaykh Muhammad Hasan, who wrote five hundred thousand verses in matters of God, could not produce a single word that would save him from the fire on the Day of Resurrection.”*

142 In this passage, it is essential to reflect on the meaning of “*Olu’l-Abşar*” (the possessors of vision) as described by the Primal Point—may all else be sacrificed for Him. He states that every Manifestation of Truth is hidden from all except the *Olu’l-Abşar*, who behold the realities of things as they truly are, and their vision is always fixed upon the Sun of Truth. They are not veiled by the reflections of mirrors or the limitations of appearances. These are the ones who are truly the righteous in the Book of God, from before and after, and they are the rightly guided ones.

143 This explanation from the Primal Point—may all else be sacrificed for Him—clearly shows who the *Olu’l-Abşar* are. As you can observe, the boundaries and reflections of mirrors never prevent these sacred souls from reaching the shores of the ocean of divine unity. They perceive thousands upon thousands of such mirrors as mere nothingness before the radiant reflection of the Sun of Truth. These souls are known as the *Olu’l-Abşar* in the sight of God and the Manifestations of His Cause, not those who have fashioned a mirror in their own imagination and thus remain veiled from the lofty station of God.

144 Woe unto those who have neglected what has been revealed in the Book, who have taken one word from it and interpreted it according to their desires and whims, and have objected to God, the Sovereign, the Almighty, the Self-Subsisting. How unfortunate that the leaders of the Bayan today, who are now present, possess no apparent knowledge. By the One in Whose hand is my soul, they are filled with nothing but lies, slander, and rejection of the Truth. This is how God has explained everything in a clear book.

145 You also wrote that the point of emphasis was made for those who cannot distinguish between the verses, and clarification was provided. But for those who can distinguish the verses, it was stated that He Himself is the Master of the verses, and in all His writings, He praised and thanked the Lord for manifesting His successor with such clear verses.

146 Firstly, many of these words are not from the Primal Point—may all else be sacrificed for Him—and many such statements have been fabricated and continue to be fabricated. You are not fully aware of this. Secondly, the verses of the mirrors are mentioned in the rank of the mirrors, just as the reflection of the sun is seen in a mirror. When the reflection appears in the mirror, it is seen and mentioned in the rank of the mirror, but in relation to the sun in the sky, it has no mention or significance. As is evident, if countless mirrors are placed before the sun, in all of them the reflection of the sun is visible, but after they are turned away, they vanish, while the sun continues to shine in its full radiance from its place in the heavens. The Primal Point—may all else be sacrificed for Him—has provided countless explanations in this regard, and blessed are those who observe and those who understand. Every discerning eye and every person with understanding will recognize from His verses the station and rank of His Manifestation.

147 Furthermore, in another station, all things are and will continue to be the signs of God, if you look with insight at the signs of God within His creatures. And how abundant they are. The signs of God are manifest and present in everything, but as long as they are seen under the shadow of the Truth, they are

regarded as signs of the *Illiyin* (those on high). Apart from that, they are considered among the denizens of *Sijjin* (the depths of degradation).

148 By the Truth, I felt ashamed of your words because you have spoken things that none of the veiled ones before you ever uttered. The great ocean is apparent and witnessed, yet you are busy proving the existence of a small pool of water, whose smell and taste repel people. The Sun is shining with its rays and light, but you have deprived yourself of its brightness and are offering proofs for the existence of a nonentity you have neither seen nor understood. By God, you have not grasped a single word of the Bayan, and you have not set foot in the realms of *Tibyán* (explanation), where the breezes of divine revelations and the wafts of the holy breaths of the All-Sufficing are manifest. You have been barred from the word of the One endowed with the Word and have been veiled from the divine fragrances due to your attachment to mere allusions.

149 Glorified be God, the Mighty Sovereign! While in the full light of His Manifestation, He has withheld the veiled from beholding His beauty, and in the height of His glory, He has deprived the heedless from perceiving the radiance of His countenance. They try to establish proofs with verses while being heedless of the Lord of the verses. Thus, He has always been capable of all things, but the people fail to see.

150 Hear the call of this humble servant and enter the spiritual domain. The Primal Point Himself is manifest, and His light and rays have illuminated both the seen and unseen worlds. You do not look to Him, and yet, without understanding even a single word of His verses, you are attempting to prove the truth of His enemies. How praiseworthy is your sight, that you consider friends to be enemies and the wicked to be the righteous!

### Verses 151-160

151 By God, this servant is astonished, and indeed, the entire world is bewildered. You continuously write that the Primal Point said this and that, while you wound the very essence of the Primal Point with the swords of hatred and the spears of enmity, striking without even realizing it. Your situation is like those who awaited the Truth in their nights and days, yet when He appeared, they used His previous words to prove His disbelief and corruption until, in the end, they unjustly spilled His holy blood. *“Behold the curse of God upon the wrongdoers, and upon those who wrong now and do not perceive.”*

152 We had heard of delusion before, but by God, never had we heard of it manifesting in the way that you have shown. We ask God to purify us and you, to unite us upon the path of His love and pleasure, and not to leave us deprived of the radiant light of His shining face.

153 Finally, you wrote that the Primal Point explicitly said, *“His verses are from Me, and I am He, and He is Myself, and He is my fruit.”* Now, consider fairly: who better discerned the verses, the Primal Point Himself or you and I? You claim that this is not imitation, but if you say it is imitation, then reflect on this: From the beginning of the Cause until now, what amount of verses has come forth from Mirza Yahya?

154 And in another instance, He explicitly states regarding the meaning of *“Olu’l-Abşar,”* saying: “This is what becomes obscured in the presence of every Manifestation, pure Truth from anything but Him, except for those endowed with vision. They perceive the realities of things as they are, and they are

always gazing upon the Sun of Truth. The appearance of it and the limitations of mirrors do not veil them from what is manifest within them. These are they who are truly righteous in the Book of God, before and after; these are they who are rightly guided.”

155 And as for what was written: “Now judge fairly—did the Báb Himself better distinguish the verses, or did you and I? And this is not imitation, etc.”—How great is the word of the one who deceived you, and how immense is his disbelief, and his essence has ceased to exist. They speak, yet they are not poets. By the Point of Existence, at the very moment these words flowed from the pens of those who turned away, all things were both astonished and amused at their intellect and understanding, for the First Point manifested His essence, and the divine verses were revealed like a heavy downpour. Nevertheless, they turned away from it and became occupied with proving something lesser. If they had eyes of insight, they would see that the Point of the Bayán is, by the oppression of the manifestations of Satan and the rising of presumption, crying out, wailing, and lamenting. For He has stated that whatever description was revealed in the Bayán was intended for the final Manifestation. Yet now it is seen that the First Radiance has appeared again in another cycle, and with the words of the previous Manifestation, they have drawn a sword against His very self. Just as before, similar souls used the words of the previous Manifestation to justify shedding His sacred blood. Say: Indeed, you have acted and continue to act in ways that neither Nimrod nor Shimir nor Sanan nor Ibn Muljam nor the first and second did.

156 If they have been deprived of sight and insight, at least let them have a sense of smell. By God, they are deprived even of that, for they cannot distinguish the foul stench from the fragrance of the sweet scent of everlasting life. They have deprived themselves of the scent of the fragrances of the holy garden of the mighty, eternal Lord, preferring the scent of dung beetles instead. Do not consider this word to be merely imagined, for if one were to encounter Sayyid Muhammad of Isfahan—by God, any soul with even a fraction of a sense of smell would detect his foul odor from miles away and would avoid him—he would be estranged from the holy garden of the divine and would remain without any portion of it. I am astonished at how to converse with such souls and what to impart to them. Can one prove the fragrance of a beloved garden by presenting evidence of a beetle? No, by the very soul of the Beloved, if you are one of the discerning. Can one make the deaf comprehend the beauty of divine melodies? No, by the Lord of Names and Attributes, if you are among those with perception.

157 It is said in the Bayán and what was revealed therein: do not remain veiled by that simpleton from the reality. Yet you have written the attributes of those who have turned away, and you have sent them to the Most Pure Court. And in your opposition to God, you have used the words of the First Point to justify your arguments. They argue with the very words of the First Point—yet they are not poets. And if they were poets, they would have adhered to what has today appeared from the Manifestation of the Eternal Beauty. Say: O blind one, open your eyes! The Sun of the Ancient is seated before your face, and His noble heart is wounded by the darkness. Look towards Him, show mercy, and do not ask of Him what is beyond Him! You have reached the ocean of meaning, so cease distorting the words! You have arrived at the Sun, so separate yourself from the lamp!

158 The Point of the Bayán says: today, all of the Bayán is contingent upon the recognition of the Manifestation of the Day. Yet they have been heedless of the firm words of God and have become



occupied with their selfish desires. By God, they seem as though they are attempting to describe the ocean from the perspective of a single drop. It is strange that you wrote, “Now judge fairly, and this is not imitation,” when you are so bound by the chains of imitation that even if the hosts of the heavens and the earth were to gather, they would not be able to untie them.

159 And you have even spoken of fairness. Now, O fair one, judge whether what you have written and attributed to the Ancient Beauty has been heard from anyone other than Sayyid Muhammad. By what law is the word of the claimant accepted and heard? If in any of the divine laws, which have existed among the people from time immemorial, you can present a ruling that establishes that the words of the claimant are to be heard, then these servants will acknowledge your words just as they would the words of someone who does not know the right from the left, or light from darkness.

160 And all things testify to his wickedness, transgression, and enmity, and they continue to do so. He has committed against the Truth what no oppressor has ever done before. Around seventy souls were present on this journey, and a similar number arrived later at the scene of the Manifestation. If a single person claims that anyone among these two deniers of God was opposed, disputed with, or argued against, then what was written by the lying pen will be accepted as true. Judge within yourself, O servant! Yet, based on the words of Sayyid Muhammad, they have attributed injustice to the Truth, while in fact, whatever He commands, He is free to do, and whatever He acts upon is the very action of God, and it will always be so. But there is no ear to listen, nor a heart to comprehend. For the deaf, whatever is said about God’s power to “do what He wills and decree what He desires” is of no use.

### Verses 161-170

161 By God, the leaves of the Tree of Immortality have fallen due to the oppression of those oppressors, and the branches of the Lote Tree of the Ultimate Limit have been broken. The luminous face of the Most High has been altered by the slaps of the allusions of the forms of hatred, His bright chest has been wounded, and His sacred hem has been sullied with the dust of the lies of wicked souls. I beseech God for a purifying sign, so that the pure and blessed land of His knowledge may be cleansed from the filthy, impure, wicked, and polytheistic souls.

162 O fair one, a soul has appeared, manifest with all the signs of divine power and the revelations of the majesty of the eternal Lord, just as all have seen and continue to see. If you are in doubt, ask the various peoples. Yet, by the very same signs that the First Point—may all else be sacrificed for Him—used to prove His own truth, this Manifestation has appeared, indeed greater. He says: O people, I am the very soul of ‘Alí among you, the beauty of Muḥammad among you, and the essence of the Spirit between the heavens and the earth. O people, fear God! I am a servant who has believed in God and His signs. I was resting upon my couch when the breezes of the All-Merciful passed over me, awakening me to the truth. He taught me the knowledge of what was and what is to come, adorned me with the robe of His essence, and made me speak His praises, if only you knew.

163 O people, if you do not believe, then do not confront me, nor do what you have been forbidden from doing in all the Tablets. Fear God and do not associate anything with Him! I have believed in what you possess of the Scriptures of God and His Books, and I affirm what you were commanded by God, the

Almighty, the All-Powerful, the Self-Subsisting. Whoever has a sense of smell can inhale from me the fragrance of holiness, and whoever has the taste of discernment will taste from the fruits of this tree what Muḥammad tasted from the Lote Tree of the Ultimate Limit, and what 'Alí tasted from the Lote Tree of the Bayán, if you but knew.

164 O people, fear God. I was like one of you and wished to remain silent before myself, but the Spirit stirred me and moved me with the truth and made me speak the verses of God, then His clear proofs. This is not from me, but from God, the All-Powerful, the Beloved. By God, if there had been in your hearts even a fraction of the love of God, you would not have shed the blood of this oppressed one. For even if he were not what you imagine, still, since he attributes himself to your Beloved, and out of your love for that Name, you should not have opposed him, nor done what causes the face of the greatest Spirit to be cast down into the dust, nor the realities of what was created between “Be” and “It is.”

165 And, O people, we have forbidden you from what you were forbidden in all the Tablets and commanded you to follow what you were commanded in the Tablets of God, the Almighty, the All-Powerful, the Self-Subsisting. Yet you have not heeded my word and have overstepped your bounds to the extent that you have interfered in the sanctity of God and committed what has caused the cry to resound between the heavens and the earth, yet you do not hear. Likewise, we forbade you from interfering with the wives of others, and likewise, from shedding blood. Yet by doing these things, you rose against me with opposition and did what the idolaters did not do. Even if I were to be killed every moment by all the swords, I would not affirm your actions, for I was commanded otherwise by God. And this is not from me but from Him, and it is the truth, the All-Knowing of the unseen.

166 Now, consider, O fair one, who is truly without fairness. Immoral souls, who have betrayed the very sanctuary of the mighty, eternal Lord, and committed unspeakable actions, to the extent that, by God, the Pen is ashamed to even mention them—yet they attribute the Truth to these souls and attribute injustice to the Truth. Now, we are the unfair ones, and you are the fair ones! Read the Book *Mustaqiz* in which your guide Mírzá Yaḥyá issued decrees for the blood of all the sacred souls, just as a soul, whom the First Point—may all else be sacrificed for Him—explicitly named “the third letter of ‘He whom God shall make manifest,” was martyred by the decree of that oppressor. And in another of his books, he issued specific decrees in multiple places calling for the killing of all souls. Yet you attribute all this to the Truth.

167 And that vile polytheist himself wrote a petition to His Holiness Bahá, which is still available in his own handwriting, saying: “Whatever we do will be in your name because you are the leader.” And in the great city, he openly told one of the companions, “Until now, whatever falsehoods I have spoken were not quoted from others; from now on, I will fabricate them and cause corruption,” as he did. He specifically said that the Beauty of Bahá sent Adam to different regions for corruption, and you know yourself that what he said was pure falsehood, yet you considered him truthful, despite the fact that for nights and days he was teaching you lies—telling you what to say and write, and you followed his instructions and continue to do so.

168 You haven’t even reflected for a moment to think, “Adrianople is not hidden behind the mountain of Qaf. By God, I should travel for a few days and see for myself. The Truth and its opposite both exist in that

land.” You were not granted this opportunity, and instead, you busied yourself with falsehoods. Today, when meeting was possible, you did not attain it. This blessing will not always be available, and this divine springtime will not always be manifest. Soon, all will be deprived. I pray to God that these servants may never be deprived in this world or the next from the shadow of the Gate of His annihilation and that we may ever circle around His house, be illumined by His light, nourished by the fruits of His knowledge, and quenched by the waters of His good pleasure. We have left the world to its seekers and sought nothing in this world or the next but the Friend. He is indeed the best Giver and the best Answerer.

169 You are not among the fair-minded, let alone have you ever passed through the lane of those who are just. For if you had taken even a single step, you would not have written that this is not imitation, when in fact, you have never been informed of the Bayán. What you have mentioned is purely imitation, having heard it from Sayyid Muhammad, the vile, lying corrupter. Until now, you have been deprived of the fragrances of justice. Yet, I pray to God that you may return from the north of injustice and oppression to the right hand of justice and fairness, although it is difficult, for bees make honey, and wasps are of a different kind. However, before the power of God, nothing is impossible, and impossibility lies only in the nature of things themselves. Reflect so that you may know.

170 You mentioned the distinguishing factor of the First Point. If you were looking to the distinguisher, why did you not follow His command, which in the entire Bayán states that at the time of the Manifestation, all must detach themselves from everything and look solely at the Manifestation itself? For what they had previously held to would no longer suffice, except through belief in Him. He says that a single line from the verses of that Supreme Sun of Manifestation is greater than all that had been revealed before. Yet, you are occupied with affirming the words of His creation.

## Verses 171-180

171 Though you are unaware of the words of that self, and what was in His possession was but a drop from this vast ocean that had been granted to Him, and later, when He turned away from the Truth, it was taken from Him. Those souls who are aware of all matters are present today. Do not regard all these servants as faithless and without religion! By God, we have migrated for the sake of God and are traveling towards Him. It is clear what that vile corrupter has imparted to you and how he has attributed all these servants to the world. Think for yourself: where is the world, and to whom has the world been given?

172 And if these servants had heard even a single apparent word of truth from those souls, it might have been possible to interpret some of their actions. But they are continually engaged in deception, lies, and slander. Seeing that these servants, by God’s grace, remain firm and steadfast in the Truth, they have schemed to try to discredit them by falsely attributing worldly matters to them and proving oppression for themselves. By the Truth of the Point of Existence—may my spirit in the kingdom of the unseen and the seen be sacrificed for Him—they have committed an oppression that no one has ever perpetrated from the dawn of creation until now. Truly, may the curse of God be upon the liars, slanderers, and oppressors.

173 And as for what you mentioned about the verses of Mírzá Yahyá, the First Point—may all else be sacrificed for Him—says that from the setting of the Sun of Truth, no one will hear the verses of God

except in the next Manifestation, as the Blessed Beauty Himself now affirms. For the verses from below Him, as long as they indicate the divine verses, are attributed to the Truth, and their existence is like that of mirrors, which have no independent reality of their own. However, as long as they face the Sun of the eternal might, illumination appears in them, and after they turn away, they are erased. This is from the statement that says, “Nothing is seen in the Manifestations of the Divine Revelation except the Divine Manifestation itself.” Thus, in all the Manifestations—whether in the dispensation of the Qur’án, the Gospel, the Psalms, or the Torah—nothing is seen but the Manifestation itself. Similarly, nothing is seen in the inhabitants of the Bayán except the Manifestation of the Point of the Bayán. And this holds true as long as they remain under the shadow of the Bayán. God forbid, should any soul depart from it, only Satan and his actions and deeds will be seen in that person.

174 It is certain that any soul who pauses in this Manifestation is outside the Bayán and deprived of the fortress of its meanings, as the Point of the Bayán—may all else be sacrificed for Him—explicitly states. Therefore, the verses of each of the Manifestations are considered to indicate their divinity as long as they are settled and dwelling under the shadow of the One with the Sign. Once they go beyond that, they are counted among the people of the fire. And that very transgression is the essence of the fire itself if you are among those who perceive.

175 Therefore, do not mistake shadows and reflections for the Sun, and do not distort the meanings of the divine words as you have done before! Have some shame before the Beauty of the Point of the Bayán, who is now radiant and manifest, and do not turn away from Him by turning to His creatures! His words were a mercy from Him to His servants—do not turn them into swords to strike against His blessed being, just as the people of the Qur’án used the words of the Messenger of God to justify what they did to Him.

176 After all these matters, say: O heedless ones, do you not have ears and eyes? Read the verses for yourselves. By God, besides whom there is no other god, nothing you have heard can compare to even a single Tablet of these wondrous verses. Have you not observed how much grace a grown child is shown, to the point where his actions are praised? This praise is due to the great compassion shown to him, but if the same action were to be performed by a mature adult, it would undoubtedly be ugly and reprehensible. In the case of a child, his actions are praiseworthy in his own rank, but once he surpasses that rank, they become ugly and unacceptable. Pay careful attention to what is being mentioned. Even though comprehension is not observed among the people, and perception is not found, if you and others like you do not understand, servants will be created who will drink from the cup of divine words and comprehend the intent.

177 Most today are considered infants before God, for they drink from the breast of heedlessness, and their days of weaning have not yet come, let alone their days of maturity. But if a mature one is found, from the divine verses that have appeared in this Manifestation, they will taste the sweetness of the heavenly knowledge of the Lord and the pure water of the eternal, sacred Lord, and they will perceive that what is beneath Him is like a mirage in the desert. Say: Fear God, and do not mention what is beneath Him in His presence, nor compare anything to Him, nor assume regarding Him what is unworthy and improper for you! Fear God, O people, and do not follow those who disbelieved in God in His days,

argued with His proof, usurped His right, exceeded justice, oppressed, and claimed they were oppressed. All particles curse them if you truly understand.

178 You also wrote: “The verses of Mírzá Yaḥyá have spread throughout and he claims his truth by the evidence of his own verses, regardless of the explicit testimony of the Supreme Lord, which is the greatest proof.”

179 This claim is inherently false because if creation independently claims divine verses, it is false and will always be false, and the very claim is proof of its falsehood. It is exactly like the reflection in a mirror claiming, “I am the Sun of the Sky.” You yourself wrote that he is a mirror. If we accept your statement, there is no doubt that the existence of mirrors is for the reflection of the Sun’s radiance and will always be so. Given this rank, to claim a higher rank is false and will always be false. The contradiction lies in this very point, not in the matter you mentioned, for you have tried to prove the rank of the Sun while maintaining the description of a mirror. If the reflection in the mirror claims, “I exist independently,” is that truthful? No, by the very soul of God, the All-Sustaining, the Almighty.

180 And this very name, which the Point of the Bayán referred to as “Dayyán” (the Judge), saying it is the greatest of the names of God, you today call it “mean” and label it “father of evil.” Your guide, Mírzá Yaḥyá, explicitly, without any hint, in his book known as *Sijjín* (The Record of the Wicked), issued a fatwa calling for the murder of that oppressed one, as well as others. Go and read to become informed of what befell the manifestations of Truth. Furthermore, the First Point wrote to him, saying: “Indeed, you are the third letter, the believer in Him Whom God shall make manifest.” This is a station that surpasses all others.

## Verses 181-190

181 Then a statement was made in this regard, from the allusions of divine words, indicating that he would attain the presence of God in the next manifestation, and that eternal form would make him known to himself, just as he stood before Him, and the Tongue of God spoke to him. A brief summary of his story is this: when Mírzá Yaḥyá issued the fatwa for his murder, His Holiness Bahá had already emigrated from Iraq and had been away for nearly two years, with no one knowing His whereabouts. When the decree of murder appeared from your guide, a certain man named Mírzá Muḥammad went to Azerbaijan with the intent to martyr that oppressed one. But God willed otherwise to fulfill what was mentioned in the Tablet. The mentioned name [Dayyán] came from Azerbaijan, and all the companions, both Arabs and Persians, rose to kill him. This occurred when His Holiness Bahá had returned to Iraq. The situation became so severe that one day, from dawn until nearly sunset, Bahá summoned each of the companions who intended to harm the poor soul and strongly forbade them.

182 Two days later, the mentioned name [Dayyán] appeared before Him, and he absolved himself of the false accusations made against him, swearing that “everything attributed to this servant is pure falsehood.” Bahá showed him the utmost kindness, and he attained what was recorded in the Tablet, returning to his home. However, after a few days, the mentioned soul deceived him again, brought him from Kazimayn, and near the house of your guide, martyred the poor man. By God, the dust stirred in Iraq due to his martyrdom, and such darkness descended that day turned into night. Lamps were lit in the

markets, and all the people of Iraq, male and female, cried out in fear and distress, calling on God, saying this calamity had descended upon Iraq due to the shedding of this oppressed one's blood. Yet your guide remained unawakened and never emerged from the sleep of heedlessness. And by God, they martyred him in such a manner that the heavens trembled in terror, mourning and wailing, but still, they were not moved.

183 The soul whom His Holiness the Exalted One (the Báb)—may all souls be a sacrifice to Him—called “the Unique One” and “the Manifestation of the Divine Unity” and addressed as “the Name of God, the Dayyán,” they belittled in their fiery Tablets. Until now, none of the polytheists recognized him because the veil of the Merciful had concealed him. Say: “O people, fear God and do not shed blood! Repent to Him, O heedless people, so that He may forgive your grievous sins, those which caused the inhabitants of the realms of sovereignty and dominion, and the denizens of the heavenly assembly, to lament.”

184 And your guide belittled that oppressed martyr by saying that the First Point had written to him, instructing him to procure good paper and a fine pen for His writing. Say: “Granted, this statement may be true, but even from this, it is clear that you were under his shadow, for such acts of kindness from fathers are often shown toward children.” But alas, he did not become aware of this fact. No, by God, he will never awaken to it, even if God should bring forth every sign or the tribes of the heavens or the hosts of the spirit or the scrolls of the first and the last. By God, the very temples of divine unity weep in mourning due to the oppression of these polytheistic souls, and the First Point itself is engaged in lamentation and wailing. Oh, if only there were someone with hearing, sight, and heart to witness, hear, and understand. Their hearts and breasts are engulfed in flames of fire, and a blazing inferno prevents them from reflecting on their deeds, actions, and words.

185 Say: O ignorant heedless one, even if your fabrications are accepted, the explicit text of the Bayán says that at the time of the Manifestation, do not be veiled from the Manifestation and what is created within it. Praise be to God that the polytheist and his likes were deprived even of the explicit, firm, and decisive words of God, let alone the subtle allusions of the Lord of names and attributes. Say: Fear God, and do not soil the hem of the true religion of God with the mud of doubts and superstitions, and do not obscure the Sun rising from the heaven of divine unity with the veils of the self! Say: By God, this is a Sun that no eclipse will ever overtake, and a Moon that will never be obscured. Therefore, die in your rage, and burn in the fire of your envy, O assembly of the wicked.

186 You have not yet understood that, in the face of the radiant Sun, reasoning provides no sustenance nor availment, for the purpose of reasoning is to recognize the object of its knowledge. Therefore, open your eyes and see it shining from the horizon of majesty, glory, and splendor.

187 And you have not yet realized that the perfection of every prior manifestation is completed through the subsequent one, as has been the case in this holy, divine manifestation. In the year nine, within the essence of the pure, sacred, and holy souls, the fulfillment occurred instantly, but you are unaware, unable to understand, and incapable of perceiving it. The divine sugar of the sweetness of God's knowledge is meant for the parrot of meanings, not for the crow of darkness. When someone turns away from God and deviates from the path, in that very moment, their form sheds its human garment and becomes manifest in the skins of beasts. Glorified be He who transforms existence as He wills and ordains

affairs as He desires. No one can resist His command or alter His will. All things are subject to His sovereignty, trembling in awe of His majesty, and shuddering from His power. For this Lord, it is fitting that the inhabitants of the highest realm praise Him and the people of the cities of eternity glorify Him.

188 Yet, you seem to be one of those souls who have no desire to understand anything or to gain insight into any matter. Your only objective is to establish the leadership of your guide and to ensure that you are recognized and known under his shadow. By God, his shadow is like the wasteland, and its water is bitter and undrinkable if only you could understand.

189 Say: O deaf one in spirit, no one has encompassed the knowledge of God, nor will anyone ever do so. His knowledge is hidden, preserved, and protected from your awareness. If He wills, He can perfect the creation of the first and last generations in an instant, but you have not yet understood what perfection means. If only the capacity to comprehend could be found in you, this servant, one of the humble servants, would have imparted to you words that could have allowed you to grasp some of the hidden truths. At the very least, you would have recognized your own hatred if you could not comprehend the perfection of the manifestation. So fear God, and do not impose your own rules and desires upon Him. He manifests as He wills, not as you wish.

190 How audacious they have become, to lay down rules for God—exalted is His name—and stipulate conditions for Him. Now, judge for yourself: if the true one were to appear according to the instructions of the polytheists, would He not be like those very polytheists? Everything you have understood and perceived is a falsehood. Even the lowest of His creatures and servants would be ashamed to follow the customs and manners that these polytheistic souls have instilled in you. For they worship the calf without realizing it, follow Satan without knowing it, and pursue idolatry without comprehending it. They drink the dregs of what the tyrant has consumed, oblivious to it.

## Verses 191-200

191 They fail to realize that if, in every manifestation, God—exalted is His majesty—were to appear according to the customs, conditions, and practices that have been prevalent among people, no one would ever reject or object, and all would partake in the fountain of divine knowledge and be nourished by the meeting with God. Those who soar in the air of the spirit and gaze upon all things with the sharp vision of divine insight see hundreds of thousands of such souls drowning in the abyss of annihilation, each clinging to some tuft of grass, yet that grass has no stability and will ultimately perish. Even now, those seated in the heavenly realm see them as nothing but nullity, drowning, and annihilated, without any real existence.

192 Cleanse your ears from the cotton of imitation! Hear the word of truth from the lowest of His creatures, and know that God—exalted is His station—is veiled by no barrier and is limited by no boundaries. He appears in whatever form He wills, for He has always been omnipotent and will continue to be so. His absolute power has never been diminished and never will be. Now, with your misguided thoughts, how do you explain His power if He were to manifest according to the orders of the rejectors? From your statements, it seems that He must appear in a certain manner and cannot send any manifestation of His command to the earth except in the way you have prescribed. How wrong is your

assumption, and how deluded are your thoughts! Your deeds are wasted because of the words that have come from your mouths, yet you do not realize it, and you remain heedless.

193 By God, foul and polluted odors from the interpretations of these polytheistic souls have swept through the world and its inhabitants. I ask God to send a purifying storm of grace to eliminate these foul winds. These polytheists argue that fifty thousand years of the Day of Resurrection passed in a single hour. Say: O blind ones, you accept that fifty thousand years were completed in an hour without hesitation, yet when two thousand years pass in a limited time according to your understanding, you object. By God, all things deny you, and everything created between the heavens and the earth mocks the smallness of your intellects and understanding.

194 Listen to this servant and tear away the veils of delusion, and behold the truth itself! For all other things are His creations, and they appear by His word alone. Never has anything else become known except through Him, and all things are known only through their relationship with Him. Keep your gaze fixed upon the Manifestation itself and what is revealed from Him, and give thanks to your Lord that He has suddenly revealed the Manifestation of His own self! As the Point of the Bayán says: “Indeed, the time of decline is near, and you are still asleep.” The sun has risen and shines at the zenith, and this is a station for gratitude, not for complaint. Do not mistake mercy for wrath, nor consider blessings to be punishment! Although the appearance of the manifestations of divine unity has always been a blessing for the righteous and a curse for the wicked, the wicked and the evil ones have always considered blessings to be curses and pure grace to be anger.

195 You spoke of the completion of the cycle. Hear the words of the one who revealed the Bayán—may the essence of all things be a sacrifice unto Him—who explicitly and clearly declares: “From the beginning of that matter until before the completion of nine cycles, nothing of creation was revealed. Indeed, everything you have seen, from the seed until We clothed it in flesh—then be patient until you witness the next creation. Then say: ‘Blessed be God, the best of creators!’ And bear witness that the difference between the established and the upholding ones is the number nine. In this, the cycles are completed in their places. This is the distinction between the greatest and the great.”

196 And in another place: “Watch for the difference between the established and the upholding, and then in the year nine, you will attain all good.” And in this place, it is revealed: “This is what We promised you before. In the time when We answered: ‘Be patient until the nine is completed for the Bayán,’ then say: ‘Blessed be God, the best of originators!’”

197 O person of insight and fairness, open your eyes according to your understanding and observe from the “Manifestation of Nine” until the time of the “next creation.” Proclaim: “Blessed be God, the best of creators! Blessed be God, the best of originators!” Observe how He explicitly, without any allusion, declares the perfection of creation and the greatness of the next manifestation in the distinction between the established and the upholding, as well as the greatest and the great.

198 When the time is completed and the divine period comes to an end, the beauty of the nine will appear with manifest sovereignty. Then all those in the heavens and the earth will tremble, except those who come to God with pure hearts. Fear God, O people, and do not make the Sustainer of existence



forsaken among you! Fear God and be among the righteous! Take heed not to alter the words of God from their rightful places, for that is a grave error in the Tablets of the Mighty, the Preserver.

199 But the seed does not yet grasp the station of maturity, just as today no one has fully grasped the divine words, except for those whom your Lord wills. Even though they will misinterpret and distort these words according to their false assumptions, as the First Point—exalted is His greatness—foretold.

200 Now, leaving all that aside, let me tell you something that may awaken you and make you aware: if a soul were to tell you that a tree would appear in two thousand years with fresh and fragrant blossoms, full of vitality and scent, and instruct you to look at the tree and its appearance, not at anything else, and then suddenly, upon waking one morning, you observe that the blessed, sacred tree has appeared with those very fresh and fragrant blossoms, what would you do? Would you deny what your eyes see and what your senses perceive, or would you become certain of what you witness? No, by God! You and others like you are such souls that, when faced with the visible, fragrant blossoms, would destroy them with the stones of doubt and desire, saying that these blossoms came too soon, that they should only appear two thousand years after the predicted blossoms. Woe to you, O assembly of the deluded!

### Verses 201-210

201 And yet, according to the clear and explicit text of the revealed Bayán, the next manifestation was never limited to a specific time. As it is explicitly stated: if it wishes to appear at this moment, it is free to do so, for no one except God knows the time of the appearance. In the entire Bayán, it is affirmed that the appearance depends solely on the will and desire of that Sovereign of Oneness. “He manifests Himself as He wills and desires. The proof is His signs, and His existence itself testifies to His own self, for others are known through Him, and He is not known through anything else. Exalted is God beyond what you describe.” And it is further stated: “Who besides God knows the time of the appearance? Whenever it occurs, all must recognize the Point of Truth and offer thanks to God.”

202 Now observe the clarity with which it is said that whenever He appears, all must acknowledge Him. Yet instead of offering the gratitude to God that was instructed, they have begun complaining instead of expressing gratitude, and instead of acknowledging, they have attacked that focal point of the spirits of the prophets and messengers with arrows of hatred and swords of enmity. Say: O deprived ones, consider: Has the Sovereign of Certainty ever conditioned that destined and concealed appearance upon any condition? Then produce it! By the One who created all possibilities with a word from Him! Never has this manifestation been suspended or conditioned upon anything. For in that station, no condition exists except for His very self, and none has surrounded or comprehended Him.

203 He declares: His signs are the proof of Him, and His appearance and existence confirm His own self. Yet they have confined the transcendent truth with imagined words and unworthy interpretations. Woe unto them for what their hands have earned. Do not distort and interpret God’s words according to your desires, for no one will attain their true meaning. As He has commanded the leaders of the Bayán in the outward rulings to consult with His Eminence Ásíyid Husayn—upon him be the glory of God—who was in the presence of the Throne. He says: “For you are not aware of the intention of God.” Yet you have considered the one who rejects God to be the very essence of God.

204 Moreover, the firm and explicit verses of the Book of the Lord of all worlds remain. If no one comprehended the meaning of these verses for twelve hundred and seventy years, can any soul today understand the meanings of the revealed words of the Bayán except God? Contemplate deeply upon what is being mentioned and what flows from the pen by God's permission, that perhaps through the sound of this humble pen, you may attain the beauty of the Ancient One. Verily, He guides whomever He wills to the straight path.

205 Furthermore, it is unclear what you mean by "completion." If you refer to the perfection of God's verses, those were complete at the time of their revelation, and no deficiency has ever entered or will ever enter that station. Whatever is revealed from Him was complete before and will always be complete in every moment. But if by completion, you mean the perfection of souls, we have seen that as time passes, many appear more deficient. As witnessed at the end of the dispensation of the Qur'án, according to your belief, the height of perfection of the leaders of that age was to reject all of God's scriptures and to treat His messengers in the manner you have heard. Or if you mean by completion the perfection of outward deeds?

206 If so, it has been observed that many have become veiled because of those very deeds. As it was seen, the followers of the Qur'án, when they found the appearance of the Greatest Luminary in opposition to their own deeds, decreed His death and shed His pure blood. The same was true for the followers of the Gospels, and the same for the followers of the Torah, all the way until the first great manifestation.

207 Know that the perfection of everything is dependent upon the word and acknowledgment of the Point of Truth. Hear what the Point of the Bayán—may all souls be a sacrifice unto Him—declares so that you may be purified from the dark dust of the insinuations of the manifestations of Satan by the pure fountain of the words of the Merciful. Although it is certain that God's words will have no effect upon you and never will, the gaze of God in most of His utterances is directed toward the hearts of His sincere servants. For those sanctified, detached souls can smell the fragrance of the musk of meaning from afar, and they sever themselves from the words of the people of the world through the divine words. He says—blessed is His mention: "Even if everything on earth were made a prophet, they would still be considered children in the sight of God." From this statement of the Merciful, understand the truth of completion, that perhaps you may awaken and not send the broken pottery of insinuations to the ocean of divine pearls of meaning. Be certain that all matters appear from God, return to Him, and are confirmed and established through His acknowledgment.

208 Reflect for a moment: while the ultimate rank of human perfection is prophethood, and many have considered it impossible for anyone to attain such a station, He says that if the Greatest Manifestation wills, He can raise all upon the earth to this rank, which is the highest of all ranks in the eyes of all. By His life, it is for such a Lord that we should offer our souls and spirits, and then our very selves and realities, and even that would be little compared to His gifts and favors that encompass all things.

209 If a soul were to live for all eternity in both the physical and spiritual realms and perform every action, but then, at the time of the least manifestation, hesitated, all those actions, which had been performed over countless years, would be as nothing. Indeed, the very existence and being of that soul

would become as nothing, let alone its perfection. And likewise, if during that period, one had forsaken all actions, yet at the time of the manifestation affirmed with a “yes,” all actions would be recorded for them, and before God, they would be considered complete.

210 None but God knows when the cycle is complete. It may be completed closer than expected, or it may take a thousand years or more. This is quite clear: the perfection of everything is through the acknowledgment of God, not through the passage of time and the illusions of people. The very manifestation of the next is itself the proof of the completion of the previous manifestation. Focus on the truth, not on the length of time, for God can terminate all times in an instant, or He can extend a single moment for a hundred thousand years. To Him belong creation and command; all act according to His decree.

### Verses 211-220

211 In this station, a few couplets were revealed from the most wondrous tongue in Iraq. They are mentioned for the sake of awakening:

A seeker asked a knower: “How have you discovered the mysteries of God?” The knower, drunk on the wine of grace, replied: “Do you remember the Day of Alast?” The knower said, “I recall that voice and say, There was being, and yet it wasn’t—how strange!” Still ringing in my ears is that sound, The soul-lifting voice of its resound. Another gnostic, who had ascended higher, Said the secrets of God were a precious attire. That day of God had never ceased, We are in it still, never decreased.

212 These words were specifically mentioned to show that the comprehension of these matters is tied to the knowledge of the knowers. Not every soul understands or comprehends these stations. It is surprising that you consider yourself a knower while being unaware of the words of the knowers. Otherwise, you would not have objected in this station. For the knowers affirm that the names of God are effective in every moment, for cessation is impossible. Therefore, they say that the name “Mumit” (the One who brings death) continuously returns all creatures from relative existence to relative nonexistence, and likewise, the name “Muhyi” (the One who gives life) and “Mub’ith” (the One who resurrects) continuously bring all of existence from relative nonexistence into relative existence. This is how they interpret the blessed verse in this station.

213 And regarding the creation of what comes later, it does not exist at the time of what came before. Likewise, at the earlier moment, the later creation is not known, for there is renewal and occurrence in the creation of things. So how can the completion of one thing be imagined when that thing, which exists in this moment, does not exist in the next moment, for it is subject to renewal and occurrence? How then is completion possible? If you say that it comes into being at the moment of its creation, then this does not require a long duration. And if people were capable of understanding the meanings of the divine words, surely in this matter further clarification would have been given, so that they might sever themselves from all previous and future knowledge and turn to the fresh stream of knowledge that today flows from the right hand of the Throne of the Merciful.

214 Listen to the words of this humble one and do not confuse the matter! No one has understood the words of God, and no one will. For the key to His gates lies in the hand of the Omnipotent, and until the hand of power opens the vessel of divine knowledge, no one has attained nor will they attain it. Not even the learned will grasp it, as seen when no one understood the treasures of the sciences of the Qur'an until the hand of power of the previous Manifestation opened its stores.

215 Indeed, completion is in the hand of the power of God and will always be. The completion of each cycle comes with the next Manifestation, and at the time of the appearance, true completion occurs. However, souls such as these weak ones have not had, and do not have, the capacity to perceive it, just as they did not understand the conclusion of fifty thousand years in a single hour. And if anyone claims to have done so, it is only through imitation, except for those whom God has taught from the gems of His knowledge. Many of the divine sciences remain hidden in the heaven of God's eternal wisdom, waiting for the time when the sacred manifestations will appear from the horizon of potentiality and the prepared ones will emerge, ready to receive and understand what descends from the heaven of divine will according to the measure decreed. The matter is in His hands—He does what He wills and is not questioned about what He chooses.

216 As for your statement that one must never deviate even slightly from the command of the Lord Most High, it is unclear whether this is your own judgment or the command of the Point of the Bayán. The Point of the Bayán declares that His actions are the standard for all, and whatever that blessed being does, all must do. It seems you have neither seen nor have any knowledge of the Bayán. You speak by the teaching of Satan and are moved by his urging.

217 O soul who is named after knowledge and considers yourself learned, demonstrate some existence of your own and do not act like sheep that follow wherever any shepherd leads them! And O, if only the shepherd were human—alas, you have found a wolf as your shepherd, and all your knowledge, certainty, and the fruits of your understanding of God's oneness were devoured in the first meeting, and now only a lifeless body remains, a nothingness. So dead and nothing that not even a hundred blows can shake or move you. By the one true God, my heart aches for you and your kind, for there is no malice or enmity in these hearts. What has been mentioned and continues to be mentioned is purely for the sake of God.

218 Furthermore, the Blessed Beauty—may the souls of all be a sacrifice unto Him—is an actor of all righteous deeds, if you are among those who see. For several years, this servant has been in His presence day and night. By God, besides whom there is no other god, I have never seen from this Blessed Beauty even the slightest action that would be disliked. All things testify to the sanctity of His sacred being. In all nights and days, nothing has been heard from that pure and holy house except the remembrance of God and the exaltation of His word. If you come to the matter with some fairness, you too will testify that He is sanctified from the imaginations of all else and exalted beyond the comprehension of anything lower. What act is greater than sacrificing one's life for the sake of the Merciful? Have you not heard what has befallen Him for twenty years in the path of God? Even though that wicked liar has attributed his own deeds and those of his leader to the Most Sacred Beauty, you have accepted this without evidence or proof. But by God, the hem of His sacred robe will not be soiled by the claims of that person or his likes.

219 And as for the statement that the claimant has fallen into the shadow, though nothing but pure servitude has ever been heard from the Most Sacred Beauty, this phrase is indeed exceedingly futile. By this logic, the Blessed One—may the souls of all be a sacrifice unto Him—was under the shadow of the scholars of His time, for He appeared in that era, and if you remove the scholars, He was in the shadow of the Messenger of God. How small their stature, how limited their understanding, and how great their words! Yet, I testify that before the appearance, He was under the shadow of the Prophet, and at the time of His appearance, He was above all who bore a message.

220 His statement—how great his error!—is this: If such a person and his companions assert that they have risen above the Lord Most High, what a contradiction this is, and how contrary it is to his original claim. Claiming two contradictory things is unbecoming of anyone, especially someone of great stature, for no rational person would claim two directly contradictory things, much less someone of understanding. How could a person claim that the Lord Most High was created from a single word? God forbid! Sometimes the appearance of great individuals is only a test, and many people believe in and affirm such claims without thought or understanding.

### Verses 221-230

221 Say to the idolaters: If you listen to me, weep for yourselves, then wail for the paucity of your intellect and understanding. The mention of such people has been revealed in the scriptures of old and new. God's Word is revealed: Say, the contradiction is within your own existence. Remove it so that you may see nothing but pure oneness and absolute unity. If you desire to understand this claim and comprehend what has been said, so that perhaps you may reach the everlasting pure spring, then hear this statement—exalted is His might: "O people, I am the beauty of 'Alí among you, the essence of Muhammad within you, and the being of the Spirit between heaven and earth, if only you knew." This is exactly what the Point of the Bayán has declared. His will is the same as this will, and His desire is the same as this desire, and this will and desire are the same as that will and desire. You have mentioned contradiction without understanding, for in truth, you have established this contradiction for all prophets, as each later prophet was in the shadow of the previous one, and with the establishment of that shadow, what claim of superiority has been made? God forbid, by the words of the idolaters, this is a contradiction and is therefore invalid.

222 Far be it, far be it! Say: O you who sleep on the bed of desires and are still suckling at the breast of ignorance, obliviousness, and whims, there is no place for contradiction in the sacred realms of God's holy manifestations. The contradiction exists within creation, not in God's command. Accept the words of this servant and relieve yourself from the burden of these insinuations and words, so that you may become light and soar to the spiritual heights and enter that sanctified realm beyond human limitations, where you will find that realm exalted beyond contradiction, opposition, transformation, conflict, argument, debate, and inference. That station is not created from the discordant elements of creation nor from the four conflicting elements but emerges from the essence of the spirit, where the air is pure fire, the fire is the very air, and its water is pure dust. All is united without change or difference. Its moisture is dryness, its dryness is coldness, and its coldness is the reality of heat. And from this heat, all

motion in existence is created. Without heat, there is no movement. Heat is the cause, and movement is the effect.

223 However, those souls created from the clay of greed, the fire of arrogance, the air of the self, and the water of heedlessness can never approach that most sacred, exalted station, which is sanctified from the knowledge of all who dwell in the kingdom. If they even entertain the thought of approaching it, they would immediately be consumed. What was mentioned in previous manifestations is in this most wondrous and most exalted appearance, word for word and letter for letter. Contradiction and opposites return to their kind, and unity and harmony remain for the beloved of God, from beginning to end. O fair-minded one, do not assume the notion of shadow and do not perceive contradiction in the Manifestation of the Most Glorious!

224 And regarding the statement that someone claims the Lord Most High was created from a single letter, these fabricated, idolatrous statements, which that idolatrous soul has imparted to you, are nothing new. Such false accusations, lies, idolatry, and disbelief have always appeared from wicked souls throughout the ages during the manifestations of God's messengers. This is not unique to this wondrous manifestation. As in the appearance of the Point of the Bayán—may the souls of all be a sacrifice unto Him—similar lies, slander, and accusations of idolatry and disbelief were made against that blessed and pure tree of divine truth. All have heard and know this. Therefore, it is no surprise if similar words come from those rejectors. For their habit, and that of others like them, has always been and will always be such. By God, every discerning soul, upon hearing such words, finds their faith and certainty in the truth increased, and so it will continue to be. For such matters have always been a sign of the divine cause, as recorded in all scriptures past and present. Therefore, every time such objections are raised, the truth of God's words becomes clearer and more evident to those with certainty and insight.

225 Say: O blind one! What has been revealed from the lofty and sublime words is the truth revealed by God. Have you not heard what descended from the heaven of oneness? His statement—exalted is His greatness and glorified is His majesty: “O people, I was lying in My house, silent in remembrance, when the breezes of God blew upon Me, quickening Me with the truth, and the Spirit of Holiness caused Me to speak His praise, making Me a guide and a remembrance to the worlds. Whenever I wish to remain silent, the Spirit of the Holy compels Me to speak the truth, and the Great Spirit stirs Me, and the Spirit of Eternity moves the pen of Bahá, if you are among those who know.”

226 “O people, fear God, then be ashamed before His beauty and do not speak what will cause all the atoms to curse you, followed by the tongue of God, the true and trustworthy King. And this is not from Me, but from Him, if you are among those who understand. By God, if the matter were in My hands, I would hide Myself from your sight and not place My heart beneath the claws of the wolves of the earth, and God is witness to what I say.”

227 “Beware, O people, lest your souls and desires prevent you from ascending to the Most Remote Abode. Look with the eye of fairness at the proofs of the prophets and messengers. By God, this is indeed the servant of the Merciful, whom God has revealed among the realms of existence, chosen from among His creation, and manifested with the adornment of His own Self among the worlds, speaking at every moment, addressing the assembly of the Jews: ‘O people of stubbornness, by God, the promised one has

come to you! This is indeed the Spirit; if you wish to crucify Him, do as you please, and do not be patient.’ Then He addresses the assembly of Christians, saying: ‘If you wish to dispute with Muhammad, the Messenger of God, know that this is Muhammad among you. Do what you wish, for He has given His life in the path of God, the Almighty, the Powerful.’ Then He addresses the people of the Qur’an, saying: ‘O assembly of tyrants, if you wish to hang the manifestation of My Self, who is called ‘Ali, in the air, by God, this is ‘Ali standing before your faces, O assembly of wolves, O band of swine, do to Him what you wish, and do not delay even for a moment, for He has taken no helper or supporter for Himself. God has taught Him the truth of what has befallen Him and what will befall Him, O armies of devils!’”

228 Then He addresses the assembly of the Bayán, saying: “O assembly of tyranny and disbelief, the promised one, whom you were promised in all the Tablets, has come to you. By His beauty, He has appeared with the truth and has not spared His life in the path of God, the Sovereign, the Exalted, the Praised. He stood before His enemies night and day, supporting His Lord’s cause by Himself, the Exalted, the Beautiful. What befell Him cannot be recounted by the Bayán, and no one has comprehended it except God, who sent Him with the truth and appointed Him for the worlds. If you wish to kill Him as you killed Him before, then do as you please, for He awaits what was promised to Him in all the Tablets, if you are among those who know.”

229 Then ‘Ali addresses the assembly of the Bayán from the right of the Throne, saying: “O servants, did I not give you glad tidings of this manifestation in all the Tablets? Did I not take from you the covenant of His Self in the seeds of the Bayán? Then, be ashamed before the beauty of the Merciful and do not act in a way that would raise the cries of the inhabitants of the Supreme Concourse. Fear God and do not be of the wrongdoers. By God, I have sacrificed My Self out of longing for His meeting and in the desire to attain His presence, and I am with Him in all times, weeping over what has befallen Him at your hands, O assembly of wrongdoers!”

230 Ah, alas! After all the counsels given, you have acted in a way that no one has ever done to another. Thus, the manifestations of the prophets and messengers have wept, and by God, O people, I have placed all matters in His hands. In all My days, I did not act except with His remembrance and His praise. I spoke only His name, and I only commanded the servants to enter the shadow of His invincible might. If only you had acted as the Jews did with the Spirit, or as the people of the Gospel did with Muhammad, the Messenger of God, or as the people of the Qur’an acted upon My appearance with the truth and clear authority.”

## Verses 231-240

231 No, by My Self, you were not content with what they did and now do what makes all the nations seek refuge, if you are among those who understand. Do you kill the one who shed My blood in His path? By God, after it was shed upon the earth, it was engraved with His exalted, mighty, and wondrous name. O people, be ashamed before God, and do not deny the truth with what you hold, nor do what will deprive you of the breezes of God, the Mighty, the Wise. Hear My words, then return to Him, then repent and seek forgiveness, that perhaps He may forgive you by His wondrous mercy and purify you from the defilement of disobedience and the filth of your souls, O assembly of heedless ones!”

232 By God, O people, I have revealed what has been foretold in the Tablets, and soon what was inscribed by the Pen of the Most High upon the Tablets of invincible majesty will appear. Then the tribes of the cities of the Supreme Concourse will wail, while you will rejoice within yourselves and play with the verses of God after We have given you glad tidings in the Tablets of invincible majesty. O people, He is My Spirit, and I am His Spirit. His will has ever been My will, and do not separate Me from Him. Everything that appears from Him has been the beloved of My heart and My soul if you are among the monotheists.”

233 These wondrous words of God, which have descended from the cloud of His merciful grace, have been recited by this humble servant, that perhaps heedless servants may awaken and cease to compare all things to themselves, realizing that the rejectors have opposed and waged war against the truth and will continue to do so, for the one who reveals these verses is indeed God. If they are at war with the Lord of the Worlds, they know it, but today there is no escape for anyone, and no place of refuge is visible, except that one must either acknowledge what has appeared or else reject all scriptures and books. This is the word of truth, and after truth, there is nothing but manifest and evident error.

234 The example of the rejectors is like those who, at the time of the appearance of the Point of the Bayán, expressed their rejection of God, saying various things: some claimed He had professed divinity, others claimed prophethood, others lordship, and each of the misguided spoke accordingly. They did not understand that they had to determine who was the revealer, and the revealer is only known through the verse itself. Those who disbelieved and associated partners with God have indeed lost, and they have wronged themselves against the Almighty, the Sustainer.

235 Furthermore, you mentioned manifestation. By God, neither that accursed soul nor his leader has comprehended manifestation or its revealer, for if they had, they would not have objected to the truth. It would have been appropriate for you to refer these words to the accursed one who rejects God, for he disdained even a single name of God and disbelieved in the one he claims to believe in. He recites His verses and draws the sword against His being. He acts without understanding, speaks without knowledge. He and his kind are equal before God, except that he is more wicked and more oppressive. May God protect us and His loved ones from his evil and theirs. Indeed, He is the protector, the judge, the all-knowing, the all-aware.

236 Moreover, you mentioned the common people and how they believe without understanding. Now, be fair: this servant has been present for six years, day and night, serving and associating with each of them, and I say what I have seen with My own eyes. You, however, believe without evidence the words of a wicked, corrupt infidel, the likes of whom the heavens have never cast a shadow upon. Now, who has believed without thought: these servants of God or you? By God, even donkeys would laugh at the intellect and reasoning of that idolatrous soul who has imparted these words to you, let alone humans. Yet, you have called these servants the common people and claimed that we have believed without understanding. Indeed, you consider yourself knowledgeable.

237 First, how did you come to know this, given that you have not reached the presence of the Blessed Beauty? No fair-minded person acts in such a manner, writing and sending statements to various cities based solely on the words of the most corrupt and vile of people, without understanding what flows from the pen. Even the students of religious schools adhere to a basic level of reasoning: they base their



acceptance on three conditions—first, the subject, second, the predicate, and third, the judgment between them—and only after these are understood is confirmation established. What subject have you grasped, and what predicate have you comprehended? By God, you have committed what no ignorant person has done.

238 Indeed, these servants have confirmed the manifestations of God from before and will continue to confirm them by God's grace and bounty. God willing, we shall never be veiled by any barrier nor prevented by any obstacle. By God, what you have heard from that vile infidel is pure falsehood and slander, and you do not even know with whom you are associating. By the truth of God, hell itself flees from him, and even existence seeks refuge from his presence. By their own admission, have they ever heard a single truthful word from these two souls? You do not know what they have done. They have acted with utter injustice, and then, seeking to sow doubt in the hearts of the people and conceal their vile actions, they have attributed lies to the truth that cannot even be enumerated. I hope they find no success in this world or the next and that they are punished in this life before the punishment of the hereafter.

239 I will now say a word that may purify and sanctify you from your current notions and beliefs, and may bring you into the path of true confirmation, which is the essence of understanding. The Point of the Bayán—exalted is His greatness—says, "Before He introduces Himself to you, you must enter the fire of His love." He says, "Before that Eternal Beauty reveals Himself, enter the fire of His love." We have heard the praises of His Holiness from all souls for many years, until we entered into His presence and witnessed what we had neither heard nor seen from anyone before. Beyond all this, the divine verses continue to descend like the spring rains. How, then, is it permissible to hesitate when the Point of the Bayán explicitly commands in all the Bayán not to hesitate even for the duration of the word "yes," for such hesitation will cast you into the fire, and all your deeds will become as dust.

240 I was greatly ashamed by your words. You yourself would have confirmed this servant, but a veil has intervened. We ask God to lift it by His power, so you may witness the radiant sun of your Lord's face rising and shining among the worlds. By God, it is a bewilderment beyond bewilderment—what has held you back that you have girded yourself to dishonor the truth, engaging with all your might in argument and strife? By God, the sword of your rejection is sharper than the sword of iron, for the latter wounds the physical body, while your sword cuts through the hearts of existence, both seen and unseen. Yet, you rejoice within yourself as if you have committed no sin. We ask God to return your deeds to you, to forgive your transgressions, and to guide you to His Self, granting you the honor of His meeting, the exalted, the invincible.

## Verses 241-250

241 And regarding your labeling of these servants as "the common people," by the Creator of all that exists, this very statement of yours is proof of the truth of this cause. For in the beginning of the appearance of every revelation, the disbelievers have uttered the same words. In previous times, whenever the manifestations of God appeared, the tongues of the idolaters spoke such words, as is

revealed in the holy book: “And they regarded all the believers in God as the lowly and the common people.”

242 By God, even the beasts are ashamed of the statements of that vile, accursed one. Say: “Know yourself, and speak within the bounds of your understanding!” The source of what he has imparted is apparent and evident. Verily, we associate none with our Lord and turn to no one besides Him. By the power and might of God, it has been observed here that the rejectors have drunk from the cup of arrogance and have been intoxicated by the wine of pride, for they have labeled those who know God as “common people.” Therefore, it has become necessary for this servant to quote some of the verses of the Point of the Bayán—may all souls be a sacrifice unto Him—so that at least the learned may be distinguished from the ignorant. His words—exalted be His mention:

“Say: God has not created anything more exalted in His sight than knowledge. All things are created through it, all are sustained by it, all die by it, and all live by it. This is your knowledge of God, then of His Manifestation in every age, and then of what appears from Him. Other than that, there is no knowledge before God, if you know. And in every subsequent appearance, all knowledge is knowledge of Him and what appears from Him, not what has appeared before. Your knowledge of what was decreed before, at that time, does not benefit you; rather, you will be asked about it. In every appearance, those who claim to be knowledgeable must encompass what has been revealed in that appearance, not what you have separated.” He further says: “The truth is that you must leave all that and reckon yourselves and your knowledge to be as nothing if you are believers in God and His verses.”

243 Now, reflect upon these divine words so that you may understand the knowledge that has always been loved and praised by God and recognize that the rejectors of God are not truly learned. By the One who strengthened the Spirit with the Spirit, today, if all the inhabitants of the heavens and the earth were to appear with all the knowledge of the world and were to hesitate regarding this wondrous cause, they would be counted as ignorant before God. This statement is supported by the explicit text of the Bayán, the words of the Point of the Bayán—may all souls be a sacrifice unto Him—where He says, addressing the Living Letters:

“If you believe in Him, whether you know something or not, nothing will diminish your merit. But if you are veiled from Him, even if you possess all knowledge, it will not benefit you.”

According to the words of that essence of existence, today no one will be called “learned” except those who are adorned with the garment of faith in this wondrous cause.

244 It is astonishing that, despite these clear verses, you have called the believers in God “common people.” How quickly the breath of the Merciful has been cut off from those hearts and how swiftly they have been veiled from the breath of the All-Pure. For if even the slightest breeze of knowledge and wisdom had passed over the rejecting souls, they would never have become preoccupied with the same arguments that the lowest of the followers of the Qur’an have been using for years. Alas for them, for what they have committed against God, and they are of the losers!

245 Hear another melody from that Singular Sovereign, addressing the Living Letters, He says:

“Indeed, He makes all things known to themselves through His own Self. Who is able to know Him through other than Himself? Verily, if you had recognized Him on the day of His appearance, and if you knew Him through the most learned of the scholars of the Bayán, you would not have truly known Him. And if you had seen Him standing firm in His cause, yet called Him merely human, you would not have denied the letters of negation to affirm the Manifestation of the One God.”

246 How exalted are His words, how wise His indications, how manifest His proof, and how clear His explanation! Yet you, O assembly of the Bayán, have wronged the very Self of God and His existence. He did not fail in His explanation; He has established for you all the paths and made clear for you all that was hidden from you, explaining all things in detail, as a mercy from Him to you and as guidance and a reminder for the worlds. Yet you have confused the matter of God for yourselves, just as the previous religions confused their own matters, and thus their efforts in this world and the hereafter were in vain, and they were an evil people, the most grievously lost.

247 Although that merciful Beauty says that even if you saw the most learned of the scholars of the Bayán hesitating on the day of His appearance and called Him merely human, you would be among those who did not remove the letters of negation to affirm the Manifestation of the One God, today, any soul who attributes mere humanity to one of the rejectors, whether the highest or the lowest, will be deprived of all the mercies of the All-Merciful. How much more so if one were to attempt to establish a rank or station for those souls!

248 Reflect on how the addressee of this revealed verse is one of the Living Letters, the foremost of the Bayán by the text of the Point of the Bayán, who says that they are the first of the creation of the Bayán, and that through their existence, all are granted the path of oneness and the divine appearance. Yet despite this, He has imposed such limitations on those souls, as mentioned before. Reflect, O people of insight! Reflect, O people of vision! Reflect, O people of virtue! Reflect, O people of righteousness! Reflect, O people of knowledge, wisdom, and eloquence!

249 Say: By God, all that was revealed in the Bayán has returned to a single Point, and that Point is now held in the grasp of power and might. We wish to expound it once more, despite your objections, O assembly of the idolaters, just as We have expounded it time and time again. This time, it has caused the denizens of the heavens and the earth to tremble, as well as the inhabitants of the cities of names, if you are among those who understand. Say: It was My very self, and now His self has appeared with truth and speaks between the heavens and the earth, declaring with certainty: All the signs have returned to My signs, have been revived in My words, and have appeared by My command, descending from the heaven of My will, if you are among the certain ones. All manifestations have ended in My appearance, all the risings have been illumined by My dawning, and all the sources of light have marveled at My rising and manifestation. So where are the eyes that see? Where are the hearts that comprehend? Where are the pure souls and radiant spirits, that they may recognize, understand, observe, and witness what has appeared and shone from the horizon of God, the Almighty, the All-Powerful?

250 Say: Perish in your rage! He has appeared in truth and fears none, awaiting what has been ordained for Him by His Beloved, the All-Powerful, the All-Knowing, the Wise. At every moment He addresses your

swords, spears, and arrows, saying: “Come forth! Approach! For I long for you, and My longing and desire, My passion and melodies, bear witness, if you are among the aware.” The one who has appeared in truth is My Beloved, and I am His Beloved. He is My self, and I am His self. What flows from My tongue is His sublime, most beautiful, and sacred expression. Whoever possesses even the least perception, less than a hair’s breadth of insight, will witness the appearance of God and His majesty and will perceive the fragrances of His holiness from the breezes of these melodies, becoming firmly established in this most mighty and clear Cause.

## Verses 251-260

251 Say: I live by His life, and I move by His love, just as He lived by My life and breathed only through My remembrance and praise among the worlds. My soul is His ransom, and His soul is My ransom. All of me is His ransom, and all of Him is My ransom. Whenever I say, “He is My ransom,” it is as though He Himself is saying, “I am His ransom.” Beware that you see no distinction, O assembly of the discerning! Thus has God revealed at this moment, signs of His greatness upon the Mount of the heart, and We have manifested them for you so that you may thank your Creator, O assembly of the Bayán, and not be among the veiled ones.

252 O you who are immersed in the sea of allusions, know that your rejection and objection do not return to Me, but to God, My Lord and yours, the Lord of our forefathers. For I am but a servant who has believed in Him, His messengers, and His chosen ones, and I find no existence for Myself, for He has raised Me with the truth and sent Me unto the worlds. If you wish to object, go to Him and say: “For what reason did You send this one through whom my very being was shaken, and so too were the realities of the idolaters?” And if you find Him and are capable of asking, then ask Him for a word regarding Me, that perhaps He may save Me from you and from the assembly of the wicked, and make Me one of the detached ones. Say: “O Lord, You know the people of the Bayán; why did You send this servant of Yours?” Then witness Him beneath their swords, claws, and talons, O You in whose hand is the dominion of the heavens and the earth. Have mercy on Him, O King of kings, and aid Him with the truth, for You are the All-Powerful, the Exalted, the All-Victorious, the Sovereign.

253 By the One who has sent Me with the truth, I am bewildered by His actions toward Me, for He has sent Me in days when the breezes of God, the All-Powerful, the Almighty, the All-Knowing, have not blown as they once did. Thus, I have been afflicted with that which none of the chosen ones has ever endured, and His all-knowing, all-wise Self bears witness to this. Do you think that I speak from My own self, that I exist by My own existence? No, by the Lord of all the worlds! Rather, the winds of His will move Me as He pleases and ordains. And whoever possesses insight will perceive, from My trembling, the trembling caused by God, the All-Powerful, the Almighty, the Victorious, the Sovereign. Can you remain still before yourself when you are gripped by the fever of thunder that makes every limb quiver? No, by the One who created you with truth, if you are among those who are aware. Just as it moves you, and you cannot remain still, so too am I moved by the winds of the will of God. If you wish to object, then object to Him. I am but a devoted servant, and I find no stillness, rest, or motion except after His command. None but a hardened sinner or transgressor will deny this.

254 In every manifestation, it has always been the scholars of the age who were the first to reject. For if the scholars had not denied the truth of God, none would have turned away. The corruption that has occurred on earth is the result of the denial of the scholars, as He explicitly says: “And the first to veil themselves from the Point of the Bayán were those who claimed knowledge in their own eyes, but in God’s sight, they understand nothing and comprehend nothing.” Thus, such souls are not considered learned before God, and those who have attained faith are seated on the throne of knowledge, even if they are not versed in a single letter of outward sciences.

255 Today, knowledge and ignorance, high and low, nearness and distance, truth and falsehood, life and death, maturity and infancy, wisdom and heedlessness, are all distinguished by the confirmation of the manifestation. Whoever believes in Him is of the highest scholars, the noblest people, the most discerning, the most righteous, the most intelligent, the highest, the nearest, the truest, the most precise, and the most understanding. Thus has it been revealed in truth from the realm of supreme might. The Point of the Bayán says in this regard: “Guide, O my God, all who love Me to Your religion. For the matter is from You, and it is the same for all: if the lowest of creation believes in Your proof and signs, they will be the highest; and if the furthest of creation believes, they will be the nearest.”

256 The purpose of these words is that all may know that in God’s sight, the learned ones are those who have come to know Him and have not hesitated in the word “yes.” These are the people of knowledge, the guides of knowledge, the people of infallibility, the source of wisdom, the fountain of eloquence, and the dawn of remembrance. All praiseworthy names return to these souls as long as they remain under the shade of God. Outward knowledge is of no value in this station and never will be. This is why that Point of existence, that desired Countenance, in His revealed words, addressed to the people of knowledge, has given countless counsels and advised all not to be proud of their own knowledge, wisdom, and eloquence at the time of His appearance, so that they may perhaps attain the knowledge of God and what is with Him. This is why the Point of the Bayán says: “Perhaps on the day of the appearance of the truth, someone may be honored to learn from that Source of knowledge.” And how great is this matter, for His knowledge is none other than Himself. He says: “There is no greater joy in existence than for one to hear His verses, to understand His intention, and not to question the reason or cause for His words, nor compare them with the words of others. Just as His being is the manifestation of divinity and lordship over all things, so too are His words the manifestation of divinity and lordship over all words. If that one were human, they would say: ‘Indeed, I am God; there is no God but Me, and all other than Me is My creation. O letters, fear Me!’”

257 O people of the Bayán, though you have appeared within certain limits, and it seems that none could attain purity and sanctity, it is as though even if a hundred thousand gates of divine knowledge were opened, none would listen, let alone understand. Listen to the divine counsel and reflect each day on the previous manifestation and the events that occurred during its days, so that these newly arisen matters may not fade from sight and may serve as a means of steadfastness.

258 At the beginning of the manifestation, all the scholars rose up to deny it, as stated explicitly by the Point of the Bayán—may all souls be a sacrifice unto Him. That most exalted Countenance revealed a tablet to each of the jurists in various regions, mentioning their rejection in detail, and the text of those

tablets still exists. He wrote to the scholars of Najaf and Karbala, one by one, and likewise to the scholars of Persia, naming them one by one, and similarly to the scholars of the land of Ṣāḍ and the land of Qāf and other lands. The gates of fairness were so tightly shut that not one of those who were renowned for knowledge and learning believed in or attained the truth of that Tree of divine knowledge, the source of heavenly wisdom, and the fountain of divine eloquence. And the first soul to attain the greatest honor before all others, becoming the Gate of Mercy, the Gate of Knowledge, the Gate of Guidance, and the Gate of Bounty for all creation, was none other than the Exalted One—Bahá'u'lláh, upon Him be glory.

259 Surely all have heard of the details of that sanctified being, who was not famous among the people and had no position in the pulpit or the mihrab. He was one of the students of the great Haji Sayyid Kazim—may God's mercy and bounties be upon him—and most of the outward scholars declared that sanctified being to be an infidel. Even among the disciples of Sayyid Kazim, there were some souls who were more well-known than Him. For example, one day a question was asked of Mulla Mahdi Khū'ī, a disciple of Sayyid Kazim, regarding the knowledge of the Exalted One. He named several individuals and preferred them all in outward knowledge and virtue over the Most Great Gate and the Most Noble Word.

260 And where did you get the idea that what was claimed by that idolater was true, when you have not met the Blessed Beauty? No just person would do such a thing as to take the word of the most wicked and slanderous of men without evidence. If you had followed the rules of even the seminary, which requires proper understanding before judgment, you would have at least adhered to the principle that understanding depends on the nature of the subject and predicate before drawing conclusions.

## Verses 261-270

261 As the Point of the Beginning—may my soul be a sacrifice for all beside Him—has stated, this Manifestation likewise affirms the same. Reflect, so that you may understand!

262 This is the promised Manifestation, foretold to all in the Bayan. Today, the deeds of anyone who turns away from this Manifestation are rejected and disregarded by God. He now declares: "Indeed, I am God, there is no god but Me," just as the Point [of the Bayan] previously proclaimed, and similarly will be declared by whoever comes after. Have you not seen where He says that if the sun were to rise a hundred thousand times, it is still the same sun? And likewise, He says to observe this same truth in the Manifestations of Unity.

263 Know that two perspectives are to be considered in the matter of manifestation: from one perspective, it is repeatable, and from another, it is not. These two perspectives are related to the outward, material manifestations. However, in its true essence, manifestation is sacred beyond these two views and will always remain so. Yet, understanding this station is somewhat difficult. Whoever seeks to truly comprehend it must be present before the Divine Countenance in order to recognize that which was previously unknown and become aware of that which has been concealed.

264 And further, you have deemed the renewal of likenesses impossible. If the renewal of divine manifestations were impossible, then how is it that the renewal of satanic manifestations is evidently occurring and observable? For it can clearly be seen that in every city, exact examples of these shadowy

forms are present and evident. Therefore, take heed, O people of insight! Indeed, the manifestation from the Manifestor has never ceased and never will; though outwardly, it appears through varying forms, if you are among those who understand. If you ascend a little higher and purify your heart from the words of the disbelievers, you will, with no hesitation, comprehend what you now deny without even considering. It is not a question of whether repeated manifestation is permitted or forbidden.

265 Hear the words of this servant and, with a purified heart and enlightened vision, observe the words of God and His Manifestations, and do not take pride in two fabricated words that Satan has cast. Look to the past nations and their scholars, who have written hundreds of thousands of books, intending to prove the truth of God, yet after the Manifestation, they remained veiled by those very books. Still, these heedless ones have not awakened; instead, they have again turned to writing treatises. Woe to their hands, their eyes, and their pens. At the time of Manifestation, no word finds its rightful place except by the permission of the Manifestation Himself.

266 The Point of the Bayan—Exalted and Glorified is He—has stated that, on the day of the Manifestation, people should use His own words as proof against Him. Yet, by Satan’s deception, you are using the fabricated words of the disbelievers to argue against Him, just as He foretold. God the Exalted, the Great, has spoken the truth. The explicit text of the Bayan affirms: “I have exerted all effort to ensure that, on the day of the Manifestation of the Truth, no one will use My words against Him, for all that has been revealed by Me is the words of the previous Manifestation, and He is more knowledgeable of what He has revealed than all created beings. For the spirit of all things is in His grasp, and to the rest is nothing but a shadow of Him—if they remain steadfast in the Truth. Otherwise, they are not even worthy of mention.”

267 Thus, open your eyes, O heedless one, and hear how the nightingale sings upon the branches of the Divine Tree, by the will of God, the All-Powerful, the Generous. Observe how lofty and elevated the station of the matter is, to the extent that that sacred and everlasting figure has refrained from mentioning His own words from that sanctified, pure, and radiant realm. And He explicitly states that in the day of His Manifestation, do not use the words of the Bayan against that Manifestation of meaning and that expression of the eternal and peerless glory. And yet, the people of the Bayan have not felt shame. Would that they used His words alone as their proof, but instead, they rely on fabricated, rejected words that have issued from corrupt souls to dispute against the divine Essence and the primordial Truth. How regretful it is for these souls, who, because of two fabricated words, are veiled from the shore of the ocean of divine knowledge and deprived of the fragrant breezes from the sacred fragrances of divine Unity. And if only their opposition was limited to using these words. No, by the One who caused the tongue of the Spirit to extol His own praise, they were not satisfied with mere opposition, but they directed the swords of enmity and the spears of hatred toward the Most High.

268 And likewise, it is written in the Bayan—exalted is its revelation—that no one has comprehended the Bayan nor encompassed its knowledge, except for that divine Essence and the Source and Fountainhead of divine knowledge. Yet the souls who rise against Him claim knowledge, despite the fact that, by God, they have never even equaled a child learning the alphabet in the school of true knowledge. Should they enter His presence, they would find themselves utterly dull in comparison. He says: “The spirit of all is in

the grasp of His power, and what is with others is merely a shadow of Him—if they remain steadfast in the Truth. Otherwise, they are not worthy of mention.”

269 Now reflect on the state of these souls, who have fallen to such depths that, by God, they dwell in the lowest abyss, if only you could perceive. Today, all earthly knowledge is null and void in the sight of God, and the only true knowledge, praised in all divine scriptures and writings, is the knowledge of His Manifestation in each age during the time of His Manifestation. Today, whoever has attained that, even if they are ignorant of all letters, is regarded as the most learned among people in the sight of God. But if, God forbid, they are deprived of this greatest favor, and even if they are the most learned scholar of all books, they are regarded as the most ignorant of all in God’s eyes.

270 Listen to another declaration from the Bayan—may my soul be sacrificed for all beside Him—where He says: “And reflect on the presence of the divine Beauty, that if all the people of the Bayan were equal to Him in the essence of knowledge, it would still bear no fruit except by confirming Him.” Therefore, reflect, O possessors of knowledge, and fear Him alone. By God, this servant is ashamed to say more. These are the words of the Point of the Beginning—may my soul be a sacrifice for all beside Him—and those are your words, which have filled the world with dust and darkness. So, lift up your head from sleep, and witness the lights of the Manifestation of your Lord, so that you may become aware of what you were heedless of and be among those who turn to God, who created both you and me, and made us among those who have attained the days of His meeting and have triumphed. I ask God to send forth a breeze of grace that might revive that dead one and grant him a drop from the water of life and a draught from the flowing Kawthar at the right hand of the Throne of your Lord, the Merciful. And He is, indeed, over all things capable and mighty.

## Verses 271-280

271 Beyond these matters, what do you say of Yahya ibn Zakariyya (John the Baptist) and Isa ibn Maryam (Jesus the son of Mary), who were both sent forth before each other, and Yahya claimed prophethood, as all Islamic sects acknowledge and affirm his prophethood?

272 And furthermore, they objected, saying: “You have changed the law of Yahya (John), even though his decree has not yet been established among the people, nor has his dispensation been completed. For not much time passed between that Manifestation and this one, and he was baptizing the people, while you claim to baptize with the Holy Spirit, as your companions have said. They fasted, yet your companions eat. He displayed utmost asceticism, such that he never took as much as a mustard seed from the wealth of others, yet your companions, as they pass through the fields, do not refrain from taking and eating. They are not engaged in any form of worship.” He replied: “These are days of joy and celebration. The time will come when they will indeed practice all the laws.” His intention was to indicate that, as this is the time of meeting God, it is, in truth, the station of the divine paradise. In this station, if there is some neglect of outward practices, the Almighty will forgive, and after the ascent of the Spirit to the Highest Companion, they will certainly act according to what they are commanded.

273 By God, the appearance of the Point of the Beginning and this most wondrous, resplendent Manifestation is exactly like the appearance of Yahya (John) and the Spirit of God (Jesus), and everything



has unfolded in accordance with reality. Just as Yahya was a prophet and messenger from God, and he also gave glad tidings of the subsequent Manifestation, saying: “O people, I give you glad tidings of the Kingdom of God, and it is near,” and likewise in another station, he was also the bearer of commandments and law. And just as during his days the Spirit appeared, so too did the Point of the Beginning—may my soul be a sacrifice for all beside Him—after He took a covenant from all and gave glad tidings of the subsequent Manifestation, declaring: “Indeed, the time of the culmination is near, and yet you remain asleep,” which is precisely the same message spoken by Yahya (John), who gave glad tidings of what was to come.

274 And in this Manifestation, the same objections raised against Jesus, the son of Mary, are raised by the people of the Bayan. Just as you write that the cycle has not yet been completed, and you claim that the laws should not be changed, you also insinuate that the laws have been altered. This is a pure falsehood that has been suggested to you, for He explicitly commanded that the Persian Bayan should be followed.

275 Furthermore, the change of laws has no bearing on the rank of a Manifestation. Every Manifestation claims superiority over the previous one by virtue of the new laws they bring, as the Point of the Beginning Himself has said that had it not been for the objections of the people of the Qur’an, He would not have abrogated the law of the Qur’an. Beyond that, by your own belief, and that of all the learned, David was one of the greatest prophets and a bearer of scripture, yet He commanded the people to follow the law of the Torah. Moreover, from the words of Jesus, the son of Mary, it is understood that at the beginning of His Manifestation, He did not intend to change all the laws of the past, just as Yahya (John) did not make wholesale changes except in some matters. What is indisputable is that the Sabbath law was changed by the Spirit (Jesus), and Sunday was established in its place. Similarly, the law of the sword was abrogated, and divorce was also prohibited.

276 However, in this Manifestation, even though in the beginning nothing but pure servitude was apparent, the wolves of the land from among the people of the Bayan rose up in opposition and launched objections. They emerged from the concealment of hypocrisy with the intent to extinguish the Light of the Horizons. Though the law of the Bayan is clear, and it is recorded in all the Tablets of God that if anyone appears manifesting the verses of God, you should neither oppose nor argue with them, nor contend with them in any way. And this command was emphasized to such a degree that, by God, the One besides whom there is no other, there is no command in the Bayan more firm or established. It is as if the entire Bayan was revealed concerning this matter, yet the first dissenter and others like him rose up in opposition and committed acts that no tyrant had ever carried out. You were not in this land to be informed of it. By the truth of the Point of the Beginning and all the Prophets and Messengers, I speak with truth and honesty.

277 When they saw that the verses of God were descending like abundant rain, and the vast divine ocean was in motion, and the Tree of Divine Majesty was adorned with wondrous fruits, and the winds of grace were blowing from the right hand of the Throne of God, and the elevated heavens were studded with new stars of knowledge and understanding, they arose in hypocrisy, seeking to cut down the divine Tree. When they failed in this, the deceit of their hearts was revealed. All the migrants were agitated, the people of the sanctified household were engaged in lamentation, and the Divine Beauty withdrew from

the midst of the people. Then, they resorted to lies and falsehoods, attempting to conceal their wicked deed with fabricated accusations and malicious slanders. Afterward, they committed what they did, as you yourself know that the slanderous mischief-maker who came to that land said and did things that are known. No one confronted that person, nor spoke a word against him. Yet, he claimed victimhood and cast the same falsehoods that Satan casts into the hearts of his allies. Woe unto them and those who follow them. By God, they are in grievous loss.

278 Another statement: "It must be more perfect and complete, for the appearance of every Messenger and Prophet has been higher than the previous one, and the Most High (Manifestation) likewise made this claim in relation to those who came before." Thus, every subsequent Manifestation has abrogated the previous one.

279 Firstly, if the eyes of fairness were open, you would see that no Manifestation has appeared in the manner of this one in its originality. This is attested by what has been revealed from the realm of the All-Powerful, Almighty, Dominant One. Open your eyes so that you may witness that the Beauty of the Manifestation is seated at that time upon the throne of greatness and sovereignty, with the Point of the Bayan on His right, adorned with the authority of might and majesty, and on His left, Muhammad, the Messenger of God, with the lights of the Almighty God. In front of His face stands the Spirit (Jesus) with a company of the inhabitants of the Highest Assembly, descending with truth, if you understand. And behind Him are rows of angels of the heavens, bearing vessels of the eternal Kawthar and cups of Tasnim (heavenly drink), if you know. All of them weep and cry out for what has befallen the Beauty of God, the Almighty, the Dominant, the All-Sustaining.

280 Had you possessed sight, and returned to the greatest vision, you would have seen with your own eyes the divine lights radiating from the Manifestation of the All-Powerful Sovereignty. But the cataracts of delusions have so clouded your sight that even if you entered the Most Sacred Abode, I doubt you would attain the Meeting. Just as the beetle, even if it resides in the garden, is deprived of the fragrance of the flowers, and similarly, the blind, even when standing before the sun, is veiled from its light. They have no portion from this vast ocean.

## Verses 281-290

You mentioned that every subsequent Manifestation must be higher and greater than the previous one. If you were not troubled and perplexed, I would have mentioned a word I heard from God regarding this matter. However, this is a subject on which it is improper for anyone other than God to speak. God knows His purpose in what He reveals, for the pearls of hidden meanings in the shells of the ocean of divine words are known only to the Manifestation Himself. All of this knowledge rests with my Lord, and none have attained it except His all-knowing, all-wise Self. Since the people of the Bayan are even more veiled than the deluded ones of the past, it is better to proceed with caution and conceal what has been understood, lest another outcry be raised. The all-encompassing power and boundless mercy of God have never been and will never be confined by limitations. He does as He wills and decrees as He desires.

And regarding the abrogation of previous laws, the Point of the Bayan—may my soul be a sacrifice for all beside Him—has said that everything depends on the will of the Manifestation. If He wills, He may

confirm the laws and prohibitions of the previous cycle, and if He wills, He may abrogate them. Authority is in His hand; no one has the right to question Him or say “Why” or “How” concerning anything He does or commands. Whoever asks “Why” or “How” has disbelieved in God, waged war against Him, contended with His authority, rejected His command, and become one of the polytheists.

Furthermore, you mention that this matter has been addressed in the previous Bayan. These words of that polytheistic soul who speaks lies—words that are baser than the speech of children—remain unanswered and will continue to be so. O man, what reflection, what mirror? This station is sanctified beyond any mention or description, and exalted beyond the comprehension of those within the realm of existence.

In this context, a story comes to mind: During the days when the Point of the Beginning—glorified and exalted—was imprisoned on the mountain of Maku (as He is now imprisoned in this land as well, but do not compare this imprisonment with that one, for now He is imprisoned by both the government and the people of the Bayan, whereas the former imprisonment was solely by the government. If you examine this carefully, you will see that all the governments are complicit in this imprisonment)—during that time, the noble Wahid, namely Aqa Siyyid Yahya—upon him be the glory of God—raised the banner of the Cause with valor, as you have heard. Throughout all the lands, the scholars rose up in denial and opposition, engaging in cursing and vilifying the Point of the Beginning and His companions from every pulpit. The Imam Jum’ah of Tehran, although he was not truly a hater and was, in fact, more just than most, once ascended the pulpit and remarked: “I have heard that His Holiness the Bab has declared the air to be a purifier. Tell me, O man, where in the books of the jurists and scholars has it been stated that the air is a purifier?” He did not realize that this was not a matter of jurisprudence but a station beyond such utterances and words, and that the Bab was Himself a renewer of divine laws. He thought of Him as one of the jurists who had expressed a legal opinion contrary to those of other scholars.

Likewise, you are unaware of what has been revealed and what divine decree has emerged from the horizon of God’s will. Nevertheless, you boast of these words that befit the minds of false souls and have been written by you at their instigation. Certainly, you have spread them under the influence of Satan, just as it was foretold. Indeed, He is the truthful and all-knowing. Soon, God will annul what they possess by His true Word, and He will expose the deceit of their souls to His close servants.

Your duty was first to inquire of the Manifestation Himself as to what claim He made and what His proof was so that you might understand. If He said that this is the very Manifestation foretold by the Point of the Bayan, to which He gave glad tidings and from which He took a covenant with all, then all these objections would have been in vain and will remain so. You would not have gone to such lengths, compiling the fabricated words of those false souls. Fear God and do not say what you do not know, nor follow every deceiver. If you seek the truth, ask God, your Lord and the Lord of all the worlds.

Another statement—how great is the heedlessness of the one who made it—is that he claims one of His mirrors will be among the evidences and reflections of the Truth. And mirrors have ranks, he says, and a true reflection will come from one of His descendants, while the others will not be complete reflections. And he asserts that the Exalted Lord has confined this to Mirza Yahya.

He who uttered this has erred and sinned in what he committed and has disbelieved in God, who created him from dust, and he has slandered the One to whom he will return in his final abode. He is among those who have torn the Book into pieces. For he has now introduced the distinction of full and partial mirrors. By God, the Pen is bewildered at what to say in response to such heedless souls. The Point of the Beginning Himself, in His supplications, said: "O my God! Every year, send forth a mirror that will bear witness to You and reflect You." And He also said: "Send one in every city." And if we were to accept your claim, it would contradict the words of the Point of the Bayan. The highest rank of mirrors is described in these words of His: "Say: O suns of the mirrors! You gaze upon the Sun of Truth. Your existence depends on It, if you truly see. You are like fish in the water, moving in the ocean yet veiled from the water and unaware of that upon which you depend."

Say: O heedless one, observe how He addresses the highest rank of mirrors, telling them to gaze upon the Sun of Truth. And then He likens them to fish that swim in the ocean but are veiled from the water and are questioned about that which sustains them.

By God, if the people of the Bayan were fair, this one statement from the Bayan would suffice for them, and they would be severed from the words of the polytheists and would behold the meaning of these divine words today. For this same dissenter, who considers himself a mirror, and some, without understanding, have accepted him as such, has, even by his own claim, been deprived of the Sun of Truth, as is evident, for he is focused on his own self, clinging to his delusions, and remains far and veiled from the Sun of Truth. He moves in the water as if sheltered by the radiance of divine lights, yet he is estranged, veiled, and deprived. Likewise, today, all mirrors are being questioned, for all stand at the station of questioning. Whoever strays from the path of divine understanding is considered nothing more than stone, not even worthy of mention. But whoever attains divine knowledge and seeks refuge in His grace is counted among the foremost mirrors before God. Thus, the matter is explained in detail so that people may understand.

Now reflect a little on this statement, that perhaps you may attain the fountain of divine unity that flows from the spring of God's holy words. Say: O unjust one, where in the Bayan are these limitations you claim to have been recorded, these that you have falsely attributed? You have slandered God by claiming that the perfect mirror must come from a particular lineage and that the Exalted Lord confined it to a specific person. Say: You have lied against the Lord of the Throne and the elevated Seat. The true essence of the knowledge of the one who cast this lie upon you and revealed it to him is now clear. Bravo, you have bound the outstretched hand of God! They speak like the Jews without realizing it. May dust cover the mouths of those who speak such things, and mud fall upon the heads of the ignorant who have tainted the sanctity of God's cause with the dust of ignorance and limitation. The cause of God has always been exalted above such restrictions.

By God, the One besides whom there is no other, these individuals are more veiled than the lowest of the people of previous religions. However, their guide has taken great pleasure in this statement, and surely he has already, or will soon, consider you as one of the martyrs of the fire for this act. For he has always desired to confine God's cause to himself and what comes from his own lineage, and you have preemptively endorsed his wish. You are his willing followers. Congratulations to you for forsaking the

Creator in favor of a wretched creature, one who, by God, the One besides whom there is no other, has committed such deeds that even Satan would recoil from them. Curse be upon him and those who follow him. By God, with his slander, the foundations of the throne were shaken, and the pillars of the exalted Seat trembled.

Hear the call of this servant and cleanse this scroll of self and desire, which has been inscribed with lies and falsehood at the instigation of Satan. Enter from the narrow desert into the vast and exalted expanse! Do not speak of what you have not seen and do not write of what you do not understand! Soon, you, he, and we shall all return to the dust. O man of fairness, why have you so vehemently bound yourself to the destruction of God's cause, and for the sake of a worthless and insignificant creature, falsely attributed so many lies to the Truth? The winds of wrath have seized you, and what wrath could be greater than this? You worship the calf and do not even realize it, then ask God to bring forth another calf from its lineage so that you may worship it, and thus continue as idolaters. Then, from the lineage of this calf, you would want another, and if the lineage were to be cut off, you would mourn and wail in your hearts as you do for the loss of your parents, but even more so if you were truly aware.

Observe how heedless these souls are, that the Sun of Meanings has risen with utmost greatness and majesty from the horizon of reality, yet they have not valued Him even as much as what is born from the lineage of cattle. Say: Cursed are you and your shame. The Form of Oneness has rent the veil of majesty due to your oppression, O assembly of the obstinate!

The astonishing thing is that Sayyid Muhammad Isfahani, who had no knowledge of this matter and was never associated with it, is the one you have trusted and considered truthful, while you have declared all those who were informed as liars. At his instigation, you have drawn the sword of hatred against the Beauty of the Lord of all worlds. Cast away these delusions of the self and these deceptive snares! By the Sun of Meanings, the circling ones around the Holy Court are ashamed to even mention these false mirrors of yours. You have not realized that the existence of mirrors is not for their own sake, but that, in their moments of reflection, they display a radiance from the Sun, and once that angle is lost, they become non-existent. Thousands of mirrors have been created and will be created by a single word, and as long as they remain in the shadow of the Tree of Affirmation and the Sun of Reality, they are considered mirrors. Otherwise, they are mere stones in the lowest pits, dwellers of the fire.

Another claim: You accept that someone is superior to the Exalted Lord, and that His dispensation has come to an end, implying that "I am the One Whom God shall make manifest," who was promised by the Exalted Lord, and by whose appearance the dispensation of the Bayan will end and be abrogated. The falsehood of this statement is more apparent than the sun. First of all, the Báb Himself has explained in such a way that no one could dispute it. One of His explanations is this: "If the creation of that Manifestation is not complete, God will not manifest the next Manifestation." And He has also explained the meaning of completion, stating that whatever He has ordained and commanded must be fulfilled, for it is from God and cannot be contravened, and a creation must come into being under His shadow, manifesting all His commands, whether of lofty stations or minor details. Otherwise, the appearance of such a person would be futile, and the prophecies of the Truth would all be false.

Say: O donkeys, what the Truth ordains is indeed the truth, and the words of the polytheists will not render it false. In fact, what is more apparent than the sun today is the falsehood of the disbelievers themselves. Say: Take hold of your reins, O deceiver, O deluded one, who has no peer in the annals of time! I know not to what other beings I might liken these souls, for they have no equal in their rejection.

Say to that polytheistic soul: O heedless one, do not consider the Truth as false, nor dismiss the words of Truth as void! By God, O denier, the fragrance of divine words is distinct from anything else, such that if someone were in the farthest east and a word was spoken, a purified soul in the west would sense the fragrance of holiness emanating from it. Whatever issues forth from God—exalted and magnified is His majesty—is and will always be obeyed by those with insight, both in word and deed, and no one has the right to reject or challenge it. Every person of understanding, perception, and discernment testifies to this. However, since they were created in ignorance, they are not aware and remain heedless. One must first recognize the Truth, what He commands, and His proof, for after proof and evidence are established, all such words and those who speak them will return to the fire and remain there. And indeed, the fire will be their dwelling place—what a wretched abode for the polytheists!

As for what you wrote, claiming that the Exalted Lord said: “If the creation of that Manifestation is not complete, then...” Know that the matter of completion rests in the hands of divine power. Neither you nor others like you have understood it, nor will you ever. It is possible for people to act according to a law for a thousand years, and yet the term “completion” may not be applied to it. It is also possible for everything to be completed in a single day, and none but God knows what is complete or incomplete, for the completion of all matters is subject to His will, as was mentioned earlier. If He so wishes, He can cause all people to return to a single soul, and from that soul, He will return them to His own soul, resurrect and manifest them. Likewise, the raising up and completion of all souls is achieved when a soul acknowledges the Manifestation in that same moment, and the completion of the previous dispensation is confirmed in that soul. All this is by the decree of the All-Powerful, All-Mighty. Yet, those who are veiled and deluded have neither reached this station nor attained its knowledge.

It often happens that the Sun of Truth appears and rises while all people remain veiled, and all the proofs of affirmation are present in the Manifestation itself, though this is hidden from the people. The judgment of negation remains true for all. This is a hidden secret known only to those whose sight God has opened and whose hearts have been illumined by the light of certainty. As the Point of the Bayan—may all existence be sacrificed for Him—says: “Let not the multitude of these people and their rigid adherence to their ways veil you, for even if it were assumed that, in a single Manifestation, the Tree of Truth were to speak and all were to contemplate His reality, they would all be negated in their ‘no god but’.” Though they may remain on the earth, their existence is an existence in the fire, and the proof of that singular soul remains elevated and beyond them all.

So what do you say now of this statement from the Point of the Bayan, and how do you comprehend the completion of that Manifestation’s dispensation, given that no one attained knowledge of Him? Therefore, understand that the completion of the dispensation is inherent in the Manifestation itself, but none but those who have drunk from the fountain of meanings of the greatest ocean that has appeared to the right of the Throne, with its manifest and clear waves, can grasp this.

The Point of the Bayan—may all existence be sacrificed for Him—also said that the length of time between two Manifestations is due to the lack of readiness among the people. The Sun of Truth, after setting in the sublime horizon, remains watchful over His servants. Whenever He sees a soul ready to hear the Word of God, He makes Himself known to that soul and does not delay for even the smallest fraction of a moment. In this context, He draws a comparison to the Point of the Furqan—exalted be His greatness—and says that after the Sun of Muhammad had set, He was always watching over His people. Had He seen anyone capable of bearing the trust of God, He would never have delayed His appearance. The reason for the delay was the people’s unreadiness, as He revealed. At the first sign of faith from the first to believe, and their acceptance of the greatest Word, the Manifestation did not delay for even the slightest instant, and at that moment, the Word of God was cast to Him. Had He matured even an instant earlier and presented Himself before Him, the Word would have been cast to Him in that very moment without delay.

O veiled ones, reflect upon the words and explanations of God that you may attain even a drop from the ocean of divine meanings. If you have insight, you will see that this wondrous Manifestation itself is the cause of the completion of the Bayan, and at the very moment of His appearance, the dispensation of the Bayan was completed. Moreover, all have been commanded to act according to the laws of the Bayan, and He Himself acted accordingly. And if all the veils were torn away, what would you do? Know that in the time of the Manifestation, whoever presents himself before Him, all names, attributes, laws, commands, and orders that existed before are perfected in that soul by their acceptance of the Truth. Therefore, reflect that you may become among those who understand.

As for your statement that all His commands—whether of lofty stations or minor details—must manifest, or else the appearance of such a person would be futile and the divine prophecies false, know that everything in the Bayan has come into existence and has been gathered before the face of God. But at that time, souls like yours were dead and insignificant, and thus were not aware. After the Manifestation, none of these sayings will avail anyone, for the completion of all things lies in His acknowledgment, the honor of all lies in His command, and the deeds of all are dependent upon His acceptance.

For example, if He wishes to take all that was granted in the previous dispensation, none can protest against Him, for He has the power to do so. One statement from the Point of the Bayan—may all existence be sacrificed for Him—is mentioned, that you might perceive within yourself and become one of those who comprehend. His words—exalted be His majesty—are: “The Bayan is like a jewel entrusted to someone. On the day of the Manifestation of the Reality, if the Manifestation wishes to retrieve all that was given, not a moment will pass before He takes it back.” Not that one should be veiled by one of the minor details, another by the principles, another by the matters of governance, and another by the matters of glory. Rather, all things belong to Him and return to Him. You must know Him by His signs and not remain heedless in recognizing Him, for the amount of heedlessness you show will determine your veiling in the fire. And if you are truly focused between yourself and God, the likeness of Him is present in your hearts. Do not let yourselves be veiled from Him by what comes from Him. Recognize the One for whose recognition you were created.

Now observe how far you have drifted from the shores of the ocean of knowledge, and how much you have been veiled by the ego and desire, deprived of the Creator and Realizer of the Names. By God, you have done the very opposite of what the Point of the Bayán intended, and you have distorted and interpreted His clear verses with false notions and lies. You have not tasted a drop from the sea of sanctity, nor have you attained even a breath from the breezes of the exalted purity. Even though the fountain of the Bayán, which flows from the pen of the sovereign of existence, has been mentioned to you sometimes in terms of branches and sometimes in terms of roots, you have had no goal except to cling to the rope of self and use it to object to the Lord of Unity.

Now consider how the divine words have been fulfilled. It has been explicitly stated that on that day no one should be veiled by speaking of branches, roots, judgments, or matters of glory, for that primal being is, in Himself, to be obeyed. Whatever He commands at the time of His manifestation is the divine decree and His command among His servants. Yet, you and those like you have argued against the Truth by speaking of roots and branches and clung to matters of glory and authority. Today, all of you are seen in the fire, except those who have held firmly to God, the Almighty, the All-Powerful.

O heedless ones, He emphasized to such an extent that He said on that day: “Do not hesitate in knowing Him, for the slightest hesitation will result in being cast into the fire.” Yet, you have brought forth actions that none of the manifestations of denial or the dwellers of the prison have committed. Another statement from the Bayán revealed in the Bayán is mentioned for the sake of God, that you may cast aside the ragged garments of hatred from your bodies and attain the robe of divine glory. His words—exalted be His majesty—are: “But do not be deluded by the love for the Point and the Letters of the Living, for that day is a day of testing! If someone loved that Point and was guided by His guidance, it is proof that he loved this Point and the Letters.”

Consider how firm and precise this mighty, lofty, most holy matter has been mentioned in the Book. He even says: “Do not be deluded by love for Me, lest you become veiled from that Eternal Beauty.” Yet, in every moment, you have argued with countless objections, and you continue to do so. And if you say this manifestation is not the same as that manifestation, this is the very statement that all the previous peoples made during the appearance of the manifestations of Unity. For example, when the Spirit of God and His Word appeared, all people argued with the previous books to refute Him, and all denied Him except for a few whom your Lord willed. Likewise, when the Seal of the Prophets shone from the East of Batha, all denied Him, saying, “You are not the promised manifestation,” and they fabricated false arguments and wrote treatises to refute the Truth. And likewise, in the appearance of the Point of the Bayán, you have seen and continue to see what they did and are doing. What difference is there between this group and that group?

A person of insight must today look to the very Manifestation and the essence of the matter. If they witness the same evidence and proof by which the Point of Origin and the Primal Figure were established, then even the slightest hesitation is not permissible, for even a moment’s hesitation will result in being cast into the fire. Otherwise, for the beholders of the greater horizon, the Manifestation Himself is the proof. This servant is perplexed about what to say, for it is evident that you have been deprived of the explicit words of God, let alone the subtle hints and allusions. It seems as though you have neither the will



nor the desire to comprehend. Therefore, my words and melodies are like the playing of a lute before those who are deprived of hearing. The following verse seems fitting here:

“The secret note of Sanā’ī seems before the ignorant  
Like the lute played to the deaf, or the mirror held to the blind.”

God has placed a barrier over your ears and a covering over your hearts made of fire.

O heedless one, He says—exalted be His remembrance—: “Do not be veiled by the veils of knowledge and wisdom, for these will surely hinder you from the path of God.” Yet, you offer scientific allusions as gifts to the Sovereign, and send dried leaves as offerings to the Paradise of the Unity of Glory. Would that you were even truly knowledgeable and wise! No, by God, you are nothing but dry skins that contain small stones, which, when moved, make noise, but are devoid of any essence or true motion.

Today, no evidence can prevent the proof from manifesting, and nothing created between the heavens and the earth will suffice, except entry into the shadow of His command. If the whole earth were filled with books, they would not compare to a single word that appears from the tongue of the Essence of Eternity today. Cast aside these useless investigations that neither nourish nor benefit, and cleanse your hearts of the illusions of the authors of philosophies. Perhaps, in this divine springtime, you will attain the wondrous paradise. Sever yourselves from all else, and hold firmly to Him! Strive that you may not be veiled today by names, words, or manifestations from their Source and Realizer. This is why the Point of the Bayán—exalted is His glory—says: “Everything is for the purpose that, on the Day of Manifestation, you will not be veiled by names but will look at that by which the names subsist in all things, even the mention of the Prophet. For that name is created by what God reveals.”

If you are just, you will realize from this statement of the Beauty of the Merciful what you have been veiled from today. You have been deprived of the Creator of the names by clinging to a name, not knowing what it is or who it is. A few of you have gathered and, with the hands of illusion and false notions, have crafted an image, and then you have worshipped it. “With the hands of ignorance, you have fashioned the image of the calf, and then you have taken it as your lord apart from God. Woe unto you, O assembly of polytheists and hypocrites!”

Let us set aside all verses and words, and instead, establish a new criterion for the knowledge of God today. Let both sides weigh it, although it is God who must test His servants, not the other way around. For the Truth, and whatever issues from Him, is exalted beyond the scales of people and will remain so. Yet, I am content that by this means, truth will be distinguished from falsehood, for you have not recognized God’s proof, and you have rejected His evidence. Therefore, to fulfill the proof of God against you, I say: Establish whatever criterion or proof you deem fit, and let it determine the truth from falsehood. This is stated according to your beliefs, so that no excuse remains, and the truth will be made manifest to every soul as bright as the sun. Otherwise, the Truth is sanctified from the standards, proofs, and arguments of people. For God’s standard today is the very Truth itself, and His proof and argument are whatever appears from Him if you comprehend.

And as for the one who spoke with the tongue of polytheism and rejection, saying that the appearance of such a person would be futile and the prophecies of the Truth would all be false, may God sever the

tongue of your inspirer and break his hand, his fingers, and his pen! For he has transgressed beyond his limits and falsely attributed things to God, the Almighty, the All-Powerful, the Self-Subsisting, and has committed what has desecrated the sanctity of the Cause among the servants. As a result, even the inhabitants of the lowest abyss will repudiate him—so how much more so the close servants of God!

Say: First, you do not know those prophecies, nor are you at all aware of their meaning, just as previous peoples failed to understand the meanings of God's words and, at the time of the manifestation of the Divine Appearances, remained veiled and were deprived. Among these is the prophecy in the Gospels concerning the signs of the next appearance: "The sun shall be darkened, and the moon shall not give its light, and the stars shall fall upon the earth." To this day, the people of the Gospel have refused to accept the Muhammadan dispensation because of these words. So what do you say now? Were these prophecies false, or did that group fail to comprehend their meanings?

And also, regarding the mention of "the Seal of the Prophets" in the Qur'an, as well as the signs of the next manifestation and the signs of the Resurrection, such as "the splitting of the sky," "the breaking of the earth," "the leveling of the mountains," "the rising of the dead from their physical graves," and similar expressions that signify the signs of the Last Day. Today, people remain veiled from the Owner of all Names and Attributes because of these very verses. So what will you do now? Will you confirm them or deny them? For outwardly, what has been recorded has not literally manifested. Either you must say all of it is false, or you must admit that people have not understood its meanings. Regarding the explicit text of "the Seal of the Prophets," I do not know what you will say, for the Primal Point has explicitly stated that the Prophet has come from the "First of the First" and will continue until the "Last of the Last," while others have claimed it impossible for any soul to appear after the Prophet Muhammad and make the claim of prophethood.

Say: O heedless one, know that no one is fully aware of the meanings of the divine words as they truly are except for the Manifestation of God's knowledge and wisdom. As the Primal Point clearly states, no one has understood the true essence of the divine meanings hidden in the treasury of the Words of the Bayán, nor will they, except for the Manifestation of the next cycle. If all people comprehended the meanings of the divine Words, they would never be deprived of the dawning places of revelation and inspiration. Just as today, the veiled ones among the people of the Bayán, due to their lack of understanding of what was revealed in the Bayán, have been deprived of the Beauty of the Merciful. By God, if they were even slightly aware, they would detach themselves from their understanding, and even from their own souls.

O heedless one, far from the fountain of meaning, do not consider the divine Words false or meaningless, and acknowledge your incapacity to grasp them. And if you find yourself incapable of understanding, seek from the source and origin of divine knowledge, so that you may not remain thirsty from the outpouring of the ocean of meaning and may not drown and perish in the seas of satanic illusions. Not a single letter of what has been revealed is in vain, nor will it ever be, for in every letter of the Words of the All-Glorious lie hidden pearls of meaning. And none but one endowed with great power can bring them forth. And if, God forbid, you see falsehood and defect in the revealed Words and in the manifestations of divine power, it is more fitting to observe the deficiencies of the veiled souls. Say: Set your mirror before your

face so that you may witness your own skin and recognize what lies within. Perhaps you will succeed in turning back, and you will become repentant, submissive, acknowledging your faults and misdeeds. Indeed, He is the Most Forgiving, Most Merciful.

Another statement—how great is the error of the one who has spoken it—claims that none of His characteristics or commands have yet been manifested. The signs of the appearance of the Qa'im, as the people of the Qur'an believe, though the signs have appeared at the time of His manifestation and people have not understood them, the signs after His manifestation have not yet been fulfilled. If the people of the Qur'an object and ask what the signs after the manifestation are, what answer will you give? Failing to understand the signs at the time of the manifestation and not witnessing the signs after the manifestation will cause the people to be veiled from the Truth, and this is far from the way of God. Reflect yourself: How could the seed be planted without the appearance of its roots, leaves, and branches? How could the other seed, which is its fruit and the Resurrection, come into being?

It has reached the point that you continuously write arguments against yourself without realizing it. You have written that the signs of the appearance of the Qa'im manifested at the time of His appearance and that the people did not understand. Now consider why this lack of understanding occurred. There is no doubt that it was due to the people's misunderstandings and illusions. As the signs of the manifestation were mentioned, people formed assumptions based on those words, and since they did not see these assumptions manifest in the physical realm, they were unable to recognize the Point of the Bayán. Just as you and those like you were not aware until the Manifestation of the Bayán explained the previous Words, and after this explanation by the Essence of the Merciful, a few accepted and most denied. This is the very action that you and others among the people of the Bayán are doing today. For you have not understood the meanings of the divine Words, and without realizing it, you cry out, saying that this manifestation should not have appeared because the people of the Bayán have not yet been perfected. And if you had understood, you would not have been veiled by these words. You have perceived the Truth as being weak and incapable. By God, if a soul is certain in the power of God, they will never hesitate over such words, for He is capable, with a single Word, to bring back all that has been revealed in past books and to initiate them anew. Indeed, He is the All-Powerful, capable of what He wills, and He is the All-Knowing, the Wise.

The signs after the manifestation have all appeared, but you have not perceived them, just as, by your own admission, the people of the Qur'an did not recognize the signs at the time of His appearance. Every sign that you expect after the manifestation has indeed manifested, but ask the source of divine knowledge to be assured that all have been fulfilled, yet souls like yours remain veiled from comprehending it.

The true sign of the next appearance after the Qa'im is the appearance of Husayn. You acknowledge the first, but deny the second. If you reflect upon this statement, you will understand limitless mysteries. In the appearance of Husayn after the Qa'im, it is written in your books of traditions that all the prophets and messengers will gather under the banner of His Holiness. It is also written that the Qa'im will return, and He, too, will be joined to His Holiness. If you ponder these words, you will realize that the statements of your books align with what was revealed in the Bayán. Know that the signs after the manifestation

have all appeared. Some you have not understood, and others you have outright denied. Thus does your ego rule over you, if you would only understand.

Now, what will you say about the Point of the Bayán—may all souls be His sacrifice—who mentioned no sign, but explicitly stated that whenever He appears, all must believe and give thanks to God and observe the manifestation itself and what proceeds from Him. He clearly stated that He has the choice to manifest in whatever way He wills, and no one has the right to object. He gave countless warnings to the people of the Bayán not to use the Bayán and what was revealed within it as a basis for objecting to the Essence of the Merciful. Yet you, through the illusions of your own ego, have objected and spoken of the completion of the cycle. The very Truth is manifested, speaking with the Words of the Point, saying: “With My manifestation, the cycle of the Bayán is completed and will continue to be completed.” Yet you are so veiled that you have not recognized the Truth as equivalent to creation, and you say it must be completed in creation. However, the command of God is never fulfilled by anything less than His very Essence. Rather, it is completed in His sacred Self and will continue to be completed, if only you understood. Whatever you speak of is rebellion against God, the All-Powerful, the Dominant, the Self-Subsisting.

I do not know what you would have done if the Point of the Bayán had mentioned signs. Would you have risen to slay Him? Or would you have tried to defile the robe of divine majesty with the fabrications of your souls? Indeed, throughout the Bayán, He says that if a soul appears and says, “I am your Beloved,” even without any apparent proof, no one is to object. Now the Sun of meanings has arisen from the horizon of divine grace, shining with the verses of God to such an extent that none can count them. Yet, some of you say the cycle is not complete, and others say He has appeared too soon.

Say: O unjust ones, the Beauty of the All-Glorious Himself says—and its Persian meaning is this:

“O people, I was one of you, lying upon My bed, asleep. The breezes of divine mercy blew from the right hand of the glory of the Unity and awakened Me, causing Me to speak the praises of My own Essence between the heavens and the earth. O people, I swear by God that I have not prided Myself over anyone, nor have I denied the verses of God. I confess to what is in your hands from the Bayán, and I am certain of the Lord who created all. Have mercy on Me, and do not oppose Me. And if you do not accept this noble, divine Faith, do not object. O people, if it were up to Me, I would indeed have hidden Myself from your eyes and would not have exposed Myself to that which no created being has borne, for not a day has passed without Me being subjected to insults, mockery, and derision. But the Holy Spirit spoke within My breast, and the Greatest Spirit spoke through My tongue. This is not from Me, but from the One whose power encompasses and transcends all things.”

O people, the nearness or remoteness of the manifestation is not in my hands or yours, but is in the hands of divine power, and will always remain under His control. He manifests it in whatever form He wills. Fear God and do not be among the wrongdoers! O people, drink from the cup of the divine Words, the fountain of meaning! If you sense the fragrances of divine purity emanating from Him, then show justice, and do not bring forth that which causes the people of the heavenly gardens to grieve, and do not remain among the heedless.

O people, I am truthfully saying what I have been commanded by your Lord, and the fragrance of truth is clearly distinguishable from falsehood. Fear God and do not be among those who have turned away! O people, I have never opposed anyone and have always lived in complete kindness, humility, and submission when dealing with the people of the Bayán. During those days when all hearts were shaken by the force of oppression, and every soul trembled under the whip of divine wrath, I stood alone among My enemies. In every moment, the arrows of the enemies pierced My chest, and none could count the pains inflicted upon Me except the Lord of all, the Knower. Many nights when all rested, I was shackled in chains. Many days you were settled in your homes, while I was in the hands of the enemies, afflicted. And you are all witnesses to these events if you speak with truth and are of the honest ones.

O people, are you the powerful ones, or is it the Lord of the Worlds? If He is powerful, He manifested the appearance of His Essence as He willed. And if this is considered a fault of the servant, it was not by his doing, but by the will of the Creator of the heavens and the earth. O people, hear My call and drink from the fountain of divine mercy in these days, and do not be among the deprived!

This is the meaning of the divine Words that I have conveyed according to My understanding, so that perhaps you will realize that the matter is in no one's hands, and no one is aware of the manner of the manifestation. All are captives of His power and authority, and He is the Ruler. He manifests whatever He wills, and all are commanded to observe the manifestation itself, not to focus on mere words and symbols.

By God, as the divine verses have descended without pause from the sky of eternal will, those who turned away from God, such as Siyyid Muhammad, joined forces and plotted together to try to deceive the people through lies and prevent them from drinking from this pure stream. One of them ran to Istanbul, and the other stayed in this land, busy writing fabrications. By God, the One besides whom there is no other, I have treated both souls and all with the utmost compassion and kindness. It is strange that despite hearing and witnessing the attributes of the Blessed Beauty, you have, based on a couple of fabrications, erased the truth from your hearts and risen up with such intensity in opposition. We ask God to grant you the knowledge of His true Self and free you from the illusions, that you may see what you have been veiled from and be among the blessed.

If you become aware of what has befallen these servants during these years of residence in Adrianople, and if you are just, you would lament and mourn. The One True God is witness that in every hour, a resurrection has been raised, for in every moment that soul—whom you, by the devil's deception, have considered to be acting by God's will—was performing a shameful deed and committing a repulsive act. I swear by God, who created all things, that the actions of this soul—whom you wrongly revere—are nothing but treachery. Consider, would you ever imagine that someone so associated with Me would withhold bread from the servants? Yet this is what happened, and you are unaware of it. They rushed to the great city in search of bread, filing complaints in this land. By God, I do not lie, nor do I have any personal motive. My heart, however, is aflame that you have considered such souls as your Lord and deprived yourself and others of the Exalted Truth.

It is the final days of these servants, though you think we have come here for worldly purposes. But God is witness to the truth of why we have come and what our purpose was. You know well that I was not in

need of bread in My own place, and I did not travel from city to city for food. Rather, it was the breezes of divine mercy that drew Me here, if you are among those who understand.

In any case, they have ruined their own honor, the honor of these servants, and the cause. And still, you offer Me advice and write letters of counsel, asking why I have not believed in or been certain of such souls. Their vile actions have reached the point where they have even fabricated reports, listing the numbers of those who have left and those who remain in this land. What little support that was being given to some of the poor has been cut off, and it has been redirected under their own names. By God, it is better for a person to eat the fruits of the tree of Zaqqum than to partake of such bread. As the details of this fabricated list were sent to this land, no one knew of it except for the tree of corruption and those associated with it.

I only wish that even the remainder of it had been put under their name, for by God, we would have been grateful. Know this much: by the right of Truth, most of the migrants have no clothes to wear, and yet, those souls who have traveled for the sake of God and turned to this direction with cries and laments are accused of seeking worldly gain, while detachment is attributed to themselves. If only you were aware of their condition, what they possess, and what they have done in their pursuit of worldly life to maintain their positions. You would truly understand.

You wrote about the planting of the seed and its details. From all these words, it becomes clear that you have not comprehended even a single word of divine knowledge and have not grasped the purpose of the manifestation, neither its reason nor its future. Now, after turning away from the Highest Example, you object against God, uttering what you do not understand. We concede that it is as you say, and as you have written, but has this seed needed watering or not? He says: I am that breeze of divine unity blowing from the right hand of the heavenly paradise. The nurturing of all things is dependent on this divine breeze of grace and the breath of the Holy Spirit. He says: I am the life-giving water by which the seeds of knowledge and meaning, and the ears of wisdom and divine knowledge, are made to grow. Without the blowing of this breeze and the flow of this sweet and pure water, no seed of knowledge will ever sprout in the garden of human souls. And yet, you speak and write without knowing what you say.

Leave aside the vision of the polytheists and look with the eye of unity, so that you may see all the manifestations as one soul and perceive all the laws as one law. All these differences are according to time, place, and the capacities of the people of existence, and will always be so. There are sanctified and blessed lands, where, when the seed of the manifestation is planted, other branches grow in less than the blink of an eye. This is the realm of command, and creation is unable to comprehend it, as He says. And there are those lands that He describes in His words. But in the lands of the souls of the polytheists, even if a hundred thousand years pass, no good crop will grow, as God has foretold.

Of course, you will say the cycle is not complete, and it has not been perfected. Woe unto those who recognize God's grace and then deny it. You see with your own eyes that the hidden seeds of divine meanings have sprouted, flourishing in the garden of unity, yet you deny it. Perhaps you have neither seen nor heard, and if this is the case, God willing, you are not among those who, having seen, have denied, and having heard, have turned away.

Beyond all this, His sacred Essence has always been, and will forever be, beyond comparison, for likeness and similitudes have no access to that station. And when similitudes are mentioned, it is in accordance with the knowledge of people, so that through those limited examples, they may attain some understanding of divine matters according to their capacity. If the All-Exalted One wills, with a single breath from the breeze of His grace, He can adorn all the dry trees with the robe of spring. With a single Word, He can make all the seeds of existence blossom into the grains of wisdom and knowledge. It seems that you have placed a mirror before yourself and are attributing to God the same incapacity, ignorance, and contradictory qualities that you see in yourself. Repent to God, O sleeper! And if only you were indeed among the sleepers, for the sleeper himself is at rest, and others are also at peace from him. As they say, nothing is better for a tyrant than sleep, for in sleep both he and the people are at rest. Reflect on your oppression, O oppressor, for by your wrongdoing, all things have lamented, and the souls of the sanctified have been shaken. Fear God and do not follow your own desires. Cast aside what you have, and take hold of what God offers, with the strength that comes from Him, so that the eye of divine grace may return to you, and you may become one of the just.

The one who laments with the voice of all nations asks: "Another question is this: Do the descriptions given by the Báb specifically refer to Bahá'u'lláh, to His very essence and person, or do they refer to the name 'Bahá'? If it is to the specific essence and person of Bahá'u'lláh, this is an initial claim that requires evidence. Please show in which passage of the Bayán and with what phrase this is made clear. And if the description refers to the name 'Bahá', then this name is among the names of God. The definitions of God's names are not exclusive to 'Bahá'. He has also praised the names of 'Jalál' (Glory) and 'Jamál' (Beauty), and likewise, all of God's names. So should every Mirza Kamál, Mirza Jamál, or others named with these names make the same claim? Besides, people like Diyán, Mirza Ghoghá, Shaykh Isma'il, and Haji Mulla Hashem also made such claims, and their claims were false. So merely making a claim is not sufficient proof; otherwise, these individuals should also be considered as the Promised One."

Say: Hold your pen, O you who have been deprived of the robe of courtesy and fairness! With what you have written, you have violated the sanctity of God among His servants, and thus your pen and the tablet upon which you have written disown you. By God, if your ear were attentive, you would have heard, as you were engaged in writing such words, the weeping of the heavenly hosts, the wailing of the pure ones, the lament of the saints, and the outcry of all things created by the Word of God, the Exalted, the Almighty, the Great.

Take control of your tongue, enemy of God, and cease writing, abandon your tablet! Be ashamed before God, who created you by His command for this Manifestation, which has appeared in truth, causing the heavens of your certainties to be torn asunder, O assembly of the heedless. Do you think that anything escapes His knowledge? No, by the Lord of all the worlds! When you wrote what you wrote, the eye of 'Alí in the heaven of judgment shed tears as He looked at you and addressed your soul, saying: O wretched one, God has darkened your face because you have committed that which none among the former generations committed, nor will any of the latter do so.

Did we not counsel you in all the Tablets not to question "why" or "how" when the Manifestation appears? And you, O heedless deceiver, have taken the cause of God as a jest. You have struck My body

in every moment with the swords of resentment and hypocrisy, unaware, thinking that you are righteous in My cause. And by your reasoning, you seek to establish what has appeared from Me, while in every moment you kill My beloved self without any shame before God, to whom all things return. By your actions, you have caused Me shame before the assembly of the near ones, the saints of God, and His chosen prophets.

By God, your association with the Bayán has made its letters, its words, its truths, and its meanings weep, while you laugh and play and mock, and you are among the scoffers. Soon, God will seize you with His wrath and might, for He is the most severe of all avengers. Have you reflected on yourself? By what proof did you believe in Me, and by what argument did you associate yourself with My Self? Soon, you will be disowned, and all in the heavens and earth will also disown you. And My very self bears witness to what I say.

The One who was sent among you, did He not appear with My signs, My manifestation, My sovereignty, My majesty, My proof, My argument, and My evidence? Why, then, did you deny Him while affirming belief in Me? No, by My self, the All-Knowing, the All-Wise, you neither believed in Me nor in My signs, nor in what was revealed in the ancient realms from the Kingdom of God, the Mighty, the Almighty, the All-Powerful. So be fair, O heedless one, and free yourself for a moment for the sake of God, your Lord and the Lord of all worlds.

The One who recites to you the verses of God in every moment—if you do not believe in Him, at least do not oppose Him. Fear God! He has overlooked your faith and the faith of those like you if you are among the wise. All things are ashamed before God because of the association between you and them, for all things return to the shadow of His name, “The Creator.” Thus was the matter if you are among the wise.

Soon, all things will disown their association with you and seek refuge in God from you, O you who, by your actions, have caused the hearts of the prophets and messengers to burn. What was your purpose in writing what you wrote except to mock and deride God? And by doing so, you have mocked yourself and your leaders without realizing it, just as servants before you mocked the envoys of God and His trusted ones. And you have come after them with an action that has caused the foundations of serenity to tremble, the pillars of certainty to shake, and the very essence of tranquility to quiver. The foundations of a mighty throne were shaken. Listen to My words and do not exceed your limits! Know yourself, O one who associates partners with God and His signs, disputes with His very essence, and wages war with His being! Cease what you have committed!

By God, your actions have caused the storms of retribution to rise over all the world, and they will seize you and your allies. There is no god but Him, to Him belongs power and dominion, to Him belongs grandeur and sovereignty. He sends down whatever He wills by His command, for He is the Mighty, the All-Powerful.

Everything is amazed at what has led you to such insolence against the Most Holy, Most Exalted, Most Ancient Beauty. You have waged war against Him, while the Báb—may the souls of all be a sacrifice unto Him—said that no indication, no sign, nor any hint could ever approach His exalted station, His mighty grandeur, or His majestic glory. Yet you, in your mockery, have written things about Him that no soul



before has ever dared to do. Astonishingly, you feel no shame and still mention the Báb's name. By what proof or evidence have you allowed yourself such insolence? My amazement is easy to bear, but the entire company of the celestial realm is bewildered by people like you. How swiftly you have disbelieved in the very One in whom you claimed to believe.

Even if you did not understand this matter, with all the signs of divine grandeur and the revealed verses from the Lord, could you not at least pause for reflection? If you truly observed the Bayán, you would see that you have no evidence to challenge such a soul, no matter what He decrees. Woe to those who have blown into you and filled your heart with hatred for God and His enmity. Ah! Ah! "Ah," which cannot be described by the pen, "Ah," which cannot be fully conveyed in speech, for what you have done in seeking the favor of one whose very being is rejected by the prison, whose reality is shunned by the abyss, and whose essence is refused by the flames of Hell and its burning fire.

In the Bayán, all are forbidden from quarreling or disputing with one another, and it is said: if you must present your evidence and arguments to each other, do so with utmost courtesy and respect, stating your reasons in writing with the highest decorum and humility. The most important thing is not to cause grief to that essence of might, that sun of meaning, during the days of the manifestation and its radiance.

If only you had adhered to the counsel of that Beloved of existence! No, by God, you have not followed even a word of the Bayán, except for those parts that align with your own desires. We seek refuge in God from this sin, for His words were always sanctified from your selves, your desires, your knowledge, and your understanding.

Had you at least stopped at disputing with the Manifestation of the Lord of Lords! You have shown no shame, nor have you observed any respect. You have committed an action that, from this day until the day that knows no end, every person of courtesy and decency will be ashamed to even look upon what you have written. By God, you have committed what has caused the hearts of the near ones to burn.

If only you had considered Him as one of the people of the earth, for you would not have dared to show such insolence or speak with such audacity. By God, if you had heard the breath of decency, it would disown you, and the essence of courtesy would seek refuge in God from your deeds. Courtesy is the mark of a true human being, distinguishing them from others. Any soul that has not attained it is better off nonexistent than existent. You, who are stationed at the very seat of courtesy, have committed deeds that any soul of decency would be ashamed to even mention. The veil of your courtesy and decency has been torn asunder, O assembly of the wicked!

The sacred essence states: O people, I have come to you from the East of the Spirit with the message of God, the Mighty, the Eternal, and I do not speak of my own will; rather, your Lord, the Merciful, speaks through this truthful, eloquent, and beloved tongue. O people, do not kill me with the swords of hatred, and do not judge me in ways that would violate the sanctity of God, the Mighty, the Beloved. O people, He calls you through my tongue, and speaks within my breast, and has established me upon His Cause. By God, I find no movement or rest within myself except by His command. Reflect, that you may understand! Can the fountain of life flow from polluted springs? No, by the Lord of all the worlds, if you truly know.

O people, this is the fountain of God's will, from which rivers of His purpose flow as He wills, and He is indeed the true Judge. He is the Truth, the Knower of all things. If you have any taste, then drink from it, so that you may find its sweetness, and smell the fragrance of God, your Lord. This is the Word of Truth, and after the truth, there is only error, if you are among the understanding.

Do you object to the One who sent me and speaks through my heart? Alas for you and for what you do! The One who has come to you with the signs of God and declares, "These have been revealed by Him" — should anyone object to Him? Be fair if you are just! O people, I am not able to breathe even a single breath except by His permission, and you find the breath of the Merciful in this soul, which God has sent in truth, if you accept it with your hearts.

Do not strip yourselves of the robe of courtesy and justice, and do not speak of what you have been forbidden in the Tablets of your Lord, the Mighty, the Eternal. Whoever is deprived of courtesy is indeed naked, even if they wear all the finest garments of the earth. This has been revealed in truth in the guarded Tablets: Whoever lacks courtesy has no faith. And this is testified by what was revealed in the Bayán, if you bear witness. Courtesy was created in the Bayán for the sake of this Beauty, and likewise, every good name, if you but knew.

By the life of the One who has appeared in truth, He intended nothing in the Bayán except Myself. He breathed only for My sake, and He ordained all good things for My Beauty. Were it not for My mention, the Bayán would not have been revealed, nor would the Beauty of the Merciful have spoken a word among you, for such as you are not worthy except for your own words, if you understand. The Bayán was revealed for My sake, and I recited it in all times. What was revealed then is indeed the Bayán, if you understand. What was revealed then serves as a witness to what was revealed before, and what was revealed by Him serves as proof for what is revealed now by the Pen of God, the Mighty, the Beloved.

O people, I am His self, and He is My self. He sacrificed His self for My self, and I have taken My self and My soul in My own hands to sacrifice them in His path and for His love and pleasure. All the atoms bear witness to this if you listen. Fear God and do not separate Me from Him, even if God has placed this beyond your capacity. If everyone in the heavens and the earth were to gather to separate us, they would not be able to, nor would they succeed.

At that time, He was seated at the right hand of His throne, His fingers between His teeth, contemplating you and what you had done, O assembly of idolaters! He cried out and wept over what befell Me and what will come to you afterward. At that time, He recounted to Me what was hidden in your breasts, and He wept, and with His weeping, the denizens of the highest company lamented, but you neither know nor feel.

Despite this, you have done things on this earth that have no equal. If you had even a little insight, you would realize that the objections you raise against the Truth are directed against Him who revealed the Truth and always will reveal it, and they concern no one else. Just as the previous peoples raised objections, unaware, and if they had understood that their objections were directed at the Truth, they would never have objected. For this reason, the Manifestations of negation have always opposed the Manifestations of affirmation, bringing about things that pen and tongue are ashamed to mention.

Soon, what was foretold will come to pass, for mere rejection and opposition will not suffice for you. The Eternal Beauty says: O deaf ones of existence, I will recite to you a melody from the songbird of the former manifestation, so that perhaps you may understand a little. And even if you do not comprehend, the realities of all things will listen and will not tear the veil of modesty or cast off the robe of courtesy. It is this: To the letter of Life and the Greatest Unique One—upon them both be My glory—He said when they asked about this most sacred, most exalted Manifestation: By the One who is alone in might and glory and has brought all things into being from nothing, even certainty is ashamed to attain certainty in Him, or to bow down before Him. Even evidence is ashamed to point to Him for anyone else. Do you wish Me to recognize you or to bear witness against another for you?

The Ancient Essence, who says that even certainty is ashamed to attain certainty in Him, to bow before Him, and even evidence is ashamed to point to Him, while you, without shame or modesty, have risen up in such opposition to the Cause of God that nothing like it has ever been seen. You have torn asunder the veils of modesty and sanctity with the fingers of polytheism. We ask God to tear apart your veil, expose your vile self among the people, and strip you of the robe of honor, so that He may reveal to His servants what you truly are. By God, O heedless one, with your actions you have caused all things to tremble, torn the veil of chastity, and shaken the foundations of the highest realm.

By the Beloved of existence, after this, you have not and will not consider the sanctity of any of the Manifestations of God, except the souls of idolaters, and this only because of the whispers and illusions concealed within those souls. Another statement from the Bayán is revealed purely for the sake of the Merciful, so that perhaps a breeze from the garden of the divine words may pass over the inhabitants of the world, and perhaps, through this, those sacred souls may emerge from behind the veil and attain the divine purpose. They may act according to what has been previously revealed and regard these days as precious. Likewise, may those souls realize the immense sanctity of this Manifestation before God, so that they may refrain from insolence.

He says—exalted be His glory—: I have read your letter, and what is contained within it is a gem. Were it not for what it contains, I would not have answered you upon this paper, nor with the highest authority decreed in creation. How great is the mention of the One about whom you asked! He is higher, more exalted, more majestic, more secure, and more sacred than hearts can perceive, souls can bow before, or bodies can praise with their tongues. How great is your request, and how small is your essence! Should the sun of His Manifestation in the point of the Bayán be questioned about the sun, before whose radiance those suns bow in prostration, if they are true suns? If not, they are unworthy of the exaltedness of His sanctity and the loftiness of His mention.

Had you not been of the first rank, I would have imposed a limit upon you for questioning about God, who created you, sustained you, caused you to die, and raised you again in this form through the point of the Bayán in this unique Manifestation. First, say, when you wish to mention Him in your knowledge: “Glory be to the One who possesses sovereignty and dominion” nineteen times. He says—exalted be His mention: I have written a gem about Him, and it is this: He cannot be questioned by My indications, nor by what is mentioned in the Bayán. Indeed, by His might, that word is greater in the sight of God than the worship of all things on earth, for the essence of all worship ends in that word.

Now, from these statements of the revealed Bayán—exalted be its greatness—reflect on the rank of the mirrors who have assumed rights for themselves apart from God, and the station of those who have turned away and opposed. The Ancient Essence, the Beloved of the world, by whose word all those in the Bayán were created, is mentioned with such reverence, saying: Had you not been of the first rank, I would have imposed a limit upon you. Reflect for a moment on what this great warning means for such a soul. If you have any insight, you will cry out and lament, saying, “Alas for what we have neglected in the cause of God!” Yet the questioner did not mention anything disrespectful or inappropriate in his inquiry. Simply for the act of questioning, such a stern warning was given so that he and all the people of the Bayán might be made aware and never ask about God except from His own Self, for He alone is His own proof, and cannot be known by anything less than Himself.

As He states at the end of this letter: “Any soul that beholds that Eternal Beauty through anything other than His own eyes will never come to know Him.” He says—exalted be His mention: “Witness with the eye of your heart and do not look upon Him except through His own sight! For whoever looks upon Him with His own eye will perceive Him, and whoever does not will be veiled. If you seek God and His meeting, then seek Him and gaze upon Him.” Likewise, to glorify His own Self and manifest His station, He states—exalted be His glory: “Verily, He reveals Himself to all things. Yet I feel shame to say that everything comes to know itself through the same means by which I have made all things aware of Me through My signs. For everything you find, from all things, is His creation, and verily, God is far above and exalted beyond being known by His creation; rather, it is creation that is known through Him.”

Observe how with what courtesy and reverence He speaks in all these statements, which pertain to the next Manifestation. He says that He Himself makes His holy Self known to all things, and I feel ashamed to say that all things would know Him in the same way they come to know themselves. If you reflect even a little on these divine words from the Merciful and partake of the sweet fruits of understanding hidden therein, you will shatter the idol of delusion, which is fashioned by the hands of doubt, and turn toward the Ancient Horizon. Yet it is far from likely that you will be granted this success, for your insolence has exceeded all bounds.

By the truth of the Point of Existence and the Beauty of the Worshipped One, this servant is bewildered by your kind. These are the words of the Lord Most High, and yet you mock God by mentioning Mirza Jamál and Mirza Kamál in derision. You seem to believe that the sanctity of God is diminished among the people by such words, just as the deniers of God have slandered the Beauty of the Merciful with these falsehoods. But you are heedless of the fact that to anyone with insight, these words you have mentioned are the lowest, most vile, and furthest from any noble mention. Every soul of any worth avoids the disgrace you have committed, and every person of distinction seeks refuge in God from the disrespect you have shown.

Furthermore, it is confirmed and proven by these words that nothing besides His holy Self is His proof, nor will it ever be, and any attempt to know Him through anything other than Himself has always been, and will always be, rejected. Whoever seeks to know that Hidden Sacred Essence must know Him through His own Self and what He reveals from Himself, not through words past or future. By the One in whose hand is My soul, the strong boughs of the divine Orchard are apparent in the garden of these divine

words, and the fruits of sublime knowledge are evident from the Lot-trees of these written words. Yet, apart from the possessors of vision, perception, and taste, no one has any portion of this. And today, none are mentioned among those with sight, taste, and heart except the people of Bahá, whose faces God has illumined with the lights of His Beauty, whom He has sanctified from all else, and to whom He has revealed that which has bewildered the hearts and settled them in the shade of His Cause, cutting them off from the world.

Now, since the people of the Bayán are walking without the good pleasure of God, wandering in the desert of illusion, and deprived of the purpose of God and His signs—just as you have written, asking where in the Bayán the Blessed, Exalted, Most Glorious Name is mentioned and in what wording—this servant has descended from the Most Remote Place and the Lot-tree of the utmost limit, which is the station of the divine Essence, and has turned toward the earth of limitation, which is the realm of expression and signs, in the hope that what I mention in this station may be accepted and that by the cord of divine words, you may be saved from the transient abyss and advance to the eternal light-filled realm.

Regarding your question about whether the praises of the Báb are for a specific individual or for the name Bahá: First, tell me what reason or proof you had for believing in the Báb, who named Himself the “Remembrance” and attributed all the beautiful names to His blessed Self. By what proof did you accept Him, and by what evidence did you become certain and submit? By the same reason and evidence, be watchful now. All the names and their dominions are created by the word of the Manifestation and will be created, and all are revolving around Him, though you do not know and are heedless. He states: “Whatever has been mentioned of the beautiful names in the Bayán, the entire intent has been the next Manifestation, and it will always be so.” Similarly, whatever “good” was mentioned in the Bayán, in its primary truth, refers to the next Manifestation, and in its secondary truth, refers to the first believer in Him.

Today, by the explicit words of the Point of the Bayán, those souls who have turned away from this wondrous Cause are deprived of the garment of name and attribute, and all are gathered and noted before God among the beasts. Say: Die in your wrath, O you who deny this grace and perish upon hearing it! It has appeared in truth, and the manifestations of the names and their dominions, as well as their realities and essences, revolve around it if you are among the knowledgeable. And He has no need for anything besides Himself, nor for the names you once knew, for everything needs Him, and all ask from His bounty. Thus, the realities of the names lament your wrongdoing and deeds and seek refuge in God from you and your kind, saying to you: O heedless one, we were created and sent forth by the command of God, the Mighty, the All-Powerful, and we serve at His court, circling around His door, and we are honored by our connection to Him. Yet He is self-sufficient from us, if you are among the perceiving.

When the fire of envy and hatred flared within you, you were not content that He who created the dominion of the names by His command would attribute one of those names to Himself. This is an injustice, the like of which has never appeared in creation. Thus, the cities of everlasting life wail from your wrongdoing, O assembly of the rebellious!

Say: He is the one by whom the names are honored if a servant among His servants is connected to Him or called by them. Yet you were not aware of this and are among those far removed. Say: By God, I am the Exalted One in the dominion of eternity, Muhammad in the realm of the names, the Spirit in the cities of everlasting life, and Husayn in this great Manifestation. We have other names in the realms of the Ancient One, of which no one is aware except God, the Singular, the All-Knowing, the All-Informed. Die in your wrath, O heedless one! The honor that has been ordained for the names is because of their connection to My self, the Mighty, the All-Knowing. No name has risen in dominion except by turning toward My sanctified, exalted, mighty shore. By My soul, every good name returns to My self, and every sublime mention ends in My beauty, if you are among the certain.

And if you name yourself with all the names but not by Me, it will not be true. Rather, the realities of those names will curse you when they emerge from your mouth, flee from you, and return to the remotest sanctuary, this sacred, lofty, and exalted station. If you name darkness as light, will that name be true for it? No, by the Lord of all the worlds! Or if you call pottery pearls, does that name suit it? No, by your Lord, the Merciful, the Compassionate! Do you object to the one to whose radiance all the names prostrate, and who will not move except by His command, nor shine except by His radiant, exalted, sacred, and manifest light? Fear God, and do not follow your whims, nor object to the one whom God has sanctified from all names and attributes, then from all mention and description. He has made Him His own proof for Himself and has caused His being to bear witness to His own essence, the Mighty, the Invincible.

Your Lord created the dominion of names, as He created all things, by His command “Be!” and it is, if you are among the observers. And if He wills, He can return them to absolute non-existence, for He is the Omnipotent, the All-Wise. Listen to My words and repent to God, who created you for the knowledge of His Self. Do not dispute His Cause after its appearance, and do not be among the rebellious! Purify your heart, then your ears, so that you may hear the melodies of God from His pure, luminous, truthful, and trustworthy tongue! Do you think that anyone besides Him could bring forth what He has brought? No, by His own sovereign being, the All-Powerful, the Eternal! Or could anyone else speak directly before His face? No, by His beloved, exalted beauty! He cannot be confused with anyone else, and what appears from Him is sanctified from everything that has appeared in the worlds, if you but know.

Say: Sometimes He names Himself with all the names, and sometimes He sanctifies Himself from them and from all that was created between the heavens and the earth, and from all that was and will be. Say: All matters are in His grasp

. He does what He wills by His command, and whoever says “Why” and “How” has disbelieved in God, the Omnipotent, the Almighty, the Self-Subsisting. Fear God, and do not follow the path of the first one who turned away from God. Avoid him, and seek forgiveness from your Lord, so that He may breathe upon your reality what will cleanse it of the odors of those people. Verily, He is the All-Forgiving, the Most Compassionate. If you hear, it is for your own self, and if you deny and turn away, it is against your own self. For your Lord, the Merciful, is independent of all things in creation, and verily He is the sanctified, exalted, mighty, and praiseworthy.

As He states at the end of this letter: “Any soul that beholds that Eternal Beauty through anything other than His own eyes will never come to know Him.” He says—exalted be His mention: “Witness with the eye of your heart and do not look upon Him except through His own sight! For whoever looks upon Him with His own eye will perceive Him, and whoever does not will be veiled. If you seek God and His meeting, then seek Him and gaze upon Him.” Likewise, to glorify His own Self and manifest His station, He states—exalted be His glory: “Verily, He reveals Himself to all things. Yet I feel shame to say that everything comes to know itself through the same means by which I have made all things aware of Me through My signs. For everything you find, from all things, is His creation, and verily, God is far above and exalted beyond being known by His creation; rather, it is creation that is known through Him.”

Observe how with what courtesy and reverence He speaks in all these statements, which pertain to the next Manifestation. He says that He Himself makes His holy Self known to all things, and I feel ashamed to say that all things would know Him in the same way they come to know themselves. If you reflect even a little on these divine words from the Merciful and partake of the sweet fruits of understanding hidden therein, you will shatter the idol of delusion, which is fashioned by the hands of doubt, and turn toward the Ancient Horizon. Yet it is far from likely that you will be granted this success, for your insolence has exceeded all bounds.

By the truth of the Point of Existence and the Beauty of the Worshipped One, this servant is bewildered by your kind. These are the words of the Lord Most High, and yet you mock God by mentioning Mirza Jamál and Mirza Kamál in derision. You seem to believe that the sanctity of God is diminished among the people by such words, just as the deniers of God have slandered the Beauty of the Merciful with these falsehoods. But you are heedless of the fact that to anyone with insight, these words you have mentioned are the lowest, most vile, and furthest from any noble mention. Every soul of any worth avoids the disgrace you have committed, and every person of distinction seeks refuge in God from the disrespect you have shown.

Furthermore, it is confirmed and proven by these words that nothing besides His holy Self is His proof, nor will it ever be, and any attempt to know Him through anything other than Himself has always been, and will always be, rejected. Whoever seeks to know that Hidden Sacred Essence must know Him through His own Self and what He reveals from Himself, not through words past or future. By the One in whose hand is My soul, the strong boughs of the divine Orchard are apparent in the garden of these divine words, and the fruits of sublime knowledge are evident from the Lot-trees of these written words. Yet, apart from the possessors of vision, perception, and taste, no one has any portion of this. And today, none are mentioned among those with sight, taste, and heart except the people of Bahá, whose faces God has illumined with the lights of His Beauty, whom He has sanctified from all else, and to whom He has revealed that which has bewildered the hearts and settled them in the shade of His Cause, cutting them off from the world.

Now, since the people of the Bayán are walking without the good pleasure of God, wandering in the desert of illusion, and deprived of the purpose of God and His signs—just as you have written, asking where in the Bayán the Blessed, Exalted, Most Glorious Name is mentioned and in what wording—this servant has descended from the Most Remote Place and the Lot-tree of the utmost limit, which is the

station of the divine Essence, and has turned toward the earth of limitation, which is the realm of expression and signs, in the hope that what I mention in this station may be accepted and that by the cord of divine words, you may be saved from the transient abyss and advance to the eternal light-filled realm.

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And if you name yourself with all the names but not by Me, it will not be true. Rather, the realities of those names will curse you when they emerge from your mouth, flee from you, and return to the



remotest sanctuary, this sacred, lofty, and exalted station. If you name darkness as light, will that name be true for it? No, by the Lord of all the worlds! Or if you call pottery pearls, does that name suit it? No, by your Lord, the Merciful, the Compassionate! Do you object to the one to whose radiance all the names prostrate, and who will not move except by His command, nor shine except by His radiant, exalted, sacred, and manifest light? Fear God, and do not follow your whims, nor object to the one whom God has sanctified from all names and attributes, then from all mention and description. He has made Him His own proof for Himself and has caused His being to bear witness to His own essence, the Mighty, the Invincible.

Your Lord created the dominion of names, as He created all things, by His command “Be!” and it is, if you are among the observers. And if He wills, He can return them to absolute non-existence, for He is the Omnipotent, the All-Wise. Listen to My words and repent to God, who created you for the knowledge of His Self. Do not dispute His Cause after its appearance, and do not be among the rebellious! Purify your heart, then your ears, so that you may hear the melodies of God from His pure, luminous, truthful, and trustworthy tongue! Do you think that anyone besides Him could bring forth what He has brought? No, by His own sovereign being, the All-Powerful, the Eternal! Or could anyone else speak directly before His face? No, by His beloved, exalted beauty! He cannot be confused with anyone else, and what appears from Him is sanctified from everything that has appeared in the worlds, if you but know.

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Know that wherever the word “Bahá” (Glory) appears in the divine scriptures, it has been revealed with reference to a particular and manifest form, clearly evident and clearly apparent. All mercy today is reserved for the one who believes in Him, and all wrath is for those souls who do not believe in Him and turn away. Indeed, those names that have been heard and associated with the first denier were, unbeknownst to them, all specifically intended for this Manifestation, but the deniers have altered them without understanding. This injustice is none other than the work of the original tree of opposition and corruption.

And beyond this, if there is no mention of this Manifestation in the Bayán, according to your assumption and that of your guides, and if the word “Bahá” has not been revealed in the Book, what harm does that do to the Manifestation? He says: I have appeared with the same proof as the First Point (the Báb), nay, even greater, if you were to comprehend. And by God, there is no god but Him—He has never desired that anyone should prove His Cause except by His own self and the verses He revealed. Indeed, your question would only be valid if the Manifestation Himself had stated that His proof is His name, but He is

far above that. His proof has always been and will always be His own Manifestation and what has been revealed from Him. This is the proof by which all the Prophets and Messengers have been sent. Whoever turns away has turned away from God, his Creator, and has disbelieved in His verses, and is among the polytheists, as recorded by the Pen of God on the Tablet.

Even the Báb Himself—may all souls be sacrificed for Him—only used His verses as proof, as when He was summoned to various gatherings and asked for evidence, He responded with nothing but His revealed verses from that Source of all names and attributes. And whenever any servant sought proof, the answer was always to gaze upon the verses of God. For the proof has always been and will always be the verses of God, and this proof is sufficient for everyone on earth. In this greatest Manifestation, many people have witnessed what they desired, whether in the divine verses, the like of which no one has ever seen, or in scientific explanations and extraordinary deeds. Yet they have still disbelieved in the reality, essence, and being of the First Point and do not perceive it. And still, you mention names. People have always turned away from the known sovereign and have clung to the delusions of their own selves.

As for what you wrote, questioning if the references to the specific essence or person are found in the Bayán, and in what wording: Therefore, purely for the sake of God, I will mention some of the revealed verses from the Supreme Will, which have been revealed concerning this Blessed, Exalted, and Most Glorious Name and this Most Sacred and Unapproachable Manifestation. Although, by God, there is no god but Him, the Beauty of Bahá has never used anything but the revealed verses from the Heaven of Oneness as His proof and standard for His Cause. Though these words you have brought up are in opposition to God, your intention has never been to understand, which is why I mention some of the revealed words of the Bayán in fulfillment of God's proof upon you. If you are not guided by them, just as you were not guided before, perhaps others will be guided by them. Even though the proof is His very Self, I want you at least to realize that you are among those of whom it is said: "And in another place, He says:"

The Sun is rising with a hundred thousand rays, and the Point of the Bayán says in all Tablets to know Him by His own Self and by His verses. In truth, it is forbidden for any soul to use anything other than His Sacred Self and what appears from Him to argue for His truth. Yet I will bear this transgression and hope for forgiveness from the Sovereign of Pre-Eternity. If I were to mention all that could be said on this matter, the Tablets would not suffice, for countless words have been revealed from the realm of existence. Therefore, I will suffice with a few passages:

He says—exalted be His majesty: "And indeed, by the same means, we revealed the Qur'an before, but you were veiled from My purpose. This is what the night and the day have revolved around, eight individuals, and you have unified in worship, and yet you have been veiled from its secret after it was decreed. This is the balance of guidance in the Bayán. You believed in it until the Sun of Bahá arose. This is the Manifestation of God. If you act according to it, you are believers and will dwell in the good-pleasure of God forever. Otherwise, you are annihilated."

And today, the Manifestation of God is manifest, and the Sun of Bahá has arisen and is shining forth from the supreme horizon, while the deniers are perishing and reduced to absolute nothingness, as you see, if you are among the just. Likewise, He is alive in the most exalted horizon if you are able to hear or be

among those who see. I adjure you by God, who caused all things to speak His praise: After this firm word and this strong verse, and after this Manifestation of the Divine Glory, is there any room for anyone to turn away or hesitate? No, by His very self, if you but knew. In another place, He says—exalted be His might and glory: “From the moment the Sun of Bahá rises until it sets is better in the Book of God than the entirety of the night if you but understand. God created nothing except for that day, for on that day all will act to attain the meeting with God and His good-pleasure.”

It requires the purest sight to gaze upon the Greatest Vision and comprehend the meaning of the divine words. Listen to the call of the Sovereign of the Bayán, who, with the utmost clarity, has mentioned the next Manifestation, so that those veils of error may not remain and that people may not see any similitude, likeness, or equal for the Manifestation of Divine Unity. For the unity of the Divine Essence is not realized except through the Manifestation of the next Appearance, and the sanctification of God from all forms and likenesses is only affirmed through the Manifestation of His next Appearance. If a similitude, equal, or likeness is found for the Manifestation, then the Divine Essence cannot be seen as sanctified from resemblance, and His being sanctified from duality cannot be proven. Therefore, fear God, and do not associate any partner with Him in His dominion. Verily, He is One in His essence, and God is witness to what I say. And in this station, He says—exalted be His majesty: “Verily, the decline is near, and you, on that day, do not recognize it. Whoever seeks His meeting seeks My meeting; do not accept for Him what you would not accept for your own self.”

Despite this, everyone has exceeded their bounds, disregarded the divine counsels, and accepted what the Jews did not accept for the Spirit (Jesus), nor what the people of the Qur’an accepted for the Point of the Bayán. This arises from ignorance and a lack of maturity. If you have not heard this until now, then hear it now and be ashamed before God! Turn from the left of misguidance to the right of guidance! Soon, you and your kind and all you have spoken will perish, just as you are perishing today. For any soul not mentioned in the presence of God, all things bear witness to its annihilation. Purify your soul from this world, and do not speak of what you do not know, nor mention what you do not understand. Know your limit and your capacity, and do not exceed your station!

He explicitly states that the rising of the Sun at the point of decline is near, and you do not recognize or comprehend that day, just as you have not recognized or understood it. And that Eternal Beauty never spoke of the next Manifestation except with explicit statements in the Bayán. Unlike the previous books, which mentioned the next Manifestation in obscure terms, the fingers of power tore through all those veils in the Manifestation of Sixty and explicitly, without allusion, mentioned the next Manifestation throughout the entire Bayán.

O heedless ones, intoxicated by the wine of ignorance and heedlessness, how long will you continue to be lost in the darkness and act according to the whims of your lower self? Detach your hearts from human limitations and gaze toward the abode of the Sovereign of Unity, so that perhaps you may enter into the realm of the Eternal and be freed from “why” and “how.” Do not ask the Sun, “What is your name, and what is the proof of your radiance?”

O blind one, the proof of its shining is its shining, and the evidence of its radiance is its radiance, and so it has been and will continue to be. Listen to the words of the All-Knowing, the All-Aware, who has explicitly

declared that in this sacred, eternal Manifestation, all are doomed except those who cling to the Ark of Pre-Eternity in this greatest of manifestations. Indeed, they are the people of the Ark of Holiness before God, the Mighty, the Great. And whoever clings to this Ark is saved, and whoever turns away is drowned. Verily, this is a revelation from the All-Knowing, the All-Wise.

He says—exalted be His glory and magnified His authority: “O assembly of lights, verily, by God, the Truth, we do not speak from desire, nor do we reveal a single letter from that Book except by the permission of God, the True. Fear God and do not doubt the Cause of God, for the mystery of this Gate is hidden beneath the veils of the letters and inscribed above the veil of concealment by the hand of God, the Lord of the veil and the letters. God has created around that Gate oceans of the elixir’s waters, tinged with the oil of existence and the life of the desired fruit. And God has ordained for it ships of moist red ruby, and only the people of Bahá will board them by the permission of God, the Most High. And He is God, Mighty and Wise. There, the throne of God is borne by the angels of the mystery in the eight souls. The decree is manifest in the Mother Book. Soon the criminals will be presented before the Merciful, around the throne, before the Truth, in the symbol of justice.”

Had you been able to comprehend these revealed verses, which have been sent down in the *Qayyúmu’l-Asmá’*, you would have sacrificed your souls on the path of this universal, divine manifestation. But the intellects of such people as yourselves have been stripped away by what your hands have wrought. Thus, you are deprived of the grace of the Merciful and the showers of divine wisdom in this spiritual spring and the sovereign of seasons and divine days. You are distanced from the good pleasure of the All-Knowing King, lost in the wilderness of your passions, grazing like animals in the field of illusions. Today, none are remembered by God except those who board this Ark of the eternal, divine glory. These souls are as rare as the philosopher’s stone, and soon you will witness that most people, without realizing it, are drowning in the depths of the sea of ignorance and heedlessness, deprived of God’s Ark, except for a few numbered souls. How much longer will the breezes of divine grace blow over the corpses of those dead in self and desire, giving them life and directing them toward the horizon of unity?

And when He says that the throne of God is carried by the angels of the mystery in the eight souls, it is a clear proof that few of the people of the Bayán will be assured in this Manifestation, as mentioned with the number eight, for in the beginning of every Manifestation it has been so, not exclusive to this one. And the meaning of the throne in this station is the Cause of God, and the Word of God, which is the first utterance of the Tongue of God. It is that Word at which all who are in the heavens and on earth are struck with awe, and all who are in the realms of command and creation are overwhelmed. It is that Word which has been called the “Greatest Weight” in the Tablets of God, and no soul is capable of bearing it. It is that Word, upon whose appearance all tribes will lament, and the pillars of all things will tremble. None can bear this throne except the angels of the mystery, who, by God’s assistance, bear this greatest trust, and through their acceptance, the embodiments of God’s Cause appear, and the Most Wondrous, Most Great Word is uttered.

In one station, the throne is the very Manifestation, visibly among the people, for that is the sign of oneness and the essence of uniqueness, alone in its place, with no one beside it. In that station, the throne is the Manifestation itself, and the eight angels are the guides of this Most Blessed, Most

Wondrous Name, just as its number corresponds to the number of Bahá without the hamza (in Arabic numerology). And in the first reality, no one bears that throne except His holy Self.

*“His throne at this time none but His own self can bear, listen to this from me,”*

is a verse from the poetry that flowed from the most wondrous, sweetest Tongue in Iraq.

In another station, the throne is the first to believe, the first to be present, the first to be raised, the first to bear. He is the first creation, the first speaker, the first seer, the first hearer, the first knower, and the first assured one. His hearing is the gateway to divine hearing for all creation, and any hearing not entered through that gate is considered deaf before God. Likewise, his sight is the gateway to divine sight for all souls. Similarly, his knowledge is the gateway to divine knowledge among all creatures. His power is the gateway to divine power, his tongue the gateway to divine speech, and his heart the gateway to divine understanding. Through his words, what was hidden is made manifest. Through his request, the Water of Life is poured out. Through his attention, the clouds of divine mercy rain down grace. Through his listening, the divine Word emerges from the treasury of the knowledge of the One.

If you could gain some awareness and reflect on the favor and grace bestowed upon the First Word, the First Speaker, the First Pearl, and the Foundation of Judgment, you would gain a glimpse of the boundless mercy, grace, and favor of God.

Indeed, the blind are not like the seeing, nor are the deaf comparable to the hearing. In this revealed verse, infinite meanings are hidden, but unless one thirsts for the Water of Knowledge, the Cupbearer of the Divine Presence will not offer the everlasting cup. Reflect on how explicitly the condition of the deniers and wrongdoers is revealed in the divine Book, and how the meaning of the revealed verse is clear, and those criminals are the people of the Bayán. And the harm that befalls the Beauty of the Merciful will come from the people of the Bayán, just as the harm to the Point of the Bayán came from the people of the Qur’an. But by God, besides whom there is no god, this Most Ancient of Days has suffered more than any soul ever has. And if the people of the Bayán had been able to see, the verse “Indeed, I am alive in the Most Glorious Horizon” would have sufficed for them, and likewise, for all who are in the heavens and the earth.

May my spirit be a sacrifice for His very being! He did not fall short in His counsel to the people of the Bayán or in delivering His message to them. In no age or cycle has the previous Manifestation mentioned the next in such detail and clarity, as all of you bear witness, if you are just. Listen to the words of this servant, save yourselves from the darkness of darkness, and do not make yourselves deserving of eternal punishment for the sake of fleeting worldly days. Do not busy yourselves with distorting God’s religion and His Cause. This verse is fitting here:

*“Wear the cloak of religion with every virtue,  
But don’t sow the seeds of deceit for worldly gain.”*

I conclude all revealed verses with these Most Wondrous, Most Inaccessible, Most Sacred, Most Exalted Words, which have been revealed from the heaven of the First Point’s glory. Perhaps their fragrant breaths will perfume the seekers of the Merciful’s sanctuary and the lovers of the Beauty of the Almighty. Though such souls as these may not recognize its fragrances, I address these words with the expectation

that those who seek will benefit. By the Sovereign of the realms, whoever listens with his ear to this will attain to an eternal life and will be cut off from listening to anything other than God. And every heart that understands will certainly become a fountain of infinite divine knowledge. Nothing clearer than this can be mentioned, and nothing more manifest than this has ever appeared from the realm of speech.

How similar is this account and the praise of the First Point to the story related from Shaykh Ahmad—upon him be the glory of God—as mentioned. It is recounted that during a journey to Mecca, he said to a man named Ḥájí Muḥammad Ismá’íl, who lived in Şá (Shíráz), “Convey my greetings to the Báb!” He mentioned the Báb by His blessed name, intending only to guide that soul and others. That man was puzzled by the Shaykh’s words, not understanding whom he meant or why this blessed word had appeared from his lips. Years passed, and after the Báb came to Shíráz and His name spread among the people, the man realized what the Shaykh had meant.

Indeed, people like you have not and will not be awakened by these clear, radiant, and illuminating statements. His words—exalted is His might—state: “You stand before a group in which the Point [of Divine Revelation] will appear, and you shall not surpass them. They were believers. Say: those are the best among the people of the earth. If God knew of any better than them in faith, He would have manifested it from them. You submit yourselves to his father, his mother, and those who believed in him among his closest relatives, as they are from God.” If you treat every soul kindly, you may recognize this before it manifests, and afterward, you will perceive and understand. “Upon you, O Bahá’u’lláh, and upon your close relatives, is the remembrance of God and the praise of all things at all times, before time, and after time.”

The intent of the Point of the Bayán in these verses was to establish the essence of the Manifestation. Now, O unjust one, observe the manner in which this command has been given with such dignity and courtesy. He instructs the people of the Bayán not to advance beyond the group from whom the First Point would arise. He says, “If they are believers,” and in this final statement, the cord of attachment of those affiliated with this Manifestation, who today have turned away from the Truth, is severed. He explicitly states that this group is the best of all groups on the earth, for if there had been any group better than this one, the Divine Countenance and the Essence of the Divine would have manifested from them. And He commands the people of the Bayán to send greetings to the father and mother of that Greatest Luminary and also to His close relatives who believed in Him from God.

It is not surprising that some fools among the people of the Bayán might say: “The father and mother are no longer living, so how can divine greetings reach them?” O blind ones, at the moment that the divine greeting descends from the tongue of the Lord of all worlds, it reaches its rightful place. This emphasis in the Bayán was to ensure that nothing in the Manifestation would occur that would cause distress to that Primal Exemplar. And after these divine instructions, etiquettes, and most exalted words, the pure and holy soul turned toward the station of Manifestation and His close relatives, extolling and praising them. By God, this fountain of the Bayán has flowed from the tongue of the Merciful with such sweetness that if even a drop were to reach all who are in the heavens and the earth, sincerely for the sake of God, they would all become intoxicated with this divine wine and turn toward the sanctuary of pre-existence, viewing all else as void, lost, and as utter nothingness.

By the explicit words of the Supreme Countenance—may the spirit of all besides Him be a ransom—everyone was commanded to offer praise and greetings at the time of the Manifestation, but none succeeded in doing so. They disregarded the divine counsel, erased His advice from their hearts, and failed to present themselves with praise and greeting before the Sovereign, the All-Knowing King. Instead, they attacked with swords and arrows from all sides. “To God belongs the command before and after, and unto Him does all praise return unto Himself and His Essence,” if you are of those who know. Since no one succeeded in offering that praise and greeting to the King, therefore, in this divine, unprecedented Manifestation, the Sacred, Pristine Being conveyed praise and exaltation unto Himself on behalf of God. His words—exalted is His praise—state: “O Beloved of Bahá, you have conveyed your remembrance and praise, and then the praise of all things before you upon Myself, so that your words may be established among the people and your signs may be manifested for the knowing. And I say: Upon you, O Beloved of Bahá, be the remembrance of God and His praise, and the praise of the people of the Most Exalted Assembly, and the praise of the inhabitants of the cities of eternity, and the praise of the people of the oceans of grandeur, and the praise of the worlds at all times, before time, and after time, and at every moment!”

In this station, from the Most Exalted Realm, these most wondrous, sweetest words in communion with God, the Most High, have been revealed: “Upon you, O Bahá’u’lláh, the Beloved of Bahá, be the remembrance of God and His glory, then the glory of the people of the Most Exalted Assembly, then the glory of the inhabitants of the cities of eternity, then the glory of all things, then the glory of your very self, for yourself, by yourself, and the glory of this glory which has appeared for your victory among the people. O Beloved of Bahá, by Your might and majesty, You have not fallen short in conveying Your message to Your servants and managing Your creation, and all that You have desired in this was their submission before the Sovereign of Your Unity and their humility before the effulgence of Your Face. By Your might, O My Beloved, I find myself ashamed of all that I have conveyed in Your Manifestation, such that I have not even breathed a breath except with Your remembrance, nor spoken except to establish Your Cause, nor has anything flowed from My pen except what was intended in the purpose of Your self, which is My remembrance and My praise. And in every act that has appeared from You, it has been a clear sign of My self and an open manifestation of My appearance and a proclamation of My beauty.”

Yet, how can I speak of You, O My Beloved, after all these afflictions, calamities, and trials? I have not found a moment to weep for Myself, let alone to praise Your Most Great Self. Every time I intend to praise You with some praise or to draw near to You with the wonders of Your remembrance, I am prevented by the hatred of Your enemies and the opposition of the tyrants among Your creatures. When I turn to the right, I find the Book of the damned from one of Your creation, in which is written what has caused the foundations of all things to tremble and the pillars of the kingdom of Your most excellent names to be shaken. When I turn to the left, I find the book of the wicked, in which is written what has caused the truths of Your chosen ones and the hearts of Your prophets to cry out, lament, and wail. After You had commanded the people of the Bayán, who claimed faith in You and acknowledged Your uniqueness and accepted the effulgence of Your glorious unity, to each write a book in proof of Your Cause in this Manifestation, by which the sun of majesty and power has shone forth from the horizon of Your heaven of divine mercy, so that the servants might remember and await this news which You

foretold in all Your Tablets, Books, and scrolls of glory, saying: *"You shall each write a book in proof of Him Whom We shall make manifest, one for another, so that when He appears, you may act upon what you have written."*

However, my God, they discarded Your ordinances behind their backs and forgot what You counseled them in Your Tablets. Would that they had been content with that alone, but no, each of them has written a book that caused Your very self to burn, as well as the essence of all things and the hearts of the chosen ones among Your loved ones and the saints among Your elect. They have spread it throughout the lands to destroy the sanctity of God among His creatures, the glory of God among His creation, and His respect among His servants. By Your might, O My Beloved, I have not found a morning in which My sight has not been repelled by what has scorched My heart, caused My soul to tremble, and grieved My spirit. Therefore, I have wept with the eyes of My innermost being, and My weeping has caused the eyes of those whom You have honored among Your creatures, chosen from among Your creation, and made the recipients of Your revelation, the repositories of Your knowledge, the manifestations of Your command, the dawning places of Your might, and the fountains of Your inspiration to also weep.

Every evening, I have experienced what has blocked the breezes of Your divine mercy from creation and closed the doors of Your grace to the faces of all beings. By Your might, O My Beloved, I am bewildered by My affair, and You see Me like a distressed fish upon the dust, hearing the cries of My heart, O You in Whose hand lies the dominion of the signs. All this has happened to Me after I invited them to the shores of Your bounties and favors, showed them the paths of Your Cause and good pleasure, and commanded them to humble themselves at the gate of Your mercy and enter the court of Your oneness. Yet every time I called them, O My God, with the wonders of Your words and the gems of Your verses that You inspired in Me, they rose in opposition with such vehemence that no one could count it, though You have counted it with Your might and knowledge.

Thus, O Beloved of Bahá, O Life of Bahá, O the one who inspires Bahá, O the one who remembers Bahá, O the one beloved of Bahá, weep for the self of Bahá! By God, it has been left alone among Your creation, solitary among Your servants, and they do with it what they will, while I have no helper to prevent them from their deeds or to drive them away from the precincts of Your sanctuary, the pavilion of Your might, and Your glory. So, praise be to You in all of this and in all that has be

fallen My soul for Your sake. And though Your servants have stripped Me of the robe of joy, the garment of gladness, honor, and reverence, You have given Me, by Your bounty, what no one can take away, even if all the inhabitants of the heavens and the earth were to gather against Me. So, praise be to You for what You have bestowed upon Me by Your grace, O Beloved of My heart and the desire of the hearts of the knowers. And I, by Your love, shall not be troubled by anything, even if the clouds of fate rain down arrows of tribulation upon Me. I have entrusted My affair to You, relied upon You, and You are sufficient for Me as My helper and supporter. In You, I have found contentment beyond all creation. And praise be to You, for You are My God and the God of all who dwell in the worlds.

Would that they had allowed the Beauty of the Lord of the worlds to be occupied with the praise and remembrance of God. By God, I have not found the time to lament for My own self from the oppression of the idolaters, let alone to offer praise and exaltation! Though the Point of the Bayán commanded all



the people of the Bayán to write for one another a book, in which they would remind each other of the wonders of the mention of this Greatest Manifestation, as a book of proof of the Cause of God and a remembrance for those souls, so that they might all be prepared for belief and submission at the time of the manifestation of the Primal Will and the universal Word and the establishment of the eternal Essence upon the throne of divine mercy. As He said—exalted is His mention: *“You shall each write a book in proof of Him Whom We shall make manifest, one for another, so that when He appears, you may act upon what you have written.”* However, what the people of the Bayán have done is evident. At the appointed time and divine promise, they wrote opposing tablets against the Beauty of the One, sent them to one another, and even sent some to the Throne itself. Among them is the book of the damned, written by that heedless soul who presented himself before the Divine Presence. Woe upon your loyalty, woe upon your shame, woe upon your courtesy, and woe upon what your hands have wrought, O assembly of heedless ones!

Observe, O people of the Bayán, how that Sovereign of the Throne of Destiny has devised and planned. It is akin to how one might teach birds to speak, yet by God, far greater than that has He taught the people of the Bayán. Precious time has been spent so that none, at the time of the Manifestation, would commit any act that might bring sorrow to that tender, radiant, and luminous heart. As is said in a station, following His loving and firm counsels, His words—exalted is His grandeur—state: *“Indeed, His likeness—exalted be His mention—is like the sun. Even if it were reflected by countless mirrors to infinity, all of them would reflect only as much as their own capacity permits from the sun’s radiance. Even if no mirror reflects it, the sun would still rise and set, and the lack of reflection would be on the part of the mirrors. I have never ceased in My advice to this people, striving for their return to God, their Creator, and their belief in God, their Maker.”*

Now consider how He instructed them to write a book at the head of each one, affirming the Manifestation to come, and how He likened the mirrors to be countless. He said if these infinite mirrors face the sun, they will reflect as much as they can handle from the sun’s illumination. And even if all remain veiled, the sun will still rise in all its splendor and radiance. As has been made clear, the outpouring of its effulgence upon all mirrors does not add to its own brilliance, nor does the veiling of the mirrors diminish it. The wisdom in this statement from that radiant Beauty of the All-Merciful is to ensure that, at the time of the Manifestation of the Sun of Realities, the people of the Bayán would not cling to the mirrors. For, in the presence of that unattainable, invincible sun, the existence or non-existence of the mirrors is of equal worth.

Would that the Primal Point were present now and could testify to how you have taken mirrors for yourselves and made them the measure for recognizing Him, by Whom the reality and essence of the mirrors were created! You have transgressed in the Cause of God to the extent that you have conditioned your belief upon the belief of the veiled mirrors. Woe unto you, O assembly of the unjust and heedless ones! Despite these clear and luminous statements and these firm and sound counsels, after the fulfillment of the first unity and the appearance of the Luminary of the horizons, all have broken the covenant of God and risen in hypocrisy, forgetting the counsels and admonitions of God. It is as though they have taken them in jest, woe to them for what they have committed in the presence of the All-Exalted and Most Great Lord.

And as for what you wrote—that if the descriptions pertain to the name “Bahá,” that this name is one of the names of God, and that the descriptions of the divine names are not specific to this blessed name—you mockingly mentioned “Mírzá Kamál” and “Mírzá Jamál.” By doing so, you have become the first to mock the Fitrah (Innate Nature) of the Creator, then the Friend (Abraham), and then the Interlocutor (Moses). By God, you are the first to mock the Spirit (Jesus), then to mock Muḥammad, the Messenger of God, and then to mock ‘Alí at the time when He cleaved the dawn of meanings, and the sun of the Bayán rose through the sovereignty of God, the Almighty, the All-Powerful. And you are the first to mock this Manifestation, through which everything that was revealed in the eternity of eternities was confirmed, through which every soul ascended to the heights of realities, and through which every certifier entered the paradise of God, the Almighty, the Beloved. Take up your pen, O mocker of God! By God, the Pen of the Most High has lamented because of you, and so have all that have been and all that will be. Every action you have committed returns and ends at the pen of the first one to turn away from God, the One, the Sovereign, the All-Powerful, the All-Knowing. Indeed, the essence of His pen has turned away from Him and stood before God, wailing with a wail that made everything upon which the name “thing” had been placed weep and lament before its Lord. Then it complained about its owner, if you are among those who understand.

The essence of the pen that turned away from God, on one of the days, stood before the Throne and lamented in such a way that the inhabitants of the Most Exalted Assembly wept for it. It is astonishing that you did not hear or pay attention to the lament and groaning of everything at that time. From that day until now, all the sanctified ones, the near ones, and the realities of all things have been engaged in lamentation, mourning, and sorrow. In this station, it is necessary to recount the supplication it made before the Throne, perhaps receptive souls will recognize the oppression of the Beloved of existence from the cry of that oppressed one, and realize what injustice was inflicted upon that Most Sacred Beauty by the tyranny of the people of the Bayán. This is the supplication of the pen to its Lord and the Lord of all things and the Lord of the worlds:

“Glory be to You, O my God and my Beloved! You are the One by Whose command the Pen of the Most High was raised between heaven and earth, and by it, You decreed upon the Tablets what You willed with Your preserved knowledge, Your determined command, and through what You established on the Tablet, manifesting in creation what was ordained by Your will and decreed by Your purpose. So, O my God, hear the call of this pen, which has been removed from the shore of Your nearness and meeting and afflicted between the fingers of one of the most wicked of Your creation. By Your might, O my Beloved, I fear the force of Your wrath and the manifestations of Your vengeance. You see the agitation of my soul, the trembling of my heart, and the turmoil of my body due to being overpowered by the fingers of this unbeliever who has not inhaled the fragrances of fairness from the paradise of Your justice and Your bounties, nor has he perceived the fragrant breezes of grace from the garment of Your favor and Your gifts.

So, O my God, by Your might, if You command me, I would split his belly with the power You have placed within my essence, so that perhaps my soul may find rest, and my heart may find tranquility, for he has used me to tear the veil of Your glory and honor. He has committed what has caused the hearts of Your chosen ones to burn in the pavilion of Your glory, and the hearts of Your trusted ones in the chambers of

Your sanctified majesty and the tents of Your holy detachment. I beseech You, O my Beloved, by Your power, and by Your name, and by Your Manifestation, and by Your majesty, that if You do not command me to do what I have asked of You, then deliver me from this vile one and his fingers.

Ah, ah, O my Beloved! You created me for Your remembrance and to praise You, but I have been deprived of that for which I was created. What has appeared from me has torn the veil of grandeur and majesty, changed the faces of the people of the Most Exalted Assembly, annihilated the realities of those in the kingdom of names, and shaken the foundations of the cities of eternity. How, O my God, can I lift my head among the pens, when the shame of what has happened makes me lower my head before the near ones, at the appearance of the lights of Your beauty and at the threshold of the gate of Your grandeur? By Your might, if You clothe me with the robe of forgiveness and let the breezes of Your name, the All-Merciful, blow upon me from the direction of Your grace, and immerse me in the oceans of Your compassion and kindness, and forgive me for what I have done in Your days, by Your might, my heart would still not find peace, nor would my soul be at ease. Grant me, O my Beloved, that by Your grace and Your kindness, You purify me from sin. But how can I escape the scent of the shame that blows from my soul upon myself at all times, making me deprived of the fragrances of the paradise that You have placed above all other paradises?

And even if You, O my God and my Master, were to overlook my faults with Your forbearance and forgive my transgression by Your grace and bounty, how can I lift my head towards the city of Your majesty and meeting? By Your might, I have reached such a state of lowliness that if You looked at me with Your gaze of compassion, You would weep for this poor one who has become hopeless of himself and of every direction, for he has been deprived of the flashes of the lights of Your beauty, which have shone forth from the horizon of the sky of Your majesty and will. Ah, ah, for my despair on this day, in which the gates of Your union have been opened to all who are in Your earth and heaven, and You have called everyone to the seat of Your nearness and meeting. Ah, ah, for what was decreed for me in the Tablets of Your decree, and for how my share and the joy of my supplication at beholding the lights of Your face have been erased. Would that I had been deprived of all that You ordained for the good of Your creation and had never associated with those who neither knew You nor prostrated before You. They, through my assistance, have committed what caused the hearts of Your trusted ones and Your chosen ones to burn.

And if I were to say that this has come upon me for what I deserved, by Your might, O my Beloved, I would find no rest in myself when the winds of Your decree blow, nor would my essence have existence before the city of the dominion of Your power and might, nor would I have any mention in the face of the appearances of the grandeur of Your oneness. For one who has no existence in the face of Your Manifestation and Your power, how could he move without Your permission and will?

And if I were to say that You have afflicted me with this without my deserving it, that would be an injustice on my part toward You. For I have not comprehended the mysteries of Your Cause, the manifestations of Your wisdom, and Your decrees. Thus, I have become bewildered in my affair, and my understanding has not ascended to the heavens of Your wisdom, which You have concealed from the sight of Your creation and beings. The bird of my knowledge has not flown to the atmosphere of Your

knowledge, which You have hidden in the treasures of Your infallibility. Therefore, my agitation increases, and my sorrow, distress, and affliction grow.

Ah, ah, O my Beloved! How can I recount what I witness from the manifestations of Your action and the dimensions of Your command? Sometimes I witness that You have taken a pen like mine between the fingers of Your mercy, made it intimate with Yourself and a companion to Your beauty, and You move it with the fingers of Your glory and majesty, causing oceans of life to flow from it, from which a single drop raises the realities of existence and the hearts of the people of the worlds. From its writing, You have attracted the hearts of the near ones and the souls of the sincere. Yet at other times, I witness that You have subjected me to the fingers of the unbelievers and made me overwhelmed beneath their fingers. What has come from me has shaken the hearts of the inhabitants of the Most Exalted Assembly, the dwellers of the cities of eternity, and constricted the souls of those whose faces You have honored by keeping them turned toward none but You. You have sanctified them from the allusions of the people of Your earth and drawn them near in the shade of Your favor and bounty. By Your might, I fear that because of my disobedience, the pen of Your command will cease, and the Tablets of Your decree will be withheld, and the scrolls of Your judgment will be suspended. Would that I had never existed, and that I had never been mentioned.”

By Your might, O my God, I find no existence for myself after this. And if You do not return me to non-existence, then judge between me and this oppressor whose actions have caused my face to pale in shame before the sincere among Your creation and the near ones among Your loved ones. At that moment, O my God, I fled from him to You, coming to You with the lament of the lost, the cry of the sinners, and the wailing of the transgressors. So judge between me and him by the power of Your decree, the majesty of Your justice, and Your sovereignty. Is there any judge, O my Beloved, other than You, to whom I can turn for refuge? No, by Your might, there is no escape except to You, no refuge except in You.

This oppressed one has stood before the city of Your justice and mercy; this poor one has clung to the hem of Your richness, and this deprived one has sought shelter under the shade of Your sacred sanctuary and Your bounties. I beseech You by Your name, through which You have shattered the idols of delusion and desire, adorned the near ones with the robe of Your recognition and forgiveness, and stripped the veil of Your names and favors from the unbelievers, that You send from the clouds of Your power and the heavens of Your grace that which will calm my heart and soothe my soul. Ah, ah, O my Beloved, then distress and agony overtook me at the establishment of the Throne of Your chosen name, for even if You were to punish the oppressor who wronged me through the eternity of Your dominion and kingdom, it would not bring joy to my soul, nor would it alleviate my distress or calm my agitation. For my face, O my God, has turned pale from the shame of what has appeared from me, and this is a scent of disgrace that will never depart from me, even if the breezes of Your forgiveness from the right hand of Your grace were to blow upon me for all eternity. Can You see, O my Beloved, anyone more of a loser than I, or more humbled than I?

I had always, O my God, yearned for Your nearness, such that I would sleep at night in the hope of meeting You, and I would raise my head in the morning, eager to enter Your presence. And I remained in this state until the winds of Your decree blew from the right hand of Your will, and the manifestations of

Your destiny appeared from the horizon of Your judgment, turning me away from Your direction toward the direction of Your enemies. Ah, ah, from this blowing! Ah, ah, from this turning! Ah, ah, from these dispatches that have overtaken me by Your power and placed me in the presence of the unbelievers and those who opposed Your beauty. Would that they had been content with what they had done during Your days and had come to Your presence! No, by Your might, they will not rest until they shed Your blood among Your creation and devour Your flesh with the fangs of hatred in the kingdom of creation. These are the wretched ones whose pride and arrogance cause Pharaoh to flee, whose tyranny and oppression cause Nimrod to run, and whose evil and malice cause Satan to seek refuge in You.

Ah, ah, O my Beloved! I called upon You when I was planted on the shore of the sanctity of Your oneness by Your name "The Compassionate," then by Your name "The Merciful," then by Your name "The Forgiving," then by Your name "The Kind," then by Your name "The Loving," then by Your name "The Sufficient," then by Your name "The Giver." And whenever I found myself sorrowful, I consoled myself with the nearness of Your presence and meeting, and whenever I became agitated, I calmed myself with the mention of the days of Your nearness. Yet, when my being was completed, one of Your servants uprooted me from my place, and I was moved from hand to hand, from market to market, until I arrived in a market You know of, by Your knowledge that encompasses all things. Then one of Your creation purchased me. But, O my God and my Beloved, by Your might, when he took me in his hand, I realized that he was heedless, and I was bewildered within myself. For this lament arose from me without my choice.

In the secret of secrets, I called upon You with the cry of the yearning and the shout of the hopeful, asking You to reveal to me the secret of what had been veiled from me by the veils of Your decree and the clouds of Your judgment until I was carried to the land where You established Your throne of oppression. I found the scent of the garment from its soil and the fragrances of sanctity from its air. Joy and delight overtook me to such a degree that I felt as if I had ascended to the heights of grandeur and majesty, as if I had become the ruler over the greatest kings of the realms of eternity and a sovereign over all that exists in the kingdom of creation.

And I remained in that state until my carrier reached a path where two roads diverged: one to the right and one to the left. He turned from the right to the left. Ah, ah! Then I felt a great disturbance within me, and I was terrified, and everything was frightened by my terror until I was brought to a door. When it was opened, I found the scent of hell and the breath of damnation, such that if even a hint of it were to blow upon all that exists, they would return to pure non-existence. I was handed over to the hands of this oppressor who turned away from You, and from him came what altered the names and their dominions, and severed the attributes from their stations. When I perceived him and saw what he had committed with my assistance, I fled from him and his presence to the court of Your oneness and the station of Your throne of majesty.

So, look upon me, O my God, with the gaze of Your care, then turn the eye of Your grace toward this oppressed one who, through his actions, has become despondent of Your mercy and grace, and cut off from the wonders of Your bounty and favor. Ah, ah, from the magnitude of my affliction, from the depth of my bewilderment and burning! I do not know what to seek from the wonders of Your favor, for

whatever my highest yearning reaches, I see that it will not calm my heart or bring peace to my soul. When I find myself in this state, I desire to entrust my affairs into Your hands and Your grasp, that You might decree what is best for my soul, my being, and my reality. So, I ask You, O my Beloved, by the manifestations of Your Cause in these days, by the dawning-places of Your revelation and the treasures of Your knowledge, that You send upon me that which will illuminate my face between the heavens and the earth. Verily, You have power over all things, and You are the Almighty, the Watchful, the Most High.

Once again, O my Beloved, I am seized by anxiety due to my great sin, O You in whose hands are the dominions of judgment and the realms of decree. Every time I calm my soul and speak to it of Your mercy, which has encompassed all possibilities, and remind it of Your grace, which has embraced those on earth and in heaven, I say to it, "Be at peace and do not despair! My Beloved is merciful, my Sovereign is generous, my Lord is compassionate, and my Creator is forgiving." Yet from within it arises the fire of regret and shame, and from it burns away my patience, my endurance, my calm, and its calm. Therefore, my cry before You will never cease, and my lament before Your face will never end. By Your might, I fear that the inhabitants of the realm of Your joy and the people of the kingdom of Your exultation may become sorrowful because of my sorrow. I beseech them, by You, not to prevent me from my cry and my lamentation before the city of Your oneness. For those who circle around Your throne, having drunk from the chalice of glory and hope, and tasted the sweetness of nearness and union, it is fitting that they look upon one who has been veiled from Your nearness and made deprived of the wonders of Your favors.

Ah, ah, O my Beloved! Ah, ah, O my Desire! Ah, ah, O my Hope! Ah, ah, O my Longing! How can I lift my head before the Pen of 'Alí, whom You have made the dawning-place of Your revelation and the rising-point of Your inspiration? How can I gaze upon the Pen that is attributed to Muḥammad, Your Messenger, through which the mysteries of Your decree and the Tablets of Your command have been inscribed? By Your might, O my Beloved, I would almost return to non-existence out of shame for what has come upon me in these days. How could I behold the Pen from which was revealed what You sent down to the Spirit from the ordinations of Your command, the mysteries of Your laws, and Your decrees, and through which was manifested what established the sanctity of Your essence above comparison and the exaltation of Your Self above likenesses? Or hear the sound of the Pen of Moses, through which Your laws, Your wisdom, the gems of Your unity, and the evidences of Your oneness were written?

O my Beloved, how could I behold the Pen of Abraham, which You raised up by Your command, and made a lamp of Your revelation among Your servants and the word of Your command among Your creation? Ah, ah, from my shame, which will never depart from me for the duration of Your majesty and the eternity of Your being! Even if You were to immerse me in the oceans of forgiveness, how could the scent of disobedience that emanated from me in Your days be removed from me? O my God, through Your forbearance, with which You have not seized Your enemies but rather prolonged their days with the dominion of Your decree, such that whoever sought to drag the sword of enmity across Your face, You sharpened it for them with wisdom, which was hidden from the sight of Your creation, and through Your grace, which was not withheld by the actions of the disbelievers in Your lands, return me to non-existence, and then raise me again in Your days by the power of Your will. Perhaps that will erase from my heart what has appeared from me in the first instance, and I would be oblivious to what I committed, so

that this oblivion may be a blessing to my soul, mercy to my being, and grace to my essence. Verily, You are the All-Powerful, the Exalted, the Mighty, the Generous.”

By the One in Whose hand is my soul, if all in creation were adorned with the garment of justice, from the lamentation of the Pen and the sound it made between the hands of the Merciful, all would be cut off from everyone in the heavens and the earth and turn toward the abode of the Beloved, detaching themselves from the world and whatever has been decreed therein. However, in these days, such souls are rarely found, very rarely. When, then, will the holy and radiant faces emerge from the unseen, be perfumed by the breezes of God and His words, and become independent of all but Him? Verily, they are the choicest of creation in the sight of God, the Sovereign, the Mighty, the Protector.

Although this servant (I) recounts each matter, I find myself regretful afterward, for it is uncertain whether the fire of divine love will be ignited in these hearts. Just as in the manifestation of the sixtieth year (the Báb), when the writings of the Point of the Bayán (may all besides Him be sacrificed) were brought before anyone, they would, in complete disregard, take it in one hand, glance at it for ten minutes or less, and cast it aside, saying, “These words are mere fabrications.” And if they had even a little fairness, they would not have traded a single word of it for all that is in the heavens and the earth. Listen to this servant, purify your heart and hearing from everything you have heard and perceived, then observe the verses previously revealed to the prophets and messengers, and witness these most wondrous and exalted verses, and judge for yourself with justice. If you act upon what has been mentioned, you will indeed attain the truth and be purified from the whisperings of devils.

It was intended that all the verses revealed from the heaven of the will of the Most High in this most wondrous and most mighty Cause be recounted, but I was forbidden and was told to wait and reflect for a time to discern in what rank and station the people of the Bayán stand and where the essence of their understanding lies—those souls who gaze upon none but God. Then, if appropriate, the hidden verses of the Bayán and their concealed meanings will be revealed from the heaven of divine will, so that a group may understand that the Pen of God has not moved except to describe this most exalted appearance, and the Tongue of God has not spoken except to proclaim this most sacred Beauty. The matter is in God’s hands, and indeed, He has power over all things.

Therefore, this poor servant is content with what has been radiantly revealed from the dawning-place of the words of the Sovereign of the Bayán. However, it is incumbent upon every discerning soul today to cleanse their heart from all signs, indications, and names, and to turn toward the essence of the Manifestation and what appears from Him. All were commanded to do this in the Bayán, for the names and utterances of all creation were and will be His. Today, the majority of the people of the Bayán are preoccupied with names, and before God, they are accounted as among His rejected servants. Those who, in the eyes of God, are the people of the Most Great Vision are those souls who have taken and consumed the fruits of the Divine Tree in this spring of singular divine glory. Those who cling to anything other than this Tree are rejected by God and considered among the people of negation and fire.

At this moment, the spirit has called out, “Write to the servants: No greater injustice is observed than that a soul seeks proof and evidence from the Manifestation of Truth other than what has appeared from Him and descended from His presence.” Look toward the Truth. If that proof by which the validity of the

First Point was established is observed and manifest from God, then there is no room for hesitation. In such a case, no excuse from anyone will be accepted, even if they cling to the words of the ancients and the moderns. Thus does God make His matter clear if you are among those who comprehend.

As for what you wrote regarding Dayyán, Mírzá Ghughá, Shaykh Ismá'íl, and Hájí Mullá Háshem claiming the Cause and being proven false, such objections were raised by the polytheists at the beginning of the Bayán's manifestation. They similarly said that certain souls before the Siyyid-i-Báb made such claims and were proven false. Therefore, God forbid, your statement is similar to theirs, and by such words, they turned away from the Truth. The polytheists of every age have busied themselves with such objections at the time of each Manifestation. But the discerning and detached ones are not prevented by such objections from the path of God. Rather, they become more steadfast and firm in their faith. It is clear that the greater the Manifestation and the more evident the Truth, the stronger the denials and objections of the people of negation have been and will be, as is witnessed now. However, those souls you mentioned—how has their falsity become apparent to you in the first place?

As for Dayyán, who was named by God with all His most beautiful names, he never made any claim that contradicted the truth. In the first year of his ministry, he sent a few supplications to the sacred presence, and in those tablets, nothing was observed but expressions of humility, submission, and faith in God and His Manifestations. However, the well-known soul (Mírzá Yaḥyá) saw that a person had appeared and written supplications, and his fire of jealousy flared so fiercely that he issued a decree for the execution of him and his followers. As a result, that manifestation of divine unity was martyred by the decree of the Point of the Bayán and the fatwa of that same soul. Later, in his writings, he attributed fabrications to Dayyán that were completely false. Above what Dayyán claimed, the Manifestation of the Bayán explicitly revealed verses concerning him. Look in the Bayán so that you may be among the knowing ones.

There were also others whom the well-known soul rejected and declared infidels, but before God, these souls are not rejected and will never be. Rather, a single strand of their hair is better than him, if you are among those with insight. Among them is Áqá Siyyid Ibráhím (upon him be God's exalted glory), concerning whom verses were revealed. Among those verses is the one I will recount, so that you may understand and realize that none have gazed upon the First Point and what descended from Him, but rather, they acted out of love for their own leadership and a desire to preserve their honor, committing what no one has ever committed before. His words—exalted be His might—are: "Bear witness, O Ibráhím, you were, in a day, the Throne of the appearance of your Lord, and We were manifest before and after." Observe that We created you, sustained you, caused you to die, and revived you until this moment. And those who were given the scriptures have remained veiled until now. When you descended to God, your Lord, the Lord of all that is seen and unseen, the Lord of the worlds, you heard the voice of those who followed your command and thought they were exalted in your love. Say: No, and again no! I was resurrected with those who followed me before God on the day when I was the Throne of the appearance of God with Moses. These souls do not follow me, and if they had followed me, they would have believed in Moses before Jesus, in Muḥammad after Jesus, and in the Point of the Bayán on the Day of Resurrection."



Now observe how He has named him the Throne of Manifestation. He says, "See how We created, sustained, and revived you at this time, and those who believed in you remained veiled in their scriptures." These are the veiled souls who did not follow me. Had they followed me, they would have attained faith in the later Manifestations.

Say: O deaf one of the age! Pay close attention and carefully reflect upon the divine words, which, explicitly without any ambiguity, refer to him as the Throne of Manifestation. All the divine names circled around him, and if He had addressed him with "You are God," or "He is God," or "from God," or "to God," or "the essence of God and the being of God," all these ranks would have been established and confirmed in his station. Yet, today, this same person is called "Abú'l-Dawáhí" (father of calamities) by the people of the Bayán, and they have similarly condemned him and spread a verdict of disbelief against him. He has withdrawn from everything for many years. Alas, may God's curse be upon the wrongdoers.

Now consider how much they have transgressed in the Cause of God and what deeds they have committed out of rebellion against Him.

And I wish that even one of these souls, who have been rejected by people, would have been mentioned in the sight of God. You have made illusion your Lord instead of God, and you do not realize what you are saying. But God bears witness to what you have committed in the false life, and He will seize you with His might, for He is the severest of avengers. Nevertheless, you consider such forsaken souls to be adherents of the Bayán, while you regard the one by whom the Bayán was manifested as forsaken. By God, you have spoken only through desire and have wandered only in the desert of illusion and arrogance, and you think in yourself that you are rightly guided.

Beyond this, these souls have not been manifest with the verses of God. And if you claim that they were possessors of verses and were rejected, this is an injustice from you against God, the Sovereign, the All-Subduing. For if the possessor of the verses were rendered false in your sight, then no faith would remain for you or for anyone on earth. Faith in all people is verified by the manifestations of the divine command, who are made manifest through the verses. If, God forbid, the possessor of the verses were false, how could you then prove the validity of the Point of the Bayán? How great is the word that comes from your mouths, O company of the heedless! It is clear that you have mentioned these souls merely to undermine the Cause of God, and you have compared this manifestation to those individuals. O heedless one, know that those souls were not and will not be rejected by God. Rather, the rejected one is the one who denied them, opposed them, and decreed their execution.

Among those souls you mentioned was Ḥájí Mullá Háshem. Letters sent by him to the presence of the Throne still exist today, and nothing has been observed from him but utmost humility. O claimant of knowledge, you have belittled all the mystics. It has been heard that one of the sages, while in the land of Şād, was declared an infidel by the scholars of that land, who ordered him to leave. A group attacked that poor, destitute person. Among those souls was Mullá Alí the famous philosopher from Núr. In that moment of oppression, he did not speak to any of the scholars but turned to Mullá Alí and said a word that it is not pleasing to mention here. His intent was: "You consider yourself a philosopher, so why do you oppose a philosopher?" Now, you make such objections and yet claim wisdom and knowledge. Repent to God, who created and fashioned you, and do not oppose those who believe in God and His

verses, for they have suffered in His path what none among creation can reckon. Affirming or denying souls will never suffice by mere imitation. A curse upon a reviler returns to himself, and a rejection returns to the one who rejects, and he does not perceive it within himself, being among the heedless.

Say: “Die in your rage!” The idol of illusion and desire has been shattered. By God, the One besides whom there is no other god, you have clung to an illusion that has no likeness in all creation. I do not know by what proof or argument you prefer a soul who rejected those other souls. Listen to this servant’s advice, and never reject anyone, for the Point of the Bayán enjoined all to avoid attacking one another. Even though the well-known soul (Mírzá Yaḥyá) plotted and schemed with great cunning to sever the divine Tree and revealed what was hidden in his heart, still, no one attacked him until letters of his arrived before the divine presence, all filled with rejection of God and His verses. These letters, in his own handwriting, still exist. Thus, divine verses were revealed from the realm of power, refuting those who opposed God. This was not from him but from God, the All-Powerful, the Mighty, the Invincible.

The verses are specific to the Manifestation, as the Point of the Bayán explicitly stated that after the setting of the Sun of Truth, no one will hear the verses of God except at the time of the next Manifestation. That same well-known soul spent nights and dawns in the presence of the one who would rise, and divine verses were recited to him. Then, after just a few words, he became so arrogant that he committed acts that none of the manifestations of negation had ever committed. Any soul with even a little awareness knows that he (Mírzá Yaḥyá) constantly served the Blessed Beauty, and whatever he understood was merely a drop from this surging ocean. Yet, you have written things that no sane person would write. By God, even if one hundred thousand like him were able to speak before the Almighty! These servants have seen with their own eyes, while you speak only from pure illusion. By God, may He curse that devil who has deceived both him and you, and may you never reap the rewards of worldly leadership.

And I do not know what Mírzá Ghughá did that caused such hatred to take root in the hearts of people like you. So much so that writings against him were composed. Many souls, in their moments of fervor and enthusiasm, say things, and he, too, has spoken some words. There is no need to be so intent on dishonoring God’s servants. Fear God and do not afflict the hearts of His servants! Nothing from people like you has emerged from which even a slight fragrance of truth could be sensed. We ask God to empty your hearts of hatred for His beloved ones, for He is powerful over all things.

The one who speaks—so great is his defiance and hypocrisy—says: “If the claimant of this station has a proof other than the verses, let him bring it forth. If it is the verses, then Mírzá Yaḥyá has not only explicit text and definitive proofs in his favor, but also greater and better claims, with numerous volumes in his possession.”

By God, he has spoken words that make one ashamed to even consider. How quickly you have changed the balance of God and have dishonored the sanctity of God! How swiftly you have begun distorting His words! By God, every discerning person will understand from what you have written your state and the state of the one who inspired you. Woe unto him and to those who follow him! This servant is bewildered as to which of these fabrications I should listen to and respond to. After all, what could have driven you in these fleeting days of life to engage in such baseless, self-deluding words, prompted by Satan, and thus

be deprived of the shore of the Ocean of Oneness? Assume that all souls have taken him as their lord instead of God—what benefit has this brought to you or to him? By the One in whose hand is my soul, it is nothing but the loss of this world and the next.

You wrote that if the one who claims this Manifestation has anything other than the verses, let him present it, and this is in explicit contradiction to what the Point of the Bayán (may all besides Him be sacrificed) revealed throughout the Bayán. Anyone who speaks or has spoken this word is cursed, and all the atoms and the inhabitants of the realms of command and creation curse him. By God, you have deemed people to be fools, for if they were not fools, neither you nor that heedless soul would have been able to openly speak contrary to what God has declared. The Point of the Bayán explicitly revealed in the entire Bayán that the proof of the next Manifestation would be none other than the verses, yet you have explicitly written, “If there is any proof other than the verses, let it be produced.” And you speak without understanding.

The station you sought to establish for that heedless soul is based on the word of the First Point, and the First Point was affirmed through the verses of God. Now reflect on how far you have strayed from the path of truth and fallen into the desert of error. Reflect on what you have done and what you have spoken, so that perhaps you may awaken from your actions and be among those who seek forgiveness from God, who created everything by His command, manifested His Manifestation through His sovereignty, and made His veil sanctified from you, your assumptions, and your illusions, and from the illusions of the idols you have taken as lords besides God. Woe unto them from the punishment of a barren day.

By God, you are confident in the foolish ones of the Bayán, and you have every right to be. Now, let us set aside the verses; if that well-known soul can manifest something beyond what has appeared from the source of divine power, we will submit to your fabrications and those of that soul who associates partners with God. By God, you are not and will not be steadfast even in this matter, for we know that well-known soul, who in his claims and pretensions is the greatest of all, but in manifestation and deeds, he is the smallest of the small. O destitute and bankrupt one, I wish you had at least taken someone like yourself as your lord! What benefit is there when you are observed to be so utterly heedless? Otherwise, I would have mentioned certain matters so that you might grasp the illusion well and perceive his deceit.

And regarding what you wrote: If it is the verses, Mírzá Yaḥyá stood in opposition, claiming more, better, and superior [proofs], and he holds numerous volumes. How insignificant his stature and how grand his claim! This claim, born from the wellspring of arrogance and the self of desire, is like an ant in a barren valley claiming lordship—indeed, even greater in the sight of any illumined soul. For his very being was created by a single letter from these exalted, eternal verses. And what words have issued from him are in accordance with his own station. Open your eyes to recognize this! What he possesses will never be remembered in the sight of God unless he returns to Him, repents, and becomes one of the penitent and the seekers of forgiveness. By God, he has committed what no one before him has committed.

Now, you yourself must judge: Why has this word appeared, that he claims to stand in opposition and asserts greater, better, and more? Any ignorant person would be ashamed of such a statement, let alone a rational being. O blind one, the mere statement that he “stood in opposition” is clear evidence of his

falsehood. Those who possess sacred discernment can smell the stench of arrogance, pride, and defiance against the Truth in such words. It seems as though he has never even recited the Qur'án, which states in the verse of God: Reflect a little on this revealed verse, that you might be convinced that whoever says, "I will bring something like what God has revealed," by that very word, they are proven false and will always be proven so.

O true deaf one, listen to the melody of the divine Dove singing upon the highest branch of the Tree of the Bayán! It says, "If you were to appear at this moment, I would be the first of those to prostrate and the first to believe in You." And yet you feel no shame before this statement of the Tongue of the Merciful and have explicitly written that he stood in opposition and claimed greater, better, and more. By God, such words are a clear proof of the opposition, disbelief, and hypocrisy of such souls. And He also says, glorified be His mention: If all the people of the Bayán were to be as versed in knowledge as he, it would bear no fruit except through his acknowledgment. It is abundantly clear that no one can match him in the essence of knowledge except for the Point itself. That divine Sun says such things about himself, and you, for a soul whom you seek to falsely prove his Cause by the words of that Sun of Truth, have engaged in uttering such unworthy words. Alas for you, for him, and for those who followed you both! By God, they are only in clear error.

Moreover, you write that he has numerous volumes in his possession. This statement is exactly like the words of those who opposed every manifestation, boasting of their writings and compositions and protesting against the Sovereign of names and attributes. If books could enrich a soul, the books of the earth during the Manifestation of the Point of the Bayán—may all besides Him be sacrificed—would have sufficed to enrich and fulfill the people. No, by God, all are poor at the threshold of His wealth, all are ignorant at the door of His knowledge, and all are powerless before the appearance of His might. Indeed, He is self-sufficient by Himself from all else, and He is the One mighty over all things.

I ask you to judge for yourself: If one person possesses a piece of ruby and another has a hundred thousand cartloads of pebbles, which one would you consider rich and self-sufficient? If a hundred thousand books were produced that bore no fruit—and will bear no fruit—except through recognition of the Manifestation, then what is their worth? The words are like a lamp, and love and remembrance of God are like the flame. If that lamp is devoid of the flame, it will be an idle object. Words are only good when the fragrances of divine love can be inhaled from them. After the loss of that station, such words are regarded like the lowest utterances of the people of the earth. Fear God and do not compare anyone with His servants, nor mention anyone else in the precincts of His holiness. Tear away the veils, then speak the praises of your Lord among the people.

In this regard, listen to what was revealed in the Bayán to one of the Letters of the Living. He says, exalted be His mention: If you recite or inscribe a single verse from that eternal Essence, it is more exalted in the sight of God than if you were to inscribe the entire Bayán. For that one verse will save you on that day, but the entire Bayán will not. It is like if someone during the time of the Messenger of God had transcribed all the heavenly books and what was written under their shade—it would have been judged as nothing for him. But if he had transcribed a single verse of the Qur'án, he would have been judged as a believer. This is the essence of knowledge and action.

Now observe the exaltation of the Cause and how high and great it is, and in contrast, observe your own lowliness, your words, and the words of the idolaters. The rising Sun is not veiled by these veils, and the Manifestation itself is not tainted by the defilement of these words. Indeed, He is sanctified from you and from your words, and He is by Himself the proof of God among His creatures. It is incumbent upon those on earth to follow what proceeds from Him, not what was with them. Indeed, this is the truth, and after the truth, there is only error, if you are among the discerning.

Many donkeys have borne loads of books, but they themselves are not aware of even a letter of them, as this parable has been mentioned in previous scriptures and has been explicitly revealed in the Book. By God, besides whom there is no other god, those volumes you speak of are best suited to be washed away with water or returned to their source so that their contents may be buried. These servants have seen many such volumes. If only you would shatter the idol of illusion and look with the eye of insight at his fabricated words. By God, every discerning and wise person laughs at them and at what he has produced.

And another statement was cast from that source of arrogance and pride: He (Mírzá Yaḥyá) says, "It is easy to claim that all the verses written by the claimant in his lifetime could be composed by me in a single day—better, more eloquent, and more fluent—that even a child would be able to discern."

All your virtues and his have been made known through this one word. This servant is bewildered at what to say in response to this, for by God, even Pharaoh did not speak such a word in opposition to Moses. By the one true God, who has no equal, if he were to stand in opposition to even one of the humble souls circling around the Almighty, how then could he stand in opposition to the source and fountain of divine grace! Now, test this! That heedless one is present, and the servants of the House are also present. If he can oppose even one of the servants in any matter, we will believe all that you have said. However, much speaking does not establish truth and never will, for you have objected against God with these delusional arguments. Therefore, this servant responds to such words, lest any excuse or pretext remain for you. Otherwise, the holy sanctity of the All-Pure is far beyond all these arguments, words, and interpretations that you have clung to.

O heedless one, everything that has been revealed from the Heaven of the Bayán has already been revealed, and even a single verse is not matched by all that exists in the heavens and the earth. If you are observant of these matters, then come forward to witness for yourself that when the verses descend, no one is able to even transcribe them. Test it, O tester, after that which no one should ever test against God, for it is He who tests His servants and tries them, as He has tried you and returned you to the lowest depths of hell.

To every rational and mature mind, your proofs are like the words of children and will always be so. You have taken the Cause of God as a plaything and a jest. Soon God will seize you with His might, for He is the Subduer, the All-Powerful, the Almighty. The fragrance of your proofs and arguments has withered the blossoms of the divine proofs and evidences. If you would consider your words with even a little fairness, you would perceive their flaws more clearly than anything else. Have you ever heard from the beginning of creation until now of any soul who opposed the Truth with the kind of opposition that you have recorded in your accursed book? No, by the Lord of the worlds, no eye in all creation has witnessed anyone more veiled than you or more heedless than you, yet you rejoice in what you have written and

are among those who exult. We ask God to replace your joy with the greatest sorrow unless you repent and return to Him and become among the penitent.

And another remark from that objector is written: "It is astonishing that they themselves claim that my expressions are verses, and their messengers say that even their seven-year-old children recite verses. Then how will the verses of *He Whom God shall make manifest* be a proof of His validity, when their own people also recite verses, and even their young sons do the same? If they claim that verses appear both from the realm of creation and from the essence of the primal point and the tree of truth, then the verse itself cannot serve as proof of the truth of the original tree; something else is needed. Let it be explained what that is."

Indeed, if He wills that every soul should speak in praise of itself, He is capable, and He is indeed the Almighty, the All-Powerful. And if He wills to manifest a soul with all the verses, He is capable by His sovereignty, and no one can object to Him. And God is witness to what I say. Indeed, He made one of the children speak as a proof of Himself and as an evidence of His own reality. And this is the station for which you thank God and praise Him, yet you have opened your mouths in objection to this remembrance that has appeared in the name of *Abhá* between the heavens and the earth.

Now consider: has any ignorant person made such an objection, or does anyone do so? No, by God, except for you and the likes of you, who have been created from the air of desire, the water of rejection, the fire of envy, and the dust of hatred. So die in your rage! He has indeed manifested with the truth, and none can repel Him. Your Lord, the Most Merciful, has written upon Himself that He will manifest guides in the worlds to stand between the heavens and the earth, to speak in praise of Himself, and to raise the banners of victory among all the people. These are the servants whom God has made pure from all but Him, detached from what you possess, and firmly holding onto the cord of God, the firm and mighty.

These ones are not prevented by the indications of those on earth or the signs of the idolaters. Say: "O ignorant one, you have not distinguished between blessing and wrath, and you have considered pure good to be evil, and the essence of mercy and justice to be the soul of oppression. Yes, a child from among the children of the household at the age of six spoke the verses of God, and that child is present now. And by God, that same corrupt tree repeatedly said that what had happened to him had never occurred with anyone from the beginning of creation until the time of manifestation. He would spend most nights and days in praising him, and now the situation has changed to such an extent that he has turned away from the Exalted Truth. It is not enough that he has turned away from the children; he will not stop until the earth is stained with this pure blood. And this is what has been revealed in the tablets if you are among the seers."

Many times it has been said that We made him speak the verses in his childhood so that it would be proof of this merciful appearance and the rise of the holy, eternal Lord. Yet you have considered this great mercy to be wrath. Instead of giving thanks to the Exalted Truth, you have begun to complain.

And regarding what is written that "they themselves claim that my expressions are verses," this is a mockery of God in their own view. Take hold of yourself, O ignorant one! This is a station that your hands and the hands of the idolaters are cut off from. The Primal Point states that everything that exists on

earth is His verses and will continue to be, so what of what has been revealed from Him and appeared from His presence? And the truth says: "Know that this is indeed what appeared before and what will appear after. And whoever differentiates between it and what appeared or will appear has disbelieved in God and His verses. And if one had keen sight, they would witness all manifestations in this manifestation that has appeared with clear verses."

Know that all the proofs and evidences that have been manifested from all the prophets and messengers, from the first no beginning, have all been proofs of this manifestation. And what is proof in this manifestation has always been the proof of the proofs before and after, and will continue to be. However, this child has been specially made to speak the verses so that some souls who have been blessed with a drop from the infinite outpourings of this greatest ocean do not become arrogant before the station of the verses. That soul that is connected to him has always been before him, but was deprived of even a drop from the ocean of oceans. And he has returned to his abode in the fire, and indeed it is the abode of the wicked, and wretched is the abode of these evildoers if you are among the certain.

Know that there is an infinite difference between the sun and its manifestations on walls and stones. Even the weakest vision perceives this, so what of the most piercing sight? Moreover, the likeness of the sun is seen in a manifest mirror; can it be said that this is the very sun of the sky? Rather, the difference between earth and heaven is evident, and none deny this except every obstinate, hateful one. So today, if you refine your hearing and cleanse it from what it has heard from the idolaters, you will see the words of those who turn away from God like the words of children, or even more insignificant when compared to the words revealed from the heavenly throne of the Merciful. By God, there is no comparison to be made, rather they are unworthy even of mention. And they are worthy of mention only if they are assured by God's grace, and after rejection, they are nothing and will continue to be nothing.

Know that the original proof has always been the verses of God, but from this greatest manifestation has appeared that which no one can match or will ever match. Fear God and do not follow the command of your desires; rather, follow the truth that has come to you from the sunrise of the spirit with the news of God, the All-Powerful, the Mighty, the Almighty, the Ever-Living. Indeed, He suffices you for all things, and besides Him, nothing will suffice you, even if you cling to the creation of the heavens and the earth, if you are among those who are certain. This is God's counsel to you and His servants. Whoever accepts the counsel of his Lord, it is for his own benefit, and whoever turns away, God is indeed independent of all that was and all that will be.

And another remark from that objector: "If they say that others confirm them, then the same can be said of Mirza Yahya, who says that even if you recite verses, or a thousand others, as the Exalted One has said, 'If I wish, I will send forth as many as all things with the tongue of verses,' yet they must still confirm Me and remain under My shadow, because I am the first mirror, and all reflect from Me, since the primal nature of God is manifested from Me through the confirmation of the Point of the Bayan."

On the assumption of confirmation, there have always been mirrors for the eternal Truth, and no one has ever counted the first of them, and this is not exclusive to one soul over another. Everything has been and will continue to be divine mirrors, but the previous manifestation complained of the mirrors as a whole in

His words—exalted and mighty be He—“I will complain to You, O Mirror of Generosity, about all the mirrors. Each of them gazes at Me in their own colors.” And addressing that Name, He says, “You are the first mirror that has always reflected the Truth and will continue to reflect.” In another station, He has named the first believer the first mirror, and these statements are made in the lower realm. Otherwise, for the mirrors, there is no first and no last. All these mirrors are created and will continue to be created, and as long as they are settled under the shadow of the Tree of Oneness, the lights of Truth will shine in them so that nothing will be seen in them except God, and after deviation, they have been and will continue to be manifestations of Satan. By the One in whose hand is my soul, this complaint about all the mirrors is a great proof if you are among the poets.

This is the condition of the mirrors as stated by the Primal Point. Nevertheless, in the face of the sun, you mention mirrors, while the suns of the mirrors are nullified at the appearance of its effulgence and will continue to be so. If the Manifestation applies the term ‘mirror’ to all things in the primal station, it is indeed the truth, beyond doubt. Listen to the call of this servant and save yourself from these barren lands, and enter the realms of holiness! By God, these sayings add nothing but illusions and veils, and the more you occupy yourself with these words, the further you will remain from the matchless stream of the everlasting Lord. Cast away these parables! Gaze upon the truth and what appears from Him, for everything leads to Him and appears from Him. These words are good only for those like yourself in the fields of superficial ignorance, which you mistakenly call knowledge. Do not send a bitter salty drop to the sweet and flowing ocean! Know that whatever the word “existence” applies to has been and will continue to be created.

He has mentioned the nature of God, that all things have been created according to the nature of God, yet they have not understood this nature. Moving forward, hear the call of nature that has been sent forth in a form, speaking these words in front of the Greatest Gate. His exalted essence says: “And among the idolaters is one who says: ‘These verses were not revealed in accordance with the nature.’ By the truth of God, that nature appeared at that moment in the form of a servant and stood submissively at the Gate, crying out and saying: ‘Woe unto you, O assembly of the arrogant! By God, I was created by a command from Him.’ Thus it testifies to itself, but these wicked ones do not understand. By God, it takes pride in its relation to Us, the True One, while We have always been independent of it. We created it and all things by a command from Us, and none denies this except every obstinate disbeliever.”

And these are the verses that were previously revealed in reference to the original divine nature, from the heaven of *Abhá*. These topics belong to the people of the *Furqan* (those who discern), just as it is revealed in the Holy Book: “Establish.” This is what has been mentioned in the prophetic tradition: “Until the end.” This nature is the very nature of God, and this station is valid as long as it remains under the shadow of faith. After its deviation, it is counted among the idolaters, as the rest of the tradition states.

Say: “O vague and ambiguous one, today you witness with your own eyes and ears that the ocean of verses is surging and pouring down like abundant rain from the heaven of God’s will. Yet you write that Mirza Yahya claims that the verses reflect from him. O deprived one, this station is sanctified from reflection and refraction. If it were witnessed in the number of the One in the Bayan, the earth of understanding would have expanded, and all would have acknowledged that they had not comprehended



a single letter of the Bayan. But until now, it has not been observed, and the matter remains in His hands.”

He, in his great heedlessness, says: “Disregarding all speech, Mirza Yahya now claims a station beyond which none can imagine, on the basis of the verses. Whoever claims this must bring forth something like it or higher.”

These words have not emerged except from the source of pride, the mine of falsehood, and the fountain of immorality. If one were to affirm his mirrorship, the Primal Point—may the spirit of all besides Him be a sacrifice unto Him—says: “If the mirror claims, ‘I am the sun,’ it is clear to the sun that it is but a reflection of it, uttering falsehood.” By God, this is a clear, explicit statement from the Bayan that after Him, they will object to the Truth, and those who claim mirrorship will assert their suns in the face of the Sun of Reality. Woe unto him and unto you! You invent lies against yourselves, then against God, and you are not aware.

And further, the statement is very shameful, saying: “Today, if anyone claims, they must bring verses like those of Mirza Yahya or higher.” O blind one, he was weak even when what descended from the might of the Bayan from God, the All-Powerful, the Generous, the Benefactor, appeared. By God, all things are bewildered by these words you have mentioned. His existence and being are not even worth mentioning today, let alone his words. Any discerning person knows that if a word of truth is found with him, it was taken from this most holy and pure sanctuary. You are greatly unaware! I ask God to grant you the kohl of understanding so that you may be cured of the blindness of illusions and gaze upon the words of the Sovereign, the All-Knowing, until you see all words as utterly non-existent before a single letter of the words of God. Thus has the command descended from the might of wisdom as a grace from Him upon all the worlds.

He, in his limited understanding, says: “Now, my brother, by God, the matter has become unclear to you. If you truly want to understand, without any ulterior motive, you are my representative. If it becomes clear to you, write to me, but do so with fairness. It is very easy for you. Civil policy has nothing to do with truth; this is practical wisdom, which is called the refinement of morals, household management, and civil policy. It is the knowledge of conduct with people and those who are associated with one, such as servants and followers, guiding each person with love and conduct according to their temperament. You are mistaken. This practical wisdom has become a veil for you from the essence of truth. If you wish to test it, set aside a day for trial. Read a page from the Qur’an and, with the utmost speed, ask someone who claims to be truthful to write down its content with a special rhythm without hesitation, and then again with a different rhythm, and so on. Whoever can do this is truthful in their claim, otherwise, they are a liar, unlike Mirza Yahya, who claims this station. Try both tests and report back to me, but with fairness. Surely whoever holds this station is the truth, and his words are truth, and all others are false.”

By God, anyone with keen insight would laugh at your words. It is as if the fragrance of God’s Paradise has never reached you, for today, whoever is associated with the Truth must have a manifest and evident effect. By God, your words appear even lower than the words of past nations. Because of the enmity against God in your heart, your pen has been deprived and barred from writing with the subtlety of mention. You are confused, having turned away from the party of the Most Merciful and joined the party

of Satan. Anyone with insight knows that these servants, after five years of companionship, day and night, report only what we have seen with our own eyes and heard with our own ears. Yet you cling to the words of a wicked person who is rejected by this servant, let alone by the inhabitants of the divine realms. You have completely barred yourself from the effulgent lights of the dawn of meanings that have shone forth in these merciful days.

Now, O fair-minded one, judge with fairness: Is the matter unclear to us, or to you? And as for what you wrote that there is no ulterior motive, by God, this very statement is pure motive and is driven entirely by self and desire. As you yourself wrote, 'Now go and test it.' You commanded this servant to conduct the test and then inform you of the results, even though you were not present, nor did you conduct the test yourself. So why, before the test, did you attribute so many falsehoods to the Truth and outright deny it? Now consider: who has ulterior motives? By God, if you were fair, you would find yourself in great loss. O sea of motives, fear God, who created you by a command from Him, and do not speak what every atom would reject. Fear God and be among the God-fearing! Now observe how your actions and deeds are exposed and manifest before God, and how your intellect has been taken by the hand of power, so much so that you write your own motives and enmity with your pen and affirm them, yet you do not realize. Therefore, all who are in the heavens and on earth bear witness to your ulterior motive, and then you yourself bear witness to it. And indeed, this is certain truth.

The intent of the idolaters has reached such a point that some like you have raised objections and have spoken ill of the character of the Beauty of the Most Merciful, making objections and accusations, while you bear witness to their conduct and then, with personal motive, raise objections. One is bewildered at which of these statements to believe. On one hand, the form of corruption has been sent in every direction with complaints, stripping away the divine character from the Manifestation of Divinity. These are the words written outwardly. On the other hand, they have suggested to you to write such things to those who circle around the House. If the character is true, then what sense does it make for them to deny it? If their lack is true, then what meaning does your mention of it have? By God, every discerning person knows that they have not spoken the word of truth and never will. At every opportunity, they speak and reason according to what they deem to be in the interest of their wicked souls.

Nevertheless, these servants testify that He is indeed of sublime character, and we bear witness that He is the proof of God among His creation, His evidence among His beings, the Manifestation of His command in His lands, and the dawning-place of glory among His servants. Whatever appears from Him is true, and anything other than His existence is null and void in His presence and lost at the appearance of His sovereignty. And He is indeed the Beloved of the knowing ones and the desired of the worlds. Whoever turns away from Him has turned away from God, the Mighty, the All-Powerful.

O people of religion, I swear by the Lord of the Day of Judgment, do you sense even the slightest fragrance of truth from these words? No, by the true essence, these words resemble the words of the lowliest people of the earth, who, in their disputes with one another, say things like "I am more powerful than you, and my strength surpasses yours," and similar vain words that are exchanged among the ignorant. By God, we must now lament over this matter, for the Primal Point, with His station and rank, showed such humility, submission, and content

ment toward this Manifestation, yet you have spoken with words so base that even the vile ones are ashamed of them, using such words to argue against the truth. Indeed, the matter of God has descended to such a point that everything in the Bayan is now subject to your words, and those of Mirza Yahya, Siyyid Muhammad, Ali Muhammad Sarraj, and others like them, just as at the end of the time of the *Furqan*, all divine matters and the firm religious laws of the Lord were subject to the words of a few sheikhs.

It is clear that this [opinion] comes from the insinuations of Satan. It seems as though you possess no awareness of your own. You have fallen prey to the tempest of desire and ego, and it carries you wherever it wishes. You have not even thought about how this matter, for those who are perceptive, is clearly one of disbelief. There has been debate over what defines disbelief. Some say that disbelievers are those who name God with names that have not been authorized in the Divine Book. Others believe that disbelievers are those who derive names from the divine names and become devoted to these names instead of God. For example, they derived the name “Manat” from “Mannan,” and “Uzza” from “Aziz,” and “Lat” from “Allah,” and they worship and devote themselves to these names. Some others hold that disbelief is distortion, and this distortion pertains to meanings rather than words, as “luhd” (which means “grave” or “deviation”) also implies “covering” or “concealment.” These are the souls who conceal the meanings of God’s words with their desires, interpreting them according to their own whims. Others say that disbelievers are those who apply the meanings of others to the words of their own interpretations. These are the known interpretations of disbelief among people.

Now, what you have sought to argue does not fall outside these categories. In every case, it is and will be disbelief. You have taken this insinuation as a miracle for yourself, but beyond that, this is one of the easiest ways, though it seems difficult to you. The fact that you find it difficult is strange because, when the meaning exists, restricting words is the simplest and easiest task. Now observe how utterly unaware you are.

Furthermore, by God—He besides whom there is no other god—we have seen with our own eyes and heard with our own ears things far greater than you could ever imagine. It is certain that you do not believe in the words of this servant, and had you believed, you would have distinguished truth from falsehood from the letter I sent you some time ago. In that case, it is necessary either for you to come yourself or appoint another representative and appear before me with all the heavenly books at hand. I pledge that divine verses will descend in such a way that no one will be able to produce anything comparable. This is the very request you made. Come and observe for yourself!

Beyond this, truth is not known through such things, and it never will be. God is the measure of all things, and His creation is not the measure of His recognition, nor will it ever be. This concept, as mentioned, is fundamentally flawed. You do not even comprehend that it is God’s right to test and try people, but His creation is not fit to test Him. However, since you have made this your measure and have not been satisfied with God’s own measure, I have asked, out of His grace and favor, for Him to accept this, and He has accepted. At that time, He says: “Bring the heavenly books before God, your Lord and the Lord of the first and the last. Then, recite what you wish in whatever manner you wish, and from the realm of God’s power, for every word, words of sublime majesty will descend in such a way that all the worlds will be

incapable of producing anything like them. In any form and with any structure you choose, God will reveal them with truth from the heaven of sanctity, in such a way that all creatures will be unable to record them.”

These firm words have been revealed in response to your request, but it has been said with certainty that you will offer another excuse, for the word of truth increases the idolaters only in loss. I do not know what excuse you will now cling to and what measure you will seize upon. By God, O servant, you are very far from the shores of fairness and very distant from the abode of nearness. I do not know what has driven you to this point, given that you were not present before me, nor did you attain the honor of serving the previous manifestation. Before any trial, by your own claim, you have busied yourself with these false and fabricated words, rejecting those who are well informed about the matter and affirming someone like yourself, who has no awareness of anything.

Moreover, your words contradict each other. As you wrote in this position: “Surely, whoever possesses this station is the truth, and his words are truth, and all others are false.” Then you wrote: “Even if this is accomplished, it is not proof of that promised soul, but merely one of the saints of the Bayán era, and this is only after the confirmation of Mirza Yahya.” Now, judge with fairness! If certainty is the truth, how can it then be dependent on the confirmation of someone lesser than him? Now, there are only two options: either you must admit that the first statement was pointless and made without awareness, or the second statement was. By God, the mark of retribution is evident and manifest in the likes of such souls, for you are not aware of what you write or what you say.

Know this: today, whatever reaches your intellect, or the intellects above you or below you, none of it will ever be a measure of recognizing the Truth. The Truth is exalted, sanctified, and purified from all. Even if a soul ascends to the highest rank of knowledge or climbs to the loftiest peak of expression, it will not benefit them nor yield any fruit, except after acknowledging this greatest manifestation. Thus, the command was revealed in the Bayán, then in the Furqán, then in the Injíl, the Torah, the Psalms, and the Scriptures, if you are among those who are certain.

He, in his great falsehood and fabrication, says: “Judge with fairness: one who has spent twenty years in this era, and twenty years in the era of the mystics, writing four words or even a thousand words of mystical matters and expressions of verses, what does this have to do with innate nature? The difference between the two is what has already been explained. Even if they write in the same manner—though this is difficult—it still is not proof of that promised soul, nor is it evidence for denying or excommunicating Mirza Yahya. It merely shows that they are one of the saints of the Bayán era, provided they affirm Mirza Yahya, not deny or wrong him.”

First, O lying fabricator, how has it been proven that such matters were acquired? Where did they study, and who was their teacher? Second, who are these mystics who associated with that Most Holy Beauty? Your own soul refutes your lies, but you are not aware and remain heedless. What is clear and well known is that as long as their father was alive, they associated with no one except occasionally with those who served their father. All the people of Iran are aware that their father, outwardly, was not considered one of the learned. Investigate further, and perhaps you will find a path to the truth.

Even if some mystics visited the household and met with them, this had nothing to do with teaching or learning, and these are words that Mirza Yahya has insinuated. If, hypothetically, such visits did occur, all the atoms of existence testify that Mirza Yahya was in their service. In any case, he too was a participant.

Now reflect, O unfair one, on what you have said and what you are saying! During the Bayán period, with whom were they associating? Every soul who appeared before them acquired divine knowledge and wisdom, and none in the presence of that Most Holy Being were able to speak, let alone take something from them. We, the servants, were in Iraq and saw this with our own eyes. Ask those from Iraq, so perhaps you may become aware and be among the informed!

Furthermore, from the beginning of the Primal Point's manifestation—may the spirit of all besides Him be a sacrifice unto Him—until the time of His rest, they had no peace, as most of the time was spent imprisoned and afflicted by enemies. After their father, Mirza Yahya appointed Mulla Mahdi Kandi as his teacher, who came daily for one hour to teach him. Now investigate the land of Ṭál! If you find anyone who says they studied or acquired knowledge, then the truth is with you.

However, none of these things are proof of any matter and never will be. The seeds of hatred have been well sown in your heart, and the fabrications have deeply taken root in your chest. During the manifestation of the Primal Point, the same words appeared from the idolaters, claiming that He associated with the Shaykhis and that He took from the words of Shaykh Ahmad. They even claimed that He studied and acquired outward knowledge in a certain land of Shín. May God curse the one who inspired you and cast into your chest what made you deserving of being distanced from Him.

And further, the form of verses has been mentioned. This is something that the idolaters have long spoken of. At times, they speak of the outer layer and the essence, and at other times, they refer to the form and substance of the verses. Whatever comes out of their mouths returns to them, and your Lord, the Most Merciful, is innocent of them and what they say. O poor blind one, you cannot distinguish between right and left, so how can you differentiate between innate nature and that which is not? A truth that you are its discernor is a truth that suits and befits you. If you had any insight, you would know and be certain that no words in the world equate to the verses that have been revealed with truth. All people who have been deprived of the shore of the ocean of divine knowledge have been so because they made their own understanding the measure of divine knowledge. Thus, they have been deprived and barred from the fountain of meanings. Today, every nation is awaiting their own proofs and arguments and is halted at the manifestations of the oneness of God. This is the condition of those who have, to some extent, sought knowledge. But people like you, who stand against the truth out of pure hatred and resentment, are neither remembered by God nor will you ever be.

If only you could hear the cries of your own limbs as you write these words, addressing you with what they say! Even the hair on your body takes refuge in God from your evil, deceit, and trickery. Know that every day the Exalted Truth is in a wondrous state, and human understanding has never been and will never be the measure of His knowledge. Many souls who, in a previous manifestation, were counted among the highest branches of the Lote-Tree of Paradise are now considered among the lowest trees of the fire of *Sijjin* in this manifestation. This was explicitly mentioned by the Primal Point—may the spirit of all besides Him be a sacrifice unto Him—and it was mentioned before.

And as for the false and fabricated words written by the pen, stating that the denial and excommunication of Mirza Yahya is unfounded, the tongue of God declares: "May God curse the first oppressor who wronged the Primal Point in His later manifestation, disbelieved in His verses, denied His appearance, rejected His proof, contested His authority, fought against Him, and sought to shed His blood, even after He came to them with clear verses of mighty glory." Every atom testifies that He never objected to anyone and was more merciful to every soul than the soul was to itself. All things bear witness to this if you deny it.

By their own truth, they treated everyone with the utmost kindness, until, after great detail, some writings from Mirza Yahya were observed. The details of this have been mentioned before, in which he attributed all the evils of the first and the last to the Truth. After observing those slanderous and fabricated tablets, what was revealed was revealed in response to those who rejected God. And this was not from Him but from God, the All-Powerful, the Generous, the Noble.

O unjust one, by God, besides whom there is no other god, if there had been even a speck of divine love in your heart, you would have written to Him, asking on what grounds and proof you sought to cut down the divine tree and objected to the being who says: "O people, I am the proof of God among you, His evidence within you, and His mercy upon you. I have come to you from the horizon of meanings and explanation with news that was indeed momentous in truth. God has sent me and sent me with the same verses with which He sent all the prophets and messengers, and He has raised me up with the truth. So by what proof do you deny this matter, which has shone forth from the horizon of holiness with clear sovereignty? O people, do you object to the very thing by which your faith was established, the faith of every believer? Through it, your names were exalted, your ranks elevated, and the word of God appeared in the horizons. And God is witness to this."

Despite this, you never gave Him even a word of advice for the sake of God. Instead, you took up a sword and busied yourself with opposing Him. This was an objection against Him, not against the Truth. By God, He has acted in a way that no one else has. A soul that issued rulings for the death of all the prophets was deemed truthful, and the one through whom the truth appeared and the truth was established was opposed. Alas for you and for what you committed in this false life! Woe unto you for wasting your life and being unaware!

Any soul, even one as insignificant as a speck, would be certain that if He had willed, Mirza Yahya would not have existed at all. For twenty years, in this matter, and for twenty years before it, they strove with utmost compassion and kindness to protect and educate him. The result is what you have heard. The heavens and the earth have wept, as have the air, the water, the stones, the trees, the fruits, and the leaves, but the idolaters are in great joy.

And where were you in this land to understand and attribute wrongdoing? By God, besides whom there is no other god, no one ever spoke harshly to that soul, let alone wronged him! You have considered the oppressor to be the oppressed and counted the idolater as a monotheist. You yourself acknowledged the noble character of the Truth, yet still attributed oppression to Him. You do not know what you are saying. At all times, he was busy with multiple women, living in comfort and indulgence. Yes, in this land, that corrupt leader, who may he never see good and may he never achieve his goal, instructed him in all that

was instructed, and all these matters were orchestrated by him. Even though he himself, the original tree of rejection, by God, besides whom there is no other god, appeared with such deceit and trickery that none had ever seen or will ever see its like. Your understanding is clear; you grasp things well, as the winds of polytheism and hypocrisy blow you wherever they wish.

And as for the great slander, it is astonishing how things have changed: Previously, anyone who had renounced the world and its leadership was praised, but now you call such a stance “fear.” The one whom the Exalted One, in His tablets, referred to at the beginning of His letters as “from God” and “to God,” you now say was hiding in the tents of women. How strange! How strange that you have been a seeker of truth, and how well you have undermined the past prophets! Jesus sought refuge in caves, the Prophet hid in a blanket, and Zechariah sought refuge in a tree. And all the saints did not dare breathe out of fear or for other reasons, fleeing from city to city and land to land.

You have lied against God, who created all things. You have no knowledge of what was revealed by the Primal Point, nor do you possess it. Several tablets descended from the heaven of the Primal Point’s will, and in some of them, “from God to God” and in others, “from God to Him Whom God shall make manifest” was mentioned. The intent of all of them was this most holy, most exalted manifestation, which you and your kind have rejected and denied. One of them was revealed specifically for Mirza Asadullah, and the Primal Point called him “Dayyan” (Judge) and named him with all the most beautiful names, while your guide cursed and reviled him and issued a ruling for his death, leading to his martyrdom. Another was revealed specifically for His Holiness Aqa Sayyid Ibrahim from the heaven of the Almighty’s will, and your guide named him “Abu’l-Dawah” (Father of Calamities). Some of the matters related to these two individuals have already been mentioned, so read them to learn of the virtues of your guide and what befell them.

These words have been mentioned so that you do not speak without awareness and are not moved by every wind, and so that you do not turn away from the Truth, who, if He wills, is capable of returning all the names you count to a handful of dust. For one of the stations of describing the Truth is that since He sees the effects of His manifestations in all things, by the slightest outward verse on earth, all names and attributes return to Him, and will continue to do so. For the meaning of the most beautiful names with which He is addressed refers to that divine manifestation that, without direction, manifests within Him. As long as this verse manifests in all things, all names apply to all things, but after turning away, each is deprived and returns to the place of fire. If you were worthy of understanding, the ocean of meanings and knowledge would have offered you a drop. But it is better that you remain deprived and continue speaking with these limited, overturned words. Nothing comes from the people of *Sijjin* except the words of *Sijjin*.

And as for what you wrote: “Previously, anyone who renounced the world and leadership was praised, but now you call it fear, and write that so-and-so hid in the tents of women.” What was revealed from God, the Revealer of truth, is true and He is truthful in what He has said and says. You have found one who is detached! Yes, detached from the Truth, not detached from other things. By God, I am ashamed to mention his deeds, for you are unaware. The souls who were with him are still present. A soul that indulged so deeply in lustful desires that he could not refrain from violating the sanctuary of God, and

tampered with the harem of the Point, by God, tore the greatest veil of chastity. And you, this shameless, disrespectful one, call him “detached.”

In past years, seven individuals were designated as the “fiery martyrs.” One of these souls, after becoming aware of his wrongdoing, repented, turned back to God, and sought His forgiveness. God clothed him in the garment of His pardon and the robe of His grace, raising him to the Garden of *Abhá*, beyond the Lote-Tree of the utmost boundary, where he was named *Musa* in the Kingdom of Names. He is the one who ascended to the highest horizon and was then in the most glorious sight, encircled by the dwellers of the cities of eternity. That blessed soul was Mirza Musa Qummi—upon him be the glory of God—who shattered the idol of illusion and desire and was established by the permission of God, the Creator of the heavens and the earth, in the celestial realm of *Abhá*. Afterward, he returned to God. Another soul never accepted this lie, as though the Holy Spirit informed and protected him from the fabrications of these slanderers.

To recount the full details would take too long. In short, three of these souls remained, and in a document, these individuals were designated as martyrs, with a statement written that each should send a virgin girl to them along with gold and silver coins. That document is still in existence. Surely, such deeds were considered acts of detachment. By God, these mentioned acts are considered virtuous compared to his other deeds, and I am ashamed to mention them. Until now, the majestic veil of God had covered his faults, but when he tore the veil, God revealed the truth. The wonder of wonders—indeed, the marvel of marvels—is that he could not distinguish between a worthless stone and a pearl. He has passed beyond this most holy seat and even attributed lies to the prophets and messengers in order to prove a deluded cause, opening his mouth in reproach against the sovereigns of existence.

O ignorant one, listen! As for Jesus, son of Mary, from the beginning of His mission, He spent most of His days conversing openly with the chiefs of the Jews, delivering the message without dissimulation, as recorded in the books, though you have not seen it. It is stated in the Gospels that when they brought that holy spirit of mercy before one of the Jewish leaders named Annas, and he asked Him, “What do You say? What is Your teaching?” Jesus replied, “Why do you ask Me? Ask those who have heard Me; for I have said nothing in secret but have spoken openly in the temple and the assembly of the Jews.” Afterward, one of the soldiers present slapped His blessed face, saying, “Why do you speak so boldly to the high priest?”

Then the leader ordered Him to be taken to Caiaphas, the judge of that year, who held the authority over the religious laws of the Jewish nation at the time. Even though the scripture clearly states that He preached the cause of God openly in the temple every day, you have written that Jesus hid in caves out of fear and could not breathe. You have greatly transgressed and gone beyond your station!

In this regard, let me recount a saying of the Spirit, perhaps you may enter the garden of divine praise through the fountain of the beauty of the Most Merciful: “When He saw the cross, He bore it with His own hands, embracing it and saying, ‘Come, O my beloved cross, for thirty-three years I have awaited you, seeking you out, and desiring to die upon you out of love for My sheep.’” Although the fragrance of this word can only be perceived by spiritual beings and its sweetness can only be tasted by those who gaze upon the Most Merciful, souls like you are and will remain deprived of this. You have not



comprehended this station. Had you done so, you would not have penned such insolence and disrespect against the radiant suns of the horizon of detachment. Hear what He said when all the Jews had gathered to kill Him, and when they presented the cross, and His blessed eyes fell upon it, He said: "Come, come, for thirty-three years I have awaited you and yearned for you." Where is this station, and where is the station that you have understood and written about?

There has been disagreement over this matter. What is clearly stated in the Gospels is that He was crucified, His blessed soul surrendered to God, and after thirty-six hours, He rose again and ascended to heaven. According to the traditions of the followers of the Qur'an, He was raised to heaven before the crucifixion. But the truth of the matter is known only to my Lord, in a book where nothing of the news of the first or the last has been left out. Most people have not grasped the meanings of the divine words, and thus they have spoken without understanding, remaining veiled from the true purpose.

This is a summary of the account of the Spirit, and now this Spirit addresses you, saying: "Come, come, O assembly of deniers, with your swords, spears, and arrows! I long for them as He longed for His. By the One in whose hand is the soul of Husayn, I am even more eager and filled with greater anticipation, but you do not perceive it." You have not tasted from the fountain of meanings, nor have you drunk from the spring of love. Alas, alas, for what you have falsely attributed to the prophets of God, for the wrongs you have done to His manifestations, the dawnings of His revelation, the sources of His inspiration, the repositories of His knowledge, and the treasuries of His wisdom! You have committed this wrongdoing only because you wished to justify the actions of your guide. Thus, your soul has led you astray, making you one of the transgressors. Is someone who hides behind a veil the same as one who sacrifices his soul in the path of God?

You have not even read the Qur'an, which states the difference between the detached souls and the bound souls of the idolaters. Do not compare them, and do not cover the hem of the prophets' purity with the dust of your suspicions and illusions! You wrote that they could not breathe out of fear, but such souls as yours will never be like them. Glory be to them, far beyond such accusations!

O misguided imitator, what use are such souls as yours? Your nature has been revealed by this word, showing what your belief is and what the belief of those who turn away from God has been and will be. You have equated the essence of existence with souls like yours, comparing the suns of truth to the souls of the idolaters. By God, all things trembled at your words. Know this much: whatever you reach in the highest rank of your understanding is merely a delusion born from your own self, and the chosen ones of God are sanctified and purified from it. By the sun of the glory of meanings, I swear that at all times, they have been eagerly waiting with utmost longing to sacrifice their lives in the path of the Most Merciful. Yet you write mockingly against God that the Prophet hid in a blanket. Your worth is known from your words. There were no other words left for you to write, so you clung to this disgraceful expression. Woe unto you and your shame! Your guide's nature is the same as yours, and it will remain so.

By the same Manifestations of the Glory of Holiness, I swear that if there were even a speck of love in you, if all your limbs were cut into pieces by sharp swords, such base words would never have flowed from your dull, lifeless tongue about the Manifestations of the Oneness of God. Your guide has spoken many similar things, and even Siyyid Muhammad mocked him for them. Praise be to my Beloved, who has

deprived such beings of the knowledge of His Manifestations and has barred them from the sweetness of love. Have you not heard that the Seal of the Prophets—may all besides Him be a sacrifice unto Him—was afflicted by the hands of His enemies for twenty years, with no hope for the night in the morning and no hope for the morning at night? By God, at every moment, He longed and yearned to offer His life in the path of His Beloved and to hasten to the Most High Companion.

O crow of the barren land, do not speak of the parrot of the Oneness of God! O buzzing fly, do not mention the sound of the exalted Pen, for you disgrace yourself and trouble me. Have you not heard how Husayn, son of Ali—may the spirits of all who dwell in the kingdom of creation be a sacrifice unto them—sacrificed His life in the path of truth with what passion and longing? And if you say, as the disbelievers have said, that He was afflicted at the hands of His enemies and had no choice but to be slain, then this statement is nothing but rebellion from you and them against God, the Mighty, the Ever-Living. For when He left Medina, He departed with this very intention and desire. By God, He set out with a yearning for the meeting with His Beloved and traveled each stage with the longing for reunion. When that radiant beauty left Medina, He specifically visited the sacred tomb of His pure forebear, from the unseen and the visible worlds, and spoke these most wondrous and sweetest words:

“By God, the fragrance of one of the breezes that blew from the garden of the love of God for His Beloved perfumed all existence and drew in the inhabitants of the realms of the seen and unseen. And His words in that station bewildered the dwellers of the highest assembly, and all existence wailed the cry of the yearning souls and wept the tears of the ardent lovers. And by the fire of His love, the torches of love between heaven and earth were ignited. And by His turning toward the land of Karbala to sacrifice His soul for God, all creation turned toward God.”

But this station has only been understood and perceived by a pure lover and a true seeker. God has placed it far beyond your understanding and that of your guide.

Take hold of yourself, O you who mock God and His beloved, His chosen ones, and His friends! This is what Husayn says in that moment: “God has made this prison the land of Karbala for my soul. Now, I stand ready for the swords of destiny, eager for the arrows of affliction. I will fear no one, I will not flee from anyone, and I will not cover my face, for I am illuminated between the heavens and the earth. And I say: O spear, come with your point! O Khawli, bring your lance! O Shimr, hasten with your dagger! For I have spent my soul, my spirit, and my very being in the path of God, the Mighty, the Exalted, the Ever-Living. Every day, I have been and remain expectant of martyrdom.”

I am aware of what you have said to some of the pillars under the seduction of the corrupt tree, but know that the actions of Truth are clear and distinct from anything else, incomparable to anyone or anything else. He is the Manifestation of Oneness and the Dawning-Place of singleness among the servants. When the Beauty of *Abhá* entered the great city of Medina, several statements were made, some of which I will mention here, that perhaps you may remember and fear, and restrain your pen from lies, and perhaps you may return and repent to God, who created you and created all things, to whom all must return. And the statement is this:

“O breeze from the presence of the Beloved, blow gently for a moment toward the abode of the oppressed ones. Then say to Him, ‘O city of the Creator, how have you remained since your companion departed? Your beloved is in the hands of enemies, afflicted, like Ḥusayn in the land of Karbala. One Ḥusayn, yet a hundred thousand Yazids; one Beloved, yet a hundred wicked Abu Jahls. Like Moses among the Copts, or like the Spirit of God among the deniers. Like Joseph cast into a well, a well without end or escape.’”

It was said that what has been revealed has occurred, and more will become manifest. And none laid the foundation of this except those who slandered Him among the servants, and you are among them, for God’s knowledge has surrounded all that you have done. And then He says: “O assembly of the Bayán, this head of mine has been bare between the heavens and the earth, awaiting your swords. Strike it as you wish, and do not hesitate! This chest of mine longs for the arrows of hatred, so strike it as you will, O assembly of slanderers! This throat of mine yearns for your daggers; cut it, for I have given it in the path of my Beloved, the Beloved of the worlds! And in all of this, I thank Him and praise Him, for He is the goal of my soul, and what has appeared and will appear from Him has always been my goal, if you are among the discerning.”

Know that the station of the prophets is far beyond what someone like you can comprehend. Those radiant suns of oneness have always been filled with divine longing, and whatever befell those holy souls in the path of their Beloved, they were always content and thankful. They never neglected their duty to proclaim the cause of God. Have you not heard how much Noah grieved for the cause of God? He stood before the people every day, inviting them to the exalted path of the Lord, and every day after His proclamation, they intensified their torment of that Manifestation of God’s will to such an extent that the description is unimaginable. On some days, the intensity of the calamities that befell Him made Him think of death. All of these hardships were borne out of love for God. And if you have read in a book about the fear of the prophets, such as what is mentioned about Moses in the holy book, neither you nor your guides have comprehended His matter. If you wish to understand, ask, so that God may explain to you what He possesses, for with Him is the knowledge of all things, the knowledge of the heavens and the earth.

As for the story of Zechariah, reflect a little if you have heard the introduction, for the details will become clear from that very account. This servant does not see it as wise to mention what has been granted from the source of divine knowledge. Know this much: all the prophets, in the utmost longing, surrendered their lives in the path of God. Some of them, even though they did not reach apparent martyrdom, were poisoned or subjected to other forms of deceit, and their knowledge rests with my Lord. Just as your guide—by God, besides whom there is no other god—busied himself with such matters, but God preserved the Manifestation of Himself by His power, for He is indeed the All-Powerful, the All-Mighty.

As for the account of the Primal Point—may the spirit of all besides Him be a sacrifice unto Him—when He was being transported from Fars to be taken to Azerbaijan, some of the companions, including His Holiness Azím—upon him be the glory of God—wrote to some of the friends in the land of Ṭá, saying, “We have persuaded the guards to accept some valuables, and we will take Him away under the cover of night from among these people and conceal Him.” They presented this plan to the Most Exalted

Presence, glorified be His majesty. That radiant Sun of Oneness smiled. From His blessed smile, the companions thought He was pleased with what they intended. After the preparations were made, while He was staying in Kálin, they again presented their plan in the holy presence, saying, “Tonight we will take You from among these people.” He smiled again and said, “Even the mountain of Azerbaijan has its portion.” This was an action of truth, it appeared from the truth, it was in accordance with the truth, and the fragrance of truth emanated from it. But you and the likes of you will not perceive it, and you will remain among the heedless.

He said: “Write to that soul, and tell him that a word is being spoken for the sake of God—listen! Do not, out of enmity to this prisoner, dishonor the prophets, tear apart the veil of majesty, or violate the sanctity of God! Fear God, who created you and created all things, and do not be among those who fabricate lies about the prophets of God, His trustees, and His chosen ones! By the One in whose hand is my soul, each one of them, every day, calls upon his Lord and says, ‘Would that I had a thousand souls, a thousand bodies, and a thousand lives, that I might sacrifice them in Your path, O Beloved of the worlds, O goal of the yearning, O You who enflame the hearts of lovers!’ And if you wish to make an example of this station, look to the actions of this prisoner, as you have referred to other actions of his. Do not sully the hem of divine purity with the dust of ego and desire! This is my advice to you: if you listen, it is for your own benefit; if you turn away, it is against yourself. God is witness and watcher over us and you.”

Hear the call of this servant and advise those who slander! Enough is enough—they have exhausted themselves in wasting time. The matter has reached the point where they go from person to person, constantly spreading falsehoods. Say: “Fear God and do not slander Him! Fear for yourselves, for He has shielded you for a limited number of years and has concealed your actions and deeds. And now that you have become complacent, you have stepped out from behind the veil and have fabricated lies about Him, the likes of which none of the corrupt have ever invented.” The tongue of God, the Sovereign, the All-Powerful, the Mighty, the Generous, bears witness to this.

He said, in His great deceit and arrogance: “You have mentioned that Mirza alone rose up for the cause of truth. How can it be distinguished whether this was for the elevation of God’s cause or for the love of status, power, and wealth?” Indeed, those who truly arose for the cause of God were the ones who ate grass and leather in Mazandaran, not those who spent their days and nights in Baghdad, drinking tea with a samovar, surrounded by luxury, friends, servants, and idle chatter in coffeehouses, indulging in lavish feasts and colored sweets, gathering their companions in the city for comfort. What kind of rising up for the cause of God is this?

Every atom bears witness to this if your wicked soul is among the deniers. After the episode in Táj, the fire of divine love was extinguished in all hearts, and the lamp of affection was quenched in the breasts of the knowing ones. In the early years, when they arrived in Iraq, not a single breeze of the cause blew from any direction, and no fragrance of the robe of the love of the Most Merciful was inhaled from any quarter. The situation was so difficult that all hearts were disturbed, and most souls were shaken. If, in some lands, a few souls were present, they were hidden, extinguished, and veiled. Be just: who stood firm against the enemies at that time? There was neither honor nor people to establish leadership. Thus, He alone dwelt in Iraq.

And since in the eyes of the people of Iraq, this group was considered lowly and insignificant, to such an extent that no one would mention them except to curse, revile, and insult them, no one associated with them in order to be nourished by the fountain of divine knowledge and the infinite stream of God's eternal wisdom. For the sake of mingling, they frequented a coffeehouse by the banks of the river for some time, where conversations with some of the people of Iraq eventually took place. After that, interactions began, and the cause of God was exalted to such a degree that everyone spoke in praise of God and turned their attention toward the object of our desire. O blind one, if you had even the vision of a bat, you would have admitted that His sitting in the coffeehouse for even a moment was more precious than you, your existence, and all that you have done and are doing, as well as the actions of your companions.

How similar is your objection to the objections the Jews made to Jesus, son of Mary! They objected to Him, saying that this Nazarene sits with tax collectors and dines in the company of sinners. By my Beloved, the Beloved of the knowing ones, what has been manifested in this divine manifestation must be the same as what appeared in the times of all the messengers, letter by letter. Furthermore, there must be individuals who rise up in rejection, who are the worst of all souls from the beginning to the end, as is being witnessed. But since you are entirely deprived of both outward and inward sight, you deny the radiance of the sun of truth and its meanings, and you will continue to do so.

After the cause was elevated in that land, pure and holy hearts from all directions turned toward the oneness of God. Every soul who came into His presence, whether from Iraq or elsewhere, attained their purpose by asking what they desired. But the denial of a bat does not veil the rays of the sun of truth, just as your rejection and enmity toward God and your objections to Him do not obscure the light of His radiant face. During their stay in Iraq, there was not a moment of rest, and there was no peace at any time, as enemies from all sides lay in ambush. You yourself know this, yet you deny it. You are among those who recognized God's favor and then denied it. Say: Woe unto you, O rejected polytheist!

And during some days, it was even mentioned that there were orders to seize this group and send them to Ṭá. Specifically, the Blessed Beauty commanded that all should leave Iraq. This firm order was carried out in such a way that Zayn al-'Abidīn Khán, a well-known figure, came into His presence and, through the intercession of Ásiyid Ḥusayn Qannád, asked that His departure be delayed and that He be granted permission to stay. But no permission was given, and He too left Iraq. He said, "I love that I should bear all the calamities alone, and that what is decreed befall me, and that the friends of God remain protected." Yet you, a slanderer, cover these radiant words of holiness and detachment with your spiteful expressions. Have you not heard what transpired in Iraq during the last two years and what was endured, such that most of the people and all the scholars rose in opposition? Be fair! In such circumstances, would there have been any hope of life left for anyone to even think of leadership? The actions of Truth in the cause of Truth are the clearest proofs, witnesses, and testimonies.

A soul who is detached from all who dwell on earth, outwardly radiant like the sun among His enemies, and on whose blessed body the arrows of hatred came from all directions—yet you feel no shame and have written what has caused all things to wail. And beyond this, you have not heard of the calamities that befell the Blessed Beauty in Iraq—so what do you have to say about what occurred in Ṭá, O ignorant

and blind one? That very Mirza Yahya, along with Sulaiman Khan, was in hiding in Dizhshub, and after coming to Ṭá, he stayed hidden in Sulaiman Khan's house for several days. When the conditions for corruption were gathered, he fled, and what happened, happened. Meanwhile, the Blessed Beauty was clearly and openly present in His dwelling, such that when they came to arrest Him, even though by God—besides whom there is no other god—He had just returned from the land of Karbala and had no knowledge of these events, He remained four consecutive months in chains and fetters. The suffering He endured during those days is beyond description.

And before that, in Mazandaran, Mirza Yahya was with Him, and they were both captured and taken from city to city, village to village. On the day when all the scholars and other people gathered to stone the Blessed Beauty, He was brought into the presence of the oppressors, and what happened, happened. The pen is ashamed to mention what befell the Manifestation of the Self of God. Afterward, they wanted to punish Mirza Yahya, but He said, "He was with me; if any fault has been committed, it is mine." For this reason, they did not harm Mirza Yahya but inflicted upon that Radiant One what they inflicted. He also interceded for the other companions, including Mulla Baqir, the bearer of the letter "H" (Ḥayy)—upon him be the glory of God—who is still alive. Inquire from him.

Furthermore, in Nayala, a village in Dār al-Marz, suddenly five hundred or more people attacked that Radiant Beauty, and what happened there, happened. If you are just, you will acknowledge that from the very beginning of His manifestation until now, He has never seen a moment of peace. Despite this, you have written what you have written. Why did these events happen, and for whom did they happen? Perhaps you will deny these events as well, for it would not be surprising from such a soul as yours.

Now, speak of your guide, who has turned away from God—what happened to him in this matter? It is certain that he has always been engaged in eating, drinking, and indulging in women, committing actions that, by God, I am ashamed to even mention. After the corruption he caused in Ṭá, he fled to Iraq and took refuge in their house. So frightened was he that, despite the presence of the Blessed Beauty—whom all knew was the target of everyone's malice—by the One in whose hand is my soul, as soon as any news arrived from Iran, he would flee from Iraq to other places and constantly engage in sensual pleasures. Yet, despite all that was witnessed, he denies it and writes, "How can it be known that this rising was for God?"

O misguided denier, how did you come to know that it was not for God? Never has that holy soul been protected even for a moment. In this regard, let me recount a passage from one of His prayers to God, that you may remember and take heed. Its meaning in Persian is as follows: "O my God, never have I preserved my soul in Your path, nor have I flattered Your enemies. At all times, I have been afflicted in the hands of Your enemies, and in moments of hardship, I have wished to offer my life. But You, O my Lord, in Your profound wisdom and hidden purposes unknown to the eyes of creation, have preserved Your servant. Yet this preservation was not for my comfort but for another divine purpose. And You are praised in all Your actions and beloved in Your will." If people like you had reflected on the revealed words of God, they would have understood matters that no one has ever comprehended. But it has been decreed otherwise for you and them.

And regarding what you wrote, that those who supported the cause of God were the ones who ate leather in Mazandaran: He said, "During the days when we were imprisoned in ʾĪrá, there was not even leather available for anyone to eat in the first few days." Alas for you, O heedless one, ignorant of all good and engaged in all evil! You speak of what you know not, and this is not from yourself but from what Satan has cast into your heart. We ask God to seize him with a mighty, overpowering grasp. All the atoms testify that the Beauty of *Abhá* stood alone against the enemies, just as some of the friends from the land of Karbala wrote in those days, asking that He conceal Himself for a few days. The situation had become so difficult that every soul who entered His presence daily brought new reports of the schemes of the plotters and the intentions of the deniers. The enemies had risen to such an extent that some were designated in the streets and markets to shoot Him as He passed by. Yet He never veiled His blessed face for a moment and would leave the house alone, never showing regard for anyone, constantly saying, "Oh, how I long to meet my Beloved!" The inhabitants of the Highest Assembly were astonished by His actions, and all proclaimed, "Blessed be God, the best of creators!" But you deny everything because you have become intimate with the souls of the wicked and have turned away from the Truth.

Indeed, the difference has been that this most wondrous manifestation forbade people from killing, conflict, and strife. During the years of His stay in Iraq, there was never a time when any battle occurred, and it was explicitly revealed in the verses that the victory and propagation of the cause were to be through goodly exhortations and clear, healing explanations, not through argument or warfare. This decree was revealed so firmly that it is mentioned in some of the divine writings that if anyone were to harm His own children or relatives, it would be more beloved to Him than for anyone to harm another soul. Reflect on what has been revealed in the Tablets, that perhaps you may be just within yourself and be among the fair-minded.

Thus, during this time, nothing occurred except that a few individuals from this community, by the command of your guide, killed one another, but they did not harm anyone else. In all the Tablets that were revealed, the purpose of this manifestation has been unity and agreement, not division and strife.

And as for what you wrote, that some spent their days and nights in Baghdad, drinking tea with a samovar and surrounded by luxuries, I say, O most wretched of beings, by God, besides whom there is no other god, if there were even a speck of nobility in you or your guides, you would never have written such words or caused the Spirit of God to suffer because of the joys of vile souls. Has any vile person ever written such things as you have? No, by the Lord of the worlds, except for you and those like you. Hear the call of the Primal Point and then feel ashamed before His beauty! Do not strike His beloved with the swords of hatred or pierce His chosen one with the spears of filth. Fear the day when all existence, both seen and unseen, will tremble, and the skins of all beings will shudder.

He—exalted be His glory and majesty—says: "In one night of the favors of God, nineteen of your number should gather before you if you are able to do so, and do not be grieved if you are unable." He says that until the number of the *Musta ghá th*, if you are able to gather in one meeting, you are given permission. Yet, without understanding, you have objected to God, mentioning tea, samovars, food, sweets, and gatherings. Know that it is the decree of the Primal Point who says, "You shall host nineteen souls in nineteen days, even if all you have is water to offer them." He also says that it is obligatory for every soul

to have a crystal glass in their house. And again He says, “You are to live with the means by which your hearts are sustained, making use of gold and silver.” Yet you, of base nature and the lowest of beings, object to tea and samovars. All of these directives from the Primal Point were not given so that someone could say, “I ate barley bread and attained the highest station.”

Yes, it is true that a person should be content with little and grateful, and not be distracted from God by abundance. This is the essence of the matter. Otherwise, neither austerity nor lack of it is a sign of truth or falsehood. The signs of the lovers of truth are apparent and visible on their foreheads, as today the ring of the ruby of meanings is inscribed on the foreheads of the friends of God, reading, “This is one of the people of God among the worlds.” By God, the intention of this statement is none other than that, by divine favor, the servants might be freed from these limitations.

He said: “If it were possible, today I would command all the people of God to sit upon golden thrones, for all that has been created is, in its true essence, for the believers in God.” Where is this perspective, and where is the view of one who objects to drinking tea, when even tea drinking is part of the teachings of the Bayán?

O people of the Bayán, reflect on the objections of the deniers and what they have said! Reflect, that you may be among those who are discerning! How quickly they have turned all divine matters upside down! For it is well known that the Exalted One—may the spirit of all besides Him be a sacrifice—would drink tea every day, and He commanded all the friends to do the same. He said, “I did not reach this station through asceticism,” just as the Blessed Beauty says, “I never practiced asceticism, and I was not of the people of knowledge; rather, what has appeared is a favor from the Lord, without any merit on My part.” However, due to necessity, for many nights there was nothing available from the divine blessings before Him, not even bread. For two consecutive years, there were no means of sustenance available. Yet at all times, We were grateful and remained content.

Today, the friends of God should not impose hardship on themselves in any way. If possible, they should enjoy refined food and, at all times, act in moderation. And if there is only one kind of food, it is preferable in the sight of God. However, effort should be made for that one kind to be of refined quality, according to their capacity. The wealthy must not forget the poor, for the poor are the trust of God among His servants. “Spend, O people, from what God has given you, and be among the generous!” Thus it has been revealed in the Bayán, then in the Qur’an, and also in the Gospel, the Psalms, the Torah, and the scriptures of God, the Almighty, the All-Powerful.

Indeed, the cause of God is sanctified from all these matters. Everything that has been created between heaven and earth has been created for the Manifestations of the cause. Yet, by God, besides whom there is no other god, those radiant souls from the horizon of oneness have always been content with little, placing others above themselves in such matters. Many times, what was present in their house was sent to the friends, and the people of the household went hungry that night or day. Praised be God in all conditions, for He is aware of what you are not aware of, O assembly of slanderers!

If all the blessings of the earth and all that has been created, with its fine provisions and pure fruits, were gathered in one place out of love for God for the sake of a believer in Him, it would not be considered



excess. But for you and those like you, if you eat even a morsel of bread, it is extravagance, for extravagance is seen in forgetfulness of God. That very morsel of bread consumed by the soul that turns away from God cries out to God, "O my Lord, for what crime have You made me the food of this evildoer who has disbelieved in You and Your signs?" But you are not aware, and you will never be aware.

Moreover, by God, besides whom there is no other god, I swear by His blessed countenance that most of the time in His household, there was no food for the day. Many times, near the afternoon, bread was obtained for the people of the household, and that too was acquired on credit. On occasion, when some of the companions hosted a meal, a few of the friends were invited out of love for God, and after the reading of the divine verses and the words of the All-Glorious, each person received according to their portion. This was done to express love. In those days, it was unthinkable that someone like you would appear, veiled in denial, to object to such matters. But by God, besides whom there is no other god, that very soul who has instilled all these words into you lived in comfort all his days, indulging in pleasures with multiple women. By the Blessed Beauty, he always had the riches of the world at his disposal, and whenever a conversation arose in Iraq, he would depart for Basra or other lands, as everyone knows. Yet the words of truth only increase your resentment and rejection.

O blind, ignorant one, what do you say of Ḥusayn, son of 'Alí, who, when departing from the blessed, noble city of Medina, traveled with golden litters and with all the means of outward luxury, such that people like you say that the caravan driver of His Holiness, upon seeing that His loincloth was embroidered with pearls, went after Him following His martyrdom, and what happened next, I am too ashamed to mention. Surely, you will attribute this to worldly desires as well.

And beyond all of this, no material means have been prepared in this manifestation for you or anyone else to object to. At every moment, We have been in immense tribulation and hardship, if you are among the just. And as for what has been written by that denier who has instilled this into you, saying that the Blessed Beauty associated with vagrants and lowly people, and was engaged in idle talk, your later words contradict your earlier ones. You write that He spent twenty years in the company of mystics and then say He associated with vagrants and ruffians. Die in your rage, O heedless one, for you are the one spoken of in the earlier book, where God—exalted be He—says: "They speak in all circumstances according to their desires and follow the path of their own souls." Yes, by God, had He not associated with the vagrants, He would certainly not have associated with Siyyid Muhammad and his guide. The vagrants and ruffians are like these souls. Otherwise, who were the vagrants and who were the ruffians?

Certainly, you consider the words of God to be idle, for He has spoken of nothing but the divine verses. Go and ask the people of Iraq! Many truthful words have been revealed to you, but everything denies you, and yet you do not perceive it. Furthermore, O unjust tyrant, where were you, and what did you see that made you claim He sat with vagrants and ruffians? Certainly, you have deemed the believers in God to be the lowly and vile. In every manifestation, the polytheists have always spoken this way, as has been said before. It is only fitting that people like you speak such words. By God, this very word of yours is proof of the truth of the cause, and it will remain so. May God curse the first one who wronged the Primal Point in His subsequent appearance, who slandered Him, denied His signs, and filled his heart with hatred and enmity. With this curse, all who are in the heavens and the earth curse him.

By God, besides whom there is no other god, such tribulations have been inflicted upon this wronged Beauty that no one from the beginning of creation until now has endured. The matter is clear to all, yet you deny it. It is as if you all witnessed with your own eyes that in the cause of God, He never flattered anyone or sought refuge with any soul. When Sirkār Mushir wanted to associate with Him in Iraq, He refused, until finally, He went to the mosque, as all have heard. And after entering the Great City, He did not go to anyone nor did He turn His attention to anyone, and everyone bears witness to this. Yet you write that such a soul associated with the lowly and despicable. And the one who has gone from house to house begging for bread, sending a woman to beg at homes—who ran to Istanbul and sought refuge with every soul—that one’s actions are acceptable, while the deeds of the Truth are not acceptable. By God, this is what befits you and your likes.

Reflect for a moment on how immense a word such as this is for the likes of you, and how you have thought to veil the radiant sun with the veils of ego and desire, seeking to render His actions void. No, by God, no one but those like you will pay any attention to such words, for all have seen the actions of Truth with their own eyes. One day, He said: “Greater tribulations than these are veiled in the pavilion of fate and must descend.” He then narrated a dream He had in Iraq, saying, “I was asleep one night in the darkest of nights, and I saw that the prophets and messengers were gathered around Me. They were seated on all sides, wailing, weeping, and crying out. I was perplexed and asked them about it. They increased their weeping and wailing and said: ‘It is for Your own sake, O Greatest Mystery, O Form of Eternity!’ They wept over My condition, and I wept with them.”

He continued: “I then heard the weeping of the inhabitants of the Highest Realm, and in that moment, they addressed Me, saying: ‘Your tribulation is great, O Sidrat al-Muntaha! Your fate is immense, O Mystery of the First and the Last! Be patient, O Greatest Sign and Manifestation of the Primal Point! Then be patient, O Tree of the Utmost and Manifestation of Fate in the Kingdom of Execution! Soon you will see with your own eyes what no prophet has ever seen, witness what no one from among all creation has ever witnessed, and hear what no ear has heard from the elect and beloved. Be patient, be patient, O Hidden Mystery of God, O Concealed Symbol, O Sealed Word, O Hidden Book.’”

“I was with them that night, conversing with them until near dawn. I lifted My head from sleep, wondering to Myself: What is this tribulation that none has ever witnessed in creation? I did not mention it to anyone until one of the scholars of Iraq, named ‘Abd al-Salām Effendi, came before Me. When he arrived, I told him of the dream and recounted to him what God had shown Me in the vision. He became deeply sorrowful upon hearing it. Such was the matter, yet people remain in evident heedlessness.”

This is the dream that He had in Iraq and recounted, and in these days, part of it has been interpreted, as we have heard from you things no one has ever heard before, and we have seen things no soul has ever seen. He said: “In all situations, We are patient and grateful.” The sole intention of such souls is to question why the Truth has appeared. By God, this is not from Me but from the One who sent Me with the truth and made Me a mercy to the worlds.

You mentioned that a woman was sent to plead at a house. Firstly, such oppression will only increase. Furthermore, congratulations to you for not only undermining one of the Prophets but for also attempting to disgrace the honor of other prophets and saints. Did not Fatimah take the hands of Hasan

and Husayn and go to the homes of the Muhajirun and Ansar to claim her rights concerning Fadak? Bravo to you! Silence your tongue, O disbeliever in God! Then silence your tongue, O polytheist! Then silence your tongue, O one who wages war against God! And even if I were to repeat this phrase from now until the endless end of time, you would still deserve it, for nothing you say can be mentioned in comparison to what you have done in defiance of God, O heedless one of God's cause and arrogant toward the Self of God!

After arriving in this land, the Blessed Beauty, the Primal Manifestation, and Mirza Yahya each resided in separate homes. This land is not one where a person wrongs another. The injustice that the polytheist committed occurred when the great division had not yet taken place. After the revelations of what was in his heart, division occurred, as has been mentioned. Since then, they have never met or exchanged a single word. Ask the people of that land so you may find your way to the truth.

Moreover, this country belongs to the Ottoman Empire, and all here are prisoners and strangers. After the exposure of his true intentions, He has not associated with anyone except Darvīsh Şidq 'Alī for his service, and there is one other who serves the Blessed Beauty, and one who serves the Primal Manifestation. The rest of the companions are scattered in separate houses. So what was this injustice, and where did it come from? All the atoms know that the cause of this injustice was that the oppressor was content with his own disgrace and caused division. Yet, you speak of what you do not comprehend.

You have mistaken the tree of injustice for justice and considered the tree of grace and justice as oppressive. This is nothing but deceit from you and them regarding God's cause. You lack the intelligence to reflect upon what you have heard. During the same days when his wife went to beg at the house, by God, in the first month, he had received the same adornments that are sent to him in every city, along with a package of items from the darvīsh, who still serves him. There were also several individuals who had recently arrived in this land, and all were aware of it. Among them were Mīrzā Ḥaydar 'Alī, Salmān, and Ustādh 'Abdu'l-Karīm from Şād. Nevertheless, he sent his wife to beg at the house, saying these words in reference to the Blessed Beauty: "He brought us here and does not provide us with bread or clothing." A great scandal arose in this land, and one of the consuls was amazed, telling someone that a strange thing had occurred today. All the Persians mocked this group, saying that there is no chastity or modesty among them.

And your heedless soul knows very well that if the Jews came to him, he would not prevent them from taking any amount of material wealth. Yet, despite all this, you wrote what you wrote and stained the story of Fadak with filth. But be assured, in every land, you have your own "Lady of the Women" and many mirrors, one after another. The Blessed Beauty resided in Iraq for twelve years, and no one ever witnessed anything from Him that was even slightly inappropriate or contrary. Ask all the people of Iraq! Now, from that chain of perfect mirrors, one remains in Iraq. You should inquire about his condition from the people of Iraq. To him was written: "We have made you a shining light among the worlds," and also: "He is light within light, and His likeness is as the light of God's light." And to the mother of wickedness, this blessed verse from the Qur'an was written to her exactly as it is.

By God, I write this with tears, for the situation has reached a point where we must engage in such statements. You have lost the honor of God and your own honor. Purify your heart from the filth of the

delusions of the polytheists, and do not associate the mention of the prophets and messengers with the talk of polytheists! All those radiant countenances of the All-Merciful gave their lives in the path of their Beloved and paid no attention to anyone on earth for the sake of bread. Now be fair, O man of comparisons, and see how you have compared such an act to these souls. Be fair so that you may be treated with fairness! Have mercy on the cause for which the blood of the near ones and the pure servants of God has been shed.

You also mentioned the story of Ḥájí Sayyid Muḥammad in Istanbul. I am fully aware of it, as I was present. On the first night, he came to the embassy of *Mushir al-Dawlah*. Only Ḥájí Mírzá Šafí and I were present. *Mushir al-Dawlah* asked him why he had come, and he said it was to secure his release. I saw the letter he presented to 'Alí Páshá, and later, his messengers came and started to speak ill of him. He responded as much as was necessary because of their insults.

By God, who has blackened the face of the liar! If his sole purpose was release, then who informed the oppressors, something of which no one was aware? There were eight individuals, yet they claimed there were twenty-one. He delayed for six months until, through a thousand deceptions, he achieved his goal and the goal of his accomplice. They sold the Joseph of the Cause for a few meager coins. How despicable are they and their loyalty! By God, through their actions, they have squandered the Cause of God among the people.

The decree that arrived from Istanbul stated that some of their companions came forward, complaining that they were not given bread. That decree is still in hand, yet despite this, they have written what they have written. May God curse those who have exchanged the sanctity of God for worldly vanities! When they are alone with their devils, they renounce God and His cause, yet they write to their foolish followers: "We are the leaders of the Cause, the mirrors of the servants, the fruits of unity, and the leaves of detachment." However, those whom God has endowed with sharp vision bear witness and see what they have committed in their false lives. Nothing is hidden from them, for they can detect from every act of theirs the stench of lies, hypocrisy, deceit, and discord. They are the gems of creation among God's servants, and upon them rests the remembrance and praise of God at all times and in every moment.

By God, you are a worthy disciple, and you have become adept at concealing sin after witnessing it. But no secret is hidden from the one who sees all, and we know well what slanders have been said and how they have plotted to commit murder. It has even been said that they sent a person to Tehran for a vile purpose. May the curse of God be upon the slanderers and liars.

Now observe the actions of the Truth: He entered the city and associated with no one, and in the Cause of God, He did not flatter a single soul. When that vile one saw that the Iranian ambassador was displeased with Him, he entered that place out of deceit and hypocrisy toward the Truth, seeking refuge and saying whatever he said. If his intention had been to seek release, no one would have said anything to him, for he was neither more famous than Ḥájí Mírzá Aḥmad nor more esteemed than others who had come. By God, he came for a stipend, as the correspondence between him and Mírzá Yaḥyá to Bāb Muḥsir attests, which is still in hand.

From Istanbul, they inquired about everything from here. He claimed there were seven people who had gone and that the rest were engaged in earning a livelihood, stating that he and Mírzá Yaḥyá were twenty-one in number and that they had no stipend. The governor specifically sent for verification and inquired, as the Sublime Porte had made such a statement. And now you write that it was all for release. Now that they have achieved their ultimate goal, I wish they would stop writing to others, saying they have no bread.

Now be fair: what scent of truth emanates from the actions of the Truth, and what from the actions of these people? By God, such leaders as they are well suited to the likes of you. But do not think for a moment that the Iranian ambassador is unaware. No, by God, the day will come when he will himself testify to the truth of the actions of the Truth and deny the actions of those souls. And even if it remains unclear to you, it will not remain unclear to him.

And as for the messengers, I do not know whom you mean. If you are referring to Jináb-i-'Abdu'l-Ḥaḍir, by God, he came specifically for a matter in that city that had nothing to do with him, as he did not meet with anyone. Everyone is a witness that the vile one attributed all sorts of reprehensible and ugly actions to the Truth, and that city has spoken things about him that no one has ever said about anyone else. Jináb-i-'Abdu'l-Ḥaḍir now says: "You yourself did not come and mention that Sayyid Muḥammad says such and such?" And how many inappropriate words did you attribute to Him, saying: "It is not good for a stipend to be discussed; whatever the situation, it should be resolved." And I responded: "There has been no opposition, and there will be none. The avoidance of those souls is for the sake of God's cause, not for worldly matters. Let them have all the stipends, for there is no dispute or conflict." In multiple gatherings, I asked you to meet with him in one place so that it could be established that what had been said was slanderous fabrication. You came and said he would not accept.

By God, all existence is astonished by your lies and slanders. O witless one, for years Mírzá Yaḥyá was in His service—has anyone ever heard any ill word spoken against him by any of His companions? Even the most ignorant person knows that whatever happens, it has been an embarrassment to the Cause and will continue to be so. By God, He has always said that He would have preferred to be martyred a thousand times rather than have such matters discussed among the people, that one of His companions would complain about bread and send petitions to the cities. May God curse those who have caused everything to weep and have burned the hearts of the near ones.

By God, besides whom there is no other god, all these souls were content to be killed so that such words would never surface. What we are saying now, we are compelled to say because we see that some are determined to dishonor the sanctity of the Cause of God. They have no true faith and have only cast themselves into peril for the sake of leadership. For nearly five years we have endured in this land and have never sent anyone to the Sublime Porte, nor have we made any demands. Whatever has come, we have borne it out of reverence for God's Cause. But that vile one has committed acts no one before him has dared commit. We hope they do not achieve their goal, just as they have completely defiled the honor of an entire lineage.

He has no rank and never will. Judge for yourself: where has his name ever been mentioned? Where did the leaders of the Ottoman Empire ever know him from? By whose influence did he become known? You

know this yourself, but out of hatred for God, you conceal it. You are among those who have covered the sins of the polytheists and what they have committed to dishonor the sanctity of God. Thus the matter unfolded from this pen that speaks the truth, trustworthy and honest.

Now, as for your absurdity, it is truly astonishing. For nearly twenty years, you worshipped Mírzá Yaḥyá as a god, and I myself witnessed you admit this in Isfahan. Now he has been rejected. What should I say to Mírzá Muḥammad 'Alí, Mírzá Abul-Ḥasan, and others, including Mírzá Ḥusayn Varzanih? How should I explain that you people change your allegiance every day, recognizing someone as true one day and then declaring them false the next? This is due to their lack of discernment, for the truth does not become false, and this is a contradiction. Their faith is nothing but caprice, just as Mírzá Abul-Ḥasan said to me in Tehran: "What a shame for you! What evidence did you have that made him true at first, a god, and now false, a disbeliever?" How absurd! I ask you for one moment of fairness: by God, is this how it is?

This issue applies to you and your kind, for years you followed people as leaders who are among the worst souls in creation. According to their decree, they martyred the Manifestation of the Divine Self with utter cruelty. And secondly, we indeed had sincere affection for him, and we admit it, for in the words of the Blessed Beauty, certain descriptions were observed, and we thought those descriptions referred to that imagined soul. Until God revealed to us what He revealed, and we became aware of actions that neither Nimrod nor Pharaoh ever committed. Therefore, we shattered the idol of delusion and came to know what was truly meant by the blessed and wondrous words. Then we understood it, and His true purpose, which had been concealed from you and those like you, became clear. If you knew, you would flee from him and rend asunder the veils of majesty, turning toward the dawning of beauty, and would be among the assured.

We praise God that through the strength of trust and detachment, we shattered the idol of delusion and entered the path of certainty. And how we wish you had been there to witness it with your own eyes. We thank God for this and praise Him at all times. By God, if there were a shred of fairness in you, you would indeed speak night and day of the attributes of these servants, for our actions bear truthful witness to our faith, and they are a clear and evident testimony. For we broke the chains of imitation and attained the Truth, freeing ourselves from the delusion that had gripped all hearts. O poor one, so lost in delusion—if only you had seen Him, known Him, and become aware of what He holds. Would that you had met Him and come to know the wisdom that He shares in His assemblies, and had become aware of what you are now veiled from in these days.

And if you do not know us, we will introduce ourselves to you so that you may become informed and be among the knowledgeable. We are the servants whom God has endowed with sharp vision and whom He has made to know Him by Himself. We have detached ourselves from the world, and no obstacle or deceiver or schemer, nor the doubts of the arrogant, have ever hindered us. We praise God for having made us aware of His Self, the one who was promised in His sacred and wondrous Tablets. And nothing has prevented us from recognizing Him—not the veils of those who denied God nor the brilliance of those who associated others with His one and singular Self, mighty and praised.

It is truly astonishing that you are so engrossed in such investigations. When the shore has been reached, should anyone still seek the water of a stagnant pond? Be fair, O you foolish ones! And when the sun

shines, is it fitting for anyone to light a lamp, even if that lamp were genuine? Be fair, O heedless one, whose negligence causes all things to mourn, though you are shrouded in thick veils. And when the greatest sea is in motion, does a rational person turn to a mirage in the desert? No, by our Lord, the Merciful, the Compassionate. But you will never perceive what we mention because your heart has been deprived of the divine fragrances of God, the All-Powerful, the All-Wise.

Even the women are ashamed of your arguments. Satan has been known in every heaven by different names, and for more than a thousand years, he was called by all names, yet suddenly he became the “accursed.” Such are the wonders of God’s power—will you deny them? If you do, God’s assured servants will confirm them.

Have you not heard that Judas Iscariot was one of the twelve apostles of the Gospel, and later manifested such wickedness that he betrayed the Word of God to the Jews? And how fortunate would your leader be if he had committed only what Judas did, for after his vile act, Judas repented. But your leader exchanged the Point of the Bayán, along with all the prophets, messengers, and the sanctity of God, for the trappings of the earth, as has already been mentioned—and you are fully aware of all of this.

And what do you say about Ismā’īl, the son of Imam Šādiq? After it had been written to all provinces that he was the Imam and the leader of the people after his father, over time, certain matters arose, and the Imam dismissed him, declaring him deposed. Some of his companions, such as Zurārah, asked the Imam, “O son of the Messenger of God, how can it be that someone is the rightful Imam of the people and, after a time, becomes false?” The Imam spoke of “badā’” (the alteration of divine will). Go and read the narration in al-Kulaynī’s book.

O poor one, you are ignorant of everything—not just the Bayán but also the Qur’an, the Torah, and the Gospel. In the appearance of this Cause, many upheavals have taken place. I have not mentioned them in detail for the sake of brevity, but they are recorded in your own books, just as some people today still consider Ismā’īl an Imam. You have not even seen the outward books and are uninformed. Your way is to engage in the talk of common folk and base your arguments on such reasoning. To the discerning and wise, nothing is confusing, nor will it be. Many things have occurred that none have known, for God had concealed them beforehand. Would that you had abandoned desire and settled for a time at the threshold of the Beloved, that some of the hidden mysteries might have been revealed to you.

And do you not know about Balaam the son of Beor, who was far more renowned than your leader? His leadership was established, yet after the manifestation of the Moses of your Lord, the Merciful, the Compassionate, he committed what he committed, and thus God exchanged his light for fire. Indeed, He is capable of all things. Would that you knew your leader! By God, who is beyond all else, the hand of power and might took a handful of dust, breathed into it a spirit from among the spirits that were created by His will. When it quivered and stood up, He clothed it in the garment of names between the earth and the heavens for a wisdom known to none but His knowing and wise Self. It was nothing more and will never be. When it turned back to God, God turned back on it as it had turned. Thus, does He deal with His rebellious servants.

Hear the words of this servant: Do not become the source of people's delusions! Have mercy on God's Cause and on the people! In every age, deluded souls have gathered and deprived the people of the shores of the ocean of oneness. Ponder how many delusions existed among the community of the Qur'an regarding the appearance of the Qá'im, the Resurrection, and the Hour. When the Point of the Bayán—may all else be sacrificed for Him—appeared, it became clear that they had all been mistaken, having not drunk even a drop from the ocean of knowledge. That Eternal Beauty endured with utmost difficulty to shatter the idols of delusion and desire. Yet even now, such souls intend to ensnare people in new delusions. Say: Fear God, the One True God, and do not commit an act that causes tears of blood to flow from the eyes of the near ones! Do not mistake the Truth for falsehood, nor falsehood for the Truth! Indeed, the Truth has always been and will always be, but you have failed to recognize it.

It has always been established that after the Point, the Truth rests solely in the Letters of the Living, for all the people of the Bayán were created in the shadow of the First One. The rights of every rightful person are confirmed through these souls, as are all the attributes and most excellent names. Yet, He addresses one of the Letters of the Living who asked about the next manifestation, saying: If I knew you would not attain faith in the Day of the Sun's rising in its brightness, I would now issue the decree of disbelief against you. And if I knew a Christian would become a believer on that Day, I would now decree faith for him, even though he is not yet a believer and no beloved action has appeared from him. Ponder this deeply and recognize the Truth!

These souls are true as long as they remain under the shadow of the Truth, for at that time, nothing is seen in them but the Truth. But after the cessation of the dominion of the Sovereign, and when the creature returns to its former state and likeness, that Truth which has never been and will never become false is the Tree of Reality. Know this if you would be among the knowledgeable. Thus, the matter has been explained by the Ancient Revealer. Reflect, O servant, so that you may be among the guided.

O heedless and immature one, know that in "resurrection," there are infinite stages, and distinguish the resurrection of the names from the resurrection of the realities. Many souls are resurrected in name without essence. This is due to a wisdom that no one knows. If you wish to understand it, ask God, your Lord, with humility, submission, and true repentance so that He may teach you what He possesses. Indeed, He is the All-Knowing, the All-Wise. In previous Tablets, some of this has been revealed from the Pen of Command. If you wish, look into those Tablets, and perhaps you will be content with what has been stated there. The purpose of this mention is that you may not be veiled by names from the One who sends them down. Though it is unlikely that your veils will ever be torn apart except by the will and command of God.

The Point of the Bayán—exalted is His greatness—has also mentioned the transformation of realities, not to mention names, as some of this has been stated before. He also says, exalted be His mention: At every manifestation, the proofs that affirm it are transformed into negation, but in that manifestation, God establishes His Cause and perfects His handiwork, for in it, the light will not be exchanged for fire, except in the Manifestation of God. Indeed, my sorrow for all those in the Bayán is for that Day.

Observe that it is explicitly stated that light can be transformed into fire, as the light you assumed to be light has in fact turned into fire. Yet you remain unaware, fully engrossed in distorting the divine words.



And when it is said, “except in the Manifestation of God,” do not think that before the Manifestation, light cannot be transformed. Indeed, even before the Manifestation, the true essence of light, other than the Manifestation itself, can and has been transformed. Such matters have been misunderstood by people until this Manifestation came to unveil them. When you tore the veil of the sanctity of God, your own veil was torn by the hands of power and might.

The difference is that upon the ascension of the Manifestation of God to the Supreme Companion, the outward will of the next Manifestation is not yet apparent to make judgments, even though He always lives in the highest realms of glory. However, since no one recognizes Him in this outward state, and all are barred from His meeting, the judgment of transformation remains hidden until the next Manifestation. If a person who once possessed light falters in the statement “Yes” during that time, the divine knowledge will issue a decree of fire upon them. This was seen in the previous Manifestation and can now be clearly observed both outwardly and inwardly in this one, where those who once called themselves light are judged as fire by God, yet they move without realizing it.

In every moment, I seek refuge in God that you do not remain veiled from the Manifestation, for He is and will always be the purpose. He is the Sign and the Sign itself, and all created things before Him are but reflections. But not every soul can understand this station, except those detached and exalted in knowledge.

Thus, the Point of Primordial Will—may all else be sacrificed for Him—when speaking of letters, mirrors, light, and the like, from the highest ranks of names and attributes down to the lowest level of things, says: these have no independent reality; only when they stand in front of the True Sun do they receive the infinite radiance of its manifestations. In this station, nothing is seen in those reflections but God. He says: Do not look at the names themselves, but look at what gives rise to the names, and also at what gives rise to the attributes. For all are adorned with unique, exalted garments of names because of their turning toward God and their faith in Him. Some are called letters, some mirrors, some guiding lights, and some manifestations of beauty and majesty, life and eternity, and so forth, from the Most Beautiful Names of God. The manifestations of these lights vary according to their capacities and preparedness, but the manifestation itself and the one who reflects it remain one.

A discerning and insightful person realizes that all these names are due to the faith within them. Leave aside delusions and observe the first who believed, and also the second who believed, for no soul has been described more highly in the Bayán than these two and the other Letters of the Living. As it is said in their visitation prayer: “O Pure Essence of God, O Reality of God, O Being of God,” and such similar phrases. Now, if the first to believe had not been that particular soul and had been someone else, this station would have been conferred upon them. If you immerse yourself in this ocean, you will comprehend some of the hidden, veiled secrets and discern the difference between the sun of meanings and its shadow. You will not commit actions that cause all the atoms to wail in mourning.

For example, consider this: if a handful of dust is taken by the blessed hand and it is said that this handful of dust is to be worshipped by all the worlds, that is the truth, without doubt. And likewise, if He were to take a hundred handfuls of dust and declare the same, the decree would still be true. For in this station,

attention is focused on the command that emanates from the Source of Command, not on the thing as it is in itself.

As for those souls veiled by mention of “guardianship” and oblivious to what establishes the guardian and beyond it—prophethood, messengership, and lordship—know this first: by God, besides whom there is no other, the Primal Point never spoke such a word regarding any particular person in the Bayán. Yes, there was a tablet addressed to Mirza Suleiman, in the opening of which there was a word that left everyone incapable of understanding. Mirza Suleiman himself, upon returning from Maku, would say that this word is “guardianship” and that it was addressed to him. He claimed to possess this station. If only you had clung to him, for in this matter, he is more deserving of it in the sight of God than the one to whom you now cling. Beyond this, no mention of guardianship has ever been made, except for certain tablets that were written and falsely attributed to the Primal Point. All of them are lies before the Lord of Glory.

Furthermore, this rank of “guardian” is not one that can be taken away or affirmed for anyone. For what makes a guardian praiseworthy is the essence of guardianship itself, and after the severance of that essence, it is of no further mention before God, nor will it ever be. As the Primal Point—may all else be sacrificed for Him—says in this station: “The essence of everything is that it remains hidden from that which makes the guardian a guardian.” You should not look at the title of guardianship as a specific rank but rather at what sustains it, which is the divine tree of truth. If, hypothetically, the Prophet had not appointed someone by the name of “guardian,” today, mention would have been made of something other than guardianship. All of this is to ensure that on the day of the Manifestation, you are not veiled by names but look at what sustains the names of all things, even the mention of the Prophet.

Reflect for a moment so that you may understand that all are honored by His command and exalted by His mention, and this condition is true as long as they do not exceed their limits. Upon the advent of the primary cause, all these names lose their connection to their referents and return to the spiritual realms. If the decisive decree is issued once again, then all the most beautiful names of God apply to them. Otherwise, they return to their original state before the question of “why” or “how” is even asked.

So, remove your focus from these limitations and look toward that point that permeates all things, and do not assume that point to be a delusion. Just as all servants have previously been left in delusions and will remain so until God’s will determines otherwise. Even Mirza Yahya, by whom you turned away from God, was once present before me like one of the servants, listening to the divine words as they were revealed, just as some are present now, and they hear in the same way every night and day. But the difference is that this arrogant soul, after two words flowed from his tongue, committed actions that no denier had ever done. However, the present souls who stand before the face speak with the most wondrous words, and yet they have no authority except by His permission. Thus has it been decreed, if you are among the knowing.

Though the words of the idolaters have settled deeply in your heart, removing them is difficult unless you drink from this stream of grace that flows through the eyes of the words and permeates them. Thus, we have informed you, and we have told you what you were veiled from, so that you may tear the veils by the power of your Lord, the Mighty, the Bestower, and witness what you had not witnessed before and

know what you had been heedless of. But you will not succeed in this unless you sever yourself from all that has been created between the heavens and the earth and turn to God, the Sovereign, the All-Powerful, the Almighty, the Chosen One.

O servants, do not rely on the words and suggestions of the idolaters for recognition in this Manifestation, whether they affirm or deny it, but look to the essence of the matter. For most people have been, and will continue to be, veiled and deluded. The leaders of the time, in their efforts to maintain their authority, will continue to bar people from the shore of unity and from knowing the signs of God. Consider, for example, the Manifestation of the Qur'an. The Prophet appeared with the verses of God, and no proof or argument was offered except the revealed verses. Nevertheless, after the Prophet's ascension to the Supreme Friend and the departure of the fragrance of the Merciful, the affair fell into the hands of the scholars. These souls completely barred people from knowing the signs, saying, "You cannot comprehend the verses of God; the knowledge of them rests with us." As a result, the authority of the verses was undermined, and the reins of the people fell into the hands of those souls. They trained the people in delusions that cannot be described, as you have seen and heard. They interpreted the verses about the next Manifestation, the Resurrection, and similar matters according to their own whims, and the people followed them unknowingly, until the matter reached a point where the harm of those delusions was fully realized when it affected the tree of the next Manifestation.

After the appearance of the Promised One in the year sixty, the breezes of grace began to blow again, the heavens of knowledge rose high, the earth of understanding expanded, and the verses of God descended from the heaven of His will. However, because of previous delusions, the people hesitated in accepting the authority of the verses, claiming they could not comprehend them. Yet the Truth—exalted be His mention—is too great, too noble, and too merciful to send forth a manifestation of Himself, command all to know Him (which is the very knowledge of God), and then provide proofs that are beyond human understanding. Glorified be He from such a thing!

In the end, people remain preoccupied and veiled by their own misconceptions, to the extent that they do not suffice with the verses of God. This, despite the clear text of the Qur'an. Instead, they claim that since the verses are beyond our intellect and understanding, another proof must appear. They have exchanged the grace and proof of God for something else, something contrary to His will. Consequently, many turned away and returned to the abyss. The more intense the rejection of the disbelievers became, the more firmly the Sun of Meanings revealed the authority of the verses, to the point that all proof and argument were confined to the verses alone.

Despite the disbelievers' objections, this verse was revealed from the heaven of oneness: "If an ant desired to grasp the Qur'an and its inner meaning and the innermost of its innermost according to the blackness of its eyes, it could do so, for the secret of self-sufficiency and the manifestation of oneness have vibrated in all things." This verse was revealed so that all might sense that the doors of grace and favor are not closed, and that any soul who turns toward God can perceive the authority of the verses of God within the very essence of the verses themselves. The understanding of this station is not dependent on worldly knowledge and will never be; rather, it depends on pure souls and receptive hearts. Blessed are those who turn toward Him!

Likewise, that Pure One tore through the veils and delusions that existed before, which had ensnared people, and returned to the horizon of “Verily, I am alive in the highest summit.” Now, certain deluded souls, in an effort to establish and preserve their leadership, seek first to erase the authority of the verses from the Bayán. They have made great efforts in this matter and continue to do so, employing all manner of trickery and deceit. However, God has willed that His verses be established by the truth, even though the idolaters may deny them. And now, their hypocrisy has reached such a degree that if anyone speaks of the authority of the verses, they mock and ridicule them, just as the peoples of the past did, but these individuals are even more ignorant and hypocritical than those before, if you only knew.

The veiled souls have always sought to limit the expansive knowledge of God, and for this reason, most of humanity has been deprived of the bounties of the Merciful and the grace of the Lord. One day, a deluded soul mockingly remarked about the Point of the Bayán, saying, “He claimed that no one can produce a single verse, yet we see that some people can utter a few words that resemble verses. Therefore, by this standard, these people must also be considered true.” By God! Whoever perceives the fragrance of the divine garden of meanings will recognize in this statement the speaker’s disbelief, hypocrisy, arrogance, and objection against all the prophets and messengers.

It is evident that such a soul has not partaken of the fountain of meanings and remains utterly deprived of the spiritual garden of God. This is all the more clear because the intended meaning of the Point of the Bayán’s statement is obvious. Even if a word of truth consists of only two letters, it remains the sovereign over the words of the people of the earth. By God! The pure-hearted and knowledgeable discern the fragrances of truth from even a single word, turning toward His garden.

Consider this: If a cup of fresh water is drawn from a flowing river, those with refined taste immediately recognize that the water comes from a pure source, even though it is just a single cup of water. Since the fountain of knowledge, understanding, grace, and power flows continuously, the sincere and the devout understand and trace that word back to its source. Thus have these matters been explained for you so that you may be guided by the guidance of your Lord and not be misled by the armies of Satan.

If a person can utter two words but becomes incapable of continuing with a third, it is clear that their words did not come from that continuous and ever-flowing source. By God, O servant, the truth, in all its aspects, will always stand apart from all else. Do not deceive yourself! If you wish to test this, come forth and ask for a verse from the verses of God. Then you will witness an ocean that surges with its own power for its own sake, a sea whose waves have no end, and you will witness the treasure trove of meanings and wisdom, and be among the certain.

This supreme Manifestation, as the Point of the Bayán—exalted be His majesty—has decreed in the Bayán, has appeared solely through the verses, and so He has manifested through them. Otherwise, everything that has appeared from Him is a proof for the world. In this supreme Manifestation, all the signs of divine power in the heavens and on earth are visible, and none but the most deceitful and wicked would deny them.

Every soul today must avoid the vile, idolatrous souls, for they have appeared with a deceit so manifest that there is no comparison to it in all creation. For example, from the land of Şād, a letter was sent to the

honored servant of God, Ásíyid Mihdí—upon him be the glory of God—stating that the mother of all abominations and sins had sent a letter to that land, claiming that a tablet had been buried in their house, written in the hand of the Exalted One. She claimed to have unearthed it and found written therein phrases attributed to the Point of the Bayán, supposedly recommending Mírzá Yaḥyá to the Manifestation of Bahá. By God! We were all astonished by the falsehoods of these souls and the deceit of this people. The command was issued for them to go and ask where exactly in the house this tablet was found and to show it, so that perhaps they might awaken and repent. They have reached such an extreme of falsehood! This whole affair is orchestrated by Mírzá Yaḥyá, who writes and sends instructions from here. May God curse the liars and the fabricators! The Point of the Bayán, seated on the Throne of Paradise, disavows them and says, “Loss be upon you, O assembly of the idolaters, and fire be upon you, O assembly of the wicked!”

Today, you must sharpen your vision, purify your heart, and cleanse your breast so that you may recognize and distinguish yourself from all others. This station, while lofty and sublime, is very simple and easy for the fair-minded, though the people of the Bayán have now reached such a state and have objected to the truth in matters that, from the beginning of creation until now, no one has ever objected to in such a way. All of us have been circumambulating around this Cause for years. By the Almighty God! There has never been any attachment to the vanities of this world, and if ever there was, we shared everything. Whenever anyone entered the Supreme House, they were treated as though they themselves were the owner of the house, with utmost kindness shown to them. Yet the people of the Bayán have objected to everything that has manifested from God, even to the drinking of tea and matters of clothing and similar things. Woe unto them and to their shame!

I do not know what has happened, but everyone seems to be stuck in the same pitfall. A tablet has recently been revealed from the source of divine will, specifically for one of the beloved in the east. I will mention it here in the hope that they may become aware and listen to the words of the Point of the Bayán, spoken again from the tongue of the most wondrous and exalted Manifestation, and be ashamed of their wailing and lamentation, and cease from their actions. Here is what was revealed from the realm of God, the Almighty, the Great:

In the name of the Most Holy, the Most High, the Most Exalted. This is the Book of the Primal Point to those who have believed in God, the One, the Unique, the Mighty, the All-Knowing. In it, He addresses those who have hesitated in this Cause from among the people of the Bayán, that they may be awakened by the wondrous words of God and arise from the slumber of heedlessness in this radiant and luminous dawn. Say: We commanded you in the Book not to place anyone ahead of the one from whom the Beloved of the knowers and the Desired One of those in the heavens and on earth will appear. And We commanded you that, if you were to attain the presence of God, you should arise before His face and proclaim on My behalf this exalted and mighty word: “Upon you, O Bahá’u’lláh, and upon your kindred, be the mention of God and the praise of all things in every moment and before every moment and after every moment.” We made this word a crown for the people of the Bayán, that they might, by it, ascend to the heights of sanctity and be among the winners. Yet they abandoned what they were commanded, so much so that none of them arose before His face with what We had enjoined them in the Tablets of

mighty glory. Instead, from all directions, they cast the darts of hypocrisy at Him. Because of this, I wept, and the inhabitants of the realms of majesty and the Spirit of Faithfulness wept with Me.

Say: O people, show reverence before My beauty! Verily, He Who has appeared with the truth is indeed the Glory of the worlds, if you are of those who know. And He is the Glory of God, upon Him be the mention of God and His praise, as well as the praise of the hosts of the Most High, the praise of the hosts of the realm of eternity, and the praise of all things in every moment. Beware, lest you be veiled by what has been created between earth and heaven! Hurry toward the paradise of His pleasure and do not be among the heedless.

Say: His beauty was My beauty in truth, and His essence is My essence. All that We revealed in the Bayán was revealed for His most exalted and wondrous Cause. Fear God and do not argue concerning what We informed you about and foretold to you of His appearance. I made a covenant with His essence before I made a covenant with My own, and all things bear witness to this, if you are not of the deniers. By God, with a single melody of His, the realities of all things were born anew, and with another melody, the hearts of the near ones were enraptured. Beware that you are not veiled by anything from Him, whose meeting was the same as My own, and who sacrificed Himself in My path, just as I sacrificed Myself in His, out of love for His glorious, exalted beauty.

Say: Without Him, the letter “Há” would not have joined with “Bá,” the form of “Há” would not have rested upon “Váv,” and nothing of what was or what is would have been created if you are among those who perceive. Without Him, I would not have cast Myself into the hands of the idolaters, nor would I have been suspended in the air. By God, through My longing for Him and My desire for His essence, I bore what no prophets or messengers have borne. I accepted all this upon Myself so that nothing would afflict His tender and delicate heart, which is more refined and lofty than all else. And We enjoined you throughout the Bayán that no one should grieve another, lest any sorrow reach Him. Otherwise, what do I care for you, O assembly of the heedless?

Verily, in the Bayán, I sought only His essence, and from the names, only His blessed, most sanctified, most wondrous, most sublime Name. By My life, if I spoke of lordship, I intended nothing but His lordship over all things. If the mention of divinity flowed from My pen, it was only His divinity that I meant. If the mention of the Desired One appeared, He was My desire. Likewise, He was the Beloved I sought, the Beloved of all those who know. If I mentioned prostration, I sought nothing but prostration before His exalted, glorious face. If I praised any soul, it was His own soul that My heart sought to praise. If I commanded the people to act, it was only to act in accordance with His pleasure in the day of His appearance. All that descended upon Me from the majesty of My Lord, the All-Knowing, the All-Wise, bears witness to this. I made all things dependent on His affirmation and His pleasure, and verily, He is the One who, in His very essence, was the God of all worlds and the Desired One of all seekers. And if you open your eyes, you will see signs under His shadow of those who are devoted in worship.

You have committed against Him what no people of the Qur’an committed against Me, nor what the hosts of the Jews did to the Spirit. Alas! Alas! for the burning of My heart and the sigh of My soul over what has befallen My Beloved from the hands of the idolaters! Woe unto you and your faithfulness, O assembly of the wrongdoers! Verily, We created loyalty and courtesy for His sake so that, at His

appearance, you would not commit anything that would disturb My essence or the realities of all things. Yet you have transgressed beyond what was ordained in the Book of God, the Most Exalted, the Most Great, tearing the veil of decency and the covering of sanctity, committing deeds that the pen of creation is ashamed to mention between heaven and earth.

Alas! Alas! for what befell this solitary, strange wronged one at your hands, and I know not what more you will do to Him. Nay, by My all-knowing soul, I do know, and I possess the knowledge of all things in a tablet that God has safeguarded from the gaze of the idolaters. I informed Him beforehand of what has come upon Him and what is yet to come, even though He knew Himself what lies within the breasts of the worlds. Nothing escapes His knowledge, nor does anything elude His grasp, which He created by a word from His presence. There is no god but He, the Unique, the Raiser of the dead, the Quickener, the Destroyer.

Say: O people, He is the One who, if He so wills, can make all in the heavens and on earth a lasting proof from Himself, for such a thing is easy and effortless for Him. Verily, He is the One who created the paradise of the Bayán for His own sake, from Him all things began, and to Him all things return if you are among those who know. Yet you, with what was in His grasp, did not consent that He should even name Himself by any of the names, though these names and their dominions were created by His command, the Mighty, the Glorious. Alas! Alas! for your heedlessness, O assembly of the Bayán! Alas! Alas! for your veiling, O assembly of the idolaters!

You, after indulging yourselves, reached the heights of what you called knowledge and then began mentioning the guardianship of one of His enemies, using it as proof against God—the One through whom the laws of religions were ordained from the beginning to the end. You returned to the same arguments used by the followers of the Qur'an, despite the fact that We had forbidden you from making any mention of such matters except with His permission. And God was a witness and aware of all this. Therefore, reflect upon your station and your knowledge, and woe unto you, and to your intellects, and to your understanding, O assembly of the most lost!

Do you not know that We have folded up what the people possess and spread a new scroll? Blessed be God, the Sovereign, the Spreader, the Mighty, the Generous.

Say: O people, do not slander Me, for I have spoken only of this appearance and its praise. I have breathed only for His love, and I have turned only toward His radiant, shining face. I made the Bayán and all that was revealed therein but a leaf from the garden of Ridván for His sake, the Guardian, the Mighty, the Powerful. Beware lest you seize it and turn it over to him who sought to shed My blood once again, having followed his passions and desires, and who was among the enemies.

We explained the Bayán from a single word, then returned it to that word, and commanded that word to stand before the Throne, to witness the creation before it and rejoice in its own self, the All-Knowing, the All-Wise. Therefore, be just: Should its owner manage it, or someone else? What is wrong with you, O assembly of the veiled? We commanded the people of the Bayán to wear silk and to purify themselves and their garments so that nothing displeasing to Him would meet His eyes. Likewise, in all things, We have explained in detail in a clear Book. All of this was for His sake if you are among the fair-minded.

We created the heavens and the earth and all that was ordained between them for His loved ones. How, then, for His radiant, glorious, and shining beauty? And you clung to what We had ordained for Him and used it to object to My Beloved. What will benefit you today, O assembly of the hateful? And what will save you now, O assembly of the corrupt? You objected to Him and to all that appeared from Him after We enjoined you in the Tablets that whoever even thinks of His Most Great Name should rise from their place and recite: "Glorified be God, the Possessor of sovereignty and dominion," nineteen times, and then say: "Glorified be God, the Possessor of might and majesty," nineteen times, as revealed in a Tablet of great glory.

You disbelieved in Him and His verses, and you were not content with that. You failed to observe the rights of God in His regard, nor did you respect the command of God concerning His exalted, all-knowing self. Instead, you objected to every one of His actions, one by one, and were among the mockers.

I know not by what word you were created, O you whose deeds have bewildered the hearts of the hosts of the celestial realms and the hearts of the sincere and the near ones. Thus have We recounted for you in this Tablet, O servant, what the dove of the Bayán has sung before the Throne of your Lord, the Mighty, the Praised. Read what has been revealed therein, then guard the pearls of meaning from every treacherous thief among the hosts of the devils! If you find one with vision, spread it before his eyes that he may witness and be among the triumphant. Perhaps some of Our chosen servants, the righteous, may recognize what has befallen the Chosen Beauty from these wicked ones who have taken the calf as their lord, worshipping it in the morning and evening and rejoicing in it.

And you, be not saddened by what has come upon Us. Be patient as We were patient, for verily He is the best Helper and Sustainer. Remember your Lord in the nights and days, and speak His praise among His servants, that through His praise, the fire of His love may be kindled in the hearts of the doers of good. Then all will rise in praise of their Lord, the Lord of what is seen and unseen, and the Lord of your forefathers. Praise be to God, the Lord of all the worlds.

Every person of insight and understanding will surely weep both for the truth and for themselves when they reflect on these revealed verses. They will lament for the exalted Truth, seeing it subjected to such oppression by the hands of such tyrants that neither creation has witnessed nor hearing has grasped. They will also lament for themselves, realizing that they have failed to rise as they should in support of this wondrous Cause. We ask God to raise up souls with His sovereignty who will accomplish what these people have neglected so that those holy souls may arise with the effort that is worthy of this revelation.

Those who circle around the Spirit say, "Do not conceal, tear away the veils, and reveal what has been hidden in the secret of God's knowledge, the Omnipotent, the Ever-Watchful!" But those who circle around the intellect say, "Beware, beware! Be patient and do not disclose what would terrify the forms of the heedless and cause the breasts of the idolaters to tremble. Present to the servants what is appropriate for their station and their rank! Beware lest you give the infant the knowledge of maturity or share the secrets of the sanctuary of God with the deprived or the melodies of God with the deaf!"

O unjust and blind one, why did you not question the tree of rejection? Why has a soul, whose name you bore for twenty years and through whose words you established rank for yourself, now issued a decree



for his death and committed actions that no one has ever done before, constantly conspiring to destroy his Cause? You and your kind were all created by his word, yet what should be said when whatever is spoken has no effect on the souls of the heedless and the idolaters?

It is clear that if any soul were touched by even a spark from the fire of God's love, they would never busy themselves with such words or raise such objections to the Sovereign of Names and Attributes—actions unlike anything seen in creation before. Soon, God will raise up souls who will be awakened by His words, understand His purpose, turn towards Him, and sever themselves from the world.

And regarding what you wrote about answering Mirza Muhammad Ali, Mirza Abu'l-Hasan, and others, you are not the judge of creation. Be the judge of your own soul and concern yourself with how you will answer God, for answering creation is easy. O shameless and dishonorable one, you express bewilderment at answering a few creatures, yet you give no thought to how you will answer God. Consider: if you feel ashamed before a few people, what will we say when we stand in the presence of the Throne of the Most Great, where all the prophets and the near ones are gathered? Imagine yourself in that station, along with all the hosts of the Bayán, and the First Point addressing you and them from the right of the Throne.

Let it be said to you in Persian, so that you may fully understand: "O people of the Bayán, did I not inform you in all the Tablets that after Me a Manifestation would appear? Surely, you all say, 'Yes.' And by the True Self, in all the Tablets I gave glad tidings and took the covenant of that Most Exalted Luminary from all. Did I not tell you that that Ancient Beauty would appear with the verses of God? Did I not say that those who claim to possess the highest stations would fall lifeless in His presence? Did I not say that the highest tree of affirmation would be brought low by the lowest tree of negation? Did I not say that every being of light would appear as darkness in the radiance of His face? Did I not say that at the moment of His appearance, none would be aware of Him except His own Essence? Did I not say that in the time of His appearance, you should not be veiled by what has been revealed in the Bayán? Did I not say to the Letters of the Bayán, the first of His creation, that you should not be deprived of that Ancient Beauty? Did I not say that all the Bayán is but a leaf in the paradise of that Tree of Oneness? Did I not say that He has the power to turn away even the most exalted of creation? And did I not say that all the Bayán was created by Him before His previous appearance?"

Surely, you all affirm this, for it is explicitly written and recorded in the Tablets of the Bayán. Despite all these countless counsels and firm admonitions, what reason and proof did you have to draw the sword of injustice against this Blessed Beauty, to rise up in defiance of His sanctity, and to seek to shed His pure blood? You attacked Him from all sides with the swords of hypocrisy, despite His having manifested with the same proof with which I appeared before you, and with which Muhammad, the Messenger of God, appeared before you, and with which the Spirit appeared before you. If you say, "How do we know that these verses are from God?" I say, "By the same reason that you knew My verses to be from God."

Though you acknowledge that these wondrous verses are spread throughout the world, and that at all times He has spoken words before which all creation is as naught, you have taken as your lord one who fights against God. Some of you cling to the fact that I called him 'the fruit,' yet in My own Book, I

revealed that if a branch or leaf or fruit is seen that does not bow in worship before that Sun of Manifestation in the Day of His appearance, it is not of Me and does not return to Me.

And some of you cling to the fact that I called him 'the mirror,' yet I stated that a hundred thousand like him were brought forth by a single ray of that Sun. However, you do not understand the matter of the mirror. Even if you accept him as the mirror, it is clear that, according to My words, you have called him a mirror, and I clearly stated that you should not be veiled by what has been revealed in the Bayán from that Manifestation of the Lord of Lords. Furthermore, I said that those who claimed to possess the highest stations would be lifeless in the presence of that Greatest Manifestation, and that a hundred thousand mirrors like those you call mirrors, when compared to one of those radiant souls from the Sun of Oneness, would be nothing.

If you say that this mirror is now making the same claim, it is certain that this claim is false. For I explicitly stated that if the mirror claims the station of the Sun, it will be evident to the Sun that it is but a shadow of it. By this very statement, I made it clear that the mirror would make a claim of the Sun. This claim itself is proof of its falsehood, for after the appearance of the Sun of Oneness, it has spoken these words in defiance of itself, in rebellion against its own existence, and in arrogance towards its essence. Many of you have followed him in this.

Woe to you, O people of the Bayán, again woe to you, O people of the Bayán, again woe to you, O people of the Bayán, and woe unto you to the end that has no end! For because of your deeds, My heart has melted, My liver has burned, My innermost being has been torn apart, My limbs have been shattered, My body has trembled, My skin has shuddered, My soul has been shaken, My essence has gone mad, My inner reality has lamented, and My outer and inner being, both first and last, have grieved.

What you have said and continue to say, attributing it to Me and clinging to My words as your proof, has been refuted by the very Bayán. I explicitly commanded you in the Bayán that you should not be veiled by it from the Merciful One. I do not know, then, what excuse you have or to what rope you are clinging. You do not look to My Cause, and you have rejected the counsel of God. You have named one who now fights against God by one of My names, and by this, you are waging war and disputing with Me. Yet I have explicitly stated that all the manifestations of the Names will be servants and worshippers in that most exalted, sanctified Manifestation.

If I say He is One, that is one of His Names. If I say He is Sanctified (Subbuh), then the manifestation of that Name is one of His Names. If I say He is the Most Holy (Quddus), He is the One who manifests that Name, and will continue to do so through His chosen ones. If I say He is Mighty ('Aziz), every mighty one bows before the loftiness of His might. If I say He is Beloved (Mahbub), every beloved one has torn the veil of their heart in love and affection for Him. If I say He is Sovereign (Muhaymin), He is the King who, in the Day of His Manifestation, proves through His own proof that God has made Him Sovereign over all things by His command. If I say He is Self-Subsisting (Qayyum), then He is the Manifestation of One of the Sustainers of His realm of Oneness.

In these words, I have clearly mentioned all the Most Beautiful Names as being the servants at His court, while the essence of the Intended One, the Promised Countenance, is exalted, purified, and sanctified

above all. Yet you have clung to a Name from My Book and have used it as a pretext to bring about what no nation before you has ever dared to do.

Thus has the Tongue of God, the Mighty, the Omnipotent, spoken. Can any soul answer these utterances of the First Point—may the souls of all in creation be His sacrifice? No, by God! Rather, we are all humbled, ashamed, and full of remorse. Those who have turned towards Him have not arisen with the conditions of acceptance, and the deeds of the heedless ones are well known, as they continue to rebel against Him.

It is explicitly mentioned by the First Point that all the Most Beautiful Names, from Muhaymin and Qayyum, and even those above and below them, are merely souls who, in the matter of this wondrous Manifestation, have been proven by the very proof of this Manifestation. Now reflect upon the rank of those who, by the pen, have written in affirmation of this Most Great Manifestation, expressing what was cast upon their pure hearts. By God, they are the most exalted and luminous of creation, such that none before them surpassed them, and no soul among the latter ones will surpass them.

O commanding soul (nafs ammara), why do you busy yourself with mentioning those souls and expressing bewilderment in answering? Why have you not pondered the deeds of those who sacrificed their lives for this Cause, and whose actions in affirming this Most Wondrous, Most Immaculate Manifestation stand as clear proof and manifest testimony in the heavens and on earth?

Among them is the beloved martyr, Siyyid Isma'il of Zawrah, who lovingly sacrificed his own life for this Manifestation. No soul has ever doubted his piety, virtue, fear of God, knowledge, and faith in God. Yet, you have not been guided by the deed of such a soul, and instead, you mention souls whose current standing before the Throne remains unknown. Perhaps God will assist them in His Cause, sever them from you and your likes, and make them among the sincere.

It is necessary now to recount the details of Siyyid Isma'il, the martyr—upon him be the glory of God, upon him be the praise of God, upon him be the light of God, upon him be the grandeur of God, upon him be the secret of God, upon him be the majesty of God, and upon him be the praise of all creation and the world.

Perhaps you may become aware of those souls about whom the Point of the Bayán—exalted be His power—foretold, that before the appearance of the Sun of Oneness, they would be kindled by the fire of His love. Addressing the future Manifestation, He said, in essence: “Although all people are and will be veiled from You, there will be souls created for You who, even before Your Manifestation, will be set ablaze by the fire of Your love.”

Indeed, Siyyid Isma'il was enkindled before the Manifestation, and surely others like him will arise, even though you and your likes deny and reject this.

Siyyid Isma'il entered Iraq and took up residence near the House of the Most Great, in the home of Muhammad Rida—upon him be the glory of God. He requested that the Blessed Beauty visit his home, though several days passed before this request was granted. Then, on a certain day, His blessed Person consented and entered his abode. Siyyid Isma'il, with all his means, prepared a gathering and presented

several trays of fruits, sweets, and delicacies. At that moment, the Face of God turned toward the one who would later be martyred in His path and addressed him: "Come, eat of what has been set before you from the bounties and blessings of God!"

He then spoke before God with humility, submission, weeping, and supplication, saying: "I desire from Your wondrous gifts that You nourish me with Your spiritual sustenance." Then the Face of the Spirit was kindled, and He said: "Come, O servant!" He commanded him to sit before Him. The Tongue of God then uttered words from which the essence of meanings flowed upon all that was and will be. Indeed, I am unable to describe them or recount them. I do not know what bounties of spiritual sustenance were bestowed upon him by the hand of Providence, such that his soul, spirit, innermost being, and essence were entirely drawn towards the Beloved of the worlds. His soul was overtaken by the ardor of yearning to such an extent that he became oblivious to himself and all that was in the heavens and the earth. He turned with both his inner and outer being toward the Beloved until the gathering concluded and the Spirit returned to its abode.

However, after hearing the Words of God and tasting what he desired, he found no rest or peace within himself. In the following days, his yearning only increased, and his love for God intensified until, one morning, he arose before dawn, swept the courtyard of the house with his turban, and returned, took a knife, avoided the people, and left the city, arriving at the bank of the river. He stood facing the House, grasped his beard with one hand, and with the other, he severed his throat out of love for God, the Almighty, the Omnipotent, the Ever-Living. A great commotion arose among the people, and cries rang out from every soul. A large crowd gathered around him, and they saw that he had the knife in his hand and had placed his hand upon his chest. All creation was bewildered, as were the denizens of the Highest Realm, the cities of grandeur, and the kingdom of the Names and the realm of eternity. All prayed for him, extolled his face, descended upon him, circled around him, and inhaled the fragrances of his love. Were I to recount all that occurred on that day, you would neither believe it nor be able to comprehend it, and God bears witness to what I say.

In the Persian language, it is said that Siyyid Isma'il, after the Blessed Beauty visited his home, requested spiritual sustenance, and He said, "Come, sit before Me!" After sitting, He uttered divine utterances that so inebriated Siyyid Isma'il with the wine of the meanings of God's Words that he became oblivious to himself and the world. Were all creation to attempt to describe that gathering or to express the sweetness of the meanings flowing from the eternal Ocean of the Countenance, they would surely find themselves incapable. The Words of God had such an effect on the heart of one who had turned to God that all his limbs were set ablaze with the fire of divine love. Only God knows what was bestowed upon him. He tasted what no one except God, the All-Knowing, the All-Wise, has known.

After the gathering ended and the Blessed Beauty departed, Siyyid Isma'il remained in a state of transformation. The fire of God's love overtook him to the point that he became detached from eating and drinking. He lived in this condition for some time until one day, he composed poems in praise of God and shared them with the companions. These poems are still extant. If a soul were to reflect on them, they would perceive the flame of the innermost being of that sanctified soul. Eventually, one morning at dawn, he rose, turned toward the Most Great House, swept its courtyard with his turban, then took a

knife, visited the home of Muhammad Rida, bid his companions farewell, and hastened to the altar of the Beloved, severed from all who are in the heavens and on earth. At that moment, all the angels in the highest heavens turned their faces toward him and accompanied him to the altar. Then, outside the city, near the riverbank, facing the House, he cut his blessed throat with his own hand, yearning for the love of his Lord, longing for His nearness, seeking His presence, and content with His decree.

When this news spread throughout the city, everyone heard of it. The gunner-in-chief and a group of Arabs and Persians came to that sacred spot and found the blessed figure lying there, with the knife in his hand, having sacrificed his life in this state. Upon seeing him, all were bewildered. That action caused some of the enemies to repent of their deeds and to attain the love of God. No such event had ever occurred in any age. Now observe that the name of this blessed soul was also Isma'il, but unlike the Isma'il who was returned from the altar of sacrifice, this Isma'il did not return alive but gave his life for the Beloved. By God, this deed is a proof against all who are in the heavens and on earth, but neither you nor those like you perceive it. What business do you have with these worlds? Go and busy yourself with fabricated claims of succession and write treatises on that!

And also, there are other souls who have sacrificed their lives in this Manifestation, speaking of the Beloved as they reached the place of sacrifice. You have not mentioned these souls, who, like radiant suns, shine and rise among the people, due to your hatred toward God. Instead, you write, "What shall I say in response to this one or that one?" Verily, those who disbelieved in the signs of God, and followed you and your kind, have lost both in this world and the next. And their abode is the fire, and what a wretched dwelling it is for the deniers!

You wrote, "What answer shall I give when some people cling to one person today, deeming him right, and then tomorrow declare him wrong?" The truth you mention has always been created—merely exalted by a garment of names. But after arrogance, pride, and turning away, that garment was taken from him. Take hold of the pen, for through what has flowed from it, the inhabitants of the realms of eternity curse you. And the Tongue of God, the truthful and faithful, bears witness to this. He says: "In the next cycle, when a mere drop of that sovereign light radiates, the greatest ones of the past will be rendered lifeless and nothing in comparison." Yet, you persist in asking how a mirror (that you claim) can become false or how a fruit can fall. It is explicitly stated that many trees of affirmation become trees of rejection in the next Manifestation, yet you cling to one fruit according to your imagination. Even if it were a true fruit, by its rejection, it falls from the Divine Tree and returns to its original abode in the fire.

At this point, a statement from the Point of the Bayán, the Countenance of the Most Merciful, and the Essence of the All-Praised—may the spirits of all in the realms of existence be His sacrifice—will be mentioned, perhaps so you may feel shame and refrain from extending your hand in transgression toward the canopy of God's knowledge and understanding. Although you and your kind are reckoned among the deprived in the sight of God, the message is directed toward the near ones and always will be. He said, and His Word is truth: "O God, make this tree in its entirety for Him, so that it may bring forth the fruits God has created in it, for those God wills to reveal through it what He has ordained. By Your might, O Lord, I have not desired for there to remain any branch, leaf, or fruit on this tree that would not bow before Him on the day of His Manifestation or glorify You through Him as is befitting for the loftiness of

His Manifestation and the exaltation of His inward essence. If, O my God, You witness any branch or leaf or fruit that does not bow before Him on the day of His Manifestation, then sever it from this tree, for it is not from me and does not return to me.”

My soul is His sacrifice, my spirit is His sacrifice, my innermost being is His sacrifice, my outer being is His sacrifice, and the kingdom and dominion are His sacrifice. The power and Divinity, the glory and ruby, the manifestation and the humanity, all that has been created in the realms of eternity are His sacrifice, for His pen moves only in this wondrous mention, this glorious Manifestation, this exalted, sublime Manifestation, this radiant, shining sun, this clear, resplendent, mighty, exalted Cause. Reflect deeply on what the Point of Existence, the Beauty of the Worshipped One, has said! He says: “O Lord, I have not willed that there should remain on this tree any branch or leaf or fruit that would not bow before Him on the day of His Manifestation. And if You witness, O my Lord, that any branch or leaf or fruit does not bow before Him on the day of His Manifestation, then sever it from this tree, for it is not from me and does not return to me.”

Reflect a little! The fruit of the tree of reality in the previous Manifestation is such that all the people of the Bayán dwell under its shade. This was the original intent of what was decreed for the previous tree. Now, whoever attains that station is mentioned as fruits, branches, and boughs, and whoever does not is fallen and cut off. Now mourn a little over the fruit you have taken aside from God! If it were a true fruit, the Point of the Bayán has clearly stated: “If it does not believe in the truth on the day of Manifestation, it is not from me and will never be.” With such a clear and manifest statement, how do you wonder how a fruit can become false or fall?

Now observe the greatness of God’s Cause and your own status, as well as that of your guide! Say: “O child of the school of ignorance, you have not yet reached maturity, for if you had, you would not busy yourself with such words. Alas for you, for what you possess and what you have deduced, and what brings you joy today!” The mature ones are those who have recognized the Manifestation of the Lord of all worlds and are seated on the thrones of stability and dignity. For you and your kind, it is very difficult to break through these veils, but for God—exalted be His glory—there are souls who, through His breaths, tear through all veils. They are the ones whose every breath dominates all the people of the Bayán, as well as their words, actions, and knowledge. As the Point of the Bayán has said: “The one-year-old infant of the next Manifestation is stronger than all those in the Bayán.” By God, if they were to ponder this statement of the Point of the Bayán, they would all sever themselves from everyone in the heavens and the earth, from spirit and soul and essence, and turn towards the One.

This word is exceedingly great if you reflect upon it. For if the Cause were not immense, how could such a statement issue from the Revealer of the Bayán? We testify that God, the Most High, the Mighty, has spoken the truth. For if He were not mightier than all creation, He could not tear through these veils of delusion and break these great idols with the strength of the Friend of the heavens. Where is the station of these servants and the station of the previous ones? These are the servants upon whom the denizens of the highest realm pray, as well as the realities of all things. But you are unaware.

You have written in slander that some people attribute sins to the Blessed Beauty and mentioned things too shameful for the pen to record. All you have mentioned is pure falsehood. These words have been

cast upon you by that lying mischief-maker, and the one who spoke them has lied against God, the Almighty, the Self-Subsisting. Then the angels of sanctity from the highest Paradise address you, saying: "O you who associate partners with God, silence your tongue! From a drop of the oceans of His sanctification, we were created, and we were raised up. God has made us purified from anything besides Him, and we are exalted from mentioning anything but Him. And so, in this most exalted station, we glorify Him and sanctify Him."

Then the angels of purification from the highest garden call to you, saying: "Take up your pen, O you who associate partners with God! By the blowing of the winds of His purification, we were created and raised up, and so we purify Him, glorify Him, and sanctify Him in this station, which God has made pure from your mention, your praise, and your knowledge, and the knowledge of the world."

Then the angels of detachment in the highest Paradise call to you, saying: "Have shame, O you who have turned away from God! God has created us from the oceans of His detachment, and we are severed from every mention save His. We walk in this most exalted garden and mention Him, praise Him, and glorify Him every morning and evening."

Then the inhabitants of the Garden of the Cause call to you, saying: "O you who are heedless of the mention of God and a combatant against Him with your own self! We were created by the command that flowed from His mighty, wondrous pen. It is He who, by His command, caused the Supreme Pen to inscribe on the tablets whatever He willed. It is He who rules over what He wills. He is not questioned concerning what He does, while all else will be questioned. If you are of those who understand. He is the chosen one in Himself, doing what He wills by His sovereign authority. No one has the right to object to Him. It is your rebellious soul to which your objections return. No other people have been more veiled than you. By the fire of your malice, the fire of hell has been kindled. Fear God and do not attribute to Him what your soul and desire command you, and do not be among the polytheists! By God, every atom bears witness to His sanctity, and all things proclaim His purification. The realities of all things declare His detachment, and the people of the cities of eternity testify to His oneness. If He were to decree that the essence of polytheism be regarded as monotheism, He could do so by His mighty authority. And if He desired to transform the sins of the possible beings into purity with a word from Himself, He could do so by His command. Only weakness belongs to you and your kind, O you who have made yourself deprived of the breezes of God in these most wondrous, radiant days."

Alas for you and your understanding! Do you not know that the decree flows from Him and does not return to anyone else? He is the commander in the pre-eternal ages, and nothing else governs Him, for all are poor before Him and were created by His word, the Mighty, the Wondrous. Should a leaf that has fallen from the tree, yellowed by the wind of its own self, object to the Tree from which every leaf proclaims: "Indeed, there is no God but Him, the Exalted, the All-Knowing, the Wise"? Should nothingness object to the Sovereign of the Footstool, or legislate for Him according to its own laws? No, by His most exalted Self! Listen to my word, then seek forgiveness throughout your life, that God may forgive you and purify you of what has afflicted you, and that He may sever you from yourself and your desires and bring you closer to that which is better for you than the kingdom of the heavens and the earth! By God, you

have desired only to ruin the Cause of God, and we ask God to destroy you and those who supported you in what you have done and committed, for He is able over all things.”

This servant has been compelled to respond, for fear that if no answer is given, some weak souls may be deprived of the truth by these fabricated words. Yet, by God, there is no god but Him! The innate disposition does not incline towards neglecting the remembrance of God to respond to the words of the idolaters. But what can be done? The duty is to provide an answer to what has been stated, so that these fabrications do not become a veil between the servants and the Sovereign on the Day of Judgment.

The intention behind these false words, cast upon you, is nothing but to prevent some souls from reaching the shores of the Paradise of the All-Merciful and to ensnare them in the trap of idle words. During the twelve years of His stay in Iraq, everyone knows how much effort and struggle were made to remove certain vile ones from among this group. And if, God forbid, some have committed such deeds, they did so in secrecy. By God, O heedless one, you are unaware of the gravity of the matter on which you cast your objections. If you knew, you would be destroyed instantly.

The primary reason for the Blessed Beauty’s aversion to Mírzá Yaḥyá, by God, there is no god but Him, was that he violated the sanctity of the Household of the First Point—may all in existence be His sacrifice—although in all the Heavenly Books such acts are forbidden. His shamelessness reached the extent that he declared his own wives forbidden in his writings, yet he extended his hand of transgression and betrayal towards the sanctity of the Manifestation of the Sovereign of the worlds. Alas for him and his loyalty! And would that he had been content with his own self, but after committing the act, he delivered her to the idolaters, as all the people of the Bayán have heard and know. His vile deeds should be asked about from those who accompanied him.

Beyond these matters, what is astonishing is that the very statement you have written is itself a clear proof and decisive argument for the truth of this Cause, yet you have not realized it. The one whom you yourself acknowledge was neither learned nor among the sages nor recognized as a scholar or wearer of the turban, and who, according to you, mingled with the likes of Mírzá Mushír ad-Dawlih, suddenly manifests the fountains of divine meanings without any external cause, and the suns of divine wisdom rise and shine from the horizon of his will. O unjust one, this is a station above all other stations, if you are among the fair-minded. You have belittled this supreme favor, thinking that these words will mislead the people. You have erred, O criminal and sinner! Every discerning and insightful person who hears will, of course, become more steadfast and firm in the Cause of God.

Think of another approach for yourself, as these delusions only affect the souls inclined toward base desires, not those directed by the All-Merciful. The polluted, limited hearts may be distracted from the remembrance of the Sovereign of the Divine Unity by such false, disgraceful words, but the purified souls will turn to the All-Merciful with their entire being. Now, I ask you: If a soul, unknown for any knowledge or virtue and not recognized for wisdom or justice among the people, rises up and speaks the divine words of God as heard and being heard—would this soul be greater, or one who was educated among the people of knowledge? Without doubt, the first is greater, for he manifests purely by the power of God.



It is fitting that God—exalted be His glory—has spoken from your own tongue with words that are sufficient for the discerning in understanding such souls. God has always been the target of such objections, just as they objected to the Spirit of God for keeping company with the sinners and tax collectors. By God, in this Manifestation, despite the many counsels of the Point of the Bayán—exalted be His glory—such tribulations have descended that none of the previous Manifestations have experienced. The calamities of the past and future do not compare to the filth on this polluted paper that was sent to the Most Holy Court, while its author had no knowledge of the matter and spoke purely from ego and desire. These are the tribulations witnessed, but there are even greater afflictions in this Manifestation that none but God has comprehended.

As mentioned in the Tablet of Júd—upon him be the glory of God—there is a verse revealed that has melted the hearts of all in the world. He says—exalted be His glory—“You saw Me, and you lived with Me, and you witnessed the ocean of My tranquility and the mountain of My patience. Reflect on what caused Me to cry out between the heavens and the earth!” But what use is there in casting divine verses upon you, for it is like singing to a deaf bird. We ask God to purify the earth of your filth and the filth of those with you, for He answers the prayers of the beseechers.

It is well known that you have turned away from the truth based on the words of the most wicked and lowly people, clinging to the tree of ego and desire.

You wrote that in gatherings it is said that the Blessed Beauty has instigated corruption and sedition, and that it has become well-known that He first concealed His brother, declaring him the Qa’im, and then used him for personal gain. Curse be upon the one who cast these lies, and curse be upon the one who lied and slandered, rebelled, and became more arrogant, and then disbelieved and was wretched! By God, many people are found to be ignorant. Everyone knows that He came to Iraq by the decree of the government of Iran, and that Mírzá Yaḥyá fled to Iraq after the events in the land of Ṭá.

Say: “O polytheist, the one who sacrificed his spirit in the path of God, who stood before the people, who was struck by the arrows of fate every day, arrows so numerous that no one but God, the Almighty, the All-Knowing, could count them—many people rose against him in the days he was in Iraq, and every day they plotted to capture him and send him to the land of Ṭá.” Some said: “They will drown him in the river,” and others said: “The government will exile him.” God was witness and aware of all this, and all things wept for Him due to the calamities that befell Him, yet you wrote what you wrote. Curse be upon the liars!

All things bear witness that during His years in Iraq, there was no hope for His life, and He was continually afflicted with new tribulations. Despite this, base souls such as these speak of bread and snacks. Consider how far removed from reason you have become. By God, anyone who examines your words will clearly and evidently see the wrath of God manifest upon you. Glory be to God! A soul that cannot even write two sentences in pure Persian dares to object to Him, by whose will the Supreme Pen was created and from whom flowed the sound of the Pen, attracting the hearts of all that was and will be. Alas for you and what has appeared from you!

But this heedless people are not far removed from preferring your words over the words of truth, just as they preferred and worshipped the calf over truth for countless years, and even now they remain engaged in it. It is a great pity that a person would speak such disgraceful words, for words reflect the inner reality of a person. Thus, the words of those who behold the Greatest Horizon are adorned with the garment of politeness. We ask God not to leave us bare of this robe, by which the worth of a human being is revealed among the people of the world and which distinguishes them from animals. Then we ask Him to draw us nearer to Him, sever us from all but Him, and purify us from the stench of delusion and imitation, and to make us among those who say: “God is our Lord,” and then stand firm, undeterred by the mockery of all the people or the gloating of the heedless.

O God, our God, open the eyes of these people so that they may see You manifest among Your creation and radiant in Your dominion! For if You were to open their eyes, You would not be afflicted by their mockery, the stones of their suspicions, or the arrows of their delusions, just as You opened the eyes of Your loved ones and made known to them what You did not reveal to others. If You were to lift the veils for them, as You have for Your loved ones, they would not have been veiled, nor would they have objected. But since You concealed it from them and revealed it to Your loved ones, the cry of the heedless has been raised from Your creation and the wailing of the deluded has ascended from Your dominion. Therefore, I ask You by Your very Self to lift the veils that have prevented them from recognizing You and the Manifestation of Your Self, so that all may gather on the shores of the ocean of Your oneness and the station of the majesty of Your sanctity and unity. Indeed, You are capable of whatever You will.”

Those who have claimed that they made bread in His name—by God, I am ashamed to mention such rude and base souls—and that one is none other than Siyyid Muḥammad, the wicked one. These words are not the words of the noble and will never be. Whoever has spoken such words is like one who says: “The sun is illuminated by darkness,” or “the nightingale learned to sing from the crow,” or “a piece of ruby gained its brilliance and color from a stone.” What benefit is there when that heedless one is unaware?

The souls who were among them denied it all, lest any truthful word should be spoken and the people should hear it. Siyyid Muḥammad, who by the Almighty God used to boast of standing in the Blessed Presence, has now come forth and fabricated such slanders against the Truth. Praise be to God, these servants have spoken nothing but the truth and righteousness and will never exchange their faith for worldly gain or turn away from the Truth. All give thanks for having attained faith in God in this Revelation. This servant cries out: “Would that I had never been born from my mother, and had I been born, that I had never been nursed, and had I been nursed, that my back had never been strengthened; how I wish I had been among the lost!”

In every soul that contains even the smallest particle of love for God, there is no satisfaction in witnessing such deeds. To God, we entrust the matter, and upon Him do we rely. We ask, by His wondrous grace, that He enable us to acknowledge His oneness, confess His singularity, and sever ourselves from all else, for He is indeed able to do all things. Then, we ask Him, by the Name through which He has separated truth from falsehood, to enable you to remember Him, recognize the Manifestation of His Self, and purify you from the allusions of these liars.

By God, there is no god but He! Tribulations have befallen in this land that none can count. Time and again, it has been said: "The sufferings in prison, under chains and shackles, and in the hands of the polytheists, being taken from place to place with bare feet and head, none of this is counted as affliction. The greatest calamity, the likes of which has not been seen in all creation, is that the Truth is subjected to the oppression of one who is known for justice by name but is, in reality, unjust." For such a one, trusting in the fools of the earth, fears nothing and does whatever his selfish desires and base self command him to do. As it is observed, the one whom I nurtured and protected has, in arrogance against God, and out of disdain, inflicted such oppression as no tyrant has ever committed before. The cause of this oppression is his trust in the heedless people, for if he had been certain that the people were perceptive and would not accept his deeds, he would not have committed such acts.

The more benevolence bestowed upon certain people, the more they rise up in ingratitude. The story of Satan has been mentioned before, how he was known by many names in each of the heavens and described in the highest ranks of the kingdom, having spent centuries in worship, bowing, standing, and prostrating. Yet later, he sat in ambush and prevented the servants from reaching the shores of the All-Merciful. If only the polytheists of these days would have stopped at such deeds! But by Him in Whose hand is My soul, their thirst for hatred will not be quenched except by drinking My blood, and even Satan sought refuge before the All-Merciful from them and their deeds. Yet the people do not understand or perceive.

It is not clear what is meant by "snacks" that flowed from your foul pen. Never has the matter concerned transient things or worldly trinkets. It seems you are referring to the coins that were sent from the Sublime Porte to support the servants in each city. If this is the case, now they have turned to idolatry and attained their beloved. Woe to them for their shame and loyalty! They have severed themselves from the Gate of God and turned to every other gate, seeking refuge there, complaining about the Blessed Beauty until they achieved their aim. Well, you have found your truth—cling to it firmly so that perhaps by following those souls, you may enter the lowest hell!

O heedless one! The vile souls who have, through your idolatrous self, sought material gain have debased themselves to the utmost and have disgraced the Cause. Yet you consider such souls as the truth, turning away from the Truth itself, which has never paid attention to any soul, nor have His servants regarded them. May God curse the one who witnessed the proof of God and denied it, and who recognized His sanctity from all else yet turned away from Him!

O people of the Bayán! The objections of this outcast, who has written under the inspiration of Mírzá Yahyá and Siyyid Muḥammad, have been specifically mentioned so that you may understand the extent of the harm inflicted and perceive the lamentation and mourning of the First Point over the final Manifestation. That Blessed Beauty, knowing what the polytheists would do, therefore gave countless counsels in all of the Bayán, exhorting everyone with such emphasis that nothing greater could be imagined. It is revealed from the Supreme Pen that all should sanctify and purify themselves to the utmost, as well as their clothing and the household, so that God's gaze, at the time of His Manifestation, might not fall upon anything unbecoming and thereby cause His pure heart to be grieved. With such counsels, observe the condition of the people of the Bayán, who have written malicious letters and sent

them to the throne of God. This explanation is sufficient for those who possess hearts, dignity, and loyalty.

By God, what has befallen this Manifestation is unlike anything that has ever befallen previous Manifestations. And with all these calamities, tribulations, and trials, we remain grateful and patient, with no sorrow except for the neglect of God's Cause. I swear by the Truth that it is incumbent upon everyone to lament and mourn over the Cause of God, for it has been so neglected that a sinful woman of the land has been called "the best of women." Observe how God has revealed the falseness of this people! By God, this very act has completed the proof upon all, for many know this woman and are aware of her condition. From this "best of women," infer the condition of "the best of men," meaning that soul whom they have called "the lady of women." By God, every atom curses him, yet he is not aware and rejoices in his own state. His shamelessness has reached the point where he named his own wives "the best of women" and violated the sanctity of the First Point's Household. Woe unto them from the punishment of a mighty day!

In this station, the most wondrous and sweetest verses have been revealed from the tongue of the Exalted, the Most High:

"This is what was revealed from the Dominion of the Exalted. O people, know that We have chosen the mother of the First Point, and she was among the best of maidservants in the sight of the throne. It is forbidden to bestow this title upon anyone else. Thus has it been decreed by the Supreme Pen in the Tablet of Decree, which was preserved in the treasuries of the Sovereignty of your Lord. Indeed, she is the best of women, and after her, this title may only be bestowed upon the spouse of the Point, who has not departed from the fortress of chastity and has not been touched by the hands of traitors. Thus has the matter been decreed. And she who betrayed has been severed from the Point and cut off from God, Who has decreed every matter in a clear Tablet. Say: The polytheists thought that We intended to abrogate what was revealed by the First Point. Say: By My Lord, the Most Merciful, if We wished as they imagined, none could object to God, Who created everything by His command, for He has power over all things. Everything We will is what God wills, and what appears from Me is what appeared from Him. Every monotheist testifies to this. Yet God intended in this Manifestation to establish what was revealed by the First Point and to place its ordinances upon the necks of the Pharaohs from among the tyrants. The Truth Himself bears witness to this. We have desired to sacrifice Ourselves in His path, just as He sacrificed Himself in Our path. Fear God, O people, and do not fabricate lies against the One by whose radiance the Sun of the Bayán has shone and His command has been established among all the people! We will confirm His laws and manifest His signs on the earth with power and a clear authority."

Today, the "best of women" is the mother of the First Point, and it is forbidden to bestow this title upon the maidservants of God. Likewise, permission has been granted to apply this title afterward to the spouse of the Point, who resides in Persia and has not left the fortress of divine chastity, having observed the sanctity of God, and the hands of traitors have not reached the hem of her purity. By My true self, she is the virgin, the pure one, the exalted sanctuary, the greatest purity. Serve her, O My loved ones, with manifest sincerity, for she is the remnant of God among you if you are among the knowledgeable. We ask God to keep her firm in her station and protect her from the touch of the violators, who are driven by the

winds of selfish desire however they please. Those are in manifest error, and we ask that He keep her steadfast in this Cause, for He is capable of all things.”

O people, I have not desired myself in what I say, but rather the Self of God, if you are among the just. We convey to you what your Exalted and Great Lord has willed. The sanctity of God’s household has been made binding upon all, and in all circumstances, their protection is beloved. Likewise, those souls from whom the breath of the All-Merciful has been manifested among you—honor them, respect them, O people, and do not be among the heedless! All this grace is established as long as the cord of kinship remains unbroken.

You know, O my God, that I love these souls and all that is connected to Your Self. I perceive in them the fragrance of the garment of Your mercy, the breezes of the robe of Your majesty, and Your bounties. I long for their meeting, their company, and their fellowship. Thus, I ask You, O my God, by the Name You have made the Sovereign of Names between heaven and earth, by which You have shattered the idols of self and desire, washed the mystics and lovers, and purified them from the traces of all but You in the dominion of creation, to kindle within the breasts of these souls the flames of Your love, that by it the inhabitants of Your kingdom, those who have forgotten Your remembrance and Your praise and have strayed far from the shores of nearness to You and reunion with You, may be guided.

O my God, do not withhold from them what has appeared among them, nor deprive them of what has poured down in these days from the clouds of Your mercy and the heavens of Your grace! Then cause them to hear, O my God, at all times, the melodies of Your voice and the songs that have arisen from the throne of Your oneness and the seat of Your exalted unity! Then accept from them, O my God, what was abandoned by them in Your days, in which the Sun of Your Beauty dawned from the horizon of Your will, and the Sovereign of the Messengers walked among them by Your power and Your greatness. And You see, O my God, that my tears have prevented me from mentioning Your remembrance and Your praise and the praise of those who are connected to the Manifestation of Your Self, as my thoughts were occupied with the remembrance of my Beloved, my Desire, my Hope, and the mention of His days and His affairs.

By Your might, O my God, fidelity has been lost between heaven and earth, for my Beloved sacrificed His life in Your path, while I remain present in Your kingdom among Your creation. Yet You know, O my God, that at all times, I desire to offer my soul and my life in His path, and I am ever waiting for this. But I do not know from which cause I have been prevented from what I sought. By Your might, patience has departed from me out of love for Your meeting and desire for reunion with You, and my soul will not rejoice except at the moment when it beholds my face reddened with my blood. Whenever I have cast myself into the hands of the enemies, You have preserved me by the power of Your will. And whenever I have entrusted my body to the hands of the hateful ones, You have protected me with Your power and strength.

And since You have kept me from what I desired in Your path, draw me near to the land where My Beloved, the Beloved of the worlds, and My Desire, the Desire of the mystics, have been established, that I may find solace there, kiss its dust, and inhale from it the fragrances of Your sanctity and the breezes of Your mercy. Perhaps my soul will then find rest from its agitation, my spirit from its burning, and my body

from its trembling. I ask Your forgiveness, O my God, for all of this, for indeed, at that moment, He is alive in the highest horizon, witnessing and beholding, and for this, my soul, my spirit, my being, my pen, my tongue, my outer self, my inner self, my first, and my last all bear witness. There is no God but You, the Exalted, the Supreme, the All-Powerful, the Omniscient, the Wise.

Know, O people, that this servant of the All-Merciful, in all times, has desired only to affirm what was revealed by His previous Manifestation, the Point of the Bayán—may my soul be His sacrifice. I have not moved except in accordance with His pleasure, just as He did not move except in accordance with the pleasure of this servant. And whatever is manifested from this will has always been His own will and desire, and He is sufficient as a witness. Yet the polytheists of the Bayán have supposed and wandered in the desert of their delusions, attributing to me the statement that the Point of the Bayán was created from a single letter of mine. No, by God! Whatever has been revealed is from the revealer of Truth—exalted is His sovereignty, exalted is His power, exalted is His majesty, exalted is His might, exalted is His glory, exalted is His exaltation, exalted is His cause, and exalted is His beauty—and it always will be.

Say: O shameless ones of the earth, what has been revealed in this Manifestation is precisely the same as what was revealed by the First Point and will remain so. And this servant has ever loved nothing but pure servitude to the Friend. By Him in Whose hand is My soul, servitude has been the joy of My life, to the extent that whenever I witness a place upon the earth, I desire to fall down in prostration upon it for the sake of God, My Beloved, and the Beloved of the knowers. Would that I could prostrate on every particle of its dust to God, My Lord, and the Lord of the worlds! And what has been mentioned in the Tablets regarding exalted stations has been in reference to the Cause of God, His majesty, His glory, and His grandeur, as the Point of the Bayán has stated: “He speaks in all things, saying, ‘Verily, I am God; there is no god but Me. O My creation, worship Me!’ And had it not been for this station, by the Beloved Self, I would have mentioned nothing but pure servitude to the True One.”

Thus has the matter been, but the people do not perceive.

In this station, a prayer that was revealed for one of the loved ones from the heaven of the Exalted is mentioned, so that all may know that in all ranks, they have surpassed all previous Manifestations, even in the station of servitude:

“Glorified are You, O my God. The tongues of all possibilities bear witness to Your sovereignty and Your power, and to my poverty and destitution in the face of the appearances of Your wealth. Therefore, O my God, look upon this sinner, who has ever looked toward the shore of Your forgiveness and whose heart has turned to the horizon of Your grace and bounties. And verily, O my God, since the first day You created me by Your command and gave me life through the breezes of Your mercy, I have not turned to anyone but You. I have risen to face the enemies for the sake of Your sovereignty and power, and I have called all to the shore of Your oneness and the heaven of Your singleness. And in all my days, I did not seek to preserve myself from the tyrants of Your creation but to exalt Your remembrance among Your people. Because of this, I have borne what no one from among Your creation has borne.

How many days, O my God, have I been alone among the sinful ones from Your servants, and how many nights, O my Beloved, have I been a captive among the heedless ones from Your creation? In the midst of

afflictions and hardships, I was ever speaking Your praise between Your heaven and Your earth, mentioning the wondrousness of Your remembrance in the kingdom of Your cause and Your creation, even though everything that appeared from me was unworthy of the sovereignty of Your oneness and did not befit Your station and power. By Your might, O my Beloved, I find myself without existence in the presence of the city of Your majesty, and whenever I desire to praise Your Self with a fitting praise, my heart prevents me because none can soar in the atmosphere of the kingdom of Your nearness or ascend to the heaven of the might of Your meeting.

By Your might, I see that if I were to prostrate myself before a handful of dust forever for its association with Your Name, the Creator, I would still find myself far from being close to it. And I see that my actions are unworthy of it, being limited by the bounds of my self. If I were to serve one of Your servants by standing before him as long as Your kingdom endures and Your dominion persists, because of his association with Your Name, the Creator, by Your might, I would still find myself falling short in serving him and deprived of what is fitting for him. For in this station, nothing is seen but their association with Your Names and Your attributes.

He whose station is such, how could he mention the One Who, by a mere motion of His finger, created the Names and their kingdom, the attributes and their dominion, and by another motion combined the letters of 'Be' and 'it is,' bringing forth what the highest hearts of the nearest ones among Your chosen ones and the most exalted senses of the sincere ones among Your friends are incapable of comprehending?

By Your might, O my Beloved, I have become bewildered by the manifestations of Your handiwork and the dawning places of Your power. I see myself unable to recognize the least of Your signs, let alone comprehend Your Self. Therefore, I ask You, O my God, by Your Name, by which You have caused the lovers to soar in the air of Your will and guided the yearning ones to the *ridvan* of Your nearness and reunion, to send forth from the *Ridvan* of Your grace the breezes of tranquility upon the agitated ones among Your loved ones in these days, in which the winds of trial have encompassed them from all directions. The souls have been troubled by the might of Your decree, and the foundations of existence have been shaken by what has descended upon them from the heaven of Your destiny. Their agitation has reached such a degree that the lamp of Your love and remembrance in the lamps of their hearts is on the verge of being extinguished. Verily, You are powerful over whatever You will, and You are the Forgiving, the Generous."

O my God and my Lord, You hear the cries and the wailing of Your lovers from all regions due to what has befallen them at the hands of those whose hearts have been deprived of the breezes of Your love. They have no helper to assist them nor any defender to protect them, while their enemies have none to restrain them from harming these souls. Thus, they do as they wish and act as they please. So, aid Your loved ones, O my God, with the wonders of Your victory, those who have sought no help but from You and have turned to none other than You. Their eyes are ever expectant of the wondrous bounties and favors of Your grace. Then, have mercy on them, O my God, through the wonders of Your mercy, and admit them into the fortress of Your protection and care. Verily, You have always been the refuge of the fearful and the haven of the distressed.

I beseech You not to withhold from these weak ones the wonders of Your bounty and grace, and do not leave them in the hands of those whose very beings were created from the fire of Your wrath and fury. These souls have not found the scent of mercy or justice. The world and its deceptions have misled them to such an extent that they have denied Your proof, associated others with You, disbelieved in Your verses, and shed the blood of Your loved ones and Your trusted ones. By Your might, O my Beloved, they have committed what no one has ever committed before them, and thus have earned Your wrath and the lashes of Your punishment. Seize them by Your power, then send over them one who will not show them mercy unless they turn to You, seek refuge in Your care, and repent to You. Verily, You have always been, and will always remain, the Almighty and All-Powerful. You are indeed the All-Powerful, the Exalted, the Just, and the Wise.

Glorified are You, O my God. Grant victory to this wronged one who has been afflicted at the hands of the oppressors among Your creation and the polytheists among Your enemies, after he has not breathed except by Your permission and Your command. I was resting upon the cradle of tranquility, when the breezes of Your grace and Your favors passed over me, awakening me with Your power and bounties. You raised me up among Your servants to proclaim Your praise and exalt Your word. Yet most of Your creatures have opposed me.

By Your might, O my God, I did not expect from them what has appeared, after You had announced to them this Manifestation in the scrolls of Your command and the Tablets of Your decree. No word has descended from You, except that You took a covenant from Your creation and servants through this youth. I was left bewildered, O my God, and I did not know what to do among these people. Whenever I remain silent regarding the wondrousness of Your remembrance, the Spirit speaks through me between Your heaven and Your earth. Whenever I seek peace, I am moved by what blows from the right hand of Your will and Your command, and I find myself like a leaf moved by the winds of Your decree, carried wherever You will by Your command and permission.

Thus, by what has appeared from me, every discerning person is certain that the matter is not in my hands, but in Yours, and the reins of choice are not in my grasp, but in Yours and under Your power. Despite this, O my God, the people of Your kingdom have gathered against me, and at all times, there descends upon me that which causes the very essence of Your chosen ones and trusted ones to tremble. I therefore beseech You, O my God, by Your Name, through which the lovers were guided to the stream of Your bounty and favors, and the yearning ones were drawn to the paradise of Your nearness and meeting, to open the eyes of Your creation so that they may witness, in this Manifestation, the appearance of the glory of Your unity and the dawning of the lights of Your face and beauty. Then purify them, O my God, from doubts and illusions so that they may find the fragrance of sanctity from the garment of Your Manifestation and Your command. Perhaps they will not block themselves from the breezes of Your merciful attributes in the days of the appearance of the Manifestation of Yourself and the dawning-place of Your command, and will not commit what makes them deserving of the manifestations of Your wrath and anger.

And You know, O my God, that I was among the people of the Bayán, one of them, and I lived with them in yearning and longing, calling them to You at dawn and dusk with the wonders of Your revelation and



inspiration. What came upon me from them is beyond the ability of the inhabitants of the cities of creation to recount. By Your might, O my Beloved, I did not rise in the morning without becoming a target for the arrows of their malice, nor did I rest at night without receiving the spears of their hatred. And even though You made me aware of what was in their hearts and gave me power over them, I covered and was patient, waiting for Your appointed time.

But when the promise was fulfilled and the time came, I lifted the veil but slightly. Then those in the realm of command and creation were shaken, except for those who were created from the fire of Your love, the air of Your longing, the water of Your care, and the dust of Your grace. These souls are blessed by the inhabitants of the highest realms and the dwellers of the cities of eternity. Praise be to You, O my God, for having protected the monotheists and destroyed the polytheists, distinguishing between all with another word that proceeded from the mouth of Your will and appeared from the pen of Your command. Thus, those servants, who were created by a word from Your command and raised by Your will, opposed me. They reached the point of rejection where they disbelieved in You, denied Your signs, and waged war against Your Self.

By Your might, O my Beloved, the pen is incapable of recounting what has been inflicted upon the Manifestation of Your command, the dawning place of Your revelation, and the source of Your inspiration. Praise be to You in all of this. By Your might, O my God, I was ever longing for what had been decreed in the heaven of Your will and the kingdom of Your decree, for whatever befalls me in Your path is the beloved of my essence and the goal of my soul. This could only be by Your power and strength. I am the one, O my God, who by Your love has been made independent of all who are in the heavens and the earth, and by it, I will not be distressed, even if all the world's afflictions descend upon me.

Would that the time had come when my blood would be spilled upon the face of the earth in Your presence, and that I might be seen in the state in which You beheld the near ones among Your servants and the chosen ones from the best of Your creation. Praise be to You, O my God, for what You have decreed by the sovereignty of Your decree and what You will continue to ordain by Your judgment and command. I ask You, O my Beloved, by Your Name through which the banners of Your command were raised, and the lights of Your face shone forth, to send down upon me and upon Your sincere servants every good thing that You have destined in the Tablets. Then, grant us a place of truth in Your presence, O You in Whose hand is the kingdom of all things. Verily, You are the All-Powerful, the Mighty, the Merciful.

O people, beware that you do not alter the words of God from their rightful places! Bear witness to what God has testified, and then be brothers, seated upon thrones, facing one another. Unite in such a manner that no one among you senses the scent of discord! Through your unity, the Cause of God will be made manifest among His creatures, His traces will be established among His servants, and His light will shine forth among all peoples.

It is my hope that all will be gathered around the unifying word, engaged in the praise and glorification of God, and will appear on earth with complete detachment, enkindled with the fire of divine love to such a degree that all may be ignited by its heat, turning towards the sacred realm.

Whenever divine verses are not understood, they should be referred to the source and origin of the Revelation. The purpose of this statement is to ensure that no differences arise among the friends of God regarding the meanings of the divine words. Know that all divine utterances have proceeded from a single point and return to it. Be mindful not to perceive differences in them. Although the verses may appear diverse in outward form, they all refer back to the same Word and the same Point.

It has been mentioned in one place that no one can truly comprehend the meanings of the divine verses except God. Without a doubt, this statement is true, for every letter of the revealed words in each of the infinite worlds has a specific effect and unique meaning in accordance with the exigencies of that world. Similarly, every divine letter and word is a treasure of divine knowledge, and none but God is fully aware of what has been hidden within them. No one can comprehend them in their true essence.

However, it has also been mentioned in another place that all can understand the divine verses, for if the recipients of the verses were not capable of grasping them, their authority would not be established. These two statements may seem different outwardly, but those who possess insight know that when it is said that all can comprehend, it refers to their ability to grasp according to their own capacity, not according to the full measure of what has been revealed by God, the Almighty, the All-Powerful.

Today, there are souls who are attempting to violate the sanctity of the Bayán, as you have seen and heard. Out of their ignorance, they have even claimed to be the bearers of divine authority. May God's curse be upon those who have transgressed the bounds of the Bayán, violated the sanctity of God, broken His covenant, disbelieved in the Primal Point and His Beloved, the one who appeared in the Most Glorious Name between earth and heaven, and from whom the hearts of the near ones and the breasts of the sincere have been illumined. Yet they have erred in their assumptions by the power and strength of God. The fortress of the Cause will be preserved by the hand of His power. Verily, He is capable of all things.

At the end of this discourse, the Dove of the Cause sang upon the branches of the Lote-Tree of exalted majesty, saying: "O people of the Bayán, fear God and do not cause corruption in the land after its reformation, nor commit indecency! Purify yourselves from all that is forbidden in the Book of God, the Exalted, the Great. Beware of shedding blood, for whoever sheds blood is not of Me, and God is free from him. This is what was revealed at the beginning of this Manifestation from the Kingdom of your Lord, the Most Merciful, the Compassionate."

Beware of committing what your minds and hearts detest. Fear God, O assembly of the believers! Turn away from the world and all that is therein, and do not interfere with the wealth of others except with their permission. Thus have We revealed before, and now again, from the presence of the All-Mighty, the Most Beauteous. Be the trustees of God in the lands, such that if you pass by cities of gold, your eyes will not turn toward them. This is how it should be for you, O people of true oneness. Support your Lord, the Most Merciful, with your deeds, so that the servants of God may perceive from you the fragrance of truth between the heavens and the earth. Adorn yourselves, O people, with the attributes of God and do not commit what would degrade the sanctity of the Manifestation of His Self among His creation. Thus has God counseled you in the Tablets of mighty preservation.

Do not contend with anyone, nor engage in disputes. If you find one who is receptive, remind him of the Greatest Word, and if you encounter one who turns away, then turn away from him and turn toward God, your Lord, for He is sufficient for you above all others.

Unite, O My loved ones, and come together around the law of My command. Be not among the differing! The closest of you to God are the most reverent and humble, if you are among those who know. By the truth of God, it is more pleasing to Me that you be wronged than that you wrong another. This is of My nature and one of My best qualities, if you are among the certain. Be patient, O My loved ones, in adversity and hardship, and if a wrongdoer wrongs you, refer his judgment to God, in whose hand is the dominion of all things. Verily, He is the Almighty, capable of what He wills, and He is the most severe of avengers.

We have advised you in many Tablets not to contend with anyone, yet you have done what has brought harm to the exalted Lote-Tree. O people, fear God and do not transgress what you have been commanded in the Tablets! This is better for you than all you possess, if you are among those who know. Avoid those who have disbelieved and associated others with God, contended with His signs, and waged war against His exalted Self. Be patient, as We have been patient, and do not fight against any of the polytheists. Trust in God in all matters, for He will assist Me as He did in the beginning, when I was in prison under chains and shackles, and He helped Me with the truth through the hosts of heaven and earth, until He released Me with a manifest power. In His grasp is the dominion of all things. He assists whom He wills, as He wills, and verily, He is the All-Powerful, the Mighty.

Beware, O people, of clinging to names and disputing with the One who created them by His command. There is no God but Him, the All-Powerful, the All-Knowing, the Wise. Say: He created the names as He created all things, if you are among those who understand.

## Lawh-i-Rais (Tablet to Ra'is)

He is the sovereign by right.

## A Promise to the Ra'is (Ali Pasha)

The Most Exalted Pen says:

O soul, who considers yourself the highest of people and regards the divine servant, whom the eyes of the Supreme Concourse find bright and luminous, as the lowest of servants. This servant has never and will never have any expectations from you or your kind, for it has always been the case that each of the manifestations of the Merciful and the dawning places of the sublime glory, who have descended from the eternal world to the mortal realm to revive the dead, have been deemed by people like you as corrupt and deficient, even though these sacred beings were the very ones upon whom the reformation of the world depended. They have fulfilled their destiny, and soon you will fulfill yours, and you will find yourself in great loss.

In your opinion, this reviver of the world and its reformer is corrupt and deficient. What fault have women, young children, and nursing infants committed to be subjected to the lashes of your wrath and fury? In no religion or nation have children been deemed guilty. The pen of God's decree has absolved them from blame. Yet, the flames of your oppression and tyranny have engulfed all. If you belong to any religion or creed, in all divine scriptures, valuable books, and confirmed tablets, children have never been held accountable. Even those who do not believe in God have not committed such acts because everything has an effect, and no one denies the effects of things except a fool who is entirely deprived of intellect and wisdom. Therefore, surely, the cries of these children and the wailing of these oppressed will have an effect.

## The Exile and Imprisonment of His Group

A group that has never opposed your kingdoms or rebelled against the government, dwelling in seclusion and occupied with the remembrance of God day and night, such souls you have plundered, and what they possessed has been unjustly taken away. After the command for this servant's exile was issued, they grieved, and those who executed the exile mentioned that they had no issue with these souls and no objection to them. The government had not exiled them; if they wished, they could come with you. These poor souls spent their means and, abandoning all possessions, sufficed with the companionship of the servant. Trusting in God, they once again migrated with the Truth until the prison of Acre became their abode.

Upon arrival, military officers surrounded everyone, males and females, young and old, all were housed in the barracks. The first night, everyone was deprived of food and drink because the officers had seized the gate of the barracks and prevented everyone from leaving, and no one thought of these poor ones. Even when they asked for water, no one responded.

Some time has passed, and all remain imprisoned in the barracks, although we had resided in Adrianople for five years. All the people of the town, learned and ignorant, rich and poor, testified to the sanctity and

purity of these servants. When this servant was leaving Adrianople, one of the beloved of God sacrificed himself with his own hands, unable to witness this oppressed one in the hands of the oppressors. Three times during the journey, the boat was changed, and it is clear how much hardship was endured by the children from being transferred from one boat to another. After leaving the boat, four of the friends were separated and prevented from accompanying. After this servant departed, one of the four, named Abdul-Ghaffar, threw himself into the sea, and his fate remains unknown.

This is but a drop from the ocean of oppression that has been mentioned. Nevertheless, you have not been content with this. Every day, officers execute a new decree, and it has not yet ended. Every night and day, they are engaged in new schemes. From the state treasury, they give three loaves of bread to the captives each day, which no one is able to eat. Such oppression has not been seen or heard of from the beginning of the world until now.

### A Prophecy

By the One who made the voice of Bahá resound between earth and heaven, you had no significance or mention among those who have sacrificed their souls, bodies, and possessions out of love for God, the Omnipotent, the Mighty, the Powerful. A handful of clay in the sight of God is greater than your kingdom, sovereignty, honor, and power. If He wills, He can make you as scattered dust. He will seize you with His wrath and cause corruption to appear among you, and your lands will be divided. Then you will lament and cry out, but you will find no helper or supporter for yourselves.

This mention is not to make you aware, for the wrath of God has encompassed those souls, and they will never become aware. Nor is it to recount the injustices inflicted upon the pure souls, for these souls are so exhilarated by the wine of the Merciful and so taken by the sweet-scented Salsabil of divine grace that if the world's oppression were to fall upon them, they would still be pleased and even grateful in the path of God. They have never complained and never will. Indeed, the blood in their veins constantly seeks and hopes from the Lord of all worlds to be spilled on the dust in His path, and their heads long to be raised on every spear for the sake of the Beloved.

Several calamities have befallen you, yet you have paid no heed. One was the fire that burned most of the city with the flames of justice, such that poets composed verses about it, and they have written that such a fire had never occurred until now. Nevertheless, it increased your heedlessness. Similarly, the plague took hold, yet you did not become aware. But wait, for the wrath of God is prepared, and soon you will see what has been decreed by the Pen of Command.

Do you consider your honor to remain, or your kingdom to be everlasting? No, by the breath of the Merciful. Neither your honor will remain, nor our abasement. This abasement is the pride of all honors.

### A Scene From Baha'u'llah's Childhood

When this servant was a child and had not yet reached the age of maturity, my father intended to arrange a marriage for one of my elder brothers in Tehran. As was the custom of that city, they engaged in celebration for seven days and nights. On the last day, it was mentioned that today is the game of Shah

Sultan Selim. Many nobles, dignitaries, and notable figures of the city gathered. This servant was sitting in one of the rooms of the building, observing. A tent was set up in the courtyard, and it was seen that figures resembling human beings, about a span tall, emerged from the tent, announcing that the Sultan was coming and to set up the chairs. Then, other figures came out and began sweeping, and others started sprinkling water. Another person announced, saying he was the herald, informing people to be present for the Sultan's reception. Then, a group with shawls and hats, as is the custom in Persia, and another group with axes, along with another group of executioners with sticks and flails, came and stood in their respective places. Then a person with royal grandeur and an imperial crown, with utmost pride and majesty, proceeded forward, stopping occasionally, and with complete dignity and composure, ascended the throne.

Upon sitting, the sound of cannon fire and trumpets arose, and smoke surrounded the tent and the Sultan. After it cleared, it was seen that the Sultan was seated, and ministers, nobles, and dignitaries stood in their places before him. Meanwhile, a thief was brought in, and by the Sultan's order, it was decreed that he be beheaded. Immediately, the chief executioner beheaded him, and red water, resembling blood, flowed from him. Then, the Sultan conversed with the attendees. During this time, news arrived that a certain border had rebelled, and a military parade was held. Several regiments of soldiers, along with artillery, were dispatched. A few minutes later, the sound of cannons was heard from behind the tent, and it was said that a battle was underway.

This servant was deeply thoughtful and perplexed, wondering what these arrangements were. The reception concluded, and the tent curtain was drawn. After about twenty minutes, a person emerged from behind the tent with a box under his arm.

I asked him, "What is this box, and what were these arrangements?"

He replied that all these expansive arrangements, visible objects, the Sultan, the nobles, the ministers, the grandeur, and the splendor, and the power and authority that you witnessed, are now in this box.

By the Lord who created everything with a word from Him, since that day, all the means of the world have appeared to this servant like that arrangement, and they have never had, and will never have, the weight of a mustard seed. I was very astonished that people take pride in such things, whereas the discerning ones, even before witnessing the majesty of anything majestic, perceive its decline with absolute certainty. I have never seen anything without perceiving its end before it, and God is sufficient as a witness.

It is incumbent upon every soul to pass these few days with sincerity and fairness. If one is not enabled to recognize the truth, at least let him walk in the path of reason and justice. Soon, all these apparent things, visible treasures, worldly adornments, lined-up armies, decorated garments, and arrogant souls will be carried into the box of the grave, just like that box. To those with insight, all these disputes, contentions, and prides are like children's play and will always be. Take heed and do not be among those who see and yet deny.

## You and the World Are Perishable

For this servant and the friends of the Truth, as all are captives and afflicted, they have never had, and never will have, any expectations from the likes of you. The purpose is that you raise your head from the pillow of heedlessness and come to awareness, and not unjustly assault the servants of God. While you still have power and strength, strive to remove harm from the oppressed. If you come to fairness and observe with absolute certainty the affairs and conflicts of the perishable world, you will acknowledge that all is like the game that was mentioned.

Listen to the word of God and do not be deceived by the world. Those like you who claimed lordship on earth without right, and sought to extinguish the light of God in His lands and destroy the foundations of the House in His territories—do you see them? Be fair and then return to God. Perhaps He may forgive you for what you have committed in this false life. Though we know that you will never be enabled to do so, because by your oppression the fire has been kindled, the spirit has lamented, the pillars of the Throne have trembled, and the hearts of the near ones have been shaken.

O people of the earth, hear the call of this oppressed one with the ears of your hearts and ponder deeply on this analogy that has been mentioned. Perhaps you will not be consumed by the fire of desire and passion and will not be prevented from the truth by the adorned things of this base world. Honor and abasement, poverty and wealth, trouble and comfort—all are transient, and soon all on the earth will return to the graves. Therefore, every discerning one should gaze towards the everlasting sight, that perhaps by the favors of the Eternal Sovereign he may enter the everlasting kingdom and dwell in the shade of the Tree of Command.

Although the world is a place of deception and trickery, it constantly informs all people of their eventual demise. The very act of water flowing is a signal for the water carrier, informing him that he too will depart. If only the people of the world, who have amassed worldly adornments and been deprived of the truth, knew to whom that treasure would ultimately belong—no, by the essence of Bahá, no one knows except the Almighty God Himself.

Hakim Sanai, upon whom be mercy, said: “Take counsel, O you whose place is darkened, take counsel, Take counsel, O you whose face is brightened with dawn.”

However, most are asleep. Such souls are like the one who, intoxicated by the wine of self-desire, showed affection to a dog, holding it in his arms and playing with it. When the dawn of awareness arose, and the horizon of the sky was illuminated by the shining light, he saw that the beloved or the lover was a dog. He returned to his place, disappointed, regretful, and crestfallen.

Do not think that you have humiliated this servant or that you are superior to him. You are defeated by one of His servants, yet you are not a poet. The most base and abject of creatures rules over you, and that is your self and desire, which has always been rejected. Were it not for the consideration of ultimate wisdom, you would have seen your own weakness and that of all on the earth. This abasement is the honor of the Cause, if only you knew.

This servant does not and has never liked any word contrary to decorum. We have adorned the forms of Our chosen servants with the garment of propriety, otherwise, some of the deeds you deem insignificant would be mentioned in this Tablet.

### Young Children Did Not Need An Army

O man of power, these young children and these poor ones, by God, did not need a royal decree and an army. After our arrival, a man named Giliboli Omar Bashi was present before us. God knows what he said. After discussions in which he mentioned his own innocence and your guilt, this servant stated that first, it was necessary to arrange a meeting where this servant could gather with the scholars of the time to determine what crime these servants had committed. Now the matter has surpassed these considerations, and you claim that you are commanded to imprison us in the remotest of lands. I have one request: if you can present it to the presence of the Sultan, that this servant meet with him for ten minutes and ask whatever he deems as proof and evidence of the truth of the word of God. If it is proven to be from God, then release these oppressed ones and leave them to their own condition.

He pledged that he would convey this word and send a response, but no news was received from him. While it is not appropriate for the Truth to present Himself to anyone, for all are created to obey Him, yet out of consideration for these young children and a group of women who have been separated from their loved ones and homeland, we accepted this matter. Nevertheless, nothing came of it. Omar is present and alive; ask him so that the truth may be revealed to you.

Now, many are ill and imprisoned. None knows what has befallen us except God, the Almighty, the All-Knowing. Two of these servants hastened to the Supreme Companion in the early days of our arrival. One day, it was decreed that those pure bodies should not be taken away until the costs of their shrouds and burial were paid, even though none of those souls had asked for anything, and at that time, no worldly adornments were available. Despite our efforts to take charge and for the existing souls to carry the bodies, this too was not allowed. Eventually, they took a prayer mat to the market, auctioned it, and paid the fee. After it became known, they dug a small area and placed both pure bodies in the same spot, even though they had taken double the burial and shroud costs.

The pen is incapable, and the tongue is powerless to describe what has happened, but all these poisonous trials are sweeter than honey to this servant. Would that at every moment, the world's harm for the sake of God and the love of the Merciful would befall this perishable one, the ocean of meanings.

### Ask God To Help You Reach Maturity

We ask for patience and forbearance from Him, for you are weak and do not know. If you were aware and attained even a breath from the fragrant breezes wafting from the path, you would abandon all that you possess and find joy in, and reside in one of the ruined chambers of this Most Great Prison. Ask God to help you reach maturity so that you become aware of the beauty and ugliness of deeds and actions. Peace be upon those who follow guidance.



## Suriy-i-Haykal (Surah of the Temple)

He is the most innovative, the most glorious.

### Praise and Blessings for God

1) Praise be to the One who sends down verses for people who understand. Praise be to the One who reveals verses for those who are aware. Glory to the One who guides whoever He wills to His path. Say, indeed, I am on God's path for all in the heavens and the earth. Good news to those who hasten. Praise be to the One who sends down verses for people who know. Glory to the One who speaks from the power of command, only known to His honored servants. Glory to the One who brings to life whoever He wishes by His word: Be and it is. Glory to the One who elevates whoever He wishes to the heavens of grace and sends down from it whatever He wills according to a determined measure.

2) Blessed be the One who does what He wills by a command from Him, for He is the Truth, the Knower of all things. Blessed be the One who inspires whoever He wishes with whatever He wills by His established and hidden command. Blessed be the One who aids whoever He wishes with the unseen forces, for He is indeed the Doer of what He wills, and He is the Mighty, the Sustainer. Blessed be the One who empowers whoever He wishes with the authority of His power and supports whoever He wishes in whatever way He wills. Good news to those who understand. Blessed be the One who determines a measure for everything in a stored tablet.

3) Blessed be the One who revealed to His servant what enlightens hearts and minds. Blessed be the One who sends down upon His servant from affliction what burns the hearts of those who have settled in the tent of permanence, then the hearts of those who are drawn near. Blessed be the One who sends down upon His servant from the clouds of fate the arrows of affliction, then you see me in beautiful patience. Blessed be the One who has determined for His servant what He has not determined for any of His servants, for He is the One, the Mighty, the Sustainer.

4) Blessed be the One who sends down upon His servant from the clouds of resentment from the first of the hateful, the spears of fate, then he sees it in great gratitude. Blessed be the One who sends down upon His servant the weight of the heavens and the earth, indeed we praise Him for that, and only the knowers know it. Glory be to the One who places His beauty under the clutches of hatred from the first of the obscenities, indeed we are satisfied with that, and only those who perceive it know it.

5) Glory be to the One who deposited Hussain among the parties of the enemies, and he constantly returns to his body the spears of tyranny and hatred, indeed we thank Him for what He has decreed upon His repentant, grieving servant.

### The Beginning of Revelation

6) So when I saw myself at the pole of affliction, I heard the most beautiful, the sweetest voice above my head. When I turned, I saw a maiden, the mention of my Lord's name suspended in the air, aligned with the sun's head, and I saw her rejoicing in herself. As if the embroidery of pleasure appears from her face and the light of mercy declares from her cheek. She was speaking between the heavens and the earth

with a call that attracts hearts and minds and gives all my limbs, both outward and inward, the good news that my soul was rejoiced with, and honored servants rejoiced from it.

7) She pointed with her finger at my head and addressed those in the heavens and the earth, by God, this is the beloved of the worlds, but you do not understand. This is the beauty of God among you and His authority within you, if you indeed know. This is the secret of God and His treasure and the command of God and His dignity for those in the dominion of command and creation, if you indeed comprehend. Indeed, this is the one whom those in the realm of permanence long to meet, then those who have settled behind the most splendid pavilion, but you turn away from his beauty.

### The Negligence of the Eloquent Ones (Bayani)

8) Indeed, oh eloquent ones, if you do not aid him, God will aid him with the forces of the heavens and the earth, then the unseen forces by His command: Be and it is. He brings forth by His will a creation that no one has insight into except Himself, the Guardian, the Sustainer. He purifies them from the stain of illusion and desire, elevates them to the position of sanctification, and reveals from them the effects of the authority of His power on the earth. Thus, it is decreed from God, the Mighty, the Loving.

9) Oh eloquent ones, do you disbelieve in what you were created for? You rejoice and dispute about someone whose insignificance is more valuable to Allah than all in the heavens and the earth, and yet you mock us. Bring forth what you have and I will know by which evidence you believed in the manifestations of the command before, and today, what proof makes you arrogant.

10) By He who created me from the light of His beauty, I found no one more negligent than you, no one more blind than you. You are led to your faith in God by what you have from the tablets when the verses descended and the lamp was lit, yet you disbelieve in that which His pen has decreed in the preserved tablet. You read the verses and deny their origin and revelation. In this way, Allah took your sight as a reward for your actions, if you were to feel it.

11) You write the verses in the evening and dawn, yet you are veiled from their origin. The high-ranking will show you the evil of your actions and disassociate from you, while you do not listen. Some ask others about what you say, these crimson ones, in which valley do they graze? They deny what their selves witness, do they close their eyes while they see? By Allah, oh people, with your actions, you have confused the inhabitants of the cities of names, and you are lost in the valley of Jerz and do not realize it.

### The Resurrection of the Temples of Oneness

12) Oh supreme pen, listen to the call of your Lord from the lote-tree of the utmost boundary in the blessed, radiant place. You will find yourself on spirit and scent from the melodies of your Lord, the Merciful, and you will be sanctified from the sorrows of these breezes that pass from the noble name of the Forgiver. Then resurrect in this temple the temples of oneness to speak in the kingdom of creation about their Lord, the High, the Glorious, and they will be those who illuminate with the lights of their Lord.

13) Indeed, we have destined this temple the beginning of existence in the creation of the Badi' (Originator) so that everyone realizes that I can do as I will with my word: Be and it is. Under the shade of each letter of this temple's letters, we send forth a creation whose number is known only to Allah, the Guardian, the Sustainer. Allah will create from it a creation that is not veiled by the signs of those who rebelled against Allah, and they drink in all times from the Kawthar of life, they are the successful ones.

14) These are the servants who settled under the shade of their Lord's mercy and nothing prevented them. They see from their faces the light of the Merciful and hear from their hearts the remembrance of the most noble hidden name. If they open their lips in praising their Lord, all those in the heavens and the earth would praise with them, and only a few of the people listen. And when they remember their Creator, all things remember with them. Thus, Allah has favored them over the creation, but people do not know.

15) They move around the command of Allah as the shadow moves around the sun. Open your eyes, oh eloquent ones, perhaps you will witness. With their movement, everything moves, and with their stillness, everything becomes still. If you have certainty in them, the Monotheists turn to the direction of the highest. Tranquility and dignity appear among the righteous if you know.

16) Through them, the earth has stabilized, the clouds have rained, and the holy table has descended from the sky of grace if you understand. These are the guardians of Allah's command on earth, protecting the beauty of the command from the turmoil of every hated polytheist, and they fear not for themselves in the path of Allah but spend it in hope of meeting the Beloved, and in exaltation with this name, the Capable, the Able, the Mighty, the Holy.

### Commandments to the Living Temple

17) Indeed, oh this temple, rise by yourself in a way that all possibilities will rise by your standing. Then support your Lord with what we have given you from power and ability. Beware of being anxious at the time when everything becomes anxious. Be a manifestation of the most exalted name, the Sustainer, then support your Lord with what you are capable of, and do not look at the beings and what comes out of their mouths except as the gleam of a mosquito in an undefined valley. Indeed, drink from the Kawthar of life by the most exalted name, the Merciful, then quench the thirst of those who are near among the people of this approval so that they disconnect from all the names and enter them into this blessed and extended shade.

18) Indeed, oh this temple, we have gathered in you all things that were created between the earth and the sky, and we asked them what we took from them as a covenant in the particle of existence. Then, we found most of them to be tongue-tied and wide-eyed, with very few having clear faces and eloquent speech, and we created from them a creation of what was and what will be. These are the ones that God has honored their faces to avoid turning towards the faces of the polytheists, and He made them dwell in the shade of His selfhood and descended upon them the tranquility of the matter and supported them with the unseen and visible armies.

## To the Body Parts of the Temple

### Eye

19) Indeed, oh the eye of this temple, do not look to the sky and what's in it, nor to the earth and who's on it. We have created you for My beauty, here it is, so look as you wish and do not prevent your gaze from the beauty of your Lord, the Mighty, the Beloved. We will send through you iron eyes and observant visions that see the signs of their Creator and divert the gaze from everything perceivable. Through you, we give the power of sight to whom we will and take from those who have prevented this bounty, even though they are drinking from the cup of illusion and do not understand.

### Ears

20) Indeed, oh the hearing of this temple, purify yourself from the cawing of every rejected cawer, then listen to the melodies of your Lord. Indeed, He inspires you from the direction of the Throne, proclaiming that there is no deity except Me, the Mighty, the Capable, the Dominant, the Sustainer. We will send through you purified ears, attuned to the word of God and what has appeared from the dawn of your Lord's eloquent discourse, the Merciful, except that they find the melodies of revelation from this blessed, praiseworthy verse.

21) They find the melodies of revelation from this blessed, praiseworthy verse. Indeed, oh the tongue of this temple, we have created you with the most Merciful name, and taught you what was treasured in speech, and made you utterance for my remembrance in all existences. Indeed, speak with this extraordinary remembrance and do not fear the appearances of Satan, for you were created for that by my command, the Dominant, the Sustainer. Through you, we have opened the tongue with eloquence in what has been and will open with my authority in what will be, and through you, we send forth tongues, all of them moving with praise in the realm of eternity and among all of creation. Thus, the signs have descended, and the matter has been decreed from the possessor of names and attributes, indeed your Lord, He is the Truth, the Knower of the unseen. Those individuals, nothing prevents them from praising their Creator. Through them, all things stand in the remembrance of the owner of names, proclaiming that there is no deity but Me, the Capable, the Mighty, the Beloved. The tongues of the rememberers do not utter except that this tongue from this approval extends to them, and few of the people know. Indeed, from every tongue, it glorifies its Lord and speaks in His remembrance, and among people, there are those who understand and remember, and there are those who remember but do not understand.

## To the Nymph of Meanings

22) Indeed, oh the nymph of meanings, emerge from the chambers of words by the permission of Allah, the owner of the Earths and the Heavens. Then reveal yourself in the pattern of divinity, then water the wine of Majesty with ruby fingers. Maybe the people of the human realm would glimpse what has risen from the horizon of the kingdom, the sun of existence, in the pattern of glory and will stand to praise between the Earth and the Sky, in the remembrance of this youth who settled on the throne of His Generous name in the pole of paradises. From His face, the light of the Merciful appeared, and from His gaze, the moments of the Glorious, and from His affairs, the affairs of Allah, the Dominant, the Sustainer.

23) And indeed, you will not find anyone, oh who takes from the white hand the red wine, in the name of your Lord, the Most High, the Supreme, who appeared once after the first, with His most glorious name. Do not grieve, leave these people to themselves, then return to behind the canopy of greatness and majesty, then you will find people whose faces' light is like the sun in the middle of its setting, and they are glorifying and praising their Lord with this name that stood on the seat of independence with the authority of honor and glory. And you will not hear from them anything but my remembrance, indeed, your Lord is a witness to what I say.

24) And these people have not been commanded by the prostration of Adam, nor have they turned their faces away from the face of your Lord. They are enjoying the blessing of sanctification at all times. Thus, the pen of the Merciful recorded the secrets of what has been and what will be. Perhaps the people will know. Indeed, they have not been commanded by the prostration of Adam, and they have not turned their faces away from the face of your Lord, and they enjoy the blessing of sanctification at all times. Thus, the secrets of what has been and what will be have been recorded by the pen of the Merciful. Perhaps people will know. Allah will manifest these people on Earth and raise His remembrance through them, spreading His signs, affirming His words, and announcing His signs, despite those who disbelieved, denied, and rejected His signs.

### The News of the Boy (Baha'u'llah) and the Chosen Brother (Mirza Yahya)

25) Indeed, oh the splendor of oneness, if you find them and anticipate meeting them, then narrate to them what the boy tells you about his stories and what happened to him, so they may glimpse what is written on the preserved tablet. Tell them about the news of the boy and what afflicted him of hardship and adversity so that they may remember my trials and be among those who remember. Then remind them that we chose one of our brothers and sprinkled on him from the ocean of knowledge, then dressed him in a robe of one of the names and elevated him to the position where everyone stood to praise themselves, and we protected him from the harm of every harmful one on a matter that the capable ones are incapable of.

26) We were unity in the face of the people of the heavens and the earth in days when all the servants stood to kill me, and we were among them, speaking the remembrance of Allah and His praise and standing for His command until the word of Allah was fulfilled among His creation, and His traces became famous and His power became high, and His sovereignty appeared, and honorable servants witness to that. Indeed, when my brother saw the matter rise, he found arrogance and vanity in himself, so he emerged from behind the curtains and fought with me, argued with my signs, denied my proof, denied my traces, and the belly of the greedy did not satiate until he wanted to eat my flesh and drink my blood, and the servants who migrated with Allah witness that, and behind them are close servants.

27) And he consulted in that with one of my servants and seduced him for that, then Allah supported me with the troops of the unseen and the witness, and He protected me with the truth, and He descended upon me what prevented him from what he wanted, and the plot of those who disbelieved in the signs of the Merciful was nullified, but they are denying people. When he paraded what his soul desired, and he showed it to those who had migrated, the noise of these people rose and reached a place that almost

became famous in the city, so we prevented them and cast on them the word of patience to be among those who are patient.

28) I swear by Allah, there is no god but He, that we were patient in that and we commanded the servants to be patient and endure, and we went out from among these people and settled in another house so that the fire of hatred would settle in his chest and he becomes among those who are guided. We did not mention what we had gone through and what we saw afterwards, and we sat in the house alone, anticipating the favor of Allah, the Dominant, the Sustainer. When he realized that the matter had become famous, he took the pen of lies and wrote to the servants, attributing everything he did with my unique, oppressed beauty, seeking to create turmoil in himself and instilling hatred in the hearts of those who believe in Allah, the Mighty, the Loving.

29) I swear by the one in whose hand is my soul, we were perplexed by his scheme, in fact, all of existence was perplexed by it, from the unseen and the witnesses. Despite this, he was not content in himself until he committed what the pen cannot run on, and with it he violated my sanctity and the sanctity of Allah, the Able, the Mighty, the Praised. If I mention what he did to me, the seas of the earth will not suffice it even if Allah makes them ink, and things will not express it even if Allah turns them into pens. That is how we throw what happened to me, if you know.

30) Indeed, O Pen of Eternity, do not grieve over what has befallen you. Allah will surely raise a people who will see with their own eyes and remember what has happened to you. Set aside the mention of these folks, and then move on to the mention of the Owner of Eternity. Leave the possible and drink from the nectar of My sealed remembrance. Beware of being preoccupied with the mention of those who will only give off the scent of hatred and whose love for leadership over a position will lead them to their own destruction in order to elevate their reputation and perpetuate their names. Allah has written these folks down as the servants of the names in a preserved tablet. Indeed, remember what I intended for this temple, to manifest its traces on the earth, to fill the horizons with the lights of this illumination, and to purify the earth from the filth of those who have disbelieved in Allah. Thus, We have revealed the signs and clarified the matter for those who understand.

## The Hands of the Temple

31) Indeed, O Temple, stretch out your hand over those in the heavens and the earth, and then take the reins of the matter with the grip of your will. Indeed, We have placed in your right hand the dominion of everything. Do as you wish, and do not fear those who do not know. Then raise your hand to the Tablet that has shone from the horizon of your Lord's finger and take it as you are meant to take it, as hands from creation should take it. Thus, it is appropriate for you if you are among those who understand. And by raising your hand to the sky of My bounty, all hands will rise to Allah, the Mighty, the Powerful, the Loving. We will send forth from your hand the hands of power, strength, and authority, and We will display My power through them to those in the dominion of command and creation so that the servants will indeed know that there is no god but I, the Guardian, the Self-Subsisting. Through them, We give and We take, and only those who look with the eye of the spirit will know this.

32) Say, O my people, do you flee from the power of Allah? By Allah, there is no escape for you today, nor can anyone be protected except by Allah's mercy and His grace. Indeed, He is the Most Merciful, the Most Forgiving. Say, O my people, let go of what you have, and then enter into the shadow of your Merciful Lord. This is better for you than what you have done or will do. Fear Allah and do not deprive yourselves of the breezes of Allah's days, the Master of names and attributes, and do not alter Allah's word, and do not distort it from its place. Fear Allah and be among those who fear Him.

33) Say, O my people, this is Allah's hand that has not ceased to be over you if you comprehend. And in it, we have destined the best of heavens and earth, where no good appears except it manifests from it. Thus, we have made it the source of goodness and its repository in what was and what will be. Say, all that has flowed in the tablets from the rivers of meanings and explanations has connected with this greatest sea if you perceive. And what is detailed in the books has ended in this supreme word that has shone from the horizon of the mouth of the Most Glorious Will in this manifestation, through which the mouth of the unseen and the witnesses has burst open.

34) Allah will bring forth from the sleeves of power the hands of strength and domination, and He will indeed support the youth and purify the earth from the filth of every rejected polytheist. They will establish command and open countries in the name of the Supreme, the Self-Subsisting, they will enter into the homes, and their terror will strike all servants. This is from Allah's punishment, indeed His punishment is severe with justice. He encompasses all that is in the heavens and the earth. He sends down what He wills as predestined.

35) If anyone of these stands against what is created in the creation to be dominant with the dominance of My Will, this is from My Power. But My creatures do not know, and this is from My Sovereignty, but My creation does not understand, and this is from My Command, but My servants do not perceive, and this is from My Domination, but people do not give thanks except those whom Allah has enlightened their eyes with the light of His knowledge, made their hearts repositories of His revelation, and their selves bearers of His command. Those will find the fragrances of the Most Merciful from the shirt of His name, and they rejoice at all times with Allah's signs. As for those who disbelieved and associated partners with Him, Allah's wrath is upon them, and they will swim into the Fire, then in its layers they will grieve. Thus, We detail the signs and clarify the truth with clear proofs, perhaps people will ponder upon the signs of their Lord.

36) Indeed, O Temple, We have made you a sign of consolation between what was and what will be, and We have made you a sign of My command between the heavens and the earth with My word "Be" and it becomes.

## Names of the Temple

### Ha (God's Will)

37) Indeed, O 'Ha' of existence, in this name, We have made you a storehouse of My Will, then a sanctuary of My decree for those in the dominion of command and creation, a grace from the Dominant, the Ever-Sustaining.

### Ya (Sovereignty)

38) Indeed, O 'Ya' of My venerable name, We have made you a manifestation of My sovereignty and a source of My Names, and I am capable of all that I say.

### Kaf (Generosity)

39) Truly, O Kaf of My generous name, We have made you a source of My generosity among My creation, and a fountain of My beneficence among My creatures. I am capable, by My sovereignty, and nothing can escape My knowledge of what has been created between the heavens and the earth. I am the Ultimate Truth, the Knower of unseen realities.

40) From the cloud of your generosity, produce that which can enrich potentialities. Do not withhold your grace from existence, for you are indeed generous in the realm of continuity, and greatly beneficent to those within the dominion of names. Do not look upon the people and what they possess, rather look upon the beauty of your own benevolence and the wonders of your gifts. Admit the servants into your extended shade. Extend the hand of bounty to potentialities and the fingers of generosity to beings. This befits you, but people do not understand. Whoever turns to you, this is of your bounty, and whoever turns away, indeed your Lord is self-sufficient beyond what He created within possibilities. That is witnessed by sincere servants.

41) God will raise through you dominant hands and subduing limbs that will emerge from behind the curtains and support the self of the Merciful among possibilities. They will cry out with a call from which hearts will distinguish. Thus it is inscribed on a written tablet. They will manifest with an authority that will cause the inhabitants of the earth to fear and be disturbed.

42) Beware of shedding blood. Unsheath the sword of speech from the scabbard of eloquence, for with it, the cities of hearts are opened. We have lifted the ruling of killing from among you. Indeed, My mercy has preceded possibilities. You know this, so assist your Merciful Lord with the sword of clear explanation. Indeed, it is one of explanations and above it, if you look into your Lord's words. Thus, the armies of revelation descended from the part of God, the Dominant, the Sustainer, and the troops of inspiration appeared from the east of the Command from the Beloved Almighty.

43) Say: the measures of things have been predetermined in this treasured, witnessed temple, and within it is stored the knowledge of the heavens and the earth, the knowledge of what was and what will be. It is inscribed by the finger of your Lord's creation in this book that is beyond the comprehension of the knowledgeable. In it are the structures which no one has perceived except the Self of God, if you are certain. Blessed are those who read it, contemplate it, and are among those who understand.

44) Say: in my structure there is nothing but the structure of God, and in my beauty, there is nothing but His beauty. In my existence, there is nothing but His existence, in my essence, there is nothing but His essence, in my movement, there is nothing but His movement, in my stillness, there is nothing but His stillness, and in my pen, there is nothing but His exalted, praiseworthy pen. Say: in my self, there is nothing but the Truth, and in my essence, there is nothing but God.



45) Beware of mentioning the two signs in my self. The particles speak: There is no god but Him, the One, the Unique, the Mighty, the Loving. I have always been speaking in the realm of continuity. Indeed, I am God, there is no god but Me, the Dominant, the Sustainer. And I still speak in the kingdom of names. Indeed, I am God, there is no god but Me, the Mighty, the Beloved. Say: the lordship, My name, has created manifestations in the kingdom. We have always been transcendent of it, if you witness. And the divinity, My name, We have made viewing points for it that encompass the servants and make them God's servants, if you understand. Thus, recognize all the names, if you know.

### Lam (Grace)

46) Indeed, O Lam of favor within this name, you've been appointed as a manifestation of grace between the heavens and the earth. We began bestowing grace among the potentials from you, and to you we return it. Then, from you, we reveal it once more as a decree from us. I have the power to make what I wish happen with a mere utterance of 'Be, and it is.' Every grace that appeared in the kingdom started from you and to you it returns. This is what was preordained on a tablet. We preserved it behind the curtain of majesty and shielded it from the gaze of eyes. How fortunate are those who haven't deprived themselves of this constant, sent favor.

47) Today, the pollinating winds of favor have spread over all things, bearing everything just as it is. Yet, people are turning away from it. The trees have been burdened with exceptional fruits, the seas with luminous pearls, humanity with meanings and knowledge, the cosmos with the manifestations of the Merciful, and the earth with things unknown to all except the Truth, the Knower of the Unseen. Everything will set down its burden; how blessed is the sender of this favor that encompasses all things, visible and hidden. This is how we created the cosmos anew today, yet most people remain unaware. No one can grasp the extent of divine favor in its actuality. So how can one grasp the nature of His being, the ever sustaining, the Self-Subsisting?

48) Indeed, O Temple of Command, if you find no one drawn towards your gifts, do not despair. I have been created for my own remembrance among my servants. This is what has been preordained for you in the preserved tablet. When we found the hands on earth to be impure, we therefore made yours a purifier from their touch and the touch of those who associate others with God. Be patient in the command of your Lord. God will send forth pure hearts and illuminated eyes that will rush from all directions towards the expansiveness of your bestowed favor.

### The Holy Spirit's Language

49) Indeed, O Temple of God, when the armies of revelation descended bearing the banners of verses from the King of names and attributes, the ones who point to signs were defeated. They denied the clear signs of God, the Dominant, the Sustainer, and adopted hypocrisy. Among them were those who said, these are not clear signs from God and were not revealed upon nature. Thus, the idolaters heal the wounds of their hearts, and they are cursed by those in the heavens and the earth, while they, within themselves, do not realize.

50) Say that the Holy Spirit has created a language from what was revealed by this Supreme Spirit, if you understand. And that nature, in its existence, was created from the signs of God, the Dominant, the Mighty, the Beloved. Say that it takes pride in its relationship to our True Self, and we do not take pride in it or anything below it, for what is beneath me has been created by my word, if you comprehend.

51) Say that we have revealed the verses on nine affairs, each of which indicates the dominion of God, the Dominant, the Sustainer. An affair among them is sufficient evidence for those in the heavens and the earth, but most people are oblivious. If we wanted, we could reveal on other innumerable matters.

52) O people, fear God and do not move your lying tongues about what God does not love. Be shy of the One who created you from a drop of water, as you know. We created all that is in the heavens and the earth upon the nature of God. Whoever turns to this face will manifest upon what they were created, and whoever veils themselves will veil from this immense hidden grace. We did not withhold anything from the grace; we created things on the edge of equilibrium and presented to them the trust of our love, by a word from us. So whoever carries it will be saved, secure, and among those who are safe from the terror of the day. And whoever turns away, disbelieves in God, the Dominant, the Sustainer. And by this, we have differentiated between the servants and have distinguished among them; we indeed are the distinguishers.

### The Word of God is Not the Words of His Creation

53) Say, the word of God will not be confused with the words of His creation. It is the authority of words, as His self is the authority of souls, and His command is dominant over what was and what will be. Enter, O people, into the certainty of Egypt, the established throne of your Merciful Lord. This is what the pen of the Glorious commands you, a grace from Him upon you if you do not differ in His command.

54) Among the idolaters are those who disbelieve within themselves, wage war, and say these verses are fabricated. Thus said the servants who have passed before, and so they are in the fire, they cry for help. Woe to you for what comes out of your mouths. If the verses are fabricated, then by what argument did you believe in God? Bring it if you understand. Whenever we revealed clear verses upon them, they disbelieved in them, and when they saw what all of creation could not replicate, they said, this is magic.

55) What are these people saying without knowledge? Thus said the nation of distinction when the one who came from God with His command, they are indeed a denying people. They prevented people from attending in the presence of the beauty of antiquity and eating with its beloved ones. One of them said, do not approach these people; they bewitch people and lead them astray from the path of God, the Dominant, the Sustainer. By the true God, one who cannot speak in our presence to say what the predecessors did not say and commit what no soul among those who disbelieved in the Merciful has committed in all eras, their words and actions bear witness to that if you are fair.

56) Whoever attributes the signs of God to magic has not believed in any of the messengers of God. His striving is misguided in the false life, and he is among those who speak without knowledge. O servant, fear God who created you and formed you. Do not fail in the side of God, then be just in yourself and be among those who are just. Those who were given knowledge from God, they find strong evidence in their

objections to refute them and affirm this witnessed light. Say, do you say what the idolaters said when a reminder came to them from their Lord? Woe to you, O assembly of the ignorant, and what a terrible thing you earn.

57) O beauty of antiquity, leave the idolaters and what they possess, then perfume the realms with the remembrance of your beloved, the Most High, the Great. By His remembrance, the existents are revived and the structures of the worlds are renewed. Say, He is established on the throne of greatness and majesty, whoever wants to see His beauty, here it is, blessed is God who has appeared with this radiant, illuminating beauty. Whoever wants to hear His melodies, they have risen from this mouth of radiant pearls. Whoever wants to be illuminated by His lights, say, attend the meeting of the throne, this is what God has permitted for you, a grace from Him upon the worlds.

58) O people, we ask you for a word on the Greater Truth and we take God as a witness between us and you, He is the patron of the good-doers. Make your presence before the throne, then be just in speech and be among the just. Is God capable of His command, or are you the capable ones? Was He chosen in Himself, as you say, that He does what He wills and is not questioned about what He wants, or are you the chosen ones and you say this word traditionally as your forefathers spoke in the time of the messengers?

### All Matters End With the Signs

59) If He was chosen in Himself, He has manifested the appearance of His command with signs that nothing can stand with, neither in the heavens nor on the earths, and has appeared in a manner that has never appeared in creation, as you have seen and heard, when the bright light of the horizons shone from the horizon of Iraq with a clear authority. All matters end with the signs, and these are the signs of God, the King, the Dominant, the Mighty, the Able, and besides them, He has appeared with a command that all possible things have approved of His authority, and none deny that except every sinful idolater.

60) O people, do you want to cover the beauty of the sun with the veils of your selves, or prevent the spirit from singing in this illuminating chest? Fear God and do not fight against His self, and do not argue with the one who created the “Kaf” by His command and connected it to its great pillar. Believe in God’s envoys and His authority, then in God Himself and His greatness, and do not follow those who disbelieve after their faith and have taken a position for themselves in their passion, they are indeed among the idolaters. Bear witness to what God has witnessed so that the near ones may be enlightened by what comes out of your mouths. Say, we believe in what was revealed to the messengers of God before and what was revealed to Ali truthfully and what descends from the side of the great throne. Thus, God teaches you generosity from Him and grace from His side. Indeed, His bounty encompasses the worlds.

### Body Parts of the Temple

#### Leg

61) O leg of this structure, we have created you from iron. Stand firm on the command of your Lord as those who are firm stand. Beware of moving due to the storms of hatred and tempests of these wretched ones. Be steadfast on the command and be among the steadfast. We have sent you with Our name by

which all those who are firm stand straight, and with all of our beautiful names, between the heavens and the earth, we will raise from you straight legs that stand on the path and do not deviate from it, even if armies equivalent to the armies of the first and the last combat them. All the bounty is in Our hand, and We give it to whom We wish from Our near servants. Thus, We have favored you time after time so that you may thank your Lord with a thankfulness that opens the possible worlds to thank Our merciful, compassionate Self.

62) Stand on the command with power from Us and authority from Us, then throw to the servants what has been thrown to you by the Spirit of God, the King, the Unique, the Mighty, the Knowledgeable. Say, O people, do you call the truth beyond you and call what We created with a handful of clay? This is injustice from you to yourselves, surely you are among the contemplative in the signs of your Lord. Say, O people, purify your hearts then your sights so that perhaps you may recognize your Creator in this holy, luminous garment. Say, this is the divine youth who has settled on the throne of majesty and has appeared with the authority of power and independence, and he cries between the earth and the sky with his most creative, most beautiful call.

“O people of the worlds, why have you disbelieved in your merciful Lord and turned away from the beauty of the Glorious One? By God, this is the hidden mystery that has risen from the east of possibility, and this is the beauty of the Beloved that has shone from the horizon of this satisfaction, by the sovereignty of Allah, the Dominant, the Mighty, the Overcomer, the Powerful.”

## Chest

63) O Temple of Holiness, indeed, we have made your chest free from the signs of possibilities and sacred from the implications of existences, so that my beauty's lights may be imprinted in it, and from it, the mirrors of the worlds may reflect. Thus, we have chosen you over what was created in the heavens and the earth, we have preferred you over what was ordained in the kingdom of command and creation, and we have singled you out for myself. This is the grace of Allah upon you, from this day to the day that will never end in the kingdom and will remain with the permanence of Allah, the Dominant, the Mighty, the Knowledgeable. For indeed, the day of Allah is Himself, so He appears in truth, and the night will not follow Him, and the mention will not limit Him, if you are of those who know.

64) O chest of this temple, indeed, we have made things mirrors of yourself, and we have made you a mirror of Myself. So illuminate upon the chests of all possibilities with what has been revealed to you from the lights of your Lord to purify them from the boundaries and signs. In the same way, the sun of judgment has risen from the horizon of the pen of the eternal owner. Blessed are those who perceive. Indeed, we have begun from you chests that are rebellious and we will return them to you as a mercy from us to you and to the close ones. We will raise through you pure chests and bright reflections that will narrate only about My beauty and will indicate only about My manifestations. Indeed, they are mirrors of My names among all creatures.

## Heart

65) O holy temple, indeed, we have made your heart a repository of knowledge of what was and what will be, and an observer of our knowledge which we have predestined for the inhabitants of the heavens and the earth, so that the existents may overflow from you and they will attain through your astonishing knowledge to the recognition of God, the Capable, the Most High, the Great. And indeed, My knowledge that is attributed to My essence is not known by anyone, no self knows it, and no one from the worlds will carry it. If a word of it were to appear, souls would be disturbed, the pillars of everything would vanish, and the feet of those who have attained would slip.

66) We have knowledge that if we threw upon the existents a word from it, everyone would certainly believe in the appearance of God and His knowledge, and they would gain insight into all the secrets of knowledge and would reach the station where they see themselves independent of the knowledge of the former and the latter. And we have other sciences that we cannot mention a letter of them, nor can people bear to hear a mention of them. In this way, we inform you from the knowledge of God, the Knower, the Expert. If we find vessels, we would cast into them the treasures of meanings and teach them what encompasses a letter from it in the worlds.

67) O heart of this temple, indeed, we have made you a beacon of My knowledge and a manifestation of My wisdom between the heavens and the earths, and we have made you emanate knowledge and return it to you, then we will cause it to emanate from you again, a promise from Us, indeed, we were doers. We will send forth from you one with remarkable knowledge and one with powerful deeds, and we will make manifest from it what no heart of any servant has ever imagined. Thus, we give to whomever we will whatever we will, and we take from whomever we will whatever we have given them, and we rule with Our command whatever we want.

68) Say, indeed, if we manifest upon the mirrors of the existents with the sun of our providence in one moment, and take from them the lights of our manifestations in another moment, we are able, and no one can say why or how, for we are the doer of whatever we will, and we are not questioned about what we have done, and no one doubts this except every doubting polytheist. Say, our ability will not be prevented, and our rule will not be obstructed. We raise whomever we will to the dominion of glory and power, then we bring him back, if we wish, to the lowest of the low. Do you, O people of the earth, assume that if we ascend someone to the utmost boundary (sidrat al-muntaha), then my power and authority will be separated from him? No, by My Self, but if we wish, we will surely bring him back to the dust in less than a moment.

69) So look at the tree, indeed, we plant it in the gardens and water it from the water of our providence. When it has risen within itself and is covered with green leaves and produces good fruits, then we send upon it the storms of the command and leave it on the face of the earth. Thus we were doers, and thus we do with everything. This is from the wonders of our sunnah before and after in all things, indeed you are among the watchers, and no one knows the wisdom of that except Allah, the Capable, the Mighty, the Wise.

70) Do you deny, O people, what you see? Woe to you, O crowd of deniers! And the one that will not change is He Himself, the Most Merciful, the Merciful, if you are among the observant, and other than Him changes by a will from Him, and He is the Capable, the Mighty, the Wise.

71) O people, do not speak in my matter, for you cannot reach the wisdom of your Lord, nor will you attain his knowledge, the Mighty, the Encompassing. And whoever claims to know his essence is among the most ignorant of people. Every atom denies him and my truthful and trustworthy tongue testifies to this. Remember my matter, then speak about it and about what you have been commanded from us, and besides that, it is not appropriate for you, and no one has a way to it, if you are among the listeners.

### Sent in God's Image

72) Indeed, O structure, we've appointed you as the beacon of all our beautiful names, the display of our supreme attributes, the source of all our remembrances for those in heaven and earth. We've sent you in my image between the heavens and earth, made you a mighty sign for those in the realms of existence and command, guiding my servants towards the right path. We've made you the generous lote-tree for those in the heavens and earth. Congratulations to those who seek shelter in your shade, drawing closer to your governing soul over all the worlds.

73) We've assigned every name a purpose, let rivers of wisdom and knowledge flow from it in command's gardens. Nobody knows their number except your Holy, Capable, Knowing, Wise Lord. We began all the letters from the dot and returned them to it, then sent them on a human form. The Most High, the Creator, the Inventor, the Unique, will detail it once more with my most glorious name, a grace from me, I am the Old Benefactor.

74) We illuminated the lights from the sun of our name, the Truth, returned them to it, and displayed it on the human form. The Most High, the Capable, the Powerful, will not be prevented by anyone from my command, nor will any being obstruct my sovereignty and power. I am the one who commanded possibilities into existence and I am Capable of whatever I wish.

75) If we desire to seize the lives of all things in a single breath and resurrect them again, we can. Only Allah, the Knowing, the Wise, has knowledge of this. If we wish to manifest suns from an atom without beginning or end, we can. We can display all of them by my command in less than a moment. If we wish to bring forth the oceans of the heavens and the earth from a droplet, and detail the knowledge of what was and what will be from a letter, we can. This is simple, easy, thus I was capable from the first, the one with no first, to the last, the one with no last. But my creation ignored my power, turned away from my authority, and disputed about my Knowing, Wise self.

76) Nothing moves between the heavens and earth without my permission, no soul ascends to the kingdom without my command. Yet, my creation has veiled itself from my power and authority, they have been among the heedless. Only Allah's presence is seen in my presence, only Allah's power in my power, if you are among the knowers. The analogy of my creation is like the leaves on a tree. They were visible through their existence, sustained by themselves, but oblivious to their roots. In this way we've given an analogy for our wise servants, hopefully they ascend from the level of vegetation and achieve the stage of

maturity in this solid, strong command. Say, their condition is like that of a fish in the water. Indeed, it lives because of it but doesn't realize that its life is sustained by the powerful and wise one. It remains hidden, so if asked about the water and its qualities, it wouldn't know. Thus, we provide examples so that people may turn towards the direction of those in the heavens and earth.

### O People, Fear Allah

77) O people, fear Allah and do not disbelieve in the one whose mercy encompasses all possibilities, whose grace preceded all existence, and whose command's authority covers your outer and inner selves, your beginning and your end. Fear Allah and be among the cautious. Beware of being like those who are exposed to the signs of Allah but fail to recognize them. Indeed, they are among the heedless.

78) Say, do you worship those who cannot hear or see, who are the most inferior and misguided of servants? Why don't you follow the one who came with the news of the Almighty Allah, the Great? O people, do not be like those who entered the proximity of the throne, only to be completely oblivious and feeling insignificant. We recite to them the verses that attract the inhabitants of the divine dominions and the dwellers of the kingdom, but they return, veiled from them, eagerly waiting for the call of one of the servants who lives by the will of Allah. This is how we inspire you with what will guide you on the path of those who draw near.

79) Many servants have entered the spot of Paradise, the location of the Throne, before their Great Almighty Lord, and they were asked about the four gates or about one of the leaders of the Criterion. Such was the condition of these people if you are among the knowers. Just as you see in these days, those who disbelieved and associated others with Allah, they cling to a name of the names, and veiled themselves from its source. We bear witness that they are among the dwellers of Hell. They ask the sun about what the shadow says, and about the truth of what the creation spoke, if you are among the witnesses. Say, O people, the sun has nothing but its shine, what appears from it, and everything else is illuminated by its light. Fear Allah and do not be among the ignorant. Some ask darkness about light, say, if your vision is opened, you will see the shine that encompasses the horizons. Indeed, with the eye, this is a light that shines and emerges from the horizon of meanings with clear illumination. Do you ask the Jews if the Spirit is truly from Allah, or do the idols say if Muhammad was a Messenger, or if the Criterion is filled with the remembrance of Allah, the Great and Exalted?

80) Say, O people, leave what you have when this appearance is unveiled. Take what you were commanded with, this is Allah's command to you, and He is the best of commanders. My goal in these words was not myself but the one who will come after me, and Allah is a witness to this and knowing. Do not do to him what you did to me when Allah's verses descended upon you from my bounty. Do not say they have not descended on the natural disposition. The natural disposition was created by my word and orbits around me, if you are among the certain. If you inhale the scents of the shirt of meanings from the explanation of your Merciful Lord, it has spread in the universes and perfumed the possibilities. Blessed is the one who finds and recognizes it, and turns to Allah with an illuminated heart.

## The Temple Is a Mirror

81) Say, "O this temple, indeed, we have made you a mirror to the kingdom of names, to speak of my sovereignty among all creatures, and to call people to my presence and beauty. You shall guide them to my clear and straight path. We have exalted your name among the servants, a grace from Us. We adorned you with the embellishment of my self and cast my word upon you so that you may rule in the kingdom as you wish and do what you want. We have destined for you the best of the heavens and the earth, in a way that no one has any good except by entering under your shade, a matter from your knowledgeable, expert Lord. We have given you the staff of command and the criterion of judgment, so you may distinguish between every wise matter. We have stirred in your heart oceans of meanings and clarity in the remembrance of your merciful Lord, so that you may thank your Lord and be among the thankful. We have chosen you among my creation and made you the manifestation of my self between the heavens and the earths.

82) Indeed, We have sent by our permission reflective mirrors and lofty characters to speak of your sovereignty and power, and to demonstrate your ability and greatness, and to manifest your names among the worlds. We have made you the origin of the mirrors and their creator, just as We have begun them from you for the first time, and We will return you to myself, just as we started you. Indeed, your Lord is the dominant, the capable, the powerful. Inform the mirrors at their appearance not to be arrogant about their creator and maker at the time of his appearance, and let them not be misled by leadership from humility before the mighty, beautiful God.

83) Say, 'You, O mirrors, have been created by my command and sent by my will. Beware of denying the signs of my Lord, and be not among those who have wronged and were of the losers, and cling to what is with you and take pride in the exaltation of your names. It is incumbent upon you to cut off from everyone in the heavens and the earth, so has it been decreed by the capable, powerful.'"

84) Say, "O temple of my command, if I wished to make all things mirrors of my names in less than an instant, I could. So how about my Lord who created me by His firm and strong command? If I wished to flip the possibilities closer than the blink of an eye, I could. So how about the will stored in the volition of Allah, my Lord, and the Lord of the worlds?

## Do Not Object to the Manifestation of Command

85) Say, O manifesters of my names, even if you strive in the way of Allah with your wealth and yourselves, and worship Allah by the number of grains of sand on earth, drops of rain, and waves of the sea, and you object to the manifestation of the command when it appears, your deeds will not be mentioned in the sight of Allah. But if you abandon your deeds and believe in Him in those days, perhaps Allah will forgive your misdeeds. Indeed, He is the Mighty, the Generous. Thus, Allah teaches you what is meant, so perhaps you will not be arrogant about that which has been established in the timeless eternity. Blessed is the one who approaches the grand spectacle and woe to those who turn away.

86) How many of Allah's servants spend their wealth in His way, but when the time of appearance comes, we see them among those who turn away. How many of the servants fast during the days and object to



the one who, by his command, made the decree of fasting true, but they are among the ignorant. How many servants eat barley bread, sit on what sprouts from the earth, and bear hardships to preserve their leadership. This is how we have detailed their deeds for you, as a reminder for others. These ones bear hardships for the sake of people to keep their names after that which will not remain except for what is cursed by those in the heavens and the earths.

87) Say, if your names remain as you claim, will it benefit you in any way? No, by the Lord of the worlds. Will a person's honor increase by the lasting of his name among those who worship the names? No, by the soul of the Mighty, the Powerful God. And if no one on earth mentions you, and Allah is pleased with you, then you are in the treasures of his inner name. Thus, we have revealed the verses to draw you to the rising of the lights and to let you know what your knowledgeable, wise Lord wants. If you restrain yourselves from what you were prohibited in the book and eat from what Allah has provided you lawfully, do not deprive yourselves of His blessings. Indeed, He is the Generous, the Greatly Bountiful. Do not impose hardships upon yourselves. Do what we have explained to you with clear proofs and visible signs, and do not be among the heedless."

### True Honor is Submission in Private and Public

88) O scholars, if you abstain from wine and its likes that you've prohibited in this book, it won't be an honor for you. By indulging in them, you lose your status among the people, alter your affairs, and your coverings are torn apart. True honor is in submitting to the word of truth and distancing yourself in both private and public from anything other than the Almighty, the Mighty and Majestic. Blessed is the scholar who doesn't let knowledge become a veil between him and the known. When he approaches the Self-Sustaining, he approaches with a radiant face. There are scholars whose breaths are sought for blessings by the people of paradise, and their light illuminates those in the heavens and the earth. Such a scholar is among the heirs of the prophets. Seeing him is like seeing the truth, and approaching him is like approaching the Mighty, Wise God.

89) O seekers of knowledge, be wary of changing yourselves, for when you change, most of the servants change too. This is oppression towards yourselves and towards the servants. Every knowledgeable person attests to this. You are like a spring; if it changes, the rivers branching from it change too. Fear God and be among the righteous. Similarly, if a person's heart becomes corrupt, his limbs become corrupt, and just like a tree, if its root is corrupt, its branches, twigs, leaves, and fruits become corrupt as well. We provide these examples for you so that you might not become veiled by your own understanding and recognize the generosity granted to you by the Mighty, Noble.

### Nobility Comes From God

90) Even if we were to take a handful of soil and embellish it with the embroidery of names, it would become noble. This nobility is a favor upon it without it deserving it. Just as we have sent down the truth from a knowledgeable source. Consider the Black Stone which God has made revered among the worlds; its honor isn't from itself, by my soul! Nor is this nobility from its own essence, by my essence! None in the worlds can truly recognize it.

91) Similarly, look at the Al-Aqsa Mosque and the places we've made pilgrimage sites for those from distant lands. Their honor isn't inherent but due to their association with our manifestations, which we've made beacons of our revelation among the servants. In all this, there's wisdom known only to God. If asked, He will clarify for you what He intends, for He is knowledgeable about everything. O people, distance yourselves from the world and its adornments and do not turn towards those who disbelieve and associate partners with God. Turn your gaze to the horizon of clarity in remembrance of your Merciful Lord. This is what God intends for you. Blessed are those who understand.

### The Greatest Advice

92) Say, O people, we commanded you in the tablets to sanctify yourselves when names manifest and from everything created between the earth and the sky, so that the sun of truth may manifest from the horizon of the will of your Mighty, Magnificent Lord. We also commanded you to purify your souls from both love and hatred towards those on earth, so that nothing diverts you in one direction and compels you in another. This is among the greatest advice to you in a clear book. Anyone who clings to either of them is incapable of truly understanding the matter. Every fair and knowledgeable person attests to this.

### The Covenant and His Signs

93) You've forgotten God's covenant and broken His pact until you turned away from that which, by its appearance, brings delight to the eyes of the monotheists. Purify your gaze from obstructions and barriers, then look at the arguments of the prophets and messengers to know God's decree in those days when the Promised One came with great authority. Fear God and do not deprive yourselves from the source of His signs. This is what benefits you. Your Lord is indeed self-sufficient, indifferent to the worlds. He has always been, and nothing was with Him. His banner of monotheism has risen on the mount of existence, both in the unseen and the seen. Indeed, there is no god but He, the One, the Mighty, the Unique.

94) Those who were created by His will and sent by His command turned away from Him and took for themselves a god other than God. They are indeed among the astray. They should remember the Merciful at all times, but when the truth appeared, they opposed it. Woe to them for breaking the covenant when the light of the horizons shone from the will of the Holy, Knowledgeable, Wise God. They have drawn their swords of hatred against God, feeling in their souls as if they are dead in the tombs of their desires, even though God's breeze has blown between the houses. But they are behind a great veil. When God's verses are recited to them, they turn away arrogantly, as if they knew nothing and did not hear God's melody.

95) Oh, what a pity on you! You claim faith for yourselves but deny God's mighty and knowledgeable signs. Say, "O people, turn your faces to the Merciful God. Beware lest what is revealed in the clarification blinds you. It was revealed as a reminder by the Mighty, the Impenetrable, and its purpose is nothing but My beauty, which has filled the horizons with My evidence, if you are fair.

96) Had the Initial Point (Bab), as you claim, been other than Me, and had he realized my meeting, he would not have left me. He preceded me to give glad tidings of my kingdom to people. This was revealed

in the tablets if you are among the observers. Oh, if only someone with ears would listen to the uproar in the declaration because of what has come upon me from these heedless ones, recognize his longing in my absence and his passion for meeting me. Thus, his beloved is witnessed among the servants who were created for His days and prostrating before Him with humility. The pen has confessed its inability to mention it because of what has been inflicted by these oppressors.

97) Say, "O people, we called you in the first appearances to the greatest sight, this most holy position, and gave them glad tidings of God's days. But when the greatest veil was torn and the beauty of the Eternal appeared on the cloud of destiny, you disbelieved in what you believed in. Woe to you, O group of polytheists! Fear God and do not refute the truth with what you have. When the sun of signs shines upon you from the horizon of the King of Names and Attributes, bow down with your faces in prostration to God, the Lord of the worlds. Your prostration is a fleeting door, better than worshiping the two weighty ones (humans and jinn). Your submission during its appearance is better for you than what is created in the heavens and the earth.

### The Call of the Devil Follows God's

98) Say, "O people, I remind you for God's sake and I do not want any reward from you. My reward is only from God, who created me, sent me with the truth, and made me a reminder for all creatures. Hasten to God's sight and residence and do not follow Satan in your souls. He orders you to wrongdoing and indecency and prevents you from the path set up in the world by this wise and firm command.

99) The devil has appeared in relation to his likeness in the places, and so has the beauty of the Merciful with an embroidery the likes of which the eyes of the ancients did not comprehend. The call of the Merciful has risen, and behind it is the call of the devil. Blessed is he who hears God's call and turns to the direction of the throne, a sanctified and generous sight. Anyone who has even the least love other than mine in his heart will not be able to enter my kingdom. My evidence is what the fabric of the book of existence is embroidered with, if you are among the knowledgeable. Say, today is the day in which the greatest grace has appeared, and there was nothing, neither in the high heavens nor in the lower earths, but speaks of my remembrance and chirps in praise of myself, if you are among the listeners.

### Announce the Beloved of the Worlds Has Appeared

100) O structure of appearance, blow in the trumpet in my name. Then, O structure of secrets, breathe into the flute in remembrance of your chosen Lord. Then, O nymph of paradise, come out from the chambers of heaven and inform the inhabitants of the universes. By God, the beloved of the worlds has appeared, the purpose of the knowers, worshiped by those in the heavens and the earths, and prostrated to by the first and the last.

101) Beware of stopping at this beauty after what has appeared with the authority of power and majesty. Indeed, it is the truth, and anything other than it is non-existent to any of his servants and lost upon the appearance of his lights. Hasten to the abundance of grace and do not be among the patient ones. And whoever stops short of that, God will nullify his deeds and return him to the abode of subjugation. What a terrible place for those who halt.

## To Pope Pius IX

102) O Pope, the veils have been torn. The Lord of lords has come among the shadows of the clouds, and the decree has been passed by the Almighty and Chosen God. Uncover the divine mysteries with the authority of your Lord, then ascend to the kingdom of names and attributes, as the highest pen instructs you from your mighty and powerful Lord. He has come from the heavens again, just as he came from them the first time. Do not oppose him as the Pharisees did without evidence and proof. Streams of grace flow to his right and channels of justice to his left. Ahead of him, the angels of paradise march with banners of verses. Let not the names prevent you from God, the creator of the earth and the heavens. Leave the mortals behind and turn to your Lord, who illuminated the horizons.

## Leave Your Palaces

103) We adorned the kingdom with our most glorious name, as decreed by God, the creator of all things. Beware that suspicions don't hinder you after the sun of certainty has risen from the horizon of your magnificent and gracious Lord's declaration. You dwell in palaces, and the sultan of appearances resides in the most desolate of homes. Leave them to their inhabitants and turn to the kingdom with spirit and fragrance.

104) O people of the earth, demolish the houses of neglect with the hands of power and tranquility and construct chambers of knowledge in your hearts so the Merciful may manifest upon them. This is better for you than where the sun rises, and those with him bear witness to this decisive speech. The scent of God has wafted in the world as the desired one arrives in his greatest glory. Every stone and mound proclaims the awaited one's appearance, and dominion belongs to the Almighty, the Mighty, and the Forgiver.

## Serve Those Who Approach from the Followers of Religions

105) Let not knowledge prevent you from the sultan of the known, or the world from its creator. Arise in the name of your merciful Lord among the people of the worlds and take the cup of life with a hand of tranquility. Drink from it first, then serve those who approach from among the followers of religions. The moon of expression has appeared from the horizon of wisdom and clarity.

## The Opposition to Moses

106) Tear the veils of knowledge so they don't prevent you from the sublime name, the Sustainer. Remember when the Spirit came, the most learned of his time in his Egypt ruled on him. And the one who caught the whale believed in him. Reflect, O possessors of intellect. You are among the suns of the heavens of names. Guard yourself lest darkness deceive you and veil you from the light. Look at what was revealed in the book from your mighty and generous Lord.

107) Say, O scholars, hold your pens. The shrieking of the highest pen has risen between the earth and the sky. Leave what you have and take what we've sent to you with power and authority. The hour, once

concealed in God's knowledge, has come, and the atoms proclaim the ancient one of great glory has arrived. Hurry to him, O people of the earth, with humility and repentance.

### The Opposition to the Son (Jesus)

108) See those who opposed the Son when He came with sovereignty and power. How many Pharisees awaited his meeting and implored in his absence, but when the fragrance of union diffused and beauty was unveiled, they turned away and opposed him. This is what's decreed for you, as written in scriptures and tablets. Few turned to the face, but today, everyone boasts his name, each with power and authority. Look at this era. How many monks secluded themselves in churches in my name. But when the appointed time came and beauty was revealed, they did not recognize me even though they called upon me day and night. By my name, they shielded themselves from me. It's truly astonishing.

### Read the Gospel and Pay Homage to the Glorious Lord

109) Say, let not the remembrance prevent you from the remembered, or worship from the worshipped. Break the veils of illusions. This is your mighty and all-knowing God. He came for the life of the world and unity on all the earth. Approach, O people, to the source of revelation and don't stop short. Do you read the Gospel and not pay homage to the glorious Lord? This isn't fitting for you, O learned ones.

110) Say, if you deny this matter with any argument, believing in God, then present it. This is the decree from the highest pen from your most glorious Lord on this tablet from whose horizon the lights have dawned. Many servants have deeds that veil them and, with them, they are kept from drawing nearer to God, the sender of the winds.

111) O assembly of monks, the breezes of the Merciful One have spread throughout the universes. Blessed is the one who rejects desires and takes guidance. They are among those who have succeeded in meeting God on this day when earthquakes took the inhabitants of the Earth, and everything was terrified except for whom God wills, the Master of necks.

112) You adorn your bodies, but God's shirt is stained red with the blood of hatred from those who aggressed against it. If you leave your places, then let the servants enter into the Kingdom of God, the Master of the Day of Calling. The Word that was concealed by the Son has now descended upon the human temple in this time. Blessed is the Lord, who is the Father, who came with His greatest glory among the nations. Turn to Him, O assembly of the virtuous.

### The Father Has Come

113) Say, O assembly of religions, we see you wandering in the maze of loss. You were like whales in this sea, but you prevented yourselves from returning to your origin. It surges before your faces; hasten towards it from all directions. On this day, the rock cries out in the loudest voice and glorifies with the name of its Lord, the Rich, the Exalted. The Father has come and fulfilled what you promised in the kingdom. This word was kept behind the veil of greatness, but when the promise came, it shone from the horizon of the Divine Will with clear signs.

## Baha'u'llah's Body Was Imprisoned to Free Your Souls

114) My body was imprisoned to free your souls, and we accepted humiliation for your honor. Follow the Lord of glory and the kingdom and do not follow every idolatrous tyrant. My body longs for the cross, and my head awaits the spike for the sake of the Merciful to purify the world from disobedience. Thus, the sun of judgment has risen from the horizon by the command of the Master of Names and Attributes.

## The People of the Qur'an Rose Against Us

115) The people of the Criterion rose against us and tortured us with a punishment that made the Holy Spirit cry out, the thunder shouted, and the clouds wept over us. Among the idolaters, some thought that calamities could prevent God's glory. But the sender of rain says nothing can prevent Him from mentioning His Lord.

116) By God, the truth, if they burn it on land, from the pole of the sea it raises its head and proclaims that it is the God of the heavens and the Earth. If they throw it into a dark well, they'll find it on top of the mountains calling that the intended has come with the power of greatness and independence. And if they bury it in the ground, it emerges from the horizon of the sky and speaks with the loudest call, proclaiming the glory of God, the Holy, the Mighty, the Chosen. If they spill its blood, every drop cries out and invokes God with this name through which the scents of the shirt spread in all directions.

117) Under the swords of the enemies, we call the servants to God, the Creator of the Earth and the skies, and we support Him in a matter. Neither the troops of the oppressors nor the power of the wicked can deter us. Say, O people of the Earth, break the idols of illusions in the name of your Mighty, All-Knowing Lord, and turn to Him on this day that God has made the sovereign of days.

## Sell Your Ornate Adornments

118) O leader of the people, listen to the advice of the one who sketches ruins, from half of His Greatest Name. Sell what you have of ornate adornments, and spend it in the way of God, the Turner of night and day. Leave the kingdom to the kings, then emerge from the horizon of the house, turning towards the Kingdom of God, detaching from the worldly life, and then mention your Lord between the earth and the sky. Thus commands you the Master of Names from your Mighty, All-Knowing Lord. When advising kings, say, "Act justly among people. Beware of exceeding what is prescribed in the Book." This is fitting for you. Do not indulge in worldly glitter and its ornaments. Leave it for those who desire it and take what you have been commanded from the Master of Creation. If someone brings you all the treasures of the earth, do not turn your gaze towards them. Be as your Lord was. Thus spoke the tongue of revelation as God made it a pattern in the Book of Creation.

119) Look at the pearl; its clarity is in its essence. If you cover it with silk, it conceals its beauty and clarity. Similarly, a human's honor is in their manners and what is befitting them, not in what children play with. Know that your adornment is the love of God and your detachment from everything else, not the ornaments you possess. Leave them for their people and turn to God, the Flow of rivers.

120) Whatever parables descend, they come through the tongue of the Son, and he who speaks today does not mention them. Beware of clinging to the ropes of illusions and depriving yourself of what is decreed in the Kingdom of God, the Mighty, the Bestower. If the intoxication of the signs' wine takes you and you wish to present yourself before the Throne of your Lord, the Creator of the Earths and the heavens, make your shirt love, your armor remembrance, and your provision reliance on God, the Manifestor of forces.

### John Was Sent Once More

121) O assembly of the Son, we have sent unto you John once more; he proclaimed in the wilderness of clear proclamation. O creation of all worlds, purify your eyes for the day of witnessing and meeting draws near. Then, O assembly of the Gospel, prepare the way; for the day is near when the Majestic Lord will come. Get ready to enter the Kingdom as decreed by God, the Splitter of dawn.

122) Listen to what the everlasting dove sang atop the Divine Lote Tree's branches. O people of the Earth, we have sent to you one named John to baptize you with water, so you may purify your bodies for the appearance of the Messiah. And he has cleansed you with the fire of love and the water of the Spirit in preparation for those days in which the Merciful wishes to wash you with the water of life from the hands of grace and benevolence. This is the Father foretold by Isaiah and the Comforter who took the covenant of the Spirit. Open your eyes, O assembly of scholars, to see your Lord seated on the Throne of Dignity and Majesty.

### Do Not Be Like Those Who Followed the Pharisees

123) Say, O people of religions, do not be like those who followed the Pharisees and thus were veiled from the Spirit; they are indeed in heedlessness and misguidance. The Ancient Beauty has come with His Greatest Name, wishing to usher the world into His Holiest Kingdom, and the saved ones will see the Kingdom of God before His face. Hasten unto Him and do not follow every disbelieving idolater. If anyone's eye opposes this, it's fitting for them to pluck it out. Such is inscribed by the Pen of the Ancient from the Sovereign of possibilities. He has come again for your salvation, O people of creation. Will you kill Him after He has intended eternal life for you? Fear God, O possessors of insight.

124) O people, listen to what is revealed from a part of your Most Glorious Lord and turn towards God, the Lord of the hereafter and the former. Thus commands you the rising sun of inspiration from the Creator of beings. We have created you for light, and we do not desire to leave you for the fire. Come out, O people, from the darkness with this sun that has risen from the horizon of God's care. Approach it with purified hearts, contented souls, discerning eyes, and radiant faces. This is what the Master of Fate advises you with from the perspective of the greater view to attract you to the realm of the heavens.

### Blessed Are Those Who Fulfill Their Covenant

125) Blessed are those who fulfill their covenant, and woe to those who break the pact and disbelieve in God, the Knower of secrets. Say: this is the day of grace. Come so I may make you kings of my Kingdom's realms. If you obey me, you will see what we have promised you and make you a companion of my soul in

the dominion of my greatness and an associate of my beauty in the sky of my authority forever. If you disobey me, I am patient in my forbearance, hoping you might awaken and rise from the bed of negligence. Thus, my mercy preceded you. Fear God and do not follow those who turned away from the Face after what they claimed in the mornings and evenings.

126) Indeed, the day of harvest has come, and a distinction has been made between things. What was chosen was stored in vessels of justice, and what was deserving was thrown into the fire. This is the decree of your Mighty, Loving Lord on that promised day. He rules as He wishes, none worthy of worship but Him, the All-Powerful, the Overwhelming. He only wishes to store every good thing for Himself, and He only speaks of what makes you aware of my command and guides you to the path which I have adorned in the tablets.

127) Say: O assembly of Christians, we have manifested to you before, and you did not recognize me then. Now, once more, this is the day of God. Turn to Him. He has come from the heavens as He came the first time, wishing to shelter you under the shade of His mercy. He is the Most High, the Mighty, the Helper. The Beloved does not want you to burn with the fire of passion. Even if you were veiled, it's only because of your negligence and lack of recognition. You remember me but do not know me. You call upon me but are heedless of my appearance, despite my coming to you from the primordial heavens with my grand glory. Tear away the veils with my name and authority so that you may find a path to the Lord.

128) The Glorious Lord, from the horizon of the canopy of greatness and majesty, calls out, saying: O assembly of the Gospel, the Kingdom has been entered by those who were outside of it, and today we see you standing at the door. Tear away the veils with the power of your Mighty, Giving Lord. Then enter into my Kingdom in my name. Thus, commands you the one who desires eternal life for you. Indeed, He is capable of everything. Blessed are those who recognized the light and hastened to it; they are in the Kingdom, eating and drinking with the chosen ones.

129) We show you, O children of the Kingdom, in the darkness. This is not fitting for you. Are you afraid of facing the light because of your deeds? Approach it. Your Glorious Lord has honored His abodes with His arrival. We teach you the path that the Spirit informed of. I bear witness to it, as it was a witness to me. He, the Most High, once said, "I will make you fishers of men," and today we say, "Come so that we may make you revivers of the world." Thus, the decree was written in a tablet inscribed by the Pen of Command.

130) O exalted pen, move in remembrance of other kings on this blessed, luminous page. Let them rise from the slumber of desire and hear what the luminous pages sing upon the branches of the Lote Tree of the Farthest Boundary. Let them hasten to God in this most magnificent and impervious appearance.

### To the King of Paris (Napoleon III)

131) Say, O King of Paris, inform the priest not to ring the bells. By God, the truth has manifested. The grandest bell tolls upon the temple of the supreme name, struck by the fingers of the divine will in the realm of eternity. Thus, the verses of your Lord have been revealed again, standing as a reminder of God,



the Creator of the heavens and earth, during those days when all tribes on earth lamented, when the foundations of lands shook, and when people were enveloped in the dust of disbelief, except those whom your wise and mighty Lord willed. The chosen one has arrived under shades of light, reviving worlds with the essence of the merciful name, seeking unity in the world and gathering them on this table sent from the heavens. Beware of denying God's favors after they are revealed. This is better for you than what you possess because it will perish, while what is with God remains. He has authority over everything he wills. The breezes of forgiveness have blown from your Merciful Lord. Whoever turns to them will be purified from disobedience, diseases, and ailments. Blessed are those who turn towards them, and woe to those who turn away.

132) If you attune your natural hearing to things, you'll hear them say: The Ancient of Days, full of glory, has come. Everything praises their Lord. Among them are those who recognize God and remember Him, and those who remember but do not recognize. Such is the detailed decree.

133) O King, listen to the call from this blazing fire, from this verdant tree upon this elevated mount, in this sacred white spot beyond the realm of existence. There is no god but Me, the Forgiving, the Merciful. We sent from us, with the Holy Spirit, to inform you of this light which shone from the horizon of the will of your exalted Lord, and its traces appeared in the west. So you may turn to it on this day that God made the foremost of days, wherein the Merciful was manifested to those in the heavens and the earth. Stand in service to God, aiding His cause. He will support you with unseen and seen forces, making you a ruler over all that the sun shines upon. Your Lord is capable, powerful.

134) The breezes of mercy spread throughout the universe. Fortunate is the one who discovers and recognizes them and turns to them with a sincere heart. Adorn your temple with the highest pattern, your tongue with remembrance, and your heart with my strong, mighty love. We only desire what's best for you, more than what you have and more than all the treasures of the earth. Your Lord is knowledgeable and well-aware. Rise among the people with my name and say, "O people of the earth, come towards the one who has come to you. This is the face of God among you, His evidence within you, and His sign for you. He has brought you verses that scholars cannot comprehend." The tree on the mount speaks to the world, and the Holy Spirit calls among nations, declaring that the intended one has arrived with clear authority.

135) O King, the stars of the scholarly sky who used their knowledge to assert my cause have fallen. When I came with my glory, they turned away, except for the fallen ones. This is what the Spirit informed you of when he came with the truth. But scholars resisted until they committed what made the Holy Spirit lament, and the eyes of the close ones wept. Look at the Pharisees: some worshipped God for seventy years but denied the Son when he came. Others who committed sins entered the kingdom. In this way, the eternal pen reminds you to look at what was decreed previously and to be among those turning towards it today.

### Do Not Seclude Yourselves in Churches and Temples

136) O monks, do not seclude yourselves in churches and temples! Go out by my permission and engage in what benefits both yourselves and other servants. This is the command of the King of the Day of

Judgment. If you seclude yourselves, do so in the fortress of my love, for this is the true seclusion if you are among the knowledgeable. The one who resides near the sacred house is like the deceased; it's appropriate for a person to reveal from it what benefits all creation. And that which bears no fruit should be for the fire. This is how your Lord admonishes you; He is indeed Mighty and Generous. Marry so someone after you can take your place. We have prohibited you from betrayal, not from what manifests trust. Have you taken your own principles and disregarded God's? Fear God and do not be among the ignorant. Were it not for people, who would mention me on earth? And how would my attributes and names be manifested? Reflect and do not be among those who are veiled and are of the heedless. The one who didn't marry hasn't found a place to reside or rest his head, because of the betrayal they have acquired. Sanctifying oneself isn't by what you've known or the delusions you hold but by what we have. Ask to know his status which is sacred from the assumptions of everyone on earth. Blessed are the knowledgeable.

137) O King, we've heard a word you spoke when the King of the Russians asked you about the ruling of invasion. Your Lord is All-Knowing and Aware. You said, "I was asleep in the cradle when the cries of the oppressed awakened me until they drowned in the Black Sea." That's what we heard, and your Lord is a witness to what I say. We bear witness that it wasn't the cries that awakened you but desires. We tested you and found you in a place you claim. Recognize the tone of the statement and be among the vigilant. We don't like to send you any harsh words, preserving the status we gave you in this apparent life. We chose manners and made it the characteristic of those drawn near. It's a garment that suits souls both young and old. Blessed is the one who adorns himself with it, and woe to those deprived of this great bounty. If you were the man of the word, you wouldn't have thrown God's book behind your back when it was sent to you from the Mighty and Wise. We tested you with it and found you based on what you claimed. Rise and make up for what you missed. The world and what you have will vanish, and dominion will remain with God, your Lord and the Lord of your forefathers. It isn't fitting for you to limit matters based on your desires. Beware of the sigh of the oppressed and protect it from the arrows of the oppressors.

### **Dominion Will Slip From Your Hand**

138) Due to your actions, affairs in your kingdom will differ, and dominion will slip from your hand as a result. Then, you'll find yourself in clear loss, and earthquakes will affect all tribes unless you stand in support of this cause and follow the spirit on this straight path. The honor you value won't last, it will fade unless you hold onto this strong rope. We see humiliation following you while you are among the heedless. When you hear the call from the bank of greatness, leave what you have and respond, "Here I am, O God of the heavens and the earths."

139) O King, we were in the mother of Iraq until the heat of separation directed us to the King of Islam by his command. When we arrived, he responded with the hypocrisy of those who aren't genuine, which cannot be described in words. Because of that, the residents of paradise and the people of the sacred sanctuaries lamented, but the people are veiled by a thick curtain. Say, do you object to the One who has come to you with the clear proofs of God, His evidence, His argument, and His signs? This is not of His

own invention, but from the One who has sent Him and dispatched Him with the truth, making Him a lamp unto the worlds.

### Baha'u'llah was Imprisoned Solely for Renewing Religion

140) Our situation has become more severe every day, even every hour, until they took us out of prison and put us into a greater prison with clear injustice. When it was asked why they imprisoned us, they said that we intended to renew the religion. If the old ways were chosen by you, you would not have abandoned what was ordained in the Torah and the Gospel. Be clear, O people, by my life, there is no escape for you today. If this is my crime, then Muhammad, the Messenger of God, the Spirit before him, and the Speaker before him have preceded me in this. If my sin is to exalt the word of God and manifest His command, then I am the first of sinners; I would not exchange this sin for the dominion of the King of the heavens and the earth.

141) When we arrived in prison, we wanted to convey the messages of their Mighty, Praiseworthy Lord to the kings. If we had conveyed what was commanded in various Tablets, it would have been another favor from God, so that they might recognize the Lord when He comes upon the clouds with clear authority.

142) The more the affliction increases, the more my love for God and His command increases, so that nothing prevents me from what has come upon me from the armies of the heedless. Even if they bury me in layers of earth, they will find me riding on the clouds, calling to the Mighty, Powerful God. Indeed, I have sacrificed myself in the way of God, and I long for tribulations in His love and His pleasure. My sufferings bear witness to this, such that no one in the worlds has borne them, and every hair of mine speaks as the tree on the Mount spoke, and every vein of mine calls to God, saying, "O that I might be cut in Your way for the life of the world and the unity of those in it." So has the matter been decreed by the Knowledgeable, Aware one.

### Your Subjects are the Trusts of God Among You

143) Know that the subjects are the trusts of God among you; preserve them as you would preserve yourselves. Beware lest you make wolves the shepherds of the sheep and let pride and arrogance prevent you from turning to the poor and the needy. If you drink the nectar of life from the cups of the words of your Merciful Lord, you will reach a station where you will break away from what you have and cry out in My name among the worlds. Wash yourself with the water of detachment from this mention that has shone forth from the horizon of creation; it will purify you from the dust of the world. Leave the palaces to the people of the graves and the dominion to whoever wants it, and then turn to this dominion that God has chosen for you if you are of those who turn. Those who did not turn to the face in this appearance are not alive; they are moved by their desires however they wish, but they are among the dead. If you wish to bear the weight of the dominion, bear it for the support of the command of your Exalted Lord, this is the station that whoever attains has attained all good from the Knowledgeable, Wise one.

144) If you rise from the horizon of detachment in My name, then turn to the dominion by the command of your Mighty, Powerful Lord. Stand among the servants with My authority, say, "O people, today the

breezes of God have wafted among the worlds.” Those who turned away from the face are overcome by the desires of themselves, but they are among the bewildered.

## Walk Among the People

145) Adorn the body of dominion with the embroidery of My name, and stand to convey My command; this is better for you than what you have, and God will elevate your name among the kings; He is indeed Powerful over all things. Walk among the people in the name of God and His authority, so that His effects may appear from you among the worlds. Indeed, kindle with this fire ignited by the Merciful in the pole of existence, so that it may cause a warmth of His love in the hearts of those who turn towards Him. Walk my path, then attract the hearts with my remembrance, the Mighty, the Impenetrable.

146) Say, indeed, he from whom the breezes of the garment of the remembrance of his Lord, the Merciful, have not diffused in this time, will not be attributed the name of man. He is indeed of those who have followed their passions and will find himself in great loss. Say, O people, is it proper for you to attribute yourselves to the Merciful and commit what the devil has committed? No, by the beauty of the Sublime if you are among those who know. Sanctify your hearts from the love of the world, and your tongues from slander, and your limbs from that which prevents you from drawing near to God, the Mighty, the Praiseworthy. Say, the world is your distraction from the source of revelation and your inclination towards that which does not benefit you, and what prevents you today from the path of God, it is the root of the world; avoid it, and draw near to the Greater Sight, this Luminous, Shining Abode. Blessed is the one who is not prevented by anything from his Lord; there is no harm upon him if he acts in the world with justice, for We have created everything for Our monotheist servants.

## Do Not Shed Blood

147) O people, if you say what you do not do, what is the difference between you and those who said, “Our Lord is God,” but when they entered under the shadows of the clouds, they turned away and were arrogant towards God, the Mighty, the Knowing. O people, do not shed blood, and do not judge a soul except with truth; thus you have been commanded from the Knowledgeable, the Aware. Indeed, those who cause corruption on the earth after its reform, they have transgressed what was determined in the Book; a miserable abode for the transgressors.

148) God has written for every soul the proclamation of His command, and he who desires what he has been commanded, he should first adopt the good qualities, then convey to the people, so the hearts of those who turn towards Him may be attracted by his speech, and without that, his remembrance will not influence the hearts of the servants; thus God teaches you, and He is the Forgiving, the Merciful.

## Do not Oppress While Commanding People to Justice

149) Indeed, those who oppress and command people to justice, the inhabitants of the celestial realm and those who circulate around the throne of your Lord, the Mighty, the Beautiful, belie what comes out of their mouths. O people, do not commit what would compromise your dignity and the sanctity of the command among the servants, and do not approach what your minds deny. Fear God, and do not follow

the heedless. Do not betray the people's wealth; be trustworthy on earth and do not deprive the poor of what God has given you of His grace, for He gives you double what you have; indeed, He is the Generous Giver.

### Arguing is a Veil

150) Say, We have determined the proclamation with clear evidence; do not argue with anyone, and he who desires to proclaim sincerely for the face of his Lord, the Holy Spirit will support him and inspire him with what illuminates the breast of the world, and how the breasts of the seekers. O people of Bahá, subjugate the cities of hearts with the swords of wisdom and eloquence. Indeed, those who argue with the passions of their souls, they are in a manifest veil. Say, the sword of wisdom is hotter than fire and sharper than a sword of iron if you are among those who know. If you bring it forth with my name and authority, then open with it the cities of the hearts of those who have fortified themselves in the fortress of passion; thus, your Lord, the Most Exalted, commands you when He was seated under the swords of the polytheists.

### Cover a Mistake

151) If you have come across a mistake, cover it, so God may cover you; indeed, He is the Veiler, the Possessor of Great Grace. O assembly of the wealthy, if you see a poor person, do not be arrogant towards him. Reflect on what you were created from; indeed, all were created from a base fluid. It is upon you to be truthful; with it, you will adorn your edifices, elevate your names, and raise your ranks among creation, and with the Truth, for you is a great reward.

152) O assembly of the earth, listen to what the Pen commands you from the Lord of the nations, and know that the laws have culminated in the Law branching from the Greatest Ocean. Embrace it by a command from Us; indeed, We are the Rulers. So consider the world as a human edifice afflicted by diseases, and its healing is dependent on the unity of those within it. If you come together on what We have legislated for you, do not follow the paths of the divided.

### Two Greatest Feasts

153) The festivals have ended in the two greatest feasts: the first, days in which God was revealed by His Most Beautiful Names to those in the heavens and the earth, and the second, the day on which We sent forth one who announced to the servants this great news, and others in two days. Thus, it has been determined in the Book from One Mighty, Able. These are four complete, and beyond them, you may engage in your affairs and do not prevent yourselves from committing and crafts. Thus the matter has been decreed, and the judgment has come from your Lord, the Knowing, the Wise.

### Do Not Avoid Meats and 19 Day Fast

154) Say, O assembly of priests and monks, eat what God has permitted and do not avoid meats. God has allowed you to eat them except on specific numbered days, a grace from Him; indeed, He is the Mighty, the Generous. Lay down what you have and take what God wants; this is better for you if you are among

those who know. We have prescribed fasting for nineteen days in the fairest of seasons, and We have excused what is below that in this luminous, radiant appearance. Thus have We detailed and explained to you what you have been commanded, so that you may follow God's commands and come together on what has been determined for you from One Mighty, Wise. Indeed, your Lord, the Merciful, loves to see from those in the worlds a single breath and one edifice. If you take advantage of God's grace and mercy in those days the likes of which the eye of creation has never seen, blessed is he who casts aside what he has, seeking what is with God; We witness that he is among the successful.

155) Indeed, O King, I bear witness to what God has borne witness to Himself for Himself, before the creation of His heavens and His earth, that there is no god but I, the One, the Singular, the Exalted, the Mighty, the Impenetrable. Stand with great uprightness at the command of your Most Glorious Lord, so have you been commanded in this wondrous Tablet.

156) We desire for you nothing but what is better for you than all that is on the earth, and all things, and beyond them, this clear Book bear witness to it. Reflect upon the world and the condition of its people. Indeed, He who created the world for Himself has been confined in the most desolate of homes by what the hands of the oppressors have wrought, and from the horizon of the prison, He calls people to the dawn of God, the Most High, the Great. Do you rejoice in your ornaments, knowing that they will perish, or do you boast about your rule over a span of earth, knowing that to the people of splendor it was but like the blackness of a dead ant's eye? Leave it to its people, then turn to the Desired One of the worlds. Where are the people of vanity and their palaces? Look into their graves to take a lesson from what We have made an example for the onlookers. If the breezes of revelation take you, you would flee from the kingdom, turning to the dominion, and expend what you have to draw near to this noble sight.

### Most Servants are Worshipers of Names

157) We see that most of the servants are worshipers of names, as you see them casting themselves into destruction to preserve their names, after which everyone with insight bears witness that the name benefits no one after his death unless attributed to God, the Mighty, the Praiseworthy. Thus have delusions been set over them as a reward for their deeds, so look at their shallow minds, seeking with utmost seriousness and effort what does not benefit them. If you ask them, "Does what you seek benefit you?" you find them bewildered. If anyone is just, he would say, "No, by the Lord of the worlds." This is the condition of the people and what they have; leave them in their plunge, then turn your face towards God. This is what is fitting for you, to take counsel with what you have been counseled from your Lord, and say, "Indeed, all praise is for You, O God of all that is in the heavens and the earth."

### To the King of Russia (Czar Alexander II)

158) O King of Russia, hearken to the call of God, the sovereign, the holy, then turn to the paradise, the abode wherein dwelt He who was named with the beautiful Names, amongst the celestial concourse, and in the kingdom of creation, in the name of God, the glorious, the most glorious. Let not your passion prevent you from turning to the face of your Lord, the Merciful, the Compassionate. We have heard what you have proclaimed to your Sovereign in your secret prayers; therefore, my bounty was stirred, and the

sea of my mercy was agitated, and I answered you in truth. Verily, your Lord is the Knowing, the Wise. One of your ambassadors has helped me when I was in prison, under chains and shackles, thus God has decreed for you a station that no one knows except Him. Beware lest you exchange this great station. Verily, your Lord is capable of doing whatever He wills. He effaces whatever He wishes and confirms, and with Him is the knowledge of everything in a preserved tablet.

159) Beware lest the kingdom prevent you from the Sovereign. He has come with His dominion, and the atoms cry out: The Lord has appeared with His great glory. The Father and the Son have come to the holy valley, saying, "Here we are, O God, here we are," and the Mount circumambulates around the House, and the trees call out with the highest cry: The Giver has come, riding upon the clouds. Blessed is he who draws near to Him, woe to those who are far off.

160) Arise among the people with this firm decree, then call the nations to God, the Most High, the Great. Do not be of those who, if they call upon God by one of the Names, and when the named One comes, they disbelieve in Him and turn away from Him, until they unjustly decree against Him; look, then remember the days in which the Spirit came, and Herod judged Him. God supported the Spirit with invisible hosts and protected Him with the truth, and sent Him to another land, promising Him that He is the ruler over whatever He wills. Verily, your Lord preserves whom He wills, whether he is in the pole of the sea, or in the mouth of the serpent, or under the swords of the oppressors.

161) Blessed is the king who is not prevented by the embellishments of glory from turning to the sunrise of beauty, and discards what he has in seeking what is with God, except that he is from the choice of creation before the truth, upon whom the inhabitants of paradise and those who circumambulate around the Throne, in the morning and the evening, pray.

162) If you hearken to my call again from my prison's direction, to acquaint you with what has appeared upon my beauty from the manifestations of my glory, and to know my patience after my power, and my steadfastness after my ability, and my life - if you knew what has descended from my pen, and looked into the treasures of my command, and the gems of my secrets, in the oceans of my Names, and the receptacles of my words - you would sacrifice yourself in my path, out of love for my Name and longing for my invincible, impregnable dominion.

163) Know my body under the swords of the enemies and my flesh in a calamity that cannot be counted, but the soul is in a glad tidings that no joy of the worlds equals. Turn to the Qibla of the world with your heart and say, "O people of the earth, have you disbelieved in the one who was martyred for His cause, who came with the truth with the news of your exalted, great Lord? Say, this is news that has delighted the hearts of the Prophets and the Messengers; this is the play mentioned in the heart of the world, and promised in the scrolls of God, the Mighty, the Wise. The hands of the messengers have been raised to meet me to God, the Mighty, the Praiseworthy. It is witnessed by what was revealed in the tablets from an able, mighty one.

## The One Mentioned by the Tongue of Isaiah

164) Some of them wailed in my absence, some of them endured hardships in my way, and some of them sacrificed themselves for my beauty, if you are among those who know. Say, I did not want to describe myself but the soul of God if you are among the fair. Nothing is seen in me but God and His command, if you are among those who observe. Say, I am the one mentioned by the tongue of Isaiah and adorned with my name in the Torah and the Gospel; so the matter has been decreed in the tablets of your Lord, the Compassionate. He has borne witness for me, and I bear witness for Him, and God is a witness over what I say.

165) Say, the books have not been revealed but for my remembrance; every seeker who knows my name and praise, and who opens the hearing of his heart, hears from every word of it that the truth has come. Indeed, He is the beloved of the worlds.

166) Indeed, my tongue advises you sincerely for the sake of God, and my pen moves in your remembrance after what does not harm me: the harm of those on earth and their avoidance, nor benefits me the approach of all creatures. We remind you of what we commanded you, and we do not want anything from you but to bring you closer to what benefits you in this world and the Hereafter. Say, do you kill the one who calls you to eternal life? Fear God, and do not follow every arrogant tyrant.

167) Say, O people of vanity, do you see yourselves in the palaces and the Sultan of appearances in the ruined houses? No, by my life, you are in the graves if you are among the poets. The one who will not be shaken by the breath of God in his days is indeed among the dead with God, the Owner of the names and attributes. Rise from the graves of desire, turning to the kingdom of your Lord, the Owner of the throne and the earth, to see what you were promised from before, from your knowing Lord.

168) Do you think what you have will benefit you? Others will own it, and you will return to the dust without a helper or supporter. There is no good in a life that death comes to, nor for permanence that decay reaches, nor for a blessing that changes. Leave what you have and turn to the blessing of God that has come down with this beautiful name.

169) So sang to you the highest pen by the permission of your most glorious Lord, when you heard and read, say to Him, praise be to You, O God of the worlds, for You have mentioned me with the tongue of the manifestation of Your soul, when it was confined in the greatest prison for the liberation of the worlds.

170) Blessed is the king, whose kingdom did not prevent him from his Owner, and turned to God with his heart. He is among those who have succeeded in what God, the Mighty, the Wise, wanted. He will see himself from the kings of the kingdoms of the kingdom; indeed, your Lord is the one who is able to do whatever He wills. He gives to whom He wills whatever He wills and denies from whom He wills what He desired. Indeed, He is the one who is able, mighty.



## To the Queen in London (Victoria)

171) O Queen in London! Hearken to the call of your Lord, the Creator of all beings, from the Divine Lote-Tree: Verily, there is no God but Me, the Mighty, the Wise. Lay aside what is on the earth, and adorn the head of sovereignty with the crown of the remembrance of your glorious Lord. He has come into the world with His most great glory, and has completed what was mentioned in the Gospel. The land of Syria has been honored by the advent of its Lord, the Sovereign of all beings, and has taken the intoxication of the wine of union, both south and north. Blessed is he who has found, known the Compassionate, and turned towards the Sunrise of Beauty in this manifest dawn. The Al-Aqsa Mosque has been stirred by the breezes of its Lord, the Most Glorious, and the courtyard from the call of God, the Most High, the Most High; every stone thereof praises the Lord with this Great Name.

## Forbidden the Sale of Slaves

172) Abandon your desire, then turn with your heart to your Ancient Lord. We remind you for the sake of God, and we love that your name be exalted with the remembrance of your Lord, the Creator of the earth and the heavens. He is a Witness to what I say. We have been informed that you have forbidden the sale of male and female slaves; this is what God has decreed in this wondrous Revelation. God has written for you the reward for that; He is the one who fulfills the rewards of the beneficent. Follow what has been sent to you from the Knowing, the Aware. Verily, he who turns away and is arrogant after the clear proofs have come to him from the Revealer of signs, God will nullify his work; He is Powerful over all things. Verily, deeds are accepted after acceptance; he who turns away from the truth, he has been veiled from the creation, thus has it been decreed from the Mighty, the Able.

## Consultation in the Hands of the Public

173) We have heard that you have entrusted the reins of consultation to the hands of the public. Well done what you have done, for by it the foundations of the structure of matters are strengthened, and the hearts of those under your shadow, both insignificant and noble, are reassured. However, they must be trustworthy among the servants and see themselves as representatives of all who are upon the earth; this is what they were advised with in the Tablet from the Wise Planner. When anyone turns towards the assembly, he turns his eye to the highest horizon and says: O my God, I ask You by Your Most Glorious Name to assist me in what rectifies the affairs of Your servants and populates Your lands with it. You are Powerful over all things. Blessed is he who enters the assembly for the sake of God and judges between the people with pure justice; verily, he is of the successful.

174) O ye members of councils in those regions and in other lands, deliberate and speak concerning what will reform the world and its state if ye are of those who are insightful. Look upon the world as the body of a human being, created whole and perfect, then afflicted with various ailments due to different and varying causes. His soul has not been at ease for a day, but his illness has grown more severe as it has come under the treatment of unskilled physicians who have ridden the steed of desire and are lost. If a skilled physician has treated one of his organs during an era, the other organs have remained as they were, and thus the Wise and Knowing informs you.

175) Today, we see it under the control of those who have been intoxicated by the wine of pride, so they do not recognize the good for themselves; so how will they handle this complex and perilous situation? If one of them seeks to heal it, his aim is nothing but to benefit from it in name or in fame. Thus, he can only cure it to a limited extent.

### Unity of All Under One Order and One Law

176) That which God has made the greatest remedy and the most complete cause for its healing is the unity of all on earth under one order and one law. This can never happen unless there is a skillful, complete, and divine Physician. By my life, this is the truth, and what follows it is clear error. Every time that great Cause has come and that Light has shone from the eternal horizon, the unskilled physicians have opposed it and become clouds between it and the world. Thus, the world's sickness has not healed and has remained in its affliction until now. They could not preserve and heal it, and He who was the manifestation of power among creatures was prevented from what He desired by what the hands of the physicians had earned.

177) Consider, in these days when the Beauty of the Eternal and the Greatest Name has come for the life of the world and their union, they have risen against Him with sharpened swords and committed what has terrified the faithful soul, until they made Him a prisoner in the most desolate of lands, a place cut off from the reach of those who turn towards Him. If it is said to them that the Reformer of the world has come, they say, "It has been proven that He is one of the corrupt," even though they have not associated with Him, and they see that He has not protected Himself in less than a moment, whereas He was always in the hands of the oppressors. Once they imprisoned Him, another time they released Him, and at times they moved Him around the lands. Thus, they ruled over us, and God knows what I am saying. Those are the most ignorant of creation in the eyes of Truth, cutting off their own limbs and not realizing it, preventing good from themselves and not knowing it. They are like children who do not know the corrupt from the reformer, and evil from good. Today we see them in a manifest veil.

178) O assembly of rulers! Since you have become clouds over the face of the sun and have prevented it from shining, listen to what the Supreme Pen advises you, so that you may find comfort in it, and then the poor and the needy. We ask God to support the kings in bringing about reform, for He is indeed capable of what He wills.

### Choose For Your Subjects What You Choose For Yourself

179) O assembly of kings! We see you increasing your expenditures every year and imposing them on your subjects. Indeed, this is nothing but great injustice. Fear the sighs and tears of the oppressed, and do not burden your subjects beyond their capacity, nor ruin them to build your palaces. Choose for them what you would choose for yourselves. Thus do We clarify to you what will benefit you if you are among those who perceive. Indeed, they are your treasures. Beware of ruling over them with what God has not ordained, and beware of handing them over to thieves. By them you rule, eat, and triumph, yet you act arrogantly towards them. Truly, this is a strange matter.

## Cling To This Lesser Peace

180) Since you have cast aside the greater peace, cling to this lesser peace so that it may reform your affairs and those under your shadow to the degree, O leaders.

181) If you rectify the relations between yourselves, then you will not need a multitude of soldiers and their equipment except to the degree that you protect your kingdoms and lands. Beware of neglecting what you have been advised by the Knowledgeable and Trustworthy One.

182) If you unite, O assembly of kings, the winds of discord will calm among you, and the subjects and those around you will find peace if you are among those who understand. If one of you rises against another, stand together against him, for indeed, this is nothing but manifest justice. Thus have We instructed you in the Tablet that We sent before this time. Follow what has been revealed from the Mighty, Wise One. If anyone seeks refuge under your shadow, protect him and do not hand him over. Thus does the Supreme Pen admonish you from the Knowledgeable, Expert One.

183) Beware of doing what the King of Islam did when he judged against Us and Our followers with injustice that made things lament and burned the hearts of those who are near. The winds of passion have stirred them as they please; We have found no stability in them, for indeed, they are among those who wander astray.

## Remember the Queen

184) O Pen of Eternity! Hold the pen and let them indulge in their fantasies. Then remember the Queen, that she may turn with the purest heart towards the grandest sight, and do not prevent the vision from looking upon the part of her Lord, the Owner of Destiny. Let her gaze upon what has been revealed in the Tablets and Scriptures from the Creator of humanity, by Whom the sun has darkened, the moon has eclipsed, and the call has risen between the heavens and the earths.

185) Turn to God and say, "O my Sovereign, I am the owned, and You are the Owner of kings. I have raised my hand of hope to the sky of Your grace and gifts, so send down from the clouds of Your bounty what will cut me off from all but You and bring me near to You. O Lord! I ask You by Your Name, which You have made the authority of names and the manifestation of Yourself to those on earth and in the heavens, to pierce the veils that have stood between me and the recognition of the rising place of Your signs and the dawning-place of Your revelation. Verily, You are the Mighty, the Powerful, the Generous. O Lord! Do not deprive me of the breezes of Your garment of mercy in Your days, and write for me what You have written for Your handmaidens who have believed in You and Your signs, who have succeeded through Your knowledge, and turned with their hearts towards the horizon of Your command. Verily, You are the Lord of the worlds and the most merciful of the merciful. Then, strengthen me, O my God, in Your remembrance among Your handmaidens and in supporting Your cause in Your lands. Then accept from me what has passed me by when the lights of Your face rose. Verily, You are capable of all things, and glory be to You, O the One in Whose hand is the dominion of the kingdom of the heavens and the earths."

## King of the Earth (Násiri'd-Dín Sháh)

186) O King of the Earth! Harken to the cry of this servant. I am a slave who has believed in God and His signs and sacrificed myself in His way. And my witness to that is what I endure of the tribulations which none of the servants have borne, and my Lord, the All-Knowing, is a witness to what I say. I have called people only to God, your Lord and the Lord of the worlds, and in His love, He has returned to me what the eye of creation has never seen a likeness of. The servants who are not hindered by the human limitations from turning towards the greater spectacle, and from beyond them, the knowledge of everything in a guarded tablet, bear witness to that.

187) Whenever the clouds of destiny rained down arrows of tribulation in the way of God, the Master of Names, I have embraced them, and every fair and expert person bears witness to this. How many nights when the beasts have rested in their dens, and the birds in their nests, but the youth was in chains and fetters, and found no helper or supporter for himself.

188) If I mention God's favor upon you when you were in prison with a few souls, and He brought you out of it, and helped you with armies of the unseen and witnessed, until He sent you as the ruler to Iraq after what We revealed to you that you were not of the corrupt. Indeed, those who followed desire and turned away from piety are in manifest error. And those who spread corruption on the earth and shed blood and consume people's wealth unjustly, we are free from them, and we ask God that He does not gather us with them, neither in this world nor in the Hereafter unless they repent to Him. He is indeed the most Merciful of the merciful.

189) The one who turns to God should be distinguished in all his deeds from others and follow what is commanded in the Book. Thus, the matter is decreed in a clear book, and those who have thrown away God's command behind them and followed their desires are in great error.

190) O Sultan! I adjure you by your Lord, the Most Merciful, to look at the servants with glances of your compassion's eyes and judge between them with justice so that God may reward you with grace. Indeed, your Lord is the One who judges as He wills. The world and everything in it of glory and humiliation will vanish, and the dominion will remain for God, the Supreme, the All-Knowing.

191) Say that He has lit the lamp of explanation and extends it with the oil of meanings and clarification. Exalted is your Lord, the Most Merciful, from standing with His command of creation. He manifests whatever He wills with His authority and preserves it with a battalion of the angels drawn near.

## Baha'u'llah Was Taught Knowledge He Did Not Have

192) He is the Dominator over His creation and the Victor over His creatures. He is indeed the All-Knowing, the Wise. O Sultan! I was like one of the servants and asleep on the bed when the breezes of the Glorious passed by me and taught me knowledge that I did not have. This is not from me, but from the presence of the Mighty, the All-Knowing, and He commanded me to call between the earth and the sky. With that, He returned to me what had shed the eyes of the knowing. I did not read what people have of sciences, nor did I enter schools, so ask the city in which I was to be certain that I am not of the

liars. This is a paper stirred by the winds of the will of your Lord, the Mighty, the Praised. Is there stability for it when the winds of storms blow? No, by the Master of the Names and Attributes, but it is moved as He wills. The nonexistence has no existence over eternity. His determined command has come and made me speak His remembrance among the worlds. I was but like the dead in the face of His command; the hand of your Lord's will, the Most Merciful, the Compassionate, turned me over. Can anyone speak on his own with what he opposes the servants with, of all low and noble? No, by He who taught the pen the secrets of eternity, except one who is supported from the presence of a Capable, Powerful One.

193) The Supreme Pen addresses me and says, "Fear not to tell the presence of the Sultan what has been revealed to you. Indeed, his heart is between the fingers of your Lord, the Most Merciful. Perhaps the sun of justice and benevolence will rise from the horizon of his heart." Thus, the command from the presence of the Wise was revealed.

194) Say, O Sultan! Look with the edge of justice at the youth, then judge with the truth in what has been revealed to him. God has made you His shadow among the servants and a sign of His power for those in the lands. Judge between us and those who have wronged us without evidence or a luminous book. Indeed, those around you love you for themselves, and the youth loves you for yourself and only wishes to bring you closer to the abode of grace and turn you to the right of justice, and your Lord is a witness to what I say.

195) O Sultan! If you could hear the screeching of the Supreme Pen and the roar of the pages of eternity on the branches of the Tree of the End, in the remembrance of God, the Originator of names and the Creator of the earth and the heavens, it would bring you to a station where you see nothing in existence but the appearance of the Presence of the Adored One. You would see sovereignty as the most trivial thing in your eyes, and you would bestow it upon whomever you wish. You would turn to the horizon that is illuminated by the lights of the Face, and you would never bear the burden of sovereignty except to aid your exalted Lord. Then the High Assembly would bless you, how excellent this exalted station is if you were to ascend to it with a sovereignty that is known by the name of God!

196) Among people are those who said the Youth wanted nothing but the preservation of his name, and some of them said he wanted the world for himself after what I have not found in my days a place of safety to the extent that I could put my foot on it. I was always in the depths of calamities that no one knew but God; He was indeed knowledgeable about what I say. How many days my loved ones were disturbed by my harm, and how many nights the wailing of tears rose from my family fearing for me! None denies this except those deprived of truth. And he who does not see life for himself in less than that, does he want the world? How strange from those who speak by their whims and have wandered in the wilderness of the self and desire; they will be questioned about what they said, on that day they will find neither a friend nor a supporter for themselves.

197) And among them are those who said that he disbelieved in God after all my limbs bear witness that there is no god but He, and those whom He sent with truth and sent them with guidance, these are the manifestations of His beautiful names and the dawning places of His exalted attributes and the descent of His revelation in the kingdom of creation. Through them, the proof of God was perfected over all else, and the banner of monotheism was erected, and the sign of abstraction appeared, and through them,

every soul has taken a path to the Lord of the Throne. We bear witness that there is no god but He. He has always been, and there was nothing with Him, and He will continue to be as He has always been. The Merciful is exalted beyond the grasp of the hearts of the people of knowledge or the comprehension of His essence by those in the worlds. He is sanctified from knowing anything other than Him, and He is far above the understanding of anything besides Him. He was independent of the worlds in the eternity of eternities.

198) Remember the days in which the sun of truth shone forth from the horizon of the will of your exalted Lord. The scholars turned away from it, and the learned opposed it, to look for what is today veiled in the veil of light and things intensified upon it from all sides until those around Him scattered by His command. Such was the command that descended from the heaven of might. Then remember when one of them entered upon the Negus and recited to him a chapter from the Quran, he said to those around him that it was revealed from the presence of the Knowing, the Wise. Whoever believes in the Most Beautiful and trusts in what Jesus brought cannot help but turn towards what was recited. We bear witness for him just as we bear witness to what we have from the Books of God, the Dominant, the Self-Subsisting.

199) By God, O King! If you could hear the melodies of the songs that sing on the branches in the arts of tunes by the command of your merciful Lord, you would leave the sovereignty behind you and turn to the greater view, the station where the Book of the Dawn was witnessed on its horizon, and you would spend what you have in seeking what is with God. Then you will find yourself in the height of dignity and supremacy and the loftiness of greatness and independence. Thus was the matter written in the Mother of the Book by the Pen of the Merciful. There is no good in what you possess today, for tomorrow someone else will possess it. If you choose for yourself what God has chosen for His chosen ones, He will give you in His kingdom great sovereignty. We ask God to support you in listening to the word from which the world is enlightened and to protect you from those who were far from the shore of nearness.

### A Prayer and Plea to God

200) Glorified are You, O God, my God, how many heads were raised on the spear in Your path, how many chests faced the arrows in Your satisfaction, how many hearts intertwined for the elevation of Your word and the spread of Your command, and how many eyes shed tears in Your love. I ask You, O Master of Kings and Merciful to the subjects, by Your greatest name, which You made the rising of Your beautiful names and the manifestation of Your high attributes, to raise the barriers that stood between You and Your creation and prevented them from turning to the horizon of Your revelation. Then draw them, O my God, with Your supreme word, from the left of illusion and forgetfulness to the right of certainty and knowledge, so that they may know what You have intended for them with Your generosity and favor, and turn to the manifestation of Your command and the rising of Your signs.

201) O my God, You are the Generous, Possessor of great favor, do not deprive Your servants of the greatest sea, which You have made a carrier for the pearls of Your knowledge and wisdom, and do not banish them from Your door, which You have opened for those in Your heaven and earth. Oh Lord, do not leave them to themselves, for they do not know and flee from what is better for them than what was

created in Your earth. Look at them, O my God, with the glances of Your kindness and gifts, and free them from the self and desire to draw near to Your highest horizon and to find the sweetness of Your remembrance and the pleasure of the banquet that You have sent down from the heaven of Your will and the breeze of Your favor. Your generosity has always surrounded the possible things, and Your mercy preceded the beings. There is no god but You, the Forgiving, the Merciful.

202) Glorified are You, O my God, You know that my heart has melted in Your command, and my blood boils in every vein from the fire of Your love, and every drop of it calls You with the language of the state, "O my Lord, the Exalted, spill me on the ground in Your path, so that from it may grow what You have wanted in Your tablets and concealed from the sight of Your servants, except those who drank from the Kawthar of knowledge from the hands of Your favor and the Salsabil of knowledge from the cup of Your gift,

203) and You know, O my God, that I have not intended anything in my command except Your command, and I have not aimed at any mention except Your mention, and my pen did not move except that I intended with it Your satisfaction and to reveal what You have commanded me with by Your authority.

204) You see me, O my God, bewildered in Your land; if I mention what You have commanded me with, Your creation objects to me, and if I leave what You have commanded me with, I deserve the whips of Your wrath and am far from the gardens of Your nearness."

*204 continues - 205 missing. Needs fixed*

## What Happened in Iraq

206) By the permission and grace of the Sultan of the Age, this servant turned his attention from the royal seat in Iraq-Arab and resided there for twelve years. During the stay, the situation was not presented to the royal court, nor was it expressed to foreign countries, trusting in God in that land, until one of the officials entered Iraq and began to torment a group of the poor after his arrival. Every day he would assault these servants in the company of some of the outward scholars, and so on, even though nothing contrary to the government, nation, or against the principles and manners of the people of the country ever appeared from these servants.

207) This servant, considering that something contrary to the wisdom of the world-wise Sultan might be done by the transgressors, briefly referred the matter to the foreign minister Mirza Saeed Khan, to be presented in His presence, and to be carried out whatever command the Sultan would issue. A long time passed, and no command was issued until the matter reached a point where there was fear that suddenly corruption would arise, and the blood of many would be shed. A few officials in Iraq turned their attention;

208) If they consider with justice what has happened, it will become clear to their enlightened hearts that what has happened was in the interest and there was no alternative to it apparently. The royal essence is witness and testifier that in every country where a few of this sect were present, the sight of some of the rulers would ignite the fire of war and strife, but this transient one, after entering Iraq, prevented all from corruption and strife, and the witness to this servant is his action. The whole are aware and testify that

the congregation of this party in Iraq was more than all the countries, yet no one exceeded their limits or attacked anyone. It has been almost fifteen years that all are observant unto God and have been trusting in Him, and they have endured what has happened to them, and have left it to the truth.

209) After this servant entered this country, which is known as Adirneh, some people in Iraq and others asked about the meaning of 'victory' that was revealed in the divine Book. Several answers were sent in response. One of those answers is being presented on this page so that it may become clear in His presence that this servant has looked at nothing but improvement and reform in this matter. Even if some of the divine graces that have been conferred upon me undeservedly are not clear and apparent, this much will become known that by His expansive favor and preceding mercy, He has not deprived the heart from the imprint of reason. The form of the words that were expressed in the meaning of 'victory' is as follows:

### The Meaning of Victory in the Divine Book

210) He is God, exalted is He. It is known that God, may His mention be exalted, is sanctified from the world and whatever is in it, and the purpose of assistance is not that one should fight soul against soul or argue. The Sovereign does what He wills. He has placed the dominion of creation, by His will, under the control of the kings from land and sea. They are the manifestations of divine power according to their ranks. If they enter the shadow of truth, they are considered of the truth, otherwise, your Lord is indeed Knowing and Wise.

211) And what God, may His mention be exalted, has desired for Himself are the hearts of His servants, which are treasures of remembrance and divine love and the stores of knowledge and divine wisdom. The will of the eternal Sovereign has always been to purify the hearts of the servants from the allusions of the world and whatever is in it, so that they become receptive to the illuminations of the manifestations of the King of names and attributes. Thus, in the city of the heart, a stranger must not find a way, so that the unique Friend may come to His abode, meaning the manifestation of His names and attributes, not His essence exalted is He. For that Sovereign without equal has always been sanctified from ascent and descent and will be.

212) So, the assistance today is not opposition to any one or arguing with a soul, and it will not be. Rather, the Beloved is that the cities of hearts, which are under the control of the troops of the soul and passion, be opened with the sword of explanation, wisdom, and exposition. Therefore, every soul that wishes to assist must first take possession of the city of his heart with the sword of meanings and explanations, and keep it preserved from our mention towards God, and then turn to the cities of hearts.

213) This is the purpose of assistance. Never has corruption been the Beloved of truth, nor is it, and what some of the ignorant have committed before has never been satisfactory. "If you kill in His pleasure, it is better for you than if you kill." Today, the friends of God must appear among the servants in a way that guides everyone with their deeds to the satisfaction of the Lord of Glory.

214) I swear by the sun of the horizon of sanctification that the friends of truth have never and will never look at the transient land and possessions. God has always looked at the hearts of His servants, and this is



also a glance of great grace, so that perhaps the transient souls may become pure and sanctified from the earthly matters and enter the eternal stations. Otherwise, that true Sovereign, by Himself for Himself, has been independent of all, neither benefited by the love of the possible things nor harmed by their hatred. All will become manifest from earthly possibilities and will relate to Him, and God, tomorrow, alone in His abode, which is sanctified from place and time, and mention and explanation, and indication and description, and exaltation and nearness, will be established, and no one knows that but He and those with Him who have the knowledge of the Book. There is no god but He, the Mighty, the Bestower. The end.

215) But the goodness of deeds is conditional upon the royal nature itself looking at it with a glance of justice and favor, and not regarding the entreaties of some as insignificant and not considering them sufficient proof. We ask Allah to support the Sultan in what he wants, and what he wants must be the desire of the worlds.

### Baha'u'llah Summoned to Istanbul

216) After this, they summoned this servant to Istanbul. We entered that city with a group of the poor, and after entering, we never met with anyone since we had no request, and there was no purpose except to prove to all that this servant did not have corrupt thoughts and never consorted with corrupt people. He who gave speech to the tongue of everything, looking at the consideration of some ranks of attention in some difficult aspects, has been difficult. But to preserve the souls, these matters have occurred. My Lord knows what is in my soul, and He is a witness to what I say.

217) A just ruler is the shadow of Allah on earth. All must find refuge in the shadow of his justice and rest in the shade of his grace. This position is not specific or limited so that it becomes exclusive to some rather than others; the shadow speaks of the one who casts it. Allah, may His mention be exalted, has called Himself the Lord of the worlds, for He nurtures all and says, "Exalted is His grace that precedes possibilities and His mercy that precedes the worlds."

### The Qualities and Purpose of Baha'u'llah's Followers

218) It is quite clear that right or wrong, according to the claim of the people of this sect, is something they know to be true and have accepted. Therefore, they have passed by us in seeking what is with Allah, and this passing by the soul in the path of love for the Merciful is true testimony and evidence speaking of what they also claim. Has it ever been observed that a sane person would pass away without reason or evidence from his soul? And if it is said that these people are mad, this is quite unlikely, for it is not confined to one breath or two breaths. Rather, a large group of various kinds has become intoxicated from the fountain of divine knowledge and hastened with soul and heart to sacrifice in the path of the beloved.

219) If these souls, who have passed away from us for Allah and have sacrificed their lives and property in His way, are denied, by what argument and evidence will the truth of others' words against us also be established in the presence of the Sultan?

The late Hajj Sayyid Muhammad, may Allah elevate his station and immerse him in the abyss of His mercy and forgiveness, although he was among the scholars of his age, most God-fearing and ascetic of his time, his dignity was to a degree that every tongue was articulate in his mention and praise. In the war against Russia, even though he himself had issued a fatwa for jihad and had paid attention to his homeland's prominent support for religion with manifest knowledge, he nevertheless passed over much good with little severity and withdrew. If only the veil would be lifted, and what is concealed from sight would appear!

220) This sect has been passing for over twenty years, tormented in days and nights under the dominance of the imperial wrath, each one having fallen into a homeland due to the gusts of the storms of the sultan's anger. How many children are left fatherless, how many fathers have become sonless, how many mothers have not dared to lament over their slain children from fear and dread, and many of the servants who were in the evening in the utmost wealth and prosperity, have been observed in the morning in the extreme poverty and humiliation? There is no land but has been tinged with their blood, and no air but has ascended their sighs. In these few years, calamities' arrows have been shot non-stop from the clouds of destiny, and with all these decrees and tribulations, the fire of divine love in their hearts is inflamed to a degree that if they are all cut piece by piece, they would not pass from the love of the Beloved of the worlds, but with soul they are eager and hopeful for whatever happens in the path of Allah.

#### Baha'u'llah Requests to Meet the Sultan

221) O Sultan, may the breezes of the mercy of the Compassionate have turned these servants and drawn them to Unity. May the witness of a sincere lover be hidden in his sleeve, but some of the outward scholars have clouded the luminous heart of the king of the time against the intimates of the sanctuary of the Compassionate and the seekers of the Kaaba of Gnosis. If only the judgment of the king who judges the world was set to have this servant gather with the scholars of the age and present his arguments and proofs in the presence of His Majesty, the Sultan. This servant is ready and hopeful from truth that such a gathering comes together, so that the truth of the matter becomes clear and apparent in the presence of the Sultan, and thereafter the matter is in your hands, and I am present before the throne of your sovereignty, so command either for or against me.

#### The Standard of the Qur'an

222) God, the Merciful, in the Furqan (Qur'an), which is the remaining argument among the universes, says, "So wish for death if you are truthful." He has proclaimed the wish for death as the proof of truthfulness, and it is known in the luminous mirror of the enlightened conscience which group today has passed from life in the way of the God of all worlds. And if the books of this people's arguments in proving us were marked with "and they have shed their blood in His way," countless books would have been apparent and visible among creation.

223) Now, how can this people, whose words and deeds are consistent, be denied, and how can souls be confirmed that have not passed, and do not pass, from a bit of credibility in the way of the Chosen One? Some of the scholars who have declared this servant an unbeliever have never met, have never seen this

servant, have not become aware of the purpose, and yet they say, “They wish and they do what they want.” Every claim needs proof, not just words and the appearances of asceticism.

### From the Concealed Writings of Fatimah

224) A few paragraphs from the concealed writings of Fatimah, peace be upon her, which are suitable for this station, are spoken in the Persian language, so that some of the hidden matters may be uncovered in the royal court, and the addressees of these statements in the mentioned writings, which are famous for concealed words today, are a people who are famous for knowledge and piety on the outside but obey their desires and lusts inwardly.

#### #24

225) He says, “O traitors, why do you claim to be shepherds in appearance, but have become wolves of my sheep inwardly? You are like the star before dawn that appears bright and shining but inwardly leads to the misguidance and destruction of my caravans.

#### #25

226) He also says, “O outwardly adorned and inwardly lacking, your likeness is like clear bitter water that may appear perfectly delicate and pure, but when it falls into the hands of the taster of unity, he will not accept a drop of it.” The manifestation of the sun is in both soil and mirror, but know the difference from the thunderbolt to the earth, rather an endless difference in between.

#### #28

227) And he also says, “O son of the world, many a dawn the radiance of my grace came from the non-place to your place, found you unoccupied in the bed of comfort, and when the spiritual lightning returned to the place of honor and glory, I did not declare it in the places of nearness to the holy soldiers, I did not like your shame,

#### #30

228) and likewise says, “O claimant of love for me, in the early mornings, the breeze of my grace passed over you and found you asleep on the bed of negligence, cried for your state, and returned. The end.”

### Follow the Justice of the Qur'an

229) Therefore, in the court of the Sovereign's justice, one should not be content with the claim of the claimant, and in the Furqan, which distinguishes between truth and falsehood, it says, “O you who have believed, if a wicked person brings you news, ascertain the truth, lest you harm a people out of ignorance and become over what you have done, regretful.” In the noble hadith, it is stated, “Do not believe the talebearer.” Some scholars have become confused about the matter, and they have not seen this servant. The souls that have met him bear witness that this servant has not spoken anything other than the decree of Allah in the Book, and with this blessed verse in mind, he says, “Do you resent us except that we have believed in Allah, and what has been revealed to us and what was revealed before?”

230) O King of the Age, direct the eyes of these wanderers towards the mercy of the Merciful and regard these afflictions as a greater mercy and these great adversities as a great relief. But hope is such that His Majesty the Sultan will himself pay attention to the affairs so that it becomes a cause for the contentment of hearts. This pure good has been mentioned, and God is sufficient as a witness.

231) Glory be to You, O God, my God! I bear witness that the heart of the Sultan has been between the fingers of Your power. If You will, turn his heart, O my God, towards mercy and benevolence. Verily, You are the Exalted, the Powerful, the Bestower. There is no god but You, the Mighty, the Helper.

232) Regarding the scholars, it is stated, "But whoever of the scholars guards himself, preserves his religion, opposes his passions, and obeys his Lord's command, it is obligatory for the common people to follow him." If the King of the Age were to look at this statement, which has come from the tongue of the Manifestation of God's Revelation, he would observe that those possessing these qualities mentioned in the noble hadith are rarer than red sulfur. Therefore, anyone who claims knowledge should not be heeded,

233) and likewise, it is stated about the scholars of the last age, "The scholars of that time are the most evil scholars under the shade of heaven; from them, temptation emerges, and to them, it returns."

It also says, "When the standard of truth appears, the people of the East and the West curse it." If someone denies these hadiths, their proof is upon this servant. Since the purpose is to be concise, the details of the narrators are not presented.

234) Those scholars who have truly partaken from the cup of detachment have never targeted this servant, such as the late Sheikh Morteza, may Allah elevate his station, and may he reside in the shadow of the dome of His grace. During his stay in Iraq, he expressed affection and did not speak on this matter without the permission of Allah. We ask Allah to guide everyone to what He loves and is pleased with.

### The Scholars Engage in Killing and Plunder

235) The condition of all souls is hidden from all affairs, and they are focused on the suffering of this sect, as if they are asked of some who have taken refuge in the shadow of the Sultan's mercy after the grace of God and have been blessed with infinite blessings. What service have you expressed in return for the Sultan's bounty? Have you added to the kingdom's welfare by good governance over the realms, or have you paid attention to something that will bring comfort to the subjects and prosperity to the kingdom, and perpetuate the good name of the government? They have no answer except that they present some, either truthfully or falsely, in the name of the Bab, in the presence of the Sultan, and then engage in killing and plunder. Such was done in Tabriz and Mansuriyya in Egypt, where they sold some and took many ornaments, and never presented this matter to the Sultan's presence.

236) All these affairs are overlooked, finding these poor ones without support, and have passed through serious matters, and have dealt with these poor ones. Various sects and different nations are at ease under the Sultan's shadow. This community should be the same; rather, the nobility and elevation of the nature of the Sultan's servants must be observed to be in the management that all religions come under the Sultan's shadow, and they all govern with justice.

237) The execution of the bounds of Allah is pure justice, and everyone is content with it; indeed, the divine limits are the cause and reason for the preservation of creatures, and have been and will be so, by His saying, "And there is for you in legal retribution life, O you [people] of understanding." It is far from the justice of the Sultan that some souls should be subject to the wrath of his anger by mistake. The truth, may His name be exalted, says, "No bearer of burdens will bear the burden of another." And it is well known that in every sect, there are the learned and ignorant, wise and foolish, sinful and pious, and the commission of heinous deeds is far from the wise, whether the wise is a seeker of this world or an abandoner of it. If he abandons it, he certainly does not pay attention to other than the truth, and apart from this, the fear of Allah prevents him from committing the forbidden, reprehensible deeds. If he is a seeker of the world, he certainly does not commit things that are the cause of people's aversion and terror in the lands; rather, he acts in ways that cause people's inclination, so it is proved that the rejected deeds have been and will be from the ignorant souls. We ask Allah to preserve His servants from paying attention to other than Him and bring them closer to Him. Indeed, He is capable of everything.

### Asks God to Turn the Heart of the Sultan

238) Glory be to You, O Allah, my God! You hear my lament, see my condition, my distress, and my trials, and You know what is in my soul. If my call is purely for Your face, then draw the hearts of Your creatures to the horizon of the sky of Your recognition, and turn the heart of the Sultan to the right of the throne of Your name, the Most Merciful. Then grant him, O my God, the blessing that has descended from the sky of Your generosity and the clouds of Your mercy, so that he may cut off what is with him and turn to the shore of Your kindness.

O Lord, strengthen him to support Your Cause and to exalt Your word among Your creatures. Then assist him with the hosts of the unseen and the witnessed, that he may subdue the cities in Your Name and rule over all on earth by Your power and sovereignty. O You in Whose hand is the dominion of all creation! Indeed, You are the Ruler in the beginning and the return. There is no god but You, the Mighty, the Powerful, the Wise.

### Bahá'u'llah is Persecuted for Shameful Acts of His Community

239) They have confused my case before the royal presence, imagining that if a shameful act is committed by someone of this community, it is ascribed to the religion of these servants. But by God, besides Whom there is no other god, this servant has never deemed the commission of foul deeds permissible, much less what has been explicitly forbidden in the divine Book.

240) God has prohibited people from drinking wine, and its prohibition has been revealed and recorded in the divine Book. The scholars of the age, may God increase their like, have likewise forbidden people from this vile act, yet some still commit it. The punishment for this act falls upon heedless souls, and all existence, both unseen and witnessed, bears witness to the sanctity of those holy and blessed manifestations.

241) Indeed, these servants know that God does what He wills and decrees what He desires. They do not consider the manifestations of divine Oneness impossible in the realm of dominion, and if a soul deems it

impossible, what difference is there between him and those who considered God's hand to be tied? And if they regard God, exalted be His mention, as free to choose, they must accept every command that emanates from the source of His decree, without escape or refuge. There is no sanctuary or shelter except in Him.

242) The matter that requires presenting evidence and proof of a claim is not contingent upon the opinions of people, whether knowledgeable or ignorant, and it never has been and never will be.

Prophets, who are the loyal to the ocean of divine unity and the descent places of divine revelation, have become the subjects of people's denial and opposition, as it says, "And if the entire nation's aspiration was toward their messenger to take him, and they argue with falsehood to defeat the truth with it." And likewise, it says, "There came not to them a messenger but they did mock him."

### Consider the Appearance of Prior Prophets

243) Consider in the appearance of the Seal of the Prophets and the Sultan of the Chosen, the soul of the worlds sacrificed, after the sunrise of the truth from the horizon of Hijaz, how much oppression from the people of misguidance befell that manifestation of grandeur and glory. They were so neglectful of their servitude that they considered afflicting that presence among the greatest deeds and a means of attaining the Supreme Truth. Even the scholars of that era, in the early years, from the Jews and Christians, turned away from that highest horizon sun and with their turning away, all people, lowly and noble, put on the belt to extinguish the light of that bright horizon. The names of all are mentioned in the books, including Wahb bin Rahib, Ka'b bin Ashraf, Abdullah Abi, and the likes of those souls,

244) until the matter reached a point where they arranged a council to shed the pure blood of that presence, as the Truth, may His mention be glorious, has informed, "And when those who disbelieve plot against you to wound you fatally or to kill you or to drive you out, they plot, but Allah also plots, and Allah is the best of plotters." And likewise, it says, "And if their turning away is grievous to you, then, if you can, seek a hole in the ground or a ladder to the sky so that you may bring them a sign. And if Allah had willed, He would have gathered them unto guidance, so be not one of the ignorant." By Allah, the content of these two blessed verses sets the hearts of those near to God on fire, and the likes of these matters are gone from the sight of the true and they never contemplate or show that the cause of the people's turning away during the appearance of the study of divine lights was what,

245) and likewise before the Seal of the Prophets, consider in Jesus son of Mary, after the appearance of that manifestation of the Compassionate, all the scholars of that simple faith attributed faith to disbelief and rebellion until finally, with the permission of Hinnas, who was the greatest scholar of that era, and also Qayyafa, who was the judge of judges, they inflicted on that presence what the pen is shy and incapable of mentioning. The earth, vast as it is, became narrow until Allah raised him to the sky.

246) And if a detailed account of all the Prophets were to be given, there is fear of fatigue being induced, and it is specific to the scholars of the Torah that after Moses, an independent prophet and a possessor of the law, no one from the descendants of David will appear, and he will be the promoter of the law of the

Torah so that with his help, the command of the Torah may be prevalent and effective between the people of the East and the West.

### Scholars Insist God Will Never Change the Law

247) And likewise, the people of the Gospel have deemed it impossible that after Jesus son of Mary, the possessor of a new divine command will appear from the East, and they have proven this with this verse that is in the Gospel, "Heaven and earth shall pass away, but the words of the Son of Man shall never pass away," and they insist that what Jesus son of Mary has commanded and ordered will never change.

248) In one station of the Gospel, it says, "I am going, and I will come." And in the Gospel of John, the comforter is prophesied to come after me, and in the Gospel of Luke, some signs are mentioned. However, when some scholars of that nation interpreted every statement according to their own desires, they remained veiled from the intended meaning.

249) If only you had given me permission, O Sultan, to send to Your Presence what delights the eyes and reassures the souls, and every just person would be certain that he has knowledge of the Book. Some people, when they are unable to answer an opponent, cling to the rope of distorting books, even though the mention of distortion was in specific places. Were it not for the turning away of the ignorant and the blindness of the scholars, I would have spoken a word that would have gladdened the hearts and flown to the air, which hears from its rustling wind that there is no god but He. But now, due to the unfitness of the time, I have withheld my tongue from speaking and sealed the vessel of explanation until God opens it by His power. Indeed, He is the One with Power, the Able.

### Prayer For Those Heedless of God's Secrets

250) Glory be to You, O my God! I ask You by Your Name, by which You have subjugated those in the heavens and the earth, to preserve the lamp of Your command within the glass of Your power and Your kindness so that the winds of denial from the direction of those who are heedless of the secrets of Your chosen Name do not pass over it. Then increase its light with the oil of Your wisdom. Indeed, You are the One with Power over all that is in Your earth and Your heavens.

251) O Lord! I ask You by the Supreme Word, by which those in the earth and the heavens were terrified except those who cling to the firm handle, not to leave me among Your creation but to raise me to You, to enter me into the shades of Your mercy, and to make me drink the pure wine of Your favor so that I may dwell in the hidden places of Your glory and under the domes of Your kindness. Indeed, You are the One with Power over whatever You will, and You are the All-Controlling, the Sustainer.

252) O Sultan! The lamps of justice have been extinguished, and the fire of injustice has flared up in all directions until they have made my family prisoners from the wronged ones of Zawra to the hunchbacked ones of Mosul. This is not the first sacrilege committed in the path of God. Every soul should look and remember what befell the family of the Messenger when the people made them prisoners and brought them into the hollows of Damascus. Among them was the master of those who prostrate, the support of the near ones, and the Kaaba of the longing ones, a soul to whom all besides Him are sacrificed.

253) It was said to them, “Are you the dissenters?” They said, “No, by God! We are servants who have believed in God and His signs. With us, the mouth of faith was opened, and the sign of the Merciful shone forth. With our mention, the stagnant waters flowed, and the darkness that was between the earth and the heavens dissipated.”

254) They were asked, “Have you forbidden what God has made lawful, or made lawful what God has forbidden?” They said, “We are the first to follow the commands of God, and we are the root of the command and its beginning, and the first of all good and its end. We are the sign of eternity and its mention among the nations.”

255) They were asked, “Have you abandoned the Quran?” They said, “The Compassionate revealed it in us, and we are the breezes of the Glorious among the worlds, and we are the channels that branched from the great sea by which God revived the earth and will revive it after its death. From us, His signs spread, His clear proofs appeared, His traces emerged, and with us are its meanings and secrets.”

256) They were asked, “For what crime have you been filled?” They said, “For the love of God and our detachment from all else.

257) We have not mentioned his speech, peace be upon him, but sprinkled a drop from the living sea which was deposited in his words, to revive those who approach, and to make them aware of what befell the confidants of God from the wicked losers. Today, we see them obstructing the people against those who wronged them before, and they are doing greater wrong than those who wronged them, and they do not know.

### **Baha’u’llah’s Mission is to Purify the Servants**

258) By God, I did not intend corruption, but rather the purification of the servants from all that prevents them from drawing near to God, the Owner of the Day of Calling.

“I was sleeping on my bed when the breezes of my Lord the Merciful passed over me and woke me from sleep, and commanded me to call between the earth and the heavens. This was not from me, but from Him, and the inhabitants of His celestial realm and His dominion, and the people of His majestic cities, bear witness to this. By the truth of His soul, I am not afraid of the calamities in His path, nor of the misfortunes in His love and pleasure. God has made calamity food for this green ecstasy, and a moth for His lamp by which the earth and heavens were illuminated.

### **Where Are the Scholars?**

259) Will anyone’s wealth remain with him tomorrow or make him rich before the Owner of his forelock? If anyone looks at those who have slept under the dirt and dwell with the worms, can he distinguish the skulls of the owner from the skulls of the owned? No, by the Lord of kings, and does he know the rulers from the shepherds or distinguish the ones with wealth and riches from the one who was without shoes and covering? By God, the difference has been raised except for the one who fulfills the truth and judges with truth.



260) Where are the scholars, the virtuous, the princes? Where is the acuity of their vision, the sharpness of their sight, the refinement of their thoughts, the integrity of their remembrances? Where are their hidden treasures, their seen ornaments, their composed joys, and their laid out carpets? Alas, all has become dust, and God's decree has made them scattered dust. What they hoarded has been wasted, what they gathered has been dispersed, what they concealed has been dissipated. They have become nothing but their empty places, their vacant ceilings, their concave trunks, and their worn-out stalks."

"Indeed, the perceptive is not distracted by wealth from looking towards the ultimate goal, and the expert is not held back by riches from turning to the transcendent richness.

261) Where is the one who ruled over all that the sun shone upon, and who was excessive and extravagant in this world and all that was created in it? Where is the owner of the dark battalion and the yellow banner? Where is the one who ruled in the desert, and where is the one who oppressed in the fertile land? Where are those whose generosity made treasures tremble, and whose generosity made the sea contract? Where is the one whose arm reached out in disobedience, and whose arm was averted from the Merciful?

262) Where is the one who used to pick pleasures and harvest the fruits of desires? Where are the mistresses of perfection and possessors of beauty? Where are their swaying branches, their towering palms, their lofty palaces, their covered gardens, and where is the fineness of their soil, the delicacy of their breeze, the babble of their water, the rustling of their winds, the roar of their leaves, the whispering of their trees? Where are their enchanting evenings, their smiling dawn? Woe to them! They have descended to the lowest point, and they have become neighbors to the abyss; today no mention of them is heard, nor focus, nor any knowledge of their matter or symbol.

263) They deny, and they witness; they disbelieve, and they know; I did not know in which valley they wander. Do they not see that they are going away and not returning? How long will they change and howl, descend and ascend? Has not the time come for those who believe for their hearts to be humbled by the remembrance of God? Blessed is the one who said and says: 'Yes, my Lord, the time has come,' and cuts himself off from what was to the Owner of the worlds and the King of places.

264) It is futile; one reaps only what he has sown and takes only what he has laid down, except by the grace of God and His generosity. Has the earth carried that which does not prevent the adornments of majesty from ascending to the kingdom of his mighty, transcendent Lord? And do we have any deeds that remove ailments and bring us closer to the Owner of ailments? We ask God to treat us with His grace, not His justice, and to make us among those who turn to Him and sever all else but Him.

### Baha'u'llah Cries For the People

265) O King, I have seen in the path of God what no eye has seen and no ear has heard. The knowledgeable have denied me, and the openings have become narrow for me. The bubbling of safety has dried up, and the bubbling of comfort has turned yellow. How many calamities have descended, and how many will yet descend? I walk facing towards the Mighty, the Giver, and behind me, love flows. How sweet is the bitterness of sorrow, and how bitter is the sweetness of joy!"

266) My eyes have begun to shed tears until my resting place is soaked, and my grief is not for myself. By God, my head longs for spears in love for its Lord, and whenever I pass by a tree, my heart addresses it, "I wish I were cut down for my name's sake and crucified upon you in my Lord's path." What I see of people in their intoxication, wandering aimlessly, not knowing, they have raised their whims and set down their idols, as if they have taken the matter of God in jest, play, and amusement, and they think that they are doing well and in the fortress of security, they are fortified. The matter is not as they suppose; tomorrow they will see what they deny.

### **Bahá'u'lláh Will Be Sent to Acre**

267) So, they will take us out, the rulers and the rich, from this land called Bádrinah, to the city of Acre, and from what they tell, it is the most desolate of the world's cities and ugliest in appearance, worst in air, and foulest in water, as if it were the dwelling of the echo, where nothing is heard but the sound of its reverberation. They want to imprison the youth in it and shut the doors of comfort upon our faces and withhold the pleasures of worldly life from us for the remaining days of our lives.

268) By God, if the stupidity overwhelms me and the folly destroys me, and my bed is made of deaf rock, and my companions are the beasts of the wilderness, I will not grieve and will be patient as the people of resolution and the companions of determination have been patient, by the power of God, the Owner of antiquity, the Creator of the nations, and I thank God for all conditions.

We hope from His generosity, exalted is He, that with this imprisonment He will free the necks from chains and shackles, and make the faces pure for His exalted and bountiful countenance. Indeed, He answers those who call Him, and is near to those who supplicate Him. We ask Him to make this darkest calamity a shield for the structure of His Cause, with which He protects it from sharpened swords and penetrating lances. His Cause has always been exalted by calamity, and His remembrance has been glorified. This is a precedent in past generations and ages gone by. The people will come to know what they do not comprehend today when their steeds stumble, their cradles fold, their swords break, and their feet slip.

269) I do not know until when they will ride the mount of desire and wander in the wilderness of heedlessness and misguidance.

Will there remain any honor for the honorable or disgrace for the disgraced? Or will there remain one who leaned on the highest cushion and reached the utmost limit of glory? No, by my merciful Lord, all upon it will perish, and the face of my Lord, the Mighty, the Munificent, will remain.

270) What shield was not pierced by the arrow of fate? What flood was not laid bare by the hand of destiny? What fortress has kept out the messenger of death when he came? What bed was not broken, what reservoir was not emptied? If people knew what lies beyond the seal from the nectar of the mercy of their Mighty, All-Knowing Lord, they would cast aside blame and be content with the youth. But now, they have veiled me with a veil of darkness, which they wove with the hands of suspicions and illusions.

The hand of the White will cut a pocket for this dark night, and God will open a door crowned to His city, then people will enter it in droves and will say what the blamers said before, to reveal in the ends what appeared in the beginnings.

## The Day of Judgment

271) They want to reside, and their leg in the journey, do they see for their departure any return? No, by the Lord of Lords, except in the destination, on that day people will rise from their graves and will be asked about the inheritance. Blessed is the one who is not burdened by weight on that day when the mountains pass, and all will be present for questioning in the presence of the exalted God, for He is severe in punishment.

## Baha'u'llah Chooses Hardship and Calamity

272) We ask God to sanctify the hearts of some scholars from malice and hatred, to look at things with an eye not overcome by darkness, and to elevate them to a status that does not turn them away from looking at the highest horizon, and not to distract them with livelihood and the causes of comfort from the day when the mountains will be like wool, and even if they rejoice in the calamities that have befallen us, a day will come when they will wail and weep. By my Lord, if I were given the choice between what they have of honor, wealth, fortune, elevation, comfort, and affluence, and what I am in today of hardship and calamity, I would choose what I am in today and now. I would not exchange an atom of these afflictions for what was created in the dominion of creation.

273) If it were not for affliction in the way of God, my remaining would not have humiliated me, and my life would not have benefited me, and it is not hidden from those with insight and those looking at the greater view that in most of my days I was like a servant who sits under a sword hung by a single hair, not knowing whether it will fall on him instantly or after a while, and in all that, we thank God, the Lord of the worlds, and praise Him in all circumstances, for He is a witness to everything.

## Shade For the Unitarians

274) We ask God to extend His shade so that the Unitarians will hurry to it, and the sincere will seek refuge in it, and that He grants the servants some blossoms from the garden of His grace, and some flowers from the horizon of His kindness, and supports him in what He loves and is pleased with, and brings him success in what brings him closer to the appearance of His beautiful names, so that he may lower his gaze from what he sees of injustice, and look at the subjects with an eye of kindness, and protect them from transgression. We ask Him, the Exalted, to gather everyone on the bay of the greatest sea, every drop of which calls out that He is the bringer of good news to the worlds and the reviver of the worlds, and praise be to God, the owner of the Day of Judgment.

275) We ask Him, the Exalted, to make you a supporter of His command and an observer of His justice, so that you may judge the servants as you judge your relatives and choose for them what you choose for yourself. Indeed, He is the Capable, the Exalted, the Guardian, the Sustainer.

## The Temple Is Built

276) Thus, We built the Temple with the hands of power and might. If you know this, this is the Temple you have promised in the Book, draw near to it; this is better for you if you understand. Be just, O people of the Earth, is this better or the Temple that is built of clay? Turn to it, so you were commanded from God, the Guardian, the Sustainer. Follow the command, then praise your Lord God in what He has bestowed upon you. Indeed, He is the Truth, there is no god but He, He reveals what He wills by saying "Be," and it is.

## Lawḥ al-Aḥbāb (Tablet of the Friends)

This is the Tablet of the Friends,

It has descended from the presence of God, the Mighty, the Bestower,

In the name of God, the Most Holy, the Most Glorious.

### In Praise of Baha'u'llah From God

1) This is a Book from Us to him who, when he hears the call from his Lord, the Most Glorious, says, 'Yes, O God of all in the heavens and on the earth,' that the signs of his Lord may attract him once again and draw him nearer to a station where he hears the call of all things in remembrance of God, the Creator of Names, and gives glad tidings to the nations with the remembrance of his Lord, the Owner of the Primordial, in secret and in public.

### Today Is Not a Day For Sitting

2) Remind the servants of the remembrance of your Lord, the Master of the Hereafter. Say, 'O people, the Day has come, and the sovereignty is to God, the All-Powerful, the Mighty, the Overpowering.' Today is not a day for sitting; rise with a standing that will cause all possibilities to stand. This is fitting for one who turns with his heart to the Qibla of the horizons.

3) How many who are standing are among those sitting in the sight of your Lord, and how many who have life are among the dead! Truly, he who has drunk the nectar of life from the hands of the grace of his Lord, the Merciful, is indeed standing, and your Lord is the Mighty, the Bestower. This is a standing that is not followed by sitting, if he is steadfast in the cause of God, the Master of the Necks. By My Life, sleep does not take him, even if he sleeps, but the people are in heedlessness and veiled. When the secret of his tongue takes root, the Bestower comes in the shadows of the clouds, and when he stands, he points with the finger of certainty towards the direction of the Worshipped and says, 'This is the rising place of the signs of your Lord, the Mighty, the Luminous.' How many who speak are silent, and how many who are silent are among those who speak the truth! Thus, the Merciful has borne witness that He is the Mighty, the All-Knowing.

4) He who speaks with this Greatest Remembrance is the one who speaks among the nations, and he who denies it is a crow, even if he is among the most eloquent of speakers. Thus, the matter is decreed from your Lord, the Master of Names and Attributes. Do not let adversity prevent you from the remembrance of your Lord, the Creator of the earth and the heavens. Follow your Master in all matters; thus, you have been commanded in the Psalms and the Tablets. Indeed, when he entered prison, he intended to convey the messages of his Lord to the kings, so that all may know that adversity did not prevent the Greatest Name when it came from the heaven of command with power and authority. We have revealed to each one a Tablet that glows between the heavens and the earth. Blessed is he who has attained it, and read, and said, 'The power is to God, the All-Powerful, the Mighty, the Overpowering.'

## Fulfilling God's Covenant

5) Rely on God in all conditions, and the monotheists will see the banners of appearance in all directions. Blessed are you, O Our most truthful Name, for fulfilling God's covenant and His promise on the day when faces shone from the lights of your Lord's face, and the eyes of those who turned to God with submission and repentance were comforted. Conquer the cities of hearts with this Greatest Remembrance, and be a caller among the nations with this Name by which the earthquakes took all the tribes, and the rock called out with the loudest cry, "The Chosen One has come with the authority of greatness and power." By My life, if anyone turns his heart to the Qibla of existence, he will find the fragrance of sanctity from this shirt by which the breezes of the Merciful wafted in the homes.

6) How many scholars are veiled today, and how many ignorant ones hastened to enter the dominion of their Rich, Exalted Lord. How many possessors of wisdom were prevented by delusions, and how many a youth broke the idols with the authority of his Mighty, Knowing, All-Powerful Lord. Blessed is the one who was taken by the breezes of the verses to the rank of tearing the veils, stood, and said, "O people, the Self-Subsisting has come, behold, O possessors of insight." Blessed are you, for you were mentioned at all times with your Merciful Lord, and He sent down to you every year what comforted the eyes and uplifted the spirits.

## Decreed For You and Your Offspring

7) God has heard what you asked and wanted; nothing escapes His knowledge. He decrees for whom He wills what He wills. Indeed, He is the Mighty, the Forgiving. Trust in Him in all matters. It is fitting that your desire should be what God has willed, for you are the first Name in the Book. We have decreed for you and your offspring what will establish your remembrance in creation. We have destined for you what you do not realize today. By My life, if you knew, you would fall upon the dust and say, "Praise be to You, O One whose bounty encompasses the beings," and longing would take you to take from you the rein of patience, and My controlling Self over the contingent beings, if you are upright in a matter, even if the idolaters gather against you with swords of hatred, you would call out among them with a white face and a red appearance.

8) O people, fear today; the Originator of things has appeared with His most glorious Name, and then He will call from the direction of the prison and invite all to God, the Controller of the winds. O Pen of the Most High, remember the one who turned to God, Owner of the names, to read the verses of his Lord and be among the victorious. Remember the one named Ali before Asghar, who turned to the Greater Spectacle on the day when the Owner of Destiny came with clear authority. We have sent down to you before a Tablet by which the hearts of the lovers flew. Once again, a favor from the Mighty, the All-Knowing.

9) Glorified is the One who speaks at all times among the assembly of possibility and calls them to the straight path. Verily, those who turn away are not of concern; they are among the heedless. Say, O assembly of clarity, fear the Merciful. Follow the one to whose face the signs have prostrated and before whom the necks of the arrogant have submitted. Beware that you invoke what has not been decreed for you by your Mighty, Praiseworthy Lord.

10) By the True Self, the matter has concluded, and what you were promised in the scrolls of Allah, your Lord and the Lord of the Worlds, has appeared. He has come with the truth and has settled the vision of the world. Blessed is the one who turns to Him with an enlightened heart. Do not corrupt on the earth; we have adorned it with justice by this grace that has appeared from the horizon of the care of your All-Knowing, Expert Lord. Be supporters of the command of God. Beware not to exceed what is determined in the Book of God; thus have we commanded the servants in a Tablet sealed with the seal of your Able, Mighty Lord.

### Chosen Trials For the Reform of the World

11) We have chosen trials for the reform of the world and the unity of those within it. Beware of speaking what diverges from the matter; thus does your Forgiving, Merciful Lord advise you. Adorn yourselves with the embroidery of servitude to God, the Truth, so that all directions may be encompassed by the lights that have shone from the horizon of this sky elevated by this Great Name. Through servitude, the worth of creation appears; through it, faces turn toward the source of the signs of your Mighty, Generous Lord. How many servants, when they saw that the matter was elevated, claimed what was lost by what their Able Master intended. When the scents of temptation blew, they turned away, and when the breezes of assurance passed, they objected to God, the Owner of the Day of Judgment.

12) Thus have we narrated to you so you may remind those who carve an idol every day and prostrate before it; they are indeed in far-off misguidance. Stand up to support the cause of your Lord with remembrance and clarity, as commanded by the Merciful in the Tablets. He indeed is the one who rules over what He wishes. Do not let the oppression of the oppressors grieve you or the tyranny of the polytheists deter you. God will seize them with a power from Him, just as He seized the parties before them. Your Lord is severe in punishment, and the sovereignty will remain with His dominant Self over the worlds.

13) Say, O people, this is the day of listening—if you listen to the call from the red Lote-Tree, upon the luminous spot, there is no god but I, the One, the Unique, the Mighty, the Beautiful. Leave the created behind you, then turn with your hearts to the source of inspiration. This is better for you than what is created in the heavens and the earth. Say, it is not for anyone to test God in this appearance, rather God tests whom He wishes. Fear God and do not follow every suspicious polytheist. If they choose what God has chosen by His grace, do not attach your faith to your desires, but to what has appeared and shone from the horizon of grace; thus you have been commanded in the clarity from the Merciful if you are among those who know.

14) Say, is it not enough for you what has appeared in this appearance? By God, the power has encompassed, the sovereignty has become apparent, the signs have shone, and the clear proofs have radiated. Blessed is the one who turns and is caught by God's breeze on this bright, shining day. Among the people are those who want from God what is not written for them, and when they see, they turn away and are among the demeaning. And among them are those who attend the meeting of the Face and upon whom the Merciful reveals with the lights of beauty; they submit, prostrate, and say, "Praise be to You, O God of the worlds." And among the people are those who, when they hear the call from the

direction of destiny, turn to God, the owner of names. Thus have we detailed the matter for you, a favor from Us, be thankful and be among those who remember.

15) Then know that when We intended the proclamation, We created the wondrous with a word from Us and then breathed into it a spirit from Our presence. When its creation was completed, it rose like a mountain of fire in the book of Your chosen Lord, to the predetermined destination, in an inscribed Tablet. In it, We displayed Our power in a manner that unsettled the foundations of the transgressors, and We revealed therein, for every matter, what would set the hearts of the knowing aflutter. You will succeed with it if you read and ponder over what has been revealed therein, that you may ascend by the power of your Lord after being imprisoned in the ruins of houses, sitting under the swords of the oppressors. When you read, say, "Glory be to You, my God, indeed Your will has encompassed the beings, and Your power has overcome the possibilities." Do not be frightened by the tyranny of those who have turned away from You; You do as You wish with Your authority and rule as You want with Your word. There is no escape for anyone except to You, and no place except in the shadow of Your mercy; there is no god but You, the Mighty, the Wise.

### Rephrase the Verses Once Again

16) O Pen of the Most High, rephrase the verses once again so as to attract the people of genesis; indeed, You are capable of what You will; there is no god but He, the Dominant, the Sustaining. Then serve to the forbearing one the wine of the verses to draw him closer to the realm of names and attributes and bring him nearer to a station where he sees nothing but God, the Mighty, the Loving. If he becomes severed in My love from all else, let him witness My sovereignty and My power; thus have You been commanded from God, the Mighty, the Beloved. Do not let the affairs of humans grieve you and prevent you from the greater spectacle; leave what is with them and rely upon God, Lord of what was and what will be. If you are seized by the intoxication of the wine of understanding, rise with My name, the Merciful, among the possibilities, then call the people with wisdom and clear evidence to a praiseworthy station. Say, O people, fear God, the day has come and what has been mentioned in the Tablets has appeared; beware that you do not follow every rejected polytheist. The things between earth and heaven call out; veils have been torn, and the promised one has come; beware lest desires prevent you from guidance. Abandon the imagined; the known has come with a witnessed authority.

### To My Loved Ones

#### Unite in the Cause of God

17) O my loved ones, unite in the cause of God so that the winds of disagreement do not pass among you. This is what you have been commanded in the Tablets, and this is better for you if you know. Stand up in support of the cause of God so that all the armies of the Earth do not intimidate you; thus has the matter been decreed in a well-preserved Tablet. How many standing have been prevented from turning [to God], and how many sitting have hastened until they have reached [their destination]. Blessed are the people who understand. How many with sight are prevented by veils, and how many blind have seen and said, "Praise be to You, O God of the unseen and the witnesses." Indeed, those who have turned [to God] will



be blessed by the inhabitants of Paradise; they will soon see themselves in the highest station. Your Lord is indeed the Truth, the Knower of the unseen.

18) Say, O people, indeed, it is the greatest sign among you, and the beauty of the Most High God is within you if you perceive. Indeed, it is God's domination over those who have turned away and the breath of the Merciful for those who are turning [towards Him]. Say, from whom do you flee? Do you think there is an escape for yourselves? No, and by His luminous beauty, if you understand. Say, nothing will benefit you today if you cling to the causes of the heavens and the earth, except by turning towards the source of grace with this name, the Sovereign over every witness and witnessed. Blessed is the sleeper who awakens to the call of God and the heedless who turns to the Face; woe to every rational person who is veiled. O Pen of Antiquity, remind the nations, then he who has been graced with this shining light from the horizon of the will of his Mighty, Generous Lord. O Guided One, if you hear the call from the direction of greatness, from this Single, Elevated Lote-Tree in this luminous spot, in the name of Your Most Glorious Lord, indeed, there is no god but He, the Able, the Chosen.

19) Follow the command of God as revealed in the Book, then turn your heart towards the Face, turning away from every associator in doubt. Say, O people, rejoice in those days in which the Merciful has come in the shadows of proof, and the sun of the Face has shone without clouds and veils. Blessed is the one who flew in the air of the mercy of the Merciful, and whose heart has turned towards Him with humility and repentance. Cut off what your desires desire and hold onto the Firm Handle; this is better for you from the realm of the Sovereign of the heavens and the earth, and none comprehend this but those endowed with intellect. Thus, we have flowed the wine of meanings and elucidation in the rivers of wisdom and clarification; indeed, your Lord is the Mighty, the Forgiver. Do not let veils prevent you from the remembrance of your Mighty, Generous Lord; mention your Lord with this greatest remembrance with fervor and attraction. Indeed, those who are heedless today have disbelieved in God, the Lord of lords.

### To the Assembly of Scholars

20) Say, O assembly of scholars, leave the pen of desires. Indeed, the Supreme Pen has moved by the permission of your Most High, Most Glorious Lord. Then listen to what is being proclaimed by the tongue of greatness and majesty between the earth and the heavens. Then, put aside knowledge; the Known has come with His name, the Sustaining, with power and authority. Does what you have benefit you? No, and [He is] the Opener of doors. Where are those who were before you? Reflect, O possessors of insight. Blessed is the scholar who has torn the greatest veil and turned towards the purest vision; indeed, he is from the highest of creation in the presence of the Exalted Truth. The world and what you boast in will perish, and the honor and power will remain for those who have turned to this Face before which necks have submitted.

### Banners of the Cause Will Be Raised in Every City

21) Blessed is the seer who is not hindered by veils, and the expert who shatters the idol of illusion with the name of his Mighty, Conqueror Lord. Say, O masses of the earth, die in your rage; the banners of the Cause will be raised in every city, and homes will be illuminated by them. Thus, We have cast to you what

attracts hearts so you may thank your Lord in the mornings and the evenings. Indeed, O Supreme Pen, move to mention Hussein to attract the remembrance of the Ancient of Days to this honorable view. Listen to the call of the oppressed, from half of His name, the Sustaining, indeed, I am the unique stranger. O Hussein, indeed, Hussein wept for my parting and lamented my calamities that befall me in the path of God, your Lord and the Lord of worlds. Thank your Lord for what you have gained in these days in which the sun of beauty has shone from the horizon of glory, despite what was prevented by the clouds of the people of misguidance and not the sublimities of majesty. Blessed are the victors.

22) Blessed is the mighty one who took the Book with the power of his Lord, the Master of necks, and cast away those who disbelieved in God, the One, the Mighty, the Wise. It is fitting for every soul to strive in the Cause of its Master, not by what its desires desire; thus, the matter has been decreed for the people of Baha in a Tablet sealed by the finger of your Capable, Powerful Lord. Do not let sorrows prevent you from the remembrance of your Merciful Lord; be a rememberer with My names among the masses of possibilities. Say, O people, indeed, the Exalted has come in the shadows of clouds, and the matter belongs to God, the Sovereign, the Mighty, the Beautiful. If you see one who turns away, say, woe unto you, O you who associate with God, you will find yourself in great loss.

23) Should there be any doubt after the clear proofs have come, and the abode of signs if you are among the knowledgeable? Every argument has prostrated to my proof, and reason circumambulates around the Merciful. Blessed are the observers; the rock has moved by the call of your Lord, and the particles on both Earth and heavens call out with this Supreme Name. Yet, people are asleep behind the veils of themselves. Blessed is the one who turned and approached, listened and said, 'Praise be to You for manifesting Your Beauty, O Beloved of both the heavens and the Earth.' Support me, O my loved ones, with deeds through which the fragrance of sanctification wafts among the worlds. Then, dominate upon the Earth with My Name and Authority. This is fitting for one who clings to this illuminating, sacred tail.

24) If you find someone with sight, then disseminate this Tablet before him so that his eye may be pleased, and he may be among the winners. As for the one who drank the love of the calf, by My life, he is among the perished, unless he rises with this Name and becomes a caller among the servants with this wise remembrance. Say, this is the One whose name adorned the Tablets and for whose remembrance the exposition was revealed, if you are among the knowledgeable. Beware not to commit what would cause the Spirit of Baha to lament in the Supreme Concourse and tears to be shed from the eyes of those who are near.

### Leave the Symbols Behind You

25) Leave the symbols behind you, then approach the Point of Existence with bright faces; this is better for you than what you possess if you are discerning. Neither your belief benefits us, nor your turning away harms us; all things bear witness to this and beyond them, the Tongue of God, the All-Knowing, the Wise. From the horizon of tribulation, we call all to God; whoever approaches has succeeded, and whoever denies is among the wrongdoers. Thus, we have sifted upon you from the basin of grace; if you succeed, say, 'Praise be to You, O Goal of the Knowers.'

26) Indeed, O Pen of Revelation, remind the dyer. Say, the day of dyeing has come. Blessed is the one dyed in the dye of God; indeed, he has severed himself from all else. Thus decrees the Supreme Pen from your Mighty, Wise Lord. Dye the servants in the name of the Master of Creation, thus have you been commanded from your Mighty, Praiseworthy Lord.

27) Say, O people, fear God and do not follow the ascetics who cling to the rope of mere names, calling them every morning and evening, yet when their summoner arrives amid shades of light, they reject, until they commit clear injustice against him. By that, the word of punishment has become due upon them; they will return to their dwelling place, how wretched is the abode of the polytheists. How many veiled ones believed in the Master of Creation, and how many turban-wearers disbelieved in God, the Master of the Day of Judgment. How many an ignorant one drank from the river of knowledge from the hands of Grace, and how many a scholar was lost in the wastelands of misguidance. Thus has been decreed for each soul its recompense; indeed, your Lord is the All-Powerful, the Capable.

28) Say, O people, this is your Merciful Lord; He has brought the argument and the proof. Approach Him and do not follow any sinful rejecter. This is a day where the faces of those who turn away from the Countenance will blacken, and the faces of those who turn towards it will light up. Say, O people of exposition, fear the Merciful and do not obstruct that by which the lights of gnosis have appeared in the dominion of possibility and the Trustworthy Spirit has called by His Name.

29) Indeed, among the polytheists are those who say, "He denies the unseen." Say, "Hold your tongue, O polytheist against God; indeed, the unseen speaks through this creative, wondrous tongue." Atoms testify that there is no god but He, the one who speaks is the manifestation of His essence, the dawn of His signs, the sunrise of His revelation, and the source of His command among the worlds. And among them are those who say, "Will the Merciful come before the completion of the articulation of exposition?" Say, "By My appearance, all things are completed if you are among those who know. By My name, the exposition descended. By My life, had it not been for My appearance, creation would not have been completed, even if it had remained in the eternal dominion and kingdom. Fear God and do not follow the assumptions of the deniers."

### The Bearer of Grace

30) Say, I am the bearer of grace for what was sown in the exposition, and we have been to it like the winds of spring. By My appearance, the sky of exposition was elevated and adorned with radiant stars and lush words. The entire existence, from the unseen to the seen, testifies to that, except those who see in their faces the darkness of hell. Blessed is the face illuminated by this light and the heart attracted by the signs of its All-Knowing, Wise Lord. I have created hearts for My recognition, tongues for My praise, and eyes for My beauty. Indeed, light has dawned from the horizon of imprisonment over what the lamenting hearts of the oppressors have obstructed. Blessed are you for what the Supreme Pen has set in motion in your remembrance from your Glorious Lord; by My life, this is indeed a great favor.

31) O Greatest Pen, mention your servant Husayn, who believed in the Master of Nations, so that he may direct his heart toward the Greater Vision. O Husayn, we have revealed to you various tablets, yet again, so that you may thank your Lord, the Master of Fate.

## To the Assembly of Mankind

32) Say, O assembly of mankind, to which direction will you flee? Today, there is no escape for you, unless you set aside what you have and cling to the luminous, holy rope of God. Indeed, it is the Greater Sign among you, and His argument for those in the heavens and the earth; it is a hidden secret by which God punishes those who disbelieve and deny, indeed His subjugation is more severe and terrible.

## The Covenant of His Own Self

33) Say, to whom do you rush, O people of misguidance? Hasten to Him with your hearts; indeed, to Me is the ultimate destination. Lights of the countenance have dawned from the horizon of command; blessed is the one who looks, and woe to the one who frowns and is blind. Say, this is the diversion by which God took His covenant in the particle of exposition before the covenant of His own self; what was revealed in the tablets and scriptures testifies to that.

34) Say, this is a day on which the Merciful has been revealed over possibilities. Blessed are the people of vision; indeed, He has appeared in a state that neither the indifference of the indifferent can prevent, nor can the veils of those who trespass against God and disbelieve obstruct. By My life, one who finds the sweetness of the remembrance of his Merciful Lord will fly with the wings of certainty over all possibilities. All those with knowledge and contemplation testify to this.

## Punishment Will Pass Over Those Who Disbelieve

35) Drink from the path of wisdom and exposition from what flows from this pen, which solidifies the decree of fate. When We reveal the verses, they say, "These are fabrications," and when We manifest what bewilders minds and souls, they say, "This is ongoing sorcery." Do not let the signs of the people sadden you; leave them behind you. Soon the breezes of punishment will pass over them, and the monotheists will see them as withered, inverted palm trunks.

36) Where are the palaces of those who disbelieved in God? We have returned them to their graves. Indeed, your Lord is the Mighty, the Capable. When the countenance radiates from the horizon of grace, the sun is eclipsed, and the moon splits. Those who turn away from God are indeed in punishment and hellfire, while those who approach will have the highest assembly praying upon them, and their names will be mentioned in a preserved tablet.

37) Blessed is the pen set in motion by My remembrance, from which has emerged what establishes My command. Woe to those who deny the command of God when it is exalted and manifest. O Supreme Pen, direct yourself to your servant Ali before approval, then adorn him with your Mighty, Impenetrable remembrance, so that he may fly with the wings of longing in this air, which God has made sacred from the assumptions of the polytheists. Follow the way of God and His Sunnah; this is what you have been commanded in a clear tablet. We find from you the scent of love because of what We have made you manifest on the earth where We sent the Beloved of the Worlds. Thank God for this grace, and then recognize the station of this great station.

### Mention God In a Manner That Awakens Those Who Are Asleep

38) Beware that nothing should deter you from God. Glorify your Lord with praise among His heedless servants. Mention Him in a manner that awakens those who are asleep; this befits the one who turns towards the direction of the gnostics. How many worshippers serve God during nights and days, yet when confronted with the Truth, they disbelieve in their Mighty, Wise Lord. How many servants roam the lands and visit places where manifestations of My names are buried, yet when the source of names and its authority appears, they disbelieve and turn away; surely they are among the losers.

39) Blessed is the one immersed in the Greater Ocean, stirred by this name, which God has made the authority of names for all in the heavens and the earths. Thank your Lord for directing His attention towards you, your Mighty, Praiseworthy Lord. Thus, We have revealed the verses and sent them to you to read and be among the thankful.

### Mention the Noble Ali

40) Then, mention noble Ali who believes in the Mighty, Unique God, to attract him through the breezes of revelation and sanctify him from the world and all that is in it, turning towards the dominion of his Mighty, Generous Lord. Leave everything aside except My love. By God, it cannot be equaled by the treasures upon the earth or the stores of the worlds. Preserve the pearl of the love for the Merciful in your heart with this Mighty, Impenetrable name, then conceal it from those who have betrayed the command of God. So commands this oppressed stranger.

41) Adorn your face with orientation, your heart with devotion, and your tongue with the praise of your Beautiful Lord. Do not be saddened by those from whom you sense the breezes of aversion; leave them to wade and play; indeed, they walk with the wrath of God behind them. Thus, the judgment is decreed in a preserved tablet. Mention your Lord in a manner that attracts all possibilities; this befits one who turns towards God with a heart that is pure and luminous.

42) Blessed is the one who sees and knows, who hears and listens, who speaks with this wise remembrance. Blessed is the heedless one whose heart turns toward the direction of horizons, woe to the intellectual who abstains from this bounty encompassing all creation. Be steadfast in the love of your Lord, so that the veils of illusions and the clamor of the oppressors do not deter you. Rely on God in all conditions, and when you succeed with the Tablet, say: Praise be to You, O Beloved of the hearts of the devoted.

### Remember Taqiyyah

43) O Holy Pen, remember the 'T' before the 'Q' and 'Y,' that it may rejoice in what has been mentioned from the Most Splendid Pen, and say: Praise be to You, by whose light the earths and heavens have shone. Listen to the call from the shore of affection, in the luminous spot, from the Lote-Tree of the heart. Indeed, there is no god but He, the Powerful, the Forgiving.

44) Rejoice in what you have mentioned from the Pen of Command, by which the winds were subjugated. Do not grieve over anything; rely in all matters on your Mighty, Chosen Lord. He has decreed for His loved

ones what pens cannot describe. O Beloved of the Merciful, be upright in the command so that neither the power of kings nor the anger of the subjects deter you. This is fitting for everyone who turns his face toward the Divine, detached from directions. Convey to the servants what you have known of the affair of your Merciful Lord. Thus, we have instructed you in the Scriptures and Tablets.

45) Hold fast in conveying the message with the rope of wisdom and clarity. So teaches you the King of Religions. Do you see what you see for the preservation of the exalted Judge over those in the lands? Adopt My ethics so that the breezes of sanctification may envelop you in the verses. Do not grieve over what has befallen you of tribulations. We were with you when you were before the oppressors. Indeed, your Lord is the Mighty, the All-Knowing.

46) Nothing escapes His knowledge; He has knowledge of everything in the Book. He has decreed for you what you carry in His path, to delight the eyes. So have We cast upon you the signs of your Lord that you may be thankful in the evenings and mornings. O Pen of Might, mention your chosen servants, whose names you have inscribed on the Tablet, so that they may thank God, their Lord, in the nights and days. O My beloved, by My life, you are under the gaze of your Lord, and the tongue of greatness moves in your remembrance, O assembly of companions.

47) You are the ones who turned towards the Divine on the day when eyes were petrified, recognizing your Lord while people were heedless and veiled. Soon, those on Earth will take pride in your names and lament what has befallen you from those who disbelieve in God, the Splitter of dawn. Do not grieve over anything; rely on Him in all matters. He is with His servants who have kept the covenant. Glory be upon you, O Beloved of God, from your Mighty, Giving Lord. If your names are left out of the Tablet, We have mentioned them in a Tablet that God has made the Mother of Tablets. Rejoice in the remembrance of you near the Throne, when the Lord of the Throne was before the wrongdoers.

### Glory Be to God

48) Glory be to You, my God. You know that I am in prison, calling Your beloved to a share of Your gifts, purely for Your sake. When the idolaters surrounded me from all sides, I remembered You, O Master of names and attributes. I ask You to grant Your servants success in supporting Your cause and elevating Your word, then strengthen them in what manifests the sanctification of Your Essence among Your creatures, and the glorification of Your commands among Your creation. O Lord, enlighten the eyes of their hearts with the light of Your knowledge, and adorn their forms with the embroidery of Your Most Beautiful Names in the realm of creation. Indeed, You are capable of what You will; there is no god but You, the Mighty, the Wise.

## Asl-i-Kullu'l-Khayr (Essence of All Good)

He is the Most Exalted, the Most High.

1 The foundation of all goodness is reliance upon God, submission to His command, and contentment with His will.

2 The foundation of wisdom is fear of God, exalted is His mention, dread of His might and chastisement, and awe before the manifestations of His justice and decree.

3 The essence of religion is acknowledgment of what has been revealed by God and adherence to the ordinances set forth in His unerring Book.

4 The foundation of dignity is for the servant to be content with what has been bestowed upon him and to be satisfied with what has been decreed for him.

5 The essence of love is for the servant to turn toward the Beloved and to turn away from all else, with no desire other than what his Lord wills.

6 The foundation of remembrance is steadfastness in the presence of the One remembered and forgetfulness of all else.

7 The essence of trust in God is for the servant to act and strive in this world, to rely upon God, and to look solely to the bounty of his Lord, for unto Him all matters of the servant return in the end.

8 The essence of detachment is turning toward God, entering His presence, fixing one's gaze upon Him, and bearing witness before Him.

9 The foundation of innate nature is acknowledgment of one's poverty before God and submission by one's own choice before the Sovereign, the Mighty, the Omnipotent.

10 The essence of power and courage is to exalt the Word of God and to remain steadfast in His love.

11 The essence of beneficence is for the servant to manifest what God has bestowed upon him, and to give thanks to Him in all circumstances and at all times.

12 The essence of faith is to speak little and to act abundantly; and if one's words exceed his deeds, know that his nonexistence is better than his existence, and his demise is better than his survival.

13 The foundation of well-being is silence, consideration of the consequences, and withdrawal from the people.

14 The essence of aspiration is for a person to spend on himself, his family, and the poor among his brethren in faith.

15 The essence of commerce is My love; through it, all things are enriched by all things, and without it, all things are impoverished by all things. This is what has been inscribed by a radiant finger of might.

16 The foundation of all evil is the servant's heedlessness of his Lord and his attachment to others beside Him.

17 The foundation of the fire is denial of the signs of God, disputation with those sent by Him, rejection of them, and arrogance toward them.

18 The foundation of all knowledge is the recognition of God, exalted is His glory, which is attained only through the recognition of His Manifestation.

19 The essence of abasement is to leave the shadow of the Merciful and to enter the shadow of Satan.

20 The essence of disbelief is associating partners with God, relying on anything other than Him, and fleeing from His decrees.

21 The foundation of loss is for one's days to pass without knowing himself.

22 The essence of all that We have mentioned to you is fairness, which is for the servant to free himself from delusion and imitation, to observe the manifestations of creation with the eye of oneness, and to perceive all things with a penetrating vision.

23 Thus have We taught you and set forth for you the words of wisdom, so that you may give thanks to your Lord within yourself and glory in them among the people of the world.



## Lawh-i-Khalil I (Tablet to Khalil)

1 He is Allah, the King, the Sovereign, the Mighty, the Powerful, the Self-Subsisting.

2 These are the verses of Allah, the Protector, the Self-Sustaining, to those who have believed in Allah and His signs, and they are safe from associating others with Him. Say, O people, why do you deny me when you bear witness that I have brought you the signs which cause the hearts of the believers to melt and stupefy the minds? O people, have you forgotten the judgment of Allah as revealed in the Bayan from the beloved Mighty One? And He has taken a covenant from you in every book, indeed in every published parchment, that you will not argue about the signs of Allah when they are revealed with truth, and you will not argue with him who brings you the Tablets of the beloved Mighty One. Even if you don't believe in him, do not oppose him. Fear Allah, then His beauty, do not disbelieve.

Indeed, we revealed before to Muhammad, the Messenger of Allah, if you understand, no one argues about the signs of Allah except those who disbelieve. Likewise, it was revealed before from Allah, the Protector, the Self-Sustaining. Say, O people, fear Allah and do not be arrogant towards him who fears His overwhelming power. Beware, do not invalidate your deeds, and do not cling to what you have, but to what has been revealed with truth from the Mighty, Self-Sustaining. Sanctify yourself, then remind the servants of what the Spirit has inspired in you, and do not fear anyone or grieve for the calamities and harm that befall you. Rely on Allah, your Lord, and do not be among those who do not reflect on the signs of Allah.

By Allah, if you stand firm for the love of Allah and His servant, Allah will support you against all on earth. Indeed, there is no god but He; He supports whom He wills by saying 'Be', and it is. Thus, we recite to you from the signs of Allah and cast into your hearts, and the hearts of those who will only look with a greater look, what will reassure you in this hidden, precious beauty. Indeed, you have broken the veils of illusion, then emerged from behind the clouds with a force from Us, and a power from Our presence, to witness what none of the creation has witnessed. This is what We have testified to you with truth in this sacred, praiseworthy station. Beware not to be like those who follow nothing but their desires, and they wander in the valley of delusion.

## People Were Created According to the Nature of Allah

3 As for what you asked about the nature (Fitra), know that people were created according to the nature of Allah, the Protector, the Self-Sustaining. He determined the decrees of the matter for every soul as it is inscribed in the preserved Tablets of the Mighty. However, this is manifested through your own will, as you bear witness in your actions. Look, for example, at what is forbidden for the servants in the Book, as you look at the Bayan (clear explanation) where Allah has permitted what He willed by His command and forbidden what He willed by His authority. Say, all of this is in the Book, do you not bear witness? But people, after their knowledge of what they were forbidden, commit it. Is this attributed to Allah or to themselves, if you are just? Say, every good deed is from Allah, and every evil deed is from yourselves, do you not recognize this? This is what is revealed in all the Tablets, if you know. Indeed, He knows your actions before they appear as He knows after they appear. Indeed, there is no god but He; to Him belongs the creation and the command, and everything with Him is in the holy concealed Tablets.

This knowledge was not the cause of action in His creation, just as your knowledge of something was not the cause of its appearance in what you intended if you intended and knew, or you learn. Thus, we cast upon you the signs of innovation and turn them with truth, perhaps people were certain of the signs of their Lord. Then reflect upon yourself in what you asked, perhaps Allah will open the doors of knowledge and wisdom upon your heart, and He will make you witness the creation of everything and acquaint you with the secrets of what was and what will be. By Allah, all of that is with Him, and He is the easiest over everything. He gives whom He wills from His creation by a command from Him, and indeed He is the Mighty, the Beloved.

And you are a bird in the holy expanse, in this air in which the breezes of the Living One move. Beware of being from the people of stagnation, strive within yourself to ascend at every moment to another sky and another expanse, to glimpse at every instant the secrets of concealed innovations, because there was no end to its bounty for the sky, and no beginning for its bounty on earth to be accomplished with the foot or the wing or the mind and comprehension. Break the veils with my beloved Mighty name, and do not look back at anyone but Allah, your Lord. Turn towards my precious witnessed face, so the grandeur of the turbans will not prevent you from entering the sanctuary of Allah, the Protector, the Mighty, the Holy. For we have found the filling of the Bayan to be like the filling of the Furqan, a stronger veil, if you know. They say the same as what they said and do the same as what the previous nations did.

So, you will know. Strive in yourself so you do not walk in their footsteps, but in the footsteps of Allah, your Lord, on this blessed, extended, illuminated path. If asked about them, what is the difference between you and them? They would say what they do not perceive. Thus, their souls were adorned, and their hearts were torn with what they were about to earn.

### People Know According to Their Levels, Not According To What Was Destined For Them

4 As for what you asked about me, know that I am a servant who believes in Allah, His signs, His messengers, His books, and we do not differentiate between any of them. Thus, I was commanded by Allah, the Protector, the Sustainer, and I believe in everything that came down from Him and what descends then from the beloved sacred sky. I follow what I was commanded in the book by the power and strength of Allah and I would not like to deviate from a single letter of it. My existence, my being, and then my tongue bear witness to that if you bear witness. I make lawful for myself everything that Allah has made lawful in the statement, and I forbid what is forbidden by Him, and I believe in everything that came down in it if you believe.

Indeed, those who make lawful what Allah has forbidden them, and they forbid what Allah has made lawful in the book, those do not understand anything and they do not know. But this question should not be asked by anyone because this status will not be moved by the pen and ink will not flow on it if you know. And if this question was from someone other than you, we would not answer it with a single letter. But when we wanted a matter from the matters for you, that's why we answered you, perhaps you will correct yourself and be among those who are guided in these days that have taken every soul's intoxication and all who were turning away from its beauty.

Except for those who cut off everything from everything they heard and they were witnessing then looking in the holy eye by Allah. I was asked about the status of the one who was greater than the creation of the heavens and the earth, and Allah made him above the testimonies of His servants and none but the knowledgeable will understand it. Indeed, people know according to their levels and measures, not according to what was destined for him, so exalted be He, exalted be He from what you ask.

And if you remove the veil from your sight and ascend to the holy air in this air that blows in this sky and cut off from everyone in the heavens and the earth and from every limited matter to cast the spirit in your chest from this position that enriches you from everything that was created and is created and is enough for you from everything as it was and as it will be, thus the pen of the matter reads to you about the wisdom of Allah, the Protector, the Sustainer, and casts upon you what brings you closer to the glorious praiseworthy status, which most of the servants were prevented from entering. And no one will reach it except those who were on the eternal beds, they are reclining.

### About My Son (Mirza Muhammad Ali), and the Status of Baha'u'llah's Sons

5 As for what you asked about my son, know that if my sons follow God's laws and do not exceed what has been specified in God's book, the prevailing, the Ever-Existing, and they command themselves and the servants to do good, and they forbid evil, and they testify to what God has testified in His decisive verses, the conclusive, the definitive, and they believe in whoever God reveals on the day in which the times of the former and the latter are counted, and on it, everyone presents themselves to their Lord, and they will not disagree on God's command and will not stray from His ordained, written law. Then know that they are leaves of the tree of monotheism and its fruits, and with them, the clouds rain and the clouds lift with grace if you truly believe. They are God's household among you and His family in your midst, and His mercy upon the worlds if you know. From them, the breeze of God blows on you, and the winds of dignity and love pass over those close. They are God's pen, His command, and His word among His creatures, and with them, He takes and gives if you understand. Through them, the earth has shone with the light of your Lord, and the signs of His grace have appeared to those who do not deny God's signs. However, those who hurt them have hurt me, and those who hurt me have deviated from God's path, the prevailing, the Ever-Existing. So, you will find the deviation of the deviators and their arrogance towards us and their transgression against ourselves without clear evidence or a preserved book.

Say, O people, they are God's signs among you, beware of arguing with them, or killing them, or be among those who oppress and do not realize. They are God's secret on earth and returned under the hands of the oppressors on this earth that fell behind the elevated mountains. All of that was returned to them at the time when they were young in the kingdom, and they had no sin but in the path of God, the Capable, the Powerful, the Mighty, the Beloved, and those from them who appear naturally and God runs from their tongues signs of His power, and he is among those God has chosen for His command. There is no god but He, to Him belongs creation and command, and we are all commanded by His command. We ask God to make them successful in obeying Him and to provide them with what pleases their hearts and the hearts of those who inherit Paradise from God, the Mighty, the Prevailing, the Ever-Existing.

So we have bestowed upon you in this tablet and revealed to you what was hidden from you, a favor from us to you and to those who are guided by God's guidance in this dawn, they are guided, and indeed, you are. So guard this tablet as your eyes, beware not to reveal to anyone but its people. This is God's command to you with what is hidden and do not exceed what you have been commanded because we found that the full explanation is most concealed from the earth's religions except for what your Lord wills, and so we have counted the command if you count. We ask God to make them successful in His command so that they can pierce the veils and emerge from behind the praises with authority from God, the Capable, the Holy. Then know that we answered your questions at the time when your book came before us with a clear Persian tongue, and when we found no messenger to send to you, we erased it in the sea by our command lest it raise the clamor of the polytheists. And in his hand is the dominion of everything, he erases what he wills and confirms, and with him are sacred tablets, the preserver. Then we answered you in three of them with a wonderful Arabic tongue and we held the pen from the two for wisdom that no one should know but God, your Lord, and the Lord of the worlds, and we run the pen in its time when the command comes from a protected holy horizon if God wills and wants. Indeed, there is no god but He, He judges what He wills and reveals what He wants. All the spirit, glorification, and perpetuity to you if you are firm in the command of your Lord.

## Lawh-i-Salman I (First Tablet to Salman)

1 Oh Salman, let's soar from the city of the soul to the holy paradise of the Merciful, to the people of the universe and the possibilities. Allow us to pass, with feet of perseverance and wings of detachment, and a heart ablaze with the love of God. Keep walking until the cold of winter has no effect on you and it does not prevent you from journeying in the valley of oneness.

2 Oh Salman, \* these days, the manifestation of the firm word is evidenced by "La ilaha illa Hu". What that means is that the word of negation has taken precedence over the word of affirmation because of its essential nature and its manifestation. Until now, none of the innovators have paid attention to this divine subtlety, and what has been observed is that the letters of negation on the surface have always prevailed over the letters of affirmation. This is because the divine wisdom has concealed the effect of this word and has given priority to the collection of negations. If I mention the convincing and fully encompassing wisdoms, surely one would be astonished, even dead, from witnessing them. What you observe on earth, even if apparently contrary to the outward will, is the result of temporary circumstances. However, in essence, it has always been and will always be in accordance with the divine will. If one reflects upon this tablet and contemplates the mentioned word, they will become informed by a divine decree like never before. This is because the words are the treasure of truth, and the meanings deposited within them are the pearls of divine science. The supreme one, through the hand of divine protection, prevents people from gaining knowledge about them. When the will of God takes effect, and the hand of power opens the seal, people will then turn their attention to it. For example, in the words of the Qur'an, all the treasures of divine knowledge and beauty existed, and throughout nights and days, scholars read and wrote commentaries about them. Yet, they were incapable of manifesting even a single letter of the concealed pearls within the treasures of these words. When the promised one appears, the hand of power will unlock the treasures for people according to their own capacity and readiness. Thus, even the children of this age, who have not grasped the external sciences, will become informed about the hidden secrets according to their ability, to the extent that a child would challenge the scholars of this age in expressing them. This is the power of the divine hand and the encompassing nature of the will of the supreme one. If someone contemplates on this mentioned statement, they will observe that not a single atom moves except by the divine will, and no one becomes aware of an ocean unless it is by His permission. Exalted is His rank, exalted is His power, exalted is His sovereignty, exalted is His greatness, exalted is His command, and exalted is His favor upon those in the heavens and the earth.

3 Oh Salman, the pen of Rahman says: In this manifestation, I have removed the negative from the affirmation, and if Allah wills, the decree will be revealed from the sky of His will. And then, we will have our sending.

4 Oh Salman, such sorrows have surrounded me that the tongue of Rahman is prevented from mentioning sublime matters. I swear by the Nurturer of possibilities that the doors of divine pleasure have been closed due to the oppression of the polytheists, and the breezes of divine knowledge from the right hand of exalted oneness have been cut off.

5 Oh Salman, my trials have been apparent from before and after, limited to these days only. Know that throughout the months and years, I have been nurtured by mercy. I have risen to kill because if I mention the secrets of the past, I shall be informed that some of the servants who have been created by the Almighty's command have always wanted to oppose the truth and deviated from the innovations of His command. Look at Harut and Marut, who were two divine servants, so holy that they came to be called angels. They were surrounded by the ocean of non-existence and came into existence, their mention recorded in the heavens and earth, and their traces famous.

They were so close to God that the tongue of His greatness spoke of their fame until they reached a position where they saw themselves as the most pious, highest, and most devoted of all the servants. Then a breeze from the lust of temptation blew and they were thrown into the lowest flames. The details of these two angels, which are mentioned among people, are mostly lies and far from the truth. We have knowledge of everything in the preserved tablets of glory.

Nevertheless, no one has objected to the truth about why the nations of that time did not take this position after the maturity of these two angels to the positions of the sanctity and closeness to God.

6 Hey Salman, tell those who speak that you should not turn the everlasting heavenly chain and the eternal divine Kauthar into salty water, and do not erase the melodies of the immortal nightingale from hearing. Walk in the shadow of the expanding cloud of mercy and reside in the shade of the divine Sidra tree.

7 Oh Salman, the truth has always been apparent among people, and all prophets and messengers have been commanded to rule justly among their people. It is not permissible for anyone else to do so. For example, consider the state of a believer and a monotheist, in whom the sun of monotheism shines so that they admit and acknowledge all the divine names and attributes. They bear witness to all that the beauty of their existence bears witness to themselves. In this position, all descriptions of them are true and valid; in fact, no one is capable of describing them as they truly are except God Himself. All these descriptions are related to the divine manifestation that the sovereign has bestowed upon them.

In this position, if someone denies them, they have actually denied the truth, because what is seen in them is nothing but divine manifestations as long as they remain in this position. If even a word of good is said about them, the speaker of it would have been and will be a liar.

After denunciation, description returns to being ordinary, and all the attributes attributed to them earlier cease to apply. The person is no longer the same as before, and those attributes do not remain in them. If one looks with the eye of discernment, they can see that the person who wore that garment before has not, and will not wear it again. A believer, while in faith and admitting God and believing in Him, even if their clothes are made of cotton, are considered heaven's silk in the eyes of the Lord. But after denying, their garment turns into the tar and flame of Hell.

In such a case, if someone describes such a person in the earlier flattering terms, they would be considered a liar, and in God's eyes, they are among the people of Hell's fire.

8 O Salman, I have placed the reasons for this statement in all things, each by itself. Yet, it is very surprising that people have not paid attention to it and have slipped in the manifestation of such matters. Observe the lamp while it is bright and luminous and burning; if someone denies the light of it, he is surely a liar. However, after the breeze blows and extinguishes it, if someone says it is shining, he has been and will be a liar. Although the niche and the candle have been and will be the same during light and darkness.

9 O Salman, today observe everything in the mirror, for they were created by a single word and are established as one in the presence of God. And if they all pay attention to this magnificent sun that has risen from the horizon of the divine sanctity, they will all be reflected and imprinted in every manifestation of the sun. In this way, all the characteristics and qualities of the sun are true upon that mirror, for what is seen in that mirror is nothing but the sun and its light. And it is proven to the discerning mystic that these qualities of the mirror are not due to itself, but rather to that manifestation which has appeared and shone forth from the eastern horizon of the sun's favor in that mirror.

And as long as this manifestation remains, these qualities shall endure, and after the erasure of this disclosure from the mirror image, the description regarding these qualities of the mirror shall be considered as mere falsehood and utter fabrication. For the names and attributes revolve around the manifestation that shone forth from the sun, not around the mirror by themselves for their own sake.

10 Oh Salman, the honor of every name and its elevation and greatness and fame is in relation to God. For example, observe the houses that have been raised among different nations, all of which are considered sacred, and people visit them from distant places. It is clear that the respect for these houses is due to their association with the beauty of the divine footsteps, even though every wise person knows that the beauty of the divine footsteps is not in need of any house, nor will it ever be. But the relationship of all places to His holy essence has been equal. Rather, He has placed these houses and similar ones as a means of salvation and prosperity for His servants so that He does not deprive all of His creation of the manifestations of His grace. Blessed is the one who follows God's command and does what he has been ordained to do and is among the successful ones.

These houses and their pilgrims are honored by God, as long as this relationship is not severed, and after the severance of the relationship, if someone becomes a pilgrim, he will only be a pilgrim to himself and will be counted among the people of hell in the sight of God. Similarly, observe the houses of the souls that, after turning away from God's rule, have become idols, and their worshippers in the sight of God are among the idolatrous servants and will continue to be so.

Reflect on how these houses have been the same in both their relationship with God and after the severance of that relationship, and their outward appearance remains the same, so that their outward appearance is observed in the same way in both states, such that there is no noticeable change in the outward appearance of these houses, whether in their relationship or otherwise. But during the cutting of the relationship, the hidden and covered spirit is taken away from these houses, and only the wise ones can comprehend it. Similarly, observe in all the manifestations of the names that are the houses of the souls.

11 O Salman, observe the words of the Merciful with a pure heart and a holy sight, and reflect so that you may perhaps achieve the will of God.

12 O Salman, during his exit from Iraq, the tongue of God informed everyone that Samri would appear and hasten to summons, and the birds of the night would move after the disappearance of the sun. Those two appeared however soon the night birds would rise under the pretext of lordship and divinity. Nevertheless, we ask God to make people know themselves, lest they should exceed their limits and their affairs, and remember God with this great remembrance, and assist God with all their limbs and pillars, and be like banners between heaven and earth. Dwell, O people, in the shade of God, then settle on your seats with the tranquility of God and great dignity. And hold on to the rope of servitude. By God, the truth is surely a matter unequaled by anything created between heaven and earth. By it, the command of God will be revealed among his servants and his creatures, and whoever adheres to it in those days will truly support God, and whoever lags behind it will be arrogant to God, and none will be arrogant but every transgressor is sinful. If God wills, all will dwell and rest in the shadow of the beauty of his presence and look towards his side, and indeed this is a great bounty.

13 And now that you have asked about the meaning of the poem, although the pen of good fortune has not been able to move on the meanings of the poem, today, with the ocean of meanings and their roots revealed, there is no longer any need for previous words. Rather, all people of knowledge, wisdom, and mysticism, before and after, have needed and will need to be with these wondrous, undulating oceans. But a brief account of your request will be mentioned and, with the permission of God, the pen will proceed on what it intends.

14 Question: Since color turned into a prisoner of color, Moses became in conflict with Moses.

15 Oh Salman, there are many statements about Arifa in examples like these articles. Some have considered the essence of the sea and its waves as creatures, and they say that the difference in the waves is due to their forms. And forms are accidents, and after the removal of all forms, everything returns to the sea, meaning they are the essence of the sea. And in the forms, they have shown some other statements that it is not permissible to mention in this place. In the same way, they have mentioned the essence as a pencil and other objects as letters and said that the same essence of the pencil appears in different forms of letters, and these forms are, in fact, the essence of the same pencil. They called the first the place of unity and the second the place of plurality. In the same way, they considered the essence as one and objects as numbers, and the essence as water, and objects as ice, as they have said.

16 And in another place they said:

17 The scholars consider everything as manifestations of the essential self-disclosure of the Divine. They have mentioned three types of self-disclosure: essential, attributive, and active. They have considered the existence of things in relation to the Divine as a form of appearance. If all these matters are mentioned in detail, it may cause listeners to become alienated from the essence of knowledge. They also believe in the existence of fixed entities within the Divine Essence. One wise scholar has said, "The realities of things exist in the Divine Essence in a most sublime way, then He bestows them upon creation." They do not



consider the Giver of things as lacking anything and believe it is impossible. Ibn Arabi has written an extensive explanation on this subject. The wise scholars and latter-day scholars, like Sadr al-Shirazi and Fayd, have followed the same path as Ibn Arabi.

Fortunate are those who walk on the red slope on the shore of this sea, where the images and apparitions are renewed by each wave. How pleasant it is for those who strip themselves of all signs and indications and dive into this ocean, its depths, and reach the whale of meanings and pearls of its wisdom, which were created in it. Congratulations to the winners!

Every soul who believes in mystical explanations and has traveled on that path, considers both Moses and Pharaoh as manifestations of the Divine. However, they consider the former as a manifestation of the names such as Guide, Mighty, and the like, and the latter as a manifestation of names such as Misguider, Humiliator, and the like. Therefore, the dispute between the two is justified, and after removing human determinations, they regard both as one, just as they regard the essence of all things as one. The summary of these matters has been mentioned before.

Some of the people, of which only a few have been briefly mentioned here, but O Salman, the Pen of Rahman states that today, the supporters and deniers of these statements are on the same level, since the sun of truth is shining by itself not from an eternal unseen horizon. Every soul who is preoccupied with these explanations will, of course, be deprived of the recognition of the beauty of Rahman. The spring of the investigation of illusions is the time of absence, and today is the spring of uncovering and encounter. Say, "O people! Enjoy these days in the gardens of revelation and witnessing, then leave the illusions." Thus, your command is the command of God, the Dominant, the Sustainer.

The purpose of mentioning all the sciences has been to acquire knowledge, and the statement of specific evidences to prove the signified. Now, thanks be to God, the sun of knowledge rises from the horizon of the divine sky, and the moon of the signified appears in the sky of the command. To reveal the truth, cleanse all the sacred indications from it, and observe the sun of meanings in the spiritual celestial sky with the outward eye. Also observe the manifestations of divine names and attributes in everything other than Him, so that you may attain all the sciences and their source, origin, and mine.

18 Oh Salman, I swear by the beauty of the step that during these days, new knowledge descends from the skies of God's knowledge of the worlds every moment. Blessed is the one who turns to this source and cuts off from what is with him. O people of attraction and longing, be fair in these statements, which are briefly mentioned by the Sufis in their books. Our situation cannot be counted among people. If a person intends to understand everything, two lifetimes would not be enough.

19 Oh Salman, say that Allah is manifest above all things, and on that day, the kingdom belongs to Allah, then leave people with what they have. Leave the knowledge of the past behind. Moses, who is one of the greatest prophets, according to the mystics, annihilated his actions in the actions of God during his first thirty days, his attributes in the attributes of God during his second thirty days, and his essence in the essence of God during his third thirty days. And they said that since the remainder of his existence was still remaining in him, therefore, he heard the address, "You will not see me." And now the tongue of

Allah is speaking and says, "Show me once and become victorious a hundred thousand times by visiting the Almighty." Where is the grace of these days compared to the previous days?

20 O Salman, all that the mystics have mentioned are entirely in the domain of creation and always will be, such that even the highest souls and purest hearts, no matter how much they soar in the heavens of knowledge and gnosis, cannot exceed their rank of being created beings, and they cannot escape from being creations within their own selves by their own selves. All the knowledge of every knower, all the remembrances of every rememberer, and all the descriptions of every describer ultimately come to an end in what his Lord has created within his own self as a manifestation. And every single being, in the end, proves himself by reflecting on his own existence, although it is not possible for a created being to surpass his own limit. All the analogies and knowledge from the beginning of the world have referred to creations that exist from the realm of divine possibility, not from any created thing.

So, exalted is Allah that He should be known by the knowledge of anyone, or that any person's self should be attributed to Him. There has never been any connection, attachment, indication, or reference between Him and His creation. And He has created all the possible beings by His will, which encompasses all the worlds. The truth is that He has always been and will always be sanctified from the knowledge of possible beings in the loftiness of His sovereignty, transcendent in the exaltation of the impossibility of knowing Him, and unattainable by the perception of all created beings.

All those in the heavens and the earth have been created by His Word, and they have come into existence from absolute nonexistence. How can it be that a creature, which is created by the Word, can elevate itself to the level of the eternal essence?

21 Oh Salman, every path has been blocked by essence, and every way will be cut off; and only by the grace and favor of the sunrise appearing from the horizon of oneness among people, making the knowledge of these sacred souls known as their own knowledge. Whoever knows them has truly known God, and whoever hears their words has heard the words of God, and whoever acknowledges them has acknowledged God, and whoever turns away from them has turned away from God, and whoever disbelieves in them has disbelieved in God. They are the path of God between the heavens and the earth and the measure of God in the realm of command and creation, and they are the manifestation of God and His proofs among His servants and His signs among His creation.

22 O Salman, disconnect from everything famous between the people and with the wings of detachment, soar towards the heavens of the sanctified and glorious realm. By Allah, if you would fly towards it and reach the axis of its meanings, you would not see anything in existence except the radiant aspects of the Beloved's Presence and you would not see those who have turned away as if none of them had ever been mentioned. Mention of this station requires a different tongue for remembering and another ear for listening.

23 O Salman, it's better that we entrust the secrets of our soul and the creative invocations of our beloved to the sky of the Merciful's will, and embark on the meaning of poetry.

24 The purpose of mentioning Musa and Pharaoh in the Mathnawi was to give an example, not to suggest that they were one in reality. God forbid such a thing! For Pharaoh and the likes of him were created by

the word of Musa. And if you know, the apparent differences between them indicate that they were opposites throughout the worlds. That is the hidden knowledge that only the perceptive knower can understand.

The author of Mathnawi assumes that all people are in the domain of the names of Musa because everyone was created from and will return to dust. Similarly, everyone is marked with the letters of Musa in the world of spirits. In the world of one-color, there has never been conflict, and there will never be any conflict since the causes of conflict are not observable. However, after the spirits enter the bodies and appear in this world, the causes of conflict arise, whether they be truth or falsehood.

If this conflict and struggle is for establishing the divine order, then it is truth and will remain so. Otherwise, it is falsehood. Love, hypocrisy, acceptance, and rejection all revolve around these causes. For example, observe that one cause appears from the source, and this cause is single. But, it changes in every breath according to its circumstances, and its effects become apparent in every stage of its manifestation in various ways.

For example, consider the divine name “Al-Mughni,” which means “the enricher” - this name in its own domain is single, but after reflecting in the mirror of human existence, the effect of its manifestation appears in every breath according to one’s requirements. For example, in the generous, it appears as generosity; in the miser, it appears as stinginess; in the unfortunate, it appears as misery; and in the fortunate, it appears as happiness.

In the state of poverty, the people’s souls and what is in them are hidden. For example, a person who has no money has his generosity and stinginess hidden. Likewise, happiness and misery are not observable at this stage. After wealth appears, in every breath, what is in them will become apparent and observable. For example, a person who becomes a master of something will spend it in the way of Allah. Another person will arrange the means of warfare and rise to oppose and argue with the truth. Yet another person will preserve everything, depriving both himself and others of his wealth.

Now, notice how a single manifestation creates a variety of different effects. Before the manifestation, all these souls were dormant, hidden, and subdued in their places. By one manifestation of the sun of the name “Al-Mughni,” these souls were gathered together, showing what was hidden in their inner world.

If you look with insight into this statement, you will become aware of the hidden secrets. Observe Pharaoh at the time when, if not for the appearance of wealth and power, he would never have risen to fight against the beauty of Oneness. For, he would have been helpless and weak in the absence of circumstances, and his disbelief would be hidden. Blessed be the souls who are not captivated by the colors of the world and what has been created in them and have become successful with the color of Allah. That is, they have come to this wondrous appearance on the color of truth.

Purification from all the various colors of the world is for those who know about this color; like the people of today who consider themselves to be on the ship of survival and in the ocean of greatness. They recognize one another, but those who are ignorant of this color cannot understand. And if they become knowledgeable, they only perceive as much as a blind person perceives the sun.

25 Hey Salman, tell the worshippers to step into the sea so that they become purified from all colors and enter the holiest and purest place and the greatest view.

26 O Salman, all the servants of various colors in the world are forbidden from the shining shore of sanctity. For instance, observe the well-known ego that is inclined to war. I swear by the sun of the horizon of meanings that it was always a part of my life, day and night. In the early morning when I was in bed, it was standing at the head of the one who arose, and the verses of God were being recited upon him. It served the one who arose throughout the day and night.

But when the matter elevated and became manifest, its name was so overshadowed by the color of the name and the love of leadership that it became deprived of the oneness of the sacred shore. I swear by the One Who has created the essence of this soul in the love of leadership and position that It has never been seen before. I swear by the One Who has made everything speak its praise that if all the people of origination would try to count the envy and hatred of this soul, they would find themselves incapable of doing so.

We ask God to purify its breast, return it to itself and support it in acknowledging the Omnipotent, Most High, and Great God.

27 O Salman, consider the matter of God so that a word from the tongue of the manifestation of His Oneness would appear. That word in itself is one, and it has appeared from one source. But after the illumination of the sun, the word from the horizon of God's mouth appears to the servants at every moment according to what is upon them. For example, in one person there is aversion, and in another attraction. Similarly, there is love and hatred and the like. Then these lovers and haters rise up to fight and oppose one another, although before the appearance of the Word, they were friends and united, and after the illumination of the Sun, that Word is adorned with the color of God. In the averter, it is adorned with the color of the self and desire. The illumination of this divine Word appears in the receptive soul with the color of attraction and in the averter's soul with the color of aversion, even though the original illumination was pure of colors.

Look at the Sun, which appears in mirrors and glasses in a single manifestation, but its color appears differently in each glass. As you see and observe, the reason for the dispute between the averter and the receptive is color, but there is an innumerable difference between these two colors. This one has appeared with the color of God, and that one with the color of desire. The color of the believing receptive one who strives is the color of the Merciful, and the color of the averter hypocrite is the color of Satan. That color is the cause and reason for the purification of souls from the colors of other than God, and this is the cause of staining souls with the various colors of the self and desire. That is the everlasting life, this is the everlasting death. That guides the severed ones to the fountain of everlastingness, and this one makes the veiled ones taste the bitter fruit of annihilation. From that there is the fragrance of the Merciful in the review, and from this there are the evil-smelling odors of Satan.

The purpose of the author of the Mathnawi in these words was not that Moses and Pharaoh were of the same rank. Refuge be with God from that, as some ignorant people have understood. The action of Moses is a testimony to his sincerity, since his dispute was for God's sake, and the purpose was to save

Pharaoh from the transient colors and make him win in the color of God, and to taste the drink of martyrdom in the path of the Beloved. But Pharaoh's dispute was to preserve his life and kingdom. The purpose of Moses is to ignite the lamp of God among us, and the purpose of Pharaoh is to extinguish it. So, is the one who spends his soul in the way of God equal to the one who preserves his soul behind seventy thousand veils? How is it that these people cannot understand a clear statement from the All-Knowing, All-Wise God?

No, the purpose of the author of the Mathnawi is that the cause of the war between Moses and Pharaoh has been color, but the color of Moses was a color for which the inhabitants of the highest celestial realm have sacrificed themselves, and the color of Pharaoh was a color from which the dwellers of the lowest hell have refrained. The author of Mathnawi himself has mentioned Pharaoh in many places, and if you look, you will apprehend that it was not his purpose that some attribute to him. And to what extent has he expressed his longing to be united with the divine lovers and to be successful in serving the friends of truth? This is what he mentions in some positions.

28 O Salman! To the righteous devotees say: Let no one charge you with objection in the words of any critic, for only mercy and compassion shall they observe in your sight. However, for those souls who today in the rejection of God's Tablets have written fiery verdicts on all souls, it is inevitable that, as far as their ability permits them to do so, they shall write in rejection of me what they have rejected of God, just as has been ordained from an Omnipotent and Omnipotent authority.

What is the proof today for the victory of the truth is by the mention and explanation not by the sword and the like. Thus have We revealed before, and if ye then knew. So let him who would speak of the matter say: Verily there is no god but He. If a soul has a word written in rejection of me, and is rejected by God, let such a one be honored with a standing of grace so that all the people of the high court may envy that position.

And all the possible quills are impotent to mention that position, and the tongues of all beings are incapable of describing it. - Let every man today rise higher and higher in this holiest cause, putting all aside that is in the heavens and on earth. - and God was a witness to that, well aware - do not you, O beloved of God, take your ease on the cushions of comfort when you know your Creator and hear what has come from Him. Then arise in victory, speak out and do not be silent, nor with less than that perseverance; for this is better for you than the treasures of what has been and what is to be if you are of them who know. Such is the advice of the pen for the highest servants of God.

29 Oh Salman, know that never has anyone among the servants who possessed intellect in the whole, said that the fortunate and the averted, the monotheist and the polytheist are in the same status and degree. And what you have heard or seen in some of the previous books, the purpose is in the sacred extraction of the truth. And it has been mentioned that the names in the celestial realm are one. Do not consider the celestial realm imaginary, for today the celestial realm, the realm of power, and the divine realm are all part of the heavenly faction. And from the abundance of these stages and worlds which are visible in this position, the worlds of the divine, the powerful, and the celestial, and beyond them are present and established in their proper places. A detailed explanation of these stations is not allowed,

and it is suspended in the celestial realm of will until Allah sends it down with His Grace, and indeed, He is capable of all things.

In the sacred realm of truth, all names have been and will be one, and this is before the appearance of the Word of Separation. For example, observe that today, all manifestations of names are evident before God in their own kingdom. And likewise, the study of qualities and everything that has been, and by the adjustment of the structure of eternity, are related to the throne of justice, equally for all. But after the casting of the Word of Separation and distinction, it is present and evident among the servants. So that every soul who is successful in saying the word “Yes,” will receive all goodness.

By the sorrow of the beauty of the Almighty, a position has been determined for the fortunate ones that if the slightest bit of its glory appeared on Earth, all would perish from yearning. This is why the positions of the faithful are concealed from the faithful themselves during their apparent life. And every soul that did not become certain in the mention of “Yes” before Allah is not mentioned. So we seek refuge in Allah from what has been decreed for him from the punishment which has no measure.

30 Hey Salman, convey the words of mercy to the worshippers and tell them to protect themselves from the wolves of the earth. Do not listen to the ornate words that some utter, and purify your hearing for listening to my words. Keep your hearts pure for the knowledge of my beauty, separate from all that is created.

31 O Salman! \* Enough for you to enact that at dawn, the beauty of the Chosen One manifested on your hearts and occupied you with His own essence, and then returned to the abode of his own dwelling \*

32 Oh Salman \* Say, oh worshippers, walk in the path of truth and contemplate the manifestations of actions, and ponder on His words \* So that, perhaps, you will be rewarded eternally by the source of abundance and glory \* And if the accepter and the rejecter are in the same position and the divine worlds are only limited to this world, He would never have allowed His earlier manifestations to be captured by the enemies and to sacrifice their lives \* I swear by the sun of the divine command that if the people knew a drop of the love and longing for the chosen beauty while they were hanging that eternal temple in the air, all of them would give their lives in the way of this divine glory \* Praise be to God, they have given parrots and turned into dung \* The crow remains without share from the songs of the nightingale \* And the bat flees from the ray of the sun \*.

33 O Salman, my suffering among nations and governments is a strong reason and a firm argument. In twenty years, I haven't easily drunk any water and haven't slept comfortably through any night. Sometimes I have been chained, and sometimes captive and prisoner. If we had been indifferent to the world and what is upon it, we would have never been involved in these afflictions. Blessed is the soul which will be rewarded for the fruits of this position and tastes their sweetness.

Ask God for clear vision and seek a healthy palate, because the images of Joseph and the wolf are the same in the sight of the blind, and hanzhal and sugar are equal in the palate of the sick. However, I hope that some souls will emerge from the sacred breaths of these days, who will not buy the world and what is upon it for a penny, and they will watch over everything but Allah in the name of Allah. They will

consider giving their lives in the cause of Rahman as the easiest thing, and they will not slip from the straight path because of the delinquency of the deviants.

They will choose to dwell in the shade of the friend. Oh, what a blessing and good news for these souls! What dignity and honor for them! By Allah, the heavenly maidens in the highest chambers are restless from their longing to meet these souls, and the people of the eternal abode are insatiable from their eagerness. Likewise, Allah chose these people for Himself and made them separated from the worlds.

34 Oh Salman, \* Rahman's pen has prevented the mention of one's rank from sorrows \* a harm to such a high position that if we all were present at the table of his grace and were indulged to the very end, none would ever be accused of stinginess \* And with the pretext that our wages have been cut off \* Observe the vulgarity and lowliness of their nature that to attract attention from people and to impute to the beauty of that exalted one, they write and send such pretexts \* Despite the fact that you were here and saw that this servant never looked at their wages and what exists outside is divided up and given to everyone in turn \* Yet they have taken up this practice of wasting God's cause and collecting their wages as you have heard \* I swear by the beauty of the footsteps that the first harm that befell this servant was accepting the wages from the government, and had it not been for these souls, I would certainly not have accepted it \* And you have become aware that the matter has become difficult for the immigrants, yet we are all grateful and are satisfied and patient in God's decree. Only what God decreed for us shall befall us. We rely on Him in all our affairs.

And these people who complain about the cut-off of wages and act in pretense, claim to have God's dominion and turn away from the truth. \* Pay attention to those souls who are following this group \* Woe unto them and those who follow them, for soon they will be seized by the force of authority from the mighty, omnipotent, the everlasting Lord, and will find no helper or supporter for themselves \* Thus the truth has been revealed by God the mighty, the beloved, the glorious \* And glory be upon you, O Salman, and upon those who have not sold the words of God for unverifiable assumptions.

## Lawh-i-Tibb (Tablet of Medicine)

1) Indeed, bestowed upon one of the physicians is the splendor of God.

He is God, the All-Knowing.

The tongue of antiquity speaks of what becomes abundant in the hearts when the physicians are absent.

2) Say, O people, eat not except when hungry, and drink not until after you feel a need. Excellent is the practice in the open air, by it the limbs are strengthened, and when overfull, it is a dark calamity. Do not forsake treatment when needed and leave it when the temperament is balanced. Approach food only after digestion, and swallow only after thorough chewing. Treat an ailment first with foods and do not proceed to medicines. If what you desired from simple remedies suffices, do not switch to compounds. Abandon medicine when healthy and take it when needed. When opposites meet at the table, mix them not; be content with one of them. Begin first with the soft before the hard, and the liquid before the solid. Introducing food upon food is a danger; be wary of it. And when you start eating, begin with My most glorious name, then conclude with the name of your Lord, the owner of the throne and the dust. If you eat, walk a little for the food to settle, and what is hard to chew, avoid it as advised by the wise. Thus commands you the Supreme Pen. Eating a little in the morning is indeed a lamp for the body, and abandon harmful habits, for they are a calamity for creatures.

Confront diseases with their causes, and this statement in this matter is the decisive word: always embrace contentment in all situations, by it the soul is saved from laziness and ill condition. Avoid sorrow and grief; by them great afflictions occur. Say envy consumes the body and anger burns the liver; avoid both as you would avoid a lion. Purging superfluities is the mainstay but do so in moderate seasons, and one who exceeds in his eating aggravates his illness. We have decreed a cause for everything and given it an effect; all that is from the manifestation of My influencing name over things, indeed, your Lord is the ruler over what He wishes. Say, by what we have explained, the mixing does not exceed moderation, nor do its quantities exceed conditions. The essence remains in its purity. And the sixth and a sixth of the sixth remain in their state. Both the active and the passive are safe, and upon God, we rely. There is no god but He, the Healer, the All-Knowing, the Helper. What the Supreme Pen has run on such words is but for My love for you to know that worry has not taken the beauty of the ancients nor has it grieved over what has come upon them from the nations. And grief is for those who miss something, but nothing escapes from His grasp who holds all in the heavens and the earth.

3) O physician, first heal the sick with the remembrance of your Lord, the owner of the Day of Calling. Then with what We have decreed for the health of temperaments. By my life, the physician who has drunk the wine of My love, his meeting is healing, his spirit mercy and hope. Say, hold to it for the balance of temperament, for it is supported by God for healing. Say, this knowledge is the noblest of all sciences, for it is the greatest cause from God, the reviver of the remains to preserve the bodies of nations, and place it above all sciences and judgments, but today is the day when you stand for My support, cut off from the worlds.



## A Healing Prayer

4) Say, O my God, Your name is my healing. Your remembrance my medicine. Your proximity my hope. Your love my comfort. Your mercy my physician and my aid in this world and the next. And indeed, You are the Giver, the All-Knowing, the Wise.

## Wisdom, Explanation, and Constancy

5) All those whom I love are magnified by God. Say, today two matters are beloved and desired. One is wisdom and explanation. The other is constancy upon the order of your Lord, the Merciful. Every soul that succeeds in these two matters is considered and mentioned by God as from the people of the enduring city because these two orders are established and will be established among the servants if there is no wisdom and explanation, all will be afflicted. In this case, no soul would remain to guide people according to the unique law. And if there is no constancy, the mindful soul will not be effective.

Say, O friends, fear and anxiety are the demeanor of women, and if the divine loved ones overall consider, the visible conflicts in it should not frighten them from the power of those who oppress, and they should fly with the wings of longing to the light of the horizons. This servant has desired for himself what I have desired for all my friends. And this is by the command and preservation of the matter and is meant that the rememberers remain in the land to be occupied with the remembrance of the Lord of the worlds. Therefore, it is necessary and obligatory for all to preserve their own and their brothers' lives for the sake of God's command. And if the loved ones were to act according to what they are commanded, most people on Earth would be adorned with the garment of faith. Blessed is the soul that leads another soul to the enduring law and guides to eternal life. This is among the greatest deeds in the sight of your Lord, the Noble, the Exalted. And may the spirit and glory be upon you.

## Suriy-i-Bayan (The Chapter of Clarity)

1 This is the Surah of clarity that has been revealed by the Almighty Rahman to the one who believed in Allah and was among the guided ones, written in the tablets.

2 Mention the name of your Lord, the servant, when he entered the place of Paradise, the abode of the one upon whom the lights of the face shone from the east of beauty with clear signs. He stood facing the throne, witnessing Allah, the Most High, the Supreme, and heard the melodies of his Lord, the Most Merciful, the Most Compassionate, and attained all goodness when the breezes of holiness blew upon him with the satisfaction of Allah, the Most High, the Almighty, the Mighty, the Great.

3 O beauty of the foot, announce to the one who was standing before the throne what was destined for him in the holy records of the guardian \* Say that your arrival on the shores of greatness is the position in which the sea of names surges in the name of Allah, the Exalted, the Highest, for the betterment of what is created between the heavens and earth.

## To the Traveler to Allah

4 O traveler to Allah, take your share of this sea and do not deprive yourself of what has been decreed therein, and be among the winners. If all those in the heavens and the earth were granted a drop of it, they would be rich in their souls with the wealth of Allah, the Mighty, the Wise. Take, by the hand of separation, a chamber from this living sea, and then let your creatures be purified from human limitations and be brought closer to the view of Allah, the Greater, this Holy, Illuminating Sanctuary. If you find yourself alone, do not be sad, but seek solace in your Lord and be grateful. Convey the command of your Master to all those in the heavens and the earth, and if you find them receptive, show them the wisdom of Allah, your Lord, in the spirit which He has given you, and be one of those who turn toward Him. If you find them resistant, then turn away from them, rely on Allah, your Lord, and the Lord of the Worlds. By the truth of Allah, those who open their lips today in the remembrance of the name of their Lord will have the armies of Revelation descend upon them from the east of the Wise and Wise Name, and the people of the high will descend upon them, and so did He decree in the Majesty of the Command from a mighty and wise one. For Allah, behind the curtains of holiness, are servants who will appear on earth and support this cause, and they will not fear anyone, even if all the creatures of the world fight against them together. These people stand between the heavens and the earth and remember Allah with their highest voices, calling people to the path of Allah, the Mighty and the Praised.

Follow these people and do not be afraid of anyone, and be one of those who are not saddened by the noise of the people in the path of their Creator and are not deterred by the blame of the blamers. Carry the Tablet of Allah and its traces to those who believe, and give them the glad tidings of the satisfaction of the Holy, and then warn the polytheists. Say, O people, by Allah, I have been brought to you from the side of the Throne with news from the Mighty, the High, the Exalted Allah. And in my hands is a proof from Allah, your Lord and the Lord of your ancestors, so judge it with the balance of truth and with the arguments of the Prophets and the Messengers among you. If you find it to be true from Allah, beware not to argue with it, invalidate your deeds, and become polytheists. Those are the verses of Allah, sent down with truth and by which He justified His command between His creation and raised the banners of sanctification between the heavens and the earth. Say, O Messenger, this is the Sealed Scripture, which has been inscribed by the finger of the Divine and concealed behind the veils of the unseen, and has been revealed by the grace of a Powerful, Ancient master. In it, We have determined the measures of the inhabitants of the heavens and the earth and the knowledge of the first and the last. Nothing will escape His knowledge, and nothing will overpower Him in what He has created and will create, if you are among those who know. Say, the second orb has come, and We have extended the hand of power over all those in the heavens and on the earth, and We have revealed the greater secret of Our truth, a secret smaller than the consequences of the count. When the torrents die at the emergence of this red light on the spot of Sinai, so comes the beauty of the Merciful in the shades of the proof, and the matter is decreed by the Mighty and the Wise God.

## Convey These Messages To the People

5 O you who emigrates to Allah, convey the messages of your Lord to the people, perhaps it will prevent them from self-division and desires, and remind them of the remembrance of Allah, the Most High, the Great

\* Say, O my people, fear Allah, and do not shed blood, and do not interfere with yourself, and be among the righteous

\* Be careful not to corrupt the earth after its reformation, and do not follow the ways of the heedless

\* Among you are those who want to convey the command of their Lord, for it is appropriate for them to convey themselves first and then convey to the people so that their words appeal to the hearts of the listeners. Without that, their words will not affect the hearts of the seekers

\* Beware, O my people, that you are not from those who command people to righteousness and forget themselves, their words will be denied whenever it comes out of their mouths, then the realities of things, then the angels of the near

\* If the words of these people affect anyone, it is not because of them, but because of the potential within the words of an able and wise ruler

\* Their example before Allah is like a lamp from which the servants derive light, while it burns itself and becomes one of the burnt

\* Say, O my people, do not commit what would waste the sanctity of your worship and the sanctity of the command between the servants, and do not become one of the corrupt

\* Do not approach what your minds deny, avoid sin, and indeed it is forbidden to you in the book of which only those whom Allah has purified from all impurities and made from the purifiers can touch

\* Be just to yourselves and then to people, so that the effects of justice appear in your actions among our sincere servants

\* Beware not to betray people's money, be trustworthy among them, and do not deprive the poor of what Allah has given you from His bounty, and indeed He rewards those who spend twice what they spent, there is no god but He, He has the creation and the command, He gives to whoever He wills and prevents from whoever He wills, and indeed, He is the Giver, the Generous, the Almighty, the Noble.

6 Say, O people of splendor, convey the command of God, for God has ordained for every soul to convey His command and has made it the best of deeds, for it will not be accepted except after knowing God, the Dominant, the Mighty, the Powerful. And the conveyance is by explanation, not without it, just as the command came down from the dominion of God, the Most High, the Wise. Beware that you do not fight with yourself, but remind it of the good advice and the profound admonition if it is mindful, and if not, then turn away from it, and then turn to the direction of Holiness, the abode of the luminous sanctity.

And do not dispute for the world and what has been decreed in it for anyone, for God has left it for its people, and what He wanted from it was only the hearts of the servants, and indeed, it is controlled by the armies of revelation and explanation, just as the matter was ordained from the fingers of splendor on the tablet of destiny from the knowledgeable executor.

Be merciful to yourselves, then to your relatives, then to the sincere servants of God. And if you find someone humble, do not be arrogant towards them, for the authority of honor will pass over them in the course of days, and no one knows how that will be except for the one whose will is the Will of your Lord, the Mighty, the Wise.

7 My dear people, O wealthy ones, if you see a poor person of status, do not turn away from them but instead sit with them and inquire about their situation, as the blessings of God's judgment pour upon them. By Allah, in such cases, the people of the highest assembly will bear witness to you, pray for you, seek forgiveness for you, mention you, and praise you with holy, pure, and eloquent tongues.

\* So blessed is the scholar who does not take pride in his knowledge over others, and good is the doer of good who does not mock those who disobey but rather God conceals their faults, for He is the best of concealers.

\* Be, O people, concealing of faults and forgiving of sins on earth, so that God forgives you by His grace, then overlook so that God overlooks your sins and dresses you in the garment of beauty.

\* And if one of the believers seeks protection and you are able, protect them and do not deprive them of what they desire so that God protects you under the shadow of His mercy on the Day when hearts boil, livers ignite, and the foundations of all creation shake.

\* Say, O people, be sincere in truth for it will beautify your souls, elevate your names, and raise your status, and your reward in the Hereafter will be great based on the truth.

\* That is how we advise those who believe, so that they may hear our advice in the Book of God and find a way to the One of Bounty.

8 Oh you who have entered the great scene, your standing time has come to an end before the throne. With God's permission, rise and take the book of grace, then go to the homes and give their inhabitants the glad tidings of God's satisfaction, the high and great king. But move from this paradise with the breaths of intimacy to bring life to the hearts of those who were shocked by the lightning of the command, so that they may rise from the graves of negligence and speak what the spirit spoke that day in the highest paradise, that there is no god but Him, and the one who came in the name of Ali before the noble appearance of his authority and the emergence of his verses and the source of his grace and power for those in the heavens and the earth.

Then the one who speaks at that time, verily his might and honor, and his greatness and glory upon all creation. Thus, it is appropriate for you and those who have settled on the seat of the command and have drunk the sealed wine from this holy, luminous cup. And when you reach the land of T, spread this tablet before the hands of our generous name Ism, so that his eyes may be pleased, and he will rejoice in

himself, and he will be among the joyful. Then before the hands of those who have emerged from the darkness of illusion and have settled on the seat of certainty, and there, you will hear the noise of those who have disbelieved, turned away, and been among the polytheists.

Say, oh people, have you disbelieved in God who created you, shaped you, and made you aware of His appearance and made you among the knowledgeable? Beware, oh people, do not deprive yourselves of the seas of meanings and do not follow every rebellious devil. Then look with the corner of holiness to the balance of God, so that you may know His true, straight balance. Say, today it is the right of every soul to purify its heart from attachment to what was created between the heavens and the earth, to sanctify its ear from all that it has heard, and to return its sight to what was before it from the evidence by which God revealed His command in every age and era, then to the evidence which appeared that day with a clear authority. And it is curious about the traces of God and reflects on them, I swear by God, as the sun of certainty rises on it from the eastern plane of its Lord, and its heart will be illuminated by it, and it will be one of the certain ones.

Say, the making of God will not be confused with the making of anyone among people, but people are confused about themselves, so why are they hardly able to understand a speech from God, the Mighty, the Expert? Say, after the sun rises and its light, will the light remain? No, by God, the Dominant, the Mighty, the Able. Thus, remember our command and complete the argument on everyone who is on the earth, all together. And we witness God and His chosen ones, then His angels, that I have not fallen short in all that I have been commanded to do, and I have delivered His messages to the east of the land and its west, and He and they are sufficient as a witness and knowing about me. And when you reach the land of Zz, remind the servants who were there with this great reminder. Say, oh people, believe in God and what has been revealed from Him, and do not follow those who have disbelieved in the signs of the Merciful and His authority, then remember Him in every early morning and evening.

Say, your example is like those who used to remember God in the evening and the morning, so when God came upon them on the shadow of His exalted name, they disbelieved in Him and were among the polytheists. Say, oh people, support God with yourselves and your money, then stand firm on His command, so that even if everyone on earth fought you, your feet would not be disturbed from the path of God, the Mighty, the Able, the Knowing. Stand firm, oh people, when Satan enters upon you and with him, what prevents people from the love of God and calls them to the greatest tyranny, and thus we inform you to be among the knowledgeable. I swear by God, the truth is that as soon as I heard in this matter the appearance of my irresistible, innovative affair, and we pointed it out to another wisdom from us, lest the hearts of the polytheists turn to a single seat, and the matter be preserved from the harm of every harmful stubborn one. And by God, who is no god but He, those who were to cover their faces from every watchful one when they rose against me with an injustice that could not be compared to the injustice of the first ones. And when you see Muhammad before Ali, give him glad tidings from us, then remind him of what was revealed to him in the tablets of might, protection.

Say, oh servant, stand firm on the command and do not associate anyone with God, then suffice with Him from everything else, and be on an impregnable straight path, cut off from everyone else, and commune with my remembrance, and do not be among those who deny. Stand on the specific worship, for by it is

the command of God, your Lord, confirmed, and mercy descends upon the worlds. Say, oh people, do not harden the command of God by what your souls have suggested to you, nor go beyond your boundaries, nor be among the corrupt. And whoever transgresses his limit today will not be mentioned by God and will be one of the transgressors. Prostrate to God, your Lord, and when the sun of wisdom shines upon you from the east of the statement, fall on the ground in submission to your Lord, the Merciful, and thus it is appropriate for you, O assembly of the near ones. And whoever finds the pleasure of worship and its sweetness, will not change it for anything from what was created between the heavens and the two earths, and by it, your faces will be illuminated, your chests purified, your souls sanctified, and your traces elevated among the worlds. Then know that the most honorable among God are the most humble and pious, as has been revealed before and at that time, and we were revelatory.

Listen, oh people, to what God commands you in the kingdom of His command, and do not be among those who have been negligent in the side of God and have gone beyond what we have determined for them, for the residence of the transgressors is wretched.

9 Oh you who are present before the Throne, acquaint yourself with people with wisdom, then preserve yourself lest any harm befall you and return to the protected Sidra tree [referring to a heavenly tree]. Avoid matters that cause sedition, then seek your Lord's grace at all times. Beware not to forget these days; by Allah, they will not be matched in any time of both early and late generations. And no one will attain its meeting except by the will of your Lord; thus We have decreed the matter, and indeed, We are the Determiners. And do not forget the times you were present directly before the Throne in the greatest Paradise, and the sun of your Lord's beauty shone upon you at all times with wondrous lights; you drank the wine of the signs from the abundantly merciful Kuwthar, and you were granted blessings from Allah, the Giver, the Generous.

If you see someone approaching the Sacred House of Allah to enter the mighty Throne's residence, prevent them on our behalf, for by that the souls would be disturbed, and the harm would return to the Noble, the Knowledgeable. Do not direct yourself to part of Allah except after His permission, and thus the ruling appeared from the horizon of the wise command. Then convey the command of your Lord in every city; if you find someone cut off, give him the glad tidings of the mercy and presence of Allah, then remind him of what befell us from the forces of the devils. Say, "By Allah, what befell us is like nothing that ever happened to any of the servants, and by this, the clamor of every knowledgeable seer was raised."

Nothing has been created in the creation except that it might weep for my distress, and there is nothing in the knowledge of Allah if you are among the knowledgeable. Those whom I created by the will of my heart disbelieved in me and wrote for my rejection tablets by which their deeds were invalidated, and they shall not be among the poets. Thus the traces of Grace were effaced, the waters of mercy were cut off, the clouds of generosity were withheld, and the breezes of holiness were severed from the worlds.

Indeed, you shall recount the story of the youth as you have known it; do not increase or decrease, and be on the straight path of truth. Then inform the people of the fabrications of the selves of those who disbelieved and associated partners, say: "By Allah, what they intended by them is but to turn away the servants from the direction of the Throne, by Allah, they are but upon manifest misguidance." And when

you reach the land of Mecca from Medina, remind Our people there among the submissive men and submissive women so that they may rejoice in their hearts and be among the joyful. Say: "By Allah, the Greatest Secret has appeared with the embroidery of Eternity, and with its word, when they depart from around it, the structures of the eminent ones collapse, and you, O people, are to remain steadfast on the command of Allah and His authority, and do not disbelieve in what you have believed in before, thus does the servant advise you at the time when suffering has encompassed him from all directions from the manifestations of the idolaters and he sat in prison and will find no helper for himself but Allah, the Competent, the Mighty, the Wise."

By Allah, the truth is that I have been killed at all times with all the swords, and none knows that but Allah, the Enumerator, the Wise.

10 O traveler, a tablet has been sent down before for the devout, which we have named the Tablet of Splendor. In it is mentioned what has been revealed to us indirectly. Take its essence, then go with it to them, and recite it to them so that they may remember what befell the youth from the armies of the devils. Say, O beloved of God, protect yourselves lest Satan turn you away from the remembrance of the Merciful. Then remember Him with the melodies of the attracted, for by His remembrance hearts are purified, souls refined, and the hearts of lovers attracted.

When you reach the pure servants of God, remind them of what has been sent down to us in this remote prison so that they may be partners in our afflictions, remember what has befallen us in these days, and be among the rememberers.\*

And when you have reached them, remind them of the Name of God, who was among the remaining members of the family of Hussein, between the heavens and the earth, those who sacrificed their lives in the way of God their Creator and were among the strugglers. Those who strived with their wealth and their selves for the sake of God, until they entered the paradise of the Merciful and were among the believers therein, where they will be adorned with the highest Paradise, and the most splendid youths will circle around them with cups of existence, and the virgins of honor will serve them in morning and evening.

Thus does God reward those who were martyred in His Cause and pay the rewards of those who were afflicted with hardships in His command. What a great reward for the strugglers!

Then turn to the other half of our Great Name by the Tablet of God and its trace, and enter it with a great announcement. Then remind it what the spirit cast upon you in this noble landscape. Then tell it the story of the youth so that it may be informed of what has befallen us in this remote prison, and may share in our tribulations and remember what has befallen us in these days, and be among the rememberers.

11 Say, O observer, look upon the greatest sight and do not forget the remembrance of your Lord. Stand upright on the command from Us and power from Our presence, and convey to the people what you have been commanded, and do not be among the patient ones. Seek help at all times from Allah, your Lord, and break through the veils of the deluded. Thus, we have ordered you before, and we order you now with clear signs, then remind those who were there among the devoted servants of Allah. Say, O people, stand up for the cause of Allah and His religion, then support it and be among the supporters.

Then know that He is free from needing anything other than Himself, and what He commands for the people is a favor upon them, because through this they will ascend to the nearest place in the highest paradise and witness that every one with sharp sight. Thus, we have ordered you and decreed for you to act according to what you have been commanded, and be on clear justice. Allah will reward those who spread His command, and nothing will prevent them: no criticism from someone who finds fault, no taunting maliciousness, and none can withhold it nor a multitude of wrongdoers. When you see your brother who has been named in the kingdom of names Ahmad, remind him of the remembrance of his Allah, his Lord, then remind him of what has been revealed to us in this distant land. Say, O servant, beware of being alarmed in your soul when others are alarmed, whether small or great. Purify your sight from the veils, so you may witness what has shone from the horizon of the words of your Lord, the sun of meanings and clear explanation, and be among those who know. Be firm in the command of your Master, and do not turn to the right or left for this is a great favor. Settle in the shade of the tree and taste its fruits, and be among the grateful. We have commanded you thus to abandon what your own desire commands you and take what your Master commands you. By Allah, this is better for you if you are among the workers.

12 Indeed, you are, O you who are present at the Throne, and the observer of the great scene: reassure yourself with what you have been named in the realm of Names as Muhammad, and in the highest dominion as Mubaligh, and near the Throne as Mahmood. And thus, Allah singles out with His grace whom He wills, and He is indeed the Mighty, the Generous. Congratulations to you, for all the good, its origins, and sources you have attained and you are among those who have reached it. You have drunk the Tasneem of bounty from its source, and you are among the winners. So Allah will manifest the merit of what you have gained, and He will reward you for what you have done in His cause if you are a worker of what you have been commanded from the side of the all-knowing, the wise. And thus is completed your Lord's argument upon you and those who believe in Allah and His signs, and upon all who are in the two heavens and the two earths. When the pen of the Order ceases its motion, according to the wisdom that no one is acquainted with except Allah, the Mighty, the Beautiful, and praise be to Him in all circumstances, there is no god but He; creation and command belong to Him, and all shall return to Him.



## Suriy-i-Qamis (Chapter of the Shirt)

1 This is the Surah of the Shirt, we have revealed it with the truth and made it a manifestation of the structure among the worlds.

2 O people of permanence in the highest assembly, hear the call of God through this stirring breeze moving in this gentle air, under this gentle and pleasant sky. Indeed, it is the announcer of the Great Pilgrimage to the people in this greatest word, which was inscribed on the structure of the lines in this Book by the pen of glory and grace. Say, it is indeed the greatest book, which was sealed with the seal of God and concealed behind the veils of the unseen, and stored in the treasuries of glory. It has appeared with grace in the form of justice during the days that were promised by the truth. O delight of the soul, send down from the heaven of Your grace upon the realm of possibilities what will enrich them from what is between the earth and the heavens, for they were in poverty in the secret of the secret, and upon the extinction of this dome, at the appearance of this beauty, they were, by Your permission, standing.

3 Oh light of my soul, indeed, the polytheists have been in doubt about your matter after what We have made you speak in the tone of remembrance when the light emerged in this appearance that has risen in this state which has risen above these two names in these two shining suns in the two beauties. Indeed, you will not grieve, so be patient and then persevere because indeed, your Lord, the Most Merciful, guards you against the forces of Satan, and indeed, He has been wise in the worlds since He pierced the veils from your face, and then the swimming from your beauty, and then He looked from the top of Paradise to the structure of light in the form of the soul, and do not turn to anyone and do not turn back your gaze to the faces of the polytheists and turn towards the direction of the Throne towards your Lord, and indeed, He is sufficient for you over all worlds, and indeed, He supports you with the truth and aids you in every time just as He supported you with grace wherein He made the soul speak in your chest and made you a shining light in the worlds. Say, 'By Allah, I am the great spectator in the highest council, the most sacred beauty in the most brilliant horizon, the most conspicuous word at the utmost tree, the great news at the sidrat al-muntaha, the hidden ascension in the power of destiny, and the secret of Allah and His command in the Kingdom of Bad'ah.' By the signal of my pen, the judgment of the Kaf has appeared between the earth and the sky and the command of the Nun in the cities of names. Indeed, your Lord, the Generous, has preferred you with truth and made you a strong pillar in the worlds. Say, 'I am the greatest pillar and the most complete word, and whoever holds onto me has held onto the strong rope of Allah in this clear news that was behind the curtain of protection and beyond the veils of greatness, in truth, concealed.

4 Oh, the joy of life at the beginning of glory, by God, you are the ruler in this sky, so rule as you wish with what has been established from you, the rulings of fate have been confirmed with the signature. Indeed, the suns and moons are subject to your command. Indeed, the command is yours in the power of survival, and to you, the creation is in the kingdom of the earth and the heaven. Indeed, your Lord, besides Whom there is no deity, has made you a supporter and a helper for the worlds with pure truth. Oh, people of the earth, did you think that you would enter paradise in this Eden that appeared on the temple of satisfaction in this garden without love for this eternal, unique, timeless, everlasting, foreign, Arab, divine youth? What an evil assumption you have made within yourselves; for the abode of the

evildoers has been in the fire that was in the depths of the abyss, ignited by justice. Say, "Indeed, we have sent terror upon the hearts of the polytheists, and in the hearts of the monotheists, peace has been brought by the grace of this Book that has been sent down to the worlds from the unseen heavens by divine grace."

5 O people of possibility, listen to the melody of God in the axis of the paradise of Firdaus from the holy Sidrat tree which was planted in the land of saffron by the hands of the Merciful. Say, "By God, with a melody from it the light was manifested over the high mountains in sacred Sinai, behind the veil of delight, for Moses the speaker in the flutter of eternity, near the utmost tree of this burning yellow fire, I am God, your Lord and the Lord of your forefathers." And indeed, He was encompassing over the worlds.

And with a melody from it, the souls moved in the bodies of the possible, and the rooster of the Throne sang between heaven and earth. And the Holy Spirit spoke the beautiful language of invention. Through it, the "kaf" and "nun" of divine rule appeared, God's blessings were completed for whoever was in the heavens and the earth, and the beauty of God appeared in the embroidery that everyone was stunned by in the kingdom.

O people of the earth, neither will you accept this beautiful afterlife nor this great delight. Die in your hatred, as it has, indeed, appeared in the truth, and God has made it light for the monotheists and fire for the polytheists. And indeed, He was all-seeing in everything.

Say, no one's call will be raised to God today except for those who enter eternal paradise. Be gone, this word which speaks the truth on this high mountain which was on the noble command. Say, it is the Book of God and it is the sealed scroll which was preserved in the niches of protection within the treasures of power, in truth.

O people of the heavens and the earth, can you break through the corners of this fortress which was made of iron bars and raised behind the mountain of glory? Can you even get out of God's land? No, by the one who is no god but Him, you will not be able to penetrate or escape if you cling to this yellow thread in this air which shone in this sky which was manifested on this darkness which became red in color at the axis of this remaining of which nothing could be seen by the eyes of the people of the sky so you will surely be written by the pen of God as one of the people of paradise in holy delight.

6 Can you believe that you, the people of eloquence, would say like those before you that the Hand of God is tied? Or do you think in yourselves that the doors of grace have been closed after they have always been open in the face of the heavens and the earth? Say: By God, verily the door of the Holy Sanctuary has been opened on the right side of Paradise, and from it has appeared the Beauty of Eternity with a clear authority. This is the one whom God has made a bringer of glad tidings for the monotheists and a warner for the polytheists. Truly, it is the lamp of God between the heavens and the earth, lit by its essence with the oil of its own self so that the people of the highest assembly may receive light from it, as well as the people of the Red Lagoon, and the people of the Holy Gulfs behind the curtains of grandeur. Such has been the decree written by the pen of destiny on the tablet of signing with the truth.

7 O delight of existence, do not withhold the outpourings of Your bounty from the possible things, and do not be veiled by the veils of the signs. So, move beyond the chambers of rubies, then spend the wine of

life in this pleasure from the cup of the Most Merciful, at the hand of this youth who was witnessed on the horizon of holiness with the embroidery of God. Beware not to close your eyes to grace, and do not withhold the abundance of generosity from the servants, and do not look to them or what they have, but look with the greatest view to the station of honored glory. So have mercy upon them, then rise in this heaven the clouds of might and eternity, and rain upon the possible things the beloved rains of grace, for you are the Noble in the dominion of the names, the possessor of ancient grace in the realm of eternity, and the possessor of the great generosity in the divinity of blindness. And indeed, you were in the highest assembly above the throne, renowned for your bounty. Say, "The beauty of the Most Merciful and the radiance of the Most Glorious has appeared in the temple of man, so blessed is God who sent him with the truth and taught this pen in the secret of the line the wisdom of the statement, and indeed he was capable of everything."

8 Oh joy of the soul, tell people the blessings that we have given you before the existence, in the smallest atoms of survival and before the structures of things are adorned with the shirt of names, when Adam the survival was in the mud of fate by the secret order. If the dissidents of the disbelievers respond to you, do not be sad, for you sanctify the tail of your cloak from the indications of the manifestations of Names and Attributes as we purified you from the knowledge of every wretched disbeliever. Stand firm for the order, then speak between the earth and the heavens with what we communicated the spirit in your chest, and rely on Allah, your Lord, in the evening of holiness and the illumination of closeness, for He is sufficient for you with truth against every unjust sinner. So approach Allah your Lord, then turn away from other than Him. We guard you with the authority of power and strength, and protect you with the infallibility that the creation did not comprehend all together. Your command will thus become apparent, and we raise your name among the Names, and mention you in the Holy Tabernacle with the tongue of truth Honesty. Thus, we send down to you the verses of the command and alternate the verses for you to be the supreme argument from your Lord on all worlds.

9 To remember, O Allah the Greatest, how can I remember the initiation of your mention with what you have inspired me after the polytheists surrounded me from all sides, and indeed, you were a witness to that. I swear by Allah, I have lost the thread of my affairs and become bewildered when hatred appeared in the hearts of those who did not believe in you in the blink of an eye, and indeed, you were knowledgeable about them. And when I look at the initiation of your gifts and donations on my behalf and seeking nearness to you, my soul shakes with longing for meeting you. And when I look back at my trials with your innocence, my existence is disturbed for fear of your judgment, and you are the Knower of the truth in all things, and you were an expert in all things.

10 O comfort of life, do not be sad for anything or fear anyone, and then spend on the people of the divine flutter from the arch of life, on the full sanctity of the mighty, from the red wine, and on the people of the tent of sovereignty and dominion from the white cup, from this pure, clear milk; and then on the people of humanity from the jugs of judgment, and on the people of brilliance such that it separates them from everything and attracts them to the hidden holy ancient. Beware that you do not look at the polytheists and what their hands have earned; then look with the higher look at your ancient, eternal beauty that has shone with the truth from the horizon of the Supreme Name, and indeed it will be sufficient for you against everything and protect you from the throwing of the devils and will raise you

justly to a unique rank of dignity. For you are Hussein in the mighty names, and by the Supreme, you have been mentioned in the circle of the Throne. And if the matter becomes difficult for you, do not grieve within yourself, then be patient on my way, for the reward of the patient has been written in the Mother of the Book by the pen of holiness. Say that the judgment has come from this signature and decrees what it wants for those in the heavens and the earth, from the Presence of the Mighty, Wise. O people of the earth, do you invoke the names that you have named, you and your fathers, for which Allah has not given any authority and abandon the one who has come to you with a great authority? Fear Allah and do not follow what your souls command you; then follow the command of Allah and His ways in what He has revealed in the explanation that the judgment is only from Him, and indeed He is knowledgeable about everything. And do not be stingy with what Allah has given you from His bounty; then spend what you have been provided with if you are poor, Allah will enrich you from His bounty, indeed He is Powerful over everything. Soon Allah will reward those who believe and then spend the best reward from Himself and will admit them into ancient holiness in His pleasure. Indeed, when we wanted to seal the word, we heard the cry between the earth and the sky, "O beauty of greatness in the precious garment, do not prevent the ears from the melodies of your holiness, nor the eyes from the kohl of the recognition of your beauty, nor the suns from the gleams of the lights of your favors, nor the hearts from the breezes of your love, nor the possibilities from the drippings of the abundant mercy that was encompassing the worlds." Indeed, the houris of Paradise and the people of the abodes of intimacy and those who were behind the Throne in the positions of holiness descended from the chambers of life and stood in the air above the head in this holiest, purest space, and they wanted to hear your sweeter chirpings in this Supreme Station. By Allah, indeed silence is beloved except for your wonderful melodies, and the infallibility is sought except in your protected matter, and patience is praised except for your precious, dear, shining beauty. And indeed, you have been with your true knowledge, knowing what I say. By Allah, the truth is that your stored hills have intertwined the livers of the loved ones, and the verses have returned to the mighty correctness, and the structures of the names have been stripped of the dresses of the attributes, and the things have been gathered in the clothes of grief between the earths and the heavens. And indeed, you are the One who is able, by your judgment, to do what you want with your authority, and indeed, you have been omnipotent over everything.

11 And indeed, when we heard the caller of the Merciful from the direction of pleasure, we ended the first tune and then began with another tune. Perhaps the people of drunkenness from the first hatred would be fair in this matter of the most marvelous, the most creative, and the highest. They would pay less than an atom that moves in this air and witness the power of their Lord in secret and public.

12 So exalted is He who revealed the verses with the truth, just as He revealed to Ali with the truth, and before him to Muhammad, the Messenger of God, and before him to the Spirit, and before him to the Word, that there is no god but He. He has the command in the power of existence; He gives life and causes death, then He causes death and restores life, as He is the everlasting, not perishable, the sovereign who cannot be overcome, a king who cannot decay, an outward that cannot be hidden, and an inward that does not reveal. In His hand is the dominion of everything, and indeed He is the Almighty, the Chosen One. O people, fear God and do not disbelieve in the signs of God, nor in the one who boasts of meeting the inhabitants of the heavens and the earth, and those other than them who are close to God,

who are provided for at all times with the beauty of the divine countenance they behold. Say, O people, this is the soul of God among you and His authority within you; beware of denying the signs of God after they have been revealed with truth like the rains, for indeed the rains pour and settle, but the signs are revealed at all times, without exhaustion. Those who have been granted the insights of the sacred bear witness that they have been revealed from the power of God, the Guardian, the All-Powerful.

O people, if you disbelieve in the signs of God, in which narration have you believed in God on the day when the feet of every knower slipped and the skin of every believer shuddered and the sight of every believer was dazzled? Fear God, O eloquent men, and do not argue with what you have believed in before, and be just to yourselves and do not differ in what has elevated your names, and do not follow every polytheist deceiver. Say, do you take for yourselves lords other than God to act as the nations of separation did? Woe unto you, and what your hands have wrought, you will return to your place, and the abode of the wrongdoers is nothing but fire.

Indeed, those who purify the word of God and are eagerly struck by it, those who are given the nectar of holiness from the hand of this eternal, everlasting, eternal divine boy, who came to you on the clouds of command with sovereignty and power. O eloquent men, do you read the verses and disbelieve in the one who revealed them? By God, the truth is that no one has done as you have done, nor has any nation committed what you have committed. Woe unto you, O multitude of the wicked, and indeed you have been deceived in yourselves, so that you have forgotten God's covenant and broken His promise, and turned away from the one by whose command you were created and the heavens and the earth were created. There is no god but Him, to Him belongs the creation and the command. He descends to whomever He wills, whatever He wills, and each of them has an allotted share.

Say, we have enjoined upon you in the explanation not to disbelieve in the signs of God when they come to you with truth, and indeed we have not revealed the explanation except for this news that the divine nectar has been inscribed on unfaltering tablets with the gaze fixed upon them. When we came to you from the east of the spirit at another time, you turned away from the straight path, disbelieved in God's grace, and followed every doubting rejecter. By God, the truth is that today no one will know us except those whose hearts' mirrors have been purified, and their gaze has been cleansed from looking at anything other than God. They are the companions of the heights, who know their Creator in every matter, and cling to the firmest handle in this strong, spotless bond. Thus, we relate the verses, and cast upon you what will suffice you instead of every treacherous polytheist. Say, O people, indeed I shall not fear for myself but for the one who comes after me on the Day of the Fire that will flare up and illuminate with its light.

By God, the truth is that, O eloquent people, you do with this servant what the nation of separation had not done with Ali, nor the Christians with Muhammad, nor the Jews with Jesus, nor those who were before them with the messengers of God. And they bear witness to what you have done to this servant after he came to you with the authority of command and with him is a proof that no one of knowledge and power can overcome.

13 Oh people of eloquence, have you not forgotten the time when the Most High came to you with authority by the command, and the scholars of distinction denied him until they issued a fatwa against

him and killed him? It was an ordeal in which the heavens and the earth wept, the closest ones lamented, the people of the curtains of nearness and holiness, and beyond them the stones and the trees, and only a few of you believed in him. When he returned once more to distinguish the truthful from the liar, then you denied him and rejected him until you disbelieved in what you had believed in before, and God suffices as a witness between us. Whoever possesses the knowledge of secrets, say, "You are known among the higher assembly for lying and in the powers of eternity for doubting and in the dominion of names for disbelieving, for you have disbelieved in the signs of God after having used them as proof of your status." This is how God makes apparent the treachery of souls and what release and the polytheists hide. Whoever said these verses were not revealed upon the human nature, by God, had indeed appeared upon the structure of a servant who stood at the door with submission and penitence, roaring and saying, "Woe to you, O assembly of the oppressors! By God, I have been created according to the command of the Most High." Such a witness testifies to itself, but these evildoers do not understand. By God, it boasts of its relationship to our true self, while we have always been rich without it. We created it and everything by the command of the Most High,<sup>20</sup> and none denies this except every denier, disbelievers, who set their lying tongues to them so that they say what they do not feel and fabricate lies against God. Say, "Who is more unjust than him who fabricates lies against God and denies his verses after having been revealed in the nights and mornings?" Say, "Die in your rage; there is no escape for you today except that you deny what is with you or affirm what has come down from the power of the command from near the Mighty, the Chosen." Say, "Do you say as the scholars of distinction said, or do you not feel ashamed of God who created you and provided for you and taught you the manifestation of his own self with signs which minds and thoughts have failed to comprehend?"

14 You, the soldiers of God, purify your hearts from the memory of these people, then stand up for the victory of God and His command. Then, take the Book of God with strength from us and do not turn to the polytheists and what they say, for today they have no argument left and nothing will benefit them except the striking of necks by the swords of God, the Almighty, the Powerful. By God, you, the beloved ones, if you drink from this cup which cuts off souls from everything else and raises them to a position where they will not fear anything in the heavens and the earth and will not be disturbed by their small number or the abundance of the wicked. By God, who is the only deity, if any of you stand up to support our cause, God will give him victory over a hundred thousand and if he increases in his love, God will give him victory over those in the heavens and the earth. Thus, at that time, we breathed the spirit of power into all the parts so that the dwellers of Paradise may settle in whatever part they are and God may support them, their Creator, in all nights and days.

Then know that those whose hearts were attached to something other than what is in the heavens and the earth will not be able to enter my kingdom, for God has sanctified this position apart from anything else and made it the abode of the righteous. So strive for this position and do not deprive yourselves of this favor and do not be the companions of the Fire. Indeed, those who disbelieve in God and His authority, those are the ones who will be overwhelmed with humiliation, and they will have no protector from God. They will soon be seized by the whip of dominion from God, the Almighty, the Subduer. So We revealed the verses to you, and We made it clear by what We manifested from this highest Pen, to be a reminder for the scholars.

Then know, O people, that God has made all the letters of these words for the contentment that is broader than what is counted by the people of capability. Then those who have settled behind the veils of light at the manifestation of this appearance, from what is revealed to them of the lights of the Exalted Glory, have sat in it the meanings of the Houris and the statement of the secrets of this divine youth who has settled on the throne of forgiveness. And if one of the unveiled beauties reveals herself to the people of the heavens and the earth, they would all be electrocuted, nay obliterated, except for those who held to the rope of this beauty, which alone stood out in the realms by the grace of the bestower and spoke the beauty of the unseen in his heart at all times, saying, "You are God, there is no deity but You, the Controller, the Enchanter."

15 And when we wanted to conclude our speech, we heard the call of the Merciful once again from the direction of the Throne above the pleasure, saying: "O beauty of the foot, I swear by My beauty, then by My splendor, then by My command that you do not fall silent about your sweetest melodies, and then turn the verses on your other tunes because the people of the unseen from the worlds of darkness want to hear your charming melodies, and you are indeed capable of what you want and you are indeed the Mighty, the Invincible."

16 Oh the joy of the matter, remind our chosen servants in the shadow of the lights in all aspects, hoping that the tune of the Almighty will make them steadfast in the matter, so that they would not replace the chosen garment from their structures and stand for victory in the name of the victorious, the mighty, the prevailing, the all-powerful. Say indeed, the remembrance of God with His beloved ones is to be sweeter than every sweet thing and more honorable than everything created between the heavens and the earth. By God, if people only knew what came down upon them from the signs of God, the Guardian, the Mighty, the Protector, they would ransom their souls and spend their wealth hoping for a trace of the effects of their Lord. And thus We cast upon you some of the wisdom of God so that you may be among the knowledgeable.

17 O my name, listen to the call of your Lord when He established Himself on the throne with the authority that surrounded all possibilities, so that you may stand firm on the matter and be among the winners. Then know that we have been tested under the claws of hatred and I will not find for myself any supporter other than Allah, the Lord of all worlds, and what has happened to us was not witnessed by the chosen ones of Allah before, and no ear of all beings has heard the likes of it. So We inform you of the news of the Spirit so that you may support it with what you are capable of, and be firm on its matter.

Say that He will not need anyone, and that victory is all within His grasp; He gives victory to whom He wills by the order from Him, and He is the Almighty, the Omnipotent, the Wise. And if He were to command people to support, it would be His favor on them to reach what they want and He is independent of all worlds, and in His hand is the kingdom of everything, and in His right hand is the command and the mighty news, so they flee to the right and to the left and put their fingers in their ears lest they hear the tones by which the hearts of those at the top were attracted and the minds of monotheists were bewildered. And we have recorded this matter on the Tablets of Fate, behind veils of protection, and informed you of it on this Clear Tablet.

Say, O my people, this is the mercy of Allah upon you, which encompasses the atoms, have you ever seen anything more wonderful than this? It is by your Lord, the Most Merciful, but most people are in great veils. Say, this is the breeze of holiness that comes from the east of the matter, and have you ever seen anything better than this? It is by my generous soul if you are truly believers.

Say, O you who are eloquent, we have believed in what has come down from Allah in all ages, in Ali and what has descended upon him from among the verses of Allah the Mighty, the All-Knowing, and before him in Muhammad, the Messenger of Allah, and before them in the chosen ones of Allah and His apostles who penetrated the realms of existence and rose up to the horizon of mercy with a clear authority and an illuminating proof. Say, we believe in them and in what they have of Allah's Sunnah and His religion, and then in Allah's laws and commandments. There is no deity except Him, to Him belongs creation and the matter, and all the things in the imperishable tablets.

Thus, the servant testifies to himself and all existence, both the unseen and witnessed, testifies to this if you are among the witnesses. Say, O my people, by Allah, this is the truth that Ali has emerged with the authority that no eyes of those who are secluded in the tents of glory, beyond the veils of light, have ever perceived. So how can the eyes of these oppressed ones perceive it when oceans of life have flowed to his right and the forces of mercy have surrounded him? So exalted is He who appears in the pole of possibility, oh sublime beauty! So exalted is this most wondrous, most exclusive, most ancient creation!

18 Oh beauty of the origin, remember in the book the contentment of the soul so that it may be satisfied with itself, and what dripped onto its heart from the clouds of holiness of the divine rains. Perhaps the veils will burn with the fire that manifested in the axis of possibility, and the void of illusions will be penetrated by the authority of the Almighty, the Mighty, and the Able. Say, O servant, do not fear anyone in the path of your Lord, take the cup of life on your right hand, and then spend it on those you find on the side of pleasure in this paradise that appeared on the right of the Most Merciful. And if you find yourself unable to bear the word from this greatest weight, then seek strength in my name, the Capable, the Knowledgeable, the Expert. And if your vision deems you weak against the abyss of illusions, then seek insight in my name, the All-Seeing, the Watcher, the All-Knowing, the All-Wise. Stand up for the command, then take the staff that we gave you in the secret of those words. Then split the sea of illusions in those days when every one in the heavens and the earth was taken by softness, except for those who were chosen by your Lord, the Most Merciful. Indeed, He protects whom He wills, and indeed, He is Able over all things. Say, "By Allah, the beauty of the first one has appeared once again, and has been transformed from the light of the face's lights less than the poison of the needle, to those in the darkness and the earth." Then the mountaineers were shocked by the high mountain of this radiant and strong beauty after He had informed us about it in the tablets of His glory and preservation. You read what descended from our beauty in the first one in the origin of the names, so you know the secret of the matter in this secret covered by mysteries and behind the veils. What the hands of injustice have acquired from these evildoers, and no one knows that except Allah, the Mighty, the Invulnerable. If you look at the secrets of your Lord from the book and know the orbit's rule after the first orbit, beware not to show it to anyone or move your tongue with it because the people of the abyss of permanence will not be able to hear it but will perish instantly. Beware, beware! Hide the beauty of the matter from those who disbelieve and associate partners with God. Witness the beauty of the origin in the mirror of your



heart, then enjoy it and be grateful. Hide the beauty of Allah from the eyes of the polytheists and his secrets from the hearts of the oppressors. By Allah, the Truth, those were days in which Allah tested all of the prophets, the messengers, and those behind the veil of infallibility and the tent of greatness and the concealment of might. How were the polytheists, who took themselves as gods, when they manifested the sovereignty of Allah, His power, His greatness, and His majesty? They put the palm of indifference to their sights and accelerated in plotting to confuse the servants. In this way, we cast upon you what will protect you from the throwing of these devils. If you wish to drink from this Sharia which flowed from the right of bounty and by what was promised in the axis of pleasure from the Kafur and the Salsabil, sever all ties with everything in the heavens and the earth and everything upon which the rule of names has run in the dominion of beginning to open the doors of meanings and explanations on your heart. Then look with the secrets of the Most Merciful in this pleasure and be among the certain. O contentment of the soul, ponder on what has descended on you from the presence of the Mighty, the Knowledgeable, in the hope that you may know what Allah has intended for you to know about yourself, and you may attain the position decreed for you in the glorious, noble tablets. We have indeed sent you this shirt that was sprinkled with the blood of truth so that you may look at what is hidden from the eyes of the worlds, except for those whom your Lord wills, those who are not hindered by veils, no signs, and no prevention of any preventions. If it appears in the forms of the pure ones and the cherubim, they look with the great vision in this purest beauty and know the proof by itself, not by any other, because its evidence is its verses, and its existence is proof of it. Thus was the matter before and after, if you were among the knowledgeable.

19 Oh comfort of existence, say by Allah, we have not revealed in the tablets a word in the tune of the marvelous apart from what we have cast upon the pen of the secrets of eternity, because we found the eloquence filled with drunkenness, neglect, and illusion that cannot be compared to the boredom of the other. Therefore, the structure of pride hid from them its most luminous beauty by a thousand veils of light, lest the eyes of these traitors turn back to it. Cry about what was sent down upon me from those who disbelieved, associated with others, and were veiled in themselves argumentatively. By Allah, what we have suffered from the beloved ones is greater and more severe than what we have suffered from the disbelievers. The heavens are about to split, the Earth is about the crack, the mountains are about to collapse, the pillars of the Throne are about to annihilate, the Gates of Paradise are about to crumble, and the hearts of the near ones are about to burn when the pen of the matter cries, the eternity paper resonates, and the immortality pigeon wakes up. Allah wants to establish the faith of His servants after all creation with His command and the testimony of all that He created between the heavens and the earths. Say, O people, we believe in the messengers of Allah and His chosen ones and what was revealed to them from the signs of Allah the Almighty, the noble sender. By which sin did you deny this abundance that no clouds of the matter carried like it and was not reached by the clouds of generosity, and the eyes of the near ones did not witness it?

20 So, O delight of existence, divert the pen from mentioning those and do not let the traitors enter under the tent of your sweetest memory, by God, whatever flows from your ink is beloved by the people in the gathering of the Most High. Hence, it is dear to me that your precious fingers should be moved without mentioning your wonderful and great memory. Then, seal the mentioning of the polytheists and

begin with the mentioning of the monotheists, from your beloved ones. Perhaps you will firmly establish them with the beautiful melodies of your fortress on your strong and lofty path, for the polytheists are of the utmost hypocrites and wanted to instill enmity into the hearts of the beloved ones. Those who have passed through the ocean of existence, they did receive the remaining messages, and thus did we secure the matter in the clear Book.

21 So that, O satisfaction of the soul, remember the chosen ones of God who were on your land there, they will rejoice within themselves for what has moved upon their names by the pen of the Almighty, All-Knowing God. Among them is the one named Muhammad, we reminded him of a mention from Our Presence so that he may take pride in that among the worlds. Say, O servant, erase from your heart every mention other than My Mighty, Impenetrable Remembrance, and make your fortress My love, then your cloak My command, then your shield My remembrance, then your companion My beauty, and then entrust yourself to Trusting in My Gracious, All-Powerful, Exalted, All-Knowing Self.

22 Then, remember the one who was named after me, so his name shall remain in the domain of the blind omnipotence and the realm of eternity, and he shall be one of those who remember. Say, O servant, be grateful to Allah for what He has made you equal to himself and has sent His blessings upon you when you were present before the throne, on the seat of truth, at the mighty and powerful Mālik. So, strive to show in your days what is appropriate for this manifest, elevated, and fortified name. Remind yourself, then remind others with this blessed and illuminating name.

23 Then he reminded Al-Haa and Al-Seen of the authority of remembrance to prostrate his face on the ground for the sake of Allah, your Lord and the Lord of all in the kingdom. Say, "O Hassan, be good as Allah has been good to you." Then purify yourself to reveal his true self and your heart from the footsteps of the polytheists. Forsake the world and those in it and upon it in your shadow. Then seek refuge in my shadow, which encompasses all possibilities and resides in the proximity of the sacred ones.

24 Then remember the verses of the Merciful, which descend from the direction of the great Throne. Say, "O time, stop first and cut off from time and what it contains so that you can ascend to the sublime ascents, standing before your generous, mighty, and powerful ancient Lord." By Allah, nothing will benefit you today except my love, so adhere to it and be among the believers. And if you are humiliated by my name, do not grieve and rely on Allah, for He will protect you from the harm of the devils if you steadfastly love your master. In this way, nothing will deter you from what He has created and is creating, and this is the trait of the righteous. Then remind your son from Our presence, then adorn his head with the crown of closeness from this strong and precious pen.

25 Then Reza announces the good news of the spirit that took refuge under the shadow of his Lord for months and years. Say, O servant, do not grieve for the separation, for we have sent you before us and written your name in the tablets of nearness, among the closest ones. Do not forget the melodies of your Lord, nor His benevolent breaths, nor the lights of His beauty at the time when they will rise among you, and from which the people of the High Assembly will be illuminated. Then remind his father, his son, his brother, and those with him who were present before their Lord and upon whom the face was revealed with the lights of holiness and tranquility. Say, verily, we have caused for you springs from the mountain of holiness in the secret of this pleasure, springs of al-Kawthar and al-Salsabil.

26 If you, O people of eloquence, do not deprive yourselves and then draw near to it and be not among the patient ones, by God, the truth, you have indeed won what no one has ever won before you, if you recognize the grace of God that has descended upon you from the clouds of holiness and be among the steadfast. Likewise, We have favored you and sent down upon you grace from all directions, and from this sacred, exalted, and impregnable shore.

27 O Pen of the Holy, remind the dust to remember itself, and turn to the face of its Lord, and be among the detached. Say, O servant, rise from the dust and from what comes out of it so that you may know your Exalted and First Lord, and be among the winners. By Allah, the Truth, today there is no escape or refuge for anyone except under the shadow of My glorious and radiant Face, and at the door of this good pleasure, the angels of command are standing on My name - the Protector, the Hearer, and the Knower. If they find any trace of the world's odors or what has appeared between the heavens and the earth, they will prevent them from entering this good pleasure and from standing before your Lord, the Gracious, the Ancient One. Thus, the Warqas should teach you, and those who believe in Allah, the Mighty, the Unique, the Unrivaled.

28 Then, al-Hussain reminded [them] of what the Trustworthy Spirit reminds [us] with clear holy verses, so that they may soar in the air of proximity and recognize Allah their Lord and the Lord of the worlds during those days in which no one has purified his face for the face of his Lord, and they all worship illusions as their previous worshippers did. And so, it was and it will be, and my Merciful Soul stands witness to what I say. Then, mention in the book the remembrance of our other servants in the assembly of the sanctified ones, saying: "Indeed, al-Hassan, then Ali before Nabil, then al-Hassan each of the righteous ones, then Muhammad before Ali, then the servant before Ali, then Ali before Rida, then our righteous servants, all of the devoted ones, and for each [of them] is a measure in the Tablets of Holiness that none of the worlds can enumerate. Allah is the one who created them and supported them with His command, and made known to them the manifestation of His Self, and made them among the believers. And they shall attain this station by not altering the favor of Allah upon themselves, and if they change it, Allah shall change it upon them. Indeed, there is no god but He, to Him belongs all creation and the command, and everything is with Him in an all-knowing Leader."

29 Translation:

Say, O beloved ones of the Most Merciful, to emerge from behind the veils of possibility and swim in the oceans of creation with the strength of your Lord, the Bestower. Then stand firm in His command betwixt the heavens and the earth so that even if all that has ever been and all that ever will be, with all their power, were to come together to change you from the state you're in, they would be utterly unable. Rather, they would bear witness to their own impotence to do so. Thus does God make the truth manifest through His words and establish the matter by His signs, if you are truly among those who know.

Purify the mirrors of your hearts so that they may reflect the light of these beauties that have dawned in the horizon of majesty and gleam in the center of decline. Only by the light emanating from this beauty will everything in the heavens and the earths become illumined, save those who disbelieve in the signs of God, who deny His proof, reject His traces, turn away from His Beauty, and are among the heedless.

Astagairenes Sinai says: "By God, the mountains are astonished at the divine decree, the blind flee from this heavenly melody, and the spiritual will die in this terror from which everything recoils, save those who are taken by the hand of Grace from the Almighty, the All-Powerful."

O people, recite the words of God with the sweetest of melodies so that they may attract the dwellers of the earth and heaven. By God, if anyone recites what has been sent down as divine precepts from the Beauty of the Almighty, the Most Glorious, the Most High, God will, by His grace, cause that person to be resurrected in the Paradise of immortality, in that radiance from the light of His Beauty will the inhabitants of the Most High and the dwellers of saraadaq al-quds, and those of khubaa al-khifaa who have not been seen by the eyes of those who disbelieve in the signs of the Most Merciful, all at this time, visit.

Know then that those who have been present before the Throne have attained to that which none other has ever attained. So does God bestow His grace upon whomsoever He will of His creation, for there is no god but He, Who does what He wills and decrees what He desires. His generosity is limitless and His bounty knows no bounds. He singles out for His favor whom He wills. There is no god but He, the Bestower, the Mighty, the Generous.

Concerning those whose names We mentioned upon the Tablet: some of them have soared to the heights of holiness while others have remained near the edge of this world. Each has a portion with his Lord, and each is in the mighty scrolls of His dominion. As for those whose names We have not mentioned, you should remind them of the spirit with which they were created, for your Lord is the Almighty, the Overcomer, the All-Powerful.

30 And if you are victorious with this tablet in which the secrets of what was and what will be are detailed, rise from your position, then place it on your head and say:

31 Glory be to You, O Allah, my God, I bear witness with my tongue and my heart that Your extraordinary blessings have encompassed all atoms of what You created between the earth and the heavens, so that there is nothing left but has received Your proof, and has been illuminated by Your evidence, and has been reached by Your word, and Your authority has manifested to it, and Your signs have descended upon it, and the effects of Your bounty have appeared to it. O my God, I have severed myself from everything other than You and have stood before the pavilion of Your glory and the repository of Your favor/patience, purifying my heart and tongue from the love of anything other than You and the remembrance of anything other than You. O my God, then allow me entry under the shade of Your unity tree and the Lotus Tree of Your mighty and unique sovereignty, then grant me the sweetness of Your verses and what has hidden in them of the intimate secrets of Your knowledge concerning what You intend for Your servants. O my God, do not deprive me of the breaths of Your sanctity, which blow on the form of the glad tidings of meeting You, and on the images of the verses from the source of Your favor. Indeed, You are the All-Powerful over what You wish, and indeed, You are the Giver, the Mighty, the Merciful. Then, my God, make me steadfast on Your command, which none can stand upon except those who have severed themselves from everything in the heavens and the earth. Then, my God, establish a firm footing for me on the path of Your love and a high seat in the presence of the lights of Your divine countenance. Then join me with Your devoted servants.

32 Thus, we taught you and made you aware after we inspired you, and we made you testify after we informed you so that you would thank Allah, your Lord, in your heart and be in great joy and attraction in a unique and beautiful way. If a spark of the flame of longing that we ignited in the holy Lote Tree on Sinai caught you, it would draw you to the station where the realm of names and attributes witness in your shade, and you would find yourself in a height that the dwellers of the heavens and the earth cannot reach. In this ancient format, the Pen of the Eternal inspired you to be firm and steadfast.

33 Oh letter J, take my shirt and throw it on the potentialities' faces, so that the attributes may appear from behind the veils, and they may come forth from beyond the praises, and they may recognize the one who came to them from the side of the remaining world with a clear sovereignty. And you, oh that letter, first purify yourself, then purify people from the stain of the greatest event with this purest abundance that we have made flow from the sources of meanings so that you may be a messenger from us to all creation. Be sincere to Allah your Lord in such a way that no one will find any scent from you except His. Thus, the tongue of truth commands you: if you listen to the advice of your Lord, Allah will flow the water of life from your mouth and revive every dry bone with it. In this way, We have graced you again, so that you may be among those who cut off.

All praise is to the one who recognizes his Master in this clear and luminous shirt.

## Kitab-i-Aqdas (The Holy Book)

In the name of the one who governs what was and what will be

### Verses 1-10

1 The first thing that God has prescribed for His servants is the recognition of the dawning place of His Revelation and the source of His command, which is the station of His own Self in the realm of command and creation. Whoever attains this has attained all good, and whoever is deprived of it is indeed among the people of error, even if he performs every good deed. If you attain this exalted station and this supreme horizon, every soul must follow what has been commanded by the Desired One, for both are inseparable, one cannot be accepted without the other. This is what the Source of Inspiration has decreed.

2 Indeed, those who have been endowed with insight from God see the ordinances of God as the greatest means for the order of the world and the preservation of nations. And those who are heedless of this are like the ignorant masses. We have commanded you to break the boundaries of self and desire, not what has been decreed by the Supreme Pen. It is the spirit of life for those in existence. The seas of wisdom and eloquence have surged forth with the stirring breeze of the All-Merciful. Seize this opportunity, O possessors of intellect. Those who have violated the covenant of God concerning His commands and have turned back on their heels, they are indeed among the people of error in the sight of the Self-Sufficient, the Exalted.

3 O assembly of the earth, know that My commands are the lamps of My care among My servants and the keys of My mercy for My creation. Thus has the command been revealed from the heaven of the will of your Lord, the Lord of all religions. If anyone were to taste the sweetness of the utterance that has appeared from the mouth of the will of the All-Merciful, he would spend all that he possesses, even if it be the treasures of the entire earth, to uphold one of His commands which have dawned from the horizon of care and grace.

4 Say, from My laws the fragrance of My garment is diffused, and through them the banners of victory are hoisted on the hills and heights. The tongue of My power has spoken in the dominion of My greatness, addressing My creation: "Carry out My ordinances out of love for My beauty." Blessed is the lover who has inhaled the fragrance of the Beloved from this word, from which the breezes of bounty have wafted in an indescribable manner. By My life, whoever drinks the nectar of justice from the hands of grace will circle around My commands which have shone forth from the horizon of creativity.

5 Do not think that We have merely revealed to you the laws; rather, We have unsealed the choice sealed wine with the fingers of might and power. This is attested by what has been sent down by the Pen of Revelation. Reflect, O possessors of understanding.

6 It has been enjoined upon you to perform the prayer consisting of nine rak'ahs to God, the Revealer of the verses, at noon, in the morning, and in the evening. We have pardoned other numbers as a command in the Book of God. Indeed, it is the mighty, chosen command. When you wish to perform the prayer,

turn your faces toward My most holy direction, the sacred spot which God has made the focal point for the celestial concourse and the point of adoration for the people of the cities of eternity, the source of command for those in the heavens and the earth. And at the setting of the Sun of Truth and Explanation, the place We have appointed for you, indeed, it is the Mighty, the All-Knowing.

7 Everything is realized by His decisive command when the Sun of ordinances rises from the horizon of explanation. All are to follow it, even if it be a command that rends asunder the hearts of the adherents of religions. He does as He wills and is not questioned about what He wills. Whatever the Beloved has decreed is beloved and the Possessor of invention. Whoever finds the fragrance of the All-Merciful and recognizes the source of this Revelation will face the arrows with his eyes to uphold the ordinances among the people. Blessed is he who turns and attains the decisive utterance.

8 We have detailed the prayer in another tablet. Blessed is the one who acts according to what has been commanded by the Lord of all beings. For the prayer for the dead, God, the Revealer of the verses, has ordained six Takbirs (Allāhu Akbar or God is the Greatest). Whoever possesses the knowledge of recitation may recite what has been revealed before it, and if not, God has pardoned him. Indeed, He is the Mighty, the Forgiving.

9 Hair does not invalidate your prayers, nor do those things that prevent the spirit, such as bones and the like. Wear sable as you wear silk, brocade, and other such materials. It has not been forbidden in the Qur'an, but the learned were mistaken about it. Indeed, He is the Mighty, the All-Knowing.

10 Prayer and fasting have been enjoined upon you from the age of maturity as a command from God, your Lord, and the Lord of your forefathers. For those who are weak due to illness or old age, God has excused them as a grace from Him. Indeed, He is the Forgiving, the Generous. God has permitted you to prostrate on any clean surface, and we have abrogated the rule regarding the specific limit in the Book. God knows, and you do not know. Whoever cannot find water should repeat five times, "In the Name of God, the Purest, the Purest," and then proceed with the prayer. This is what the Lord of the worlds has decreed. In lands where nights and days are prolonged, let them pray according to the hours and the timepieces that mark the passage of time. Indeed, He is the Manifest, the Wise.

## Verses 11-20

11 We have excused you from the Prayer of the Signs. When they appear, remember God with greatness and power. He is indeed the All-Hearing, the All-Seeing. Say, "Greatness belongs to God, the Lord of what is seen and what is unseen, the Lord of all the worlds."

12 Individual prayer has been enjoined upon you; the requirement for congregational prayer has been lifted except for the Prayer for the Dead. This is indeed a wise ordinance.

13 God has excused women from fasting and obligatory prayer during their menstrual periods. Instead, they are to perform ablutions and repeat the phrase "Glory be to God, the Lord of Splendor and Beauty" ninety-five times between noon on one day and noon the next. This is what has been decreed in the Book if you are among those who understand.

14 When traveling, both men and women, upon stopping and resting, can replace each obligatory prayer with a single prostration. During this prostration, recite “Glory be to God, the Lord of Grandeur and Majesty, of Bounty and Grace.” If unable, simply say, “Glory be to God,” for that suffices in truth. Indeed, He is the All-Sufficient, the Everlasting, the Forgiving, the Merciful.

After completing the prostration, sit in the posture of unity and say eighteen times, “Glory be to God, the Lord of Dominion and Sovereignty.” Thus does God elucidate the paths of truth and guidance, all converging to this straight path. Thank God for this immense favor, praise God for this bounty encompassing the heavens and the earth, and remember God for this mercy surpassing all worlds.

15 Say, God has made the key to the hidden treasure My love, if you only knew. Without the key, it would remain hidden in the eternal past, if you only believed. This is for the dawning place of revelation and the horizon of radiance, through which the horizons are illumined, if you only knew. This is indeed the ordained decree, by which every decreed fate is established.

16 O Pen of the Most High, say: O assembly of creation, We have ordained for you fasting during a limited number of days, and have made Naw-Rúz a festival for you after its completion. Thus has the Sun of the Bayán shone forth from the horizon of the Book from the presence of the Lord of Origin and Return.

And let the days which exceed the months before the month of fasting be the manifestations of the letter “H” (Ha) among the nights and days. Therefore, they are not confined by the limits of the year and its months. It is incumbent upon the people of Bahá to provide for themselves, their relatives, the poor, and the needy, to exalt, magnify, and glorify their Lord with joy and gladness.

When the days of giving are completed, let them enter the fast. Thus has the Lord of all humankind decreed. There is no blame on travelers, the sick, pregnant women, or nursing mothers; God has excused them as a grace from Him. He is the Almighty, the All-Bountiful.

17 These are the ordinances of God which have been inscribed by the Pen of the Most High in the scriptures and tablets. Hold fast to the commandments and laws of God, and do not be among those who have clung to their own principles and discarded the principles of God, following mere conjectures and illusions. Refrain from eating and drinking from sunrise to sunset. Beware lest your desires prevent you from this bounty that has been decreed in the Book.

18 For those who believe in God, the Almighty, it is prescribed that they wash their hands and then their face every day, sit facing God, and recite ninety-five times “Alláh-u-Abhá” (God is Most Glorious). Thus has the Creator of the heavens decreed when He established Himself upon the thrones of His names with grandeur and power. Likewise, perform ablutions for the prayer as a command from God, the One, the Chosen.

19 Murder, adultery, backbiting, and slander have been forbidden to you. Avoid what you have been prohibited from in the scriptures and tablets.

20 God has apportioned inheritances according to the number of the letter Z, with shares for your descendants calculated from the Book of T according to the number of M, Q, and T. For spouses, the



share is from the Book of H according to the number of T and F. For fathers, the share is from the Book of Z according to the number of T and K. For mothers, the share is from the Book of W according to the number of R, F, Y, and Ayn. For brothers, the share is from the Book of H according to the number of Sh. For sisters, the share is from the Book of D according to the number of R and M. For teachers, the share is from the Book of J according to the number of Q and F. This is decreed by the Herald who remembers Me in the nights and early mornings. When We heard the clamor of descendants in the loins, We doubled their share and reduced the others' share; indeed, He is the All-Powerful, doing what He wills with His authority as He pleases.

## Verses 21-30

21 If one dies without descendants, their inheritance reverts to the House of Justice to be used by the trustees of the Merciful for orphans, widows, and general benefit, so that people may thank their Lord, the Mighty, the Forgiving.

22 If one has descendants but lacks other specified heirs, two-thirds of their estate goes to the descendants, and one-third to the House of Justice, as decreed by the Exalted, the Majestic.

23 If there are no direct heirs but there are relatives such as nephews, nieces, or their children, two-thirds go to these relatives, and one-third to the House of Justice. If no such relatives exist, all the estate goes to the House of Justice to be used as God commands; He is the All-Powerful, the Ruler.

24 Whoever dies without any of the designated inheritors as per the divine decree from the Most High Pen, all of their wealth is returned to the aforementioned House of Justice, to be distributed as per God's command. Indeed, He is the All-Powerful, the Commander.

25 The inhabited house and specific garments are for the male descendants, not the females or other heirs; He is the Bestower, the Bountiful.

26 If someone dies during their parent's lifetime, their descendants inherit what would have gone to them, divided justly among them. Thus, the sea of speech has surged, casting forth pearls of laws from the Lord of all beings.

27 If there are weak descendants, appoint a trustee to manage their inheritance until they reach maturity, or invest it for them. Assign a rightful share of the profits to the trustee for their efforts.

28 All this is after the payment of God's right, debts, and funeral expenses, carried out with dignity and honor, as decreed by the Lord of Origin and Return.

29 Say, this is the hidden knowledge that will never change, for it began with the letter Ṭ indicating the hidden, manifest, invincible Name. This allotment to descendants is a bounty from God for them to thank their Merciful, Compassionate Lord. These are the boundaries of God; do not transgress them with your desires. Follow what you have been commanded by the Source of Revelation. The sincere see God's ordinances as the water of life for the faithful and the lamp of wisdom and success for those on earth and in the heavens.

30 God has ordained that in every city a House of Justice should be established, where individuals shall gather in the number of Bahá (9), or more if desired. They should regard themselves as entering the presence of the Exalted One, observing the unseen. These members must be the trusted ones of the Merciful among people and the representatives of God for all who dwell on earth. They should consult on the welfare of the servants of God for His sake, just as they consult on their own affairs, and choose what is best. Thus has your Lord, the Mighty, the Forgiving, decreed. Beware not to neglect what is explicitly stated in the Tablet. Fear God, O people of insight.

### Verses 31-40

31 O assembly of creation! Build houses as perfectly as possible in the name of the Lord of all religions, in the cities, and adorn them with what befits them, not with images and likenesses. Then remember your Lord, the Merciful, in them with spirit and fragrance. By His remembrance, hearts are enlightened, and eyes are comforted.

32 God has ordained for those of you who are able, to make the pilgrimage to the House, but has excused women from this obligation out of His mercy. Indeed, He is the Bestower, the Generous.

33 O people of Bahá, it is incumbent upon each one of you to engage in some form of occupation, such as crafts, trades, and the like. We have made your engagement in such work equivalent to the worship of God, the True One. Reflect, O people, on the mercy and favors of God, and then thank Him in the evening and at dawn. Do not waste your time in idleness and sloth; engage in activities that benefit yourselves and others. Thus has the matter been decreed in this Tablet, from whose horizon the sun of wisdom and explanation has shone forth. The most despised of men in the sight of God are those who sit idle and seek sustenance. Hold firmly to the rope of means, putting your trust in God, the Provider of all means.

34 God has forbidden you from kissing hands in the Book; this is what you have been prohibited from by your Mighty, All-Powerful Lord. No one is permitted to seek forgiveness from another. Turn to God in repentance yourselves. Indeed, He is the Forgiving, the Bestower, the Mighty, the Ever-Forgiving.

35 O servants of the Merciful, arise to serve the Cause in such a way that the sorrows of those who disbelieve in the Source of the verses do not overcome you. When the promise was fulfilled and the Promised One appeared, people differed and each group held onto their own conjectures and illusions.

36 Some people sit at the back, seeking prestige, and others claim hidden knowledge and esoteric understanding. Say, O heedless deceiver, who are you? And to those who claim deep inner knowledge, say, O liar, by God, what you possess is mere husks, left for you as bones are left for dogs. By the True One, if someone were to wash the feet of the world, worship God in the wilderness, forests, mountains, and heights, and near every stone, tree, and dust, yet not exude the fragrance of My approval, it would never be accepted. This is the judgment of the Lord of all beings.

Many have secluded themselves on the islands of India, denied themselves what God has permitted, borne ascetic hardships, yet are not remembered by God, the Revealer of the verses. Do not make actions the partner of hopes, nor deprive yourselves of this goal, which was the hope of the near ones in the eternal past. Say, the spirit of deeds is My approval; everything is tied to My acceptance. Read the

Tablets to know what is intended in the Books of God, the Mighty, the Bountiful. Whoever wins My love has the right to sit on the throne of gold in the highest place, and whoever is denied it, even if they sit on the dust, they seek refuge from it to God, the Lord of religions.

37 Whoever claims a matter before the completion of a full thousand years is a lying impostor. We ask God to help him to recant if he repents, for He is the Forgiving, the Merciful. But if he persists in what he has said, a punishment will be sent upon him from which there is no escape; He is indeed severe in punishment. Whoever interprets or explains this verse in a way other than its evident meaning is deprived of the Spirit of God and His mercy, which has preceded all worlds. Fear God and do not follow your own illusions; follow what your Almighty, Wise Lord commands you. Soon, there will arise clamor from most lands. Avoid it, O people, and do not follow every wicked, contemptible one. This is what We have informed you of when We were in Iraq, in the land of mystery, and in this luminous spot.

38 O people of the earth, when the sun of My beauty sets and the heaven of My body is concealed, do not be troubled. Arise to assist My Cause and to exalt My word among the people of the world. We are with you in all conditions and will aid you with the truth. We have always been able to do so. Whoever recognizes Me will arise to serve Me with a steadfastness that even the hosts of the heavens and the earth cannot deter.

39 People are asleep; if they were to awaken, they would hasten with their hearts toward God, the All-Knowing, the All-Wise, and cast aside all that they possess, even if it were all the treasures of the world, so that their Lord might remind them with a word from Himself. Thus, He informs you of what is hidden, through a Tablet that reveals what has appeared in existence, a knowledge that none has attained except His own Self, who reigns over all the worlds. The intoxication of desire has seized them to such an extent that they do not see the Lord of all creation, whose call has been raised from every direction: There is no God but Me, the Mighty, the Wise.

40 Say: Rejoice not in that which you possess, for in the morning it shall belong to another. Thus does the All-Knowing, the All-Informed counsel you. Say: Have you found permanence in that which you possess, or fidelity? No, by Myself, the Most Merciful, if you are among the fair-minded. The days of your life pass as the winds blow, and your glory will be rolled up as was the glory of those before you. Reflect, O people, where are your past days, and where are your vanished years? Blessed are the days that were spent in the remembrance of God, and the hours devoted to His praise, the All-Wise. By My life, the glory of the exalted shall not endure, nor the ornaments of the wealthy, nor the power of the wicked. All shall perish by a single word from Him. Indeed, He is the Almighty, the All-Powerful. What people possess will not benefit them, and what would benefit them, they have neglected. They will awaken, but will find nothing of what they have missed in the days of their Lord, the Mighty, the Praiseworthy. If they knew, they would spend all they possess to have their names remembered before the Throne, but they are among the dead.

## Verses 41-50

41 Among the people, some are deceived by their knowledge and are thereby veiled from My Name, the Self-Subsisting. When they hear the sound of footsteps behind them, they see themselves as greater than

Nimrod. Say: Where is he now, O rejected one? By God, he is in the lowest depths of hell. Say: O concourse of scholars, do you not hear the creaking of My Supreme Pen? Do you not see this sun shining from the most glorious horizon? How long will you continue to worship the idols of your desires? Abandon your illusions and turn toward God, your ancient Lord.

42 The endowments dedicated to charitable purposes have been returned to God, the Manifestation of the Signs. No one is permitted to administer them except with the permission of the Source of Revelation. After Him, the authority is passed to the Aghsán (the branches, referring to Bahá'u'lláh's descendants), and after them, to the House of Justice, should it be established in the land. They are to use these endowments in elevated places for this Cause and for whatever they are commanded by the Mighty, the Powerful One. If this is not realized, the endowments revert to the people of Bahá, who do not speak except by His permission and do not judge except according to what God has decreed in this Tablet. They are the champions of victory between the heavens and the earth, to use these resources as specified in the Book by the Mighty, the Generous One.

43 Do not despair in calamities, nor rejoice excessively in happiness. Seek a state between the two: to be mindful and aware of what may come to pass in the end. Thus does the All-Knowing, the All-Informed counsel you.

44 Do not shave your heads; God has adorned them with hair, and in this are signs for those who consider the natural order established by the Lord of creation. Indeed, He is the Mighty, the Wise. It is not proper to let it grow beyond the limits of the ears. This is what the Lord of all beings has decreed.

45 It has been decreed that the punishment for a thief is banishment and imprisonment. Upon a third offense, a mark should be placed on the thief's forehead so that they may be recognized and not accepted in the cities and lands of God. Beware that compassion does not prevent you from carrying out the laws of God. Act according to what you have been commanded by a compassionate and merciful Lord. We have nurtured you with the whips of wisdom and laws for your own protection and the elevation of your station, just as parents nurture their children. By My life, if you knew what We intended for you with Our sacred commandments, you would sacrifice your lives for this holy, exalted, and mighty Cause.

46 Whoever wishes to use vessels of gold and silver, there is no harm in it. However, beware lest your hands immerse into dishes and plates without grace; take what is closest to refinement. He desires to see you adorned with the manners of the people of Paradise in His supreme, invincible dominion. Uphold refinement in all matters so that eyes do not fall upon what is displeasing to your souls and to the inhabitants of Paradise. Whoever disregards this, his action is nullified immediately; but if he has a valid excuse, God will forgive him. Indeed, He is the Mighty, the Generous.

47 There is no partner for the Source of the Cause in the greatest infallibility; He is the Manifestation who does what He wills in the Kingdom of creation. God has reserved this station for Himself, and no one else has been given a share in this mighty, exalted matter. This is the decree of God, which was hidden behind the veils of mystery. We have revealed it in this manifestation, and with it, We have torn the veil of those who did not understand the decree of the Book and were among the heedless.

48 It is enjoined upon every father to educate his son and daughter in learning and writing, and also in what has been prescribed in the Tablet. If he fails to do so, the trustees are to take from him whatever is necessary for their education, provided he is wealthy. Otherwise, the matter is to be referred to the House of Justice. We have made it a refuge for the poor and needy. Whoever educates his son, or any child, it is as though he has educated one of My own children. Upon him be My glory, My loving-kindness, and My mercy that has preceded the worlds.

49 God has decreed that for every man and woman who commits adultery, a fine must be paid to the House of Justice, amounting to nine mithqāls of gold. If they repeat the offense, the penalty is doubled. This is the decree of the Lord of Names for the first and second offenses. For a third offense, they are subjected to a humiliating punishment. Whoever is afflicted by sin should repent and turn back to God. He forgives whom He wills and is not questioned about what He wills, for He is the All-Forgiving, the Mighty, the Praiseworthy.

50 Beware lest the splendors of majesty prevent you from the pure and flowing waters of this clear stream. Take the cups of prosperity in this morning in the name of the Creator of the dawn, and then drink with the remembrance of His mighty and wondrous Name.

## Verses 51-60

51 We have permitted you to listen to music and melodies. However, beware that your listening does not lead you away from the path of dignity and reverence. Rejoice in the joy of My Greatest Name, by which hearts are enraptured and the minds of the near ones are attracted. We have made it a ladder for the ascent of souls to the highest horizon. Do not make it the wings of self and desire. I seek refuge in God that you may not be among the ignorant.

52 We have allocated one-third of all blood money (diyah) to the Seat of Justice, and We counsel its members to dispense it with absolute justice, to spend what has accumulated with them on what they have been commanded by the All-Knowing, the All-Wise. O men of justice, be shepherds of the sheep of God in His dominion, and protect them from the wolves who have appeared in garments, just as you would protect your own children. Thus does the trustworthy Counselor advise you.

53 If you differ on any matter, refer it to God as long as the sun is shining from this heaven. And when it sets, refer to what has been revealed from Him, for it is sufficient for the peoples of the world.

Say: O people, do not let turmoil overtake you if the kingdom of My manifestation disappears and the waves of the sea of My utterance become still. In My appearance, there is wisdom, and in My concealment, there is another wisdom known only to God, the One, the All-Knowing. We behold you from Our most glorious horizon, and We shall aid anyone who rises to assist My Cause with the hosts of the celestial realm and a company of the nearest angels.

54 O people of the earth! By the truth of God, rivers of fresh and pure water have gushed forth from the stones due to the sweetness of the utterance of your Lord, the Chosen One, yet you remain heedless. Abandon what you possess and soar with the wings of detachment above the realm of creation. Thus

does the Lord of innovation command you, He who, with the movement of His Pen, has turned the worlds upside down.

55 Do you know from which horizon your most glorious Lord calls you? And have you realized by which Pen your Lord, the Possessor of all names, commands you? No, by My life! If you knew, you would abandon the world, turning with your hearts towards the Beloved, and the vibration of the Word would seize you in such a manner that the greater world would tremble, let alone this lesser world. Thus, from the heaven of My bounty, the showers of My grace have poured down as a favor from Me, so that you may be among the thankful.

56 As for injuries to the head and body, their rulings vary according to their severity, and the Judge (or the All-Knowing One) has prescribed a specific compensation (diyah) for each level. Indeed, He is the Mighty, the Exalted Judge. If We so wish, We could detail them with justice, as a promise from Us. Verily, He is the Fulfiller, the Most High.

57 Hospitality has been prescribed for you once each month, even if it is only with water. God has desired to bring hearts together, even through the means of heaven and earth.

58 Beware lest the affairs of the self and desire cause division among you. Be like the fingers of one hand and the limbs of one body. Thus does the Pen of Revelation counsel you, if you are of those who believe with certainty.

59 Behold the mercy and grace of God. He commands you that which benefits you, though He is independent of all the worlds. Your evil deeds do not harm Us, just as your good deeds do not benefit Us. We call you only for the sake of God; this is witnessed by every discerning, clear-sighted one.

60 If you send out hunting animals to catch prey, mention the name of God, and what they catch for you is permissible, even if you find it dead. Indeed, He is the All-Knowing, the All-Informed. Beware that you do not act excessively in this matter. Be on the path of justice and fairness in all things. Thus does the Source of Revelation command you, if you are among those who understand.

## Verses 61-70

61 God has commanded you to show love and kindness to your kindred, but He has not ordained for them any right to the wealth of the people. Indeed, He is the One Who is independent of all the worlds.

62 Whoever deliberately burns a house, burn him; and whoever intentionally kills a person, kill him. Take the laws of God with the hands of power and might, and abandon the ways of the ignorant. However, if you decide to imprison them for life, there is no harm in this according to the Book. Indeed, He is the Judge over what He wills.

63 God has enjoined upon you marriage. Beware that you do not exceed two wives. He who is content with one maid will ensure his own tranquility and hers as well. There is no harm for the one who chooses a virgin for his service. Thus has the matter been recorded by the Pen of Revelation in truth. Marry, O people, so that there may appear from you those who will remember Me among My servants. This is My commandment to you; take it as an aid for yourselves.

64 O people of creation! Do not follow your own selves, for they incite to oppression and lewdness. Follow the Lord of all things, who commands you to righteousness and piety. Indeed, He is independent of all the worlds. Beware that you do not corrupt the earth after it has been reformed, and whoever causes corruption is not of Us, and We are clear of him. Thus has the matter been revealed from the heaven of Revelation in truth.

65 It has been stipulated in the Bayán that marriage should be by the consent of both parties. However, We, desiring love, affection, and unity among the servants, have attached it to the permission of the parents, that no discord or resentment may arise between them. We have other purposes in this as well. Thus has the matter been decreed.

66 Marriage is not consummated without the payment of a dowry. It has been ordained that in the cities, the dowry shall be nineteen mithqáls of pure gold, and in the villages, silver. Whoever wishes to give more is forbidden to exceed ninety-five mithqáls. Thus has the matter been inscribed with glory. He who is content with the first option is better off, according to the Book. God enriches whom He wills through the means of heaven and earth, and God has power over all things.

67 God has ordained that any servant who wishes to leave his homeland must set a specific time with his spouse for his return, in whatever duration he desires. If he returns and fulfills his promise, he has followed the command of his Lord and is among the righteous, as recorded by the Pen of Command. However, if he has a genuine excuse, he should inform his wife and make every effort to return to her. If neither of these conditions is met, she is to wait for a period of nine months. After the completion of this period, she is free to choose another husband, but if she chooses to remain patient, God loves those who are patient.

Follow My commandments and do not follow every polytheist who has been sinful in the Book. If news of the husband reaches her during her waiting period, she may resume the marriage if she so desires, for God seeks to reconcile matters between His servants. Beware of engaging in actions that create enmity between you, for thus has the matter been decreed, and the promise fulfilled.

If news of the husband's death or murder reaches her, confirmed by widespread report or by two just witnesses, she is to remain in the house for a specified period. After this time has passed, she is free to make her own choice in what she wishes. This is the command issued by the One who is firm in His decree.

68 If discord or aversion arises between them, the husband is not permitted to divorce her immediately. Instead, he is to be patient for a full year, hoping that the fragrance of love may once again emanate between them. If, at the end of the year, no such fragrance has emerged, then divorce is permissible, for God is wise in all things. God has forbidden you from divorcing more than three times, as a bounty from Him, so that you may be among the grateful. This has been inscribed in the Tablet by the Pen of Command. The one who divorces has the option to reconcile within one month with mutual love and consent, as long as she has not taken another husband. If she has, the separation becomes final, and a new union is required to restore the relationship. Thus has the matter been decreed by the Source of Beauty in the Tablet of Glory, inscribed with honor.

69 “And if a man travels and his wife travels with him, and then discord arises between them, he must provide her with a full year’s allowance and return her to the place from which she departed, or entrust her to the care of a trustworthy person along with what she needs for the journey to take her to her destination. Verily, your Lord decrees as He wills, with a power that encompasses all things.”

70 “And the one who is divorced for proven misconduct shall have no allowance during her waiting period. Thus has the Orb of the Cause shone forth from the horizon of justice. Verily, God loves unity and concord and abhors separation and divorce. Associate, O people, with each other in the spirit of joy and fragrance. By My life! All that exists shall perish, and what will endure is righteous deeds. God is witness to what I say. O My servants! Reconcile your differences and then heed the counsel of the Most Exalted Pen. Do not follow a tyrannical and wretched one.”

### Verses 71-80

71 Beware lest the world deceive you as it has deceived those before you. Follow the limits and laws of God, and then walk this path which has been extended in truth. Verily, those who abandon oppression and wrongdoing and embrace piety, they are among the best of creation in the sight of God. The hosts of the celestial realm and those who dwell in this station, exalted in the name of God, remember them.

72 It has been forbidden to sell maidservants and servants. No one is permitted to buy a servant, as decreed in the Tablet of God. Thus the matter has been inscribed by the Pen of Justice with grace. No one should boast over another, for all are servants and signs that there is no God but Him. He has been wise in all things.

73 Adorn yourselves with the ornament of deeds, for whoever has succeeded in acting to attain His good pleasure is indeed among the people of glory and is remembered at the Throne. Support the Lord of Creation through good deeds, and then through wisdom and eloquence. Thus have you been commanded in most of the Tablets by the All-Merciful, for He is fully aware of what I say. Let no one object to another, nor take one life for another. This is what you have been forbidden in the Book, veiled in the pavilion of might. Will you kill whom God has brought to life with a spirit from Him? This is a grievous wrong in the sight of the Throne. Fear God, and do not destroy what God has built with the hands of oppression and tyranny. Then take the path to the Truth. When the armies of knowledge appeared with the banners of expression, the tribes of religions were vanquished, except for those who desired to drink from the Kawthar of life in a paradise that came from the essence of the Exalted One.

74 God has decreed purity for the water of semen as a mercy from Him to humanity. Thank Him with joy and spiritual fragrance, and do not follow those who are far from the Source of closeness. Rise up to serve the Cause in all conditions, for He strengthens you with a power that encompasses the world. Hold fast to the cord of cleanliness so that no traces of dirt are seen on your garments. This is the decree of the One who is more subtle than all subtlety. And for those who have an excuse, there is no blame upon them; He is indeed the Forgiving, the Merciful. Purify every disliked thing with water that has not changed in its essential properties. Beware of using water that has been altered by air or any other substance. Be an element of refinement among humanity. This is what your Lord, the Mighty, the Wise, has willed for you.



75 And likewise, God has removed the law of impurity from all things and from other religions as a gift from God. Indeed, He is the Forgiving, the Generous. All things have been immersed in the ocean of purity from the first day of Ridván, when We manifested to those in existence with Our most beautiful names and highest attributes. This is from My bounty which has encompassed the worlds, so that you may associate with the followers of other religions and proclaim the Cause of your Lord, the Merciful. This is the crown of deeds, if you are among those who know.

76 And He has decreed the utmost refinement and the washing of what has been covered by dust, and how much more so of encrusted dirt and filth beneath it. Fear God and be among the purified. The one who sees dirt on his garment, his prayer does not ascend to God, and the hosts on high distance themselves from him. Use rosewater, then pure perfume; this is what God has loved from the beginning that has no beginning, so that there may exude from you the fragrance your Lord, the Mighty, the Wise, has desired.

77 God has forgiven you what was revealed in the Bayán regarding the obliteration of books, and has permitted you to read from sciences that benefit you, not those that lead to disputes in words. This is better for you if you are of those who understand.

78 O assembly of kings! The Sovereign has come, and the kingdom belongs to God, the All-Possessing, the Almighty, the Ever-Abiding. Worship none but God and turn with radiant hearts toward the countenance of your Lord, the Lord of Names. This is a command that surpasses whatever you possess, if you but knew.

79 Indeed, We see you rejoice in what you have gathered for others and deprive yourselves of the worlds that none but the Preserved Tablet can reckon. Wealth has occupied you from the ultimate end—this is not befitting for you, if you but knew. Purify your hearts from the stench of the world, hastening toward the Kingdom of your Lord, the Creator of earth and heaven, by whom the earthquakes appeared and the tribes lamented, except for those who cast aside the world and took what was commanded in the Hidden Tablet.

80 This is the Day on which Moses attained the lights of the Ancient One and drank the pure waters of reunion from this cup, by which the seas were set aflame. Say: By the truth of God, Mount Sinai circles around the Source of the Revelation, and the Spirit calls from the Kingdom: “Come, O sons of vanity!” This is the Day on which the hosts of God hastened in longing to meet Him, and Zion cried out: “The promise has been fulfilled, and that which was written in the Tablets of God, the Exalted, the Almighty, the Beloved, has appeared.”

## Verses 81-90

81 O assembly of kings! The Most Great Law has been revealed in the Most Luminous Station, and every hidden matter has been made manifest by the Lord of Decree. By Him, the Hour has come, and the moon has been cleft asunder, and every irrevocable matter has been clearly distinguished.

82 O assembly of kings! You are but vassals; the Sovereign has appeared in the most glorious attire and calls you to His own Self, the All-Possessing, the Ever-Abiding. Beware lest pride prevent you from the

Day-Spring of Revelation, or the world veil you from the Creator of the heavens. Rise to serve the Purpose for which you were created by a word from Him, and He has made you manifestations of power over what has been and what will be.

83 By God, We do not desire to rule over your kingdoms; rather, We have come to rule over hearts, for they are the place of Bahá's vision. The Kingdom of Names bears witness to this, if only you understood. Whoever follows his Lord has turned away from the entire world—how much more from this glorious station! Leave your houses and turn toward the Kingdom; this will benefit you in both this world and the next. The Sovereign of Power bears witness to this, if only you knew.

84 Blessed is the king who arises to support My Cause in My kingdom and detaches himself from all else. He is one of the people of the Crimson Ark, which God has made for the people of Bahá. It is fitting for everyone to honor, revere, and assist him, that he may conquer cities with the keys of My Name, the One Who rules over all in the realms of the unseen and the seen. He is as the sight of mankind, the most radiant crown upon the brow of creation, and the head of generosity for the body of the world. Support him, O people of Bahá, with wealth and lives.

85 O King of Austria! The Dawning-Place of the Light of Divine Unity was in the prison of 'Akká when you visited the Al-Aqsa Mosque. You passed by and did not inquire about Him, even though with Him every house was exalted and every lofty gate was opened. We made Him the Object of the world's direction for My remembrance, yet you rejected the One remembered when He appeared with the Kingdom of God, your Lord and the Lord of the worlds. We were with you in all conditions and found you clinging to the branch, heedless of the root. Your Lord bears witness to what I say. Our hearts were grieved as We saw you turning to My name but unaware of Me before your face. Open your eyes that you may behold this noble scene and recognize the One you call upon in the nights and days, and see the light shining from this radiant horizon.

86 Say: O King of Berlin! Hear the call from this manifest Temple: There is no God but Me, the Everlasting, the Ancient. Let not pride veil you from the Dawn of Revelation, nor desire hinder you from the Lord of the Throne and of earth. Thus does the Most Exalted Pen counsel you, for He is the Gracious, the Generous. Recall one greater than you in station and mightier than you in rank; where is he now, and what does he possess? Be alert and do not be among the heedless. He cast behind him the Tablet of God when We informed him of the armies of the oppressors that had come against Us. Thus, humiliation overtook him from all sides until he returned to dust in great loss. O King, reflect on him and on others like him who dominated the lands and ruled over the people. The Merciful brought them down from their palaces to their graves. Take heed and be among those who remember.

87 We desire nothing from you; We only counsel you for the sake of God, and We endure with patience that which has befallen Us from you, O assembly of kings.

88 O Kings of America and Presidents of the Republics therein! Harken to that which the Dove is warbling on the Branch of Eternity: There is no God but Me, the Ever-Abiding, the Forgiving, the Generous. Adorn the temple of dominion with the raiment of justice and piety, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus does the Dawning-Place of

Names command you, from One Who is All-Knowing, All-Wise. The Promised One has appeared in this glorious station, by which the lips of existence have smiled in the seen and unseen. Seize the Day of God, for meeting Him is better for you than all that the sun shines upon, if you are of those who understand.

O assembly of rulers! Hear the call that has been raised from the Dawning-Place of Grandeur: There is no God but Me, the Speaker, the All-Knowing. Heal the broken with the hands of justice, and crush the oppressor who is whole with the scourge of the commandments of your Lord, the Ordainer, the Wise.

89 O company of Rome! We hear among you the sound of the owl. Has the intoxication of desire seized you, or are you among the heedless? O point situated on the shore of the two seas! The throne of oppression has been established upon you, and the fire of hatred has been ignited within you to such an extent that it has caused lamentation in the Concourse on high and those who circle around the exalted Throne. We see within you the ignorant ruling over the wise, and darkness boasting over the light, while you are in manifest delusion. Your outward adornment has deceived you. By the Lord of creation! It will perish, and the daughters and widows, and the tribes among you, shall weep. Thus does the All-Knowing, the All-Informed give you tidings.

90 O banks of the River Rhine! We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

We hear the lamentation of Berlin, though she is now in manifest glory.

## Verses 91-100

91 O Land of T̲, do not grieve over anything, for God has made you the source of the world's joy. Should He so will, He may bless your throne with one who will rule with justice and gather the scattered sheep of God from the wolves. He shall greet the people of Bahá with joy and gladness. Verily, he is of the essence of creation before the True One. Upon him rest the glory of God and the glory of those in the Kingdom of Command at all times.

92 Rejoice in that God has made you the horizon of light, for in you was born the Dawn of Manifestation, and you were named with this name by which the light of grace shone forth and the heavens and the earth were illumined.

93 Things will be overturned within you, and the masses shall pass judgment upon you. Verily, your Lord is the All-Knowing, the All-Encompassing. Be at peace through the grace of your Lord; indeed, the moments of divine bounty shall not cease from you. Tranquility shall follow the turmoil. Thus has the matter been decreed in a wondrous Book.

94 O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

95 No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

96 O Greatest Sea! Sprinkle upon the nations that which you have been commanded by the Ancient Lord, and adorn the temples of humankind with the fabric of the laws through which hearts may rejoice and eyes be brightened.

97 He who possesses a hundred mithqáls of gold, nineteen mithqáls thereof belong to God, the Creator of earth and heaven. Beware, O people, lest you withhold yourselves from this great bounty. We have commanded you this, although We are self-sufficient and in need of none of you or anyone in the heavens and the earth. Within this are wisdom and benefits which none can comprehend except God, the All-Knowing, the All-Informed. Say: Through this, He has desired the purification of your wealth and your drawing nearer to stations that none can attain except those whom God has willed. Verily, He is the Most Bountiful, the All-Powerful, the Most Generous.

O people, do not betray the rights of God nor deal with them except with His permission. Thus has the matter been decreed in the Tablets and in this mighty Tablet. He who betrays God will be dealt with justly, but he who acts according to what is commanded, blessings shall descend upon him from the heaven of His bounteous gifts. Verily, He desired for you that which you do not know today; it will be known to the people when souls take flight and the rugs of joy are rolled up. Thus does He remind you through a guarded Tablet.

98 Various petitions have reached the Throne from those who have believed, asking of God, the Lord of what is seen and what is unseen, the Lord of all the worlds. Thus, We have revealed this Tablet and adorned it with the ornament of the command, so that the people may act in accordance with the ordinances of their Lord. In previous years, We were also asked regarding these matters on many occasions, but We held back the Pen in wisdom until letters arrived from a few souls in these days. Therefore, We responded to them with truth, that which enlivens the hearts.

99 Say: O concourse of scholars, do not weigh the Book of God with the rules and sciences you possess. It is the balance of truth among the people. What the nations have can be weighed with this Most Great Balance, and it is self-sufficient, if you but know.

100 The eye of My favor weeps for you, for you have not recognized the One whom you call upon in the evening and at dawn, at every sunset and daybreak. Turn, O people, with radiant faces and hearts filled with light, to the blessed crimson spot where the Lote-Tree of the farthest limit proclaims: "There is no God but Me, the All-Possessing, the Self-Subsisting."

### Verses 101-110

101 O concourse of scholars, can any one of you match Me in the field of mystical insight and knowledge, or race with Me in the course of wisdom and expression? No, by My Lord, the All-Merciful! All that is on earth shall perish, and this is the Face of your Lord, the Mighty, the Beloved.

102 O people, We have ordained knowledge for the recognition of the known, yet you have become veiled by it from its source, through which every hidden matter has been revealed. If you knew the horizon from which the sun of speech has dawned, you would abandon the people and what they possess and turn toward the praiseworthy station.

103 Say, this is the heaven wherein lies the hidden treasure, the Mother Book, if you could but understand. This is that which caused the rock to cry out and the Lote-Tree to call on the lofty Mount upon the holy land: The sovereignty belongs to God, the Almighty, the Beloved.

104 I have not entered schools, nor have I studied scholarly works. Hear what this unlettered One calls you to—the Everlasting God. This is better for you than all that is treasured in the earth, if you but understand.

105 One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted the exalted Word of God and is accounted as one of the losers in the clear Book.

106 You are enjoined to trim your nails and immerse your bodies in water that completely surrounds you every week, and to cleanse your bodies with what you have previously used. Beware that heedlessness does not prevent you from what you have been commanded by the Mighty, the Great. Enter fresh water; used water is not permitted for immersion. Do not approach the reservoirs of the Persian baths; whoever seeks them out finds their foul odor even before entering. Avoid them, O people, and do not be among the abased. It is likened to pus and filth if you are among the discerning. Likewise, abandon their foul basins and be among the sanctified. We desire to see you as manifestations of paradise on earth, so that the fragrance emanating from you may gladden the hearts of those who are near. Pouring water over oneself and washing the body is sufficient and preferable, and spares you from immersion. He has willed to ease matters for you as a bounty from His presence so that you may be among the grateful.

107 Your fathers' wives have been forbidden to you. We are ashamed to mention the law concerning boys. Fear the All-Merciful, O people of the world, and do not commit what you have been forbidden in the Tablet, nor be among those who wander in the wilderness of desires.

108 No one should raise their voice in public as they walk in streets or marketplaces. Rather, whoever wishes to engage in remembrance should do so either in a place designated for the remembrance of God or in their home. This is closer to sincerity and piety. Thus has the sun of wisdom shone forth from the horizon of the Revelation. Blessed are those who act accordingly.

109 It has been ordained for every soul to write a will. Let them adorn its heading with the Greatest Name, declare therein the oneness of God in the Manifestation of His appearance, and include within it whatever good deeds they wish to be remembered for, that it may bear witness to them in the worlds of command and creation and serve as a treasure for them in the presence of their Lord, the Faithful Guardian.

110 The festivals have been limited to the two greatest festivals. The first is the days during which the Most Merciful manifested Himself to those in existence through His most excellent names and supreme attributes, and the second is the day when We raised up the one who announced to the people this name by which the dead were raised to life, and all in the heavens and the earth, as well as those who came after, were gathered. Thus has the matter been decreed by One who is all-knowing.

## Verses 111-120

111 Blessed is the one who attains the first day of the month of Bahá, which God has made for this great Name. Blessed is the one who manifests God's bounty upon themselves on this day, for they are among those who show gratitude to God through their actions, which demonstrate His favor that encompasses the worlds. Say: It is the foremost of months and its beginning, and in it the breath of life passes over all created things. Blessed is the one who encounters it with spirit and joy, for we bear witness that they are among the victorious.

112 Say: The Greatest Festival is the sovereign of all festivals. O people, remember God's bounty upon you, for when you were asleep, He awakened you with the breezes of revelation and made known to you His clear and straight path.

113 If you fall ill, refer to skilled physicians. We have not abolished the means, but rather established them through this Pen, which God has made the dawning-place of His radiant and shining Cause.

114 God has ordained for every soul to present before the Throne what they possess, of that which has no equal. We have, however, pardoned this as a favor from Us. Truly, He is the Most Generous, the Bestower.

115 Blessed is the one who turns towards the Mashriqu'l-Adhkár (Dawning Place of the Remembrance of God) at dawn, remembering, reflecting, and seeking forgiveness. And when they enter, they should sit in silence, listening to the verses of God, the Sovereign, the Mighty, the Praised. Say, the Mashriqu'l-Adhkár is every house built for My remembrance in cities and villages. Thus it has been named before the Throne, if you are among those who understand.

116 And those who recite the verses of the Most Merciful with the most melodious tones, they perceive from them that which no dominion of the heavens and the earth can equal, and through them they discover the fragrance of My worlds, which today are known only to those endowed with vision from this exalted station. Say, it draws pure hearts to spiritual worlds that cannot be expressed by words nor pointed to by signs. Blessed are those who listen.

117 Support, O people, My chosen ones, who have arisen to remember Me among My creation and to elevate My Word in My dominion. They are the stars of the heaven of My care and the lamps of My guidance for all beings. And whoever speaks contrary to what has been revealed in My Tablets, he is not of Me. Beware that you do not follow every sinful claimant. The Tablets have been adorned with the seal of the Breaker of the Dawn, who speaks between the heavens and the earth. Hold fast to the sure handle and the strong cord of My command.

118 God has permitted those who wish to learn different languages to do so, in order to proclaim the Cause of God throughout the East and West of the earth and to mention Him among nations and peoples. Through this, hearts may be drawn, and every lifeless bone may be revived.

119 It is not befitting for a person of wisdom to consume that which robs him of reason. Instead, he should engage in what befits a human being, not in actions committed by every heedless and suspicious soul.

120 Adorn your heads with the crown of trustworthiness and loyalty, your hearts with the garment of piety, your tongues with pure truthfulness, and your bodies with the mantle of courtesy. All of these are innate to human nature, if you are among those who perceive. O people of Bahá, hold firmly to the cord of servitude to the True God. Through it, your stations will be revealed, your names will be established, and your ranks and remembrances will be elevated in a well-guarded Tablet. Beware that nothing on earth prevents you from attaining this exalted, noble station. We have counseled you regarding this in many Tablets, and in this Tablet, from whose horizon the radiant ordinances of your Almighty, All-Wise Lord shine forth.

### Verses 121-130

121 When the sea of reunion is stilled, and the Book of Origin reaches its end, turn towards Him whom God has willed, the one who branched from this ancient Root.

122 Consider the people and their lack of reason: they seek what harms them and abandon what benefits them—truly, they are among the wanderers. We see some people desiring freedom and taking pride in it, yet they are in manifest ignorance.

123 Freedom ends in consequences that lead to discord, whose fire cannot be extinguished—thus informs you the Reckoner, the All-Knowing. Know that the sources and manifestations of freedom are found in animals. For humanity, it is necessary to be under laws that protect them from the ignorance of their own selves and the harm of the deceitful. Freedom removes a person from the realm of courtesy and dignity, reducing them to the lowest of the low.

124 Observe the people; they are like sheep, in need of a shepherd to protect them—this is indeed an absolute truth. We affirm this in certain contexts but not in others, for We are all-knowing.

125 Say: True freedom lies in following My commandments, if you are of those who know. If people were to follow what We have revealed to them from the heaven of divine revelation, they would find themselves in absolute freedom. Blessed is the one who understands the purpose of God in what has been revealed from the heaven of His will, which reigns supreme over all the worlds. Say: The freedom that benefits you is found in servitude to the True God, and whoever has tasted its sweetness will not trade it for the kingdom of the heavens and the earth.

126 You are forbidden to ask questions in the Bayán; God has pardoned this, so that you may ask what your souls need, not what the men before you have spoken of. Fear God, and be among the God-fearing. Ask what benefits you in the Cause of God and His dominion. The door of grace has been opened to those in the heavens and the earth.

127 The number of months is nineteen in the Book of God. The first of them has been adorned with this name that reigns supreme over all the worlds.

128 God has ordained the burial of the dead in crystal, stone resistant to decay, or fine, hard woods, and the placing of engraved rings on their fingers. Truly, He is the All-Knowing, the Ordainer.

129 It is prescribed for men, and to God belongs whatever is in the heavens and the earth and what is between them, and God is All-Knowing of all things. And for the women, to God belongs the dominion of the heavens and the earth and what is between them, and God is All-Powerful over all things. This is what was revealed before, and the Point of the Bayán calls out, saying:

O Beloved of the worlds, speak in this station with that which will diffuse the fragrances of Your bounties among the peoples of the world. We have informed all that no word from You can be equal to what was revealed in the Bayán. Truly, You are the One powerful to do what You will. Do not withhold from Your servants the outpourings of the ocean of Your mercy, for You are the One with great bounty. We have answered what was desired, for He is the Beloved, the Responsive.

If what is revealed at this moment from God were engraved upon it, it would be better for them and for her. Truly, We have been the Judge.

I began from God and returned to Him, detached from all else, and clinging to His name, the Most Merciful, the Most Compassionate.

Thus does God single out whom He wills by a bounty from Himself. Truly, He is the Mighty, the Powerful.

130 And if you shroud him in five garments of silk or cotton—whoever is unable, one of either will suffice—thus has the matter been decreed by the All-Knowing, the All-Informed. You are forbidden to transport the dead beyond the distance of one hour from the city. Bury him with spirit and fragrance in a nearby place.

## Verses 131-140

131 God has abrogated what was decreed in the Bayán regarding the limitation of journeys. He is indeed the Chosen One, doing whatsoever He wills and ordaining what He desires.

132 O concourse of creation! Hear the call of the Lord of Names. He calls you from His Most Great Prison: Truly, there is no God but Me, the Almighty, the Majestic, the Subduer, the Exalted, the All-Knowing, the All-Wise. There is no God but Him, the Almighty over all the worlds. If He wills, He can seize the world with a single word from His presence. Beware that you do not hesitate in this Cause, to which the Concourse on High and the dwellers in the cities of names have submitted. Fear God and do not be of the veiled. Burn away the veils with the fire of My love, and the clouds of glory with this Name by which We have subdued all the worlds.

133 Raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established. Thus your Master, the Knower of all things, commands you.

134 Beware lest the affairs of the earth prevent you from that which you have been commanded by the Mighty, the Trustworthy. Be manifestations of steadfastness among humanity, so that the doubts of



those who have disbelieved in God, when He has appeared with great authority, do not hinder you. Beware lest what has been revealed in the former book keep you from this Book, which proclaims the truth: There is no God but Me, the Almighty, the All-Praised. Look with the eye of justice upon the One who has come from the heaven of divine will and power, and do not be among the wrongdoers.

135 Then recall what flowed from the Pen of My Herald concerning the mention of this Revelation, and what the tyrants committed in His days. Indeed, they are among the most lost. He said, if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach. For Him to drink a cup of water with you is greater than for every soul to drink of His own existence, indeed greater than all things. O My servants, if only you could perceive.

136 This is what has been revealed from Him as a reminder for My own Self, if only you knew. And whoever reflects on these verses and discovers the hidden pearls within them, by God, will find the fragrance of the Merciful emanating from the direction of the prison, and his heart will hasten toward it with longing—nothing will stop him, not the armies of the heavens or the earth. Say: This is the Revelation around which evidence and proof circle. Thus has the Merciful revealed it, if you are among the fair-minded. Say: This is the spirit of the books, breathed into the Most Exalted Pen, and all of creation has been thunderstruck, except those who have been touched by the breezes of My mercy and the sweet fragrances of the Most Glorious One, which dominate all the worlds.

137 O concourse of the Bayán! Fear the Merciful, and then behold what He has revealed in another station. He said, “The Qiblih is He Whom God shall make manifest. Whenever He turns, you must turn to Him until He is settled.” Thus has it been revealed by the Lord of Destiny when He willed to mention this Most Great Sight. Reflect, O people, and do not be among the wanderers. If you deny Him according to your own desires, to which Qiblih will you turn, O heedless ones? Reflect upon this verse, and then be fair in your judgment before God, that you may find the pearls of mysteries from the ocean surging with My name, the Mighty, the Inaccessible.

138 No one should hold to anything today except that which has appeared in this Revelation. This is the command of God, before and after, and with it He has adorned the scriptures of former generations. This is the mention of God, before and after, with which He has embroidered the fabric of the Book of Existence, if you are of those who perceive. This is the command of God, before and after. Beware lest you be of the abased. Nothing can avail you today, and no one has any refuge but God, the All-Knowing, the All-Wise. Whoever has known Me has known the intended purpose; whoever has turned to Me has turned to the Worshiped One. Thus has it been detailed in the Book, and the matter has been decreed by God, the Lord of the worlds. Whoever reads a verse from My verses, it is better for him than reading the books of the former and latter generations. This is the declaration of the Merciful, if you are of those who listen. Say: This is true knowledge, if you are of those who recognize.

139 Then consider what has been revealed in another station, that you might abandon what you possess, turning toward God, the Lord of the worlds. He said that marriage is not lawful unless it is according to the Bayán, and that if one enters, the other is forbidden from claiming ownership of what belongs to them unless it is returned after the matter is raised up to Him Whom God shall make manifest in truth or to that which has appeared with justice. Before this, you should draw near, that you may by this raise up

the command of God. Thus has the Dove sung upon the branches in remembrance of her Lord, the Merciful. Blessed are those who listen.

140 O concourse of the Bayán! I adjure you by your Lord, the Merciful, to look upon what has been revealed in truth with the eye of justice, and do not be among those who see the proof of God and yet deny it—indeed, they are among the lost. The Point of the Bayán has openly declared in this verse the exaltation of My Cause above His own Cause. This is witnessed by every fair-minded and knowledgeable person, as you see today. It has risen to a station that none can deny except those whose eyes have been intoxicated in the former and in the latter. For them is a humiliating punishment.

### Verses 141-150

141 Say: By God! I am indeed His Beloved, and now He hears what is revealed from the heaven of revelation and laments for what you have done in His days. Fear God, and do not be of the transgressors. Say: O people, if you do not believe in Him, then do not oppose Him. By God, the hosts of the oppressors who have already gathered against Him are sufficient.

142 He has revealed certain laws so that the Most Exalted Pen would not move in this Revelation except to mention His exalted stations and His most glorious vision. And when We desired to show bounty, We have detailed them in truth and eased what We desired for you. Truly, He is the Most Bountiful, the Most Generous.

143 He has informed you previously of what this Most Wise Reminder will utter. He said—and His word is the truth—that it speaks on every matter, “There is none other God but Me, the One, the All-Knowing, the All-Informed.” This is a station God has designated for this most wondrous, most exalted Revelation. This is from the grace of God, if you are of those who know. This is from His irrevocable command, His greatest name, His supreme word, and the dawning place of His most excellent names, if you are of those who understand. Indeed, by it, all the rising and setting points are made manifest. Reflect, O people, on what has been revealed in truth, and ponder it, and do not be of the transgressors.

144 Consort with the followers of all religions in a spirit of friendliness and fellowship, that they may inhale from you the sweet fragrance of God. Beware lest the zeal of ignorance overtake you among humanity. Every beginning is from God, and unto Him it returns. He is indeed the source of creation and the ultimate destination of all the worlds.

145 Enter not any house in the absence of its owner except with his permission. Adhere to what is proper in all circumstances, and be not among the heedless.

146 You have been enjoined to purify your sustenance and whatsoever is beneath it through the payment of zakát. This is what has been decreed by the Revealer of Verses on this sacred parchment. We shall specify for you its minimum amount if God so wills and desires. He indeed expounds whatsoever He wishes with knowledge from His presence; verily, He is the All-Knowing, the All-Wise.

147 Begging is not permitted, and to him who is asked, it is forbidden to give. It has been enjoined upon everyone to earn a living, and should anyone be incapable, it is for the trustees and the wealthy to

provide what is necessary. Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

148 You have been forbidden in the Book from contention, disputes, striking, and the like—those things which sadden hearts and souls. Whoever causes grief to another must pay nineteen mithqáls of gold. This is what the Lord of all worlds has decreed. Yet He has pardoned you from this in this Revelation and enjoins you to kindness and piety as a command from Him in this luminous Tablet. Desire not for anyone what you would not desire for yourselves. Fear God, and be not of the arrogant. You were all created from water, and unto dust you shall return. Reflect upon your end, and be not of the unjust. Hear what the Lote-Tree recites to you of the verses of God—it is indeed the balance of guidance from God, the Lord of the Last and the First. By it souls soar to the Source of Revelation, and the hearts of those who turn to Him are illumined. These are the bounds of God, prescribed for you; these are the commandments of God with which you have been charged in the Tablet. Act with a spirit of friendliness and fellowship; this is better for you, if you are of those who perceive.

149 Recite the verses of God every morning and evening. He who does not recite has not fulfilled the covenant of God and His testament, and whoever turns away from it today is among those who turned away from God in the eternity of eternities. Fear God, O My servants, all of you. Let not the abundance of reading and deeds, day and night, deceive you. If one should read a single verse with spirit and joy, it is better for him than to recite the holy scriptures of God, the Sovereign, the Self-Subsisting, with listlessness. Recite the verses of God to the extent that you are not overcome by weariness or sadness. Do not burden souls with what will make them lethargic and heavy; rather, give them what will lighten them, so they may soar with the wings of the verses to the dawn of clear evidences. This is closer to God, if you but understand.

150 Teach your children what has been sent down from the Heaven of Grandeur and Might, that they may recite the Tablets of the Merciful in the best melodies within the chambers built in the Mashriq-ul-Adhkárs. Whoever is enraptured by the love of My name, the Merciful, shall recite the verses of God in such a manner that the hearts of those who slumber will be moved. Blessed is he who drinks the nectar of life from the utterance of his Lord, the Merciful, by this name, through which every lofty and towering mountain has been shattered.

## Verses 151-160

151 You are commanded to renew the furnishings of your homes after the passing of nineteen years. Thus has the matter been decreed by One Who is All-Knowing, All-Wise. He desires thereby to bring ease and refinement to you and what you possess. Fear God, and be not of the heedless. As for those who are unable, God has pardoned them; indeed, He is the Forgiving, the Generous.

152 Wash your feet every day in summer, and in winter, once every three days.

153 And if anyone should anger you, meet them with kindness; and whoever rebukes you, do not rebuke them in return. Leave them to themselves and put your trust in God, the Avenger, the Just, the Almighty.

154 You are forbidden to ascend to pulpits. Whoever wishes to recite the verses of his Lord before you, let him be seated upon the chair placed on the platform and mention God, his Lord and the Lord of all the worlds. God has loved your sitting upon platforms and chairs out of honor for what you possess of the love of God and the dawning-place of His radiant Cause.

155 Gambling and opium are forbidden to you. Avoid them, O people, and do not transgress. Beware lest you use that which will weaken your bodies and harm your minds. We have only desired for you that which benefits you; this is testified by all things, if you would but hear.

156 When you are invited to banquets and gatherings, respond with joy and radiance. He who fulfills his promise is safe from reproach. This is the day in which every wise matter has been clearly set forth.

157 The mystery of inversion has appeared as a symbol of the Chief. Blessed is the one whom God has assisted in recognizing the six that have been exalted by this upright 'Alif. Verily, he is among the sincere. How many ascetics have turned away, and how many renunciants have come forward, proclaiming, "Praise be unto You, O Desired One of the worlds!" The matter is in the hands of God; He bestows upon whomsoever He wills whatever He wills, and withholds from whomsoever He wills whatever He desires. He knows the secrets of hearts and the glances of the scoffers. How many heedless souls have approached with purity, and We have seated them upon the throne of acceptance. And how many learned ones have We returned to the fire, as an act of justice on Our part. Verily, We are the Judge. He is the Manifestation through whom God does as He wills, and the One who rests upon the throne, ruling as He desires.

158 Blessed is he who perceives the fragrance of meanings from the traces of this Pen, which, when it moves, the breath of God wafts through all else, and when it stops, the essence of tranquility appears within existence. Exalted is the Merciful, the Manifestation of this mighty favor. Say: Through the weight of oppression, the light of justice has appeared in all else, and through acceptance of abasement, the glory of God has shone forth among the worlds.

159 You are forbidden to carry weapons except in times of necessity, and it is permitted for you to wear silk. God has lifted from you the restriction on clothing and beards as a favor from Him; indeed, He is the All-Knowing Ordainer. Act in a manner that upright minds would not find objectionable, and do not make yourselves a plaything for the ignorant. Blessed is he who adorns himself with the raiment of manners and morals; he is among those who have aided his Lord with clear and evident deeds.

160 Build up the cities and lands of God, and then remember Him within them with the melodies of those who are near to Him. Hearts are, indeed, cultivated by the tongue, just as homes and cities are built by the hand and by other means. We have appointed a cause for everything from Our presence; hold fast to it and trust in the All-Wise, the All-Knowing.

## Verses 161-170

161 Blessed is the one who acknowledges God and His verses and recognizes that He is not to be questioned about what He does. This is a word that God has made the adornment and foundation of

beliefs, and by it, the deeds of those who act are accepted. Place this word before your eyes, so that the insinuations of those who turn away may not cause you to stumble.

162 If He permits what was forbidden in the eternal past, or forbids what was permitted, no one has the right to object to Him. Whoever hesitates even for an instant is among the transgressors.

163 And whoever does not attain this most exalted principle and highest station will be swayed by the winds of doubt and turned by the words of the polytheists. Whoever attains this principle has attained the most great steadfastness. Blessed is this most glorious station, by the mention of which every mighty Tablet has been adorned. Thus does God teach you what will save you from doubt and perplexity and deliver you in this world and the next. Verily, He is the Forgiving, the Generous. He it is who sent the Messengers and revealed the Books, proclaiming that there is no God but Me, the Almighty, the Wise.

164 O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

165 O concourse of scholars! When the verses were revealed and the clear proofs appeared, We found you behind veils—this is indeed a wondrous thing! You have prided yourselves on My name yet have been heedless of My Self, while the All-Merciful has come with proof and evidence. We have rent asunder the veils. Beware lest you create another veil to hinder the people. Break the chains of delusions in the name of the Lord of all mankind, and do not be of the deceivers. If you turn toward God and enter into this Cause, do not corrupt it and do not measure the Book of God by your desires. This is the counsel of God, from before and after. Witness to this are the Testimonies of God and His Chosen Ones, and We bear witness to all.

166 Mention the Shaykh who was called Muhammad before Hasan, who was among the most learned of scholars in his time. When the truth appeared, he and others like him turned away, while one who winnowed wheat and barley turned toward God. He spent his nights and days writing, as he claimed, the judgments of God, but when the Chosen One appeared, not a single letter of his work availed him. Had it benefited him, he would not have turned away from the face through which the countenances of the near ones are illumined. If you had believed in God at His appearance, the people would not have turned away from Him, and what has befallen Us today would not have occurred. Fear God and do not be among the heedless.

167 Beware lest the names keep you from their Master, or that remembrance veils you from this Most Mighty Remembrance. Seek refuge in God, O concourse of scholars, and do not make yourselves a veil between Me and My creation. Thus does God admonish you and command you to act with justice, so that your deeds are not rendered void while you remain unaware. The one who turns away from this Cause—can he prove any truth in creation? No, by the Lord of innovation. Yet people remain behind a clear veil.

Say: Through Him has the Sun of Proof shone forth, and the Luminary of Evidence become manifest to all in existence. Fear God, O people of insight, and do not deny. Beware lest the mention of the Prophet keeps you from this Greatest Announcement, or allegiance to one veils you from the authority of God, the Sovereign over all that is in the heavens and the earth. Every name has been created by His Word, and every matter is bound to His irrevocable command, the Mighty, the Wondrous. Say: This is the Day of God; none is to be mentioned in it but His own Self, the Sovereign over all that is in the heavens and the earth. This is a Cause by which all that you hold as illusions and forms has been shaken.

168 We see among you those who take the Book and use it to prove God, just as every community has used its own book to prove the Almighty, the Self-Subsisting. Say: By God, the True One! The books of the world and all the scriptures therein avail you nothing today, except by this Book, which speaks at the pivot of creation: Verily, there is no God but Me, the All-Knowing, the All-Wise.

169 O concourse of scholars! Beware lest you become the cause of discord in the regions, as you were the reason for rejection in the beginning. Gather the people around this Word, by which the pebble cried out: "The Kingdom belongs to God, the Dawning-Place of Signs." Thus does God admonish you, as a favor from Him. Verily, He is the Forgiving, the Generous.

170 Recall Karim, when We summoned him to God, and he grew arrogant, following his own desires, even after We sent to him that which delighted the eye of proof in the realms of existence and completed the argument of God upon all in the heavens and the earth. We commanded him to turn in acceptance, as a favor from the Self-Sufficient, the Exalted. Yet he turned away, retreating, until the hosts of torment seized him, as a just decree from God. Verily, We were witnesses.

## Verses 171-180

171 Tear asunder the veils, so that the inhabitants of the Kingdom may hear the sound of their rending. This is the command of God, from before and after. Blessed is the one who acts according to what has been commanded, and woe unto those who turn away.

172 We have desired in the dominion only the appearance of God and His sovereignty, and sufficient is God as My witness. We have desired in the kingdom only the exaltation of the Cause of God and His praise, and sufficient is God as My trustee. We have desired in the realm of power only the remembrance of God and what has been revealed from Him, and sufficient is God as My helper.

173 Blessed are you, O concourse of scholars in the Cause of Bahá! By God, you are the waves of the Most Great Ocean, the stars of the heavens of bounty, and the banners of victory between the heavens and the earth. You are the dawning-places of steadfastness among the people and the rising-points of utterance for those in existence. Blessed is the one who turns toward you, and woe to the heedless. It behooves today anyone who has drunk the wine of life from the hands of the tender mercies of their Lord, the All-Merciful, to be as pulsating as the artery in the body of existence, that through them the world and every withered bone may be set in motion.

174 O people of creation! When the Dove of Praise takes flight from the bough of glorification and seeks the most distant and hidden destination, refer what you do not understand from the Book to the Branch that has branched forth from this mighty Root.

175 O Pen of the Most High! Move upon the Tablet by the permission of thy Lord, the Creator of the heavens, and then recount how the Dawning-Place of Oneness desired the School of Detachment, that the free souls might gain insight into the measure of a needle's eye of what lies behind the veils of the mysteries of thy Lord, the Almighty, the All-Knowing.

Say: We entered the School of Meanings and Exposition during the heedlessness of those in existence. We beheld what the Most Merciful had revealed and accepted what He bestowed upon Me of the verses of God, the All-Subduing, the Self-Subsisting. We heard what was testified to in the Tablet; verily, We were witnesses. And We responded with a command from Our presence; verily, We were the Commanders.

176 O concourse of the Bayán! Verily, We entered the School of God while you were asleep, and We observed the Tablet while you were heedless. By the True One, We read it before its descent, while you were unaware. We encompassed the Book while you were still in the loins. This is My mention according to your capacity, not according to the measure of God. This is attested by what is in the knowledge of God, if only you knew, and by the Tongue of God, if only you understood. By God, were the veil to be lifted, you would be thunderstruck.

177 Beware of disputing about God and His Cause. Verily, He has appeared in a manner that encompasses all that was and all that will be. Were We to speak in this station with the tongue of the dwellers of the Kingdom, We would say that God created that School before the creation of the heavens and the earth, and We entered it before the Káf was joined with its supporting Nún. This is the language of My servants in My Kingdom. Reflect upon what is uttered by the tongue of those in My Dominion of Power, with what We have taught them of knowledge from Our presence, and of what was hidden in the knowledge of God. And reflect upon what is spoken by the Tongue of Grandeur and Might in its praiseworthy station.

178 This is not an affair to be toyed with by your fancies, nor is this a station into which every timid and deluded soul may enter. By God, this is the arena of unveiling and detachment, the field of vision and exaltation. None traverse it except the knights of the All-Merciful, who have cast aside all that is created. These are the helpers of God on earth and the dawning places of might among the worlds.

179 Beware lest what is in the Bayán keeps you from your Lord, the All-Merciful. By God, it was revealed for My remembrance, if only you knew. The sincere find in it only the fragrance of My love and My name, the One who prevails over all that is seen and unseen. Say: O people, turn toward what has been revealed from My Most High Pen. If you find therein the fragrance of God, do not object to it, and do not withhold yourselves from the grace and bounties of God. Thus does God counsel you; verily, He is the Wise Counselor.

180 What you do not understand from the Bayán, ask God, your Lord and the Lord of your forefathers. Verily, if He wills, He can make clear to you what was revealed therein and what was hidden in the ocean

of its words of pearls of knowledge and wisdom. Truly, He is the One who prevails over the names; there is no God but Him, the All-Subduing.

## Verses 181-190

181 The order has been disturbed by this Most Great Order, and the arrangement has been altered by this wondrous Revelation, the like of which the eye of creation has never witnessed.

182 Immerse yourselves in the ocean of My utterance, so that you might discover its pearls of wisdom and mysteries. Beware that you do not hesitate in this Cause, through which the sovereignty and power of God have been manifested. Hasten to it with radiant faces. This is the religion of God from before and after. Whoever wishes, let them accept it; and whoever does not, truly, God is independent of all the worlds.

183 Say: This is the Balance of Guidance for those in the heavens and on the earth, and the Most Great Proof, if only you knew. Say: Through it, every proof has been established throughout the ages, if only you were certain. Say: Through it, every poor soul has been enriched, every learned one has been taught, and whoever desires to ascend unto God has been lifted up. Beware lest you differ concerning it. Be as firm and immovable as the lofty mountains in the Cause of your Lord, the Mighty, the Loving.

184 Say: O Manifestation of rejection, abandon concealment and then speak the truth among the people. By God, My tears have flowed down My cheeks upon seeing you inclining toward your desires and turning away from the One who created and fashioned you. Recall the favor of your Lord when We nurtured you through nights and days for the service of the Cause. Fear God and be among the repentant. Suppose your matter has been mistaken by the people—can it be mistaken by yourself? Fear God, and then remember when you stood in the presence of the Throne and wrote what We revealed to you of the verses of God, the Almighty, the All-Powerful, the All-Capable.

Beware lest pride prevent you from turning toward the One True God. Turn to Him and do not fear your deeds, for He forgives whomever He wills by His grace. There is no God but Him, the Forgiving, the Generous. We counsel you for the sake of God; if you accept, it is for your own soul, and if you turn away, your Lord is independent of you and those who follow you with a clear delusion. God has taken the one who misled you. Return to Him, humbled, submissive, and lowly, for He will forgive your misdeeds. Your Lord is indeed the Oft-Forgiving, the Almighty, the Merciful.

185 This is the counsel of God, if you are among those who hear. This is the grace of God, if you are among those who turn toward Him. This is the remembrance of God, if you are among those who feel. This is the treasure of God, if you are among those who know.

186 This is a Book that has become the Lamp of Eternity for the world and its most upright Path among the peoples. Say: It is the Dawning-Place of the knowledge of God, if you but knew, and the Rising-Point of the commandments of God, if you but recognized.



187 Do not load an animal with more than it can bear. We have forbidden you from this in the most emphatic terms in the Book. Be manifestations of justice and fairness between the heavens and the earth.

188 Whoever kills a person by mistake must pay compensation to the family of the deceased, which is one hundred mithqals of gold. Act in accordance with what you have been commanded in the Book and do not be of those who transgress.

189 O people of councils in the lands! Choose one language for all to speak on earth, and likewise one script. God clarifies for you what benefits you and makes you independent of all else. Verily, He is the Gracious, the All-Knowing, the All-Informed. This is the means of unity, if you but knew, and the greatest cause for agreement and civilization, if you but understood. We have made these two matters signs of the maturity of the world: the first, which is the supreme foundation, We revealed in other Tablets, and the second, in this wondrous Tablet.

190 It has been forbidden for you to consume opium. We have prohibited this most emphatically in the Book. Whoever consumes it is not of Me. Fear God, O people of understanding.

## Salat-i-Kabir (The Great Prayer)

*This should be recited once in every twenty-four hours.*

**He is the Forgiving, the Merciful.**

*The one praying should stand, facing towards God, and when they have risen and are standing in their place, they should look to the right and left as if awaiting the mercy of their Lord, the Compassionate, the Merciful, then say:*

“O God of Names, and Creator of the Heavens, I ask You, by the dawns of Your exalted and sublime mysteries, to make my prayer a fire that burns away the veils that have prevented me from witnessing Your beauty and a light guiding me to the ocean of Your union.”

*Then, raising their hands in supplication to the Almighty God, they should say:*

“O Goal of the world and Beloved of nations, You see me turning towards You, severed from all else but You, holding fast to Your cord, by whose movement the realms of existence were set in motion. O Lord, I am Your servant, the son of Your servant, standing present before Your will and command. I seek nothing but Your good pleasure. I ask You, by the ocean of Your mercy and the sun of Your bounty, to do with Your servant what You love and desire. By Your sanctified might, beyond all mention and praise, whatever appears from You is the aim of my heart and the beloved of my soul. O my God, my God, do not look at my hopes and deeds, but rather at Your will, which encompasses the heavens and the earth, and at Your greatest Name. O Sovereign of nations, I seek only what You will, and I love only what You love.”

*Then, prostrating, they should say:*

“Glory be to You, beyond description with the attributes of any other than You or recognition with the knowledge of anyone but You.”

*Then, standing, they should say:*

“O Lord, make my prayer the fountain of life, so that through it, my essence may endure by the continuity of Your sovereignty, and I may remember You in every world of Your worlds.”

*Then, raising their hands again in supplication, they should say:*

“O You, by whose separation hearts and souls melt, and by the fire of Your love, those in the lands are set ablaze. I ask You by Your Name, through which You subdued the horizons, that You do not withhold from me what is with You, O Master of all peoples. O Lord, You see the stranger hurrying to their highest homeland, under the shade of the domes of Your grandeur and near the mercy of Your proximity. The disobedient has set out for the ocean of Your forgiveness, the lowly towards the carpet of Your might, and the poor towards the horizon of Your riches. You have dominion over what You will. I bear witness that You are the praised in Your deeds, the obeyed in Your judgments, and the chosen in Your command.”

*Then, raising their hands and exclaiming “Allahu Akbar” three times, they should bow in reverence to the Almighty God, saying:*

“O my God, You see my soul trembling within my limbs and my body out of longing for Your worship and yearning for Your remembrance and praise. It testifies to what was attested by the tongue of Your command in the dominion of Your utterance and the power of Your knowledge. O Lord, I desire to ask You at this station for all that is with You to affirm my poverty and exalt Your bounty and wealth, to manifest my weakness and reveal Your power and might.”

*Then, standing once more, raising their hands in supplication, they should say:*

“There is no god but You, the Mighty, the Bestower. There is no god but You, the Judge in the beginning and the return. O my God, my God, Your pardon has emboldened me, Your mercy has strengthened me, Your call has awakened me, and Your grace has raised me up and guided me to You. Were it not for this, what would I have of my own to stand at the door of the city of Your proximity or to turn towards the lights shining from the horizon of the sky of Your will? O Lord, You see the poor one knocking at the door of Your bounty, the perishing one seeking the fountain of eternal life from the hands of Your generosity. You have the command in all things, O Master of Names, and I am resigned and content. O Creator of the heavens.”

*Then, raising their hands three times, they should say:*

“God is greater than every great thing.”

*Then, prostrating, they should say:*

“Glory be to You, for the supplications of the near ones cannot ascend to the sky of Your proximity, nor can the birds of the hearts of the sincere reach the courtyard of Your gate. I bear witness that You are sanctified beyond attributes and exalted beyond names. There is no god but You, the Exalted, the Most Glorious.”

*Then, sitting, they should say:*

“I bear witness to what all things and the supreme assembly and the highest paradise bear witness to, and beyond that, the tongue of greatness from the horizon of the Most Glorious, that You are God, there is no god but You, and the one who has appeared is the concealed secret and the hidden mystery, by whom the Káf is joined to its foundation, the Nún. I bear witness that he is what is written by the Supreme Pen and mentioned in the books of God, the Lord of the Throne and the dust.”

*Then, standing upright, they should say:*

“O God of existence and Sovereign of the unseen and the seen, You see my tears and my sighs, and You hear my cries and my wails and the yearning of my heart. By Your might, my sins have distanced me from drawing near to You, and my transgressions have barred me from entering into Your sacred precincts. O Lord, Your love has worn me out, Your absence has destroyed me, and Your distance has burned me. I ask You by the place where Your feet have walked in this wilderness, and by the ‘Here I am, Here I am’ of Your chosen ones in this expanse, and by the fragrances of Your revelation and the breezes of the dawn of Your appearance, that You ordain for me the visitation of Your beauty and the deeds that conform to what is in Your book.”

*Then, exclaiming "Allahu Akbar" three times, they should bow in reverence and say:*

"Praise be to You, O my God, for You have enabled me to mention and praise You, and You have made me aware of the dawning place of Your signs. You have made me submissive to Your lordship, humble before Your divinity, and confessing to what was spoken by the tongue of Your greatness."

*Then, standing, they should say:*

"O my God, my God, my disobedience has weighed down my back, and my heedlessness has ruined me. Whenever I think about the evil of my actions and the goodness of Yours, my liver melts and the blood boils in my veins. Your beauty, O Goal of the world, causes the face to shy away from turning towards You, and the hands of hope blush to be raised to the sky of Your generosity. You see, O my God, my tears preventing me from remembering and praising You, O Lord of the Throne and the dust. I ask You by the signs of Your dominion and the secrets of Your power that You deal with Your friends as befits Your bounty, O Sovereign of existence, and as befits Your grace, O Ruler of the unseen and the seen."

*Then, exclaiming "Allahu Akbar" three times, they should prostrate and say:*

"Praise be to You, O our God, for what You have revealed to us that draws us near to You and bestows upon us every good You have sent down in Your books and scriptures. O Lord, we ask You to protect us from the armies of doubts and illusions. You are the Mighty, the All-Knowing."

*Then, raising their head and sitting, they should say:*

"I bear witness, O my God, to what Your chosen ones have borne witness to, and I confess what the inhabitants of the highest paradise and the supreme assembly and those who circle around Your mighty Throne have confessed. Dominion and sovereignty belong to You, O God of all worlds."

## Salat-i-Vusta (The Midmost Prayer)

To be recited daily in the morning, at noon, and in the evening.

*And whoever wishes to pray for it should wash their hands, and while washing, they should say:*

1 My God, strengthen my hand to grasp Your book uprightly, not to be prevented by the forces of the world. Then preserve it from meddling in what is not within its domain. Indeed, You are the Capable, the All-Powerful.

*While washing the face, he says:*

2 My Lord, I have turned my face toward You. Illuminate it with the light of Your countenance, and then protect it from turning toward anyone else.

*And afterwards, let him stand facing the Qibla and say:*

3a God bears witness that there is no deity but Him; to Him belongs command and creation. He has made manifest the sunrise of appearance and the Speaker of the Mount, through whom the highest horizons have been illuminated, the Lote-Tree of the boundary has spoken, and the call has risen between earth and heaven. Sovereignty, dominion, might, and power belong to God, the Master of all worlds and the King of the Throne and the Earth.

*Then he bows down and says:*

4 Praise be to You, beyond my remembrance, the remembrance of those less than me, my description, and the description of those in the heavens and the earths.

*Then he stands for Qunoot and says:*

5 O my God, do not disappoint the one who clings to the fingers of hope in the tails of Your mercy and Your grace, O Most Merciful of the merciful.

*Then he sits and says:*

6a I bear witness to Your Oneness and Your Uniqueness, and that You are God, there is no god but You. You have made Your command manifest, fulfilled Your covenant, and opened the door of Your grace to those in the heavens and the earth. Blessings, peace, magnification, and glory be upon Your chosen ones, who are not hindered by worldly affairs from turning towards You, and who spend what they have in hopes of what is with You. Indeed, You are the Forgiving, the Generous.

### Shorter Alternate for Verses 3 & 6

*When the one praying wishes to recite:*

3b God bears witness that there is no deity but Him, the Overseer, the Self-Subsisting.

*Instead of the great verse, it suffices, and likewise it suffices in sitting to recite:*

6b I bear witness to Your oneness and Your Uniqueness, and that You are Allah, there is no god but You.

## Salat-i-Saghir (The Small Prayer)

*To be recited once every twenty-four hours, at midday:*

1 I bear witness, O my God, that You have created me to know You and to worship You. I bear witness at this moment to my powerlessness and Your might, to my weakness and Your strength, to my poverty and Your wealth. There is no God but You, the Sovereign, the Self-Subsisting.

## Salat-al-Mayyit (Prayer for the Dead)

### For Males

In the prayer for the deceased, the following is recited during the Qunut:

O my God, this is Your servant and the son of Your servant who has believed in You and Your signs, and has turned towards You, detached from all else but You. You are indeed the Most Merciful of the merciful. I beseech You, O Forgiver of sins and Concealer of faults, to deal with him in accordance with Your heavenly grace and ocean of bounty, and to admit him into the shelter of Your supreme mercy, which has preceded the earth and the heavens. There is no God but You, the Forgiving, the Generous.

1. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, worship God” (إِنَّا كُلُّ لِّلَّهِ عَابِدُونَ) 19 times.
2. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, bow down to God” (إِنَّا كُلُّ لِّلَّهِ سَاجِدُونَ) 19 times.
3. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, are devoted to God” (إِنَّا كُلُّ لِّلَّهِ قَانِتُونَ) 19 times.
4. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, remember God” (إِنَّا كُلُّ لِّلَّهِ ذَاكِرُونَ) 19 times.
5. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, are grateful to God” (إِنَّا كُلُّ لِّلَّهِ شَاكِرُونَ) 19 times.
6. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, are patient for God” (إِنَّا كُلُّ لِّلَّهِ صَابِرُونَ) 19 times.

### For Females

In the prayer for the deceased (for females), the following is recited during the Qunut:

O my God, this is Your maidservant and the daughter of Your maidservant who has believed in You and Your signs, and has turned towards You, detached from all else but You. You are indeed the Most Merciful of the merciful. I beseech You, O Forgiver of sins and Concealer of faults, to deal with her in accordance with Your heavenly grace and ocean of bounty, and to admit her into the shelter of Your supreme mercy, which has preceded the earth and the heavens. There is no God but You, the Forgiving, the Generous.

1. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, worship God” (إِنَّا كُلُّ لِّلَّهِ عَابِدُونَ) 19 times.
2. Then, recite once: “Allah-u-Abha” (اللَّهُ أَكْبَرُ), and say: “We all, verily, bow down to God” (إِنَّا كُلُّ لِّلَّهِ سَاجِدُونَ) 19 times.



3. Then, recite once: “Allah-u-Abha” (اللَّهُ أَبْهَى), and say: “We all, verily, are devoted to God” (إِنَّا كُلُّ لَلِّهِ ) 19) قَانِتُونَ times.
4. Then, recite once: “Allah-u-Abha” (اللَّهُ أَبْهَى), and say: “We all, verily, remember God” (إِنَّا كُلُّ لَلِّهِ ) 19) ذَاكِرُونَ times.
5. Then, recite once: “Allah-u-Abha” (اللَّهُ أَبْهَى), and say: “We all, verily, are grateful to God” (إِنَّا كُلُّ لَلِّهِ ) 19) شَاكِرُونَ times.
6. Then, recite once: “Allah-u-Abha” (اللَّهُ أَبْهَى), and say: “We all, verily, are patient for God” (إِنَّا كُلُّ لَلِّهِ ) 19) صَابِرُونَ times.

### Lawh-i-Aqdas (Most Holy Tablet)

This Most Holy Tablet has been revealed from the sacred kingdom to the one who has turned towards the Qiblah of the world, who has come from the heaven of eternity with His most great glory.

In the Name of the Lord, the Most Glorious.

This is a book from Us to the one whom the splendors of the names did not prevent from God, the Creator of the earth and the heaven, so that his eyes may be delighted in the days of his Lord, the Omnipotent, the Self-Subsisting.

### Christians Have Hidden Themselves Using The Name of Jesus

Say: O concourse of the Son! Have you hidden yourselves behind My name from Myself? Why do you not reflect? You had called upon your chosen Lord night and day, and when He came from the heaven of eternity with His most great glory, you did not turn towards Him and were among the heedless.

Look at those who turned away from the Spirit when He came to them with clear authority. How many Pharisees were secluded in the temples in His name, praying and supplicating in His absence? But when the door of reunion was opened and the light shone forth from the dawning place of beauty, they disbelieved in God, the Exalted, the Great, and did not attain His presence after what they were promised in the Book of Isaiah and other Books of the Prophets and Messengers. None turned towards the dawning place of bounty except those who had no honor among the people. Today, every person of evident honor boasts in His name.

Remember when the most learned scholar of his time in Egypt issued a verdict for His execution, while one who hunted fish believed in Him. Reflect and be among those who remember. Likewise, consider in this age how many monks have secluded themselves in the churches, calling upon the Spirit. Yet when He came with the truth, they did not draw near to Him and were among the distant. Blessed is he who abandons them and turns towards the Object of the desires of those in the heavens and on the earth. They recite the Gospel but do not recognize the Lord, the Majestic, after He came with His holy, mighty, and beautiful kingdom.

Say: We have come to you and borne the hardships of the world for your salvation. Do you flee from the one who sacrificed Himself for your lives? Fear God, O concourse of the Spirit, and do not follow every far-removed scholar. Do you think He sought Himself after He was under the swords of the enemies at all times? Or sought the world after He was imprisoned in the most desolate of lands? Be just and do not follow the oppressors. Open the doors of your hearts; the Spirit is standing behind them. Why do you distance yourselves from the one who desires to bring you near to a luminous station?

## The Doors of the Kingdom Are Opened

Say: We have opened the doors of the kingdom for you. Do you shut the doors of your houses in My face? This is indeed a great error. Say: He has come from the heaven as He came the first time. Beware that you do not object to what He says as the factions before you objected to what He said. Thus, the truth teaches you if you are among the knowledgeable. The River Jordan has joined with the Great Sea, and the Son calls out in the sacred valley, "Here I am, O God, here I am!" Mount Tabor circles around the House, and the tree proclaims, "The Desired One has come with His mighty glory."

Say: The Father has come, and what you were promised in the Kingdom of God has been fulfilled. This is the word that the Son concealed when He said to those around Him that you cannot bear it now. When the appointed time was fulfilled, and the hour came, the word shone forth from the horizon of the Will. Beware, O concourse of the Son, that you do not reject it behind you. Hold fast to it; this is better for you than what you possess. It is indeed close to the righteous. The hour which We have concealed its knowledge from all who are on the earth and from the nearest angels has come to pass. Say: He testified for Me, and I testify for Him. He desired nothing but Myself, and every fair-minded, knowledgeable person testifies to this.

In the midst of affliction, We call the people to God, the Lord of Names. Say: Hasten to what you were promised in the Books of God, and do not follow the ways of the ignorant. My body has been imprisoned for the liberation of your souls. Turn towards the Face, and do not follow every tyrant and obstinate one. He accepted the greatest humiliation for your honor, while you rejoice in the valley of heedlessness. He is in the most desolate of houses for your sake, while you sit in palaces.

Say: Have you not heard the voice of the crier who called out in the wilderness of declaration, giving you glad tidings of your Merciful Lord? Behold, He has come with the truth in the canopies of exposition, with proof and evidence, and the monotheists see the kingdom before His face. Blessed is he who turns towards Him, and woe to every denier and doubter.

## To the Priest

Say to the priest: The Chief has come. Come forth from behind the veil in the name of your Lord, the Master of all beings, and give glad tidings to the people of this most great and mighty Manifestation. The Spirit of Truth has come to guide you to all truth. He speaks not from Himself but from the All-Knowing, the All-Wise. Say, this is He who glorified the Son and exalted His cause. O people of the earth, lay aside what you have and take what you have been commanded by the All-Powerful, the Trustworthy. Purify your ears and turn with your hearts to hear the sweetest call that has risen from the direction of Sinai,

the abode of your Lord, the Most Glorious. He draws you to a station where you will see the lights of the countenance that have shone forth from this luminous horizon.

### To the Concourse of Priests

Say: O concourse of priests, leave the bells and come out of the churches. It behooves you today to cry out among the nations this Most Great Name. Will you choose silence after every stone and tree has cried out with the loudest voice, 'The Lord of great glory has come'? Blessed is he who has hastened to Him. He is among those whose name will be firmly established forever and will be remembered by the concourse on high. Thus, the matter has been decreed by the Spirit in this wondrous Tablet. Whoever calls the people by My Name is of Me, and from him will be manifested what all the people of the earth cannot match. Follow the path of the Lord and do not pursue the heedless. Blessed is the sleeper who awakens from the forces and rises from among the dead, aiming for the path of the Lord. Behold, he is of the essence of creation before the truth and is among the victorious. Say, He has shone forth from the east and appeared in the west. Reflect on this, O people, and do not be among those who were heedless when the reminder came to them from the Mighty, the Praiseworthy. Awaken from the breath of God; it has spread throughout the world. Blessed is he who finds its fragrance and is among the certain.

### To the Concourse of Bishops

Say: O concourse of bishops, you are the stars of the heaven of My knowledge and My grace. It is not befitting for you to fall to the earth. But My justice says, this is what was decreed by the Son, and what proceeded from His pure, truthful, and trustworthy mouth does not change. The bell cries out with My Name and laments for Myself, but the Spirit is in evident joy. Say, the body of the Beloved longs for the cross, and His head desired the spear in the path of the Merciful. No power of the oppressors can prevent Him from what He desires. We have called all things to meet your Lord, the Master of names. Blessed is he who has turned to God, the Master of names. Blessed is he who has turned to God, the Lord of the Day of Judgment.

### To the Concourse of Monks

O concourse of monks, if you follow Me, I will make you heirs of My Kingdom. But if you disobey Me, be patient with My forbearance, for I am the Forgiving, the Merciful. O land of Syria, where is your virtue? You have been honored by the coming of the Lord. Have you found the fragrance of reunion, or are you among the heedless? Bethlehem has been moved by the breath of God. We hear its cry saying: O Generous Lord, where is Your great glory settled? Your breezes of reunion have revived me after Your absence had melted me. Praise be to You for unveiling the splendors and coming with the hosts in manifest glory.

### To Bethlehem

We called out to it from behind the veil of grandeur and majesty: O Bethlehem, this light has appeared from the East and traveled to the West until it reached you in its last days. Tell Me, do the sons recognize the Father and acknowledge Him, or do they deny Him as the people denied before? At that moment, its

cry was raised, saying: You are the All-Knowing, the All-Informed. We see everything bearing witness to us; some know and testify, while most testify without knowing.

## The Cry of Mount Sinai

The trembling of reunion has seized Mount Sinai, and its sweetest cry has been raised in remembrance of its Most Glorious Lord, saying: O Lord, I find the fragrance of Your garment as if You have approached through the traces and honored these lands with Your arrival. Blessed is Your people if they recognize You and find Your fragrance. Woe to those who sleep. Blessed are you, O one who turns to the Face, for you have torn away the veils and shattered the idols and recognized your ancient Lord.

The people of the Quran have risen against Us without any evidence or proof and have tortured Us constantly with new torments. They thought that affliction would prevent Us from what We desired, but what they think is false. Your Lord is the ruler over what He wills. Whenever I passed by a tree, My heart spoke to it, wishing it were cut for My name and My body crucified upon it. This is what We have revealed in the Book of Sovereignty to be a reminder for the people of religions. Your Lord is the All-Knowing, the All-Wise. Do not be saddened by what they have done; they are dead, not alive. Leave them to the dead, and turn your face to the One who gives life to the worlds. Do not let the words of the heedless sadden you. Stand firm on the command and deliver the people with the greatest wisdom. Thus commands you the Lord of the earth and the heavens. He is the Mighty, the Generous. God will raise your remembrance and affirm with the highest pen what you have spoken in His love. He is the Guardian of the beneficent.

## The Sermon of the Desired One

Remind those before Me who were called Murad (the Desired One). Say: Blessed are you, O Murad, for you have abandoned your desire and taken the desire of the worlds. Say: Blessed is the sleeper who awakens from My breezes. Blessed is the dead who comes to life through My breaths. Blessed is the eye that is delighted by My beauty. Blessed is the one who aims for the pavilion of My greatness and majesty. Blessed is the fearful one who flees to the shade of My domes. Blessed is the thirsty one who hastens to the Salsabil of My care. Blessed is the hungry one who rushes from lust to My air and attends the table I have sent down from the heaven of My bounty for My chosen ones. Blessed is the humble one who holds to the rope of My might, and the poor one who shelters under the pavilion of My wealth. Blessed is the ignorant one who seeks the Kawthar of My knowledge, and the heedless one who clings to the rope of My remembrance. Blessed is the soul that is revived by My breath and enters My Kingdom. Blessed is the self that is stirred by the fragrance of My reunion and drawn to the dawning place of My command. Blessed is the ear that hears, the tongue that testifies, and the eye that sees and recognizes the Self of the Lord of glory and the Kingdom, of grandeur and power. Blessed are the victorious. Blessed is the one who is illumined by the sun of My word. Blessed is the one who adorns his head with the crown of My love. Blessed is the one who hears My calamities and rises to aid Me among My people. Blessed is the one who sacrifices his life in My path and bears hardships for My name. Blessed is the one who is content with My word and stands among the dead for My remembrance. Blessed is the one who is attracted by My melodies and pierces the veils with My power. Blessed is the one who fulfills My covenant and is not hindered by the world from entering the court of My sanctity. Blessed is the one who is detached from all

else but Me, soars in the air of My love, enters My Kingdom, witnesses the dominions of My might, drinks from the Kawthar of My bounty and the Salsabil of My care, perceives My command and what I have concealed in the treasures of My words, and rises from the horizon of meanings with My remembrance and praise. He is of Me; upon him is My mercy, My care, My grace, and My splendor.

## BH00721 (Letter about Purity)

He is God, exalted is His majesty, greatness, and power.

1 Your writing has been received, and its fragrances brought immense delight and joy. God willing, at all times, the pen of the loved ones of the Merciful will flow with that which brings spirit and bliss to creation. As a question was posed, this servant deemed it necessary to hasten to write a response and send it, so that the truth of the matter becomes clear and evident to you and to the other friends. Although the sanctity and purity of the Cause are as manifest as the sun at its zenith, I will, given your request, convey the following: You mentioned that you have been perplexed by the behavior of certain individuals. Someone like you should never be perplexed by such matters.

2 In such matters, one should never feel perplexed. You have spent considerable time in the Sacred Court and have heard, directly and publicly, many of the divine utterances that serve as the cause of training humanity and elevating the peoples of the world. Whoever acts contrary to these teachings is deprived and a loser, as has been stated: *"Even if they are among close kin."* Some of these actions are remnants of the early habits of the people of the Bayán, which were widespread among them and were practiced without right. As you and the other friends are aware, before this Most Great Manifestation, many of the people of the Bayán acted in ways that were neither in accordance with any nation nor in conformity with any religion, and no rational or discerning person would have accepted them. Then the Sun of Manifestation shone forth. From the years spent in Iraq until the 17th day of Jumádá al-Thání in the year 1291, successive and continuous Tablets descended from the heaven of divine will.

3 In these Tablets, new and wondrous teachings were revealed, prohibiting all from detestable and unacceptable practices and enjoining all to adhere to the commands of God, which are the means of salvation for all. From the horizon of each Tablet, the Sun of the Word has risen and shone in this regard. Today, it is incumbent upon everyone to cling to the cord of sanctity and to seize the hem of purity. O brother, the pearls of the Cause remain veiled by unworthy deeds. This is the fundamental reason why humanity has been held back. Otherwise, from all directions and lands, you would hear the call: *"Verily, I have turned toward You and hastened to You, O Desire of the worlds!"* In Iraq, after the Orb of Realities had risen, all were forbidden from certain actions. Some obeyed and refrained, while others, even though under the shadow of Truth, continued to act as they did before. However, such actions were veiled. Likewise, in this land, there is no apparent authority to enforce the bounds of God.

4 Therefore, the bounds of God cannot be implemented. The Truth has been oppressed and will remain so. Only a few close souls hear His voice. This is why the actions of those who adhere to pure knowledge revealed for God's sake cannot be equated with the deeds of others. There is no fear of worldly retribution, so if any goodness manifests from a soul, it is for the sake of God and is therefore considered among the highest of deeds. By God, there is no deity but Him. Every soul, male or female, who has come to this land, when in the presence of the Sun, has been enjoined to exhibit praiseworthy morals, spiritual actions, pleasing attributes, and to avoid selfish desires. Blessed is the one who attains success, and woe to the heedless. Exalted is His majesty! He has declared: *"Adultery, sodomy, and treachery are forbidden*

*to you. Avoid them, O people who turn toward Me. By God, you were created to purify the world from the defilement of passions.”*

5 This is what your Lord, the Master of existence, commands you, if you are among the discerning. Whoever attributes themselves to the Merciful and acts according to the deeds of Satan is not of Me. This is testified by all atoms and stones, all trees and fruits, and beyond them, this Truthful, Trustworthy Tongue. These sublime words have descended from the mouth of the Revealer of verses, and this servant has presented them in writing. Whoever acts, it is for their own soul, and whoever turns away, it is to their own detriment. Verily, our Lord, the All-Knowing, is the Self-Sufficient, the Praised One.

6 If people knew how much harm, sorrow, and grief these matters have caused the Eternal Beauty, all would turn toward Him and engage in lamentation. In the early days, certain actions of the leaders of the Bayán caused veils and delays for humanity. If this servant were to recount the deeds of some, which I have personally witnessed, it would cause astonishment for all. If this Most Great Manifestation had not appeared, the matter would have remained ambiguous for the majority of people. Through divine grace and firm Tablets, many of the friends residing in cities and villages across the world have attained the garment of sanctity. In some regions, they have earnestly and diligently acted according to the divine ordinances, which are the cause of humanity’s benefit, and have purified themselves from rejected actions. However, some remain attached to their old habits. We beseech God to grant everyone success in acting in a manner befitting His days, worthy of His beauty, and that He may exalt His firmly established and mighty Cause.

7 O my dear one, the majority of souls are weak in spirit; as soon as they witness a spark, they melt like snow before a flame. Where are those steadfast, stable, and composed souls? The ones of whom it is said that if all the women of the world, adorned with all beauty and finery, appeared before them, and all the treasures of the world were displayed to them they would never incline towards them. This is because such souls are intoxicated with the wine of the beauty of the Lord of Glory. Their drunkenness is the sovereign of effacement, and their sobriety is the source of obliteration.

8 Consider: Moses emerged from the house of Pharaoh, and Abu Lahab came from the lineage of Prophethood. God willing, at all times, you may fix your gaze on the highest horizon and dedicate yourself fully to breaking the idols of self. Perhaps, through your efforts and those of the friends of Truth, the unacceptable deeds that have caused veils for humanity may be eradicated from among the people.

9 In these days, this noble verse has descended from the Pen of the Most High: *“It is incumbent upon everyone who has believed in God to hasten, proclaim the truth, and strive to remove falsehood from among the people.”*

10 All must rise to serve in a way that sanctifies spirits and elevates the inhabitants of the world. In times past, observe the actions of the Messenger of God (peace be upon Him). On the day that that praiseworthy Beauty ascended, nearly one hundred thousand individuals from the surrounding areas of Medina had gathered around Him. Many of those souls were considered companions in appearance, as they had been in His presence. Yet, those who were truly steadfast and God-fearing were but a few.

*“Indeed, grace is in the hand of God; He grants it to whomever He wills by His command, for He is the All-Powerful, the Almighty.”*

11 In truth, your question was very pleasing, as most people are weak and unaware of what pleases God and what is beloved in His sight. From your letter, the sincerity of Ibn ‘Abdulláh, the devoted ones, is understood. It reveals what is loved and accepted by God. The fragrances of the garment of the Merciful are diffused throughout creation. We praise Him and thank Him for this, for He is the Guardian of the grateful.

12 Convey to His Honor, the Most Truthful Name of God, crowned with the light of Bahá’u’lláh’s splendor, endless praise, supreme sanctity, and inviolable purity, this humble servant’s sentiments. To the other friends, upon whom be the fragrances of God, I remain a supplicant, remembering all and hoping that they will not forget this servant in their prayers. *“Indeed, glory be upon you and upon them.”*

Servant (signed)

Dated: 1st Jumádá al-Thání, 1291 (July 1874)

## Lawh-i-Ard-i-Bá (Tablet of the Land of Bá)

He is God, exalted is His state, the Greatness and the Power.

1 Praise be to the One Whose land of Bá was honored by the arrival of Him around Whom all names have revolved. Through this, the atoms and all possibilities rejoiced for what has risen, shone, appeared, and emanated from the prison’s gate. This is where the sun of the beauty of the Greatest Branch of God, the ancient and most firm Secret of God, emerged, heading towards another place. By this, the land of the prison was saddened, and another rejoiced.

2 Exalted, exalted is our Lord, the Creator of the heavens and the Maker of all things, who by His authority opened the prison gate to reveal what He had previously sent down in the tablets. Indeed, He is the Almighty over what He wills, and in His grasp is the dominion of creation. He is the Almighty, the All-Knowing, the Wise.

3 Blessed, then blessed be the land that was graced by His arrival, the eye that found solace in His beauty, the ear that was honored by hearing His call, the heart that tasted the sweetness of His love, the breast that expanded with His remembrance, the pen that moved in His praise, and the tablet that bore His traces.

4 We ask God, blessed and exalted, to honor us with meeting Him soon. Indeed, He is the Hearing, the Powerful, the Responsive.



## Kalimát-i-Firdawsíyyih (Words of Paradise)

He is the one who speaks the truth in the Kingdom of the Bayan.

### The Influence of Actions for Teachers

O Dawning-places of justice and equity, and rising-points of truth and grace! The oppressed one weeps and says, he cries out and calls: "O my God, my God! Adorn the heads of Thy loved ones with the crown of detachment and their temples with the garment of piety." It behooves the people of Bahá to assist the Lord with their words, and to exhort the people through their deeds and characters. The influence of actions is more effective than the influence of words.

O Haidar, before Ali, upon thee be the praise of God and His glory! Say, indeed, man rises by his trustworthiness, chastity, wisdom, and conduct, and he falls by his treachery, falsehood, ignorance, and hypocrisy. By my life, man does not ascend through adornment and wealth, but through manners and knowledge.

The people of Iran have mostly been raised with falsehoods and suspicions. Where is the station of those souls and the station of those men who have passed beyond the gulf of names and have pitched their tents on the shores of the sea of sanctity? Verily, the present souls are not worthy of hearing the melodies of the nightingales of the Supreme Paradise, except for a few, and few of My servants are grateful. Most of the servants are familiar with illusions; they prefer a drop of the sea of illusion over the ocean of certitude. They are deprived of the meaning, clinging to the name, and are barred from the dawning-place of the divine verses, grasping at suspicions. God willing, that person is supported in all circumstances to break the idols of illusions and tear the veils of people. The matter is in the hand of God, the Manifestor of revelation and inspiration, and the Possessor of the Day of Judgment.

### Conditions of the Teachers

What that person mentioned regarding some of the teachers was heard. He spoke the truth. Some heedless souls in the cities are moving in the name of truth and are engaged in undermining His cause, and they call it victory and propagation. Yet, the stars of the conditions of the teachers are rising and visible from the horizons of the heavens of the divine Tablets. Every just person is a witness, and every discerning person is aware that God, exalted is His majesty, has spoken and taught in the nights and days about what causes the exaltation of human ranks and stations.

The people of Bahá are like a lamp shining among the assembly, holding fast to the will of God. This station is the owner of stations. Blessed is he who casts aside what is with the world for the hope of what is with God, the Possessor of eternity. Say: O my God, my God! You see me circling around Your will, gazing towards the horizon of Your grace, and waiting for the manifestations of the lights of the sun of Your bounty. I ask You, O Beloved of the hearts of the knowing ones and Desired of the near ones, to make Your loved ones detached from their wills, clinging to Your will. O Lord! Adorn them with the garment of piety and illuminate them with the light of detachment. Then assist them with the hosts of wisdom and speech to exalt Your word among Your creation and to manifest Your cause among Your

servants. Indeed, You are the All-Powerful over whatever You wish, and in Your grasp is the reins of all affairs. There is no god but You, the Mighty, the Forgiving.

O thou who gazes upon the face! These days have come what has caused the greatest sorrow from some of the oppressors who claim to be aligned with the truth. That which makes the limbs of truth, trustworthiness, justice, and fairness tremble has appeared. Even though utmost care and bounty were shown towards a certain person, that person acted in such a way that the eye of God wept. It had been mentioned before, what would bring awareness and heedfulness. For several years, we concealed it, hoping that he would become aware and return. But no sign appeared. In the end, he stood before the faces of the people to undermine the Cause of God. He tore the veil of fairness, showing no mercy neither to himself nor to the Cause of God. Now, the sorrow over the actions of some others has surpassed the sorrow over his actions. Seek from God to assist the heedless souls to return and repent. Indeed, He is the Forgiving, the Generous.

### Cling to Unity

These days, all must cling to unity and agreement and engage in assisting the Cause of God, so that perhaps the heedless souls may attain that which is the cause of eternal salvation. The division of parties has caused weakness; every party has taken a path and clung to a cord. Despite their blindness and ignorance, they consider themselves to be possessed of sight and knowledge. Among the learned of the Islamic community, some of these souls are clinging to that which causes sluggishness and seclusion. By the life of God, it diminishes status and increases arrogance. From a human being, there must appear a fruit. A fruitless human, as the Spirit (Christ) has said, is like a fruitless tree, and a fruitless tree is worthy of fire. Those souls, in the ranks of monotheism, have mentioned that which is the greatest cause for the appearance of sluggishness and the illusions of the servants. In truth, they have removed the distinction and considered themselves to be the truth. The Truth is sanctified from all, manifest in all His signs. The signs are from Him, not Him. In the book of the world, all are mentioned and witnessed. The image of the world is a great book. Every person with sight understands what leads to the straight path and the great news. Behold the manifestations of the sun; its lights have encompassed the world, but its manifestations are from Him and His appearance is by Himself, not by His essence. What is seen on earth testifies to His power, knowledge, and grace, and He is sanctified above all.

Christ said, "You have granted to the children what the scholars and the wise have been deprived of." Hakim Sabzavari has said, "An attentive ear is not found, otherwise, the melody of the Tree of Sinai is in every tree." In the Tablet, one of the wise asked about the Simple Reality; we addressed the well-known Hakim with this: "If this word truly was from you, why did you not hear the call of the Tree of Man, which is raised from the highest station of the world? If you heard it, but fear for your life and fear prevented you from responding, such a person is not worthy of mention. And if you did not hear it, you are deprived of hearing." By my life, in speech, they are proud, but in action, they are a disgrace to the nations.

Indeed, we have blown the trumpet, which is my Supreme Pen, and from it, the servants have fallen unconscious, except for those whom God, in His grace, has preserved. Indeed, He is the Ancient Bounteous One. Say: O assembly of scholars, do you object to a Pen whose sound, when raised, the Kingdom of Bayan prepared to listen to, and all remembrance bowed before its mighty and great

mention? Fear God and do not follow suspicions and illusions. Follow the one who comes to you with clear knowledge and firm certainty. Glory be to God; the treasure of man is his words. This wronged one refrained from expressing it because the deniers lie in wait. The protection is from God, the Lord of all worlds. Indeed, we trust in Him, and we have entrusted the affairs to Him, and He is sufficient for us and for all things. By His permission and command, the Sun of Power has risen from the horizon of the world. Blessed is he who has witnessed and known, and woe to those who turn away and deny. Yet, this wronged one loves and will always love the wise, meaning those whose wisdom is not just words, but whose actions and effects remain and are manifest in the world. Respect for these blessed souls is necessary for all. Blessed are the doers, and blessed are the knowers, and blessed is he who is just in matters and clings to my strong cord of justice.

The people of Iran have passed beyond Hafiz and Mo'in and are clinging to the illusions of the ignorant. They are so busy with illusions that it is not possible to separate them except by the arm of the power of God, exalted is His majesty. Seek from God to remove the veils of the parties with the finger of His might so that all may find the means of protection, exaltation, and elevation and hasten to the side of the One True Friend.

## The Leaves of the Supreme Paradise

### The First Leaf

The Word of God in the first leaf of the Supreme Paradise is inscribed and recorded by the Pen of Abhá. Truly, I say, the clear protection and the strong fortress for all the people of the world is the fear of God. That is the greatest cause for the preservation of humanity and the most significant reason for protection. Indeed, there is a sign within the existence that restrains a person from what is unworthy and inappropriate, and it guards him. This is called modesty. However, this matter is specific to a few; not all possess this station.

### The Second Leaf

The Word of God in the second leaf of the Supreme Paradise from the Supreme Pen at this time advises the manifestations of power and the dawning places of might, meaning the kings, rulers, chiefs, leaders, scholars, and mystics, and counsels them to adhere to religion. This is the great cause for the order of the world and the assurance of those in existence. The weakening of the foundations of religion has become a cause for the strength of the ignorant and their boldness and audacity. Truly, I say, what has diminished from the lofty station of religion has increased the heedlessness of the wicked, and the ultimate result is chaos. Hear, O people of insight, and then take heed, O people of vision.

### The Third Leaf

The Word of God in the third leaf of the Supreme Paradise:

O Son of Man! If thou art mindful of grace, leave what benefits thee and take what benefits the servants. And if thou art mindful of justice, choose for others what thou chooseth for thyself. Indeed, man is sometimes elevated by humility to the heaven of glory and power, and at other times he is brought down

by arrogance to the lowest station of abasement and degradation. O party of God! This is a great day, and the great call is revealed in a Tablet from the heaven of the Divine Will, this supreme word. If all the power of the spirit were to be transformed into the power of hearing, it could be said that it is worthy of hearing this call, which has been raised from the highest horizon. Otherwise, these polluted ears are not worthy of hearing. Blessed are the listeners, and woe to the heedless.

### The Fourth Leaf

The Word of God in the fourth leaf of the Supreme Paradise:

O party of God! Seek from the All-Glorious One to protect the manifestations of might and power from the evil of self and desire, and to illuminate them with the lights of justice and guidance. From His Highness Muhammad Shah, despite his exalted station, two abominable actions became manifest: first, the banishment of the sovereign of the lands of grace and bounty, His Holiness the Point of the First (the Báb), and second, the killing of the chief of the city, the one of wisdom and creation. However, his mistakes and his bounty are great. A sovereign whose pride in power and authority does not prevent him from justice, and whose wealth, fortune, honor, armies, and multitudes do not deprive him of the manifestations of the sun of fairness, has a high station and a lofty rank in the Supreme Assembly. It is necessary for all to assist and love that blessed being. Blessed is the king who has taken control of his own self, conquered his anger, preferred justice over oppression, and fairness over tyranny.

### The Fifth Leaf

The Word of God in the fifth leaf of the Supreme Paradise:

The greatest gift and supreme blessing in the highest rank has always been and continues to be intellect. It is the preserver of existence and its helper and supporter. Intellect is the messenger of the Merciful and the manifestation of the name “All-Knowing.” Through it, the station of humanity is revealed and observed. It is the first teacher in the school of existence and the guide with a lofty rank. Through its education, the element of earth has become endowed with a noble essence and surpassed the heavens. Intellect is the first orator in the city of justice and, in the ninth year, it illuminated the world with the glad-tidings of its appearance. It is the singular knower who, at the beginning of the world, ascended the ladder of meanings and, by the Merciful’s will, sat upon the pulpit of explanation. With two letters, it spoke: the first was the announcement of the promise, and the second was the fear of warning. From promise and warning, clear hope and fear emerged, and upon these two foundations, the order of the world was firmly established. Exalted is the Wise One, the Possessor of great bounty.

### The Sixth Leaf

The Word of God in the sixth leaf of the Supreme Paradise:

The lamp of the servants is justice. Do not extinguish it with the opposing winds of oppression and tyranny. The purpose of justice is the manifestation of unity among the servants. In this supreme word, the ocean of divine wisdom is surging; the records of the world cannot suffice to interpret it. If the world is adorned with this pattern, the sun of the word “On the day God will enrich everyone out of His bounty”

will rise and be observed from the horizon of the heaven of the world. Recognize the station of this statement, for it is the fruit of the tree of the Supreme Pen. Blessed is the one who hears and attains. Truly, I say, that which has descended from the heaven of divine will is the cause of the world's order and the reason for the unity and harmony of its inhabitants. Thus has the tongue of the wronged one spoken in His great prison.

### The Seventh Leaf

The Word of God in the seventh leaf of the Supreme Paradise:

O wise ones of the nations, remove the veil of estrangement from your eyes and look towards unity. Cling to the means that cause the comfort and tranquility of all the people of the world. This small world is one homeland and one abode. Forsake the pride that leads to division and turn to that which causes unity. Among the people of Bahá, pride is in knowledge, deeds, conduct, and wisdom, not in one's homeland and position. O people of the earth, recognize the value of this heavenly word, for it is like a ship for the sea of knowledge and like the sun for the world of vision.

### The Eighth Leaf

The Word of God in the eighth leaf of the Supreme Paradise:

The house of education should initially teach children the precepts of religion so that the promises and warnings mentioned in the divine books may restrain them from what is forbidden and adorn them with the adornment of His commandments. However, this should be done in such a measure that it does not lead to fanaticism and ignorant prejudice. Whatever has not been explicitly revealed in the book concerning limits should be consulted upon by the trustees of the House of Justice, and whatever they decide should be carried out. Verily, He will inspire them with what He wills, and He is the All-Knowing, the Organizer. We have previously stated that speaking in two languages has been ordained, and effort should be made to reduce it to one. Similarly, the scripts of the world should be unified so that the lives of people are not wasted and nullified in the acquisition of various languages, and so that the entire earth may be viewed as one city and one region.

### The Ninth Leaf

The Word of God in the ninth leaf of the Supreme Paradise:

Truly, I say, moderation in all things is beloved. When it is exceeded, it leads to harm. Consider the civilization of the West; it has caused the world to be in turmoil and fear. Hellish instruments have appeared, and such cruelty in taking lives has emerged that the eyes of the world and the ears of nations have neither seen nor heard anything like it. The rectification of these overwhelming and powerful corruptions is not possible except through the unity of the world's parties in their affairs or in one of the religions. Hear the cry of the wronged one and hold fast to the Most Great Peace. Strange and marvelous things are present in the West, but they are hidden from minds and hearts. These are things that can change the entire atmosphere of the earth and bring about devastation. Glory be to God, a wondrous

thing was observed: lightning or something like it obeys the command of its leader and moves by his order. Exalted is the Mighty One who has manifested what He wills by His firm and unyielding command.

O people of Bahá! The revealed commands are each a strong fortress for existence. The wronged one has sought nothing but your protection and elevation. We counsel the members of the House of Justice to safeguard and protect the servants, the maidservants, and the children. In all circumstances, they must look to the welfare of the servants. Blessed is the ruler who takes the hand of the captive, the wealthy one who turns to the poor, the just one who takes the right of the oppressed from the oppressor, and the trustee who carries out what he has been commanded by the Ancient Commander. O Haidar, before Ali, upon thee be my glory and praise. The advice and exhortations of the world have encompassed it, yet they have brought sorrow instead of joy because some of those who claim love have transgressed and have done what neither the nations before nor the scholars of Iran have done. We have said before, "My affliction is not my prison, nor what has befallen me from my enemies, but the actions of my loved ones who attribute themselves to me and commit what makes my heart and my pen lament." Repeatedly, similar statements have been revealed, but they have not benefited the heedless ones, for they are seen to be prisoners of self and desire. Seek from God to assist all to return and repent, so that if the self remains attached to its desires, sin and error will persist. I hope that the hand of divine forgiveness and merciful grace will take hold of all and adorn them with the garment of forgiveness and bounty. Also, that He may protect them from what leads to the undermining of His Cause among His servants. Indeed, He is the Mighty, the Powerful, and He is the Forgiving, the Merciful.

### The Tenth Leaf

The Word of God in the tenth leaf of the Supreme Paradise:

O people of the earth, seclusion and severe ascetic practices are not accepted with honor. The people of insight and wisdom observe those means that bring about spirit and fragrance. Such actions are born from the backbone of suspicions and the womb of illusions, and they are not worthy of the people of knowledge. Some servants, both before and after, have lived in caves of mountains, and some have turned to graves in the night. Say, listen to the counsel of the wronged one. Abandon what you possess and cling to what the trusted counselor commands. Do not deprive yourselves of what has been created for you. Generosity is beloved and accepted in the sight of God and is among the most noble of deeds. Reflect, then remember what the Merciful has revealed in the Qur'an: "They give preference to others over themselves, even if they are in need, and those who are saved from the greediness of their souls are the successful ones." Truly, this blessed word in this context is the sun of words. Blessed is he who prefers his brother over himself; indeed, he is among the people of Bahá in the Crimson Ark from God, the All-Knowing, the All-Wise.

### The Eleventh Leaf

The Word of God in the eleventh leaf of the Supreme Paradise:

We command the manifestations of the names and attributes that after this Cause, they should all cling to what has been manifested in this Greatest Revelation and not cause division. Let them look to the

horizons of these radiant words that have been revealed on this page. Division leads to bloodshed and is the cause of the upheaval of the servants. Hear the cry of the wronged one and do not exceed it. If a soul reflects on what has been revealed by the Supreme Pen in this Revelation, he will be certain that this wronged one has mentioned nothing for the sake of establishing a station or status for himself, but rather, his intention is to elevate the souls to the highest horizon and prepare them to hear that which purifies and sanctifies the people of the world from the disputes and conflicts that arise from the differences in religions. My heart, my pen, my outer self, and my inner self testify to this. God willing, all will turn to the hidden treasures within themselves.

O people of Bahá! The power of thought is the treasury of industries, sciences, and arts. Strive so that the pearls of wisdom and eloquence may be revealed from this true mine and become the cause of the comfort and unity of the diverse parties of the world.

### The Reformation of Iran

This wronged one, in all circumstances—whether in hardship or ease, in honor or in suffering—has always commanded all to love, kindness, compassion, and unity. Every day that even a little elevation and greatness became apparent, hidden souls emerged from behind veils and spoke false accusations that were sharper than a sword. They cling to rejected and fabricated words, and they are barred and deprived from the ocean of divine verses. If these veils had not intervened, Iran would have been conquered by the word within two years or more, and the position of both the state and the nation would have been exalted, for the true purpose would have been manifested with full clarity, without concealment.

At times, we spoke explicitly, and at other times, we hinted at what needed to be said. After the reformation of Iran, the fragrant breezes of the word would have spread to other lands, for that which has flowed from the Supreme Pen has always been and continues to be the cause of the elevation, exaltation, and education of all the people of the world. It is the greatest remedy for all ailments, if they could but understand and perceive.

These days, the honored Afnán and Amín—upon them be My glory and favor—have attained presence and reunion, as well as Nabíl, the son of Nabíl, and the son of Samandar—upon them be the glory and favor of God—and they have been blessed with the cup of reunion. We ask God to ordain for them the best of this world and the next, and to bestow upon them blessings from the heaven of His bounty and the clouds of His mercy, indeed, He is the Most Merciful of the merciful and the Bounteous, the Generous.

### The Verses of the Mother Book are Radiant

O Haidar, before Ali, your letter, which you sent under the name of “Generosity,” has reached the sacred court. Praise be to God, it was adorned with the light of unity and sanctity, and it was ablaze with the fire of love and affection. Ask of God to strengthen the eyes and to illuminate them with a new light, so that they may attain that which has no equal or likeness. Today, the verses of the Mother Book are as radiant as the sun, neither confused nor mingled with past and future words. The wronged one does not wish to

use anything other than his own cause to argue for his truth. He is all-encompassing, and everything else is encompassed. Say: O people, read what you have, and we will read what we have. By God, the remembrance of the world and what is with the nations is not mentioned in the face of His remembrance. This is testified by the one who speaks in all matters, for He is God, the Master of the Day of Judgment, and the Lord of the Great Throne.

Glory be to God, it is not known by what proof and evidence the objectors of the Bayán have turned away from the Lord of Creation. The station of this Cause is above that of what has appeared and will appear. If, God forbid, the Point of the Bayán were present today and hesitated in affirming it, he would be included in the blessed word that was revealed from the dawn of the Bayán of that exalted one: "It is incumbent upon him whom God will make manifest to reject anyone who is not superior to him on the earth."

### To Mirza Yahya

Say, O ignorant ones, today that exalted one proclaims, "Indeed, I am the first of the worshipers." The goods of the people's understanding are meager, and their power of comprehension is weak. The Supreme Pen bears witness to their poverty and to the wealth of God, the Lord of all worlds. Glorified be He who created the creation, and He is the Truth, the All-Knowing, the Omniscient. The Mother Book and the Bestower have been revealed in a praiseworthy station. The dawn has broken, but the people do not understand. The verses have come, and their Revealer is in evident sorrow. What has befallen me is such that all existence has mourned. Say: O Yahyá, bring forth a sign if you are knowledgeable and rightly guided. This is what My heralds spoke of before, and now He says, "Indeed, I am the first of the worshipers."

Be fair, O my brother! Were you of any significance in the waves of the ocean of My Bayán? Did you have a voice during the cry of My Pen? Did you have any power at the manifestations of My might? Be fair by God, and then remember when you stood by the wronged one, and we revealed to you the verses of God, the All-Mighty, the All-Sustaining. Beware lest the source of falsehood prevent you from this manifest truth.

O thou who gazes upon the face! Say, O heedless servants, you have been deprived of a drop from the ocean of God's verses and barred from a ray of the lights of the Sun of Reality. Were it not for Bahá, who could speak before the faces? Be just and do not be among the wrongdoers. By Him, the seas have surged, the secrets have been revealed, and the trees have spoken. The dominion and the kingdom belong to God, the Revealer of verses and the Manifestor of signs. Look at the Persian Bayán of the Promised One and observe it with the eye of justice. Indeed, it guides you to a path that speaks today of what its tongue spoke before, when it was seated on the throne of its great name.

### Friends in the Region (Unspecified)

They have mentioned the friends in that region; praise be to God, each of them has attained the mention of the Truth, exalted is His majesty, and the names of all have been uttered and revealed in the kingdom of the Bayán from the tongue of grandeur. Blessed are they, and joy be upon them, for they drank the



wine of revelation and inspiration from the hands of their gracious and generous Lord. We ask God to enable them to remain steadfast in the greatest steadfastness and to assist them with the hosts of wisdom and eloquence. Indeed, He is the Mighty, the Powerful.

Give them My greetings, and announce to them the glad tidings of what has shone forth, and the light of remembrance that has risen from the horizon of the sky of the bounty of their Forgiving and Merciful Lord. Mention was made of Hájí before Sín. Indeed, We have adorned his being with the garment of forgiveness and crowned his head with the crown of pardon. Let him boast before the people with this manifest, radiant, and evident favor. Say, do not grieve, for after the revelation of this blessed verse, it is as if you have been born anew at this very moment from the womb of the mother. Say, you have no sin and no error. God has purified you with the pure river of His revelation in His great prison. We ask Him, exalted and glorified be He, to assist you in remembering and praising Him and to strengthen you with the hosts of the unseen. Indeed, He is the Mighty, the Powerful.

## The People of Tar

You mentioned the people of Tár. Indeed, We have turned towards the servants of God there, and We advise them in the first Bayán with what the Point of the Bayán revealed for this Revelation, through which the limbs of the names trembled and the idols of delusions fell. The tongue of grandeur has spoken from its highest horizon. By God, the hidden treasure has appeared, and the concealed secret has been revealed, through which the mouth of what was and what will be has smiled. He has spoken, and His word is the truth. I have written a jewel in His mention, and it is that He should not be consulted on what I advise, nor on what is mentioned in the Bayán.

We advise them to justice, fairness, trustworthiness, and faith, and to whatever exalts the word of God and their ranks among the servants. I am the truthful counselor, and this is testified by the one from whose Pen flows the sweet waters of mercy, and from whose eloquence the river of life for the people of existence. Exalted is this greatest favor, and magnificent is this manifest bounty.

O people of Tár, listen to the call of the Chosen One. He reminds you of what draws you closer to God, the Lord of all worlds. Indeed, He has turned towards you from the prison of Akká and revealed for you what will preserve your names and mentions in a book that neither erasure can seize nor the doubts of the objectors can alter. Leave what is with the people, and take what you have been commanded by the Ancient Commander. This is a day in which the Lote-Tree of the Extremity calls out and says: O people, behold My fruits and leaves, then listen to My rustling. Beware lest the doubts of the people prevent you from the light of certainty. The ocean of eloquence calls out and says: O people of the earth, look at My waves and what has appeared from Me of the pearls of wisdom and eloquence. Fear God and do not be among the heedless.

Today, there is a great celebration in the Supreme Assembly, for that which has been promised in the divine books has appeared. It is the day of the greatest joy. All must with utmost happiness, joy, delight, and exhilaration approach the threshold of nearness and save themselves from the fire of remoteness.

O people of Tár, with the power of My greatest name, take the cups of understanding, then drink from them, despite the people of existence who have broken the covenant of God, denied His proof and evidence, and argued with His verses that have encompassed all who are in the heavens and the earth.

The objectors of the Bayán are observed as if they are a party of the Shí'ah and are following the path of that party. Leave them in their illusions and suspicions, for they are among the greatest losers in the Book of God, the All-Knowing, the All-Wise.

Now, the Shí'ah scholars are entirely engaged in cursing and reviling the Truth from their pulpits. Glory be to God, even Dowlatabadi has followed that people and ascended the pulpit, speaking words that made the Tablet cry out and the Pen lament. Reflect on his actions and the actions of Ashraf—upon him be My glory and favor—and also on those beloved ones who, with this name, approached the sacred place and sacrificed their lives in the path of the goal of all the worlds. The Cause is evident and as radiant as the sun, yet the people have become veils unto themselves.

We seek from God to assist them in returning. Indeed, He is the Accepting of repentance, the Merciful.

O people of Tár, from this station, We glorify your faces, and We ask God, exalted and glorified be He, to grant you the pure wine of steadfastness from the hands of

His bounty. Indeed, He is the Bountiful, the Mighty, the Praiseworthy.

Leave the immature ones of the world, who are moved by desire and cling to the horizons of illusions. Indeed, He is your supporter and helper. Indeed, He is the All-Powerful over whatever He wills. There is no god but Him, the One, the Single, the Mighty, the Great.

The glory from Us upon those who have turned towards the rising-point of the Revelation and have acknowledged and confessed what the tongue of the Bayán has spoken in the Kingdom of Knowledge on this blessed, mighty, and wondrous day.

## Lawh-i-Mánikchí Šáhib (Tablet of Mánikchí Šáhib)

In the name of the One God

1 Praise be to the enduring Creator, who is worthy to sprinkle dew from the ocean of His bounty, thus elevating the heavens of existence and adorning them with the stars of knowledge. He has guided mankind to the exalted court of insight and wisdom. This dew, which is the first utterance of the Lord, is sometimes called the water of life, for it revives the dead in the desert of ignorance. At times, it is referred to as the first light. This light, revealed by the sun of knowledge, becomes manifest and apparent when it shines, revealing the first movement. These manifestations arise from the generosity of the One endowed with knowledge. He is the Knower and the Bestower, pure and immaculate from all that is said and heard. The grasp of vision and knowledge, in speech and action, falls short of the hem of His recognition. Existence and all that is made manifest therein bear witness to this discourse.

2 Thus it became known that the first bounty of the Creator is speech, and the enduring and accepting recipient of it is wisdom. He is the foremost knower in the school of the world, and He is the manifestation of the Divine. All that is manifest from the radiance of His vision belongs to Him, and everything that reveals the manifestations of His knowledge. All names are His names, and the beginning and end of all deeds are with Him.

3 Your letter reached me in this prison of time, bringing joy and enhancing friendship, refreshing the memory of bygone days. I am grateful to the Creator of the world who decreed our meeting in the land of Arabia. We saw, we spoke, we heard. It is hoped that such a meeting will not be forgotten, and the turning of time will not erase its memory from the heart. May the plant of friendship grow from what was sown, remaining verdant, flourishing, and enduring in the assembly of time.

## The Hands of the Knowledgeable Physician

4 Regarding the question about the heavenly names, the pulse of the world is in the hands of the knowledgeable physician. He sees the ailment and with His wisdom, He treats it. Each day has its own secret, and every matter has its own sound. The remedy for today's pain is one thing, and for tomorrow, another. Be mindful of today and speak of today's matters.

5 It is observed that boundless ailments have overtaken the world, casting it upon the bed of misfortune. People, intoxicated with the wine of self-conceit, have kept the knowledgeable physician away. This has led to their own entrapment and that of others. They neither recognize the ailment nor know the cure. They have mistaken the truth for falsehood and counted the friend as an enemy.

6 Hearken to the voice of this prisoner. Stand and proclaim, so perhaps those who are asleep may awaken. Say, "O ye dead! The hand of Divine generosity offers the water of life; hasten and drink. Whoever is enlivened today shall never die, and whoever dies today shall never find life."

## Purpose of Language

7 Regarding the language, you had written about both Arabic and Persian being commendable, for what is sought from a language is to understand the speaker's words, and this is achievable through both. Today, as the sun of knowledge is manifest and evident from the sky of Iran, it is fitting and deserved to praise this language.

8 O Friend, when the initial discourse emerged in latter days, a group of celestial beings heard a familiar voice and believed in it. However, another group, observing the actions of some not aligning with the words of one, remained distant from the radiance of the sun of knowledge.

## What Purifies You is My Path

9 Say, O sons of the earth, the Pure God decrees that what purifies you and brings you comfort in this victorious day is indeed My path. Purity from impurities involves freeing oneself from things that cause harm and diminish the greatness of people. It includes the approval of one's own words and actions, even if they are good. And comfort is granted when each person shows goodwill towards all on earth. The knower of this discourse bears witness that if all the people of the earth followed the heavenly words, they would never be deprived of the ocean of Divine bounty. There is no star brighter in the sky of truth than this.

10 The foremost utterance of the wise is this: "O sons of the earth, turn from the darkness of estrangement to the light of the sun of unity. This is what benefits the people of the world the most." O friend, there is no leaf more pleasing on the tree of discourse than this, and there has been and will be no gem more captivating in the ocean of knowledge than this.

11 O sons of knowledge, the eyelid, with its delicacy, shields the eye from the world and all within it. What, then, would a thicker veil do if it descends over the eye of the heart? Say, O people, the darkness of greed and envy veils the light of the soul, just as clouds obscure the sun's light. If someone listens to this discourse with an attentive ear, they will unfurl the wings of freedom and soar effortlessly in the sky of knowledge.

12 When darkness enveloped the world, the ocean of bounty stirred and light became manifest, so that deeds might be seen. This is the same light foretold in the heavenly scriptures. If the Creator wills, He purifies the hearts of the people of the age with goodly words, and the sun of unity shines upon souls, rejuvenating the world.

## Words Require Actions

13 O people, words require actions, for the true witness to the authenticity of speech is action. Without it, the thirsty are not quenched, nor are the doors of vision opened for the blind. The celestial wise say: Harsh words are seen in place of swords, and gentle ones in place of milk. Through this knowledge, the children of the world attain understanding and seek superiority.

14 The language of wisdom says: “He who does not possess me, possesses nothing. Forsake all that exists and find me; I am the sun of insight and the ocean of knowledge. I rejuvenate the withered and revive the dead. I am the light that shows the path to the sighted, and I am the falcon on the hand of the Self-Sufficient, who unbinds the wings of the bound and teaches them to soar.”

## Freedom and Unity

15 The Unique Friend declares: “The path to freedom has opened, hasten and drink from the spring of knowledge. Say, O friends, the curtain of unity has been raised; do not see each other with the eyes of strangers. You all are of the same essence and leaves of the same tree. Truly, I say, whatever diminishes ignorance and increases knowledge is pleasing to the Creator. Say, O people, walk in the shade of justice and truth, and enter the pavilion of unity.”

16 Say, O those with eyes, the past is the mirror of the future; look and become aware, so perhaps after gaining awareness, you recognize the friend and cause no offense. Today, the best fruit of the tree of knowledge is that which benefits and preserves people.

17 Say, “The tongue is the witness of my truth; do not taint it with falsehood. The soul is the treasury of my secrets; do not entrust it to the hands of greed.” It is hoped that in this dawn, as the world is illuminated by the lights of the sun of knowledge, we may understand the wish of the Friend and drink from the ocean of recognition.

## Speak Measuredly

18 O friend, as listening ears are rare, the pen has remained silent in its abode for some time. The situation has reached a point where silence has overtaken speech and become more favored. Say, O people, speak measuredly so that newcomers may stay and those maturing may reach their potential. Milk must be given in measure so that the children of the world may grow into greatness and find their place in the court of unity.

19 O friend, we have seen the pure earth and sown the seeds of knowledge. Now, it remains to be seen what the sun’s rays will do—whether they will scorch or nourish. Say, today, by the victory of the Unique Knower, the sun of knowledge has risen from behind the curtain of the soul, and all birds of the wilderness are intoxicated with the wine of knowledge, rejoicing in the remembrance of the Friend. Blessed is the one who comes and finds.

## A Prayer for Manikchi Sahib

20 O Lord, I seek Your forgiveness with my tongue, my heart, my soul, my spirit, my body, my flesh, my bones, my blood, and my skin, for You are indeed the Oft-Returning, the Merciful. I implore Your forgiveness, O my God, with a plea through which You bestow the fragrances of pardon upon the people of transgression and clothe the sinners in the beautiful garb of Your pardon. I seek Your forgiveness, O my Sovereign, with a plea through which the sovereignty of Your pardon and care is manifest, and through which the sun of generosity and grace shines upon the temple of the sinners. I seek Your forgiveness, O my Forgiver and Creator, with a plea that hastens the erring towards Your pardon and benevolence, and

causes the seekers to stand at the door of Your merciful compassion, the Most Merciful of the Merciful. I implore Your forgiveness, O my Master, with a plea that You have made a fire to burn away all sins and transgressions from every repentant, returning, remorseful, weeping, unblemished soul, and through which the bodies of the creatures are purified from the turbidities of sins and wrongdoings and from all that Your noble and knowledgeable self dislikes.

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O Most Great Branch! By the life of God, your afflictions have distressed me, but God will heal you and protect you. He is indeed the Best of the Generous and the most excellent Helper.

The Glory be upon you and upon those who serve you and circle around you, and woe and torment be upon those who oppose you and harm you. Blessed is the one who befriends you, and the fire of hell for the one who opposes you.

## Tablet to Varqá (Letters to Yazd)

To the Observer of the Face of God, the Most Glorious, the All-Glorious, His Honor Varqá, upon him be the Glory of God, the Owner of the Throne and the Earth.

In the Name of our Lord, the Most Holy, the Greatest, the Most High, the All-Glorious.

## Sanctified and Holy Praise for God

Praise, sanctified and holy, is befitting and worthy of the mention and hearing of the Possessor of all names, who has illuminated the world of humanity with the sun of the sky of knowledge and adorned the heaven of understanding with the stars of insight. The world of knowledge considers itself ignorant, mute, and speechless before a drop from the ocean of His wisdom. The realm of vision finds itself blind and deaf before the appearance of the point of His Book. At the manifestation of His will, He does what He wishes, leaving all bewildered and astonished. At the emergence of His power, He decrees what He desires, leaving all overwhelmed and prostrate. The realm of meanings trembles at the movement of His supreme pen, and the kingdom of understanding bows humbly before the rays of the sun of His utterance. The breeze of His garment refreshes and revitalizes the gardens of the hearts of lovers, and the fragrance of His grace perfumes the realms of souls. One utterance of His elevates the heaven of knowledge, and one call of His rejuvenates the withered world.

Oh, what audacity that this perishable servant speaks in this station, and oh, what a loss it is for him to consider himself among the living. We are the dead, fallen in the realm of love and intoxicated, awaiting what grace the spring of His utterance bestows. Will it return this mortal frame to nothingness, or will it grant eternal life? The command is in His hand; He gives and withholds, and He is the Commander, the Ruler, the Watcher, the Witness, the All-Knowing.

From God, Glorious is His Majesty, this perishable servant is a supplicant and hopeful for His grace, mercy, compassion, favor, kindness, and gifts. In the nights and days, with utmost humility and supplication, I ask for the support of the pure and the chosen ones so that all may rise in the mention, praise, and service of the Cause and act according to the will of God. God willing, it is hoped that the holy, detached, and assured souls will become intoxicated with the nectar of His utterance, enter the realm of possibility, and guide all religions to the horizon of the Merciful. Blessed is this auspicious day, blessed is this holy day in which the breeze of the divine breathed forth, the tongue of oneness spoke, and that which was hidden in the treasures of the power of our mighty Lord was revealed.

## A Prayer to God

Glory be to You, O One to whom all things have turned, by whom the earth was cleft and the sky was split, and to the ocean of Your greatest name the realities of all names have hastened. I ask You by Your name, the Self-Subsisting, and by Your sovereign power over what has been and what will be, to decree for Your loved ones from Your supreme pen that which benefits them in this world and the hereafter.

O Lord, You see Your beloved ones among the most wretched of Your creation, and You hear their cries, their clamors, and their longings in Your days. I ask You by the name through which You subjected



existence, from the realms of the unseen and the seen, to lift the veil from the faces of Your servants and Your creation so that they may turn to You and hear Your most delightful call that has risen between the earth and the sky.

O Lord, deliver them from that which prevents them from drawing near to You and from entering the precincts of the canopies of Your greatness. O Lord, reveal to them as You have revealed to Your chosen ones, and make Yourself known to them and what You have manifested by Your power and dominion. You are the One whom no circumstances can hinder, nor can any signs prevent. You do what You will and decree what You desire. With You is the knowledge of all things in a book that none but Your Self has beheld. There is no god but You, the All-Knowing, the All-Informed.

### Between the Holy Maiden and Baha'u'llah

O Beloved of my heart and Dearest of my soul, the song of the Bird of Your Utterance has informed me and the melody of the Nightingale of Your mention and praise has taught me what has delighted me with a joy that this servant is incapable of describing. Your Beloved and Our Beloved, the Aim of Your creation and our creation, the purpose of those in the heavens and the earth, bear witness to this. When the breezes of love shook me and I was drawn by what was spoken in praise of the Owner of Oneness, I took the Book and turned to the Mighty, the Bountiful, until I entered and stood before the Throne and presented what was within it.

### The Words of the Holy Maiden for Varqa (Dove)

Then the face of the Beloved turned towards me and said: "O dove, what was promised in the Book has appeared, and what the possessors of intellect were unable to comprehend has been manifested. By His life, signs have come that the Mother Book has circled around. O dove, the Book speaks, yet the people do not understand. The Balance calls, yet they do not perceive. The Path cries out, yet they do not comprehend. They have cast the Tablets of God behind their backs and taken what they were commanded from the places of conjecture, those who disputed the signs of God and broke His covenant and denied His Cause, which has encompassed existence. Say, this is the day in which the sea of life surged before the face of the Merciful, and the Euphrates of knowledge and utterance flowed to the right of the Throne if you but knew. This is the day in which what was never before manifested has appeared, and the sun of wisdom and proof has shone forth from the horizon of the sky of imprisonment, and yet the religions have turned away from it. Say, O people of the earth, arise from your seats and then come to the Most High Horizon. By God, it has been illuminated with the name of our Most Holy, Most Glorious Lord. Beware that the circumstances of the world should prevent you from the Possessor of the unseen and the seen. Say, He has appeared in truth, and the oppression of the scholars, the might of the rulers, and the power of those who turned away from the Knower of the unseen will not hinder Him. Say, this is the day of utterance. Arise from the slumber of desire and then remember the Possessor of all names. It is better for you if you but know. This is the day in which every stander has arisen to serve the Cause, and every speaker has spoken in praise of God, the Self-Subsisting, the Sustainer. Say, O people, abandon what you knew before and take what you see today in its praiseworthy station."

## Baha'u'llah's Response to Varqa

O dove, the present servant has come with your Book and read it before the face of God. Indeed, your Lord is the All-Hearing. We have heard your mention, your praise, your supplications, and have found the fragrance of your love, your humility, your devotion, and your turning towards God, the Lord of the worlds. Every word of your words testifies to the greatness, sovereignty, appearance, and manifestation of God. Indeed, your Lord is the All-Knowing. Rejoice in this mention, through which the river of life has flowed in the realm of possibility and the birds of eternity have chirped on the branches. Indeed, there is no god but Me, the Singular, the All-Knowing.

## Varqa Mentioned in Previous Tablets

We have mentioned you after your return in various Tablets with a mention that attracted the hearts of the knowledgeable. Stand firm in serving the Cause of your Lord, speaking in His praise, and guiding others to His straight path. O dove, in your days when the realm of utterance was agitated and troubled by the oppression of the people of religions, this oppressed one stood alone for the Cause in such a manner that neither the prevention of the scholars, the noise of the learned, nor the oppression of the rulers hindered Him from what He willed. The supreme pen has circled in the field of wisdom and utterance at all times, making all hear its call and manifesting to all its proof. In certain years, calamities have come upon us that none but the divine knowledge can count and comprehend. Nevertheless, the pen did not cease to move in nights and days, nor did the tongue choose silence. When the supreme word spread, and the banners of mention and praise were raised on the highest standards, the cawing of the crow and the buzzing of the fly appeared from behind the veil in such a manner that fear and anxiety seized the heedless souls, causing them to run from city to city and seek refuge from mountain to mountain. Now, with utmost malice and hatred, they have appeared and cling to misleading souls by any means. It is astonishing that souls who have clung to the source of conjecture and the rising place of illusions have indeed lost. Those who disbelieved in God, His signs, His sovereignty, His greatness, and His power followed those who are worse off in the sight of God, the Most High, the Great.

O Beloved of my heart, in reality, people are more inclined towards illusions than to the manifestations of certainty. All the people of utterance are aware that this servant was with the concealed self and for consecutive years, none but this servant was with him. Nevertheless, from those souls who had no knowledge, whatever they said was accepted, and to this day, no one has asked this servant about what they are heedless and veiled from. By the One who made all things speak with His mention and praise, the obedient ones, despite their lack of insight, are seen to be far superior to their leaders. By the One in whose hand is my soul, I swear by God and present this to God that perhaps some, by the strength of utterance, may tear asunder the veils and attain the light of the dawn of the Day of God and what has appeared therein. God willing, the Glorious, may grant success to attain the station of 'extinguish the lamp of illusions, the dawn of certainty has arisen.' However, alas and alas, for worldly desires have brought blindness and the veils of illusions have prevented the heart and sight from witnessing. Some factions who were nurtured in illusions and conjectures are very difficult to save because they are seen bound in the chains of conjecture and the shackles of illusions. The party of the Criterion is seen to be

more veiled than all the other religions, for the leader of their faces is empty tales, behind them false news, to their right, conjectural mentions, and to their left, illusory thoughts.

### Salvation for Receptive Souls

In these days, this holy, blessed word has shone from the horizon of the will of the Revealer of signs: They asked Ja'far, the brother of 'Askar, if any offspring remained from your brother? He said, there was a child, and he passed away. When the fabricated figures heard this, they denied and called him a liar. Consider to what extent the oppression reached and to what rank the slander ascended. After the mention of the holy vicinity and the appearance of the signatures, it came to what you have heard before. May God grant justice to such souls who have led the poor people into the wilderness of conjecture and illusions, and surpassed the followers of Abu Lahab. Now, for a long time, this title of 'liar' will remain for that truthful speaker among the people of Pharaoh. These fabricated, false souls cling to the same attachments, their origin, and path is the same. The receptive souls must be informed so that they become aware and are not deprived of what God willed by the whispers of the party of Satan. I swear by the brightness of the sun of justice that the intention of this oppressed one is that strong souls arise for the Cause and protect people from the evil of the devils, so they may reach a station where they see themselves independent of what has passed and consider all but God as non-existent and lost. Say, O friends, gaze at the horizon of the Cause and what has appeared from it. This is the counsel of God to His friends.

And in another position, this supreme word has shone from the horizon of the heaven of the utterance of the Master of all beings: So far, we have not torn all the veils that were between the people of the Criterion, nor have we completely broken the idols of illusions. If these two things happen, by the Lord of the worlds, the people of utterance would see themselves in the lowest of the low. Some were torn by the finger of power and the arm of strength disintegrated, but many remain and persist. If receptivity were seen in the people of utterance, all would have attained the recognition of what is mentioned by God. However, God bears witness that they are more veiled than the people of the Criterion and other religions, and I am the All-Knowing, the All-Informed.

In such a manner, the illusions of the people of the Criterion have surrounded that every possessor of a pen is incapable of describing it, especially the party that considers itself saved. The Sunni and the community believe that the Promised One should be born, for they say that from the Prophet, may the souls of all be a sacrifice unto Him, no hadith indicating the existence of the Promised One in Jablaq or Jablasa or any other place has been seen. Rather, the hadith of the Master of all humanity, the Owner of grandeur, and the narration of the Great Sheikh indicate the birth of the Promised One in the lands of Persia. How many holy souls, who believed in the birth, were martyred in clear oppression. It is astonishing that, despite witnessing that the saved faction was a tyrannical, rebellious group, at the time of the test, they were seen to be the most wretched and misguided of all on earth, for this saved group hung the Beauty of Oneness in the air and inflicted upon Him what the first and the last avoided.

The people of utterance must ponder what has been among the people of the Criterion so that perhaps the true eye may open and see what needs to be seen. In this case, they will be mentioned among the seers; otherwise, animals are nobler than them. From God, Glorious is His Majesty, in all states, this

servant, the Possessor of Majesty, is a supplicant and hopeful that He may look upon His grace, compassion, and favor, not upon the opposers and deniers and what they have, so that perhaps the morning breeze of mercy in this Day of God may pass and adorn all with the ornament of vision, justice, and equity.

### Regarding What Varqa Wrote About the Esteemed Father

Regarding what you wrote about the esteemed Father, exalted be His glory, a while ago it was mentioned and attained in the sacred presence of the Bab of the Explanation. Reflect on the purity and station of that holy soul who was placed in such a position that the Eternal Beauty would pause during His comings and goings and would mention the Bab of the Explanation. By the life of the Beloved, this is a great station and a great favor. Blessed and joyous is his presence. Indeed, grace is in His hand; He bestows it as He wills. Verily, He is the Forgiving, the Generous.

That blessed Tablet was sent with Haji Mirza Abul-Hasan, exalted be His glory. God willing, it will reach and be attained. It also appears that at the time of its revelation, the aforementioned esteemed one, exalted be His glory, was present.

### Regarding Sending Copies to Surrounding Areas

Regarding what you wrote about sending copies of what was dispatched to the surrounding areas, it was well received before His presence. He said: God willing, they will be assisted in spreading the divine verses, clear evidences, conditions, and manifestations.

Regarding your intention to focus on those aspects, it is highly favored because people are weak and unaware of certain matters. Often, they do not distinguish the buzzing of a fly from the rustling of the Tree of Eternity. Perhaps, by meeting you, veils may be torn asunder, and they may become truly unique in all aspects.

At a certain time, this firm and well-established blessed word shone and appeared from the horizon of the mouth of the Owner of Oneness: As long as the people of the Bayán observe and speak in accordance with the actions, words, indications, and implications of previous religions, they are heedless and deprived of the new Cause, the new creation, the new station, and the new condition.

In another place, this blessed word shone and appeared: "Indeed, I am the Creator of the heavens and the earth," for it has no resemblance to what came before or after. This is indeed a novelty in all aspects. Blessed are the knowledgeable, and blessed are the successful. The end.

### Regarding The Friends of Yazd

And regarding what you wrote about the friends of the Land of Yá (Yazd), may the glory of God be upon them, this answer has been revealed from the heaven of divine will:

He is the Most Ancient, the Most Great, the Most Holy, the Most Exalted, the Most Glorious.

O people of Yá, listen to the call of the Possessor of all names, who calls you from the Most Great Prison and invites you to a station that God has made sanctified from the descriptions of all religions and purified from their mentions and indications. He is the All-Powerful, by whom the standard of “He does what He wills” has been raised and the banner of “He rules as He desires” has been hoisted. Blessed is the strong one who has spoken this Most Great Mention, and the soul that has turned to His straight path. Indeed, we have entered the prison and called everyone to God, the Lord of the worlds, in such a manner that neither the armies nor the ranks nor the shouts of heroes and rulers, nor the noise of scholars and mystics, have prevented us. Blessed is the servant who has attained what God has willed, and woe to the heedless ones. This is the day in which earthquakes have appeared, tribes have lamented, widows have cried out, and the skins of those who disputed the signs of God and His proof have shuddered and denied His manifest, clear Book. Say, O people of the Bayán, leave what you have. By God, the Merciful has come with a proof that nothing in the possession of the parties can withstand. The Possessor of all names testifies to this in this great Tablet. Say, the oppressed one guides you to the face of God and commands you what delights the eyes of those who, when they heard the call, hastened to the Most High Horizon and responded to their Lord, the All-Seeing, All-Hearing. Beware that the circumstances of the creation prevent you from the Truth. Leave what people have with this name by which every wise matter has appeared. Support your Lord, the Merciful, with wisdom and utterance. This is what you have been commanded for successive years and in this Tablet that speaks before the faces of the world what the Tongue of the Ancient One has spoken: There is no god but Me, the Mighty, the Generous. Indeed, we have borne hardships and afflictions in private and in public for the exaltation of God’s Cause. When it was exalted in truth, the buzzing of the fly was heard from behind the veil, lamenting as every prophet and every trustworthy messenger had lamented. Say, O people of the Bayán, be fair in the matter of your Lord, the Merciful. Beware that what prevented the people of the Criterion from turning to the Greatest Ocean also prevents you, and do not let what veiled the nations veil you. Fear God and do not follow every distant crier. Turn with the greatest steadfastness to the Most High Horizon. By God’s life, this is better for you than what has been created in the earth and the sky. The Possessor of all names testifies to this in this unique Tablet. How many servants have been attracted by the verses of their Lord in such a manner that neither the might of rulers nor the strength of the powerful have frightened them. They hastened in the wilderness of love and faithfulness, saying: Here I am, here I am, O Beloved of hearts, and here I am, here I am, O Aim of those in the heavens and the earth. Thus has the Tongue of Grandeur spoken out of grace from Him to manifest what was hidden in God’s treasury and inscribed in the books of the messengers. Take the Book of God with strength from Us and power from Us. By God’s life, this is the day We promised before, that We would make you leaders in the earth and make you the inheritors. Hold fast, O servants of God, to the Greatest Cord and cling to the hem of God, the All-Powerful, the Mighty. Stand firm on the Cause with such steadfastness that the circumstances of the world and the doubts of the rejecters do not prevent you. Thus have We illuminated the horizon of the Book with the sun of the mention of your Lord, the Singular, the All-Knowing.

The Supreme Pen calls to the friends of the Land of Yá and its surroundings and mentions them with the best mentions, that perhaps the nectar of the utterance of the Merciful may seize them in such a manner that the indications of the world and the words of the nations cannot prevent it. Behold this pure, firm, blessed word, which is like a pouring rain for the gardens of the utterance of the Merciful. Observe and

drink from it. You will not see and find the exalted truth with the eyes of the people. Turn away from all so that you may attain vision and meeting. Today is the day when the actions, ranks, and stations of all are manifested and will continue to be manifested, for the Wise Discerner has appeared, and the Detailed Knower is revealed and clear. Strive so that you may not be deprived of the infinite bounties of the Bountiful and not be prevented from what is befitting for this Most Holy Day. The spread of illusions is greater than before, and the armies of conjecture are stronger than they were. God willing, you will be assisted by the grace of the Merciful in a matter whose mention will remain forever in the dominion and the kingdom. Praise be to God, you have attained the Day of God and have perceived the fragrances of the garment of reunion. Those souls who considered themselves the highest, greatest, and most exalted among the people are deprived of the ocean of knowledge and veiled and prevented from the horizon of the divine Cause, while you have attained the preceding mercy and encompassing grace in a matter that has always been and will always be the hope of the sincere and the near ones. In all conditions, ask God, Glorious is His Majesty, to assist you in preserving this precious pearl and to keep it safe and hidden from the eyes of thieves and traitors. He speaks the truth and guides the way. There is no god but He, the Mighty, the Beautiful.

The end.

### Verses Out of Context

God willing, from the infinite divine favors, the nectar of attraction and longing, and the spring of steadfastness and desire from the exalted words that have been issued from the Source of the Cause, all will drink. Indeed, every soul that truly attains it will see the entire world as non-existent and will stand on the path of God with such steadfastness that the instigators of malice and hatred will find themselves incapable of hindering their movement. By the life of the Beloved, the horizon of power and steadfastness is illuminated and brightened by the lights of such souls. Consider the words of the distant crier. They take two words from the utterance and two words from the Criterion and make a verse and send it around. Consider how much they think people are foolish and ignorant to believe in such nonsense, yet they consider it proof and evidence. By your life, O Beloved of my heart, this servant is very bewildered by the people. What has happened, and what have the people committed to be led by such ignorance? From the beginning of the world until now, such novel conditions and mighty verses have not been seen, and the eyes of utterance and the sight of knowledge have not observed anything like it. No book can compare to a single most holy, most exalted Tablet. All the books testify to this. Whoever attains a drop from the ocean of justice, the world is surrounded by novel, mighty verses, and brilliant verses have been revealed that are equal to all heavenly books. In the divine Book, what has happened before and what will happen afterward is clearly mentioned. Nevertheless, they have said and continue to say what no heedless rejecter has said at the appearance of the manifestations, and the shamelessness of this rebellious, oppressive faction has reached such a level that they speak and continue to speak these nonsensical words at the appearance of the manifestation and the messenger. May God grant justice and bestow the sight of grace.

## A Chameleon Burned Books

Among the recent news is that Mírzá Ahmad of the Land of K and R, one night in the great city, after using certain substances, burned all the writings that were an affront to God in his possession and said, "I like it." In truth, he is observed to be like a chameleon; it is unknown to which direction he intended and to which direction he desires, and in which way he turned and to which way he is turning. God willing, may God, Glorious is His Majesty, keep the hem of the Cause purified from such souls, or from His grace and bounty, grant them the nectar of certainty and assurance. Indeed, He is the Generous Giver.

## Mirza Aqa Receives the Gaze of Divine Grace

Indeed, regarding what you wrote about Mr. Mirza Aqa and mentioned his kindnesses, as well as the special grace sought from God, Glorious is His Majesty, these matters were presented before His Presence. This is what was spoken by the tongue of the Merciful in the Kingdom of Utterance. His exalted words: "The gaze of divine grace is directed towards him. Praise be to God, he has attained what most people of the earth are deprived of." Some time ago, in the company of Mr. Abu'l-Hasan, a tablet specifically for you and another tablet in his name were sent. God willing, they will attain it. We counsel him to wisdom and steadfastness. God willing, he will be successful in these two great matters, and special grace will also appear from the heaven of grace. Verily, He is the Generous, the Bountiful. Praise be to God, the Most High, the Great. The end.

## Blessings For the Martyrs of Miyandoab

Regarding your request for the blessings and favors of God, Glorious is His Majesty, for the martyrs of Miyandoab, it was presented, and these radiant words have descended from the heaven of divine will:

"O Pen of the Most High, mention those who turned towards My Most Glorious Horizon, who heard My sweetest call, who held fast to My firm cord, who clung to My luminous hem, and who turned towards My face after the perishing of all things. They soared in the air of the love of their Lord, the Possessor of all names, and drank from the crimson cups of the wine of destiny. Blessed are you for having attained the ultimate goal, the highest station, and the loftiest rank. Congratulations to you and joyous are you for being remembered by the Beloved of the world and the Greatest Name, from whom every seeker finds the fragrance of the garment and every perceiver senses the aroma of My name, the All-Merciful, the Compassionate.

I bear witness that you have attained the knowledge of God in days when all things lamented and the supreme concourse bewailed what befell those who took the Book of God with power from Him and spent what they had in this straight path. Rejoice in the highest company with what your Master of all beings remembers you in this prison, which has been named with all the names and the Most Great Prison in the Book of God, the Mighty, the Praised.

Your blood was shed when it was mingled with the love of God, your spirits ascended when they were perfumed with the breezes of the days, and your bodies were laid down when they were adorned with the ornament of martyrdom in this Cause, for which the near and the sincere spent what they had. Thus, the Tongue of Grandeur has spoken of you and praised you. Verily, He is the Forgiving, the Generous, the

Light shining from the horizon of the sky of the Mercy of the Merciful upon you, O manifestations of names in existence and dawning-places of knowledge among the people of religions.

You are those whom no hindrance prevented, nor did the ridicule of a polytheist. You heard and hastened until you attained the station inscribed by the Pen of God, the Singular, the All-Informed. Joy to you and blessed are you and those who remember you and visit you with what the Tongue of the Oppressed uttered when surrounded by sorrows from those who denied the right of God and His chosen ones and turned away from the face when it shone from the horizon of manifestation with a clear light.”

And we mention the faithful one whom we have mentioned in My clear Book. He surpassed most of creation in the service of God and His Cause and attained a grace that none but the All-Knowing, the All-Informed was aware of. We were with him when his spirit ascended to the Supreme Company, and we gave him to drink from the purest Kawthar time and again, and he was encompassed by the mercy of his Lord in a manner that pens are powerless to describe. This is testified by the one who speaks and will speak at all times: Verily, there is no god but Him, the Mighty, the Beautiful.

O faithful one, you are a letter from My crimson scroll and a mention from this Book that speaks the truth and remembers My loved ones, with whom the supreme concourse visits and those who bowed to the face of their Lord, the Possessor of this wondrous Day. Blessed is he who remembers you and draws near to God through you, the Lord of the worlds.

#### God Will Enable Varqa to Do What He Loves

O dove, O you who gaze upon the Most High Horizon and drink My sealed nectar from the fingers of My white bounty, We have mentioned the servants whom you asked God to mention, and We have revealed His grace and kindness to them. Thank God, your Lord, for this great favor. You have a station with your Lord, the Mighty, the Praised. Indeed, He will enable you to do what He loves and is pleased with, and will support you in His mention in such a manner that hearts and minds will be attracted to it. Verily, your Lord is the All-Powerful, the All-Mighty. The end.

#### Assistance to Fulfill God’s Will

Regarding what you wrote about Mr. Mirza Muhammad Khan and Mr. Mirza Muhammad Ali, it was presented in the Most Sacred Presence, and two exalted and noble Tablets specifically for them were revealed from the heaven of divine will and sent. God willing, they will attain them and be assisted in fulfilling God’s will. As for the mention of Mr. Sabz Ali and his attention to Zanjan and his stay in that land for the purpose of spreading the Cause of God, all these matters were presented. His Exalted Majesty said: It is highly favored to focus on that land because many are unaware and are observed to be in a state of separation from the Cause. God willing, you will become the cause of their awakening with the fire of the love of the Merciful, and you will refresh the withered hearts with the Kawthar of the mention of the Merciful.

Adorn Mr. Rasul, exalted be His glory, with the adornment of greatness from the tongue of this oppressed one. Say, by God, you are mentioned before the Throne, and you are inscribed in My clear Book. The gaze of the Truth is directed towards you and, God willing, will always be. Be steadfast in the service of your



Lord's Cause in every condition. What you see will perish, but what has appeared from the Supreme Pen will remain with you forever in the kingdom of God, the Mighty, the Wise. Adorn all the friends of that land with the adornment of the utterance of the Possessor of Religions. Good is the state of a heart that is enkindled with His love and a tongue that speaks His mention. Say, O friends of the Merciful, strive so that each of you may be observed as a sun rising and shining from the horizon of the sky of steadfastness, such that the polytheist and what he possesses and those with him are seen as mere clumps of clay. This is the station of the Great Steadfastness, which the horizons of the divine Tablets are illumined and brightened by its mention. The end.

### Souls Turning to Conjecture

O Beloved of my heart, some weak souls in your land and its surroundings are observed to be on the brink of a dangerous cliff because they have heard things that were not worth listening to and have taken from souls who were devoid of knowledge. This is what I understood from the interpretation of the statements of the Revealer of signs and presented it to you. God willing, with the arms of power and strength, and the hands of divine might, and sufficient and healing utterances, they may turn from the left of conjecture to the right of certainty and drink from the Kawthar of steadfastness.

It is astonishing that people ask about the light of the sun's rays from Saha. Say, O people with insight, turn towards the sun itself and recognize it by itself. It does not need anything else to prove its reality; its proof is its signs and its existence. Have they not heard this word, or have they not seen the sun of grace rising from the horizon of the sky of manifestation, or have they not perceived the breezes of utterances? Indeed, in this Greatest Manifestation, all are commanded to observe Him with their own eyes and recognize Him by Himself. Even though the entire world is a book in proving this definitive Cause, and all things, books, scriptures, writings, and tablets, with the highest eloquence, call out and give glad tidings of the Days of God. The beloved of the self, this servant, and every wise person is bewildered by the heedless and their sayings. What this servant has presented, if some of the friends and gentlemen observe it, is very favored, so that perhaps the servants may be freed from the darkness of conjectures and illusions and be illuminated by the dawn of the Day of God.

If they reflect on the greatness that is mentioned in all the books regarding this Most Sacred Cause, they will become aware. In one place, He says: This is the Day in which nothing is mentioned but God alone. False breaths that existed before have prevented people from the essence of truth in this unique, mighty Day. In this position, utterances have appeared from the Tongue of the Ancient, which, if attentive ears listen to, will surely free and liberate them from what people have. The matter and the greatness and power belong to Him, and He is the ruler over what He wills, and He is the mighty, the powerful.

Last night, several Tablets descended from the heaven of divine knowledge, containing some mentions that truly melt the soul and ignite the body. This perishable servant intended to send copies of them but did not find the opportunity, as there were many travelers present, each requesting numerous Tablets from the heaven of the Oneness, and this perishable servant is occupied with writing them. With a hundred thousand tongues, I beseech that you support this perishable servant to fulfill this significant task. Indeed, He is the powerful supporter.

This servant asks his Lord that He may not prevent His servants from what has appeared in the dominion by His Greatest, Most Glorious Name.

### Abide By Wisdom

And regarding what you wrote that one of the friends has written a treatise and presented it before His presence, this is what has been revealed in response:

Today, what is written must be observed with utmost precision to ensure that it does not cause discord or become a subject of criticism by the people. What the friends of God speak today is heard by the people of the earth. In the Tablet of Wisdom, this word was revealed: "The ears of the heedless are stretched towards Us to hear what they can use to object to God, the Sovereign, the Self-Subsisting." This matter is not without importance; what is written must not depart from wisdom, and the words must be imbued with the sweetness of milk so that the children of the age may be nurtured by it and attain the station of maturity. We have previously mentioned that one word is like the springtime, refreshing and rejuvenating the hearts of the people, while another word is like the scorching wind, burning flowers and blossoms. God willing, authors from among the friends of God should write that which fair-minded souls will accept and that will not become a subject of criticism by the people. The end.

### Explanations of the Kitab-i-Aqdas

#### The Verse of Tahreem (Prohibition)

Regarding the blessed verse of Tahreem that was revealed in the divine Book, the question was presented before the Throne. He said, "The preferred and beloved way was for it to be mentioned to you orally in His Presence. For now, it is not permissible to mention it in writing until its day comes." The end.

#### Successorship

Similarly, the question about this blessed verse was presented: His exalted words, "When the ocean of reunion ebbs," to His exalted words, "that which has branched from this mighty root." The divine intention refers to His Holiness, the Most Great Branch, and after him, His Holiness, the Most Mighty Branch. My spirit, essence, and being are a sacrifice for the dust of their feet.

#### Who Are the Twigs?

Regarding your question about the branches (Aghsan) and twigs (Afnan) of God, it was presented in the Most Sacred Presence. He said: Up until now, what has been mentioned about the Afnan by the Supreme Pen refers to those souls connected to the Primal Point (the Báb). In this Manifestation, we have invited everyone to the Most High Horizon and guided them to the Greatest Ocean. At the beginning of the days, a specific supplication was revealed for them, and in that supplication, the success of faith and recognition was destined for them. God willing, they will act according to what God wills and remain steadfast and firm in this Most Great Cause. Blessed are they for being named with this name from which the fragrance of the Merciful has spread in the realm of existence, and we have attributed them to this tree as a grace from us upon them. So, ask God to protect them from the insinuations of the people and

the doubts of the learned. We have preferred some over others in a book that none but God, the Lord of the worlds, has comprehended. What has been destined for them will be revealed by the All-Knowing, the All-Informed.

### Who are Kinsmen?

The souls currently associated with the Tree are mentioned as kinsmen in the Book of Names. If they act according to what God wills, blessed are they for turning and succeeding. They should ask God to protect them and enable them to remain steadfast in their current state. Today is a day when all souls must strive to attain the word of satisfaction from the Possessor of all names.

### Who Are the Branches?

The term Aghsan (branches) refers to the present branches, but in the primary rank, there have been and are two Great Branches. Souls are considered fruits and leaves afterward. In the possessions of people, there has never been and will never be a right for the branches. The end.

### What Can Branches Do?

This blessed verse was mentioned: His Exalted Majesty said, “Refer what you do not understand from the Book to the branch that has branched from this mighty root.” The ‘Book’ refers to the Kitáb-i-Aqdas, and the ‘branch that has branched off from this mighty root’ refers to the Aghsan. The end.

### Fasting During Travel

Regarding the fasting of travelers and the limits of travel, this question was presented (what constitutes travel and when does the term “traveler” apply, and if a traveler stays in a place for several days during their journey, what is their obligation? Also, on the day a traveler intends to start their journey, for instance, if they become a traveler at noon or in the afternoon, what is their obligation from morning until noon?):

The limits of travel have been specified as nine hours in the divine Book. This means that from the place where one starts traveling to the place where one intends to reach, if it takes nine hours, the obligation to fast is lifted. If a traveler stops in a place and it is determined that they will stay there for up to nineteen days, they must fast. If the stay is less than that, fasting is not obligatory.

If during the fasting period a traveler arrives in a place and intends to stay there for a full month, they must break their fast for the first three days and then resume fasting for the remaining days. If they return to their home, they must fast on that day. On the day they intend to start their journey, fasting is not obligatory from the morning until the time of departure.

## Other News

### News From a Well-Known Island

This humble servant presents that all the names mentioned in your previous and subsequent communications, which reached this humble servant, were all presented in the Most Sacred Presence. He expressed His favor and a Tablet from the Most Sacred was sent specifically for Mr. Sabz Ali. God willing, he will attain it.

This humble servant requests that, in any way that is appropriate and fitting, you mention this servant's humble devotion and reverence to everyone. Strange and wondrous events have appeared from the well-known island (Cyprus) in these days. A recent news has arrived that is a cause of embarrassment, and this servant is ashamed to mention it. We leave it to God, Glorious is His Majesty. He does what He wills and decrees what He desires.

Mr. Sabz Ali, praise be to God, has torn the veil and shattered the idol of illusion, and has drunk the Kawthar of certainty from the hand of the Holy Spirit. God willing, he will always attain this exalted station.

### Praises to Followers

According to the command, convey the praises of God to those associated with Mr. Abá Basír and Mr. Sayyid Ashraf in the land of Záh, and express the grace of God to all, so that everyone may be illuminated by the rays of the sun of truth and drink from the ocean of steadfastness. Verily, He is the Guardian of the sincere and the near ones.

Regarding what you wrote about the esteemed Ḥarf-Ḥayy, exalted be His glory, after visiting according to the command and will, he returned and then sought permission to stay in the great city. Permission was granted, and after some time, he ascended to the Most High Horizon. Blessed is he; indeed, he is among those who attained what was foretold by the Primal Point, may the spirit of all else be a sacrifice unto Him, and he was among the successful.

And Mr. Mullá Muhammad `Alí Deh, exalted be His glory, has turned his attention for some time, and news about him has come from the City of God and other areas.

### Reassurance to Varqa From God

O Beloved of my heart, the mention that was at the end of your book was once again presented in the Divine Presence after presenting the matters. This answer has descended from the heaven of divine will. His exalted words:

"O dove, O you who gaze upon the face of your Most Glorious Lord, We have heard what you supplicated to God at the end of your book. Blessed is your face for turning towards Him and your tongue for speaking. Mention your Lord among the people so that through mention and utterance they may be attracted to the horizon of the Merciful and drawn closer to a station where the affairs of the creation do not prevent them from the truth, nor the doubts of those who disbelieve in God, the Most High, the Most

Great. Blessed are you and those who hear your words concerning the Cause of God, the Lord of the worlds. The Glory shining from the horizon of eternity be upon you, O you who have attained the nectar by My mighty, wondrous Name.”

The expression of mention, praise, glorification, magnification, and greetings to the friends of the City and the Divine lands from this humble servant is dependent on the grace of that Beloved. The Glory be upon you, and upon your kinsfolk, and upon those who have fulfilled the covenant of God in His mighty, wondrous Day. Praise be to God, the Unique, the One, the Mighty, the Wise.

Your servant, on the first of Sha’ban, the year 1298. (June 27, 1881)

## BH00093 (Letters to the Land of Kha)

In the name of our most holy, supreme, and exalted Lord, the All-Glorious

### A Supplication to God

O beloved of my heart and the one mentioned in my soul, the breezes of love that have wafted from the gardens of your knowledge have delighted me, and the manifestations of your affection that have emerged from the pen of your devotion in the remembrance of God and His praise, in the love of God and His Cause, have moved me. It is as though you have sent with the breeze of the morning air the fragrance of all gardens. By God, my body has been refreshed by it, my chest expanded, and my soul uplifted. Thus, I praise God, the Beloved of the world and the desired of all nations, for having strengthened you to serve His Cause, to manifest His bounty, and to exalt His word. I ask Him, exalted be He, to ordain for you that which befits His generosity, His kindness, and His grace. Verily, He is the All-Powerful, the Almighty.

Glory be to You, O He through whom the horizon of the world is illumined, and that which was hidden in the hearts of the nations has been revealed. I ask You by the Name by which every face has turned towards You, every tongue has spoken, every heedless one has been awakened, every hidden thing has been manifested, and every concealed treasure has been uncovered, to assist Your servants and creatures in turning towards You. O Lord, You see Your chosen ones and friends who have arisen to support Your Cause and have entered every land with Your Name. They have associated with Your loved ones with spirit and joy, guiding them to the path of Your good pleasure and to what You have commanded in Your Book. O Lord, illumine the eyes of the hearts of Your servants with the lights of their faces, and grant them the sweetness of Your verses in Your days. O Lord, this is the day You have promised to all in Your tablets, and attributed to Yourself, and made it the king of days by Your command and Your power. Yet, when it appeared, the people who disputed Your verses, denied Your proof, disbelieved in Your very Self, and cast aside Your Book—when it descended from the heaven of Your will and the air of Your desire—rejected it, even though all Books, all scrolls, and all records humbled themselves before it.

O Lord, I ask You by the power that encompasses all things, and by the strength that prevails over all creatures, to send down from the heaven of Your bounty upon the inhabitants of Your dominion that which draws them closer to You, gives them to drink from the Kawthar of Your generosity, and makes them aware of what has been revealed in Your Book and inscribed by the Pen of Your decree. O Lord, they are the poor, and You are the Generous, the Noble; they are the weak, and You are the Strong, the Mighty. I ask You, O You whose Supreme Pen has moved with Your Name and whose tongue of knowledge has spoken in the kingdom of creation, to inscribe for those who have arisen to mention You and serve You all the good You have decreed in Your Book. You see them, O my God, proclaiming Your Name, crying out in Your Cause, turning towards Your face, and advancing towards Your horizon. Aid them with Your bounty and kindness so that the hearts of Your creatures may be attracted to them. Verily, You are the All-Powerful, the One who does as He wills, and in Your grasp is the kingdom of creation. There is no God but You, the All-Knowing, the Wise.

## Blessings to the Stars of Heaven

I send blessings, salutations, and exaltations upon the stars of the heaven of Your knowledge and the hands of Your Cause, those who have circled around Your will, who have spoken only with Your permission, and who have held fast to Your hem. These are the servants whose service, support, steadfastness, remembrance, and praise have been attested by Your Books, Your records, Your scrolls, and Your tablets. Through them, the standards of Your oneness have been raised in Your cities and lands, and the banners of Your sanctity have been unfurled in Your dominion. These have not spoken before You in any matter; their ears have been attentive to hear Your commands, and their eyes have been waiting for the lights of Your face. These are the honored servants, these are the successful servants, these are the steadfast servants. Upon them the dwellers of the dominion and the realms of existence, and the inhabitants of Paradise and the mighty kingdom, send blessings. Behind them is the tongue of Your majesty.

Praise be to You, O my God, for having enabled me to mention them and praise them, and for what they have accomplished in Your Cause and in Your days. There is no God but You, the Reckoner, the All-Encompassing, the All-Knowing.

## God Responds to Baha'u'llah

After this, I, the lowly one, having perused what was mentioned in the exalted handwriting, intended to turn towards the most holy and sacred precincts, and all of it was presented before the presence. This is what the tongue of the Beloved spoke as He walked in His most honored, most holy, and luminous garden. His word, mighty in its majesty, is: "We exalt You from this station, O you who were gazing towards My horizon, standing in the service of My Cause, and speaking in My praise. We remember your arrival and the bounties you attained from the ocean of reunion, your departure after permission, and your direction towards the regions for the Cause of God, the Sender of verses and the Manifestation of clear proofs. Blessed is the deed that is adorned with the ornament of acceptance, the tongue that has been graced with the praise of God, and the feet that hastened to the lands and regions to serve His mighty and wondrous Cause."

## Baha'u'llah Addresses an Unknown Believer

Today is a day that cannot be equaled by the previous centuries for even a single hour. This most holy and exalted day has always been and will forever be set apart and is referred to in the divine books. Every deed that appears sincerely for the sake of God in this day is mentioned before God as the chief of deeds. Blessed is the soul that arises for God and speaks for the sake of God.

O you who dwell in the crimson ark, with the assistance of the All-Glorious, you must always be engaged in the service of the Cause of the Most Merciful. Perhaps you may guide distant souls to the Kawthar of nearness and revive the dead bodies through the outpourings of the ocean of the Bayan. People require a nurturer and a reminder, and they always have. Although the people of the Bayan, with their outward eyes and ears, have seen and heard, they have been veiled by the barriers to which the deluded party has clung. Now, those very souls are seen as the most veiled and the most misguided. The Kawthar of life

must be bestowed with perfect wisdom and eloquence so that they might become aware and bear witness to the greatness of this Cause. The essence of existence, which has been awaited for ages, centuries, and cycles, and for whose meeting they supplicated and longed from God, the Almighty, night and day, when the dawn of the divine day appeared, all were found to be veiled and turned away, except for those whom your Lord willed. Would that it had ended there, but their malice and hatred became so evident that they even issued a verdict for His death. By the sun of the horizon of the Cause, the veiled among the people of the Bayan are observed to be more wretched, more tyrannical, and more misguided than those souls. Therefore, for the sake of God, you, along with assured and contented souls, must arise to protect the weak ones so that they may remain safe from the fire of self and desire and turn towards the canopy of majesty and the pavilion of grace.

O you who turn your face towards Mine and advance towards My horizon, listen to My call, for it reminds you of that which surpasses all the treasures of the world and the riches of the nations, that you may give thanks to your Lord, the Protector, the Self-Subsisting. Indeed, We have mentioned you repeatedly in this exalted station, as the servant stood before the face of his most glorious Lord. Truly, your Lord is capable of whatever He wills. There is no God but Him, the True One, the Knower of the unseen.

The tongue has spoken in the Kingdom of the Bayan in such a way that the essence of the Bayan itself circled around it, but most of the people do not understand. The lights of the Beauty have shone forth from the horizon of majesty, yet they do not see. The Most Great Book walks before their faces, yet they do not perceive. They have clung to their desires and cast aside what they were commanded by God, the Lord of existence. They have denied the grace and turned away from the One who came with what was inscribed in the Books of God, the Lord of what was and what will be.

Blessed is the one who heard My most sweet call, and to the one who saw My praiseworthy station. Blessed is the distant one who aimed for the ocean of My nearness with My permission, and to the seeker who held fast to the cord of My good pleasure, the mighty and forbidden. The oppressed One has magnified the faces of My servants who drank My sealed wine, and has given them glad tidings of My mention, My care, and My bounty, which has encompassed the unseen and the seen. Say: By God, this is the Day of Resurrection! Blessed is the one who arises to support the Cause of his Lord with wisdom and eloquence among the people. He is of the people of Bahá in a preserved tablet.

This is the day in which the Spirit calls from one direction and the Interlocutor from another, and the Beloved stands before the face of the Loved One. Say: O assembly of the earth, do not deprive yourselves of this most exalted station. Fear God and do not follow every heedless veiled one. Say: Look towards the most exalted horizon that has been illumined by the lights of the face of your Lord, the Possessor of names. Beware that the doubts of the wayward or the fears instilled by the heedless prevent you. Leave behind the people, relying on God, the Protector, the Self-Subsisting. Thus has the Supreme Pen moved, and the Kingdom of Names has quivered from the breezes of Revelation as they passed by the command of God, the All-Powerful, the Mighty, the Loving. This is the end.

O beloved of my heart, indeed, if a person were to reflect even slightly on each word of the divine utterances, they would behold an ocean of grace. The veiled, heedless, and corrupt souls do not perceive the melody of the nightingale nor do they turn towards the garden of divine knowledge. The one who



delights in discordant noises does not recognize the value of the pure wine; the one who has drunk from the salty, bitter pool and has become accustomed to it does not turn towards the Kawthar of life. Such a one has always been and will continue to be deprived, unless the hand of grace takes hold of them and, through the blessings of the breaths of the pure and assured souls, they are guided to the straight path of God.

This lowly servant beseeches and hopes from God, exalted is His glory and widespread His bounty, that the heat of the sun of certainty may burn away and obliterate the veils of vain imaginations and doubts of the heedless souls, so that all may attain the ocean of oneness and be gathered under the shadow of the all-encompassing word. A hundred thousand regrets, a hundred thousand regrets that these days are passing, and no one has recognized their value and station except whom God, the Reckoner, the All-Knowing, wills. God willing, through your endeavor and the perfect souls, there is hope that the heedless will drink from the ocean of awareness, and the disinterested will be illumined and enlightened by the rays of the sun of acceptance. Every difficult matter that seems insurmountable to the people is easy and simple for Him, and will always be so. This servant asks his Lord to open a door by the hand of power for the people, so that they may enter through it by His permission, His name, His mention, and His grace.

Glory be upon you and upon those with you who follow the command of your Lord, who has appeared with truth with a sovereignty that has overcome those in the heavens and the earths. Praise be to God, the Lord of the worlds.

### About Jinab-i-Mirza Asadullah Marriage

Regarding the question about the affection and unity of Jinab-i-Mirza Asadullah, upon him be the glory and majesty of God, this matter was presented before the most sacred and exalted precincts. This is what the tongue of our Lord, the Most Merciful, uttered in response: "This matter is accepted and beloved. The station of love, affection, harmony, and unity, after the recognition of God and steadfastness in His Cause, is preferred over most good deeds. This is what God has testified in the Books and Tablets. This is what the Desired One has acknowledged in the evening and the morning. God willing, they will act according to what has been revealed in the Kitáb-i-Aqdas, meaning with the consent of both parties and the consent of that revered person. This is the end, for now, that person is considered in place of the father."

Would that this servant could have been present in that gathering and mentioned words of the Beloved that bring joy to the hearts, and could have shared in the joy and happiness with the people of the gathering.

### May All He Possesses Be Spent In the Path of Divine Service

O beloved of my heart, your handwriting was presented twice in the sacred precincts. Indeed, from the ranks of sincerity, attention, and the dedication of that beloved one to the Cause of God and the spread of His signs, the utmost satisfaction was observed from the most exalted, most holy presence. Blessed are you for having attained His grace and pleasure. At the conclusion of the statements, which appeared from His tongue, exalted be He, it ended with this firm and blessed word: "His exalted utterance, may all that

he possesses—his members, his limbs, his faith, his assurance, his devotion, his spirit, his being, and his breaths—be spent in the path of divine service. Verily, We are with him and his helper.”

O you who are the beloved of my heart, regarding your mention of the Land of Khá and those regions, their acceptance, steadfastness, assurance, and attention, these matters were presented before the most sacred and exalted precincts. His Word, mighty in His majesty, is: “This is from the grace of God upon them. O you who speak in My praise, they must be ever grateful to the Most High, for He has granted them this lofty and exalted station. By the life of God, this elevation is such that all other elevations bow before it. We acknowledge their acceptance, their attention, their remembrance, their speech, their love, their affection, and their steadfastness. We desire to see them raised even higher than they are now. God willing, they may manifest such steadfastness that if all the world, including the people of knowledge, wisdom, and insight along with the books of the ancients and the moderns, were to seek to prevent them from the Salsabil of the Most Merciful and the sealed wine, they would find themselves powerless and would see all as mere specks of dust before them.”

### Praise Be to You and Jinab-i-Asad

Praise be to God, you and Jinab-i-Asad, upon him be Bahá and mercy, have exerted the utmost effort in serving and teaching the Cause. Surely, its fruits will become evident. The seeds of knowledge will surely grow in the goodly soil and will flourish and manifest their verdure in the world. From now on, you must always be engaged in this most great, most exalted Cause, and in this most sublime, most lofty station. We extol from this station the faces of the people of Khá, who have cast aside the world and turned towards the Most Great Name, by which the horizons of the hearts of the near and the sincere ones have been illumined. We give them glad tidings and remember them in this day, which a single hour of it cannot be equaled by ages and centuries. The Supreme Pen has already testified to them for what the fragrance of the care of their Lord, the Protector, the Self-Subsisting, has spread. Therefore, ask God at all times that He may enable them and assist them in teaching this assured Cause. That which has been revealed to them before and in these days has brought joy to hearts and souls. God willing, they will be illumined by the lights of the dawn of the divine day in all conditions and will be steadfast in the service of His Cause, speak with His name, drink with His love, and speak with His remembrance. Praise be to God, they have attained that which most of the learned and mystics and rulers today are deprived of. Thus has the tongue of the Bayan spoken in the Kingdom of knowledge: Blessed is the one who has heard, and woe to the heedless. Praise be to God, the Lord of the worlds. This is the end.

### Consultation In Place of a Command by Baha’u’llah

And as for what you wrote regarding your intention to consult, that if agreeable, you and Jinab-i-Mirza, upon him be Bahá and His light, would direct your attention towards the Land of Khá, this matter was presented in the most sacred and exalted precincts. His Word, mighty in His majesty, is: “It has already been revealed by the Supreme Pen to direct attention towards the regions of T. However, for now, whatever is decided through consultation is acceptable. In all circumstances, you must hold fast to those matters that are the cause and reason for the teaching of the Cause of God and the exaltation of His word. The souls who are today occupied with the vanities and are deluded by apparent glory, even if they

turn towards the Cause, it is to a limited extent. However, after adherence to teaching and the manifestation of the Cause and the exaltation of the word, you will see them turning and approaching, humbled and submissive to the remembrance of God and His Cause. This has always been the case throughout the ages. It has been mentioned before that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. Wealth and honor are two great obstacles for heedless souls. However, soon you will see that the followers of Abú Lahab will appear. A dead soul is not worthy of listening, and never has been. Although some today from among these souls claim to have turned and paid attention, truly your Lord is the All-Knowing, the All-Aware. The turning of such souls is always limited. Ask God to grant all that which He loves and is pleased with.”

### Teaching the Cause is a Great Matter

Indeed, the task of teaching the Cause is a great matter. That beloved one and the other gentlemen must pay attention to it, and in all directions, the assured, calm souls should be engaged in teaching the divine Cause with the utmost spirit, joy, and wisdom that has been revealed.

### Tablets Sent Upon Request

And furthermore, you mentioned the beloved of the soul, Jinab-i-Aqa Mirza Haydar-’Ali, upon him be the glory of God. Praise be to God, he has attained the favor of the All-Glorious. Some time ago, his handwriting arrived, and he requested some tablets. During that period, they were revealed and sent. Subsequently, another letter arrived from Hudba, in which he requested new and exalted tablets specifically for the land of K and its surroundings. However, it had been nearly a year since the date of that letter, so there was a delay in sending the tablets. Recently, this matter was again presented before the sacred precincts, and several tablets specifically for Q-M-S were revealed. It is hoped that the remaining ones will also be revealed. The point is that the delay in the tablets was due to the delay in the arrival of his handwriting. Convey to him the exalted praise from this lowly servant. His mention has been and will continue to be in the sacred precincts, God willing.

And as for your note that the names were to be sent on a separate sheet, they were not in the envelope of that honored person.

Regarding your mention of turning towards the most sacred precincts, this matter was presented, and this word was heard from the Blessed Tongue: “It has been spoken with truth. Jinab-i-Asad, upon him be Bahá, also has permission. These two are honored with acceptance and adorned with approval. However, praise be to God, they turned towards the sacred precincts, traversed land and sea, and endured hardships in the path of God. Praise be to God, in the end, they reached the utmost goal and attained the station of meeting and reunion, which is mentioned in all the divine books. Blessed are they, how pleasant and joyful for them.”

Now, considering that the matter of teaching is more important than all other matters, we have commanded them to engage in this work. By the life of God, the greatness of this Cause is such that every great one has borne witness to its greatness. God willing, they will be enabled to illuminate all horizons with the lights of the divine countenance and kindle the fire of divine love. We have not prohibited them,

since this matter has already occurred; but due to the other matter, which is more important today, we have commanded them. Upon them be Bahá, grace, mercy, and care. This is the end.

### Jinab M and S

Regarding Jinab (M6O), whom you mentioned, I am aware that God, exalted is His glory, has protected him and saved him from all dangers. However, he has been preoccupied at times due to the abundance of his engagements. God willing, relief will come. Once, this lowly servant heard this word from the Blessed Tongue: "O servant present, the grace of God has saved Jinab (M and S) multiple times from great dangers. However, due to his excessive attention to the world, he was not able to recite what was revealed in the divine tablet and reflect on it, so that he could grasp the purpose and be guided to that which is lasting and eternal." After hearing this, this servant prayed for him to be enabled to attain that which is pleasing to God. And, God willing, I hope that what was presented will be granted acceptance.

In this latest instance, when he was summoned to the land of T, by the command, this servant wrote and sent the well-known blessed circle for his protection. This lowly servant, at all times, beseeches and hopes from God that He will protect him and assist him in attaining what is worthy.

### For the one named Muḥammad before Ḥusayn:

In the Name of God, the Forgiving, the Generous.

We remember him who remembered Us, who turned towards My Self, circled around Me, soared in My air, spread My signs, and spoke in My praise whenever he sought My victory. I am the Witness, the Knower. O Muḥammad before Ḥusayn, you are in the Most Exalted Company, and the Lord of Names remembers you in this mighty prison. God has forgiven you from the first moment the Face of the Ancient turned towards you, and from the Pen was revealed that which stirred the ocean of forgiveness and spread the fragrance of the Lord's grace. I am the Forgiving, the Merciful. By the life of God, you have attained that which its fragrance will never cease in the world. Thus testifies the Lord of Eternity, and I am the Informer, the All-Knowing. Blessed is the soul that has attained what you have attained on this day, on which the Point of the Bayán calls before the Face of the Merciful: "The kingdom belongs to God, the All-Knowing, the Wise." This is the end.

### For the one named Ḥájí Muḥammad:

In the Name of God, the Witness, the Hearing, the Knowing.

O Muḥammad, listen to what the oppressed one calls you on this day, which was inscribed by the Supreme Pen in the former scriptures and remembered in the hearts of the messengers. Be in such a state that the veils of the enemies do not veil you, nor the doubts of the exaggerators prevent you. We have revealed the Bayán, and in it, We gave glad tidings to all of this Manifestation, which has appeared and revealed His straight path. Say: This is the Day of God, if you are of those who know. The books of the world bear witness to it, if you are of those who hear. Say: This is the day in which the Mother of the Book has appeared and has testified that there is no God but Me, the Ancient One. He does not need anything from anything, nor any mention from mentions, nor any name from names, nor any book from the

former books to prove His Cause. Thus spoke the tongue of majesty as He walked in this clear prison. This is the day in which none have attained it except those who have cast the world behind them and have taken hold of what they were commanded by God, the Lord of the worlds. Rejoice in this tablet, by which the fragrance of My robe has spread, and the breezes of My words have wafted, and every weak one has spoken: "There is no God but Him, the Mighty, the Beautiful." Take the book with strength from Us, then read it before the sanctified ones. We advise you and Our loved ones to be steadfast in this Cause, by which every foot has faltered, except those whom God, the Master of this wondrous day, willed. Glory be upon you and upon those who have attained the grace and mercy of God, and have acknowledged what God has acknowledged in this exalted tablet. This is the end.

## Mentions of Various Believers

In these days, a letter from Jinab-i-Mirza Kazim and Jinab-i-Khudadad, upon them be the glory of God, was received, as well as one from Jinab-i-Mulla Ali, upon him be the glory of God. The letter also mentioned Jinab-i-Azizullah and other friends, upon them be the glory of God. Praise be to God, all were mentioned before the Throne and attained infinite grace. That beloved one also mentioned Jinab-i-`Isâq and Jinab-i-Rajab, upon them be the glory of God. Regarding all of them, this blessed word was revealed from the Source of Command. His Word, mighty in His majesty, is: "We have heard their call, and We have answered them with truth. We have seen their turning towards Us, and We have turned towards them from this exalted station, that they may rejoice in the care of their Lord, the Protector, the Self-Subsisting. We extol their faces from this forbidden station, and We give them glad tidings of God's care and mercy, and We remind them of the great steadfastness and command them to what will elevate the Cause of God, the Mighty, the Loving. If all the divine friends attain a single word from Him, it is sufficient for all, for nothing in the earth, whether manifest or hidden, can compare to that word. This is testified by the One who has the knowledge of all things in a book that was sealed with the seal of God and hidden from the eyes of those in the heavens and on earth. Indeed, give them glad tidings from the Oppressed One, and then convey to them what God has bestowed upon you in this exalted and assured Tablet." This is the end.

## For Jinab-i-Muhammad Rida Khan and Sulayman Khan

This servant did not have the opportunity in this instance to present a reply to them, but God willing, it will be sent later. You mentioned Jinab-i-Muhammad Rida Khan and Sulayman Khan, upon them be the glory of God. This was presented in the sacred precincts, and this is what was revealed for them from the heaven of the will of our Lord, the Mighty, the Bountiful:

He is the Most Holy, the Most Great.

O Muhammad before Rida, today any soul for whom the word "Rida" (satisfaction) is revealed from the source of revelation, the Possessor of Names, has attained the infinite bounties of God. Blessed is the soul who has drunk from the ocean of satisfaction and with complete steadfastness has arisen for the Cause of the Possessor of all creation. Today is the day of good deeds, pure words, and praiseworthy morals. Blessed is the soul who, through these, has assisted the Cause of his Lord, the Protector, over those in the heavens and on earth. Every good deed today is the cause and reason for lasting

remembrance. Exalted is this great station. God willing, in all times, keep your gaze fixed on the Most Exalted Horizon and be enkindled with the fire of divine love. Everything is under the claws of annihilation except that which has appeared from the Supreme Pen; it is, and will remain, everlasting and eternal. Rejoice in the mention of your Lord, then thank God, the Lord of all worlds. He has mentioned you out of His grace. Verily, He is the Most Generous, the Bountiful. Glory be upon you, upon your son, and upon those who have attained this Cause, which has caused the limbs of every heedless and distant one to tremble. This is the end.

### For Ghulam Rida

And this is what was revealed for the one named Ghulám before Riḍá from the heaven of the grace of our Lord, the Creator of the heavens:

He is the Speaker, the All-Seeing.

O Ghulám before Riḍá, rejoice in what the Oppressed One mentions of you from the direction of the Greatest View, the station that God has made the place of circumambulation for the near ones. Be enkindled with the fire of My love, soar in My air, and speak with wisdom and eloquence in My beautiful praise. Take the wine of the Bayán in the name of your Lord, the Merciful, and then drink from it with His wondrous remembrance. Soon, the cry will be raised in most lands—this is what has been foretold to you from the One who opened the luminous wine by His name. By the life of God, if you find the sweetness of the Bayán, joy will seize you in such a way that the doubts of the learned and the hints of the heedless will not sadden you. Thus did the cock of the Throne crow when the Oppressed One was in this noble station. The Supreme Pen advises all to the great steadfastness so that they may be seen as firm, resolute, and upright in the Cause, such that the cries of those on earth do not deprive them of the Kingdom of God's Cause. The disinterested among the people of the Bayán are seen to be more veiled than the previous communities. They have perceived nothing from the Day of God except a name and are heedless and unaware of what God has willed. Convey to the friends of that land the exalted praise from God and inform them that We extol them from this station and give them glad tidings of God's grace and mercy, and We command them to the wisdom that We have revealed in the scriptures and tablets. Glory be upon you and upon them from God, the Revealer of verses. This is the end.

### To the Leaders of the Land of S and Sh

And likewise, you mentioned the honored ones, meaning the leaders of the land of S and Sh and the friends of those lands, upon them be the glory of God. This was presented in the most sacred precincts, and this is what the Tongue of Grandeur has spoken:

In the name of the Speaker, the All-Knowing.

The Pen of the Oppressed One and the Tongue of the Oppressed One have not stopped for a moment in the teaching of the Cause of God, except to the extent of an oath by the sun of manifestation, which has risen from the horizon of the prison when sorrows surrounded from all sides, and calamities and tribulations rained down like a torrential storm. With all power and strength, We called the servants of

the land to the Most Exalted Horizon. God willing, the leaders of that land will arise to support the Cause in such a way that no weakness will seize it, nor will any sitting grasp it. Today, any good deed that is manifested for God, its effect and remembrance will remain lasting by the enduring names. They must be engaged with the utmost determination in the teaching of the Cause of God, exalted be His glory. Today is the day of this blessed verse that says, "Lead the people out of darkness into light and give them glad tidings of the Days of God." We ask God to assist them in protecting the weak souls so that each one may be seen as firmer than the steadfast and more solid than mountains. The Cause is indeed most great, and the people are weak. They must, with the strength of faith, support the people of that land in the Cause of the Most Merciful through wisdom and eloquence. Verily, their Lord, the Self-Subsisting, is the Mighty, the All-Powerful, and the Most Bountiful.

The croakers are present in every land, and this matter has already been revealed in the divine scriptures and tablets. Surely, whatever flows from the Supreme Pen will become manifest. Souls must be trained with the exalted word in such a manner that the diverse winds do not distance them from the shore of the ocean of oneness, and they must be observed to be so firm that the power and strength of the world seem null and void. Convey the exalted praise of the Oppressed One to all the friends of that land, and give them glad tidings of the grace, compassion, and mercy of God, exalted and glorified be He. Praise be to God, all are mentioned in the Most Great Prison, and the Countenance of Bahá is upon them and upon those who have cast aside the world on this most great day and have taken hold of what they were commanded by the Mighty, the Powerful. This is the end.

### About a Maidservant Who Used Opium

As for what you wrote about one of the maidservants of God who used opium due to pain and ceased after the command of prohibition, nearly leading to her death, the command of God is that the sick should act according to the prescriptions of physicians, but the physician must be skillful. In that case, whatever the physician orders should be acted upon, for the preservation of human life in the sight of God is greater than any other matter. God, exalted be He, has placed the knowledge of the body first because in its existence and health, the performance of His laws is obligatory and necessary. In this case, health is and will remain a priority.

Regarding what you wrote about the honored lady, upon her be the glory of God, this matter was presented in the sacred precincts, and it was said, "God willing, she will attain what God loves and is pleased with, and she will be joyful through the grace of the Beloved. We extol her from this station and remember her as a favor from Us. Verily, your Lord is the Hearing, the Answering." This is the end. God willing, a special tablet will be sent to that honored lady from the most sacred precincts later.

### About Jinab-i-Asadullah al-Asdaq al-Muqaddas

As for what you wrote at the end of your letter, mentioning Jinab-i-Asadullah al-Asdaq al-Muqaddas, upon him be the most glorious of glories and the most exalted of exaltations, this was presented before the Throne. His Word, mighty in His majesty and exalted in His grandeur, is: "We seal the end of the book of Our servant present with the mention of the one named 'Asdaq in the Kingdom of God, the Lord of all worlds. O Supreme Pen, mention the one who turned towards the Lord of Names in such a way that a

group from the supreme company turned with him. Verily, his Lord, the Merciful, is the All-Knowing, the All-Informed. By his turning, the faces turned, and by his arising, the servants arose before the face of their Lord, the Protector, the Mighty, the Wise. The intoxication of the Kawthar of knowledge seized him in such a way that he flew to the Merciful until he stood before the face of his Lord, the All-Powerful, the Mighty. We bear witness that he attained that which is inscribed in the books of God and testified to what God testified, that there is no God but Me, the Unique, the Ancient. The lights of the Throne seized him in such a way that sighs of longing rose from him, and his tears flowed like a torrential rain in the season of spring. We mentioned him repeatedly in the Tablet named 'Zayn al-Muqarrabín' in the Book of God, the Exalted, the Great, and likewise, We mentioned him in various tablets with what surpasses the treasures of the earth and the heavens. This is testified by the one who speaks in all things that there is no God but Me, the Mighty, the Praised. Blessed is the soul that drew near to him and visited him with what the Tongue of Grandeur spoke in its noble station. Glory from Us be upon him and upon those who are related to him, of all females and males, of all young and old. O you who speak My mention and arise to serve Me, give glad tidings from Me to his family. Say, by the life of God, you are before the face of your Lord, the Possessor of this wondrous day. Let not the affairs of the people sadden you. Leave the world to its people and hold fast to the hem of the mercy of your Lord, the Forgiving, the Merciful." This is the end.

### Baha'u'llah Expresses His Sincerity, Attention, and Nothingness to the Friends

Further, I express my sincerity, attention, and nothingness to all the friends of that land. This servant is dependent on the grace of that Beloved. God willing, all will attain the Kawthar of steadfastness in such a manner that its effects become evident. I convey the mention of self-effacement and nothingness to the true Beloved, Jinab-i-Man Summi Lada al-Manzar al-Akbar bi-'Ali Qabl-i-Akbar, upon him be God's grace, His might, and His favors, as well as to all the other gentlemen, who are all present in my thoughts. Jinab-i-Hájí Muhájir, Aqa 'Abdu'r-Rahím, and his brother, upon them be the glory of the Most Merciful, God willing, have arrived by now. I also offer them exalted praise. Glory be upon you and upon those who have spent their souls, bodies, and all they have in the service of the Cause of God, our Beloved and theirs, our Desired One and theirs, and the Desired One of all who are in the heavens and on the earth. Praise be to God, the Lord of all worlds.

The servant,

On the 29th of Ramadan, 1298

Another matter: In these days, if a soul turns towards the land of Şád, meaning Najd and other lands, it is very beloved. However, the person must be an explainer and have a heart connected to the grace of God. In this case, whatever they mention will have an effect. Likewise, this applies to other lands, cities, and villages.



## BH00086 (Letters to Shiraz)

### Introduction

In the name of our Most Sacred, Most Supreme, Most Exalted Lord,

God bears witness that there is no deity but Him, and He who has appeared among the nations is indeed our Lord and Master of the world, the Ancient Sovereign. He who manifests the Greatest Name—at His appearance, every foundation is shaken and all humanity is thrown into turmoil, except for those whom God wills, the Lord of us all, the Lord of those on earth and in the heavens, the Lord of the Throne and of the dust. There is no god but Him, the One, the Single, the All-Powerful, the All-Knowing, the Wise.

### Praise for the Friends of God

The fragrance wafting from the highest paradise and the supreme paradise rests upon the purified ones and friends of God, by whom the light of unity shone from the horizon of every city and land, and by whom the radiant star of utterance rose among the people of knowledge. The Merciful revealed in the Qur'an what has come to pass through them. They strive in the path of God, fearing not the reproach of anyone.

The servant acknowledges that they are the servants whose remembrance and praise are enshrined in the books of God. Their authority, greatness, perseverance, and steadfastness are all recognized. Their trials and tribulations for the sake of God surpass those of all others, and they are in the highest station in the realm of names. Blessed are we, and blessed are they; their blessings are better than ours.

Through them, veils have been rent, signs have appeared, and banners have been raised. Their concerns for the world did not prevent them from the truth, nor did the veils of scholars keep them from the Lord of Names. When they heard the call between earth and heaven, they hastened to the highest horizon and said, "Here we are, O Creator of the heavens, manifesting in Your most exalted, most wonderful, and most glorious Name." They then set forth with bright faces toward cities and villages, speaking of what was revealed by the Lord of the Throne and the dust.

Upon them rest God's blessings, mercy, radiance, light, glory, grace, and generosity. The servant beseeches his Lord to support them under all circumstances and protect them from those who disbelieve and turn away from that which has raised their ranks and elevated their stations.

### Sadness for Those Who Turn Away

By God's life, the servant's heart is melting, nearly dissolving, witnessing people turning away from that which they call upon every morning and evening, night and day, rushing to His house to act as commanded, with their sighs rising in humility and supplication as they work. Yet when the sun of testing shone, and the decree of the Merciful became manifest, they fled like startled donkeys. If only they were content with fleeing and denying alone. Instead, they persisted in evading and objecting, doing deeds that grieved the dwellers of the heavenly realm and the people of the kingdom of the divine. Behind them rose a cloud of sorrow, which even darkened the robe of the Merciful.

At this moment, the servant, clinging to the cord of God's grace and holding fast to His bountiful hem, prays that humanity is adorned with the mantle of justice and guided to the straight path by God's generosity and care.

The spirit of the servant is a sacrifice for your love, service, alienation, and affliction. I was contemplating the world's affairs and events, looking at matters bewildered and stunned when your pen's sound reached me, drawing me to you and inclining me toward you. Upon hearing the melody of speech and the song of yearning, I turned toward the dawning place of the radiance and presented what was in your book to the Lord of the horizons. When it was completed and concluded, the rustling of the Sidrat al-Muntaha arose from the highest station. Mighty is His grandeur and exalted His greatness!

### A Response About Prior Letters

The name of the All-Knowing One who remembers:

O My name, a revelation from the kingdom of understanding has descended and become manifest in such a way that the very essence of remembrance, expression, proof, and faith are seen enraptured and intoxicated, except for whom God wills.

O My name, what has caused the people to remain deprived of the breezes of the spring of mercy and the fragrances of the divine days? Knowledge, understanding, longing, yearning, attraction, and allure were all created for this day. Yet, the mirrors of existence are deprived of the reflections of the Sun of Manifestation.

If any soul does not hear this call, it is certain that they do not possess hearing, and if they do not witness the radiance of the Manifestation, they have no vision and will not gain it. To what are they drawn, and from what are they turning away? Praised is He who has revealed to you and veiled them because of their deeds.

It is without doubt that the primary reason for people's veiling and turning away is the authorities of external matters—those who consider themselves to be scholars and deem themselves the heads of religion. All things bear witness to the oppression of these heedless and aloof souls and lament over it. They say, "We believe in God," yet they pass judgment against Him without realizing it. They rise and pray but fail to comprehend.

In the name of Truth, they have been honored and continue to be so, yet they seek the greatest disgrace for Him. If only for a moment they were pure-hearted, they would hear the warbling of the dove of the Cause and turn from the north to the right.

Blessed is the soul whom desire did not prevent from the Lord of creation. When they hear, they hasten, respond, and arise in service to the Cause in such a manner that the truth is before their eyes, and the creation behind them.

Thus spoke My exalted Pen before the creation of earth and heaven, and at this time, every ear has heard what the ear of Moses heard at the Mount of Expression, and the ear of the Beloved heard when he turned to God, the All-Knowing, the Wise.

By God, the proof of God has been fulfilled, and in its entirety, it circles the Throne, while the people remain in clear doubt. They see the signs and deny them, hear the call and turn away from it. Behold, they are in clear loss.

Let nothing sadden you; be constantly in all conditions upholding My service, speaking My praise, acting upon what has been revealed from the kingdom of My Cause, and commanding what We have revealed in My mighty Book.

The present servant has read your letter to the oppressed one. We answered you truthfully and sent you that which will delight the eyes of those who have not broken the Covenant and have clung to the hem of their Lord's noble cloak.

Exalt the countenances of My loved ones on My behalf, and give them glad tidings of My mercy that has preceded, and My favor that has encompassed those in the heavens and the earth.

Say, "O friends, be wise and uphold that which will exalt this strong and steadfast Cause." We mention the maidservants who have listened and turned to God, the Peerless Knower.

O Mahdi, the distinction between has been lifted, for it is observed that some heedless souls have not understood the rank of the effect, let alone the Effector. They recite the verses of God but are unaware of His station and remain deprived of His fragrances. They see the clear proofs yet are veiled from knowledge of Him. Glorified is God; blindness has seized their sight to the extent that they cannot distinguish light from darkness.

Ask God to guide them, strengthen them, purify them from self and desire, and adorn them with what is pleasing to Him. Indeed, He is the Master of all creation, the Lord of both worlds.

## Letter 1

O My beloved essence, in every moment, the kingdom of expression reveals what every attentive soul recognizes as the fragrance of the supreme paradise. Were I to say that stones and mud have been endowed with wisdom and listened attentively to the call of God, the Most Glorious, it would be true and beyond doubt.

Today, the whole world is adorned with the wondrous garment of existence, and the hidden, apparent bounties of God have been bestowed upon all. Yet, all are heedless and distant, except for whom God wills.

Regarding the non-receipt of petitions and letters, everything received from your blessed hand has been answered and sent in full. I ask and hope from God, the Most Glorious, that all that has been sent is received and adorned with the clear verses and lofty words.

O my God, convey what You have revealed to Your name and grant them the gift of Your expression and the heavenly feast of Your grace. You are, indeed, powerful over all things.

So far, this servant has sent four letters, and despite many engagements and writings, there has been no neglect or delay in answering your blessed letters.

Regarding your attention to the land of Eshtehard and the friends there among the maidservants and servants, blessings of God be upon them. It has been submitted in the exalted court:

“This is what has been revealed for them from the heaven of the will of our mighty and exalted Lord. Mighty is His speech, great is His sovereignty, and exalted is His grandeur.”

## Letter 2: The People of A and Sh

In the name of the Compassionate and Generous One,

The Exalted Pen mentions the people of “A” and “Sh” and counsels them according to what befits their association with the Greatest Name. Days are few, and limited, perishable ornaments are not worthy of attention. Uphold truth and cling to His favor. Recognize your value and rank. Praise be to God, you have attained what most people on earth are heedless of and veiled from, as are the scholars and mystics who considered themselves leaders of flocks and guides of humanity, except those who have drunk from the sealed wine in the name of the Lord of Creation and shattered the idols of illusions and doubts with the aid of certainty.

Recognize the value and rank of God’s favors and remain engaged in His remembrance. His blessings are countless and will remain so, and His grace encompasses all. As is evident, in this Greatest Prison, with the hands of remembrance and means of expression, He has constructed for each a lofty palace that will not perish, and time will not ruin. It was built by the hand of power and raised by pure favor. Recognize and then give thanks to your Lord, the Forgiving and Generous One.

The clamor of scholars, the cries of the ignorant, and the oppression and tyranny of the rulers are neither enduring nor lasting. Soon, all will return to oblivion. What remains and will endure is the favor of Truth.

Adhere to good deeds and manifest divine morals so that all may receive the pure, sacred fragrances from you and turn toward the Friend. Pray to the Most Exalted One that He illuminates all people of the earth with the light of justice, transforming oppression and tyranny into fairness. He is powerful and capable, knowing and seeing.

Blessings be upon you and upon those whose self and desires did not prevent them from God, the Lord of all and the Master of the world to come and this world.

This is what has been revealed for the maidservants of God: His blessings rest upon them.

## To the Maidservants of A and Sh

In the name of the All-Knowing and All-Aware,

O maidservants of God among the people of “A” and “Sh,” rejoice as the oppressed one remembers you with words that will endure as long as the kingdoms of earth and heaven last and will be read by honored servants. Blessed is the woman who hears, responds, and attains remembrance of God, the Mighty, the

Sustainer. Woe to the servant who turns away from God when He comes with the truth, with authority that encompasses all that has been and will be. How many scholars have been kept away from the sea of knowledge during the days of God, and how many communities have drawn near and attained its shores and drunk from it in the name of their Lord, the Sovereign of Existence?

O divine maidservants, the world's oppressed one turns to you from this Greatest Prison and remembers you. If you understand the greatness of this station, you will attain the greatest joy, a joy that the world's sorrows cannot change and that the nations' clamor cannot prevent. Blessed are you, for you have turned toward the highest horizon and are occupied with the remembrance and praise of God, the Most Glorious.

All of creation was made for the knowledge of Truth, yet all are veiled, and you are nourished by the wonders of His grace. Speak in His name, drink of His remembrance, and rejoice in His memory. You are mentioned among the leaves of paradise before God, speaking in His remembrance and ignited with His love.

You have attained a station of which most scholars on earth are unaware, and in such a way that God, the Most Glorious, has empowered you to listen to His expression and heed His call. When one radiance of His lights manifested on Mount Illumination, it overwhelmed, and in these days, He continually manifests to His friends without interruption.

The site of this Manifestation's radiance has been and will always be the realities of humanity. Reflect, so that you may discover this station and take delight in the living waters of the divine expression. Blessed are those who drink, and joyful are those who know.

Blessings be upon you from God, the Manifestation of Signs and the Revealer of Verses.

### **The Form of the Blessed and Sacred Leaf (Possibly Khadijeh Bagum)**

The sun of divine favor has shone upon all, and the Euphrates of mercy flows for each of the near and sincere ones. Take and drink, for He is the Most Generous Giver.

In these days, God, the Most Glorious, bestowed a blessed and sacred leaf upon my spirit, essence, and being—may my life be sacrificed for her. Some of those present were saddened, and the signs of sorrow appeared among many. The blessed Tablet descended from the heaven of the divine will, and this servant mentions its form so that all on earth may become aware of the steadfastness of the image of justice on the throne of utterance and be alerted.

This is the form of what was revealed from God, the Lord of the worlds: "Mighty and glorious is His word."

He is God, exalted is His glory, greatness, and might.

### *Men and Women Are Equals*

O My leaf, bear witness that there is no God but Him, the One, the Unique, the Almighty, the Sustainer. Afterward, let all know and be enlightened with the light of certainty from this verse: in the sight of God, men and women have always been and are equals. The manifestation of the Light of the Merciful in one radiance has created both. He created them for each other.

Among the creation, the most beloved to the Truth are those who are most steadfast and foremost in the love of God, exalted be His majesty. Rejoice and then give thanks for what God has bestowed upon you, whom We have named Sarah in the Kingdom of Names. He is the Protector of every community and the Master of every servant. Remain firm and steadfast. Blessings be upon you all from the oppressed stranger.

From this blessed Tablet, it is evident and clear that all are the same before God: "The most noble among you in the sight of God is the most righteous." They are distinguished only by their love, piety, obedience, and virtue. In this regard, this sublime word has been repeatedly heard from the tongue of the Sovereign of Names.

The friends of Truth must be adorned with justice, equity, affection, and love. Just as they do not allow oppression and injustice upon themselves, they should not allow it for the maidservants of God either. Indeed, He speaks the truth and commands that which benefits His servants and maidservants. He is the Protector of all in this world and the next.

### *Aqa Asad's Mother is Forgiven*

You mentioned the esteemed Aqa Asadullah of the lands of "A" and "Sh," and his mother. After sharing this noble word from the Mother Book, His blessed and exalted words are:

"O Asad, We mentioned you before and reminded the servants who believed in you. Blessed are you in God, the Lord of all worlds. We mentioned your mother, who ascended to her Creator. We heard her call. Indeed, your Lord is the Hearer and the Seer. God has forgiven her out of His grace and adorned her with the garment of His beautiful remembrance. Blessed is she and every community that approached and bore witness to what God testified: that there is no God but Him, the Unique and All-Aware."

### *The Question of Rights (Huqu'u'llah)*

Regarding the question of rights, whatever you do is accepted before the Throne. This matter was presented in the exalted court. This is what the tongue of utterance spoke in the kingdom of understanding:

O My name, My glory be upon you. You have been permitted to collect the rights and distribute them to the friends of Truth as you see fit. If, for a few days, due to the world's lack of readiness, the friends of Truth appear needy and impoverished, Truth bears witness to their loftiness, elevation, wealth, and independence because these conditions are transient and have no impact on the essence. God willing, the wealthy of the earth will be enabled to fulfill what the Exalted Pen revealed in the Divine Book.

### *Honor for Muhammad Ghulam Ali Khadim*

May Muhammad Ghulam Ali Khadim be assisted with the remembrance and service of Truth. Honor him in My name and give him glad tidings of My remembrance, which no treasure on earth can equal.

### *The Arrival in the Land of T*

Regarding the arrival in the land of “T,” the matters of interaction, love, and preparedness among the friends of God were submitted, and His words were:

“O My name, strive that the point of divine love may attract everyone and establish unity on the throne. This matter precedes all others and is the cure for the chronic diseases of the people of the world. We remind them and exalt them from this exalted station, and We give them glad tidings of what has been decreed for them from God, the Mighty and All-Sustaining. We command them to uphold what befits My most exalted, most sacred, most beloved Name.”

All humanity seeks to grasp that which leads to the manifestation and elevation of the remembrance. They strive to the point of bewildering a wise person, yet their intention appears as a mirage. Praise be to God, the friends of this age hold to a cause that has no parallel in the world. Therefore, all must arise to that which uplifts God’s word, as nothing aids this better than good deeds and pleasing conduct.

God willing, all will support the Truth, the All-Glorious, with these visible and powerful armies. The actions of the world’s predators are unacceptable. All have come for union, not separation; for reconciliation and harmony, not division and hypocrisy. If they act according to what Truth has commanded, soon they will find themselves on the carpet of comfort, honor, and blessings. A hundred thousand blessings to the doers and the sincere.

This perishable servant beseeches and hopes that all will be made aware of the effects and fruits of the Sidrat al-Bayan. By the life of the Beloved, each soul that becomes aware will cling to God’s laws with complete yearning and enthusiasm.

### *Ascension of the Leaf of Light*

Mention has been made of the ascension of the leaf of light, Her Highness, the Consort, upon whom rests all glory. The news reached us, and for that noble leaf and fruit of the Sidrat al-Muntaha was revealed what nothing can compare to, adorned with the garment of existence. Truly, the grief of separation has melted away. One passage revealed by the Exalted Pen concerning her is this sublime word:

“Verily, the sign of reunion brought you to life in the beginning, and the sign of separation took your life in the end.” Furthermore, He says, “This lofty fruit truly melted in separation, so she is mentioned among the martyrs before God.”

### *A Visitation Day and Night in Remembrance of the Leaf*

The reward for this action is a remembrance that descended from the Exalted Pen as a visitation day and night. Any soul that ascends receives the robe of forgiveness. This grace is specific to her, except for those who openly deny the Truth of God and His signs.

From the heaven of mercy and the horizon of divine favor descended and shone that which is scented with the fragrance of everlasting life and wafts the breezes of life. Exalted is the Speaker, praised is the Expounder, and glorified is the Communicator. Mighty is His grandeur and His sovereignty. There is no god but Him.

### **Aqa Sayyid Abu Talib and Haji Mirza Kamaluddin**

Mention has also been made of the ascension of Aqa Sayyid Abu Talib and Haji Mirza Kamaluddin. Special revelations have descended from the heaven of grace for each of them. Truly, they have no parallel. Blessed are they. Would that I had been with them to attain what the Tongue of Grandeur spoke in their favor.

### **Aqa Mirza Haydar Ali**

Mention was made of the beloved of the heart, Aqa Mirza Haydar Ali, upon whom be Baha'u'llah's glory. Information about him has reached from all directions from the land of "Kh." Several steadfast and upright souls have submitted his mention and what occurred in that land to the sacred court. Similarly, in some of the divine Tablets and letters sent to various places, he has been mentioned.

When this exalted word appeared from the tongue of the Sovereign of Names and the Creator of Heaven, the mighty and powerful Truth made Mirza a refuge for what became manifest and a cause for the elevation of the word. With a smile, He said, "If it were otherwise, it would be considered unwise and worthy of punishment." Although this is to their advantage, it should be implemented in His presence. Thus, the judgment of meeting is established before implementation, and afterward, grace and generosity exist, so perhaps He will forgive.

Moreover, he has witnessed the waves of the sea of mercy and the manifestations of the sun of favor. He acts as He wills and decrees as He wishes, for He is the Almighty, the All-Praised.

### **Aqa Ibn Abhar**

Regarding the spiritual beloved Aqa Ibn Abhar, upon whom be Baha'u'llah's glory, you noted that the matter is as He had written. He is very capable of spreading the Cause because a word heard not long ago from the Ancient Tongue indicated this exalted station. He is excellent in every way.

After presenting his mentioned words in the sacred court, the Tongue of Grandeur spoke this sublime word: "O My name, praise be to God that Ibn Abhar, upon whom be My glory, has arisen to serve and is adorned with the garment of proclamation. He is and will remain supported in all conditions. Whatever he sees as appropriate for his matters is honored before the oppressed one. This passage truly increases his station and will continue to do so. His wealth, meaning his possessions, is considered in the path of



God. Exalted is this station, for he has been freed from buying and selling, and from this freedom, God's will is made manifest. Blessed is he."

"O My name, blessed is his father, who drank the wine of steadfastness from the hand of his Lord's generosity and was one of those certain in the Clear Book. His station before God is very great. Blessed are those who understand, and blessed are those who visit him. He is one whose mention We have concealed due to the weakness of the servants. Give his son glad tidings on My behalf and honor him on behalf of the oppressed one, so he may thank his generous Lord. He should certainly consider God's favors and care for those who are detached. He is indeed the Mighty and the Capable. Not a single atom of good deeds is lost before God, nor will it ever be. One who reflects on previous ages will witness what the tongue of the oppressed testified to in this noble station."

This perishable servant has also been supported by the grace and favor of God the Most Glorious in these days to respond to His Highness. He is adorned with the remembrance of our Lord, your Lord, and the Lord of the mighty Throne. God willing, he will attain God's verses and drink from the seas of their meanings, for His grace encompasses those in the heavens and on the earth.

### Haji Sayyid Ali Akbar

Regarding the late Haji Sayyid Ali Akbar, upon whom be Baha'u'llah's glory and mercy, it was stated that any rights he owed before or after were discharged and adorned with the ornament of acceptance. Praise be to God, who grants to whom He wills what He wills and gives how He wills, for He is the Mighty and the Capable.

### Mulla Asadullah

Concerning Mulla Asadullah, upon whom be Baha'u'llah's glory, after presenting his exalted words in the sacred court, these sublime words and radiant verses descended from the heaven of the grace of the Sovereign of Names and Attributes specifically for him and are sent in the handwriting of His Highness Ghusn'ullah (Branch of God), whose spirit and essence are my sacrifice. Blessed and exalted are His words.

### Letter 3:

He is the Witness, the Hearing, the All-Knowing.

We desired to mention those who turned toward the highest horizon when scholars and mystics turned away, except those whom God, the Lord of lords, willed. On this day, the rustling of the Sidrat al-Muntaha has risen, and the Euphrates of meaning and utterance has flowed. Blessed is the one who drinks and attains, and woe to the people of error who cast aside the Book of God and follow the manifestations of doubts and illusions.

Arise in the name of your Lord, who remembers you in this Greatest Prison, and then pierce the veils of the nations. Say, "By God, this is the Day of Resurrection, and in it, the Mother Book calls out." Say, "O people of the earth, fear God and do not deny Him, who, when He appears, reveals what was hidden in

the knowledge of God and inscribed in the scriptures and tablets. Beware lest the world's books keep you from the Ancient Sovereign, or worldly affairs prevent you from turning to the highest horizon, or the clamor of scholars sadden you.

Arise with spirit and gladness in the name of God, the Sovereign of religions, and say, 'We have turned to You, O Desired One of the world, and directed our faces to You, O Sovereign of signs.'" Thus have We illuminated the horizon of the Tablet with the light of utterance.

Blessed is the one who holds fast, and woe to the one who breaks God's covenant on the Day of Separation. Arise to serve the Cause, and then speak this name by which the skins shudder and the foundations are shaken. We heard your mention, and We mentioned you, and We revealed for you that which the sincere will find scented with the fragrance of immortality in the ages and centuries.

When you attain My Tablet and find in it the fragrance of My utterance, arise and say:

"I bear witness to what the tongue of Your power testified to before the creation of Your heaven and Your earth, that there is no god but You, the Mighty, the Bestower. You are the stranger who made known to the servants their highest homeland and revealed to them what brings them closer to God in all circumstances. And You are the oppressed and imprisoned one, whose suffering has caused the inhabitants of the supreme paradise and the realm of names to wail morning and evening."

This servant sends his exaltations and greetings to him and asks the Exalted One to assist him in serving His Cause and to make him speak His praise in such a way that the world's chill has no effect, and that the warmth of God's verses increases the warmth of his love at all times, so that he is known by God's name and famous for God's love. He is assisted by the One who turns to Him and speaks His praise.

### Aqa Muhammad Karim

You mentioned the honorable Aqa Muhammad Karim, upon whom rests the glory of God, and his brothers and associates, upon whom be God's glory. You also mentioned His descent at their request to that house. These matters were presented in the presence of the Ancient. This is what the tongue of power and might spoke in His kingdom:

"Honorable Karim and his associates have been and remain mentioned in the sacred court. The grace of the Exalted One has encompassed them. They attained by listening to the call and were adorned with the light of certainty. Whatever they did in the path of God is mentioned in the divine presence and recorded in the Book by the Exalted Pen. Blessed are those who honored Your dwelling place and rejoiced in Your meeting in the love of God, the Lord of all worlds."

### The Honorable Rahim and His Brother

The Honorable Rahim and his brother are to be honored. Say, "O Rahim, your ardor and fragrance of acceptance have been recognized. We have honored and elevated you to the station where you saw the greatest sign and heard the call of your Lord, the Most Glorious. Do not forget this exalted station or become heedless of it. By the Greatest Luminary, today, any soul who is negligent of the remembrance and service of God will soon be seized with regret and remorse.

Praise the Desired One of all worlds, who has assisted you in such a way that you have attained what has flowed and been inscribed from the Exalted Pen in the books before and after. God willing, may you always be attentive to this station and safeguard it in the name of the Truth, exalted be His glory."

Blessings upon them from God, the All-Knowing, the Wise.

#### In Reference to a Prior Letter to Karim

Some time ago, this servant sent a response to the letter of Aqa Muhammad Karim, upon whom be Baha'u'llah's glory, which was written to the Honorable Name of Generosity, upon whom also rests Baha'u'llah's glory. That letter contained the verses of God. The sea of His grace and generosity was surging in those verses. God willing, he may attain them and be enabled to fulfill what God wills.

If their desire is directed with spirit and gladness, and if the means are easily arranged, there is no harm in it. Otherwise, there is not. Last year, two friends of God in the land of "T" attained special grace, even though they were outwardly prevented from turning toward the most sacred direction. However, their deeds and pilgrimage were accepted in the presence of the Throne, and the word of acceptance regarding them was repeatedly heard from the Tongue of Grandeur. They attained what this servant expressed with the words, "I wish I had achieved what they achieved." God's command belongs to Him before and after, and He is the fair, wise commander.

You also mentioned the Honorable Aqa Mirza Muhammad Ali, upon whom be Baha'u'llah's glory, and Aqa Akbar, upon whom be Baha'u'llah's glory. Praise be to God, they have been and remain blessed by the grace of Truth, and so do their associates. God willing, may they be occupied with serving the Cause in all circumstances and strive diligently in exalting the Word. Through this, their stations, ranks, and attributes will be manifested among the people. Indeed, our Lord, the Merciful, is the Bestower, the Forgiving, the Generous.

After presenting this most noble Tablet in the sacred court, it descended from the heaven of the grace of the Lord of Creation specifically for the Honorable Aqa Akbar. Blessed and exalted are His words.

#### Letter 4:

In the name of the One who watches over the Names,

A book revealed by the oppressed one, containing what draws people closer to God, the All-Knowing, the All-Aware. Blessed is the one with sight who has seen the highest horizon, and the one with hearing who heard the call when it arose from the dawning place of glory: "There is no God but Me, the Mighty, the Powerful."

We have mentioned those who turned toward the Countenance and have revealed for them that which the sincere will find scented with the fragrance of God's grace, the Lord of all worlds.

## To Akbar

O Akbar, the oppressed one remembers you from His radiant viewpoint with verses that no treasures of the earth can equal. Every discerning and insightful one bears witness to this.

This is the day when the ship of utterance has sailed over both land and sea, and the Merciful has spoken in the kingdom of expression in a way that has drawn the hearts of the near ones. Blessed is the one who has forsaken the world for the love of God, the Ancient, and acts according to what is commanded in His Clear Book.

This is the day when proof has been completed, favor fulfilled, and the feast descended, while the people remain in thick veils. Blessed is the one who arises to serve the Cause with spirit and gladness and pierces the veils of those in existence in the name of their Lord, the Mighty, the Powerful. Thus have We illuminated the hearts of the sincere with the light of utterance, and I am the Generous Bestower.

## Kadkhoda Exalted

May they be enlightened by the rays of the Sun of Expression, from the Merciful, and with complete spirit and gladness remain engaged in remembering the Beloved of existence. The servant exalts Kadkhoda (a rural chief) and sends blessings upon him and those who believe in God on this great day.

What he wrote regarding the direction to the land of “M” and in delivering items and trusts is beloved and accepted in the sacred court: “All things from the Bestower are best.” God willing, previous letters will reach His blessed sight as they contain wondrous, exalted verses from Truth.

This perishable servant considers himself nothing, yet sends exaltations and greetings to all the honorable friends, lovers, and pure ones of Truth and asks God, the Most Glorious, to enable everyone to attain what is fitting for His days. Nothing is difficult for Him.

## Husayn Effendi and Waraqa’iyya Khanum

Further, praise be to God, the delight of the eye, Husayn Effendi (Diya’u’llah), and the leaf Waraqa’iyya Khanum (possibly Bahiyyih, Samadiyyih, or Furughiyyih), upon both rests the glory of God, have attained the blessing of health and safety and are preserved in the shadow of the Sidrat of divine protection.

## The Branches are Exalted

The branches of the blessed Sidrat of God—may my spirit and all that God has given me be a sacrifice for the dust of their feet—and the dwellers of the pavilion of sanctity and greatness have conveyed a sea of exaltation, glory, remembrance, and praise.

If this servant were to try to describe this station as it truly is, he would certainly remain incapable and insufficient. Each of those who circle in exaltation declares sincerity and expresses pure devotion.

The shining glory that has risen from the horizon of the heaven of the grace of our Lord, our purpose, and yours, rests upon you and those who have acted justly in God’s Cause and attained the knowledge of His wondrous day. Praise be to God, the Mighty, the Exalted, the Glorious, the Inaccessible.

On the 15th day of Rabi' al-Awwal in the year 1300.

## BH00010 (Letters to Tehran Thru Ali-Akbar)

In the Name of Our Most Holy, Most Great, Most Exalted, Most Glorious Lord

Praise be to God, who has singularized Himself with love and unified with affection. Verily, He is the Lord of all beings and the Possessor of creation, the One who speaks according to His will in the beginning and the end, the breath that emanated from the garment of God, the light that dawned from the horizon of His care, and the evident peace manifest from the kingdom of His grace. Blessings be upon those who stood to exalt His word, reveal His cause, and act according to what they were commanded in His Book. These are the servants through whom orders and decrees flowed among the people, and the decree of sanctity was established among the parties. Through them, banners were raised, and signs appeared. The Supreme Concourse and behind them the Possessor of names and the Creator of the heavens bless them.

### In Honor of Radieh (maybe Radiyyih)

After the seating of Radieh upon her attaining the presence and by her proxy visitation was achieved. Khan extended hospitality, and the attendees were given an audience and a complete banquet in her honor. Indeed, what the souls desire and the eyes delight in were present and available, even what the ears desire, for the leaves were moved by the breeze of the divine will, and from that movement a pleasant sound was heard, speaking the blessed word. They were calling for the presence of the absent, and the sights were pleased by beholding the signs of divine power and craftsmanship in flowers, fruits, trees, leaves, and rivers. Praise be to God who strengthened you and her.

### In the Name of the Oppressed of the Horizons

O 'Ali (Haji Mulla 'Ali-Akbar-i-Shahmirzadi), praise be to God, for the vision of the world is enlightened by the wisdom and utterances of the beloved of God, though this illumination is hindered by the dark clouds of people's delusions. Nevertheless, the winds of divine will shall disperse these clouds. He is the Omnipotent and Mighty; His power today is concealed, yet He is secretly engaged in opening the cities of hearts. The explanation of the Merciful is a powerful key and an illuminating sun, and an all-encompassing sea that opens, sheds light, and grants life. Blessed is the one whose insight is not hindered by the doubts, illusions, suspicions, power, and anger of the people of the world from the lofty summit. With one word, the world is troubled, and with another word, it is calm and assured; with one act, it is inflamed, and with another act, it is tranquil. This is the essence that is inscribed by the Supreme Pen in the writings and tablets of spiritual morals and acceptable deeds and pure words among the mighty hosts of God, transcending all ranks. If people hold fast to fairness, they will both attain the lights of certainty themselves and see the signs and proofs and evidence of the Truth, exalted be His glory, as radiant as the sun, and also behold the throne of the power of the Truth manifestly evident among the world.

O Greatest One, convey magnification to the friends and extend it on behalf of the Oppressed. You must be distinguished from other people of the world at all times, turning towards the pinnacle of distinction. Know your worth and recognize the station of the saints of God, who from the beginning have risen to serve. The Supreme Pen has mentioned all and adorned them with the mantle of favor, but from the

tablets of the steadfast and upright souls, the fragrance of distinction is perceived. Blessed is he who finds it and acts accordingly.

O you who gaze upon God, bear witness that you drank the nectar of My love in My early days, acknowledged what God has acknowledged, held fast to it, and spread its effects, standing firm in His service on a day when feet faltered. Convey magnification from Me to My loved ones in Tīhrán and its surroundings, and give them glad tidings of God's care, the Lord of the worlds. We enjoin them to pure piety and to that which exalts the cause of God, the All-Knowing, the All-Informed. Say: Have mercy upon yourselves and upon the Tree of the Cause, and upon the blood that has been shed to exalt the word of God, the Mighty, the All-Knowing. Fear God, O people, and be just. Do not squander your deeds and what has been revealed to you in this great news. You should be proud above all on earth that you have attained what none among creation has attained. This is testified by the one who speaks in the Mother Book of His mighty, wondrous mention. Do not make yourselves a plaything for the ignorant of the earth. Every deed attributed to you should be as radiant as the sun among the world. Thus does God admonish you with true admonition out of His mercy. Verily, He loves you and desires for you what befits your stations before God, the Exalted, the Great. Beware lest you do anything that causes the mercy in the heaven of will to be withheld. Thus does He counsel you who is more compassionate to you than yourselves. Verily, your Lord, the Merciful, He is the All-Knowing, the Wise. The glory that shines from the horizon of My care and the light that gleams from the sky of My mercy be upon you and upon those with you who love you in the path of God, the Master of this clear, blessed day.

May all the friends of God be adorned with the garment of sanctity. They should be so manifest that if they stand in the assembly of the world to preach and advise the servants with the highest speech, neither they in secret feel ashamed nor those on earth capable of objecting. They should spend nights and days planning to guide a soul and to let them taste the nectar of understanding. These days are not for varied thoughts, hesitating will, mixed intentions, inconsistent actions, and harsh manners. All deeds and actions and morals should be seen as one point, meaning the reference for all should be known so that they indicate the true known one and reflect Him. All are under the gaze of favor and have been. There is no one who has not attained the crown of mention from God, the Dominant, the Self-Subsisting. Now, what is necessary is that the friends of God hold fast to it. They will surely witness the days of comfort, joy, and honor if they recognize the caller and find the pleasure of the Merciful's utterance, they would consider the world nonexistent and be attached and adhered and clung to what exalts the cause. In any case, this servant offers greetings and magnification and humility and nothingness to each one and with utmost supplication and earnestness prays from the mines of divine love's jewels that they look to their high stations and act as befitting. The offering and the weakness are from the servant and the acceptance from the beloved of the Almighty, the Beloved.

The mention of the two devoted ones, Mr. Siyyid Muhammad and Master Muhammad Quli, may the glory of God be upon them, was brought up, and also the mention of their actions in the path of God in the most exalted, most holy precinct. The sun of favor and the moon of grace and the star of compassion and the highest word appeared and shone forth in regard to each of them, His statement, glorious and exalted be He.

## In the Name of the Herald in the World

O Muhammad, you have been mentioned in the presence of the Oppressed time and again, and each time we have mentioned you, the sincere ones have sensed the fragrance of My care. Rejoice and be among the thankful. We mention you once more at this moment as a favor from Us. Verily, your Lord is the Mighty, the Generous. Praise God for your deeds being mentioned in the Tablets, and what has been revealed for you adorns you with the mantle of sincerity. He is indeed the All-Powerful, the Omnipotent. What you have done in My path has attained My pleasure and the mantle of My acceptance. Verily, your Lord is the All-Knowing, the Wise. Blessed are you and your deeds, and those who act according to what is commanded in My clear Book. By your rising to serve Me and your deeds in My love, the Supreme Concourse has spoken. Blessed is the one who remains true to the covenant of God on this blessed, wondrous day. The glory, shining, manifest, and radiant be upon you and upon every steadfast servant.

This is what has been revealed from the realm of grace to the esteemed Master Muhammad Quli, upon him be the glory of God. His statement, exalted be His grandeur.

## In the Name of the Sovereign Over the Seen and Unseen

O Muhammad Quli, the Oppressed mentions you from His station and recalls you with His covenant, revealing to you what you have done by holding fast to His Book. Blessed are you for fulfilling and acting according to what you were commanded in His love. How many servants have clung to the paths of delusions, turning away from His path, and how many have cast the world behind them, turning to the lights of His face. Rejoice for what has strengthened you to act in every condition in ways that draw you closer to Him. Congratulations to you for turning to God and finding the fragrance of His garment. We have mentioned you before and after, and your Lord rewards those who hold fast to the cord of His favor. The radiance shining from the horizon of the sky of grace is upon you and upon those who follow His command.

Blessed are they, for the fragrance of sincerity from them is witnessed by God, and they have acted with spirit and joy according to what they were commanded. May God preserve this lofty station for them in His exalted name. This humble servant earnestly prays that God will bestow upon them great steadfastness. He is indeed powerful over all things. Greetings and magnification to them are subject to the will and favor of the Beloved.

## Regarding a Noble Lady

Regarding the noble lady mentioned in your letter, 'Ali, you are bestowed with My glory, My mercy, and My care. Reflect and then mention it in the community, for they have exchanged light for fire and sold the kingdom of people for a piece of diamond, despite their love, affection, and claim of knowing the truth. A single flower of the diamond deceived them, turning them away from the truth and towards others. This is the nature of the world and its people, who from the beginning have been heedless and ignorant. Their meaningless humility and submission led those individuals to feign faith. He knows what is in hearts and minds and is the All-Knowing, the All-Informed. If a single page were to reflect on her actions, it would declare its innocence and turn its face away from her. You know well that the Supreme Pen refrained



from mentioning those souls. However, due to their injustice, transgression, and ego, these words have flowed and been revealed from the Supreme Pen, so that they may be recognized and their actions known. May God protect us and you from such individuals and their likes.

This humble servant prays that God will guide the friends in that land to the straight path of trustworthiness, faithfulness, truthfulness, and purity, so that all may find comfort under the shadow of God's care and favor. When this exalted word was heard from the tongue of the Possessor of Names, He said, "O servant, everything has a beginning and a reason." The saying of the wise and knowledgeable, "Without foundation, the dough is raw," is entirely true. Today, the companions of God are the foundation of the world's parties. Everyone should emulate their trustworthiness, truthfulness, steadfastness, actions, and morals. Seek the fragrance of understanding from God and hold fast to what exalts your ranks and stations.

### Criticism of Followers of the Báb

Some dissenters have criticized the followers of the Báb, claiming righteousness for their own companions while accusing the followers of the Primal Point of immorality. This statement is far from the path of truth and honesty. From the time of the Báb's arrival in Iraq, which this servant witnessed, the verses and words were revealed continuously in secret and openly, commanding all to follow God's will and forbidding what was forbidden in the Book. Some time ago, the tongue of greatness spoke this exalted word from Iraq, the Land of Mystery, and the Land of Prison, continuously advising the followers of the Báb and commanding what is befitting for God's cause. Yet most of them have not abstained from wrongdoing and corruption, and many are still defiled, not attaining sanctity and purity. This beloved is well aware of the vile deeds that have appeared among this group. It is truly indescribable. No one had control over their women, children, or property. Many were rebellious, and many were tyrannical, yet they considered themselves among God's chosen ones. A few were holy and free from doubts and uncertainties, but even that was at the beginning. You witnessed what they did and what happened. The Báb, may all souls be sacrificed for Him, expressed astonishment and outwardly said nothing, for there was no helper or supporter. In His later days, He wrote a tablet and expressed utmost complaint about those souls and declared His dissatisfaction with most of them. Yet it was concealed, for revealing it was not wise. People are weak, as observed, despite the radiance of the sun of reality at its zenith and the appearance of the Lote-Tree of the Extremity from the right side of the White Spot. Each soul adorns their whims with the garb of certainty.

Indeed, if we discuss these matters, pages and books would not suffice. However, in this greatest manifestation, even the enemies have testified to purity, sanctity, exaltation, and sublimity. One of the scholars of Yazd said during the initial turmoil that the deeds of this group were beyond description. They gather in assemblies, recite verses, chant prayers, and display utmost trustworthiness and faithfulness. It becomes evident that the matter concerns a new leader. Consider how many souls have, in this manifestation, freely drunk the cup of martyrdom and sacrificed themselves with their own hands, even though the Truth was not pleased with it. Even now, there are souls who are holy, sanctified, and purified from all faults. Our All-Knowing Lord is indeed the Witness and the All-Informed.

## News from Egypt

This servant mentions a word of trustworthiness and fidelity to the covenant, hoping that some may be awakened and know with certainty that God has under His domes servants of great trust, good deeds, and spiritual morals. In Alexandria, several of the beloved of God were engaged in trade according to the command, and in this greatest manifestation, trade is considered worship. We ask that He grants success to all in what He wills. The word is that His Honor Sheikh 'Ali, son of Haji 'Abd al-Rahim, may the glory of God be upon them, went to Khartoum to associate with the beloved of hearts and minds, Haji Mirza Haydar 'Ali, and the spiritual beloved, Haji 'Ali, may the glory of God be upon them. The two mentioned were imprisoned and had requested one of the companions to associate with them and be informed of the events happening in the desired land and its surroundings, as well as Iran. Sheikh 'Ali decided and set out for the sake of God. For a while, they were united like the leaves of the trees of love, refreshed by the gentle breeze and the luminous water. Suddenly, the autumn wind began to blow, causing separation. The two mentioned, may the praise of God be upon them, turned towards this station and attained what was intended. Sheikh 'Ali remained engaged in trade in that land. After many years, according to the firm command, Haji 'Abdullah, may the glory of God be upon him, headed to that direction to associate with Sheikh 'Ali and to assist him in his apparent tasks and support him upon return. However, due to the scattering of affairs, it took a long time until Sheikh 'Ali, may the glory of God be upon him, ascended. After his ascension, Haji 'Abdullah managed the affairs. The Iranian consul in that city detailed the affairs of the deceased and his belongings to the primary agent of the Iranian government residing in Cairo. They requested a legally required formality from his assets and estate. Muhammad and 'Ali, may the glory of God be upon them, wrote from Alexandria that what is due to you will be received. Some merchants in Cairo who approached the mentioned agent said that this amount will be received because their word is true and sacred from doubt. Afterward, Alexandria was turned upside down, Cairo was disturbed, and the uproar of defenders rose, and the noise of rows, crowds, and guns appeared, causing all people to be disturbed and fearful. The disturbance extended to these lands. Were it not for God's grace and mercy, the earth would have swallowed its inhabitants due to the heedlessness and rebellion of the people, deserving what happened.

In a few hours, Alexandria was observed as high and low, as previously mentioned in some letters from this servant. The beloved of Alexandria and Cairo sent letters to the sacred presence, seeking their duty, and also to His Honor, the Name of God, Mahmúd, may all the glory of God be upon him, who was then in this land. They instructed the beloved of alif and seen to move as needed and head to the sacred direction, while the beloved of Egypt should remain in their places and be at ease. Later, the beloved arrived at the intended land, and the heedless and treacherous in Alexandria set it on fire, burning and looting people's properties of all kinds. The friends' properties were also looted, their storage destroyed. In Khartoum, the fire of rebellion was ignited, and someone raised the banner of rebellion. Due to the chaos in Egypt, all surrounding areas were turned upside down. Haji 'Abdullah was besieged there until the order for departure arrived. Trusting in God, he left, and God preserved him from countless calamities, and he safely reached the intended land.

Regarding Alexandria, despite the utmost insolvency and the dismissal of the Cairo agent, and the news of a new agent's arrival in Istanbul, His Honor Siyyid 'Ali, may the glory of God be upon him, sought to fulfill

the promise made. By God's grace and favor, an amount was available. He took it and went to Egypt, carrying fifty British pounds, and handed it over to the believers and merchants. The agent himself was very surprised and amazed, initially refusing to take it, swearing that he had no issue, stating that the qualities of the believers were enough, and their enemies even spoke in their praise. This matter caused elevation in those areas, and His Honor Siyyid 'Ali, may the glory of God be upon him, wrote about the love of the friends in Egypt in such a way that the birds of love flutter in the hearts of the saints. Love for God truly grants real life and revives the dead. Their fidelity to the covenant is noted and recorded by the Exalted God. I ask the Exalted God to aid the friends of that land and other lands in trustworthiness and truthfulness.

The land of prison was at such a high station that all around it looked to it, and if any of the companions requested something for buying and selling from nearby and distant cities, they would get a present response. But due to the treachery of some souls and the darkness in their hearts, the station declined from the first to the second, even to the third. Nevertheless, the throne's establishment and the exalted stations of the friends remain apparent among the servants. Another fault has appeared: every vile soul, in the end, claims righteousness. By God's power, He preserves His servants and grants them what He loves and is pleased with. In all conditions, all limbs and organs should speak the words "There is no power or strength except in God."

In this interval, present at the Throne, the intended and the unseen spoke this word: Write to His Honor 'Ali before Akbar, may My glory, mercy, and care be upon him. O 'Ali, command My friends to what raises their stations by My command. Say, O friends of the Merciful in the lands, conquer the cities of hearts with the armies of deeds and morals. This is what the Lord of the world has decreed when He settled on the great Throne. Blessed is the servant who is attracted by My call and acts according to what is commanded in My clear Book. Similar powerful statements were heard from the Tongue of the Possessor of Names. Blessed are the doers.

Regarding the beloved of the heart, Haji Mirza Haydar 'Ali, may the glory of God be upon him, and mentioning his services in the path of God, after presenting in the sacred presence, this word repeatedly flowed from the Tongue of Greatness: upon him be the glory of God. He detailed the news of Mazandaran, and these days letters from all directions contain the mention of his service. However, after presenting outwardly, for several days, no matter appeared from the source, but after some days, this exalted word appeared from the east of the statement of the Possessor of Names: His statement, exalted be His greatness and majesty. O present servant, if we say it was done wisely, it is observed that the dens of swine and the noise of the ignorant rise. If we consider all, we do not like and do not conceal this brilliant service, so from the source of divine command, this decree flows: we declare by speech and statement, God, by His grace and favor, has made it a source and a place for the exaltation of the word. Although this exaltation caused noise, it was not out of weakness but accepted at the Throne. We adorned his deed with the ornament of acceptance and mentioned him in various Tablets. Verily, your Lord is the Compassionate, the Forgiving, the Merciful, the Generous.

## Regarding a Petition

This servant suggests that if this petition is written and corrected and sent to the surroundings, it would not be without benefit, as it is adorned with the verses and words of God, which indeed cause the world's and nations' enlightenment. They may find its sweetness and act according to what God loves. They may be aware of good deeds and morals around them and awaken the heedless people. The matter is in His hand, and I am but a humble servant. What was requested from the special Tablets for the friends of the land of Mim was revealed then, and due to upheavals and wisdom, its sending was delayed. These days, the command for sending was given, and God willing, it will be sent. What the beloved of the heart wrote about them indeed caused joy in the heart, and the world of love appeared. God willing, the beloved and they may always speak and serve the Cause as God wills.

The second letter from His Honor, dated the first of the blessed month of Ramadan, brought fresh ears and sang in the new melody of the love of the Possessor of Unity. After hearing and understanding, he intended the sacred station of remembrance and statement, and details were presented after permission. Then, the rivers of mercy and kindness flowed, and the sea of grace surged in a manner that cannot be described. He said, and His word is the truth.

## In the name of the Unique Oppressed One

O you who gaze upon the prison and speak praises of the Desired One and drink from My sealed nectar! Upon you be the glory of God, the sovereign, the everlasting. The present servant has come with what you sent him, and he has presented before the Oppressed One the melodies of your heart's nightingale in praise and mention of God. Blessed is your tongue and your expression, and blessed are those who hear your words regarding the Cause of God, the mighty, the beloved.

We have revealed to the near ones what, if cast upon the earth, would cause the sun of knowledge and exposition to rise from it. Thus, the Pen of the Merciful has spoken, yet most people do not understand. You are the one who came, saw the sea and its waves, the sun and its rays, and heard the words of the speaker on the mount when he was settled on the throne of manifestation. Verily, your Lord remembers those who turn to Him, speak His praise, and stand up to serve His mighty, inviolable Cause. Do not grieve over what the heedless do; by My life, if they were just and knew, they would act according to what has been commanded in the various Tablets from God, the Possessor of all. Thus spoke the Mother Book previously, and the preserved Tablet in this praiseworthy station.

Exalt My loved ones before Me and remind them of what benefits and preserves them and raises them to My Kingdom, which God has made the destination for those in the unseen and the seen. Say, O My friends, we enjoin you to deeds from which the supreme assembly perceives the fragrance of sanctity. By My life, through them, My Cause and your stations are elevated in the shade of the canopies of My care, the tent of My glory, and the pavilion of My mercy, which preceded creation.

Say, we are with you in all conditions, hearing and seeing, for I am the All-Hearing, the All-Seeing. We observe and conceal, we hear and remain silent. If we were to detail for you what has appeared and will appear, sorrow would seize you. So ask God to replace it with His sovereignty, for your Lord is indeed

powerful and capable. Glory and light be upon you, upon My friends, and upon those who have fulfilled God's covenant and pledge on this glorious, wondrous day.

### Letters Had Been Delayed

This humble servant presents to that Beloved that although the response to the letters is delayed, yet all matters, one by one, are revealed and sent down from the heaven of divine will. From the good fortune that the cause of the delay is evident and clear to that presence, in any case, hope for forgiveness remains. Moreover, this humble servant is assured of that presence, as they are aware and knowledgeable. You mentioned the glad tidings of the arrival of the divine Tablets and also the gathering of friends and their recitation to them, and you described the states of joy and attraction. Truly, the joy provided was immense. God willing, in all circumstances, they will partake of the sweetness of the Merciful's words and act as befitting.

How beloved are those souls who, ignited and attracted, manifest goodly deeds and praiseworthy manners! The horizons of the world of humanity are illumined and brightened by these lights. Steadfast action is like a tree whose roots are in the soil of firmness and whose branches extend to whatever God wills, bearing the fruits of the perpetuation of sovereignty and dominion. Indeed, only the mirror of divine knowledge can encompass these degrees.

Blessed are you and them. We ask God to bestow this pure bounty and heavenly table to all the people of the world and not to deprive them. Indeed, He is capable of all things. You expressed gratitude, joy, and delight for the second table and the new shining sun, and for the repeated grace that provided a very delicate and subtle delight to the souls. You mentioned the illumination of the divine Tablets from the horizon of favor once again.

You wrote this word: "Another time this nothing has become so intoxicated and benefited from this great bounty that it has found itself the possessor of everything upon the earth." After expressing this word in the most exalted, holy sanctuary, the divine tongue spoke this blessed word: "The statement of the honored Ali before Akbar is like a branch of love intertwined with divine affection." Thousands of souls and oceans are sacrificed for this blessed word, which has risen like the sun from the horizon of favor. Praise your Lord and be among the thankful.

You wrote concerning the divine friends that they, too, were so attracted to the fountainhead of the Merciful's words that they spoke of God's praise in a state of attraction. You also mentioned the denial of understanding and humanity from the heedless souls among the people of the Bayán. After expressing this phrase, this complete, authoritative word shone forth from the source of divine words: "O present servant, God willing, the divine friends will always be gathered and engaged in the praise and mention of God. Every soul that drinks from the Greatest Sea will see the world in its shadow. These birds have been taught to soar by the Truth and will fly beyond the reach of understanding and intellect. Blessed are they, blessed are they."

Sacrifice yourself for the being that finds the sweetness of the words and observes the suns of compassion and grace from the horizons of the sky of the words of the divine Book. You wrote about the

movement and consultation: “Indeed, the presence of that Beloved in those days in that land was necessary. Hope remains from the favor of God, exalted be His glory, that He sanctifies that blessed land from the rejected traits of the heedless people of the Bayán.” Glory be to God, how heedless the people are! Every person of intelligence and understanding is bewildered by these fabricated souls. They have seated ignorance on the throne of hearts and have cast knowledge and justice out the door. Woe to them and to those who lead them astray, and to a calamity that walks and knows not where it goes. Even the abyss seeks refuge from it.

You wrote regarding Mr. Mirza Lotfollah, upon him be the glory of God, that it was presented in the presence of the sovereign Master. This is what the tongue of the Merciful spoke in the Kingdom of Exposition, His exalted words.

### In the Name of the Compassionate, Insightful Advisor

O you who turn towards the face, these are the days of God. One moment of these days is incomparable to entire epochs and ages. A particle of this day is seen like the sun, and its drop like the sea. If a soul breathes a single breath in the love of God and for His service, it is recorded as the most noble of deeds by the Supreme Pen. If the virtues of this day were to be recounted, all would be overwhelmed except for whom your Lord wills. Thus, it is beloved that in this day, you strive to attain the rays of the sun of God’s pleasure. One word is better, nobler, and more enduring than a hundred thousand offspring. God willing, you will attain this lofty, exalted station so that your mention remains eternal in the dominion and kingdom. Never be disheartened; cling to the hem of God and rely upon Him. Say: O my God, I am the one who has turned to You with my spirit, my essence, my self, and all that I possess. I have placed my hope, my aspiration, my will, and my desire before the throne of Your greatness. Support me in what You will by Your bounty and grace. You know that I have no knowledge of what benefits or harms me. Ordain for me what is best for me. Indeed, You are the witnessing, the knowing, the compassionate, the wise. It ends.

Regarding the honored Hajji Aqa, upon him be the glory of God, you wrote, and after presenting it in the holy presence, this blessed Tablet was revealed from the heaven of the divine will. God willing, they will drink from the ocean of the Merciful’s words and be illuminated by the rays of His knowledge. His exalted words say.

### He is the Most Holy, the Most Great, the Most Glorious

Verily, the light calls and the fire calls out. Blessed is the ear that hears and attains what God desires on His glorious and wondrous day. He has come for the life of the world, but the nations have sought to kill Him. Woe unto them, for your Lord is indeed the witnessing, the knowledgeable. Say: By God, the Mount circles around me, and the lights have prostrated to this luminous light. Among the people, some speak with desire, some stand on falsehood, and some cling to those who have broken God’s covenant and promise. Thus, the matter has been decreed, and I am among the witnesses. O assembly of the earth, abandon what you possess in hope of what is with God. Thus, the one who speaks the truth commands you. Indeed, there is no god but He, the mighty, the powerful.

Blessed are you for what you have mentioned before the Oppressed One, and what has been revealed for you from Him will enrich you in every world of your Lord if you are among the steadfast. Hold fast to the Book of God and what has been revealed from Him. Your Lord is indeed the supporter, the forgiving, the merciful. The books have testified to my Book, and this form that is established on the throne, despite every distant world. Thus, my supreme Pen has spoken as a favor from me. Rejoice in this great bounty, the radiance from the horizon of my Kingdom upon those who have forsaken all else but clung to my care and attached themselves to my luminous hem. It ends.

The lights of favor have surrounded and the dawn of grace has broken. A hundred thousand blessings are for the souls who have attained the Desired One today and whose states and manifestations of these few days have not prevented them from the everlasting station. Exaltation and peace be upon this servant, the service to the honored Mirza and him and each of the divine friends. If possible, in every morning and evening, rather in every hour, indeed in every moment, it depends on the favor of that Beloved.

Regarding the honored Rida Quli Khan, upon him be the glory of God, you wrote, and before the face of the one from whose knowledge nothing is hidden, this was presented: This is what the tongue of compassion and generosity and favor spoke, His exalted words and great grace: O Ali before Akbar, upon you be my mercy that preceded mankind. God, exalted be His glory, created the entire world for His recognition and desired comfort for all and made means appear in accordance with His wisdom. By my life, if the people of the earth were illumined by the light of the sun of my knowledge, that is, adhered to what was revealed from the supreme horizon and the highest zenith, and acted accordingly, they would observe themselves in utmost joy, security, and comfort. What you have done regarding them before the Throne is beloved to the Oppressed One. Convey exaltation and say: Do not grieve over what has befallen you; greater has befallen the Greatest Truth. By the lights of the face of God, this world of such magnitude is not worthy of one of the friends of God. If he remains steadfast in the cause, he does what He wills and decrees what He desires. God willing, they will always turn to Him and cling to His hem. He ordains for him what He wills, and He is the compassionate, the generous. Glory upon him, and patience for him, and steadfastness for you, and the matter is for me, and I am the wise commander. It ends.

Regarding the honored Aqa Sayyid Muhammad Tabib, upon him be the glory of God, you wrote, as well as the levels of his mind, intelligence, acceptance, perfection, and capability. These matters were entirely presented before the throne at the decline of the day on Sunday, in the month of Safar. This is what the tongue of greatness spoke, His exalted words: "God willing, they will attain the favor of God, be illumined by His knowledge, drink from His nectar, and be nourished from His table. Blessed is this blessed, glorious day. Its fragrance has encompassed the world, and its breeze has passed over all. Blessed is the one who is awakened by this breeze, recognizes, rises, and says, turning to the supreme horizon:

'I was asleep, O my God, but the breezes of Your favor have stirred me and raised me before the horizon of Your grace. I ask You to support me in Your service and to remain steadfast in Your cause. Indeed, You are capable of what You will, and in Your grasp is the reign of existence, from the unseen and the visible.'"

O Ali, turn towards him with favor, and give him glad tidings of what the Oppressed One spoke in his great prison. Progress has been and will be for existence in all realms. This is a truth without doubt. Glory upon

you and him and upon those who hold fast to the known and what exalts the cause of God, the Lord of the worlds. It ends.

This is the brief answer to his question that was revealed from the supreme Kingdom. That Beloved knows that in these matters and stations what suffices those on earth has been revealed. In these days, the Supreme Pen loves to speak in every matter. Indeed, there is no god but He, the sovereign, the everlasting. This humble servant asks and hopes from God, exalted be His glory, to support them in all circumstances in what exalts the word of God.

Regarding the honored Aqa Khudadad and Aqa Shahverdi, upon them be the glory of God, you wrote: Indeed, they are favored by the grace of God. After presenting it in the most exalted, most holy presence, the tongue of greatness spoke these lofty words, His exalted words.

### He is the Witnessing, the Hearing

O Khudadad, the Supreme Pen testifies that whenever your mention is presented, you are blessed by the divine word and His remembrance. Ask of God to support you in recognizing this great and noble station. From the beginning of your turning to the supreme horizon, on each day that you are mentioned, a special Tablet is revealed. Apart from this, the gaze of favor has always been directed towards you. Thank God, your Lord and the Lord of those in the heavens and the earth, who took your hand and saved you from the darkness of the earth, bringing you into the shade of the Lote Tree of His favor and raising your mention among His close servants. His grace and mercy have always preceded and will continue to do so. Indeed, He has saved you and guided you to the straight path, given you to drink the pure wine with the hand of His bounty, and made you among the people of the station. Be steadfast in my service, speak my praise, and hold fast to my grace that has encompassed the horizons. It ends.

And also these radiant verses have been revealed from the heaven of the divine will, exalted be His glory, concerning the honored Hajji Shahverdi, upon him be the glory of God. His exalted words say.

### In the Name of the Compassionate, the Generous

O Shahverdi, you have attained what the people of the world are heedless and veiled from, except whom God wills. You have journeyed, turned, and directed yourself until you reached the source of guidance and heard what the tongue of God, the mighty, the all-knowing, the wise, has spoken. How many beloved ones died in longing for my meeting! How many friends sought my station! How many princes wept over my separation! How many companions sacrificed their souls for my union! And you sought and resolved, relying on God, until you arrived in the courtyard where the faithful spirit circles and heard from the oppressed one what the ears of the near ones heard. Thank God for what has supported you and brought you close to the ocean of life, and revealed to you what nothing can compare to. You heard what Moses heard. Reflect on the grace of God so that it frees you from all the sorrows of these two limited days. Such favor is deserving of attention, and such attention is deserving of liberation from sorrows. Glory be upon you and those with you.



This humble servant has always sought and still seeks goodness, blessing, favor, and everlasting mention for the honored ones, who have been named by the Supreme Pen as the sons of Khalil and the heirs of Kalim. And surely, a time will come when it will be granted, as testified by the Supreme Pen and that beloved, that they have spent most of their time in service to the Cause. Such souls are remembered and will be remembered by the entire world. These disparate things and varied colors will soon be annihilated, and what is with God will remain. Blessed are they. Indeed, they are supported, among the supports being that beloved has expressed satisfaction with them. God willing, they will always be successful.

Regarding the honored Aqa Khudadad, upon him be the glory of God, he mentioned that nearly a year has passed without receiving a response from this servant. The matter is as he said. However, this servant, considering their confidence in him and also considering that most of their mentions have been from the Supreme Pen, has been occupied with responding to letters from some newly turned to the path. Surely, considering the service and steadfastness they have in the Cause, they will be content with what has occurred. God, exalted be His station, is the witness and knows that their mention, their rise, and their service have always been before our eyes. It is hoped that by God's grace, the response will also be sent.

Regarding the honored Aqa Muhammad and Aqa Ali Asghar, upon them be the glory of God, you wrote: Praise be to God, they have been favored with the mention of God both before and after. Their mention has been revealed from the heaven of the favor of our Lord and your Lord, and our Beloved and your Beloved, and recorded by the Supreme Pen. This is from the grace of our and your Desired One. These exalted words in this station have been revealed and spoken by the tongue of the Possessor of all dominions. His exalted words: O Muhammad, blessed are you for fulfilling your covenant, and blessed is the one who acts on it in a manner accepted by the Throne. Your deed has been adorned with the adornment of acceptance in this glorious, praiseworthy station. Thank God for this favor and say: Praise be to You, O Possessor of the unseen and the seen. And we mention Ali Asghar and exalt him and give him glad tidings of my mercy that preceded him. Blessed is he for attaining my mention both before and after and for drinking my sealed nectar. It ends. Your deed is highly accepted, and the deed of the honored Aqa Muhammad is also adorned with the adornment of acceptance. This is testified by the verses of God, our Lord, and the Lord of the worlds.

### In Honor of Aqa Mirza Muhammad Ali

Regarding the honored Aqa Mirza Muhammad Ali and his household, upon them be the glory of God, you wrote: After presenting it in the holy presence, the waves of the ocean of the divine words appeared in the form of these radiant words. His exalted words say:

"In the name of the Mighty, the Great, O Muhammad before Ali, we have heard your mention in the Book of the One who loves Me and whom God loves. We have revealed to you verses that are incomparable to the treasures of kings. Blessed is the one who attains the recognition of God today, who, when He appears, all things speak. The promise has come, and this is the Promised One. We have made the Cause manifest, revealed the verses, and invited all to God, the Sovereign, the Everlasting. Among the people are those who have abandoned guidance and taken up desires, following every heedless and veiled one.

The Oppressed One has endured in the path of God what has caused the supreme assembly and the inhabitants of the cities of names to wail. Yet most of the people do not understand. In all conditions, we stood firm in the Cause in such a manner that the cannons of the world and the ranks of soldiers did not hinder us. The first to object to us were the scholars of the earth. They broke God's covenant and promise and rose against us just as they rose against Muhammad, the Messenger of God, before and against the Spirit. The balance calls to them, but they do not hear, and the path warns them, but they do not perceive. They have clung to doubts and delusions, turning away from the lights of certainty. Thus, my supreme Pen recounts to you in this forbidden prison. Preserve My verses, then recite them to the multitudes of the people of glory. This is what a preserved Book commands you. Glory be upon you and upon your rib who attained the nectar of the love of her mighty, beloved Lord."

O beloved of My heart, as commanded, cast these great, mighty verses upon them and convey exaltation from God. Perhaps they will attain true joy from the breaths of the utterance of the Sovereign of existence and be preserved from the greatest terror. This servant also presents exaltation and peace to them.

### In Honor of Aqa Sayyid Ali

You mentioned the honored Aqa Sayyid Ali, upon him be the glory of God, from among the people of Khā, and also mentioned his ardor in the fire of divine love. After presence and permission, and presenting it to the sun of favor, it manifested in the form of these exalted words. His exalted words:

"In the name of the One who speaks from the horizon of the Kingdom, A book revealed by the Oppressed One to those who turn to God on a day foretold by God's messengers in the past and in every revealed Book. O Ali, remember what made you rise for this Cause and what awakened you on this day. Who made you hear the call of the Oppressed One who endured in the path of God what caused the close ones to wail? Who informed you of this prisoner, and who spoke to you about this matter that caused the rustling of the Lote Tree of the Extreme and illumined the supreme horizon, and made all things speak in the Kingdom of creation?

The One who was hidden in the knowledge of God and inscribed by the Pen of the Cause in His sealed Book has come. Blessed are you for hearing and knowing and turning to the One who came from the heaven of the Cause with evident sovereignty. Leave the people to their desires and cling to the hem of the care of your Lord, the Possessor of existence. We counsel you and those who believe in what brings joy to the heart of the Oppressed One and raises the Cause of God, the mighty, the beloved. If they perceive the fragrance of His morals and what He commanded His servants in His Book, they would rejoice. Thus, the tongue of explanation spoke in the Kingdom of knowledge as a favor from Him, and He is the Truth, the All-Knowing, the All-Seeing. Glory be upon you and upon those who are kindled by the fire of God's love in His days and upon all who stand, abandoning idleness on this promised day. Then, remembrance and glory be upon those who awakened by the breezes of revelation passing from the direction of My beloved, glorious prison."

At this blessed moment, such verses and clear signs have been revealed that indeed a hundred thousand like this servant are incapable of their mention, description, writing, and expounding. Greatness belongs

to God, our Lord and your Lord, our aim and your aim, and the aim of all in the dominion and power. I do not know what intoxication has seized these people. The previous nations would argue that a few verses in the Book were revealed by God foretelling future events, and these events came to pass. Considering their occurrence, they counted them as evidence and proof. Now, you and all the friends are witnesses that events, which no wise person could imagine, have been clearly revealed by the Supreme Pen. All of them, one by one, have transitioned from potentiality to actuality and have appeared from the hidden to the manifest. Rather, what has appeared and what will appear, one by one, is mentioned in the Book, and it is observed in the manifest. This matter is not limited to one, two, or three, but beyond and beyond beyond. Yet, all are heedless, asleep, dead, except for those whom the hand of favor has preserved.

Can anyone say that in any manifestation His verses were more perfect, or His clear signs more evident, or the Lote Tree of proof more fruitful than this blessed, towering Lote Tree? No, by my Lord, unless they are entirely devoid of justice. This servant has presented and presents what is veiled. For some matters, permission has not been granted and is not granted. God has sealed his mouth; the matter is in His hands. He does as He wills and decrees what He desires, and He is the mighty, the chosen one.

You mentioned the esteemed Zayn al-Bar, who migrated to God and attained in the land of secrecy. God willing, they will be favored in all circumstances by the special favors and effulgences of God. They have always been before the eye and will never be forgotten. God willing, they will be mentioned in all ages and centuries in the name of God and in service to God. Sometimes, their mention has been specially revealed by the tongue of the Possessor of the ancient. O beloved of My heart, from all the previous ranks, the tree of fidelity is a blessed tree. Its fruits are beloved, and its effects and secrets are enduring and perpetual. If observed well, it is the leader of the armies of love and the forerunner of the people of affection and truth. From the depths of my heart, I present exaltation and peace to them. Their letter reached the presence of the Branch of God, the Greatest, my Spirit, and my Being. God willing, a response will be granted. If there is a delay in some matters, it is due to wisdom. These are the days when if distinction appears, it may cause harm. Meaning, for the special soul, enemies, knowing with certainty that God, exalted be His glory, has forbidden sedition, corruption, persecution, and murder, they are slightly restrained in some matters. However, they are watchful in the secret of secrets. If they truly see a soul as the source of comprehensive effects in those directions, they will attribute various apparent shortcomings to him, just as the tyrannical bird attributed faults to the poor partridge and tore it apart. The purpose of this humble servant is that for these reasons, some divine commands are delayed.

Regarding the maidservant of God, Hudhud, upon her be the glory of God, you wrote: At times, this humble servant has mentioned her again and adorned her with the favor of God, exalted be His glory. The tongue of greatness spoke this exalted word: "O you who gaze upon My face and stand in service to My Cause, give her glad tidings from Me and exalt upon her a matter from your compassionate, generous Lord. We mentioned her before and the daughter of My truest name, who turned and directed herself towards God, a command from Him until she entered the prison and stood at the gate and heard the call of God, the mighty, the bestowing. We exalt her and her mother and My maidservants who have turned to God, the Possessor of all necks, and we counsel them to act purely and what is befitting for the days of God, the Lord of lords." Thus, the ocean of utterance surged as the Merciful walked in the highest station.

It ends. Praise be to God, she attained what she desired. We mentioned and revealed for her and her daughter what made fragrant the fragrance of our compassionate Lord's favor.

The final words of that beloved soul ended with a supplication to God. When presenting it, I reached this word of his: "O my God and my Beloved, honor the soul that honors Your Cause and becomes a cause for the exaltation and elevation of Your Cause." In this station, the sun of this utterance shone from the horizon of the will of the Possessor of existence. His exalted words: "O you who drink the nectar of My words, we have honored you, supported you, raised you, and mentioned you so that you may mention the Cause of your mighty, generous Lord. This honor will not change, and the armies of the world cannot conceal it, for God has granted it and it is from God. Soon its effects will appear on the earth. Cling to My mention and rise in service to My Cause with spirit, joy, wisdom, and explanation. Thus, the Merciful commands you from this exalted, mighty station." Consult with those friends who are sincere and trusted, and truly adorned with the ornament of love, and rise for what causes unity and agreement. By my life, God will elevate the one He loves and reveal his station among His creation. Indeed, He is the guardian of those who love Him and the supporter of those who support Him on this glorious, wondrous day. It ends.

At this moment, the ocean of utterance surged to such an extent that this servant lost his memory, thoughts, and strength. Indeed, we belong to God, and to Him, we will return, and the matter is in God's hands. I do not know; my body was about to fly, and how is the spirit? After presenting the supplication, revealing the verses, expressing favors, manifestations of mercy, and appearances of grace, the mention of the steadfast souls upon them be the glory and favor of God, which was in that beloved's letter, was presented in the most exalted, most holy presence. This is what the sun of reality shone from the horizon of the sky of utterance. His exalted words and great favor, and supreme grandeur say.

### In the Name of Him Mentioned in the Scriptures, Books, and Tablets

A book revealed from the presence of God, the Eternal Sovereign, upon the peoples and nations. Blessed is the one who hears and sees, and woe to every denier and doubter. O my exalted Pen, mention those who have clung to the hems of the garment of your Lord's grace, the Master of names, with a remembrance that attracts hearts and souls. Mention my great servant who acknowledged this supreme news and drank the nectar of knowledge from the hands of the bounty of your Lord, the Merciful, who speaks in every affair, saying, "There is no God but Me, the Mighty, the Bestower." Indeed, We mentioned you previously from the direction of the sacred white spot from the Lote Tree of the Utmost Boundary, with a mention whose fragrance of eternity spreads among the peoples. Thank God for this supreme mention in My supreme prison and say: "Praise be to You, O Revealer of revelations and Sender of signs." By My life, a single letter of My verses is worth more than all the treasures of the earth. This is testified by those who possess the Mother Book.

Say, O assembly of peoples, by God, the Book speaks at the center of the world and calls nations to the Eternal Sovereign. Yet the people are in a strange slumber. Say, the One has come to whom all the books of the earth have submitted. Consider this, O you with insight. Fear the Merciful, O assembly of beings, and be just in this matter which, if it appears, the trumpet will be blown, and the mountains will pass away. Say, bring what you have, O assembly of the earth, and weigh what you have and what We have

with this balance, which was set by justice, a command from God, the Lord of lords. This is a day when the balance proclaims in the highest voice, "Indeed, I am the discerning, the knowledgeable from the presence of the Master of religions."

### Mention of Haidar

And We mention one named Haidar in this supreme vision to give him glad tidings of My mercy and grace, bringing him closer to a station that God has made a place of circumambulation for the highest paradise and the inhabitants of the Kingdom of Names in the evening and the morning. By My life, if you observe what is with your Lord, joy and delight will seize you to a degree that pens cannot describe. Stand firm in the service of My Cause, speaking My praise, looking towards My horizon, and clinging to the hems of the garment of My grace. Thus, We commanded you before and in this tablet from which the sun of wisdom and expression has shone. O Haidar, advise My servants with My morals and what has been revealed in My Book. Indeed, your Lord is the mighty, the knowledgeable. Beware lest the affairs of the people prevent you from the truth. Set aside all else, then turn your face towards My direction and say: "I bear witness that you were inscribed by the Supreme Pen and hidden in the knowledge of God, the Master of heads." Thank God for what you have mentioned in the presence of the wronged one and revealed to you that which has illuminated the horizons.

O Ali the Greater, My glory and My mercy be upon you. Rejoice at what the supreme sea has directed towards you from this radiant, ancient station, wishing to mention your uncle and his son to make them happy with the mention of God on a day when faces are blackened and feet slip. Blessed is the one who turns and listens, and woe to the one who turns away from what was mentioned in the nights and days. Indeed, We give them glad tidings and magnify from this station upon them that they may rise to serve My Cause, to which all necks have bowed.

And We mention the beloved of God and His friends in the land of Sín and Nún and give them glad tidings of the sun and its rising, the sea and its waves, the sky and its elevation, the stars and their lights, and what was inscribed for them by My supreme Pen in the red scroll. Thus, God rewards His servants out of His bounty, and He is the Mighty, the Generous.

### To Yahya

O Yahya, listen to the call from the direction of Akka, from the right of the radiant spot of the Lote Tree. Indeed, there is no God but Me, the Self-Sufficient, the Exalted. Do you know who speaks to you, and do you know who has turned towards you? Say, by yourself, it is the speaker of the Mount who speaks to Me, and the Master of appearances has turned towards My face by His bounty, and He is truly Self-Sufficient, and I am the poor and needy. O Yahya, advise My servants with honesty and truthfulness and what exalts the mention of God in cities and lands. Open hearts with the armies of morals. Thus, We commanded the servants before and in this Book, and thus, We adorned the garment of the Book of existence with the mention of the intended one, so that you may thank your Lord, the Master of peoples.

### To Mullah

And We mention one named Mullah in this supreme station with My sweetest call, and I am capable of whatever I will. Stand up for the remembrance and praise, and glorify with the praise of your Lord, the Master of the return. Indeed, We mentioned you with a mention by which the valley overflowed, and the Euphrates of My mercy flowed from all directions. Say, O people, do not deprive yourselves of the sea of life. Fear the Merciful who has come with the armies of revelation and the banners of signs. Say, will what you see today remain for you? No, by My true self, all who are on the earth will perish, and the kingdom will remain for His own self alone. This is witnessed by every tree, stone, clay, and pebble.

### To the guide

And We mention the guide whom We guided to the straight path. O guide, the wronged one remembers you and commands you and those who believe in good deeds. Follow what you were commanded by the Cleaver of dawns. By God, the Day of God speaks the truth in this palace, which God has made the supreme vision. Know, O people of intellect. Say, set aside what the people have; the Sovereign of existence has come with the banners of revelation and inspiration. O assembly of the earth, fear God and do not deprive yourselves of what has appeared by which what was hidden in the scriptures and tablets has been revealed. Take the Book of God with strength and do not follow every ignorant doubter. Thus, We enlightened the horizon of the sky of knowledge with the light of expression. Blessed is the one who hears and sees, and woe to every heedless deceiver.

### To Yusuf

O my exalted Pen, mention the one who heard your scribe and turned to you, named Yusuf, to rejoice in this mention which, when it appears, the remembrances prostrate to it. Indeed, We have appeared and revealed the matter in such a manner that hearts tremble and eyes are fixed, except those who cast aside illusions behind them, turning to God, the source of lights. Blessed is the one who attains to hearing My call and finds the fragrance of My garment and awakens by the breezes of My grace as they waft in the dawns. This is a day in which things are attracted by the call of the Master of names, but the people are in heedlessness and sleep. Blessed is the one who finds the fragrance of expression and stands up to serve the Cause in the mornings and evenings. Indeed, We heard your mention, We mentioned you, and saw your turning; We turned to you from the rising of remembrances.

### To Ali Muhammad

And We mention Ali before Muhammad and give him glad tidings, as well as those who believe there, of My mercy, grace, and bounty by which the atoms have testified. Rely in all matters upon the Speaker of the Mount and hold fast to what has been revealed in the Book from the Sender of the winds. Beware lest the illusions of the learned prevent you from the Creator of the heavens or the might of rulers frighten you away from the source of certitude. Do not heed the days that are numbered, for they will pass, and the monotheists will see themselves in the highest gardens. Indeed, We command you in all circumstances with wisdom so that the clamor of those who disbelieve in the end does not rise. Thus, the

fragrance of expression has spread throughout existence. Blessed is the one who finds it, and woe to every denier and deceiver.

### To My Beloved in Shín and Há

And We mention My beloved in Shín and Há and give them glad tidings of My turning towards them, and We magnify their faces from this station, which is adorned with the lights of their Mighty, Forgiving Lord. O My beloved, rejoice at what has been revealed to you from the sky of the Cause, and then thank your Merciful Lord at all times. Indeed, He has forgiven you, guided you, and favored you above most of the servants. We mentioned everyone whose name was mentioned before the face, and then those whose names were not mentioned. Indeed, He does as He wills with authority from Himself, and He is the Mighty, the All-Knowing.

### To Khanlar

And We mention the one named Khanlar and give him glad tidings of My grace, which will not be exhausted. Rejoice at what We have mentioned, and those who believed in the verses for which souls sacrifice themselves. Restrict your affairs to the mention of God and His praise. When one of His friends comes to you, serve him with spirit and fragrance. Beware lest the affairs of the world and what occurs in it sadden you. Leave it behind you and hold fast to the cord of God, the Master of existence. Glory be upon you and your children and your family and every patient, steadfast believer. This is concluded.

### The Mention of 100,000 Tongues

What can this servant mention or present after the waves of the ocean of meanings and the manifestations of the lights of divine expression? At times, when this exalted word appears from the tongue of the Master of Names, the heart is truly set ablaze, sighs rise, and tears descend. His word, exalted is His greatness: "O servant, you are present and observing that in the nights and days, the sound of the Pen of grace has been raised and the call of the oppressed has been exalted, all for the guidance of the servants and the salvation of those on earth." If only they were united in the command of God in return for this great bounty and immense compassion and clung to what is the cause and reason for its elevation and exaltation, so that a pleasing fragrance of pure deeds and spiritual morals might emanate and inform the world of what has appeared. If this fragrance rises, it is a truthful envoy and a complete messenger and explainer. Blessed is the one who attains to My expression and understands what the Kingdom of My will intends. This poor one is still perplexed and bewildered by what has appeared. They turn towards the web of a spider with one sound and turn away from the sound of the Supreme Pen, considering the foul smell beloved and being deprived of the fragrance of the highest paradise. All matters are apparent and evident; you will see this, as informed by the Mother Book. At this moment, the third handwriting of His Holiness passed over this dry and laid body like a true spring breeze, bestowing blessings and showing grace. Praise be to God. The harbinger of love is apparent and passing, and God willing, this harbinger will not be hindered and will not cease moving. After reading and understanding, it was presented to the matchless station after the presence and permission to supplicate that beloved one with complete spirit and fragrance before the Throne of the Merciful. This is what the tongue of eternity spoke and the Master of the world.

His word, blessed and exalted: "O you who turn to My face and are attracted by My verses, indeed, We have heard your call and what you have secretly communed with God, your Lord. We have heard your sighs and seen your tears in the love of God, your beloved and your aim. We have witnessed the fire of your love, the burning of your heart, your humility and submission, and the trembling of your limbs in the love of God and His friendship. Indeed, We were with you in gatherings and assemblies when you were speaking this supreme name and this news, which We gave glad tidings to the prophets and messengers. Rejoicing to you and those who were not prevented by the affairs of illusions, who rose and said: 'God is our Lord and the Lord of the great throne.' Glorify before Me for My beloved ones. Say: By God, My heart laments, and My eyes weep for what has befallen My noble, wondrous Cause. Hold fast to the cord of unity and what has passed from you in the days of God, the Lord of the worlds. Thus, We lit the lamp of counsel with the oil of grace and the fire of love. If you do not protect it from the winds, do not be the cause of its extinction. Fear the Merciful and consider the care of your Forgiving, Merciful Lord. Rise to serve the Cause; it is better for you than what has been created in the heavens and the earth."

With a hundred thousand tongues, this mortal servant entreats the friends of God to roar with their lives and strive together so that the people of the world may become aware and informed of what God, exalted is His majesty, has intended. If they observe the differences and feel the unworthy deeds, by My beloved and your beloved, they will flee and mock. In one of the tablets, it is said that friends should be like the arteries in the body of the world; therefore, all must appear with deeds and morals so that all the world may turn towards it and be moved. A hundred thousand lives are sacrificed for those who act for the sake of God. Where are the souls who put God before themselves and act in His path? That which causes the advancement and love of the people of the world is hoped from the grace of God that the seeds of grace sown in hearts will grow and be adorned with delicate fruits. The command is in His hand, and He is the Mighty, the Able.

### In Honor of Agha Sheikh Abbas

The mention of His Excellency Agha Sheikh Abbas, upon him be the glory of God, is inscribed by His Holiness's Pen. This passage was presented before the Throne, the source of the light of oneness, and this most sacred tablet was specifically revealed for him from the sky of grace. God willing, they will drink from the flowing Euphrates in the divine tablet and attain the reward of meeting and the grace of our Lord, the Master of Names. His statement is exalted and His bounty is majestic, and His greatness is exalted.

### He is the All-Hearing, All-Knowing Witness

#### To Abbas

O Abbas, the Wronged One mentions you with a mention that attracts the near ones to God, the Dominant, the Everlasting. The hour has come, the call has been raised, the cry has appeared, and the mountains have passed, but the people do not perceive it. The world has turned over, the Throne has been established, and the Master of Appearances and the Speaker of the Mount has settled upon it, but most people do not understand.



The Mother Book has appeared, calling between earth and heaven with the highest call and inviting all to the praiseworthy station. Some have denied, some have turned away, and some have disputed the signs of God, the Lord of what has been and what is to be. Some have broken the covenant and pledge of God with such injustice that the inhabitants of the cities of names and the dwellers of the Kingdom have lamented. When We examined, We found that most of Our enemies are the scholars. Thus, the Most Glorious Tongue recounts to you from the highest horizon; it is the truth, the Knower of the unseen. We revealed knowledge for the recognition of the known. When the horizon of appearance shone and the known one came, the scholars denied Him at first, except those whom God willed, the Master of existence.

Say, O assembly of scholars, set aside what you have. By God, the sound of the Supreme Pen has been raised and announces to all the appearance of the known one to whom you directed yourselves every evening and morning. Say, why do I see you, O assembly of heedless ones, heading to the House and turning away from the One who raised it by His command? Fear God and do not follow your desires. Follow the One who came to you with the manifest Book, which, when it appeared, all the books of the world submitted to it. Be just, O people, and do not be among those who disbelieved in the Witness and the Witnessed. This is the day you were promised in the scriptures and books of God. This is a matter whose covenant was taken from Him, knowing what was and what is to be. Say, O assembly of wrongdoers, you have committed what made the Supreme Assembly cry out and the inhabitants of paradise lament. The sighs of the highest heaven rose, and the tears of the angels and the Spirit descended. Say, if you have anything greater than what has come from the Dominion of Will, bring it forth and do not follow every ignorant, rejected one. Say, come so I may show you what you have neglected in this day attributed to God, the Mighty, the Beloved. This is the day in which the fragrance of the Merciful has spread, the breaths of revelation have wafted, and the Nightingale of the Cause has sung upon the branches. The kingdom belongs to God, the Master of kings.

O Abbas, stand up to serve the Cause in the name of your Lord, the Eternal Sovereign, and remind the people of this greatest news, which, when it appeared, made the joints of illusions and doubts tremble. Beware lest the might of rulers or the doubts of scholars prevent you from the Master of names. Be like a firm mountain upon this destined matter. Say, He has come with the truth and does not regard your acceptance or rejection. He appeared and revealed what He willed despite your noses, if you but knew. He is the One who speaks in every matter, saying, "There is no God but Me, the Unique, the Mighty, the Beloved." Thus, We have opened for your face the door of grace with the key of justice. When you attain it, say, "Praise be to You, O Lord of the unseen and the witnessed. I testify that You have forsaken comfort for the elevation of the nations, accepted humiliation for the honor of the world, and chosen estrangement for the attainment of the servants to the highest homeland, the station made sacred by God beyond what minds can comprehend."

O you who turn towards the face, take the sealed nectar in the name of the wronged one and drink from it with this mention that attracts souls and hearts. We have written for you the reward of meeting from My Supreme Pen in the Red Scroll. Rejoice and then thank the Lord of the inhabited House. We have accepted your turning, your attention, and your deeds in the path of God. Blessed are you for adorning your deeds with the garment of acceptance.

O beloved of My heart, it is as if every word of the divine words has a caller present, calling out with the highest voice to all in existence: "Glory be to God, what has happened to the world that it has deprived itself of this greatest favor and occupied itself with that which neither nourishes nor avails?" Yet, praise be to God, the mentioned one has attained great honor and been ennobled by the mention of the Supreme Pen. God willing, they will know the value of this exalted station and drink from the Salsabil, Kauthar, and Tasnim of divine expression and cause others to drink. That beloved one and this servant speak the word "blessed" and say "felicitous." How wondrous this fragrance is, I do not know from where it comes. Praise be to its Manifestation, Sender, Emitter, Originator, Creator, and Revealer. This mortal servant also offers greetings and blessings to them and prays for their success. Indeed, our Lord, the Merciful, is powerful over all things.

What you mentioned concerning Muhammad Karim, who emigrated in the previous year, he has attained to listening to our Lord, the Merciful, and has received that which gladdens the hearts of the knowing ones. His word is completed, and His proof is perfected.

### In the Name of Him by Whose Command Every Clear Book has been Revealed.

God has testified that there is no God but Him, the Dominant, the Everlasting. We have sent down the verses, manifested the proofs, and sent the messengers to give glad tidings to the servants of this appearance, by which what was mentioned by the tongues of the prophets and written in the books of God, the Lord of the worlds, has appeared. When the matter was revealed and the verses were sent down, and the manifestation of appearance was established upon the throne, the people rose in opposition, except for those protected by the hand of might from the presence of the Mighty, the Powerful.

### To Karim

O Karim, listen to what the wronged one calls you from the direction of the prison and mentions you with a mention from which you find the fragrance of eternity. Indeed, your Lord is the All-Knowing, the Wise. Blessed is the face that turns to the highest horizon and the man who walks in the path of God, the Mighty, the Praiseworthy. We heard your call when you found the fragrance of My garment from the direction of Hijaz, the place that We illuminated with the lights of the face of Muhammad, the Messenger of God and the Seal of the Prophets. We heard your mention before and mentioned you in a book known only to the unique, the knowledgeable. Blessed is the one who abandons desires and follows what is commanded by God, the Master of the beings. He is among the highest creation in His clear Book.

Rejoicing to you for abandoning illusions behind you, turning to the sunrise of the revelation of your Lord, the Merciful, the Compassionate. He helps whom He wills with authority from Himself and guides those who turn to His straight path. This is a day in which what never appeared in eternity has appeared. This is testified by the one who speaks the truth in every matter, saying, "There is no God but Me, the Exalted, the Mighty." When you attain My Book and find the fragrance of My expression, glorify the praise of your Lord and then thank Him for this grace, the like of which the eyes of creation have never seen. This is testified by every fair-minded scholar and every insightful knower. Do not grieve over anything, for what you have done in His path is accepted. He does not waste the reward of the doers of good. Thus, the

horizon of expression has been illuminated by the shining mention of your gracious and noble Lord. This is another blessing and another mercy and another grace for those who turn to Him and draw near to the sanctified court and inhale the air that neighbored the air of this mighty prison. God willing, they will be ignited by the fire of divine love that appears and shines from every letter of His words and will speak of Him with wisdom and expression in every state. He is the Gracious, the Bountiful from eternity to eternity.

And as that beloved mentioned the devoted souls upon whom is the glory of God, it was presented before the sacred court that God was and there was nothing with Him, one after one, and each one was specifically revealed from the sky of His will. What guides the stranger to the homeland, quenches the thirsty with Salsabil, reaches the lover to the Beloved, and draws the seeker to the direction of the Sought was said. His generosity is immense, His majesty is great, His grace surrounds, and His sovereignty is exalted.

## In the Name of the One Who Rises from the Horizon of the Sky of My Great Kingdom

### To Salim

O Salim, the Gracious One remembers you from the direction of the prison, purely for His sake, so you may hear the creaking of My Supreme Pen and the cooing of the bird of eternity on the branches of the Lote Tree of the Utmost Boundary. There is no God but Me, the All-Knowing, the All-Aware. Blessed is the heart attracted by the verses of God, the face that turns to Him, and the tongue that speaks His wondrous mention. Do not look at the scholars and their pride, but look at the one who remembers you in this mighty prison. Say, He appeared with the truth and stood by the matter with authority. The affairs of illusions did not prevent Him, nor did the veils of those who turn away. How many a scholar was prevented from the grace and mercy of God, and how many an unlettered one attained this shining nectar. Thank God for having made you aware of the dawn of the matter and the rise of revelation and protected you from the doubts of those who disbelieved in His firm proof. Be steadfast in the love of God and His command so that the monotheists may find from you the fragrance of steadfastness in this news, which the Supreme Assembly and the inhabitants of paradise rejoiced at a noble station.

And this is what was revealed to the one named Mirza Abul-Hasan.

## In the Name of the All-Knowing, the Wise

### To Abul-Hasan

O Abul-Hasan, you have been mentioned in the presence of the Wronged One, the Exalted, and the sky of the All-Merciful is turned towards you. This is a heaven whose stars have not been counted to this day and never will be. Its suns and moons are always rising and shining in the zenith. Every wise one is bewildered by its count, and every strong and powerful one is incapable of comprehending and defining it. I advise you to be truthful and just, for if all the people of the world were adorned with the garment of justice, they would not be deprived of recognizing the Most Great Name and the Eternal Sovereign. This Wronged One, in the opinion of the people of doubts, has judged differently than what God has decreed.

The Messenger, the Seal of the Prophets, may the souls of all else be sacrificed for Him, was constantly afflicted for years. Some called Him a liar, some a madman, some a sorcerer, and some an impostor. All that was mentioned was heard and known by that servant and other servants. Reflect on the station of the Spirit (Jesus), and consider what led the people of the earth to rise in denial of Him. What befell the Manifestations of the divine command was such that any fair-minded person would weep and lament. The cause and reason for rejection in every age and century were the scholars of that time, whose love of leadership prevented them from accepting the truth, except that they are in manifest error. It is hoped that your honor will reflect on what has passed and be guided to the straight path of God. There is no doubt that this Wronged One speaks for the sake of God and calls towards God. Rejection does not harm Him, nor does acceptance benefit Him. Leave the doubts and imaginations of the people to the people and turn your enlightened heart towards the Truth, exalted is His Majesty, so that perhaps the door of knowledge may open upon your face and you will not be deprived of the lights of the Countenance after the annihilation of things. Indeed, He speaks the truth and guides people to His luminous horizon.

And this was revealed for the noble Mashhadi Nasrullah

## In the Name of the Dominant Over the Names

### To Mashhadi Nasrullah

O Nasrullah, the Master of the worlds remembers you while imprisoned in this distant place and gives you glad tidings of God's grace and mercy. There is no God but Him. He does as He wills and decrees as He wishes. Bear witness to what God has borne witness: There is no God but Me, the Unique, the All-Knowing. You have been mentioned in the presence of the Wronged One, and these verses have been revealed for you, which are incomparable to anything created on earth. This is testified by your Lord, the All-Knowing. Blessed are you for abandoning the doubts of the people and drinking from the sea of certainty. Recognize the station of the one who has guided you and then thank your gracious and noble Lord. Beware lest the affairs of the people grieve you or the kings and rulers frighten you. Whoever turns to My horizon should leave the earth and all that is upon it to them and turn towards opening hearts in My name, the Mighty, the Wise. Wealth belongs to those of glory, and hearts belong to God, the Lord of the worlds.

### About Abul-Qasim

And in this place, We mention the one named Abul-Qasim, who emigrated and attained the meeting with his mighty and noble Lord. We advise him to remain steadfast in this greatest Cause and pray for him as is fitting for the grace of God, the Most High, the Exalted. Glory be upon the people of glory who have attained to My beautiful mention. This mortal servant hopes from the mercy and grace of the Desired One of the worlds that His hand of grace will take all and lead them from the infernal depths to the highest paradise. Indeed, nothing is impossible for Him, and nothing is hidden from His knowledge. He gives by grace and withholds by wisdom. He is the Mighty, the Commander, the Willing.

## About Mulla Muhammad

And regarding Mulla Muhammad, upon him be the glory of God, from the people of Yá, you have written about his ascension to the ladder of expression to the heaven of the knowledge of our Merciful Lord. These exalted words were revealed and manifested by the Manifestation of divine knowledge and the source of the Lordly command. Indeed, it is a station that is neither known nor described concerning him. His words are exalted and His majesty is great.

## In the Name of the Eternal Speaker

O Muhammad, we beseech God to aid you in acquiring knowledge and certitude, and in serving His Cause in such a manner that, even if the people of the world rise in opposition, they will be unable to hinder you. Today, the Spirit of God calls out in the wilderness of the Holy Land, the Light of God shines forth from the horizon of the Divine Will, the fragrance of His robe is diffused, and the breezes of revelation are passing by. Nevertheless, the servants remain in their ignorance. Strive to drink from the Kawthar of the All-Merciful's knowledge and partake of the table of revealed sustenance. With wisdom and expression, guide the people to the highest horizon. People are heedless; it is incumbent upon the one who makes things clear to rise up and serve the Cause of God, so that you may be served by the world. Kindle the fire of His love so that you may become the beloved of the horizons. Although some mysteries have been disclosed, many remain hidden and concealed in the knowledge of God. For if the mysteries of the Day of God and the stations of the assured souls were to be revealed even to the extent of the eye of a needle, you would see all people circling around what has been and will be. Stand in the name of God and strive to make up for what has passed. Time is very precious, indeed more precious than red sulfur. Advise the people with spiritual virtues and good deeds. Blessed are those souls who act for God's sake and turn towards Him.

Say: O people of the earth, beware lest the books of the world prevent you from the Book of God, the Dominant, the Everlasting, which has been sent down from the heaven of grace by the All-Knowing Truth. By God, what the people possess will not benefit you. Fear the All-Merciful, then turn to Him with radiant faces and luminous hearts. Thus commands you the One who holds the reins of all knowledge. Say: O assembly of scholars, purify your hearts from what you have, so that you may hear the sound of the Supreme Pen and the rustling of the Lote Tree of the Utmost Boundary from the praiseworthy station. This is a day when the treasures of the world and the ranks of the nations will not avail you. Leave them behind in hope of what is with God, the Lord of what has been and what will be. We advise you and those who believe to remain steadfast in this Cause, by which the pillars of the names have trembled, except for those whom God, the Master of existence, has willed. Thus, the sea of My expression has surged and the fragrance of My grace has been stirred. When you see and find it, rise and say:

"I bear witness that you have endured the world's afflictions for the exaltation of God's Cause and have borne tribulations in the love of God, the Creator of the heavens and the Master of the names, until you accepted the supreme prison for the salvation of the nations. I ask You by the Greatest Name, by which You subdued the Kingdom of the names, not to deprive me of what is with You, nor to withhold from me what You have ordained for Your trusted ones and Your chosen ones. O Lord, You see me turning towards

You and clinging to Your cord. I ask You to aid me in remaining steadfast in this Cause, by which the feet of most of Your creation have slipped. There is no God but You, the Exalted, the Compassionate, the Forgiving, the Generous.”

God willing, they will be aided in what they have been commanded by the tongue of greatness and will drink from the cups of grace, a drink that will not be hindered by the denials of the wrongdoers. Indeed, if a person does not partake in these days and remains deprived of the outpourings of the Most Generous, what will bring joy and happiness and keep them occupied? It is a great pity for these precious times to pass while a person remains heedless. God willing, all friends should strive in service. First, all should rise with complete sanctity, purity, justice, and consultation. Whatever they observe as a cause of division, they should first attend to its rectification, then with spirit, fragrance, and wisdom engage in service. By rectifying their own affairs, they will rectify the world. Such statements have been repeatedly heard from the tongue of eternity. A hundred thousand blessings and glad tidings to the souls who rise up for what causes the exaltation of the Cause and the comfort of the people of the world. Indeed, the very exaltation of the Cause is comfort itself, but ignorant people are heedless of this fact. God willing, that beloved and this servant will pray that they may attain from the left hand of ignorance to the right hand of knowledge.

### About Agha Buzurg Khanum

Regarding the sister of the noble Sultan of Martyrs, may all else be sacrificed for him, it has been presented before the Throne:

“This is what the tongue of grandeur has uttered. O Ali, by the grace of God, her and her relatives’ attention has been and will be radiant. In the name of God, we have commanded Mahdi to fully recommend to the honored Sadiq concerning her rights. Also, from the Supreme Pen, it has been written: If the sister has a rightful claim, it should be fulfilled, and justice and fairness should be observed. We magnify her from this station and give her glad tidings of My grace and mercy.”

As for her attention towards the direction of “Ş” and the rise of one of the leaves according to what pleases God, this passage has attained the honor of the hearing of the Master of names.

### From God

“O present servant, blessed is she, and again, blessed is she. It is appropriate for her to receive from the heaven of My grace that which will make her mention enduring as a reward for her actions. My Supreme Pen will write for her and give her glad tidings of the acceptance of what has appeared from her. We command the Branch to write for My community and My leaf what has been revealed from the heaven of the Will of its Originator and has appeared from the horizon of the grace of its Creator, so that it may be a treasure and honor for her in every world of her Lord. The light of the sun of grace has illumined the worlds of the seen and the unseen.

O beloved of My heart, observe how much an accepted deed is beloved before God. If anyone were to spend the seas of elixir and the treasures of the world, they would not attain this mention. A deed that is outwardly apparent and adorned with acceptance is such that its fragrance, shining from the horizon of the expression of the All-Merciful, will never cease in the dominion of the kingdom. Convey magnification

and peace from this servant to that leaf. Upon her be the glory of her Lord, upon her be the glory of her Lord. This is what has been revealed for her from the heaven of the grace of our forgiving, generous Lord.”

## In the Name of the Manifest and Witnessed

O My Leaf, My glory be upon you. Rejoice in what has been revealed to you from the Supreme Pen. It has mentioned you and given you glad tidings of what has appeared from you in the path of God, the Dominant, the Everlasting. Be grateful and cling to the hem of grace and say:

“Praise be to You, O God of existence and Master of the seen and the unseen, for You have enabled me to perform a deed adorned with Your acceptance and beautified with Your pleasure. By Your life, O beloved of my heart, what You have granted me is incomparable to anything created in Your heavens and Your earth. You are the Generous Bestower.”

May the Exalted One, glorious is His majesty, support all in performing deeds from which the fragrances of His good pleasure are diffused. Today, one blessed deed is equal to a hundred thousand deeds, but I seek forgiveness from God for this limitation. Likewise, an evil deed can have significant repercussions. At times, the tongue of greatness has spoken this exalted word:

“O present servant, the grace of the True One has emboldened the creation to such an extent that its mention is beloved. One should inform the devoted souls today because the sun of manifestation has risen, and the radiance of the lights of the Countenance has encompassed the world. Therefore, most unbecoming deeds have been concealed and are being concealed. He is the Concealer, the Wise. Today is a day of joy and the Greatest Festival. The sea of grace is surging, the breeze of bounty is passing, and the sun of favor is rising. Yet, it is observed that vile deeds have reached a point where their dust is about to touch the hem of the True One, glorious is His majesty, and tear the veil of sanctity. All that has happened since the beginning of the Cause until now has been accepted to honor the Word of God and elevate the assured, steadfast, content, and accepted souls. However, due to the deeds of some, it has been wasted and is being wasted unless the True One, glorious is His majesty, preserves it with His perfect power, as He has done.”

O present servant, write to Ali, upon him be My glory and grace, that he should remind all friends in that land and make them aware of what benefits them, so that they may turn back from what has passed and cling to the Truth. Perhaps that which has caused harm and degradation to the souls may be purified and sanctified by the water of return. He is the Acceptor of repentance, the Most Generous. These statements have been repeatedly spoken by the tongue of the Revealer of verses, and at times, this servant has entered and observed the Beauty of the Eternal in such sorrow and grief that this mortal’s body would tremble. The grief of the Beauty of the Eternal is clear and evident regarding what it was and is; there is no need to mention it. Today, the good deeds of the friends of God are the callers to the Cause among the servants. Such statements have been repeatedly revealed in the divine tablets, hoping they may benefit and cause awareness. Otherwise, He is independent of the worlds.

Some time ago, some souls began to complain outwardly, yet no response was revealed from the holy presence. Concealment preceded revelation, and patience preceded haste. However, there is a fear that our transgressions may tear the veil and breach the concealment. Cling to the hem of His grace and ask Him to support His loved ones in what He loves and is pleased with, to prevent them from what harms them, and to guide them to what benefits them. He is the Powerful, the Dominant, the Compassionate, the Forgiving.

According to the command, convey the glorification of God to the emigrants of the land of Şád, upon them be the glory of God. God willing, they will be illuminated by the light of unity and will rise to serve the Cause, so that the effect of the light will shine and become manifest in the horizons. They have somewhat understood the pleasure of God; let them hold fast to it and act upon it. This is the cause of salvation in this world and the next. Your migration and afflictions have always been under observation; God willing, they will be protected.

### About Several Believers

Regarding Mirza Aqa Baba, upon him be the glory of God, you have written. His mention was in the holy presence, and he was favored with the lights of the grace of the Sun of Truth. Blessed is he. Recently, a letter from Mirza Ahmad, upon him be the glory of God, from the people of Yá, residing in Shíráz, was sent in consideration of Mirza Haqíqat, upon him be the glory of God, and His grace to this servant. Several names were mentioned, among them Mirza Aqa Baba, upon him be the glory of God. For each, a tablet was revealed and sent. God willing, they will be favored. Indeed, the matter is as that beloved one has written, for the journey of Mirza to those regions has caused the exaltation of the Word. This suffices him, by the Lord of the worlds. Since this word was heard from the tongue of the beloved, it has been mentioned. Otherwise, this servant is not worthy of mentioning his services.

Regarding the family of Mirza Haqíqat, upon them be the glory of God, and His grace, your letter has caused grief, and the people of the pavilion of sanctity are observed and apparent in utmost sorrow, and it has been mentioned in the holy presence. Convey condolences to Mirza on behalf of this mortal servant, and God willing, this servant will also express what reflects his weakness and poverty.

Regarding the passing of Haji Mirza Hasan Herati, upon him be the glory of God, you mentioned it was presented in the most holy presence. These exalted words were revealed purely out of grace and special favor for him. His statement is exalted in majesty, exalted in mention, and exalted in praise.

### He is the Mentioner, the Helper

#### To Haji Mirza Hasan Herati

O Hasan, the Wronged One visits you from His exalted station, which God has made the circumambulation place of the people of the highest summits. He remembers you with a mention that has spread the fragrance of grace among the creatures. Blessed are you, your ascent, your turning, and your entrance into the Most Exalted Companion and the Most Glorious Station. I testify that you have reached the ultimate goal and the highest horizon when the rustling of the Lote Tree of the Utmost Boundary was heard between the earth and the heaven. You have witnessed what the Tongue of



Grandeur has testified to, and you have accepted what was revealed from Him and appeared from His presence. Blessed are you for attaining forgiveness from the All-Merciful and for letting the Supreme Concourse find the fragrance of My love from you. Blessed are those who remember you with what the Wronged One has remembered you in this forbidden station. You were for God, and you have returned to the ocean of His mercy. This is nothing but His grace, the Mighty, the Beloved.

Praise be to God, they have been honored with this great grace. Blessed are the souls who attain this supreme favor and recognize its station. The upright, pure, assured souls have had and continue to have a portion from the heaven of the Most Generous One's grace, descending and flowing upon them without interruption, both in life and in death.

### About Aqa Sayyid Abu-Talib

Regarding the ascension of the exalted and blessed Aqa Sayyid Abutalib, upon him be the glory of all that is glorious, you have written. Some time ago, from the side of the Exalted Name of God, Zayn, upon him be the glory of all that is glorious, mentioned him, and some matters from the tongue of his family, upon them be the glory of God, were sent to the holy presence. A detailed response was revealed and sent, and his mention was also included in that blessed Tablet. Praise and thanks be to Him in all circumstances. The glory rising from the horizon of our Lord's grace is upon you and those with you, both male and female.

### For the Sons of the Dhabih

It is submitted that two holy and most sacred Tablets have been specifically revealed for the sons of the exalted and blessed Dhabih, upon him be the glory of God and the ocean of His mercy, from the heaven of His will. They have been sent after a delay of some time, so that perhaps they will be reminded by divine graces and rise to what is fitting and pleasing to God. The service of every soul is mentioned and observed in the holy presence, even to the extent of the eye of a needle. The exalted Dhabih, upon him be the glory of God, was honored with acceptance and faith from the beginning of days. He has always been mentioned in the holy presence and will continue to be. After hearing the call, he did not hesitate for even an instant. This is testified by the Clear Book with Him. Therefore, they have been taken into consideration in all circumstances and, God willing, will continue to be. This servant prays to the True One, glorious is His majesty, for their support. That beloved one should also protect them with kindness. It is the beginning of life, and the breezes of youth blow from another direction.

### About Khadijeh Begum

Another matter: The honorable Khadijeh Begum, upon her be the glory of God, has written to this servant several times. This servant did not send a response due to the upheavals and wars around until now, when a letter written several months ago was sent, which that beloved one should deliver.

### About Aqa Muhammad Karim 'Ata

Additionally, a response to the letter that Aqa Muhammad Karim 'Ata, upon him be the glory of God, sent to the Exalted Name, upon him be the glory of God, was written by this servant and sent. God willing,

they will drink from the cups of success at all times and act according to what is fitting for the days of God. News has arrived from various directions that they have acted upon what God has revealed in the Book and have specifically undertaken the task of teaching as a representative. Blessed is he, and happiness to him. Any soul that acts according to the will of God will undoubtedly bear fruit and produce results in this world and the next, and will be useful in both realms.

#### For Ali Pasha Khan

Convey repeated praises and greetings to the friends in that land and give glad tidings to Ali Pasha Khan, upon him be the glory of God, for his carpet has arrived and was spread out one day. The Beauty of the Eternal visited the garden, and with the advent of the Desired One, the spirit of those in the divine realms was honored and delighted. Haji Ghulam-Ali, the traveler, upon him be the glory of God, was summoned, and it was said: "If you see Pasha, upon him be My glory, give him glad tidings of the acceptance of what he sent. Happiness to him and blessings upon him." God willing, they will be ignited in such a way that their light will become manifest and evident. This servant prays to the True One, glorious is His majesty, to support the friends and chosen ones in recognizing what has been ordained for them. For if they become aware, no flood in the world can extinguish the fire of their love, nor can darkness overcome its light.

Among the new graces, beautiful and protected Tablets have been specifically revealed for the mentioned names, both in the handwriting of this servant, recorded in the letter, and in the blessed handwriting of the Greatest Branch (Abbas Effendi). My spirit, essence, and being are sacrificed for the dust of His feet. Truly, the owners of the Tablets have become those with two stations, two Tablets, and two mentions. We should say with all our limbs and organs: Praise be to You, O Eternal Bestower, and grace be upon You, O Desired One of the worlds. The light and glory from the horizon of our Lord's grace, the Master of names, are upon you and those with you, and upon the friends and loved ones of God.

Servant,

13th of the month of Safar, 1300 (28 December 1882)

## Lawh-i-Ishráqát (Tablet of Splendors)

This is the Scroll of God, the Protector, the Self-Subsisting.

He is God, exalted be His state, the Wisdom and the Explanation.

### Sermon One

1 Praise be to God, Who alone is vested with majesty, power, and beauty, and Who uniquely embodies glory, strength, and splendor. He is sanctified above being grasped by imagination or equated with any peer or likeness. He has elucidated His straight path with the most eloquent explanation and discourse. Indeed, He is the Self-Sufficient, the Exalted.

2 When He willed to initiate the unique creation, He distinguished the visible, radiant point from the horizon of His will. This point revolved in every realm, in every form, until it reached the ultimate station by the command of God, the Lord of beings. It is the center of the circle of names and the seal of the manifestations of letters in the kingdom of creation. Through it, what signifies the most hidden secret and the intricately adorned symbol, representing the Greatest Name, became apparent in the luminous scroll and the sacred, blessed, white leaf.

3 As it connected with the second letter that emerged at the beginning of the second [phase], the orbits of explanation and meanings revolved, the eternal light of God shone forth, piercing the face of the sky of proof, and from it emerged fires. Blessed is the Merciful, Who cannot be indicated by signs, expressed in words, known through remembrances, or described by traces. Indeed, He is the commanding, the bestowing One at the beginning and the end, and He has appointed guardians and watchmen for them from the armies of power and might. Indeed, He is the Protector, the Mighty, the Chosen.

### Sermon Two

4 The sermon has been revealed twice, as the repeated [verses] were revealed twice. And praise be to God, who manifested the Point and detailed from it the knowledge of what was and what will be, and made it a herald of His name and a bearer of good tidings of His greatest revelation, before which the nations trembled and light shone from the horizon of the world.

5 Indeed, it is the Point which God made the sea of light for His sincere servants, and a sphere of fire for those among His creation who turn away and the atheists among His creatures who have exchanged God's bounty for ingratitude, and the heavenly table for hypocrisy, and led their followers to the worst abode. These are servants who have displayed hypocrisy in the horizons and broken the covenant on the day when the Ancient Temple rose upon the Greatest Throne, and the caller called from the right side of the sacred valley: "O concourse of the Bayan, fear the Merciful.

6 This is He whom Muhammad, the Messenger of God, and before Him the Spirit, and before Him the Speaker [Moses], have mentioned. And this Point of the Bayan calls out before the Throne and says: 'By God, you were created to remember this greatest news and this straightest path, which was concealed in the hearts of the prophets and stored in the breasts of the chosen ones, and written by the Supreme Pen

in the tablets of your Lord, the Owner of Names.' Say: 'Die in your rage, O people of hypocrisy. He has appeared who does not miss anything from His knowledge, and has come who is the mouthpiece of recognition, and the kingdom of the Bayan has been adorned, and every one who turns to God, the Lord of religions, has come, and every one who sits has risen, and every one who crawls has hastened to the mount of certainty.

7 This is a day which God has made a blessing for the righteous and a curse for the wicked, a mercy for those who turn [to Him] and wrath for those who deny and turn away.' Indeed, He has appeared with authority from Himself and sent down what nothing in His earth and heaven can equal. Fear the Merciful, O concourse of the Bayan, and do not commit what the people of the Furqan, who claimed faith in the nights and days, have committed. When the King of beings came, they turned away and disbelieved, until they issued a wrongful decree, lamented by the Mother of the Book in the return.

8 Remember, then look at their deeds and sayings, their ranks and stations, and what appeared from them when the Speaker of the Mount spoke and the trumpet was blown, and everyone in the heavens and the earth was struck down, except a number of the letters of the face. O concourse of the Bayan, put away your illusions and suppositions, then look with the eye of fairness to the horizon of the manifestation and what appeared from Him and was sent down from His side and what was brought against Him by His enemies. He is the One who accepted all afflictions to manifest His cause and exalt His word. He was imprisoned once in the Ta', another time in the Mim, then in the Ta' another time for the command of God, the Creator of the heavens, and in them [He was] under chains and shackles, longing for the command of God, the Mighty, the Bounteous.

9 O concourse of the Bayan, have you forgotten my admonitions and what appeared from my pen and was spoken by my tongue? Have you replaced my certainty with your illusions and my path with your desires? Have you discarded the foundations of God, His remembrance, and abandoned the laws of God and His commands? Fear God, abandon assumptions to their appearances, illusions to their sights, and doubts to their origins, then turn with luminous faces and pure hearts towards the horizon from which the sun of certainty has risen, by a command from God, the Lord of all religions.

## The Greatest Infallibility

10 Praise be to God, who has made the greatest infallibility a shield for the temple of His cause in the kingdom of creation, and has not ordained for anyone a share of this exalted rank and supreme station. It is a tapestry woven by the fingers of power for Himself, exalted be He. It is not fitting for anyone except for him who sits upon the throne of "He does what He wills," who acknowledges and confesses what has been inscribed at this time by the Supreme Pen. Indeed, he is among the people of monotheism and the companions of abstraction in the Book of God, the Lord of the beginning and the end.

11 And when the discourse reached this station, the fragrance of recognition wafted and the light of monotheism shone from the horizon of the sky of the Bayan. Blessed is the one who was attracted by the call to the highest apex and the utmost goal, and who understood from the rustling of my Supreme Pen what the Lord of the Last and the First intended. Indeed, he who has not drunk from our sealed nectar, whose seal we have broken with our name, the Self-Subsisting, has not attained the lights of monotheism

and has not understood the purpose of the Books of God, the Lord of the Earth and the Heavens, and the Master of the Last and the First. And he shall be counted among the polytheists in the Book of God, the All-Knowing, the All-Aware.

12 O noble seeker, we testify that you have clung to beautiful patience in days when the pen was prevented from flowing and the tongue from explaining in remembrance of the greatest infallibility and the supreme sign that you asked about the Oppressed One, to reveal to you its veil and covering, and to mention its secret, its command, its station, its abode, its affair, its elevation, and its sublimity. By the life of God, if we were to unveil the pearls of proof hidden in the shells of the sea of knowledge and certainty, and to bring forth the burgeoning meanings concealed in the chambers of the Bayan in the garden of recognition, the clamor of the scholars would rise from all directions, and you would see the party of God amidst the fangs of the wolves who disbelieved in God in the beginning and the end. Therefore, we restrained the pen for a long while in wisdom from the Merciful and to protect my friends from those who exchanged God's bounty for ingratitude and led their people to the abode of ruin.

13 O noble questioner, discerning one, who has attracted the highest celestial assembly with his lofty words, indeed for the birds of the kingdoms of my sovereignty and the doves of the gardens of my wisdom, there are warblings and melodies known only to God, the Owner of dominion and might. If even less than a needle's eye of [this knowledge] were to appear, the unjust would say what the first ones did not say, and they would commit what none in the ages and centuries have committed. They have denied God's grace, His proof, His argument, and His signs. They are lost and mislead others, yet they are unaware. They worship illusions and do not recognize [the truth]. They have taken assumptions as their lords besides God and do not understand. They have rejected the greatest ocean, hastening to the mere pond, and do not know. They follow their desires, turning away from God, the Protector, the Self-Subsisting.

14 Say: By God, the Merciful has come with power and authority, at which the religions tremble, and the nightingale of the Bayan sings on the highest branch of recognition. He who was hidden in knowledge and inscribed in the Book has appeared.

15 Say: This is the day in which the Speaker of the Mount has established Himself on the Throne of Manifestation, and people stand for God, the Lord of the Worlds. This is the day in which the earth relates its stories, reveals its treasures, the seas their pearls, the Lote-Tree its fruits, the sun its radiance, the moons their lights, the sky its stars, the Hour its signs, the Resurrection its authority, the pens their traces, and the spirits their secrets. Blessed is he who recognized Him and succeeded in [reaching] Him, and woe to him who denied Him and turned away from Him. So I ask God to support His servants in returning, for He is indeed the Repentant, the Forgiving, the Merciful.

### Infallibility Has Various Meanings and Stations

16 O you who turns towards the highest horizon and drinks from my sealed nectar, dispensed by the hands of generosity, know that infallibility has various meanings and stations. He whom God has protected from error bears this name in one station, and likewise, those whom God has protected from mistakes, disobedience, turning away, disbelief, polytheism, and the like, are each referred to by the

name of infallibility. As for the greatest infallibility, it is for him whose station is sanctified from commands and prohibitions, and purified from error and forgetfulness. He is a light that no darkness follows, and accuracy that no error touches. Even if he decrees upon water the ruling of wine, upon the sky the ruling of earth, and upon light the ruling of fire, it is truth without doubt, and no one has the right to object or question why or how. Those who object are indeed among those who turn away in the Book of God, Lord of the Worlds. He is not questioned about what He does, but they are all questioned.

17 He has come from the heaven of the unseen, with the banner of “He does what He wills,” and the armies of power and choice. It is incumbent upon those below him to adhere to the laws and commandments they have been given. If they deviate from them even by a hair’s breadth, their deeds are nullified. Observe, then remember, when Muhammad, the Messenger of God, came, he said, and his saying is the truth: “And [due] to God from the people is a pilgrimage to the House.” Likewise are prayers, fasting, and the rulings that shone from the horizon of the Book of God, Lord of the World, and the Educator of Nations. Everyone must follow what God has decreed, and he who denies it disbelieves in God, His signs, His messengers, and His books. Even if he decrees correctness as error, and disbelief as faith, it is the truth from Him. This is a station where error and disobedience are not mentioned and do not occur. Look at the blessed, revealed verse that made pilgrimage to the House obligatory for everyone. Those who stood after Him in command are obliged to act according to what they were commanded in the Book. No one may transgress the limits of God and His traditions. He who transgresses is among the erring in the Book of God, Lord of the Great Throne.

18 O observer looking towards the horizon of the Command, know that the will of God is not limited by the confines of His servants. He does not walk upon their paths. Everyone should adhere to His straight path. Indeed, if He were to rule that the right is like the left, or the south like the north, it would be true without doubt. He is praiseworthy in His actions and obeyed in His command. He has no partner in His rule and no assistant in His sovereignty. He does what He wishes and rules as He desires. Then know that all others are created by His command, a word from Him. They have neither movement nor stillness except by His command and permission.

19 O bird soaring in the air of love and affection, and observer gazing upon the lights of the face of your Lord, the Creator of existence, give thanks to God for unveiling to you what was concealed and hidden in knowledge, so that everyone may know that He has taken no partner nor minister for Himself in the greatest infallibility. He is the Source of commands and decrees, the Origin of knowledge and recognition. All others are commanded and governed, while He is the Ruler, the Commander, the All-Knowing, the All-Aware.

### A Prayer for the Most Great Infallibility

20 When the breezes of the verses of manifestation draw you, and the pure Kauthar from the hands of your Lord’s generosity, the Master of the Day of Resurrection, embraces you, say:

21 “My God, my God, to You be the praise for guiding me towards You, leading me to Your horizon, clarifying Your path for me, revealing Your sign to me, making me turn to You when most of Your servants among the scholars and jurists turned away, followed by those who followed them without clear evidence

from You or a proof from Your side. Yours is the grace, O God of Names, and Yours is the praise, O Creator of the heavens, for quenching my thirst with Your sealed nectar bearing Your name, the Self-Subsisting, for drawing me near to You, making me recognize the dawning place of Your revelation, the source of Your verses, Your commands, Your decrees, the fountain of Your wisdom, and Your subtleties. Blessed is the land that has been graced with Your arrival, upon which Your throne of greatness has been established, where the fragrance of Your shirt, Your might, Your sovereignty, Your power, and Your authority has been diffused. I do not desire sight except to behold Your beauty, nor do I wish to hear except to listen to Your call and Your verses.

22 My God, my God, do not deprive eyes of seeing what You created them for, nor faces from turning towards Your horizon, standing at Your threshold of greatness, being present before Your throne, and humbling themselves in the glow of the lights of Your sun of grace. O Lord, it is I whose heart, liver, limbs, and both my outer and inner tongue bear witness to Your Oneness and Singularity, that You are God, there is no deity but You. You created creation for the knowledge of You and the service of Your command, to elevate their ranks on Your earth and to elevate their souls with what You revealed in Your scriptures, books, and tablets.

23 When You revealed Yourself and sent down Your verses, they turned away from You, disbelieved in You and what You manifested with Your power and strength. They stood against causing You harm, extinguishing Your light, quenching the fire of Your Lote-Tree, reaching such a level of injustice that they sought to spill Your blood and violate Your sanctity. This is like those whom You nurtured with Your hands of care and protected from the harm of the tyrants of Your creation and the rebels among Your servants, who were to champion Your verses before Your throne.

24 Alas, alas, for what they committed in Your days, breaking Your covenant and pact, denying Your verses, persisting in turning away, and committing acts that caused the inhabitants of Your kingdom to lament. When they despaired and sensed the scent of loss, they cried out, confused even to those closest to You and the dwellers of the pavilions of Your glory. They saw me, O my God, like a bewildered fish on dry land, crying out for Your aid, then Your mercy, O the one sought for help, O the one in whose grasp is the control of all people, male and female.

25 Whenever I think of my great misdeeds and major sins, despair seizes me from all sides. Yet whenever I reflect on the ocean of Your bounty, the sky of Your generosity, and the sun of Your grace, I smell the scent of hope from the right and left, from the south and north, as if all things are heralding the rains of the clouds of the sky of Your mercy and Your might, O the support of the sincere and the aim of the near ones. Your gifts, Your kindnesses, Your manifestations of grace, and Your care have encouraged me, for what does the nonexistent have to mention the One who manifested existence with a word from Him, and what does the annihilated have to describe the One established by proof as indescribable and unremembered?

26 You have always been sanctified beyond the perception of Your creation and exalted beyond the knowledge of Your servants. O Lord, You see the dead before Your face; do not deprive them of the cup of life through Your generosity and kindness, and the sick in front of Your throne; do not prevent them from the sea of Your healing. I ask You to support me in all states in remembering You and praising You

and serving Your command, after knowing that what appears from the servant is limited by his own limitations and is not fitting for Your presence, nor appropriate for the carpet of Your glory and greatness. If not for Your praise, my tongue would not benefit me, and if not for Your service, my existence would not benefit me.

27 I do not love sight except for seeing the lights of Your highest horizon, nor do I desire hearing except for listening to Your sweetest call. Alas, alas, I do not know, O my God, my support, and my hope, whether You have decreed for me what will please my eye, gladden my chest, and rejoice my heart, or if Your irrevocable decree has prevented me from being present before Your throne, O Owner of antiquity and the sovereignty of nations. Your glory, sovereignty, greatness, and authority have killed me with the darkness of distance. Where is the light of Your nearness, O the goal of the knowers? And the tyranny of separation has destroyed me. Where is the light of Your union, O the beloved of the sincere?

28 You see, O my God, what has befallen me in Your path from those who denied Your right, broke Your covenant, argued with Your signs, and disbelieved in Your grace after its manifestation and Your word after its revelation, and Your proof after its completion. O Lord, my tongue's tongue, my heart's heart, my soul's soul, my outward and inward all testify to Your Oneness and Uniqueness, to Your power, authority, greatness, sovereignty, glory, exaltation, choice, and that You are God, there is no deity but You. You have always been a hidden treasure from sight and perception, and will always remain as You were in the eternity of eternities. The strength of the world does not weaken You, nor does the power of nations frighten You.

29 You are the One who opened the door of knowledge to the face of Your servants for the recognition of the dawn of Your revelation and the source of Your verses, the sky of Your manifestation, and the sun of Your beauty. You promised those on earth in Your books, scriptures, and pages the manifestation of Your Self and the unveiling of the glories of majesty from Your face, as You informed Your beloved by whom the light of the command shone from the horizon of Hijaz, and the light of truth blazed among the servants with Your saying, "On the day when people stand before the Lord of the worlds." And before him, You promised the Speaker to "Bring your people from darkness into light and remind them of the days of God." You informed the Spirit, Your prophets, and Your messengers before and after.

30 If what is hidden in the treasures of Your Supreme Pen is revealed in the remembrance of this greatest remembrance and Your great news, the people of the cities of knowledge and recognition would be struck down, except those whom You saved with Your power and protected with Your bounty and grace. I testify that You have fulfilled Your covenant and manifested what Your prophets and chosen ones foretold, and He has come from the horizon of glory and authority with the banners of Your verses and the standards of Your clear signs. He stood before the faces with Your power and authority, calling everyone to the highest pinnacle and the highest horizon, where neither the injustice of the scholars nor the tyranny of the rulers prevented Him. He stood with the greatest steadfastness and spoke with the highest call. The Bestower has come riding on the clouds. Approach, O people of the earth, with white faces and luminous hearts. Blessed is he who succeeded in meeting You, drank the nectar of union from Your hands of bounty, found the scent of Your verses, spoke Your praises, flew in Your air, was attracted



by the pull of Your revelation, and entered the highest paradise, the station of encounter and vision before Your throne of greatness.

31 O Lord, I ask You by the greatest infallibility which You made the horizon of Your manifestation, by Your highest word by which You created creation and manifested the command, and by this name with which the names wept and the understandings of the knowers trembled, to make me detached from all but You, so that I move only by Your will, speak only by Your wish, and hear only Your remembrance and praise. To You be the praise, O my God, and to You be the thanks, O my hope, for You have clarified Your straight path for me, revealed to me Your great news, and supported me in turning towards the dawn of Your revelation and the source of Your command, after the turning away of Your servants and creation. I ask You, O Owner of the kingdom of eternity, by the rustling of Your Supreme Pen, by the burning, speaking fire in the green tree, and by the ship which You made special for the people of Baha, to make me steadfast in Your love, content with what You have decreed for me in Your book, and standing in Your service and the service of Your friends. Then support Your servants, O my God, in what raises Your command and in acting upon what You have revealed in Your book. Indeed, You are the Almighty, the Sovereign over what You wish, and in Your grasp is the control of all things. There is no deity but You, the Almighty, the All-Knowing, the Wise.”

### This Greatest Bounty

32 O venerable one, we have shown you the sea and its waves, the sun and its radiance, the sky and its stars, the shells and their pearls. Give thanks to God for this greatest bounty and generosity that has encompassed the world. O you who turn towards the lights of the face, know that illusions have enveloped the inhabitants of the earth, preventing them from turning towards the horizon of certainty, its radiance, manifestations, and lights. Because of their doubts, they are barred from the Everlasting. They speak from their desires, unaware.

33 Among them are those who question whether the verses have been revealed. Say: “Indeed, by the Lord of the heavens! Has the Hour come? Indeed, it has passed, and the manifestation of the clear proofs has arrived. The ultimate truth has come with argument and proof. The awakening has appeared, and creation is in awe and turmoil. The earthquakes have come, and the tribes lament in fear of God, the Almighty, the Compeller. Say: ‘The Resounding Blast has sounded, and this day belongs to God, the One, the Chosen.’ And they ask if the calamity has been fulfilled. Say: ‘Indeed, by the Lord of the Lords! Has the Resurrection arisen? Indeed, the Self-Subsisting has come with the kingdom of signs. Do you see people struck down? Indeed, by my Lord, the Most High, the Most Glorious! Have the barren lands sunk? Indeed, the mountains have been scattered, and the Owner of attributes has spoken. Where are Paradise and Hell? Say: ‘The former is for meeting Me, and the latter is your own self, O doubting polytheist.’

34 They claim not to see the balance. Say: ‘Indeed, by my Merciful Lord! It is only seen by those with insight.’ Have the stars fallen? Say: ‘Indeed, when the Self-Subsisting was in the land of mystery.’ Reflect, O people of insight! All the signs have appeared as We have extended the hand of power from the pocket of greatness and authority. The caller has called, the time has come, and the mountain dwellers are in the wilderness of standing, overwhelmed by the power of your Lord, the Creator of existence. The trumpeter asks if the trumpet has been blown. Say: ‘Indeed, by the Sultan of manifestations! As He settled upon the

throne of His name, the Merciful, the darkness was illuminated by the dawn of the mercy of your Lord, the source of lights. The breath of the Merciful has passed, and souls have trembled in the graves of bodies. Thus has the matter been decreed by God, the Mighty, the Bestower.

35 The disbelievers ask when the sky will split. Say: 'When you were in the graves of heedlessness and error among the polytheists.' Who will wipe their eyes and look right and left? Say: 'You are blinded today; there is no refuge for you.' They ask if the souls have been gathered. Say: 'Indeed, by my Lord! When you were in the cradle of illusions.' Do you see the Book revealed naturally? Say: 'It is in confusion. Fear, O people of understanding!' And some ask if they will be resurrected blind. Say: 'Indeed, by the Rider of the clouds! Paradise has been adorned with the meanings of supplication, and Hell has been ignited with the fire of the wicked. Say: 'The light has shone from the horizon of manifestation, and the horizons have been illuminated as the Owner of the Day of the Covenant has come. The doubters have lost, and those who turned with the light of certainty to the dawn of assurance have won. Blessed are you, O observer, for this Tablet has been revealed to you, from which souls soar. Preserve it, then recite it. By my life! It is the door of your Lord's mercy. Blessed is he who reads it in the evening and at dawn. We have heard your mention in this matter, from which the mountain of knowledge has crumbled, and the steps of glory have slipped. The splendor is upon the people of splendor who turned to the Almighty, the Bestower. The Tablet has ended, but the declaration has not. Be patient, for your Lord is the Most Patient. These are verses We revealed previously, at the beginning of our arrival in the Greatest Prison, and We sent them to you to recognize what the lying tongues uttered when God came with power and authority. The foundation of assumptions has been shaken, and the sky of illusions has split, while the people are in doubt and discord. They have denied God's argument and proof after it came from the horizon of power with the kingdom of signs. They abandoned what they were commanded and committed what they were forbidden in the Book. They made their desires their gods. Indeed, they are in heedlessness and error.

36 They read the verses and deny them, see the clear proofs and turn away from them. Indeed, they are in astonishing doubt. We have commanded our friends to fear God, the source of deeds and morals. He is the leader of the armies of justice in the city of splendor. Blessed is he who enters the shade of His luminous banner and clings to it. He is among the companions of the red ship mentioned in the Qayyum al-Asma. Say, O party of God, adorn your temples with the embroidery of trustworthiness and piety, then support your Lord with the armies of deeds and morals. We have forbidden you from corruption and argument in My books, scriptures, Psalms, and Tablets. We only intended your elevation and exaltation. The sky and its stars, the sun and its radiance, the trees and their leaves, the seas and their waves, and the earth and its treasures bear witness to this. We ask God to extend His friends and support them in what befits them in this blessed, mighty, and unique station. We ask Him to enable those around me to act according to what they were commanded by my Supreme Pen.

### Commanded the Servants Towards Righteousness

37 O Noble One, upon you be my glory and my care. Indeed, we have commanded the servants towards righteousness, yet they have acted in ways that grieve my heart and my pen. Listen to what has been revealed from the heaven of My will and the kingdom of My intention. My sorrow is not due to my

imprisonment or what my enemies have inflicted upon me, but rather from those who attribute themselves to Me and commit acts that cause My sighs to rise and tears to fall.

38 We have advised them with various admonitions in different tablets. We ask God to grant them success, draw them near, and support them in what will bring tranquility to hearts and relief to souls, and to prevent them from what is not befitting for these days. Say, O My friends in My lands, listen to the counsel of one who advises you for the sake of God. Indeed, He created you, revealed to you what elevates and benefits you, taught you His straight path, and His great news.

### Entrust the Servants with the Fear of God

39 O Magnificent One, entrust the servants with the fear of God. By God, He is the foremost leader in the armies of Your Lord, and His soldiers are pleasing morals and good deeds. With these, throughout the ages and generations, the cities of hearts and minds have been opened, and the banners of victory and triumph have been raised on the highest standards. We remind you of trustworthiness and its station before God, your Lord, the Lord of the Mighty Throne. One day, we intended to visit our green island, and upon our arrival, we saw its flowing rivers and entwined trees, with the sun playing through the leaves.

40 We turned to the right and saw what the pen cannot move to describe, and what the eye of the Master of the worlds witnessed in that most gentle, noble, blessed, and highest place. Then we turned to the left and saw a vision from the highest paradises, standing on a pillar of light, calling out with the highest call, "O assembly of the earth and the heavens, look at my beauty, my light, my emergence, and my radiance. By the truth of God, indeed, we are the trust, its manifestation, beauty, and reward for those who cling to it, recognize its status and station, and hold onto its hem. I am the greatest adornment for the people of splendor, the embroidery of glory for those in the kingdom of creation, and the greatest cause of the world's prosperity and the horizon of tranquility for the people of possibility. Thus, We have revealed to you what brings the servants closer to the Creator of existence."

41 The Supreme Pen has turned towards the luminous language to make the Magnificent One recognize the beautiful care of His Lord and be among the grateful.

### The Call is Loud But the Hearing Power is Scarce

42 O discerning one, who looks toward the highest horizon, the call is loud but the hearing power is scarce, or rather, absent. This wronged one remembers the divine allies in the mouth of the serpent. These days have come, causing dismay and alarm among the celestial assembly. The injustice of the world and the harm of nations have not prevented the Master of Eternity from remembering me or restrained His will. Souls that have been hidden behind the veil for years, upon seeing the luminous horizon of the command and the efficacious Word of God, have rushed out with swords of hatred and committed acts that the pen cannot describe and the tongue cannot express. The just are witnesses and attest to this: from the beginning, this wronged one has stood before the faces of kings and subjects, scholars and rulers, without veil or concealment, and with the highest call invited all to the straight path. No supporter but His pen, no helper but Himself. Those souls, unaware of the essence of the matter and heedless, have risen in opposition; they are the naysayers whom God mentioned in the Psalms and Tablets, informing His

servants of their spread, noise, and misguidance. Blessed are the souls who see the mention of the Master of Eternity as absent and lost in the world and cling to the firm rope of God—a cling that doubts, insinuations, swords, and shields cannot prevent or deprive. Blessed are the steadfast and the firm.

43 The Supreme Pen, upon the request of that noble one, has mentioned the ranks and stations of the greatest infallibility. The purpose is that everyone with clear certainty knows that the Seal of the Prophets, may my soul be a sacrifice for him, had no doubt, likeness, or partner in his station. The saints, peace be upon them, were created by his word; they were the most knowledgeable and virtuous of servants and stood at the ultimate level of servitude, sanctifying the Divine Essence from doubt and likeness and purifying His being from partner and equal. This is the station of true monotheism and spiritual individuation. Those who were before this station were deprived and barred as is their right. The Point, may my soul be a sacrifice for him, says that if the Seal of the Prophets had not uttered the word of guardianship, guardianship would not have been created. Those before were polytheists, deeming themselves monotheists; they were the most ignorant of servants, considering themselves the most superior. The judgments, ranks, and stations of those heedless souls will be clear and known to every seer and knower on the Day of Judgment.

44 Seek the truth, O servants, and protect this manifestation from the suspicions and illusions of those before, and do not deprive yourselves of the radiance of the sun of true monotheism. O Magnificent, the wronged one of the world says: The radiant justice is hidden, the sun of fairness behind the clouds, the station of the guardian and protector, the thief stands, the place of the trustworthy is occupied by the traitor, sitting in the seat of governance in this city. Every moment, harm is inflicted from them. By the life of God, they have done what caused the greatest terror. Yet, the Supreme Pen is not and will not be prevented by the injustice of the world, purely out of grace and mercy, especially for the governors and ministers of the earth. We have recorded what causes preservation, protection, safety, and security, so perhaps the servants will be protected from the harm of the oppressors. Indeed, He is the Preserver, the Helper, the Supporter. The men of the Divine House of Justice must, in nights and days, pay attention to what has shone from the horizon of the Supreme Pen's heaven in educating servants, building lands, preserving souls, and protecting honor.

## The Illuminations (Splendors)

### First Illumination

45 When the sun of wisdom rose from the horizon of the heavens of governance, it spoke with this sublime word: The people of wealth, and the possessors of honor and power, should regard the sanctity of religion with the best creativity possible. Religion is a clear light and a strong fortress for the protection and comfort of the people of the world. It commands righteousness through the fear of God and forbids wrongdoing. If the lamp of religion remains hidden, chaos and disorder will find their way, and the lights of justice and fairness, and the sun of security and tranquility, will be obscured from their radiance. Every informed person bears witness and continues to bear witness to what has been mentioned.

## Second Illumination

46 We have commanded all to adhere to the Greatest Peace, which is the supreme cause for the preservation of humanity. The sovereigns of the world must, in agreement, cling to this matter, which is a great cause for the comfort and preservation of the world. They are the dawns of power and the rising places of divine authority. We beseech the truth to support them in whatever causes the comfort of His servants. A detailed explanation on this matter has previously been issued from the Supreme Pen. Blessed are those who act accordingly.

## Third Illumination

47 The implementation of laws is essential as it is the primary cause for the life of the world. The sky of divine wisdom is illuminated by two bright and radiant lights: consultation and compassion. The tent of world order is upheld and sustained by two pillars: punishment and recompense.

## Fourth Illumination

48 In this manifestation, the victorious troops are commendable deeds and virtues, and the leader and commander of these troops is the fear of God. He possesses all and reigns over all.

## Fifth Illumination

49 It is necessary and obligatory for every leader and sovereign to be aware of the conditions of their appointees and to assign positions proportionately to their capabilities. This ensures that the treacherous do not usurp the place of the trustworthy, and the plunderer does not take over the guard's quarters in the greatest prison. Some of the appointees, thankfully, are adorned with the embroidery of justice, while others, we seek refuge with God, are not. We implore God to guide all, so they may not be deprived of the fruits of the tree of trustworthiness and piety, nor be barred from the lights of the sun of justice and fairness.

50 The unity and agreement of the servants perpetually illuminate the world with the light of My command. The greatest cause of this unity is understanding each other's language and speech. Previously, in the Tablets of the Cause, we instructed the trustees of the House of Justice to adopt one language from the existing tongues or create a new one, and to choose one script from the chosen scripts. They should teach this to children in schools around the world so that the world may appear as one homeland, one piece. The most glorious fruit of the tree of knowledge is this sublime word: Carry the same load and leaf of the same branch. "The pride is not in loving one's homeland, but in loving the world." Previously, in this station, what causes the world's flourishing and the unity of nations was revealed. Blessed are the successful and the workers.

## Sixth Illumination

51 The unity and agreement of the servants are essential for perpetually illuminating the world with the light of My command. The greatest reason for this unity is the understanding of each other's language and speech. We have previously commanded in the Tablets that the trustees of the House of Justice should adopt one language from the existing languages or create a new one, and choose one script from

the available scripts. They should teach this to children in schools across the world so that the world may appear as one homeland, one piece. The most glorious fruit of the tree of knowledge is this sublime word: Carry the same load and leaf of the same branch. “True pride is not in loving one’s homeland, but in loving the world.” Previously in this station, what causes the world’s flourishing and the unity of nations was revealed. Blessed are the successful and the workers.

### Seventh Illumination

52 The Supreme Pen enjoins everyone to educate and nurture children. These verses, in this regard, were revealed from the heavens of Divine Will in the Most Holy Book during the first imprisonment: “It is incumbent upon every father to educate his son and daughter in learning and writing, and what has been specified in the Tablet. Those who neglect what they are commanded, the trustees have the right to take from them what is necessary for their education, if he is wealthy. If not, they should turn to the House of Justice, for we have made it a refuge for the poor and the needy. Indeed, whoever raises a son, or one of the sons, it is as if he has raised one of My own sons, upon him be My glory, care, and mercy that precedes all worlds.”

### Eighth Illumination

53 This passage, penned by the Supreme Pen at this time and included in the Most Holy Book, declares that the affairs of the community depend on the men of the House of Justice of God. They are the trustees of God among His servants and the dawn places of His command in His lands.

54 O Party of God, the educator of the world is justice, featuring two main pillars: punishment and reward. These two pillars are like two springs, vital for the life of the world’s people. As every day brings a new requirement and every moment a unique wisdom, issues should be referred to the House of Justice. They will implement what is deemed most appropriate for the times.

55 Those who stand in service of the Cause for the love of God receive divine inspirations. Obedience to all is essential. Political matters should be referred to the House of Justice, and religious practices should follow what God has revealed in the Book.

56 O people of Baha, you represent the dawns of love and the day-springs of divine care. Keep your tongues from cursing or slandering anyone. Safeguard your eyes from beholding anything indecent. Develop what you have; if it is accepted, the goal is achieved, and if not, abandon it, turning towards God, the Guardian, the Self-Subsisting. Do not grieve over the outcome, and avoid descending into corruption and strife.

57 It is hoped that under the shadow of the divine Lote-Tree of Bounty, you will be nurtured and act according to what God wills. Remember, all leaves are from one tree, and all drops from one ocean.

### Ninth Illumination

58 The religion and doctrine of God are purely about unity and concord among the people of the world. Revealed from the heaven of the will of the Sovereign of Eternity and made manifest, it should not be a cause for disagreement and discord. The supreme cause and the greatest reason for the manifestation

and radiance of the light of unity is the divine religion and the heavenly law. It fosters the growth of the world, the education of nations, the tranquility of people, and the comfort of all within the lands, through divine principles and ordinances.

59 This grand gift bestows the cup of life, grants eternal existence, and offers everlasting bounty. The leaders of the earth, especially the trustees of the House of Justice of God, must exert utmost effort in protecting and elevating this station. They must also seek information about their subjects and be aware of the actions and affairs of each group from the manifestations of God's power, namely kings and leaders.

60 I implore them to strive, so that discord may vanish, and the horizons may be illumined with the light of concord. Everyone must adhere to and act upon what has flowed from the Supreme Pen. The truth and the atoms of the universe bear witness that what elevates, refines, nurtures, and disciplines the people of the earth has been mentioned and revealed by the Supreme Pen in scriptures and tablets.

61 I beseech God to support His servants in doing so. What this wronged one seeks from everyone is justice and fairness. Let them not be content with what has been revealed about this wronged one, but rather ponder upon it. By the Sun of Revelation, shining from the horizon of the Kingdom of the Merciful, had a clear sign been observed, or a vocal advocate been heard, we would not have exposed ourselves to the mockery, contempt, and fabrications of the people.

62 When entering Iraq, the command of God was dormant, and the breezes of Revelation were cut off. Many were withered, or rather, dead. Therefore, in the latter instance, the trumpet was blown again, and this blessed word flowed from the Tongue of Grandeur: "We blew into the trumpet another time," reviving the horizons with the breezes of Revelation and divine inspiration.

63 Now, from behind every veil, souls have rushed out towards the wronged one, denying and rejecting this greatest bounty. O people of fairness, if this Cause is denied, what Cause on earth can be affirmed or acknowledged? Those turning away have set about gathering the verses of this Revelation, taking them from whoever they find, showing affection, and counting themselves among each group of their respective religions.

64 Say, "Die in your rage. Indeed, it has come with a command that no one with vision, hearing, knowledge, justice, or fairness can deny." The Pen of Antiquity bears witness to this in this manifest moment.

### True Believers Act According to the Command

65 O Jalil, upon you be My glory. We direct the true believers to act according to the command, hoping they will be successful and implement what has descended from the heaven of the command. The benefit of the Merciful's explanation is related to the acting souls. We beseech God to support them in what He loves and is pleased with, to enable them to act with justice and fairness in this conclusive matter, to acquaint them with His signs, and to guide them to His straight path.

66 The Blessed Herald, may My soul be a sacrifice for Him, has revealed laws, but the world of command was contingent upon acceptance. Thus, this wronged one implemented some and revealed others in the Most Holy Book with different expressions, while pausing on some. The matter is in His hand; He does what He wills and decrees as He pleases, for He is the Mighty, the Praiseworthy. Some laws have also been revealed through supplication. Blessed are the successful ones and blessed are those who act. The people of God must exert great effort so that the fire of malice and hatred, hidden in the hearts of factions, may be quelled by the elixir of exposition and the counsels of the world's sages, and the trees of existence may be adorned with fresh and invincible fruits. Indeed, He is the Compassionate Advisor, the Affectionate, the Generous. The glory of God, shining from the horizon of the heaven of generosity, is upon you, O people of Baha, and upon every steadfast, upright, firmly grounded, and knowledgeable one.

### Benefits and Profits of Gold & Silver (Usury)

67 As for the question about the benefits and profits of gold and silver, several years ago, specifically for the Name of God, Zayn al-Muqarrabin – upon him be the Glory of God the Most Glorious – this statement was revealed from the Kingdom of the Merciful. It is observed that most people are in need of this matter, for if there is no profit involved, affairs would remain stagnant and delayed. It is rare for a person to accommodate their peer, fellow citizen, or brother by giving or considering a benevolent loan. Therefore, as a grace upon the servants, We have ordained usury like other transactions that are common among people. That is, from the time this clear command descended from the heaven of will, profit from money is lawful, pure, and clean, so that the people of the earth may be joyfully engaged in the remembrance of the Beloved of the worlds, with utmost spirit and delight. Indeed, He decrees as He wishes and has made usury lawful just as He had prohibited it before. In His grasp is the dominion of the command; He acts and orders, and He is the All-Knowing Commander.

68 O Zayn al-Muqarrabin, be thankful to your Lord for this evident grace. The scholars of Iran, most of them, with a hundred thousand tricks and deceptions, were engaged in usury. However, they outwardly adorned it, in their opinion, with the garb of lawfulness, playing with the commands of God and His decrees, unaware. But this matter must be approached with moderation and fairness. The Supreme Pen has refrained from defining it precisely, as a wisdom from Him and a provision for His servants. We advise the friends of God to adhere to justice and fairness, and to what manifests the mercy and compassion of His beloved ones among them. Indeed, He is the Adviser, the Compassionate, the Noble. God willing, everyone will be strengthened in what has flowed from the Tongue of Truth. And if they act according to what has been mentioned, surely the Almighty, the Most Glorious, will bestow manifold blessings from the heaven of His bounty. Indeed, He is the All-Bountiful, the Forgiving, the Merciful. All praise be to God, the Exalted, the Supreme.

69 The implementation of these matters has been entrusted to the people of the House of Justice, so they may act according to the requirements of the time and wisdom. We once again advise everyone to adhere to justice, fairness, love, and satisfaction. Indeed, they are the people of Bahá and the companions of the Crimson Ark, upon them be the peace of God, the Lord of Names, and the Creator of the Heavens.





## Lawh-i-Bisarat (The Tablet of Glad-Tidings)

This is the call of the Most Glorious that rose from the highest horizon in the prison of Akka.

He is the Manifest, the All-Knowing, the Informed.

The Truth is witness and the manifestations of His names and attributes bear testimony that the purpose of the elevation of this Call, and the exalted word, is that the fountain of speech may be purged from idle fables, and become prepared for the reception of the exalted, blessed word that has been revealed from the treasury of the knowledge of the Creator of heaven and names. Blessed are the just ones, O people of the earth.

### The First Glad-Tidings

Which was revealed from the Mother Book upon all the peoples of the world, is the abolition of the decree of holy war from the Exalted, Noble Book. This is the Book by which the gate of grace has been opened before all who are in the heavens and on the earth.

### The Second Glad-Tidings

Permission has been granted for the peoples of the world to associate with each other with spirit and fragrance. O people, associate with all religions in spirit and fragrance. Thus has the light of permission and desire shone from the horizon of the command of God, the Lord of the worlds.

### The Third Glad-Tidings

The teaching of various languages is decreed by the Most High Pen. The kings, whom God strengthens, or the ministers of the earth are to consult, and to adopt one of the existing languages, or to establish a new one, and to teach this to children in all the schools of the world. Also, they should adopt a universal script, so that the entire earth may be considered as one. Blessed is he who hears the call and acts in accordance with what God, the Lord of the great Throne, commands.

### The Fourth Glad-Tidings

Each of the kings, may God grant them success, is to rise and help this oppressed group. They all should strive to surpass each other in love and service to them. This decree is obligatory for everyone. Blessed are those who act accordingly.

### The Fifth Glad-Tidings

6 This group, residing in any country, should behave with trust, honesty, and purity towards that government. This is what has been revealed from the ancient Commander upon the people of the world. It is mandatory and necessary to assist this most significant matter, which has descended from the heavens of the will of the sovereign Lord. May the fire of hatred, kindled in the hearts of some groups, be extinguished by the water of divine wisdom and godly admonitions, illuminating and brightening the horizons with the light of unity and concord. Hopefully, with the attention of the manifestations of the

power of Truth, the world's armaments will be converted into instruments of reform, and corruption and strife will be eliminated from among the servants.

### The Sixth Glad-Tidings

The Most Great Peace is that whose description has been revealed from the Pen of the Most High. A bounty for those who adhere to it and act in accordance with what has been commanded by God, the All-Knowing, the Wise.

### The Seventh Glad-Tidings

The choice of clothing and the cut of the beard and its dressing are left to the discretion of men. But beware, O people, lest ye make yourselves the playthings of the ignorant.

### The Eighth Glad-Tidings

The deeds of the monks and priests of the religion of the Spirit of God (Jesus), upon whom be God's peace, and His glory with God, are remembered. However, today they should come out of their seclusion and engage in what benefits them and benefits the servants. We have allowed everyone to marry, so that from among them may arise those who remember God, the Lord of all that is seen and unseen, and the Lord of the lofty throne.

### The Ninth Glad-Tidings

The transgressor, in a state when they find themselves free from all else but God, should beg for forgiveness and mercy. To admit one's wrongs and transgressions in the presence of others is not permissible, as it neither was nor is the cause and means of divine forgiveness and pardon. Moreover, this confession before people is the cause of humiliation and disgrace, and God, may His glory be exalted, does not love the humiliation of His servants. Indeed, He is the considerate, the generous.

The sinner should seek mercy from the ocean of divine mercy between themselves and God, ask for forgiveness from the heavens of bounty, and present the following plea:

"Oh my God! My God! I beg You by the blood of Your lovers, whom Your sweet utterance attracted and caused them to ascend to the high apex, the position of the great martyrdom, and by the hidden mysteries in Your knowledge, and by the enshrined pearls in the sea of Your bounty, to forgive me, my father, and my mother. You are the most merciful of the merciful. There is no god but You, the Forgiving, the Generous.

Oh my Lord! You see the essence of sin turning towards the sea of Your gifts, the weak towards the sovereignty of Your power, and the poor towards the sun of Your wealth. Oh my Lord, do not disappoint him with Your generosity and kindness, do not prevent him from the outpourings of Your days, and do not drive him away from Your door which You have opened for everyone on Your earth and in Your heavens.

Alas, alas, my sins have prevented me from drawing near to Your sanctified court, and my offenses have distanced me from turning towards the secrets of Your glory. I have done what You forbade me to do and I have neglected what You commanded me to do. I ask You, by the power of Your names, to write for me from the pen of Your grace and gifts what will bring me closer to You and purify me from my offenses that have come between me and Your pardon and forgiveness. Indeed, You are the Capable, the Overflowing. There is no god but You, the Mighty, the Gracious.”

### The Tenth Glad-Tidings

We have lifted the commandment to erase the Holy Books and Tablets, as a favor from God, the Proclaimer of this Great Announcement.

### The Eleventh Glad-Tidings

The acquisition of all kinds of knowledge and arts is permissible, yet it is the beneficial sciences that aid the progress of humanity which are particularly endorsed. Thus is the decree from a wise and discerning Authority.

### The Twelfth Glad-Tidings

Each one of you is obligated to engage in a vocation, such as crafts, agriculture, and the like. We have deemed your engagement in such work as equivalent to the worship of God, the True One. Reflect, O people, on the mercy of God and His affections. Then express gratitude to Him in the evening and in the morning. Do not waste your time in idleness and sloth, but engage in that which profits yourselves and others. Thus is the decree given in this Tablet from which the Sun of Wisdom and Explanation has shone. The most despised of men in the sight of God are they who sit and beg. Hold fast to the rope of means, placing your trust in God, the Provider of all means. Every soul should be occupied in some form of occupation or craft, and this very act is considered worship in the sight of God. Indeed, this is from His immense, immeasurable bounty.

### The Thirteenth Glad-Tidings

The men of God’s House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.

O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.

O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favorably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean.

### The Fourteenth Glad-Tidings

It is not necessary to undertake special journeys to visit the graves of the departed. If the expenses of such journeys are at the disposal of the affluent, it is better for them to spend it for the establishment of the House of Justice which would be pleasing and acceptable in the sight of God. Blissful are those who observe this.

### The Fifteenth Glad-Tidings

Although a republican form of government profits all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God.

In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favours of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding God, His infallible decree hath prescribed that which We have set forth above.

We yield praise unto God—hallowed and glorified be He—for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Verily, if everyone on earth were endowed with a myriad tongues and were to continually praise God and extol His greatness from now until a time that knoweth no end, yet would His loftiness and grandeur remain unappreciated and His praise unsung. He verily is the All-Knowing, the All-Wise, the All-Seeing, the All-Informed.

We pray unto God to graciously aid the manifestations of affluence and power—the kings and rulers of the earth—for they are His trustees, who should strive to administer His realms as they would administer His own affairs. Verily, He is the potent, the exalted, the protecting, the self-subsisting.

## Lawh-i-Dunya (Tablet of the World)

1 In the name of the One who speaks in the realm of expression.

## Praise and Thanks for the Sultan (Naser al-Din Shah Qajar)

2 Praise and thanks befit the evident Sultan, who adorned the steadfast prison in the presence of the Most Exalted Ali and the Trustworthy, and adorned it with the lights of certainty, steadfastness, and tranquility. Upon them is the glory of God and the glory of those in the heavens and the earth.

3 The light, glory, magnification, and praise are upon the hands of His command, those by whom the light of patience shone forth and the decree of choice was confirmed for God, the Capable, the Mighty, the Chosen. Through them, the sea of generosity has surged and the recognition of God's care has raged. We ask Him, the Exalted, to protect them with His troops, guard them with His sovereignty, and assist them with His power that has overcome all things. The kingdom is for God, the Creator of the heavens, the Owner of the dominion of the names.

4 It tells a great news, O people of Persia, you have been the dawning-places of mercy and the sunrise of compassion and love, and the horizons of existence have been illuminated and adorned with your wisdom and knowledge. What happened that you rose against your own destruction and that of your friends?

## Upon Branches is Baha'u'llah's Glory and Favor

5 O branches (Afnan), upon you is my glory and my favor. The tent of the divine command is great. It encompasses all the parties of the world and will encompass them. Your day is the day, and a thousand tablets testify to you. Stand up for the cause and engage in subjugating the hearts and minds of the people of the world with the armies of the word. It must be revealed from you what is the cause of comfort and relief for the unfortunate of the world. Tighten the belt of effort, perhaps the servants will be relieved from captivity and reach freedom.

Today, the cry of justice is high and the groan of fairness is elevated. The dark smoke of oppression has surrounded the world and nations. From the movement of the supreme pen, a new spirit of meanings has been breathed into the bodies of words by the command of the true commander, and its effects are apparent and clear in all things of the world. This is the greatest good news that has flowed from the pen of the oppressed. Say, O friends, fear for what and fear of whom? The petals of the world are destroyed and become by a little moisture. The breath of gathering is the cause of the dispersion of imaginary souls.

## Bring Good Words and Approved Behavior

Conflict and quarrel are the traits of the despised of the earth. Bring the winning swords of the Babi party with good words and approved behavior. The good people have taken possession of the gardens of existence with a returning envelope. Say, O friends, do not lose wisdom. Listen to the advice of the highest pen with an ear of understanding. All the people of the world should be relieved from the harm of your hand and tongue.

## Oppressors of the World Have Usurped the Rights of Nations

In the most holy book, in the mention of the land of Ta, what has been revealed is the cause of the world's attention. The oppressors of the world have usurped the rights of nations and have been and are busy with the desires of their souls with all their power and strength. From the oppressor of the earth, what appeared that made the eyes of the supreme assembly weep blood.

O you who drink the nectar of my statement and look at the horizon of my appearance, what has happened that the people of Iran, despite their precedence in sciences and arts, are now seen lower than all the parties of the world? O people, do not deprive yourselves of the blessings of the Beneficent on this blessed illuminating day. Today, from the cloud of divine mercy, showers of wisdom and speech are descending. Blessed is he who is fair in the matter, and woe to the oppressors. Today, every knowledgeable person testifies that the statements that have descended from the pen of the oppressed are the greatest cause for the elevation of the world and the advancement of nations.

## People, Purify and Sanctify the Earth from Idols of Suspensions and Illusions

Say, O people, stand up for your own support with the power of the kingdom so that perhaps the earth will be purified and sanctified from the idols of suspensions and illusions, which are in fact the cause and reason for the loss and humiliation of the unfortunate servants. These idols are formidable and prevent people from rising and ascending. It is hoped that the hand of power will assist and rescue people from the greatest humiliation.

In one of the revealed tablets, do not be preoccupied with yourselves, be in the thought of improving the world and refining nations. The improvement of the world has been through pure, good deeds and satisfactory, pleasing manners. The supporter of the command is deeds and its helper is manners.

O people of Baha, adhere to piety. This is what the oppressed has ruled and the chosen one has chosen. O friends, it is appropriate for you in this life-giving spring to become fresh and cheerful from the divine rain of April. A great sun has shed its rays and the cloud of generosity has spread its shadow.

Say, the demons are standing in their ambushes, be aware and free yourselves from darkness with the illumination of the clear name. Be world-seeing, not self-seeing. Demons are souls that are obstacles and barriers between servants and their elevation and promotion.

## Necessary For All To Adhere to What Causes the Elevation and Promotion of a Just Nation

Today, it is necessary and obligatory for all to adhere to what causes the elevation and promotion of a just state and nation. The highest pen in each of its verses has opened the gates of love and unity.

We have said, and our saying is the truth, associate with all religions with spirit and fragrance. From this statement, what was the cause of avoidance and the reason for disagreement and separation has risen, and what has descended in the promotion of existence and the elevation of souls is the greatest gate for the education of the people of the world.

## Pride is for Those Who Love the World

What appeared from the tongue and pen of the early nations is in fact the sovereignty of that in this greatest appearance. From the heaven of the will of the sovereign, a step has descended before saying, "Love of the homeland is part of faith", and the tongue of greatness has said on the day of appearance, "Pride is not for those who love their homeland, but for those who love the world."

## The Soldiers are Good Deeds and Spiritual Manners

With these high words, they taught the birds of hearts a new flight and erased imitation and limitation from the book. This oppressed one forbade the party of God from corruption and dispute, and invited to good deeds and pleasing spiritual manners. Today, the soldiers who support the command are deeds and manners. Blessed is he who adheres to them, and woe to those who turn away.

O people of God, I adjure you by courtesy and good manners, for the supreme seat of ethics is first and foremost. Blessed is the soul that has been illuminated by the light of etiquette and adorned with the trappings of truth. Possessing manners is possessing a high station. We hope that this oppressed people may be triumphant, adhere to, cling to, and behold it. This is the firm commandment that has flowed and descended from the pen of the greatest name. Today is the day of the appearance of the pearls of steadfastness from the mine of humanity.

## Be Like the Flaming Fire of the Lote-Tree (of Love)

O party of justice, you must be like bright light and like the flaming fire of the lote-tree. This fire of love should gather different factions on one mat, while the fire of hatred is the cause and reason for division and strife. We ask God to protect His servants from the evil of His enemies. Indeed, He is capable of all things. Praise be to God, the truth, the exalted, the glorious.

With the key of the pen, He has opened the doors of hearts and hearts, and each verse from the verses of the house is a clear gate for the appearance of spiritual ethics and sacred acts. This call and this remembrance is not specific to a country or a city, but the people of the world must cling to what has been revealed and manifested, so that they may achieve true freedom. The world will be illuminated with the light of the manifestation.

In the sixtieth year, the herald of our spirit, may we be his sacrifice, gave good news with a new spirit, and in the eightieth year, the world became triumphant with a new light and a wonderful spirit. Now most of the people of the countries are prepared to listen to the highest word, which all resurrection and gathering is related to and dependent on it.

## The Red Book (Kitab-i-Aqdas) is the Cause of the Elevation of Servants and Building of Countries

It was revealed in the red book in the prison of Acre, which is the cause of the elevation of servants and the building of countries. Among these statements in it, which was revealed from the pen of the master of possibility: The greatest essence, the administration of creation, is related and dependent on it.



## Five Commandments

8 The first (commandment) is that the Ministers of the House of Justice must implement the Most Great Peace, so that the world can be freed from exorbitant expenses. This clause is necessary and obligatory as war and contention are the essence of trouble and hardship.

9 The second (commandment) is that languages must be narrowed down to one language, and this language should be taught in schools around the world.

10 The third (commandment) is that one should seek and adhere to the means that lead to affection, love, and unity.

11 The fourth (commandment) is that all men and women should dedicate a portion of their earnings from various activities such as trade, agriculture, and other works for the education and upbringing of children. This amount should be entrusted to a reliable entity and spent for the children's education under the supervision of the House of Justice.

12 The fifth (commandment) is to give utmost attention to agriculture. Although this point is mentioned as the fifth, it indeed holds the foremost place. In foreign countries, this point has significantly advanced, but in Iran, until now, it remains stagnant. It is hoped that the king may pay attention to this significant and crucial matter. If people abide by what has been revealed from the Supreme Pen in the Crimson Book, they will find themselves freed from the world's laws. Several prayers have repeatedly flowed from the Supreme Pen that might, perhaps, be the dawning places of divine power and the places of God's glory to be aided in implementing those (laws). Whatever appeared from the Supreme Will, will be expressed for the Face of God if it is sought. But where is the seeker? Where is the questioner? Where is the just one? Where is the fair one?

13 Every day, the fire of tyranny is kindled and the sword of regret is unsheathed. Glory to God, the great ones of Iran and the distinguished nobles pride themselves in their lower tendencies. It is a wonder upon wonders what is happening in these stories. This oppressed one spends his nights and days in thanks and praise to the Lord of creatures. What has been observed is that the exhortations and admonitions have had an impact, and the character and attitudes of this party have reached a level of acceptance. What has been revealed is the cause of the world's enlightenment, and it is the intercession of friends with authorities on behalf of enemies. Good conduct is the true testimony of speech. It is hoped that the good will illuminate the world with the light of their conduct. We ask God, Blessed and Exalted, to assist everyone in steadfastness in His love and His command in His days. Indeed, He is the Guardian of the sincere and the workers.

## Guidance for the Shia Party

14 O Party of God! The Supreme Pen has revealed the worlds and granted true illumination to the eyes. However, most of the people of Iran have still been deprived of beneficial discourses and blessed sciences and arts. Yesterday, specifically for one of the friends of this Supreme Word, it was revealed from the Supreme Pen that perhaps the people of aversion may be victorious with a favorable turn and understand the intricacies of divine principles and become aware. The opponents and deniers adhere to four words.

First: striking at necks. Second: burning of books. Third: avoidance of other sects. Fourth: the annihilation of parties. Now, by the grace and power of the Divine Word, these four formidable barriers have been removed, and these four apparent matters have been erased from the tablet. He transformed lower attributes into spiritual attributes. His will is exalted, His power is exalted, and His sovereignty is immense. Now, from the Truth, glory be His majesty, we ask and seek that He guide the Shia party and rescue them from unworthy attributes. From the tongue of each one of that party, every day, curses are uttered and cursed with the very throat, which is from the daily food of that party.

### The Laws and Principles Should Be Established by the Sultan (Shah)

15 My God, my God, You hear the lament of Your Baha, and His outcry during the nights and the days. You know that He did not wish anything for Himself but desired the sanctification of the souls of Your servants and their deliverance from the fire of oppression and hatred that surrounds them at all times. O Lord, the hands of those who are near have been raised to the sky of Your generosity, and those who are sincere have been raised to the breeze of Your bounty. I ask You not to disappoint them in what they seek from the sea of Your bounty, the sky of Your grace, and the sun of Your generosity. O Lord, support them with manners that elevate their ranks among the factions. Verily, You are the Capable, the Mighty, the Bestower.

16 O Party of God, listen to what the heed of which is the cause of freedom, comfort, ease, elevation, and overall prosperity. For Iran, a law and principles are necessary and obligatory, but it is fitting that it should be established according to the will of His Majesty the Sultan - may God strengthen him - and the learned scholars and great officials. They should be made aware of it, and they should gather in that specific place, adhere to the rope of consultation, and determine and implement what is the cause of security, blessings, wealth, and peace for the servants.

If it happens otherwise, it would cause discord and turmoil. The principles of judgments that have previously been revealed in the Most Holy Book and other Tablets concerning sovereigns, just leaders, trustees of the House of Justice, the just, and the discerning, after contemplation, will observe the light of justice in its apparent and inner dimensions.

### The British Constitution Seems Good, But the Fear of God is Needed

Now, what seems good in the British nation's constitution, which is adorned with both the light of sovereignty and the consultation of the nation, is mentioned in the principles and laws set down by the Bab concerning retribution, which is the cause of the protection and preservation of the servants. Yet, it prohibits the people in appearance from committing disgraceful acts, but the matter that is a cause of preservation and prohibition in both the outer and inner aspects, is the fear of God. He is the true guardian and the spiritual protector. One should adhere to and cling to what causes the manifestation of this great gift. Blessed is he who heard what my supreme pen has uttered and acted on what he was commanded by the Ancient Commander.

## Mischief and Politics in Persia

17 O people of God, listen to the counsels of the One True Friend. The Divine Word is like a sapling, and its place of planting should be the hearts of His servants. You should nurture it with the water of wisdom and utterance so that its roots may become firm and its branches might pass beyond the skies. O people of the world, the greatest favor of this most Great Manifestation is that We have erased from the Book that which causes dissension, corruption, and hypocrisy, and We have confirmed that which leads to affection, unity, and agreement. Blessed are those who act accordingly.

We repeatedly advise and admonish Our friends to avoid anything that emits the scent of mischief. Rather, they should choose to flee from it. The world is ever-changing and the thoughts of the people are diverse. We ask God to adorn them with the light of His justice and to make them aware of what benefits them in all conditions. Truly, He is the Rich, the Exalted.

In a previous utterance, We have said that those souls who claim attachment to this Wronged One should be rain-showers of bounty and bestowal in times of giving, and be fiery flames in moments of taking life. Glorified be God, what appears these days is astonishing. As we heard, a person entered the seat of sovereignty in Iran and subjugated a large group of dignitaries to his own will. In truth, this station is a station of lamentation and wailing. What has happened that symbols of the highest dignity have chosen great humiliation for themselves? Where has integrity gone? Where has self-esteem disappeared?

The sun of greatness and wisdom has always risen from the horizon of Iran's sky, but it has descended to a station where some of its men have made themselves a plaything of the ignorant. The aforementioned person mentioned this party in the newspapers of Egypt and in the Encyclopedia of Beirut, which astonished the knowledgeable and the wise. Then he turned to Paris, published a newspaper called 'Urwatu'l-Wuthqa (written by Muhammad Abduh and Jamāl al-Dīn al-Afghānī), sent it around the world, and even had it delivered to the prison of Akka. In this way, he expressed love and intended to make up for past neglect. However, this Wronged One kept silent about him. We ask God to protect him and illuminate him with the light of justice and fairness. Let Him say:

### A Prayer for Jamāl al-Dīn al-Afghānī

18 "My God, my God, you see me standing at the door of Your pardon and bounty, looking at the horizons of Your gifts and favors. I ask You by Your sweetest call and the scratch of Your pen, O Master of all beings, to enable Your servants in a manner befitting Your days, and befitting of Your appearance and Your authority. Indeed, You are capable of all that You will. Witness to Your power, capability, greatness, and Your gifts are those in the heavens and the earths. All praise is due to You, O God of the worlds, and the Beloved of the hearts of those who know.

You see, O my God, the existence of poverty yearns for the ocean of Your wealth, and the essence of disobedience desires the river of Your forgiveness and Your bounty. Decree, O my God, what befits Your grandeur and suits the sky of Your grace. Indeed, You are the Most Bountiful, the Overflowing, the Commanding, the Wise. There is no deity but You, the Powerful, the Overcoming, the Capable."

## Blessed Are Those Who Adheres to Rightly Guided Scholars

19 O people of God, today everyone's gaze should be directed to the horizon of the blessed word "He does whatsoever He willeth", alone. Anyone who triumphs with this station will be illumined with the light of true unity. Those without it are mentioned and recorded in the divine Book as the people of doubts and illusions. Listen to the cry of the oppressed and preserve the degrees; this paragraph is necessary and obligatory for everyone. The oppressed, in all days, spoke the faces of the people of the world without veil or cover, that which is the key to the gates of sciences, arts, knowledge, comfort, wealth, and affluence. The injustice of the oppressors did not prevent the Exalted Pen from scratching, and the dubious doubts of the corrupters did not prevent it from expressing the supreme word. I ask from God in all conditions that He preserves and sanctifies the people of Baha from the doubts and illusions of the former group.

O people of God, the rightly guided scholars who are engaged in guiding the servants and are protected from the whisperings of the commanding self, they are counted from the stars of the sky of knowledge near the world's goal. Respecting them is necessary; they are flowing springs, shining stars, blessed sidrat fruits, traces of divine power, and oceans of eternal wisdom. Blessed is the one who adheres to them, for they are indeed among the successful in the Book of God, Lord of the Mighty Throne. The glory is from God, Lord of the Throne and the heavens, upon you, O people of Baha, and the companions of the red ship, and upon those who heard your sweetest call and acted on what they were commanded in this powerful, innovative tablet.

## Kitab-i-Ahdi (The Book of My Covenant)

1 If the Highest Horizon is free from the adornments of this world, yet we have left in the treasures of trust and resignation an inheritance of inestimable worth for the heirs; we did not leave treasures and did not add to the pain. By God, there is hidden fear and concealed danger in wealth. Consider then remember what the Merciful has revealed in the Qur'an: "Woe to every slanderer and backbiter who collects wealth and counts it" (104:1-2). The wealth of the world is untrustworthy. Whatever is seized by extinction and susceptible to change is not worthy of attention except to a known extent.

## Purpose of Baha'u'llah's Ministry

2 The purpose of this oppressed one in bearing trials and calamities, revealing verses, and manifesting clear evidences, has been to extinguish the flames of malice and hatred, so that the horizons of the hearts of the people of the world may be illuminated with the light of unity and attain true tranquility. And from the horizon of the Divine Tablet, this statement should shine forth and rise; everyone should be attentive to it.

O people of the world, I advise you to that which will elevate your stations. Hold fast to the piety of God and cling to the hem of righteousness. Truly, I say, the tongue is for uttering good; do not defile it with foul speech. God has pardoned what is past; henceforth, everyone should speak as is befitting. Avoid cursing, reviling, and what distresses a person. The station of a human being is great.

Some time ago, this supreme word appeared from the treasure of the Most Glorious Pen: Today is a great and blessed day. What was hidden in man has now become manifest and will continue to do so. The station of a human being is great if he holds fast to truth and righteousness and remains steadfast and firm in the command. A true human being is likened to the sky in the sight of the Merciful, with the sun and moon being his hearing and sight, and his radiant morals as shining stars. His station is the highest, and his effects nurture existence.

3 Today, whoever has recognized the garment and with a pure heart has turned to the Highest Horizon is mentioned in the Crimson Tablet as among the people of Bahá. Take the cup of My favor in My name and drink from it in My mention, the Mighty, the Wondrous.

## To the People of the World

4 O people of the world, the religion of God is for love and unity; do not make it a cause of enmity and discord. To the discerning and those with the greatest vision, whatever preserves and causes the comfort and tranquility of the servants has been revealed from the Most Exalted Pen. However, the ignorant of the earth, being raised by self and passion, are heedless of the profound wisdoms of the True Wise One and act and speak based on conjectures and imaginations.

## To the Friends of God and His Trustees

5 O friends of God and His trusted ones, kings are manifestations of power and sources of might and wealth of God. Pray for them. The governance of the earth has been bestowed upon those souls, and hearts are established for themselves.

6 Strife and contention are greatly forbidden in the Book. This is the command of God in this greatest manifestation, safeguarded from the decree of erasure and adorned with the embroidery of affirmation. Indeed, He is the All-Knowing, the Wise.

## To the Manifestations of Command

7 The manifestations of command and sources of order, adorned with the embroidery of justice and fairness, must support these souls. Blessed are the princes and scholars in Bahá. They are My trusted ones among My servants and My manifestations of judgment among My creation. Upon them be My Bahá, My mercy, and My grace, which encompasses existence. In the Kitáb-i-Aqdas, in this regard, it is revealed that from the horizons of its words, the lights of divine bounty shine and radiate and rise.

## To Baha'u'llah's Branches, Twigs, and Kindred

8 O My branches, a great strength and complete power is hidden and concealed within existence; look upon it and its union, not upon its outward differences.

9 God's counsel is that the branches, twigs, and all the related ones should all look to the Greatest Branch. Look at what We have revealed in the Kitáb-i-Aqdas: When the sea of union is stilled and the Book of the Beginning in the End is concluded, turn to him whom God has willed, who branched from this ancient Root. The intended one in this blessed verse is the Greatest Branch. Thus have We made the matter clear as a favor from Us, and I am the Most Generous, the All-Bountiful. God has ordained the station of the Most Great Branch after His position. He is the Wise Ordainer. We have chosen the Most Great Branch after the Greatest Branch as a matter from the All-Knowing, the All-Aware.

10 The love of the branches is incumbent upon everyone, but what God has ordained for them of the people's wealth is their due.

11 O My branches, twigs, and kin, I counsel you to the fear of God, to virtue, and to that which is befitting and which will raise your stations. Truly, I say, piety is the greatest commander for the assistance of the divine Cause, and the forces fitting for this commander are goodly, pure, and pleasing morals and deeds.

## To The People of Baha

12 Say, O servants, do not make the means of order a cause of disorder, nor make the cause of union a cause of division. Hopefully, the people of Bahá will look to the blessed word "Say, all are from God" and this supreme word, like water, will extinguish the fire of malice and hatred hidden and concealed in the hearts and chests. Different parties will attain the light of true unity from this single word. Indeed, He speaks the truth and guides to the path, and He is the Mighty, the Beautiful.

13 Respect and regard for the branches are incumbent upon all for the honor of the Cause and the exaltation of the Word. This command has been mentioned and recorded in the divine Books from before and after. Blessed is he who attains what is commanded by an Ancient Ordainer. Likewise, respect for the sacred family, the Afnán, and the related ones is necessary, and I counsel you to serve the nations and reform the world.

14 From the Kingdom of the Bayán, what has been revealed is intended for the life of the world and the salvation of the nations. Pay heed to the counsels of the Most Exalted Pen with a true ear; they are better for you than what is on earth. This is attested by My mighty, wondrous Book.

## Lawh-i Ibn-i-Dhi'b (Epistle to the Son of the Wolf)

In the name of Allah, the Unique, the One, the Omnipotent, the All-Knowing, the Wise.

Praise be to Allah, the Eternal, the Everlasting, the Standing without change, the Dominant by His sovereignty, the Manifest by His signs, and the Hidden by His mysteries. By His command, the banner of the supreme word was raised in the human realm of creation, and He established the standard of "He does what He wills" among the people.

He is the One who revealed His command to guide His creation and sent down His verses to manifest His proof and evidence. He adorned the page of the Book of Man with His revelation, saying: "The Most Merciful taught the Quran, created man, and taught him eloquence." There is no god but Him, the Unique, the Omnipotent, the Mighty, the Generous.

He is the radiant light from the horizon of the sky of generosity and the shining sun from the dawn of the will of Allah, the Sovereign of the kingdom of names. Upon the great intermediary and the supreme pen, which Allah has made the source of His most beautiful names and the dawn of His highest attributes. Through Him, the light of oneness shone from the horizon of the world, and the rule of singularity was established among the nations who turned with radiant faces to the highest horizon and acknowledged what the tongue of revelation proclaimed in the realm of understanding. The dominion and the kingdom, the grandeur and the power, belong to Allah, the Omnipotent, the Mighty, the Bountiful.

### To the Noble Scholar

O noble scholar, heed the call of the oppressed. He advises you for the sake of Allah and admonishes you with what brings you closer to Him in all conditions. He is the Self-Sufficient, the Exalted. Know that ears were created to listen to the call on this day, which was mentioned in the books, scriptures, and tablets.

First, purify yourself with the water of detachment and adorn your head with the crown of piety, and your body with the garment of reliance on Allah. Then arise from your place, turning towards the Greatest House, the circumambulation site for those in the world from the Everlasting Sovereign.

### A Prayer for the Scholar to Say to God

Say: "O my God, my God, my goal, my adored one, my lord, my support, the utmost of my hope and my aspiration, I see myself turning towards You, clinging to the cord of Your bounty, holding fast to the hem of Your grace, and acknowledging the sanctity of Your Essence and the purity of Your Being, affirming Your oneness and singleness. I bear witness that You are the Unique, the One, the Eternal. You have no partner in Your dominion, nor a peer on the earth. The beings have testified to what the tongue of Your majesty has testified before them, that You are Allah, there is no god but You. You have always been sanctified beyond the mention of Your servants and exalted above the description of Your creatures.

O Lord, You see the ignorant one approaching the sea of Your knowledge, the thirsty one desiring the fountain of Your utterance, the lowly one seeking the shelter of Your might, the poor one seeking the treasure of Your wealth, the beggar seeking the dawn of Your wisdom, the weak one seeking the rise of



Your power, the needy one seeking the sky of Your generosity, and the worn-out one seeking the kingdom of Your mention. I testify, O my God and my Sovereign, that You created me for Your remembrance and praise and to assist Your Cause, and indeed, I have supported Your enemies who broke Your covenant, discarded Your book, and disbelieved in You and Your signs. Ah, ah, from my heedlessness and my shame, my sin, and my guilt which prevented me from entering the mighty sea of Your oneness and the vast ocean of Your mercy. Ah, ah, then ah, ah from my wretched state and my great disobedience. You have revealed me, O my God, to exalt Your word and manifest Your Cause, but my heedlessness has prevented me and surrounded me to the extent that I rose to erase Your traces and shed the blood of Your chosen ones and the dawns of Your signs, the sources of Your revelation, and the treasures of Your mysteries.

O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, I testify that by my injustice the fruits of the tree of Your justice fell, and by the fire of my disobedience, the hearts of the near ones among Your creation burned, and the livers of the sincere ones among Your servants melted. Ah, ah from my misery, ah, ah from my injustice, ah, ah from my remoteness, my heedlessness, my ignorance, my humiliation, my turning away, and my opposition. How many days have You commanded Your servants and friends to preserve me, and I commanded them to harm You and Your trustees. How many nights have You reminded me of Your grace and guided me to Your path, and I turned away from You and Your signs. By Your might, O hope of the monotheists and the aspiration of the hearts of the detached ones, I find no helper for myself but You, nor any other sovereign besides You, nor any refuge or shelter. Ah, ah, my turning away burned the veil of my chastity, and my opposition tore the curtain of my sanctity. I wish I had been under layers of dust and my evil deeds had not appeared among Your servants.

O Lord, You see the sinner turning to the dawning place of Your forgiveness and bounty, and the mountain of injustice seeking the sky of Your mercy and pardon. Ah, ah, my great transgressions prevented me from approaching the court of Your mercy, and my major sins distanced me from the vicinity of Your closeness. I am the one who neglected Your right, broke Your covenant and Your pact, and committed what made the inhabitants of the cities of Your justice and the dawns of Your grace in Your lands lament. I testify, O my God, that I abandoned Your commands and followed my own commands, discarded the judgments of Your book, and took the book of my desires. Ah, ah, whenever my misery increased, Your forbearance increased, and whenever the fire of my disobedience blazed, Your forgiveness and grace covered it. By Your might, O desired one of the world and beloved of the nations, Your patience deceived me, and Your endurance encouraged me. You see, O my God, my tears from my shame and my sighs from my heedlessness. By Your greatness, I find no place for myself except the shadow of the canopy of Your generosity, nor any escape but under the domes of Your mercy. You see me in the sea of despair and hopelessness after You made me hear the word "Do not despair." By Your might, my injustice severed the cord of my hope, and my disobedience blackened my face before the throne of Your justice.

O Lord, You see the dead one lying before the gate of Your bounty and feeling ashamed to ask for the fountain of Your forgiveness from the hand of Your grace. You have given me a tongue for Your remembrance and praise, and it spoke what melted the livers of the near ones among Your chosen ones and burned the hearts of the sincere ones among the inhabitants of Your holy sanctuaries. You have given

me sight to behold Your traces, observe Your signs, and the manifestations of Your craftsmanship, and I disregarded Your will and did what made the sincere ones among Your creation and the detached ones among Your servants wail. You gave me hearing to hear Your remembrance and praise and what You revealed from the sky of Your generosity and the air of Your will. Ah, ah, I abandoned Your command and commanded Your servants to curse Your trustees and friends, and I did before the throne of Your justice what caused the sighs of the monotheists and the sincere ones among the inhabitants of Your kingdom to rise.

I do not know, O my God, which of my sins to mention before the waves of the ocean of Your bounty, and which of my transgressions to speak of before the manifestations of the lights of the suns of Your favors and kindnesses. I ask You at this moment, by the secrets of Your book and what was hidden in Your knowledge, and by the pearls hidden in the shells of the oceans of Your mercy, to make me among those mentioned in Your book and described in Your tablets. Have You ordained for me, O my God, after this sorrow, any joy, after this constriction, any expansion, and after this hardship, any ease? Ah, ah, You made the pulpits for Your mention and the exaltation of Your word and the manifestation of Your Cause, and I ascended them to exalt the breach of Your covenant and cast upon the servants what made the inhabitants of the pavilion of Your greatness and the inhabitants of the cities of Your knowledge wail.

How many times did You send down the table of Your revelation from the sky of Your bounty, and I disbelieved in it, and how many times did You invite me to the Euphrates of Your mercy, and I turned away from it following my self and desires. By Your might, I do not know from which sin to seek Your forgiveness and repent to You, and from which injustice to return to the court of Your bounty and the field of Your generosity. My transgressions and sins have reached a station that the enumerators cannot count and the writers cannot inscribe.

I ask You, O transformer of darkness into light and revealer of mysteries in the mount, to assist me in all conditions to rely on You and entrust matters to You. Then make me, O my God, content with what the Pen of Your decree has inscribed and the Pen of Your predestination has written. You are the Omnipotent over what You will, and in Your grasp is the reins of those in the heavens and the earths. There is no god but You, the All-Knowing, the Wise.”

## To the Sheikh

O Sheikh, know that the slander, opposition, and objections of the people do not harm the one who clings to the cord of divine favor and grasps the hem of the mercy of the Lord of creation. By the life of God, the Baha did not speak from desire; He was made to speak by the One who has made all things speak by His remembrance and praise. There is no god but Him, the Unique, the Omnipotent, the Chosen One.

Those who possess keen sight, attentive ears, enlightened hearts, and expanded chests recognize truth from falsehood and distinguish it. Read this supplication that has flowed from the tongue of the oppressed, and reflect upon it with a serene heart and a purified, holy ear. Perhaps you will find the breezes of detachment and show mercy to yourselves and to the servants of God.

## A Supplication to Read

“O God, O worshiped one, O sought one, O generous, O merciful, lives are from You and powers are within the grasp of Your might. Whomever You exalt will transcend the world and reach the station of “We raised him to a lofty station,” and whomever You cast down will be lower than dust, indeed, nothing can be better than him. O Lord, with corruption, sinfulness, and lack of piety, we seek the seat of truth and yearn for the meeting with Your chosen ones. The command is Yours, the decree is Yours, and the realm of power is under Your control. Whatever You do is pure justice, nay, it is sheer grace. One manifestation of Your name, the Merciful, can eradicate the traces of disobedience from the world and obliterate them. One breeze from the breezes of the Day of Your Manifestation can adorn the world with a new robe.

O powerful one, grant power to the powerless and life to the dead, that they may find You and reach the ocean of Your knowledge and remain steadfast in Your command. If the languages of the world extol Your praise, whether in Arabic or Persian, it is the beloved of the soul and the aim of the spirit. If they are deprived of it, they are not worthy of mention, whether words or meanings. O Lord, I beseech You to guide all and lead them aright. You are the capable, the mighty, the knowledgeable, and the seeing. We ask Allah to aid you in justice and fairness and to make known to you what was hidden from eyes and visions. He is the mighty, the chosen one.”

I request that they reflect upon what has been revealed and speak with justice and fairness. Perhaps the manifestations of the lights of the sun of truth and purity will shine forth and save from the darkness of ignorance, and illuminate the world with the light of knowledge. This oppressed one did not attend schools nor see discussions. By my life, I did not manifest myself; rather, Allah manifested me as He willed. In the Tablet to the Sultan, may Allah strengthen him, these words flowed from the tongue of the oppressed.

## From the Tablet to the Sultan

O Sultan, I was like one of the servants, resting on my bed. The breezes of the All-Glorious passed over me and taught me the knowledge of what was. This is not from me but from the Mighty, the All-Knowing. He commanded me to proclaim between earth and heaven, and thus came upon me what brought tears to the eyes of the knowers. I did not read what the people possess of knowledge, nor did I enter schools. Ask the city where I was so that you may be certain that I am not one of the liars.

This is a leaf moved by the winds of the will of your Lord, the Mighty, the Praiseworthy. Does it have any stability when the strong winds blow? No, by the Lord of names and attributes, it moves as He wills. Non-existence has no existence before eternity. His irrevocable command has come, and He made me speak of His remembrance among the people. I was nothing but like a dead one before His command. The hand of the will of your Lord, the Merciful, the Compassionate, turned me.

It is better for you to purify yourself with the water of detachment that flows from the spring of the Most High Pen, and for the sake of Allah, reflect on what has been revealed before and after, and strive with

wisdom and utterance to extinguish the fire of hatred and enmity hidden in the hearts of the world's parties as much as possible.

The purpose of sending the messengers and revealing the books has been to know Allah and to foster affection and unity among His servants. Now, it is observed that the divine law has been made a cause of hatred and enmity. Alas, what regret that most are clinging to what they possess and are heedless and veiled from what is with Allah.

Say, "O my God, my God, adorn my head with the crown of justice and my body with the garment of fairness. Verily, You are the Possessor of gifts and favors." Justice and fairness are two guardians for the preservation of the servants, and from these two words, strong and blessed, the cause of the world's well-being and the preservation of nations will appear.

In one of the Tablets, these words flowed from the Pen of the Oppressed: "Verily, the Exalted One has created the essence of meanings from the human essence, that is, the Dawning-places of His Cause and the repositories of the jewels of His knowledge, for He is a hidden mystery, concealed from all eyes." Look at what the Merciful has revealed in the Quran: "No vision can grasp Him, but His grasp is over all vision; He is the Subtle, the Aware."

Today, the religion of God and His path is that the diverse religions and various ways should not become a cause of hatred and enmity among the people. These solid principles and strong laws have appeared from one source and have risen from one dawn. These differences were due to the requirements of time and circumstances and the eras and ages.

O people of Baha, gird up the loins of endeavor that religious strife and contention may be removed from among the people of the world and be extinguished for the sake of Allah and His servants. Arise for this mighty and significant matter. Religious hatred and enmity is a world-consuming fire, and its extinction is exceedingly difficult except by the power of the Hand of God. He can save the people from this grievous calamity.

Consider the warfare between two governments; both sides sacrificed their wealth and lives. How many villages became as though they had never existed! This word is as a lamp for the lampstand of the Bayan.

O people of the world, you are all the fruits of one tree and the leaves of one branch. Walk with utmost love, unity, friendliness, and concord. By the Sun of Truth, the light of unity will brighten and illuminate the horizons. God is the witness and has been the witness of this utterance. Strive to attain this high and exalted station, which is the protection and preservation of the human world. This is the intent of the sovereign of goals and the hope of the king of desires. But until the sun of justice emerges from the dark cloud of oppression, the appearance of this high and exalted station seems difficult. The dark cloud is the manifestations of doubts and superstitions, namely the clerics of Iran.

Sometimes we have spoken with the tongue of law, and sometimes with the tongue of truth and way. The ultimate goal and supreme objective have been the appearance of this high and exalted station. God is sufficient as a witness.

O people of Baha, associate with all the people of the world with joy and fragrance. If you possess a word or a jewel that others are deprived of, convey it with the language of love and kindness. If it is accepted and has an effect, the goal is achieved; otherwise, leave them to themselves and pray for them, not harm them.

The tongue of kindness attracts hearts, is the sustenance of the soul, and is like meanings for words and like the horizon for the rising sun of wisdom and knowledge. The intended meaning of scholars in these contexts refers to those who outwardly adorn themselves with the garb of knowledge but are inwardly deprived of it.

In mentioning this station in the Tablet to the Sultan, a few phrases from the Hidden Words, named the Scroll of Fatimah, peace be upon her, revealed from the Most Glorious Pen are mentioned.

### From the Hidden Words

O faithless ones! Why do you outwardly claim to be shepherds, yet inwardly become wolves to My sheep? Your example is like a star before dawn that appears luminous and bright, but inwardly is a cause of misguidance and the destruction of the caravans of My city and lands. And likewise, He says:

O outwardly adorned and inwardly diminished! Your example is like pure bitter water, which appears perfectly clear and pure, but when it falls into the hands of the divine taster, He would not accept even a drop of it. The manifestation of the sun in both dust and mirror is present, but there is a difference from the Pleiades to the earth, rather an infinite difference between them. And likewise, He says:

O son of the world! Many a dawn My favor's effulgence shone from the horizon of the placeless onto your place, and found you preoccupied in the bed of ease with other than Me, and like a spiritual flash returned to the luminous station of honor, and I did not announce your shame in the abodes of proximity before the armies of holiness. And likewise, He says:

O claimant of My love! At dawn, the breeze of My favor passed over you and found you sleeping on the bed of heedlessness, wept over your state, and returned. However, those scholars who are truly adorned with the ornament of knowledge and character are like the head to the body of the world and like the eyes to the nations. The guidance of the servants has always been through these holy souls and still is. We ask God to enable them to do what He loves and is pleased with. He is the Master of all and the Lord of the hereafter and the here and now.

### The Sheikh Commanded the Killing of the Servants

O Sheikh, we have heard that you have turned away from us and opposed us, commanding the people to curse me and issuing a decree for the shedding of the blood of the servants. May the one who said it be praised:

Willingly for a judge who came in his judgment, surprisingly He issued a fatwa for my blood to be shed in the sanctuary and the forbidden.

Truly I say, whatever enters the path of God is beloved to the soul and the aim of the spirit. The deadly poison on His path is a supreme honey, and His torment is a fitting sweetness. It is mentioned in the Tablet to the Sultan, and by the truth itself, I do not dread calamities in His path nor hardships in His love. God has made affliction the morning breeze for this verdant garden and the wick for His lamp, by which the earth and heaven have been illumined.

Turn your heart towards the direction of the Kaaba of God, the Overseeing, the Self-Subsisting. Then raise your hands in steadfastness, so that the hands of all possible beings may be raised to the heaven of the grace of God, the Lord of the worlds. Then direct yourself to Him with a focus by which all beings will turn to His radiant horizon, and say:

“O Lord, I see myself turning towards the heaven of Your bounty and the ocean of Your grace, and turning away from anything other than You. I ask You by the manifestations of the luminary of Your revelation on the Mount and by the radiations of the sun of Your grace from the horizon of Your name, the Forgiving, to forgive me and have mercy upon me. Then inscribe for me from Your supreme Pen what elevates me with Your name in the human realm of creation. O Lord, enable me to turn to You and to heed the call of Your friends, who were not weakened by the power of the world, nor hindered by the might of the nations. They came forward and said, ‘God is our Lord and the Lord of those in the heavens and the earths.’”

O Sheikh, truly I say, the seal of the sealed choice wine, named the Self-Subsisting, has been lifted; do not deprive yourself. This oppressed one speaks for the sake of God; you also, for the sake of God, reflect on what has been revealed and made manifest. Perhaps you may partake of the outpourings of the True Bestower on this blessed day and not remain deprived. This is not difficult for God. The earthly man became celestial through the divine word, and the fisherman acquired divine wisdom. Abu Dhar, the shepherd of sheep, became the chief of the nations.

O Sheikh, today is not the day for the outward sciences and arts, for it has been observed that a person who is not aware of even a word of those sciences is seated on the throne of command in the assembly of knowledge, while those with sciences and skills are deprived. The sciences intended here are those that begin and end with words. However, the sciences that show effect and produce fruit and are a cause of comfort and ease for the servants of God are accepted by Him and always have been. If you hear my call, you will leave what you have and turn towards the station where the sea of wisdom and expression surges, and the fragrance of the grace of your Lord, the Merciful, wafts.

## A Review of Past Events

### Bahá'u'lláh's Story Regarding the Assassination Attempt on the Sultan

In this station, it seemed appropriate to mention some past events, perhaps they might lead to the appearance of justice and fairness. During the days when His Majesty the Sultan, may Allah, the Merciful, aid him, intended to travel to Isfahan, I obtained permission and set out to visit the sacred and illuminated shrines of the Imams, peace be upon them. After returning, due to the heat of the capital and its severe conditions, we went to Bulaq. After this journey, the incident with His Majesty the Sultan

occurred, and during those days, matters were turned upside down, and the fire of anger was kindled. Some people were arrested, including this oppressed one.

By the life of God, I was never involved in that reprehensible matter, and even in the investigation assemblies, my innocence was established. Despite this, they arrested me and from Niavaran, which at that time was the seat of the government, they took me bareheaded and barefoot, walking with chains to the prison in Tehran. A tyrant on horseback accompanied me, taking off his hat with all speed, and with a group of executioners and soldiers, they took me, and in the place that had no equal, they confined me.

But the prison where this oppressed one and other oppressed ones were held was truly a narrow, dark dungeon, and better than that. When we entered the prison, after entering, they put us in a dark corridor; from there we descended three steps to the place they had assigned. But the place was dark, and about one hundred and fifty people were present there, thieves and murderers, and highway robbers. With such a crowd, the place had no ventilation except for the entrance by which we entered. Words fail to describe it, and the stench is beyond expression. Most of the inmates were without clothes or bedding. God knows what befell us in that foul, dark place.

During the days and nights in that prison, I reflected on the actions and behaviors of the Babi group. Despite their exalted station and high understanding, how did such actions appear from them, namely, the insolence and movement of that group against the royal personage? After this, this oppressed one resolved that after leaving the prison, he would strive with all his might to reform those souls. One night, in a vision, this sublime word was heard from all directions: "We shall assist you with yourself and with your pen; do not grieve over what has befallen you, nor fear, for you are among the secure. Soon, God will raise up the treasures of the earth—they are men who will help you with yourself and with your name, by which God has quickened the hearts of the knowers."

After leaving the prison, by the command of His Majesty the Shah, may Allah guard him, with the servant of the Sublime State of Iran and the gracious government of Russia, we set out for Iraq. After arriving, with the aid of God and His grace and mercy, verses like a downpour of rain were revealed and sent to all parts of the earth. We counseled all the servants, especially this group, with wise admonitions and compassionate advice, and prevented them from corruption, strife, conflict, and warfare. By the grace of God, heedlessness and ignorance were transformed into piety and knowledge, and weapons into means of reformation.

During the days of imprisonment in the land of Ta, although sleep was scarce due to the chains and the foul odors, at times when it was possible, it felt as if something was being poured from the top of the head, like a great river flowing from the peak of a lofty mountain to the ground. In those moments, the tongue would recite what no one could bear to hear. Some of the statements revealed in specific Tablets for this group are mentioned to ensure that all know with clear certainty that this oppressed one has acted upon what is loved and accepted by the wise and the manifestations of justice and fairness.

O friends of God in His lands and beloved ones in His cities, the oppressed one advises you to honesty and piety. Blessed is the city that attains their lights; through them, the station of humanity is elevated, and

the door of tranquility is opened to those in existence. Blessed is the one who holds fast to them and recognizes their station, and woe to the one who denies their rank.

### From Other Tablets

And in another place, these words were revealed: We command the servants of God and His maidservants to purity and piety, that they may rise from the sleep of desire and turn to God, the Creator of earth and heaven. Thus did we command the servants when the Luminary of the horizons shone from the direction of Iraq. It is not the harm of my imprisonment and afflictions, nor what has come upon me from the tyrants among the servants, but the deeds of those who attribute themselves to me and commit acts that cause my heart and pen to lament. Verily, those who spread corruption on earth, misappropriate people's wealth, and enter houses without the permission of their owners, I am innocent of them unless they repent and return to God, the Forgiving, the Merciful.

And in another place: O assembly of the earth, hasten to the pleasure of God and strive with true striving in manifesting His irrevocable and mighty Cause. We have ordained striving in the path of God with the armies of wisdom and utterance, and with morals and deeds. Thus has the matter been decreed from One Mighty, Powerful. Pride is not for those who cause corruption on earth after it has been set right. Fear God, O people, and do not be of the wrongdoers.

And in another place: Do not curse anyone among you. We have come for the unification of those on earth and their harmony. This is testified by what has appeared from the ocean of my utterance among the servants, but most of the people are in clear remoteness. If someone curses you or inflicts harm upon you in the path of God, be patient and rely on the All-Hearing, the All-Seeing. He witnesses and sees, and does what He wills with authority from Himself. Verily, He is the Omnipotent, the Mighty. You have been forbidden from dispute and contention in the Book of God, the Mighty, the Great. Hold fast to what benefits your souls and the people of the world. Thus does the Eternal Sovereign, manifest with the Most Great Name, command you. Verily, He is the Wise Commander.

And in another place: Beware that you do not shed blood. Unsheathe the sword of the tongue from the scabbard of speech, for by it are the cities of hearts conquered. We have abolished the law of killing among you. Verily, mercy has preceded all that is possible if you are of those who know.

And in another place: O people, do not corrupt the earth, do not shed blood, do not consume people's wealth wrongfully, and do not follow every accursed and rejected clamor.

And in another place: The sun of God's utterance does not set and does not follow disappearance. Today this sublime word was heard from the Lote-Tree of the Utmost Boundary: Verily, to those who love me and follow my commands and abandon what is forbidden in my Book.

And in another place: Today is the day of remembrance and praise, the day of service. Do not deprive yourselves. You are the letters of words and the words of the Book, and you are the saplings planted by the hand of favor in the land of mercy and have grown from the rains of grace. You have been preserved from the storms of polytheism and the blasts of disbelief and have been nurtured with the hands of kindness. Now is the time for fruits and leaves, and the fruits of the human tree are good deeds and



pleasing morals. These fruits should be withheld from the heedless. If they accept, the goal is achieved, and life is made manifest; otherwise, leave them to their games and distractions.

O people of God, strive so that the hearts of the diverse peoples of the world may be cleansed and purified from hatred and malice by your patience and kindness and become worthy and capable of the manifestations of the sun of truth.

In the fourth Splendor of the Splendors, we mentioned that for every matter an aid is necessary, and in this dispensation, the victorious armies are good deeds and praiseworthy morals. The leader and commander of these armies is the fear of God; He is the possessor of all and ruler over all.

In the third Manifestation of the Book of Manifestations, we mentioned that the cause of the elevation of existence and its exaltation is knowledge, arts, and crafts. Knowledge is like wings for existence and a ladder for ascending. Its acquisition is incumbent upon all, but it should be knowledge that benefits the people of the earth, not knowledge that begins and ends with words. Those who possess knowledge and crafts have a great right over the people of the world. This is testified by the Mother of Utterance in this clear station. In truth, the real treasure for humanity is its knowledge, and it is the cause of honor, bounty, joy, and exultation. Blessed is he who adheres to it, and woe to the heedless. You should, in all circumstances, invite the servants to what leads to the appearance of spiritual virtues and good deeds so that all may become aware of what causes the elevation of existence and strive with complete effort for the highest station and lofty pinnacle. The primary cause for the training of the people is the fear of God; blessed are those who attain it.

The first word inscribed on the first leaf of Paradise from the Most Glorious Pen is this: Truly, I say, the clear safeguard and strong fortress for all the people of the world is the fear of God. It is the greatest cause for the preservation of humanity and the chief reason for its protection. Indeed, an innate quality exists within humans that prevents them from what is unworthy and unseemly, and it is called modesty. However, this quality is limited to a few; not all possess this station. The kings of the age and the scholars of the nations must adhere to religion, for it is the cause of the appearance of the fear of God in others.

The second word inscribed on the second leaf of Paradise is this: The Pen of Utterance now counsels the manifestations of power and the dawning-places of authority, namely the kings and rulers, may God assist them, to adhere to religion and hold fast to it. It is the great cause for the order of the world and the tranquility of those in existence. The weakening of the pillars of religion has caused the strength of the ignorant and their audacity and boldness. Truly, I say, whatever diminishes the lofty station of religion adds to the heedlessness of the wicked, and the ultimate result is chaos and disorder. Listen, O people of insight, then take heed, O people of vision. We hope that you will heed what has been mentioned with attentive ears, that you may make the people aware of what they have and what God has. We ask God to deliver the light of justice and the sun of fairness from the dark clouds of heedlessness and to make them manifest. No light compares to the light of justice; it is the cause of the order of the world and the comfort of the nations.

And in another place: In the Book of the Bayan, this sublime word is inscribed and recorded: Say, O friends, strive so that the tribulations that have befallen the oppressed and you in the path of God are not

wasted among the people. Adhere to the hem of chastity, and likewise to the cord of trustworthiness and piety. Consider the well-being of the world, not the desires of the self. O party of the oppressed, you are the shepherds of the world. Keep the sheep from the wolves of self and desire, and adorn them with the ornament of the fear of God. This is the firm decree that has flowed from the Pen of the Ancient at this time. By the life of God, the sword of morals and manners is sharper than the swords of iron. In this time, the innate nature calls and says: O people, the day has come, and my Lord has manifested me with a light that eclipses the suns of the Bayan. Fear the Merciful and do not be of the heedless.

The third word inscribed on the third leaf of Paradise is this: O son of humanity, if you look towards bounty, set aside what benefits you and take what benefits the servants. And if you look towards justice, choose for others what you choose for yourself. Sometimes, humility elevates a person to the heaven of honor and power, and other times, pride lowers him to the station of humiliation and abasement. It is a great day and a mighty call. In a Tablet among the Tablets, this sublime word is mentioned: If the entire spirit world were turned into a hearing power, it could be said to be worthy of listening to this call that has risen from the highest horizon. Otherwise, these ears, tainted with false stories, are not worthy and never have been. Blessed are the listeners, and woe to the heedless.

### Promote the Greatest Peace

We ask the Most Glorious God to aid the dawning places of wealth and power and the sources of honor and authority, meaning the kings of the earth, may God assist them, to promote the greatest peace. This is the greatest cause for the comfort of the nations. The kings of the realms, may God assist them, should unanimously adhere to this matter, which is the greatest cause for the preservation of the world. We hope that they will arise for what brings the comfort of the servants. A great assembly should be arranged where the kings or ministers are present, and the decree of unity and accord should be enacted, and they should turn from weapons to reformation. If one king rises against another, the other kings should rise to prevent him. In this case, armies and war equipment would only be needed to the extent necessary to protect their countries. If they attain this greatest good, the people of the land will be engaged in their affairs with comfort and joy, and the lamentations and wailings of most of the servants will cease. We ask God to aid them in what He loves and is pleased with. He is the Lord of the Throne and the dust, the Possessor of the hereafter and the first life.

It is better and more appropriate if the great kings themselves are present in that assembly and decree the matter. Any king who rises to this matter and implements it will be the chief of the kings in the sight of God. Blessed is he and well-being to him. In these lands, whenever the turn of the military comes, great fear appears from all directions. Each state annually adds to its military because the ministers of war are eager and speak of further additions. According to reports, the state of Iran, may God assist it, also intends to increase its military. To this oppressed one, a well-organized army of a hundred thousand is sufficient. We hope that His Majesty will add to the light of justice. By the life of God, justice is a mighty army. It is in the foremost position and the highest rank, opening hearts and minds, explaining the secrets of existence, and bearing the banner of love and generosity.

In the treasures of divine knowledge, there is a knowledge that removes fear, but it must be implemented from the days of childhood. It makes a significant difference, and whatever diminishes it adds to boldness.

If God's will aids, a detailed explanation of what has been mentioned will flow from the Pen of Utterance, and perhaps in the realms of knowledge and skills, something will appear that will renew the world and the nations.

### Hidden Strength in the Servants

Also, a word is inscribed and recorded in the Crimson Tablet from the Most High Pen, which reveals all the hidden strength in the servants, and even adds to it. We ask God, the Most Glorious, to aid His servants in what He loves and is pleased with. These days, enemies are evident from all sides, and the fire of hatred is ablaze. O people of the earth, by my life and your lives, this oppressed one has no thought of leadership and does not, and the aim has been and is to remove what causes the division of the parties of the world and the separation of the nations so that all may be freed and focused on their own affairs.

I ask that the friends do not stain this robe with the dust of lies and do not diminish the rank and station by mentioning extraordinary events that are with them. Glory be to God, today is a day when the wise should take advice from this oppressed one and ask God for what causes honor and comfort. However, all are striving and endeavoring to extinguish this shining and bright light, and every soul is trying to establish a fault or raise an objection. The matter has reached a point where they have declared from all the actions of this oppressed one things that are unworthy of mention.

### Baha'u'llah Has Spent Some Nights Hungry

One of the friends mentioned that a person in the great city said that fifty thousand tomans are sent to Akka every year from the homeland. This was mentioned with great regret, and it was not clear who the accountant was and who kept the records. Anyway, this oppressed one has been patient and silent in all that has been inflicted and said, intending to erase the rule of dispute, contention, and bloodshed from the world with the power of utterance by the grace of the Most Glorious God and His preceding mercy.

In all circumstances, we have adhered to beautiful patience and entrusted the matter to God. However, in response to this point, we mentioned that if the person is truthful in what he has said, he should thank the Owner of existence and the Sovereign of the unseen and the seen for raising a soul from Iran who, without any helper and supporter, has taken control of Iran from prison and collects a tax from it every year. This is a praiseworthy position, not a reproachable one, if one is just. If anyone wishes to be informed about the affairs of this oppressed one, the answer is that in some nights and days, the captives of the world and the oppressed of the nations have passed the night without strength and the day without food. We do not like these mentions and have no complaint against the speaker.

In this prison, a respected person was earning a livelihood by stone carving for some time, and sometimes some were provided food by the bounty of God, meaning hunger. We ask God, the Most Glorious, to aid all in justice and fairness and to enable them to turn and return. Verily, He is the All-Hearing, the Responsive.

## Baha'u'llah Only Desires Reform

O Sheikh, by the sun of truth that has dawned from the horizon of the prison and is shining forth, this oppressed one has no intention other than reform. All discerning and knowledgeable people bear witness to this. During times of tribulation, he held fast to the cord of patience and perseverance, and was content with what befell him from the enemies. He said:

### A Prayer to God

“O my God, I have left my will for Your will, and my desire for the manifestation of Your desire. By Your might, I do not desire myself and my existence except to rise for the service of Your Cause, and I do not love my existence except for sacrifice in Your path. O Lord, You see and know that those from whom we sought justice and fairness rose against us with oppression and injustice. Outwardly they were with me, but inwardly they supported my enemies who rose to violate my sanctity. O my God, my God, I bear witness that You created Your servants for the support of Your Cause and the exaltation of Your word, but they supported Your enemies. I ask You by Your command which has encompassed existence and by Your name by which the unseen and the visible were subdued, to adorn the people of the earth with the light of Your justice and to illumine their hearts with the light of Your knowledge. O Lord, I am Your servant and the son of Your servant. I bear witness to Your oneness and singleness and to the sanctity of Your essence and the purity of Your being. O Lord, You see Your trusted ones among the hands of the treacherous of Your creation and the slanderers among Your creatures. You know what has befallen us from those whom You know better than we do. They have committed what has caused the veil of the near ones of Your creation to be rent. I ask You to aid them to rise for what has passed them by in the days of the dawning of Your revelation and the rising of Your inspiration. Verily, You are capable of what You will, and in Your grasp are the reins of those in the heavens and the earths. The call of innate nature has been raised and its yearning, and it calls with the highest call and says: O people, by God, I have attained my appearance and my station. This is the day when the Mount smiled with its Speaker, Carmel with its Dweller, and the Lote-Tree with its Teacher. Fear God and do not be of the deniers. Do not deprive yourselves of what has appeared by grace. Take the Kawthar of life in the name of your Lord, the Possessor of names, and then drink from it with His mighty and wondrous remembrance.”

### From the Tablet to the Sultan

In all circumstances, we have enjoined the servants to what is good and forbidden them from what is bad. The Owner of existence is a witness and testifier that this oppressed one has sought from God for the people that which causes affection, unity, love, and harmony. By the life of God, this oppressed one has not been able to conceal it. He has manifested what He wills, and He is the Omnipotent, the Chosen One. These exalted words that were revealed in the Tablet to the Sultan, some of them we mention repeatedly so that His Majesty may know with clear certainty that what has been mentioned is from God.

O Sultan, I was like one of the servants, resting on my bed. The breezes of the All-Glorious passed over me and taught me the knowledge of what was. This is not from me but from the Mighty, the All-Knowing. He commanded me to proclaim between earth and heaven, and thus came upon me what caused the tears of the knowers to flow. I did not read what the people possess of knowledge, nor did I enter

schools. Ask the city where I was so that you may be certain that I am not one of the liars. This is a leaf moved by the winds of the will of your Lord, the Mighty, the Praiseworthy. Does it have any stability when the strong winds blow? No, by the Lord of names and attributes, it moves as He wills. Non-existence has no existence before eternity. His irrevocable command has come, and He made me speak of His remembrance among the people. I was nothing but like a dead one before His command. The hand of the will of your Lord, the Merciful, the Compassionate, turned me.

Can anyone speak on his own about what he is accused of by the servants, whether low or high? No, by the One who taught the Pen the secrets of eternity, except for one who is assisted by the Mighty, the Powerful. O Sultan, look with the eye of justice at the oppressed one, then judge with truth about what has befallen him. God has made you His shadow among the servants and a sign of His power for those in the lands. Judge between us and those who have wronged us without evidence or an illuminating book. Those around you love you for themselves, but the servant loves you for yourself and only wishes to bring you closer to the abode of grace and turn you to the right hand of justice. Your Lord is a witness to what I say.

O Sultan, if you could hear the pen of the Most High and the cooing of the dove of life on the branches of the Lote-Tree in the mention of God, the Creator of names and the Creator of earth and heaven, it would lead you to a station where you would see nothing in existence but the manifestation of the Presence of the Worshipped One. You would see the kingdom as the least of things to you; you would give it to whomever you wish and turn towards a horizon that is illuminated by the lights of the face, and you would never bear the burden of the kingdom except to assist your Lord, the Most High, the Supreme. Then the supreme assembly would bless you. Blessed is this most exalted station if you ascend to it with a sovereignty known by the name of God.

### A Prayer to God #2

Glorified are You, O my God! You see what has befallen the oppressed from those who have not associated with me and have risen against me with harm and adversity, such that pens are unable to describe it, tongues are powerless to explain it, and tablets cannot bear it. You hear the groaning of my heart and the clamor of my being, and what has befallen Your trusted ones in Your lands and Your chosen ones in Your dominion from those who have broken Your covenant and testament. O Lord, I ask You by the clamoring of the lovers in the horizons and their groaning in their remoteness from the court of Your nearness, and by the blood that has been shed in Your love, and by the livers that have melted in Your path, to protect Your friends from the oppression of those who are heedless of the mysteries of Your chosen name. O Lord, strengthen them with Your power, which has overpowered all things, and enable them to be patient and enduring. Verily, You are the Omnipotent, the Mighty, the Bestower. There is no god but You, the Generous, the Bountiful.

In these days, some have passed from justice and fairness and have attacked with the sword of malice and the spear of enmity, while the duty of the fair-minded is to assist the rejected of the world and the expelled of the nations and to cling to righteousness and piety. Most people have not known until now what this oppressed one intends and why he has borne innumerable tribulations. Indeed, the tongue of

the heart speaks the words “Oh, that my people knew,” and this oppressed one, detached from all, speaks with this sublime word:

“The waves have encompassed the ship of God, the Overseeing, the Self-Subsisting. O sailor, do not be perturbed by the winds. The Splitter of the dawn is with you in this darkness, which has caused the hearts of the servants to tremble, except for those whom God, the Mighty, the Chosen, has willed.”

### A Translation Request from the Sheikh

It has been said that Your Excellency, or others, have asked for the translation of Surah al-Ikhlās so that it may be known and proven to all that God “did not beget nor was He begotten,” and the Bābīs believe in His lordship and divinity.

### The Station of Self-Annihilation

O Sheikh, this station is the station of self-annihilation and subsistence in God, and if this word is mentioned, it signifies pure non-existence. This is the station of “I do not own for myself any benefit or harm, nor life nor resurrection.”

O Sheikh, what do the scholars of the age say about the manifestations of the Lote-Tree of the Bayan on the Mount of Knowledge? That sacred one heard the word from the Lote-Tree and accepted it, but most are deprived of understanding this station because they are occupied with what they have and are heedless of what God has. Sayyid Farhad al-Dīn has spoken well in this regard:

This word is not comprehended by any superficial understanding, Even if you were Abu Nasr or Abu Ali Sina.

What do they say about this saying of the Seal of the Prophets, the soul of all else be his sacrifice: “You shall see your Lord as you see the full moon on the fourteenth night,” and the statement of the Commander of the Faithful, peace be upon him, in the Sermon of Disclosures: “Expect the appearance of the Speaker of Moses from the tree on the Mount,” and likewise the saying of Husayn ibn Ali, peace be upon him: “Could there be a manifestation for others that is not for You, so that it would be the manifestation of You? Blind is the eye that does not see You.” Such statements are mentioned and well-known in the sayings of the friends, peace be upon them, and present in authentic books. Blessed is he who sees and speaks with pure truth. Blessed is the soul that purifies itself from the suspicions and illusions of the world with the help of the Kawthar of utterance, tears the veils of glory with the name of the All-Exalted, and passes beyond the world and its people, aiming for the Greatest Prison.

O Sheikh, the breaths of revelation are distinct from its lower counterpart, and the divine utterance is like a shining sun among the books. Blessed is he who finds and recognizes it and says, “Praise be to You, O desired one of the world, and thanks be to You, O beloved of the hearts of the sincere.” The purpose of mentioning divinity and lordship is not understood by the servants, for if they comprehend it, they will rise from their station and speak the word, “We repent to God.” The Seal of the Prophets, the soul of all else be his sacrifice, says: “We have states with God in which we are He and He is we and He is He and we are we.” This station has also been passed; why have they not mentioned other stations that have been

revealed from the Most Glorious Pen? The tongue of the oppressed one has spoken these exalted words in most of the days and nights.

### A Prayer to God

O my God, O my God, I bear witness to Your oneness and Your singularity, and that You are God, there is no god but You. You have always been sanctified from mention of anything besides You and praise of anyone other than You, and You will remain as You were before and after. I ask You, O Eternal Sovereign, by the Greatest Name and by the effulgences of Your radiant manifestation in the realm of the Bayan, and by the waves of the sea of Your knowledge in the realm of possibility, to assist me in that which brings me closer to You and cuts me off from all else.

By Your might, O God of all existence and object of all creation, I wish to lay my face on every spot of Your earth, perhaps it might be honored by the presence that was honored by the coming of Your chosen ones. By God, the illusions of the servants have deprived them of the horizon of certitude and assumptions have prevented them from the sealed wine. Truly, I say, and for the sake of God I say, this servant and this oppressed one is ashamed to attribute himself to existence and being, let alone to any ranks above that.

### Conveyance of Tranquility and Unity to the Kings and Rulers

A discerning person, whenever he walks on the earth, observes himself as ashamed, knowing with clear certitude that the cause of his blessings, wealth, honor, elevation, and power is by the permission of God, the earth which is beneath the feet of all people. And a person who is aware of this station is certainly sanctified and purified from pride, arrogance, and conceit. What has been said is from God, He bears witness and is the All-Knowing, the All-Informed.

Ask of God ears that hear, eyes that see, expanded breasts, and turned hearts, so that the servants may find the object of their search and turn towards the Beloved. Trials have befallen this oppressed one, the like of which eyes have never witnessed. Despite this, there has been no hesitation in proclaiming the matter, and it was conveyed to the kings and rulers (may God assist them), what would ensure the tranquility, unity, and concord of the world, and the comfort of the nations.

### About Tablets to Napoleon III

Among them, two words were heard from Napoleon III, which led to sending him a tablet in Adrianople. He did not respond. After arriving in the Most Great Prison, a letter and a hand-written note were received from his minister, initially written in Persian and concluded in his own handwriting, showing kindness and mentioning that the letter was conveyed as requested, and until then no response had been given, but their minister in Constantinople and the consuls of those lands were instructed to handle any matter expressed. From this statement, it became clear that they considered this servant's aim to be the reformation of external matters. Hence, verses were revealed in the Surah of the Temple addressed to him, some of which will be mentioned so that he may know that the matter of this oppressed one is for God and from God.

“O King of Paris, inform the priest not to ring the bells. By God, the Truth, the greatest bell has appeared upon the Temple of the Greatest Name, and it is rung by the fingers of the Will of your Lord, the Exalted, the Most High, in the realm of permanence, by His name, the Most Glorious. Thus, the great verses of your Lord were revealed once again for you to arise for the mention of God, the Creator of earth and heaven, in these days in which the tribes of the earth all mourned, the foundations of cities were shaken, and the people were enveloped in the dust of atheism, except for those whom your Lord, the All-Knowing, the Wise, willed.

Say, the Chosen One has come in the shadows of lights to revive the worlds by the breaths of His name, the Merciful, and to unite the world and gather them on this table which descended from heaven. Beware lest you disbelieve in the grace of God after its revelation; this is better for you than what you possess, for it will perish, but what is with God remains. He is the ruler over what He wills. The breezes of forgiveness have wafted from the direction of your Lord, the Merciful. Whoever turns to it is purified from sin and from every illness and affliction. Blessed is the one who turns to it, and woe to the heedless.

If you were to listen with the ear of nature to things, you would hear from them that the Ancient One, the Glorious, has come. Everything glorifies the praise of its Lord. Among them are those who know God and mention Him, and among them are those who mention Him and do not know Him. Thus, We have encompassed the matter in a clear tablet. O King, hear the call from this blazing fire from this green tree on this lofty mount on the sacred white spot behind the Eternal Sea. There is no god but Me, the Forgiving, the Merciful. We have sent the one whom We supported with the Holy Spirit to inform you of this light which shone from the horizon of the Will of your Lord, the Exalted, the Most Glorious, and its effects appeared in the West. Turn to it in this day which God has made the choicest of days, in which the Merciful manifested Himself upon those in the heavens and the earths.

Rise to serve God and to support His cause. He will assist you with the hosts of the unseen and the seen, and make you a sovereign over what the sun shines upon. Your Lord is the Omnipotent, the Almighty. The breezes of the Merciful have wafted in the realm of existence. Blessed is the one who finds its fragrance and turns to it with a pure heart. Adorn your temple with the robe of My name, your tongue with My mention, and your heart with My love, the Mighty, the Unassailable. We desired for you only what is better for you than what you possess and the treasures of the entire earth. Your Lord is the All-Knowing, the All-Informed. Rise among the servants in My name and say, O people of the earth, turn to the one who has turned to you. He is for the sake of God among you, His proof in you, and His guide for you. He has come to you with signs that the learned of the world are incapable of producing. The Tree of Sinai speaks in the heart of the world, and the Holy Spirit calls among the nations. The Promised One has come with manifest sovereignty.

O King, the stars of the heaven of knowledge have fallen, those who rely on what they have to prove My cause and mention God by My name. When I came to them with My glory, they turned away from Me. Behold, they are among the fallen. This is what the Spirit told you when He came with the truth and the Jewish scholars opposed Him until they committed what made the Holy Spirit lament and the tears of the close ones flow.



Say, O assembly of monks, do not stay in churches and cloisters. Come out by My permission and then engage in what benefits yourselves and the servants. Thus commands you the Lord of the Day of Judgment. Reside in the fortress of My love; this is the true seclusion if you are of those who know. Whoever stays near the house, he is like the dead. It is befitting for man to show what benefits the servants, and what bears no fruit should be for the fire. Thus your Lord admonishes you; He is the Mighty, the Generous.

Marry that someone may arise in your place after you. We have forbidden you from treachery, not from what shows fidelity. Have you taken the roots of yourselves and cast away the roots of God? Fear God and do not be of the ignorant. Were it not for man, who would mention Me in My land, and how would My attributes and names appear? Reflect and do not be of those who are veiled and were of the heedless. The one who did not marry did not find a place to rest his head on or a place to lay down because of what the hands of the treacherous have earned. Sanctifying oneself is not what you know and what you have of illusions but what We have. Ask to know his station, which is sanctified from the assumptions of everyone on earth. Blessed are the knowing ones.

O King, We heard a word from you when the King of Russia asked you about the judgment of war. Your Lord is the All-Knowing, the All-Informed. You said, I was asleep in the cradle, the call of the oppressed woke me until they were drowned in the Black Sea. Thus We heard, and your Lord is a witness to what I say. We testify that it was not the call that woke you but desire, for We tested you and found you secluded. Recognize the tone of speech and be of the discerning.

We do not wish to return to you a bad word to preserve the station We granted you in the visible life. We chose courtesy and made it a habit of the close ones. It is a garment that suits every soul, young and old. Blessed is the one who made it the adornment of his body, and woe to the one who is deprived of this great favor. If you were the possessor of the word, you would not have cast the Book of God behind your back when it was sent to you from the Mighty, the Wise. We tested you with it, and We did not find you as you claimed. Arise and make up for what you missed. The world will perish and what you have, and the dominion will remain for God, your Lord, and the Lord of your forefathers. You should not limit matters to what your desire wants. Beware the sighs of the oppressed, protect him from the arrows of the oppressors. What you did will cause matters to differ in your kingdom, and the dominion will leave your hand as a result of your actions. Then you will find yourself in manifest loss, and earthquakes will seize all tribes there unless you arise to support this cause and follow the Spirit in this straight path.

Your pride deceived you, by My life, it will not last, and it will vanish unless you hold fast to this strong cord. We see disgrace pursuing you, and you are of the heedless. When you hear the call from the direction of majesty, you should leave what you have and say, "Here I am, O God of those in the heavens and the earths."

O King, We were in the mother of Iraq until separation became necessary. We turned to the King of Islam by His command. When We came to him, We received from the hypocrites what cannot be written on pages. Because of this, the dwellers of Paradise lamented, and the inhabitants of the sacred precincts, but the people are in thick veils. (Until We said,) The matter became severe for Us every day, rather every hour, until they took Us out of prison and put Us into the Most Great Prison with clear oppression.

If it is said, for what crime were they imprisoned? They would say they wanted to renew the religion. If the ancient one is your chosen one, why did you leave what was decreed in the Torah and the Gospel? Explain, O people, by God, there is no escape for you today. If this is My crime, Muhammad, the Messenger of God, preceded Me in it, and before him, the Spirit, and before him, the Interlocutor. If My sin is to exalt the word of God and manifest His cause, then I am the first of the sinners. I would not exchange this sin for the kingdom of the heavens and the earths. (Until We said,) The more the calamity, the more the radiance in the love of God and His cause, such that what came upon Me from the heedless did not prevent Me.

If they were to bury Me in the layers of the earth, they would find Me riding on the clouds and calling to God, the Omnipotent, the Mighty. I sacrificed Myself in the path of God and longed for tribulations in His love and pleasure. This is testified by what I am in of afflictions that no one from the worlds has borne. Every hair of Mine speaks what the Tree of Sinai spoke, and every vein of Mine calls to God and says, "Would that it were cut in Your path for the life of the world and the unity of those in it." Thus the matter was decreed by the All-Knowing, the All-Informed.

Know that the subjects are the trusts of God among you. Guard them as you guard yourselves. Beware lest you make the wolves shepherds of the sheep, and let not pride and arrogance prevent you from turning to the poor and the needy. Rise from the horizon of detachment in My name, then turn to the kingdom by the command of your Lord, the Omnipotent, the Almighty. (Until We said,) Adorn the body of the king with the robe of My name and rise to proclaim My cause. This is better for you than what you possess, and God will elevate your name among the kings. He is powerful over all things.

Walk among the people with the name of God and His sovereignty to manifest His effects among the worlds. (Until We said,) Say, O people, does it behoove you to attribute yourselves to the Merciful and commit what Satan committed? No, by the beauty of the All-Glorious, if you are of the knowing. Purify your hearts from the love of the world, your tongues from falsehood, and your bodies from what prevents you from drawing near to God, the Mighty, the Praiseworthy. Say, the world is your turning away from the source of revelation and your turning to what does not benefit you. What has prevented you today from turning to God is the essence of the world; avoid it and draw near to the great, luminous, shining spot.

O people, do not shed blood and do not judge any soul except with justice. Thus, you are commanded by the All-Knowing, the All-Informed. Those who corrupt the earth after its reformation have exceeded what is set in the Book, and evil is the abode of the transgressors. (Until We said,) Do not betray in the wealth of people; be trustworthy on earth and do not deprive the poor of what God has given you of His bounty. He will give you double what you have; He is the Generous Bestower. O people of Baha, conquer the cities of hearts with the swords of wisdom and speech. Those who argue with the desires of their souls are in clear veils. Say, the sword of wisdom is hotter than the summer and sharper than the sword of iron, if you are of the knowing. Bring it out in My name and My sovereignty, then open with it the cities of the hearts of those who are secluded in the fortress of desire. Thus commands you the Pen of the Most Glorious while sitting under the swords of the heedless.

If you uncover a sin, cover it, so that God may cover you. He is the Concealer, the Possessor of great bounty. O assembly of the wealthy, if you see a poor person, do not be proud against him. Reflect on what you were created from; all were created from a despicable water. (Until We said,) Consider the world as a human body afflicted with diseases, and its healing depends on the unity of those in it. Gather on what We have prescribed for you and do not follow the ways of the differing. Reflect on the world and the condition of its people. The one who created the world for Himself has been imprisoned in the most desolate of abodes by the actions of the heedless. From the horizon of the prison, He calls the people to the dawn of the Most High, the Most Great. Will you rejoice in what you have of adornments after knowing that they will perish, or will you be happy ruling over a span of land after all of it was not, in the eyes of the people of Baha, more than the pupil of the eye of a dead ant? Leave it to its people, then turn to the goal of the worlds.

Where are the proud ones and their palaces? Look at their graves to take a lesson from what We made as an example for the observers. If the breezes of revelation touch you, you will flee from the kingdom, turning to the kingdom, and spend what you have to draw near to this noble sight. We commanded one of the assembly of the Holy Spirit to send this tablet, and he mentioned that he sent the tablet and its translation. Knowledge is with God, the Mighty, the All-Knowing.

### From a Tablet to Alexander II

And a part of the body of the tablet is for His Majesty the Emperor of Russia (may God, exalted and glorified, assist him).

O King of Russia, hear the call of God, the Sovereign, the Most Holy, and come to the paradise, the place where He who is named with the Most Beautiful Names has settled among the Supreme Concourse and in the Kingdom of creation, by the name of God, the All-Glorious, the All-Majestic. Beware that anything should veil you from turning to your Lord, the Merciful, the Compassionate. We heard what you called upon your Lord in your seclusion; thus, the fragrance of My favor stirred, and the ocean of My mercy surged. We responded to you with the truth, indeed, your Lord is the All-Knowing, the All-Wise.

One of your envoys assisted Me when I was in the prison of Tīhrán, under chains and fetters. By this, God has decreed for you a station that none but He can encompass. Beware that you do not exchange this great station (until We said). The Father and the Son have come in the sacred valley, saying: "Here I am, O God, here I am." The mountain circles around the house, and the tree calls with the loudest call: "The Bestower has come, riding on the clouds." Blessed is he who draws near to Him, and woe to the heedless.

Arise among the people with this firm matter, then call the nations to God, the Mighty, the Great. Do not be of those who used to call upon God by one of the names, but when the Named One came, they disbelieved in Him and turned away from Him until they unjustly judged Him. Reflect and remember the days when the Spirit came, and Herod passed judgment on Him. God assisted the Spirit with the hosts of the unseen, preserved Him with the truth, and sent Him to another land, a promise from Him. He is the ruler over what He wills. Indeed, your Lord preserves whom He wills, even if he is in the center of the sea, in the mouth of the serpent, or under the swords of the oppressors.

(We said) Hear My call once more from My prison to inform you of what has befallen My Beauty from the manifestations of My Majesty, and recognize My patience after My power, and My endurance after My might. By My life, if you knew what has been revealed from My Pen, and if you were to access the treasures of My Cause, the pearls of My mysteries in the oceans of My names, and the containers of My words, you would sacrifice yourself in the path of God, longing for His exalted and unassailable kingdom. Know that My body is under the swords of the enemies and My form is in afflictions beyond count, yet My spirit is in a joy incomparable with the happiness of the worlds.

### From a Tablet to Queen Victoria

And thus, some verses of the tablet to Her Majesty the Queen (may God, exalted and glorified, assist her) are mentioned. The intention is that perhaps the breezes of revelation may touch her, and for the sake of God, she may arise to serve the Cause and convey what has not reached from the tablets to the esteemed kings (may God assist them). This matter is great, this service is great. In that land, there are many eminent scholars, including the revered Siyyids known for their greatness and rank. Consult with them, and show them what has flowed from the Supreme Pen. Perhaps they may be assisted in the reformation of the world and the purification of the souls of the nations, and the hidden and stored malice and hatred in hearts may be calmed by the chalice of divine counsels. We ask this success from God, and it is not difficult for Him.

O Queen in London, hear the call of your Lord, the Master of creation, from the divine Lote Tree. Verily, there is no god but Me, the Mighty, the Wise. Forsake what is on the earth and adorn the head of the kingdom with the crown of the mention of your Lord, the Exalted. He has come into the world with His most great glory and completed what was mentioned in the Gospel. The land of Syria has been honored by the arrival of its Lord, the Master of all, and the intoxication of the wine of reunion has taken hold of the south and the north. Blessed is he who finds the fragrance of the Merciful and turns to the dawn of beauty in this radiant morn.

The Aqsa Mosque has quivered with the breezes of its Lord, the Most Glorious, and the sacred precinct has responded to the call of God, the Exalted, the Most High, and every pebble therein glorifies the Lord with this great name. (Until We said) We mention you for the sake of God and wish that your name be exalted with the mention of your Lord, the Creator of the earth and the heavens. He is witness to what I say. We have heard that you have prohibited the sale of slaves and concubines. This is what God has decreed in this wondrous revelation. God has written a reward for you; He is the Bestower of recompense for those who do good. Follow what has been sent to you from the All-Knowing, the All-Informed. Whoever turns away and is arrogant after the clear proofs have come to him from the Revealer of the signs, God will render his works vain. He is powerful over all things. Actions are accepted after turning to the truth. Whoever turns away from the truth is among the most veiled of the people. Thus, it has been decreed by the Mighty, the Powerful.

We have heard that you have entrusted the reins of consultation to the hands of the people. Well done, for through this the foundations of affairs are solidified, and the hearts of those under your shadow, both lowly and noble, are assured. However, they should be trustees among the servants and see themselves as agents for everyone on earth. This is what they have been admonished in the tablet from the Wise

Planner. Whenever anyone turns to the assembly, let him turn his gaze to the highest horizon and say: O my God, I ask You by Your most glorious name to aid me in what reforms the affairs of Your servants and builds up Your lands. You are powerful over all things. Blessed is he who enters the assembly for the sake of God and judges among the people with pure justice. Behold, he is among the victorious.

O members of the councils here and in other lands, reflect and speak on what reforms the world and its condition if you are of the discerning. Look at the world as a human body created whole and perfect, but it has been afflicted with various ailments due to diverse and conflicting causes. It has never been well; its illness has increased due to the hands of quack doctors who have ridden the steed of desire and have been of the heedless, except those whom God, the Lord of the worlds, has willed. And if one of its members were cured at any time by a skilled physician, other members remained as they were. Thus, the All-Knowing, the All-Informed tells you.

Today, we see it under the hands of those who are intoxicated with the wine of pride to such an extent that they do not recognize what is good for themselves, so how can they handle this grave and difficult matter? (Until We said) What God has made the greatest remedy and the perfect means for its health is the unity of those on earth on one matter and one law. This can never be achieved except by a skilled, perfect, and supported physician. By My life, this is the truth, and beyond it is only manifest error. Whenever that greatest cause came and that light shone from the horizon of eternity, the quack doctors prevented it and became a cloud between it and the world, hence the illness was not cured and remains in its sickness until now. They could not preserve its health, and the one who was the manifestation of power among the people was hindered from what he desired due to the actions of the quack doctors.

### The Greatest Name Has Come For the Unity of the World

Look in these days when the Beauty of Eternity has come with the greatest name for the life and unity of the world; they rose against Him with sharp swords and committed what made the faithful spirit tremble. They made Him a prisoner in the most desolate lands, and the hands of the seekers were cut off from His hem. When it was said to them, the reformer of the world has come, they said, it is proven that he is one of the corrupters, while they have not associated with Him and see that He did not preserve Himself for even a moment, always being in the hands of the tyrants. Sometimes they imprisoned Him, other times they exiled Him, and sometimes they moved Him around the lands. Thus they judged Us, and God is aware of what I say.

### Similitude of Moses

This accusation of corruption is the same as that which the Pharaohs gave to the Interlocutor of God. Read what the Merciful revealed in the Qur'an, His saying:

"We sent Moses with Our signs and clear authority to Pharaoh, Haman, and Qarun, but they said, 'A magician, a liar.' When he brought them the truth from Us, they said, 'Kill the sons of those who believed with him and let their women live.' But the plan of the disbelievers is nothing but error. Pharaoh said, 'Leave me to kill Moses, and let him call upon his Lord. I fear that he will change your religion or cause

corruption in the land.’ Moses said, ‘I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.’”

The reformer of the world has always been considered corrupt and accused of what everyone has heard. Whenever the sun of manifestation rose from the horizon of God’s will, some denied, some turned away, and some clung to false accusations, depriving the servants of the bounty of the Possessor of creation. Thus, those who have not seen this oppressed one and have not associated with Him say what they have heard and continue to say. Say, O people, today the sun of the Bayan has risen from the horizon of the sky of grace, and the light of the manifestation of the Interlocutor of the Mount, the Leader of religions, is shining and radiant. Sanctify and purify your chest, heart, ears, and eyes with the Kawthar of the Most Merciful’s explanation, and then turn. By God, from all things, the call has come, “The truth has come.” Listen, blessed are the fair-minded and happy are the seekers.

Among them, regarding the Blessed Tree, they have said what every discerning scholar and every knowledgeable wise person would testify to its falsehood. Indeed, that person has observed and read the verses revealed about the Interlocutor of God. His blessed saying:

“Did we not raise you among us as a child, and you stayed among us for many years of your life? And you did that deed of yours which you did, and you are of the ungrateful. Moses said, ‘I did it then, being among the misguided. So I fled from you when I feared you, and my Lord granted me wisdom and made me one of the messengers.’”

And in another instance, His Blessed and Exalted statement:

“And he entered the city at a time when its people were unaware, and he found therein two men fighting, one from his own group and the other from his enemy. The one from his group called for his help against the one from his enemy, so Moses struck him and killed him. He said, ‘This is of Satan’s doing. Indeed, he is a manifest, misleading enemy.’ He said, ‘My Lord, I have wronged myself, so forgive me,’ and He forgave him. Indeed, He is the Forgiving, the Merciful. He said, ‘My Lord, for the favor You have bestowed upon me, I will never be an assistant to the criminals.’ So he became fearful, anticipating in the city, when suddenly the one who had sought his help the day before cried out to him for help. Moses said to him, ‘Indeed, you are clearly a misguided one.’ Then, when he wanted to strike the one who was an enemy to both of them, he said, ‘O Moses, do you intend to kill me as you killed a person yesterday? You only want to be a tyrant in the land and do not want to be of the reformers.’”

Therefore, the hearing and sight must be sanctified and purified to adhere to justice and fairness. The Interlocutor of God also confessed to wrongdoing and misguidance and also to fear and fleeing, and disobedience and seeking forgiveness from God, the Exalted.

### God Manifests Himself

O Shaykh, God, the Exalted, manifests Himself in His manifestations with the knowledge of doing what He wills and decreeing what He desires. No one has the right to ask why or how, and whoever says otherwise has turned away from God, the Lord of Lords. In the days of the Manifestation, these things are evident and present, just as they have said about this oppressed one what the close ones and the sincere have

testified and will testify to be false. By God, this hem has been and is sanctified, even though some have now intended to defile it with the slanders of the unworthy liars, but God knows, and they do not know.

The person who, with the power and might of God, stood against all the factions of the world and invited everyone to the highest horizon, has been denied. And those who have always been behind veils and curtains, occupied with preserving themselves, have clung to these souls. Now some are busy with lies and slander, with no intent other than to introduce doubts into hearts and minds. Whenever a soul turns to this land from the great city, they immediately send a quick report saying that a sum of money was stolen and went to Acre. A knowledgeable, complete, and virtuous person turned to the sacred land at the end of his life, intending seclusion, and about him, they wrote what caused the sighs of the sincere and close ones to rise.

### A Story About the Forgiven Mishir al-Dawlih

This oppressed one was known by the late, forgiven Mirza Husayn Khan, Mishir al-Dawlih, may God forgive him, and certainly he mentioned to the authorities of the state the details of the arrival of this oppressed one at the threshold and his words and actions. On the day of arrival, the host of the government was present and took us to a place where he was assigned. Indeed, the utmost love and kindness from the government towards these oppressed ones were evident and witnessed. On another day, Prince Shuja' al-Dawlih and Mirza Safa, on behalf of the late, forgiven Mishir al-Dawlih, the minister plenipotentiary, came, and also some of the ministers of the exalted government, including the late Kamal Pasha and some others.

And this oppressed one, relying on God without mentioning any need or request, stayed in that land for four months, and his actions were known and witnessed by all. No one denies them except every hateful liar. Whoever knows God knows nothing other than Him. We have not desired and do not desire to mention such matters. Some of the great ones of Iran, whenever they entered that city, they exerted utmost effort at the doors of houses for salaries and rewards. This oppressed one, if he was not the cause of honor, was not the cause of humiliation either. The actions of the late, forgiven one, exalted be his station, were not due to friendship with this oppressed one but due to the requirements of wisdom and a service he had secretly intended. I testify that he was a trustworthy servant of the government to the extent that treachery had no place in his domain.

The reason for the entry of these oppressed ones into the Most Great Prison was also due to him, but since he was sincere in his actions, he is worthy of good mention. This oppressed one has always intended the elevation and advancement of the state and the nation, not the elevation of his own rank. Now, some have gathered a group and have risen to violate the sanctity of this oppressed one. Yet the oppressed asks God, exalted and glorified, to aid them in returning and to grant them success in rectifying what they have missed and in repenting at His threshold of grace. Indeed, He is the Forgiving, the Merciful."

### The Persecution of Baha'u'llah and His Followers

O Shaykh, my Pen laments for myself, and the tablet weeps at what has come upon me from one whom we protected for many consecutive years and who was meant to serve before My presence day and

night, until he was led astray by one of my servants named Sayyid Muhammad. Witness to this are assured servants who migrated with me from Baghdad until we arrived in this great prison. What came from them has caused every scholar to cry out, every gnostic to lament, and the tears of the fair-minded to flow. We ask God to assist the heedless towards justice and fairness and to make them aware of what they have neglected; indeed, He is the Bountiful, the Generous.

O my Lord, do not prevent Your servants from the door of Your bounty and do not drive them away from the expanse of Your proximity. Assist them in uncovering the veils of majesty and in piercing the veils of illusions and hopes. You are the Self-Sufficient, the Most Exalted. There is no god but You, the Mighty, the Generous.

By the sun of proof, which has shone from the horizon of the sky of certainty, this oppressed one has, day and night, been engaged in the purification of souls until the light of knowledge has overcome the darkness of ignorance.

### Aided the Sultan With Support Despite Persecution

O Shaykh, it has been repeatedly mentioned for forty years that by divine grace and the effective divine will, we have aided the Sultan (may God assist him) with a support that is evident and proven before the manifestations of justice and fairness and is denied only by every obstinate transgressor and every hateful skeptic. It is strange that the ministers of the state and the trustees of the nation have not, until now, acknowledged this clear and evident service, or perhaps they have and, out of wisdom, have not mentioned it. Before forty years, every year among the servants, disputes and conflicts were manifest and ongoing, and afterward, by the armies of wisdom, explanation, counsel, and knowledge, everyone held fast to the strong cord of patience and the luminous hem of endurance, such that they bore whatever befell this oppressed party and put it to right. Despite the severe torment inflicted in Mazandaran and Rasht on many people, including Haji Nasir, who was truly a light shining from the horizon of the sky of submission, after his martyrdom, his eyes were gouged out, and his nose was cut off, and the oppression reached such a degree that the people of foreign countries wept and mourned and secretly aided his family and children.

O Shaykh, the Pen is ashamed to mention what has happened, and in the land of Şad (Isfahan), the fire of oppression burned so fiercely that every fair-minded person lamented. By your life, from the cities of knowledge and wisdom, the wailing and weeping rose to such a degree that the hearts of the people of righteousness and piety were consumed. The two bright lights, the two Hasanayn (Imams Hasan and Husayn), freely gave their lives in that land, neither wealth nor honor prevented them. God knows what befell them, and most people are unaware. Before them, Jinab Kazim and those with him, and later the noble personage, drank the cup of martyrdom with utmost eagerness and longing and hastened to the Exalted Companion. Likewise, during the time of Sardar Aziz Khan, Jinab Mirza Mustafa and those with him were taken and sent to the Exalted Companion and the most glorious horizon.

In every city, the signs of oppression were evident and manifest, an oppression unparalleled. Yet, no soul rose in defense. Consider the case of Badi, the bearer of the Tablet to the Sultan, and reflect on how he



gave his life. That champion of the arena of detachment offered the precious crown of life to the One True Friend.

O Shaykh, if these matters are denied, what matter is worthy of affirmation? Make it clear for the sake of God and do not be among the silent. Jinab Najaf Ali was seized, and with utmost attraction and eagerness, he sought the station of martyrdom and proclaimed this word: We found its value and its blood's value He said this and gave his life. Consider the radiance and effulgence of the light of detachment that shone from the lofty heart of Mulla Ali Jan, the attraction of the supreme Word and the power of the supreme Pen so captivated him that the field of martyrdom and the pavilion of joy were equal in his sight, indeed, the former was more desirable.

Reflect on Jinab Aba Basir and Sayyid Ashraf of Zanjan. They brought Umm Ashraf to persuade her son to counsel him, encouraging him until he attained the supreme martyrdom. O Shaykh, this party has crossed the Gulf of Names and pitched their tent on the shore of the sea of detachment. They would sacrifice a hundred thousand lives freely and would not speak against the will of God. They are attached to the will of God and free from what the people possess. They gave their lives and did not speak an unworthy word. Reflect, as if they drank from the sea of detachment, the life of this world did not prevent them from martyrdom in the path of God.

In Mazandaran, a large number of the servants of God were destroyed. The ruler, based on the fabrications of some, plundered them, claiming they had gathered weapons. After investigation, it was found that there was only one old gun barrel without any parts. Glory be to God, this party had no need for weapons, for they had girded the loins of endeavor for the reformation of the world. Their armies were good deeds, their weapons were pleasing morals, and their commander was the fear of God. Blessed is he who is just.

By God, this party has become the manifestation of justice in patience, tranquility, submission, and contentment, and they have reached such a degree of endurance that they were killed but did not kill, even though the oppressed of the land suffered what the history of the world has not recorded, and no eye has seen its like. Why did they accept these great calamities and not lift a hand in defense? What was the reason for their submission and tranquility? The reason was the prevention of the supreme Pen, day and night, and taking control of affairs by the power and might of the Lord of the worlds.

Reflect on Jinab Badi, that oppressed one who was seized and ordered to curse and abuse this oppressed one. But by the grace of God and divine mercy, he chose martyrdom and attained it. If you count the martyrs in the path of God, you would not be able to count them. Reflect on the case of Sayyid Ismail (peace and blessings be upon him), who, before dawn, swept the door of the house with his turban and then at the edge of the river, facing the house, sacrificed his life with his own hands.

Consider the influence of the Word. All these souls were first ordered to curse and abuse, but none placed their will above the will of God.

O Shaykh, from the time of the Interlocutor of God, there was one soul, and now this oppressed one has revealed to you that which causes the fair-minded to be bewildered. Be just for the sake of God and arise to serve your Lord. He will reward you with a reward that cannot be matched by the treasures of the

earth or the stores of kings and sultans. Rely upon God in all matters and entrust them to Him; He will give you a reward that is great in the Book.

In these few days of life, engage in deeds that spread the fragrance of His pleasure and are adorned with the ornament of acceptance. When Bilal the Ethiopian's deed was accepted, his 'sin' surpassed the 'sin' of the world. Today, all parties must be illuminated with the light of unity and agreement. However, the pride and arrogance of some parties have ruined wisdom and demolished the house of justice.

O Shaykh, what has befallen this oppressed one is unprecedented, and we have borne all this with utmost submission and contentment for the purification of souls and the elevation of the Word of God. During the days when we were in the prison of the land of M, we were handed over to the hands of the scholars for one day; it is clear what happened then. If you ever enter the storehouse of the Sultan, ask the deputy and the head of that place to show you the two chains, one called "Baqara Kahar" and the other known as "Salasil." By the Sun of Justice, this oppressed one spent four months in one of these chains, suffering and fettered.

And my grief is less than Jacob's, and all the calamities of Job are but a part of my affliction.

Reflect also on the martyrdom of Haji Muhammad Rida in the city of love. The oppressors inflicted upon him what caused some foreign nations to weep and lament, for, according to reports, thirty-two wounds were inflicted on his blessed body, yet no one intervened. They always placed the decree of the Book above their own will, even though there were many of this party in that city.

We request that the Sultan (may God exalt and glorify him) himself consider these matters and judge with justice and fairness, even though in many cities of Iran in recent years, this party has been killed and not killed. It is observed that the malice of some hearts is now more apparent than before. The intercession of the oppressed for their enemies before the rulers has been the highest of deeds; it has certainly reached the ears of some that the oppressed party interceded for the murderers in that city before the ruler and sought leniency.

### From the Tablet of Ahmad

Reflect, O people of insight.

O Shaykh, these clear verses were revealed in one of the Tablets from the Supreme Pen:

"O servant, hear the call of the oppressed one who bore hardships and afflictions in the path of God, the Lord of Names, until he was imprisoned in the land of Ṭīhrán. He called people to the highest paradise, but they seized him and led him through the cities and lands. How many nights did sleep flee from the eyes of My beloved ones out of love for Me, and how many days did the factions rise against Me? At one time, I saw myself on the highest mountains, and at another, in the prison of Ṭīhrán, in chains and fetters. By God, I was thankful, speaking, remembering, turning, content, submissive, and humble in all conditions. Thus, My days passed until they ended in this prison, which caused the earth to tremble and the heavens to lament. Blessed is the servant who casts aside doubts when the concealed one comes with the standards of signs. We informed people of this greatest Manifestation, but they are in a

wondrous intoxication. At that time, the call rose from the direction of the Hijaz, proclaiming: Blessed are you, O 'Akká, for God has made you the source of His most sweet call and the dawning place of His greatest signs, and blessed are you for the throne of justice that is established upon you and the shining light of grace and favors from your horizon. Blessed is the fair-minded one who is just in this greatest mention, and woe to every heedless doubter."

### From the Tablet of Proof

And after the martyrdom of some of the martyrs, the Tablet of Proof was revealed from the sky of the Cause by the Lord of religions.

He is the Mighty, the All-Knowing, the Wise.

The winds of enmity have surrounded the ship of the sacred precinct by the actions of the oppressors. O you who are renowned for knowledge, you have passed judgment on those for whom the books of the world have lamented, and all the records of the religions have borne witness, and yet you, O distant one, are in a thick veil. By God, you have judged those by whom the horizon of faith has shone. The sources of revelation and the manifestations of the command of your Lord, the Merciful, bear witness to this, those who have sacrificed their souls and all that they possess in His straight path. The religion of God has cried out from your oppression against it, and you are playing and are among the rejoicing ones. There is no enmity in my heart towards you or towards any of the servants. The knower sees you and your kind in manifest ignorance. If you were to perceive what you have done, you would cast yourself into the fire or leave your house, heading to the mountains, and lament until you return to a station decreed for you by the Mighty, the Powerful.

O deluded one, tear the veils of doubts and illusions to see the sun of knowledge shining from this radiant horizon. You have cut off a part of the Messenger, thinking you have supported the religion of God. Thus, your soul has deceived you, and you are among the heedless. The hearts of the Supreme Concourse have burned from your actions, and those who circle around the command of God, the Lord of the worlds. The heart of the Virgin has melted from your oppression, and the inhabitants of paradise have lamented in a noble station. Be just for the sake of God; by what proof did the Jewish scholars judge against the Spirit when He brought the truth? By what argument did the Pharisees and the idol scholars reject when Muhammad, the Messenger of God, brought a book that judged between truth and falsehood with justice, whose light illuminated the darkness of the earth, and the hearts of the wise were attracted? And today, you have reasoned with what the ignorant scholars of that age used. The Lord of the greatest favor, in this great prison, bears witness to this.

You have followed them, but you have surpassed them in oppression, thinking you have supported the religion and defended the law of God, the All-Knowing, the Wise. By His own self, the Supreme Lawgiver mourns your oppression, and the law of God, by which the breezes of justice have blown upon those in the heavens and the earth, cries out. Did you think you gained from what you decreed? No, by the Sovereign of Names, you have lost; He has knowledge of all things in a preserved Tablet.

O heedless one, you have not seen me, nor have you associated with me, nor have you spent even a moment with me, so how did you order the people to curse me? Did you follow your desire or your Lord in this? Bring forth a sign if you are among the truthful. We testify that you have cast aside the law of God and taken up the law of your own self. Nothing escapes His knowledge; He is the Unique, the All-Knowing.

O heedless one, listen to what the Merciful revealed in the Qur'an: "Do not say to those who greet you with peace, 'You are not a believer.'" Thus, the one who holds the dominion of command and creation in His grip has decreed if you are among the listeners. You have cast aside the decree of God and taken up the decree of your own self. Woe unto you, O heedless and dubious one. If you deny me, by what proof do you establish what you hold? Bring it forth, O you who associate partners with God and turn away from His sovereignty, which encompasses the worlds.

Know that the learned one is the one who acknowledges My manifestation, drinks from the ocean of My knowledge, flies in the air of My love, casts aside all else but Me, and takes up what has been revealed from the kingdom of My wondrous revelation. He is like the eye to the body and the spirit of life to the body of existence. Exalted be the Merciful who has recognized him and set him upon the service of His mighty and great Cause. The Supreme Concourse and the inhabitants of the Pavilion of Grandeur, who have drunk from My sealed wine with My mighty and powerful name, pray for him.

If you are among the people of this highest station, then bring forth a sign from God, the Creator of the heavens. And if you recognize your own weakness, take hold of the reins of your desire and then return to your Lord. Perhaps He will forgive your sins, which have burned the leaves of the Lote-Tree, made the rock cry out, and caused the eyes of the wise to weep. By you, the veil of lordship was torn, the ship sank, the camel was hamstrung, and the Spirit lamented in an exalted station.

Do you oppose the one who has brought you what you possess and what the people of the world have of the proofs and signs of God? Open your sight to see the oppressed shining from the horizon of the will of God, the true Sovereign, the Manifest. Then open the hearing of your heart to hear what the Lote-Tree speaks, raised up with the truth from God, the Mighty, the Beautiful. Despite what has come upon it from your oppression and the injustice of those like you, the Lote-Tree calls with the loudest call and invites all to the Lote-Tree of the Utmost Boundary and the highest horizon.

Blessed is the soul that sees the greatest sign and the ear that hears its sweetest call. Woe to every heedless sinner. O you who turn away from God, if you see the Lote-Tree with the eye of justice, you will see the marks of your swords on its branches, twigs, and leaves after God created you to recognize and serve it. Reflect, perhaps you will become aware of your oppression and be among the repentant.

Did you think we fear your oppression? Know and be certain that on the first day the sound of the Supreme Pen was raised between the earth and the heavens, we spent our souls, bodies, children, and wealth in the path of God, the Most High, the Great, and we take pride in this among the inhabitants of creation and the Supreme Concourse. This is attested by what has befallen us on this straight path. By God, hearts have melted, bodies have been crucified, blood has been shed, and the eyes have looked toward the horizon of the grace of their Lord, the Witness, the Seeing.

Whenever the trials increased, the people of glory increased in their love. Their truthfulness is attested by what the Merciful revealed in the Qur'an: "Then wish for death, if you should be truthful." Is the one who preserved himself behind veils better or the one who spent it in the path of God? Be just and do not wander in the wilderness of falsehood among the wandering.

The Fountain of the love of the Merciful has taken them in such a way that neither the cannons of the world nor the swords of the nations prevented them from turning to the ocean of their Lord's grace, the Generous Bestower. By God, trials have not weakened me, nor has the rejection of the scholars disheartened me. I spoke, and I speak before all faces; the gate of bounty has been opened, and the dawn of justice has risen with clear signs and brilliant proofs from God, the Mighty, the Powerful.

Present yourself before the face to hear the secrets of what the son of Imran heard on the Mount of Knowledge. Thus commands you the dawning place of the manifestation of your Lord, the Merciful, from the direction of His great prison.

At that time, the call of nature rose again and its longing and said: The Mount calls and says, O people of the Bayan, fear the Merciful, for I have attained the presence of My Speaker, and the joy of My delight has taken the pebbles of the earth and its dust, and the Lote-Tree says, O people of the Bayan, be just in what has appeared with the truth. The fire that God revealed for the Interlocutor has appeared. This is attested by every discerning eye. ``

## The Purpose of Recounting the Past

O Shaykh, some of the martyrs of this Manifestation have been mentioned, as well as some of the verses revealed in their honor from the Kingdom of Revelation. It is hoped that you, detached from the world, will reflect upon what has been mentioned. Now consider Mirza Hadi Dawlatabadi and Sad Isfahani in the land of ʾTa (Tīhrān). When Hadi heard he was called a Babi, he was so disturbed that he lost his composure and tranquility. He ascended the pulpits and spoke words unworthy of mention. The hypocrites of the world have always acted out of a love for leadership, causing the misguidance of the servants. Do not consider such individuals as similar to those steadfast, firm, assured, composed, and dignified martyrs of this Manifestation. Their constancy, steadfastness, assurance, composure, and dignity were mentioned so that you may become aware.

The purpose of what has been stated in the Tablets to kings and others is for you to know with manifest certainty that this oppressed one did not conceal the Cause of God. He proclaimed it to the leaders of the world with the most eloquent speech. However, weak souls like Hadi and others altered the Cause of God, acted for the fleeting life of this world, and spoke what caused justice to weep and the Supreme Pen to lament, even though they were and are ignorant of the essence of the Cause. This oppressed one declared for the sake of God: O Hadi, you went to your brother and saw; now turn to the court of the oppressed. Perhaps the breezes of revelation and the breaths of inspiration will support you and grant you success.

Today, whoever witnesses the signs can distinguish truth from falsehood as clearly as the sun from the shadow and will become aware of the goal. God is witness and knows that what has been mentioned is

for the sake of God, that perhaps you may become a means of guiding the people and save the parties of the world from doubts and illusions. Glory be to God, until now the deniers and rejecters do not know what was sent to the Herald, the Point. The knowledge is with God, the Lord of the worlds.

### Strive and Serve the Cause

O Shaykh, strive and arise to serve the Cause. Today, the sealed wine is evident before all faces. Take it in the name of your Lord, then drink it with His mighty, wondrous mention. This oppressed one has been engaged day and night in uniting hearts and refining souls. The events that took place in Iran in the early years truly caused grief to the close ones and the sincere. Every year there was killing, plundering, and bloodshed. One year in Zanjan, what occurred caused the greatest consternation. Another year in Nayriz, and another year in Ṭabarsi, until the event of the land of Ṭa occurred. After that, this oppressed one, with the help of God, the Exalted, has made this oppressed party aware of what is fitting. All are sanctified from what they possess and what the people possess, and are attached to what is with God.

### Bahá'u'llah Wants What the Sultan Wants

Now the Sultan (may God preserve him) should treat this party with kindness and compassion. This oppressed one, the leader of God's Sacred House, pledges that nothing will appear from this party but truthfulness and trustworthiness, which is not contrary to the views of the world-adorning Sultan. Every nation should consider the position of its ruler, be submissive to his command, act by his decree, and hold fast to his judgment. Kings are the manifestations of the power, elevation, and grandeur of God. This oppressed one has never flattered anyone; all bear witness to this fact. However, considering the status of kings is from God, and it is clear and known from the words of the Prophets and saints.

In the presence of the Spirit (Jesus), it was asked: "O Spirit of God, is it lawful to give tribute to Caesar or not?" He said: "Yes, render unto Caesar what is Caesar's and unto God what is God's." He did not forbid it, and these two words are one to those who perceive, for what is Caesar's would not be lawful if it were not from God. Likewise, in the blessed verse: "Obey God and obey the Messenger and those in authority among you." The primary and foremost meaning of "those in authority" are the Imams (may the peace of God be upon them), who are the manifestations of power, the sources of command, the treasures of knowledge, and the dawning places of divine wisdom. In the secondary rank, it refers to the kings and rulers whose light of justice illuminates and brightens the horizons of the world. It is hoped that from the Sultan (may God preserve him) a light of justice will shine that will encompass all the parties of the nations. All should ask God for what is befitting today for His sake.

### A Request For God

O my God, my Master, my Guide, my Purpose, and my Beloved! I beseech You by the secrets that are hidden in Your knowledge, by the verses from which the fragrance of Your bounty wafts, by the waves of the ocean of Your gifts, by the sky of Your grace and generosity, by the blood that has been shed in Your path, and by the hearts that have melted in Your love, to empower the presence of the Sultan with Your might and dominion so that there may appear from him that which will remain in Your Books, Scriptures, and Tablets. O Lord, take his hand with the hand of Your power, illuminate him with the light of Your

knowledge, and adorn him with the qualities of Your attributes. You are the Omnipotent over whatever You will, and in Your grasp are the reins of all things. There is no God but You, the Forgiving, the Generous.

### All Power is Ordained By God

Saint Paul the Apostle wrote in his Epistle to the Romans: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For he is the minister of God, a revenger to execute wrath upon him that doeth evil." He states that the manifestation of kings and their power and authority is from God. This has also been mentioned in the previous traditions, which the learned have seen and heard.

We ask God, exalted and glorified, to assist you, O Shaykh, to hold fast to what has been revealed from the heaven of God's bounty, the Lord of all worlds. The learned should unite with the Sultan and uphold that which preserves and protects the blessings and wealth of the servants. The just Sultan is, before God, closer than all. This is testified by the one who speaks in the Most Great Prison. God, there is no god but Him, the Unique, the Mighty, the All-Knowing, the Wise.

If you would spend one hour for the sake of God reflecting on what has appeared before and after, you would turn from what you have to what is with God and become a cause for the exaltation of the Word of God. Has there been any manifestation or appearance from the dawn of divine will that the tribes of the earth have accepted and embraced? Who was he, and what was his name? From the Seal of the Prophets, may our souls be a sacrifice for him, and before him the Spirit (Jesus) to the First Point (the Báb), during the times of their manifestations, they all faced trials. Some were called mad, some were labeled liars, and they acted in such ways that the Pen is ashamed to mention them. By God, what befell them caused all things to lament, yet most people remain in manifest ignorance. We ask God to assist them to return to Him and repent at His threshold of mercy; He is capable of all things.

### Counsel the Shaykh As One of His Sons

At this time, the cry of My Supreme Pen has been raised, saying: Counsel Shaykh as you have counseled one of your branches, that the breezes of explanation may attract him and draw him nearer to God, the Lord of the worlds.

Be generous in times of wealth, and thankful in times of loss. Be trustworthy in your obligations, radiant in your countenance, a treasure to the poor, a counselor to the rich, responsive to the call, faithful to your promises, fair in judgment, silent in gatherings, just in rulings, humble before people, a light in darkness, a relief to the sorrowful, an ocean to the thirsty, a refuge to the distressed, a supporter and helper to the oppressed. Be devout in your deeds, a haven for strangers, a healing balm to the sick, a fortress to the seeker, an eye to the blind, a guide to the lost, an adornment of truthfulness, an ornament of trustworthiness, a throne of ethics, a spirit to the body of the world, a banner of justice, a light to the horizon of goodness, a shower for the good earth, a vessel for the ocean of knowledge, a sun for the sky of generosity, a crown for the head of wisdom, a white gleam for the forehead of time, and a fruit for the

tree of humility. We ask God to protect you from the heat of hatred and the chill of coldness; He is near and responsive. Thus, my tongue has spoken to one of my branches, and I have mentioned it to my loved ones who have cast aside illusions and taken up what they were commanded on the day the sun of certainty shone from the horizon of the will of God, the Lord of the worlds.

### Baha'u'llah Praises God Even While Under Peril

This is a day in which the birds of explanation have sung on the branches in the name of their Lord, the Most Merciful. Blessed is he who flies with the wings of longing to God, the Lord of the Day of Reunion. God is aware, and the trustworthy ones bear witness, that this oppressed one has always been under great peril. Were it not for the trials in the path of God, my existence would not be pleasant, and my life would not benefit me. It is not hidden from those with insight and those who look to the greatest vision that during most of my days, I have been like a servant sitting under a sword suspended by a single thread, not knowing when it would fall, whether immediately or after a while. In all of this, we thank God, the Lord of the worlds.

### A Supplication to God (Written in multiple prior tablets)

And the tongue of the secret has spoken these supplications in the nights and days:

Glorified are You, O my God! If it weren't for the trials in Your path, how would the rank of Your lovers be revealed? And if it weren't for the hardships in Your love, how would the station of Your ardent seekers be established? By Your might, the companion of Your lovers is their tears, and the solace of Your devotees is the sighs of their hearts, and the nourishment of those who strive toward You are the fragments of their hearts. How sweet is the poison of death in Your path, and how noble are the arrows of the enemies for the exaltation of Your word! O my God and my Lord, make me drink in Your cause what You will, and send down upon me in Your love what You have destined. By Your might, I desire nothing but what You desire, and I love only what You love. I have placed my trust in You in all conditions; verily, You are the Self-Sufficient, the Exalted. I beseech You, O my God, to manifest for the aid of this Manifestation those who are worthy of Your name and Your dominion, that they may mention You among Your creation, raise the banners of Your victory in Your kingdom, and adorn them with Your attributes and commandments. There is no God but You, the All-Observing, the Self-Subsisting.

At that moment, the call of nature was raised again and again, crying out and saying: "O people of the earth, by God, I am the primal nature among you. Beware that you do not deny Me; God has manifested Me with a light that has encompassed all who are in the heavens and the earth. Be just, O people, in My Manifestation, My emergence, and My effulgence, and do not be among the oppressors."

### Be a Gate of Justice

O Shaykh, this oppressed one asks God, exalted and glorified, to make you the opener of the gate of justice and to manifest His Cause through you among the servants. Verily, He is the Mighty, the Powerful, the Bestower.



O Shaykh, beseech God to purify the ears, eyes, and hearts of the world and protect them from the desires of the self. For the purpose of the disease is a significant one; it deprives a person of the knowledge of the presence of the True One and bars them from the illuminations of the lights of the Sun of Certitude. We ask and hope for His grace and mercy to remove this greatest obstacle. Verily, He is the Mighty, the All-Compelling, the Omnipotent.

### Read my Writings and Turn to the Supreme Word

At this time, the call has been raised from the right of the radiant Spot: God, there is no God but Him, the Wise Commander. Present to Shaykh the remainder of the Tablet of Proof to draw him to the horizon of the appearance of his Lord, the Merciful, so that he may rise to support the Cause with clear verses and exalted proofs, and speak among the servants what the tongue of proof has spoken. The sovereignty belongs to God, the Lord of the worlds. Read the Book of Certitude and what the Merciful has revealed to the King of Paris and his like, so that you may understand what was decreed before and be certain that We did not seek corruption on the earth after its reformation. We only remind the servants purely for the sake of God; whoever wishes may accept, and whoever wishes may turn away. Indeed, our Lord, the Merciful, is the Self-Sufficient, the Praiseworthy.

O parties of the world, nothing of your possessions will benefit you today, nor any name among the names, except for this name which God has made the Manifestation of His Cause and the Dawning-place of His most beautiful names for those in the kingdom of creation. Blessed is he who finds the fragrance of the Merciful and is among the steadfast. Today, your knowledge and arts will not avail you, nor your decorations and pride. Leave everything behind and turn to the supreme Word by which the scriptures and scrolls were detailed, and this clear Book.

O people, set aside what you have written with the pen of doubts and illusions. By God, the Sun of Knowledge has risen from the horizon of certitude. O heedless one, if you are in doubt about what we are upon, we testify by what God testified before the creation of the heavens and the earth: there is no God but Him, the Mighty, the Bestower. We testify that He was one in His essence and one in His attributes; He had no equal in creation and no partner in invention. He sent the messengers and revealed the books to guide the creation to the straight path.

### Justice is Under the Claws of Oppression

Did the Sultan observe and overlook your actions, or was he seized with fear by the howling of a pack of wolves who cast behind them the path of God and took up your way without proof or book? We heard that the realms of Iran were adorned with the ornament of justice, but when we examined, we found them to be the rising places of oppression and the dawning places of tyranny. We see justice under the claws of oppression; we ask God to deliver it by His power and authority. Indeed, He is the Overseer over those in the earth and the heavens.

No one should object to a soul regarding what has come upon the Cause of God. Every person who turns to the highest horizon should hold fast to the cord of patience and trust in God, the Sovereign, the

Chosen. O lovers of God, drink from the fountain of wisdom, fly in the air of wisdom, and speak with wisdom and eloquence. Thus, your Lord, the Mighty, the All-Knowing, commands you.

O heedless one, do not be content with your pride and power. You are like the remaining rays of the sun on the mountain peaks, which will soon be overtaken by the descent from God, the Self-Sufficient, the Exalted. Your pride and the pride of those like you have been taken away. This is what has been decreed by Him from whom comes the Mother of Tablets.

### The Shaykh Lowers the Station of Islam

Where are those who fought against God, where are those who disputed His signs, where are those who turned away from His sovereignty, where are those who killed His chosen ones and shed the blood of His friends? Reflect, perhaps you will find the fragrances of your deeds, O heedless doubter. Because of you, the Messenger lamented, the Virgin cried out, homes were ruined, and darkness spread over all regions. O scholars, because of you, the station of the community has fallen, the banner of Islam has been overturned, and its great throne has been toppled. Whenever someone discerning sought to uphold that which would elevate the station of Islam, your uproar arose, preventing what was intended, and the kingdom remained in great loss.

O my Supreme Pen, mention the one who, by her oppression, caused all things to lament, and the limbs of the holy ones to tremble. Thus, your Lord, the Possessor of Names, commands you in this exalted station. The Virgin has cried out from your oppression, yet you think you are of the family of the Messenger. Thus, your soul has deceived you, O you who turn away from God, the Lord of what was and what will be.

Be just, O venomous one, by what crime did you sting the sons of the Messenger and plunder their possessions? Did you disbelieve in the one who created you by His command "Be," and it is? You have done to the sons of the Messenger what 'Ad and Thamud did not do to Salih and Hud, nor did the Jews do to the Spirit of God, the Lord of existence.

Do you deny the signs of your Lord, which, when revealed from the heaven of the Cause, all the books of the world submitted to? Reflect, that you may become aware of your actions, O heedless rejected one. The fragrances of punishment will seize you as they seized those before you. Wait, O you who associate partners with God, the Lord of the unseen and the witnessed. This is the day of which God spoke with the tongue of His Messenger. Reflect to recognize what the Merciful revealed in the Qur'an and in this written Tablet. This is the day in which the dawning-place of revelation has come with clear signs, which those who count have been unable to enumerate. This is the day in which everyone with a scent has found the fragrance of the Merciful in creation, and everyone with sight has hastened to the Euphrates of the mercy of their Lord, the Sovereign of kings.

O heedless one, by God, the discourse of the sacrifice has returned, and the sacrificed one has turned towards the abode of sacrifice and has not returned by what your hand has gained, O stubborn hater. Did you think that by martyrdom the station of the Cause would be diminished? No, by the One who made it the abode of revelation, if you are among those who understand. Woe unto you, O you who associate

partners with God, and to those who took you as a leader for themselves without proof or clear book. How many oppressors have risen to extinguish the light of God before you, and how many sinners have killed and plundered until their oppression caused hearts and souls to lament? The sun of justice has set, as the structure of oppression has settled on the throne of enmity, yet the people are unaware.

### The Shaykh's Fire Will Be Extinguished Soon

O ignorant one, you have killed the sons of the Messenger and plundered their possessions. Say, did the possessions disbelieve in God, or their owner, according to your claim? Be just, O heedless veiled one. You have taken oppression and cast aside justice; thus, all things lamented, and you are among the heedless. You have killed the great and plundered the small. Do you think you will consume what you gathered through oppression? No, by my own self, thus informs you the All-Knowing. By God, what you possess and have gathered through tyranny will not benefit you. Your Lord, the All-Knowing, bears witness to this. You have risen to extinguish the light of the Cause; soon your fire will be extinguished by a command from Him. He is the Omnipotent, the Mighty. The affairs of the world do not weaken Him, nor do the powers of nations. He does as He wills with His sovereignty and decrees what He desires.

Reflect on the she-camel; even though it is an animal, the Merciful raised it to a station where the tongues of the world speak of it and praise it. Verily, He is the Overseer over those in the heavens and the earth; there is no God but Him, the Mighty, the Great. Thus, we have adorned the horizons of the sky of the Tablet with the suns of words. Blessed is he who attains them and is illumined by their lights, and woe unto the deniers, and woe unto the heedless. Praise be to God, the Lord of the worlds.

O Sheikh, we have made you hear the melodies of the nightingale of paradise and shown you the signs that God has revealed by His irrevocable command in the Most Great Prison, that your eyes may be comforted and your soul assured. He is indeed the Most Generous and Bountiful. Stand firm with the power of proof in the service of the Cause of God, your Lord, the Merciful. If you fear for your faith, take this Tablet and keep it in the pocket of your trust. And when you stand in the assembly of the resurrection and God asks you by what proof you believed in this manifestation, bring forth the Tablet and say, "With this blessed, mighty, wondrous Book." If the hands of all are raised towards you and they take the Tablet and place it upon their eyes, they will perceive from it the fragrance of the words of God, the Lord of the worlds. If God punishes you for believing in His signs in this manifestation, then by what proof will He punish those who did not believe in Muhammad, the Messenger of God, and before Him in Jesus, the son of Mary, and before Him in Moses, and before Him in Abraham, until the manifestations end with the Primal Wondrous One who was created by the will of your Lord, the Omnipotent. Thus, We have revealed the signs to someone before you and mentioned them to you today, so that you may recognize and be among the certain.

O speaker of knowledge, the matter is clearer than to be hidden and more manifest than to be concealed. It is like the sun at its zenith; none denies it except every hostile skeptic.

## A Prayer For the Sultan

In this moment, it is fitting that we turn our attention to the Presence of the Desired One and cling to these exalted words:

O my God, O my God, You have kindled the lamp of Your Cause with the breath of wisdom; protect it from the varying winds. The lamp is from You, the glass is from You, and the means of the heavens and the earth are in Your grasp. Bestow justice upon the rulers and fairness upon the learned. You are the Sovereign, who, with the movement of the pen, has aided Your irrevocable command and guided the friends. You are the Lord of power and the King of might. There is no god but You, the Mighty, the Chosen One. And say, O my God, O my God, praise be to You for what You have given me to drink from the hand of the bounty of Your name, the Ever-Living, the sealed nectar. I beseech You by the lights of the dawn of Your appearance, by the penetration of Your supreme word, and by the power of Your most exalted pen, by whose movement the realities of things are attracted, that You enable His Majesty, the Sultan, to aid Your Cause, to turn towards the horizon of Your manifestation, and to direct himself to the lights of Your countenance. O Lord, strengthen him in what draws him near to You, and then support him with the hosts of the heavens and the earth. I ask You, O God of names and Creator of heaven, by the light of Your Cause and the fire of the divine tree of Your care, to assist His Majesty in proclaiming Your Cause among Your creation, and then open before him the gates of Your grace, mercy, and bounty. You are indeed the Mighty over what You will by Your word “Be,” and it is.

## Corrupt Agents Make False Accusations

O Sheikh, the reins of affairs have been taken by divine power and heavenly might; they were seized by the Mighty, the Powerful. No one is capable of causing corruption and sedition. Now, since they did not appreciate the bounty and favors, they have been afflicted and will be afflicted with the consequences of their deeds. And the agents, by the movement of a hidden cord, have incited and supported the opposing party from all directions. In the great city, they have incited some against this oppressed one to such an extent that the agents in that land have adhered to what causes the humiliation of the state and the nation.

One of the noble Sayyids, known for his good reputation among most of the fair-minded, his accepted conduct, his renowned trade, and his prominence among the merchants, headed towards Beirut. Due to his friendship with this oppressed one, he was informed by the telegraph operator in Iran that the mentioned Sayyid, along with his servant, had stolen some money and other goods and were heading towards 'Akká. The intention behind this move was the humiliation of this oppressed one. But how can the people of this land be swayed by such inappropriate statements from the path of truth and righteousness? In every way, they have attacked and supported the opposing side, and this oppressed one seeks from God to grant success to all for what is befitting the times and to be vigilant and vocal with these firm words in nights and days.

## A Prayer For the Heedless

O my God, O my God, I ask You by the sun of Your grace, the sea of Your knowledge, and the sky of Your justice to aid the deniers in their acknowledgment, the heedless in their acceptance, and the slanderers in their fairness and equity. O Lord, assist them in turning back to You and repenting at the door of Your grace. You are indeed the Powerful over what You will, and in Your grasp are the reins of those in the heavens and the earth. Praise be to God, the Lord of the worlds. Soon, what is hidden in the hearts and minds will be seen.

## The Shah Should Inquire From the Noble Servants

The day is near, the day that the honored Luqman mentioned to his son, and the Lord of Glory informed about it, and His beloved made aware by His saying: “O my son, if it be but the weight of a mustard seed, and it be in a rock, or in the heavens or in the earth, God will bring it forth. Verily, God is Subtle, Aware” Qur’an 31:16. Today, the deceitful eyes and hidden secrets of all are manifest before the throne of manifestation. Nothing escapes His knowledge; He hears and sees everything. It is indeed surprising that the trustworthy and the treacherous are not distinguished from one another. If only His Majesty, the Shah of Iran, may God prolong his sovereignty, would inquire from the noble servants of the exalted Iranian government about the deeds and actions of this oppressed one to become aware of them.

A group has been incited from various quarters and engaged in spreading slanders. It is evident and clear that when a person is shunned by the servants and exiled from the lands, they are surrounded by the sword of hatred and the arrows of enmity. This is not the first matter that has emerged with oppression, nor the first vessel broken, nor the first veil torn in the path of God, the Lord of the worlds. This oppressed one remains silent and quiet in the Most Great Prison, occupied with himself and detached from all except God. The oppression has reached such a level that the pens of the world are unable and insufficient to describe it.

## An Event With Haji Sheikh Muhammad Ali

At this moment, it is necessary to mention an event that occurred, so perhaps the servants may cling to the cord of justice and truth.

His Eminence Haji Sheikh Muhammad Ali, upon whom be the eternal glory of God, was a well-known merchant, recognized by most of the people of the great city. In recent days, the Iranian embassy in Istanbul secretly incited and saw that this sincere and devout person was distressed, to the extent that one night he threw himself into the sea. By fate, some servants were present and saved him. This act was interpreted and discussed by various parties until one night he went to a mosque, and the caretaker mentioned that he spent the night in vigil, engaged in supplication, prayer, humility, and entreaty until morning, and then his mention ceased. This servant turned and saw that he had surrendered his soul, with an empty bottle near him, indicating that he had consumed poison. In great bewilderment, I informed the people, and two wills were found from him. The first expressed his acknowledgment and confession of the oneness of God, the sanctity of His essence, exalted above likeness and similitude, and the purity of His being from attributes, descriptions, and statements, and the acknowledgment of the

appearance of prophets and saints, and recognition of what was recorded in the Books of God, the Lord of mankind. In another paper, he offered a supplication and mentioned at the end that this servant and the friends were perplexed because, on one hand, the Pen of the Most High has forbidden all from corruption, conflict, and strife, and on the other hand, this supreme word descended from the Pen of the Most High: if anyone witnesses an evil intention from someone in his presence, he should not interfere but leave it to God. This firm command appeared in one respect and was established, while in another respect, it was observed that the slanderers spoke words that human strength was unable and incapable of bearing and hearing. Therefore, this servant chose this greatest sin and asked from the sea of divine grace and the sky of heavenly mercy that the transgressions of this servant be erased by the Pen of favor and bounty. Many are the sins and numerous are the faults, but I cling to the cord of His generosity and hold fast to the hem of His grace. God is witness, and the close ones are aware that this servant could not bear to hear the words of the fabricators; thus, he committed this act. If He punishes me, He is praised in His action, and if He forgives me, He is obeyed in His command.

### Reflect on the Penetration of the Word

Now, His Eminence Sheikh should reflect on the penetration of the word, so perhaps he may turn from the north of delusion to the right of certainty. This oppressed one has not compromised with anyone in the Cause of God and has proclaimed the word of truth before the faces of the people with the highest voice. Whoever wills, let him accept, and whoever wills, let him turn away. But if these evident, clear, and manifest matters are denied, what will be adorned with the ornament of acceptance and acknowledgment in the sight of the discerning ones?

We ask God, the Exalted, and the Blessed, to forgive the mentioned one and to exchange his misdeeds with good deeds. Indeed, He is the Mighty, the Generous, the Bestower. Matters have appeared in this manifestation that there is no room for anything but acknowledgment for the manifestations of knowledge and grace and the dawning places of justice and fairness.

Today, it is necessary and obligatory for you to arise with divine power and heavenly might and to dispel the doubts of the parties of the world with the power of knowledge so that all may be purified and direct their intention towards the Great Sea and cling to what God has intended. Indeed, every denier has held to a word and objected to the truth. Glory be to God, the mention of divinity and lordship that has appeared from the saints and chosen ones has been made a cause of denial and rejection.

### Words from Saints and Chosen Ones

His Eminence Sadiq said, "Servitude is a jewel, its essence is lordship." And His Eminence Amir, in response to an Arab who asked about the soul, said, "And the third is the divinity of the kingdom; it is a divine essence and a living, simple essence by itself" (until he said) "It is the supreme essence of God, the tree of bliss, the lote tree of the extremity, and the abode of rest." His Eminence Sadiq said, "When our Qa'im rises, the earth will shine with the light of its Lord." Likewise, a long hadith from Abu Abdullah, peace be upon him, has been mentioned, including this supreme word: "At that time, the Almighty God will descend from the clouds with the angels." And in the Great Qur'an: "Do they await except that God should come to them in canopies of clouds?" And in the hadith of Mufaddal, it is said, "The Qa'im will

lean his back against the Ka'bah and extend his blessed hand, which will appear white without harm, and will say, 'This is the hand of God and the right hand of God and from God and by the command of God.'"

Whatever meaning they have interpreted these hadiths, let them also interpret the signs of the Pen of the Most High. His Eminence Amir said, "I am the one upon whom no name and no attribute fall." And he also said, "My outward is Imamate and my inward is a hidden reality that is not comprehended." Abu Ja'far al-Tusi said, "I said to Abu Abdullah, 'You are the path in the Book of God, and you are the zakat, and you are the Hajj.' He said, 'O so-and-so, we are the path in the Book of God, the Mighty and Glorious, and we are the zakat, and we are the fasting, and we are the Hajj, and we are the sacred month, and we are the sacred city, and we are the Ka'bah of God, and we are the Qiblah of God, and we are the face of God.'"

Jabir narrated from Abu Ja'far, peace be upon him, who said, "O Jabir, upon you is to understand the explanation and the meanings." He said, "As for the explanation, it is to know that there is nothing like unto God, so you worship Him and do not associate anything with Him. As for the meanings, we are His meanings, and we are His side, His hand, His tongue, His command, His judgment, His knowledge, and His truth. When we will, God wills, and what we desire, He desires." Also, His Eminence Amir, peace be upon him, said, "How can I worship a Lord I do not see?" And in another place, he said, "I did not see anything except that I saw God before it, or after it, or with it."

### Come to the Most Great Prison

O Sheikh, reflect upon what has been mentioned, so that you may drink from the sealed wine with the power of the Ever-Living Name and find that which all are unable to comprehend. Strengthen your resolve and aim for the highest heavens; perhaps you will find the fragrances of revelation and inspiration during the time of its descent and attain them. Truly, I say, the Cause of God has no semblance or likeness; tear away the veils of illusions. He will assist and support you with His grace and power; He is the Mighty, the Dominant, the Omnipotent.

As long as time remains and the Blessed Lote Tree speaks to the people with the highest voice, do not restrain yourself. Trust in God and entrust your affairs to Him. Then come to the Most Great Prison to hear what ears have not heard and see what eyes have not seen. After this statement, is there any excuse left for anyone? No, by the life of God, the One who stands for the Cause. Truly, I say, today the blessed word "But he is the Messenger of God and the Seal of the Prophets" culminates in the day when "the people will stand before the Lord of the worlds." Thank God for this great favor.

O Sheikh, the breaths of revelation have not been and will not be confused. Now, the Lote Tree of the Extremity, with its innumerable fruits, stands before your face. Do not incline yourself to the illusions like the previous party. The primal nature of God is evident and manifest; He is the witness of all. He has not and does not need anyone to prove His manifestation. Now, nearly a hundred volumes of clear signs and firm words have been revealed from the heaven of divine will. You have the opportunity to seek the utmost destination, the ultimate goal, and the highest peak to hear and see what has appeared from God, the Lord of the worlds.

## Contemplate Upon the Verses of the Qur'an

Contemplate upon the verses of the meeting that were revealed in the Qur'an by the Master of the Kingdom of Names, perhaps you will find the straight path and become the cause of the guidance of the people. People like you must rise today to serve the Cause. The humiliation of this oppressed one and your honor will both return to nothingness. Strive so that you may achieve an action whose fragrance will not be cut off from the world.

In the mention of the meeting, it has been revealed in such a way that there is no room for the deniers to reject or deny.

His blessed words: "God is the one who raised the heavens without pillars that you see, then He established Himself on the throne and subjected the sun and the moon, each running for an appointed term. He manages the affair; He details the signs that you may be certain of the meeting with your Lord" Qur'an 13:2.

And He says, "Whoever hopes for the meeting with God, indeed, the term of God is coming, and He is the Hearing, the Knowing" Qur'an 29:5.

Until His words, "But those who disbelieve in the signs of God and His meeting, those have despaired of My mercy, and those will have a painful punishment" Qur'an 29:23.

And He says, "They say, 'When we are lost in the earth, will we indeed be recreated anew?' But they are disbelievers in the meeting with their Lord" Qur'an 32:10.

And He says, "Verily, they are in doubt about the meeting with their Lord. Verily, He is encompassing of all things" Qur'an 41:54.

And He says, "Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs, their abode is the fire because of what they used to earn" Qur'an 10:7-8.

And He says, "And when Our clear signs are recited to them, those who do not expect the meeting with Us say, 'Bring us a Qur'an other than this or change it.' Say, 'It is not for me to change it of my own accord; I only follow what is revealed to me. Indeed, I fear if I disobey my Lord, the punishment of a tremendous Day'" Qur'an 10:15.

And He says, "Then We gave Moses the Book, making it complete for the one who does good, an explanation of all things, a guidance, and a mercy that perhaps they would believe in the meeting with their Lord" Qur'an 6:154.

And He says, "Those who disbelieve in the signs of their Lord and in meeting Him, their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection. That is their recompense—Hell—because they disbelieved and took My signs and My messengers in ridicule" Qur'an 18:105-106.



And He says, “Has the story of Moses reached you? When he saw a fire and said to his family, ‘Stay here; indeed, I perceive a fire. Perhaps I can bring you a torch or find some guidance at the fire.’ And when he came to it, he was called, ‘O Moses, indeed I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed. Indeed, I am God; there is no deity except Me, so worship Me’” Qur’an 20:9-14.

And He says, “Do they not reflect within themselves? God created the heavens and the earth and what is between them in truth and for an appointed term. And indeed, many of the people are in disbelief about the meeting with their Lord” Qur’an 30:8.

And He says, “Do they not think that they will be resurrected for a tremendous Day, the Day when mankind will stand before the Lord of the worlds?” Qur’an 83:4-6.

And He says, “And We certainly gave Moses the Book, so do not be in doubt about his meeting” Qur’an 32:23.

And He says, “No! When the earth is pounded to dust, pounded and your Lord has come and the angels, rank upon rank” Qur’an 89:21-22.

And He says, “They want to extinguish the light of God with their mouths, but God will perfect His light, although the disbelievers dislike it” Qur’an 61:8.

And He says, “When Moses had completed the term and was traveling with his family, he perceived a fire from the direction of Mount Sinai. He said to his family, ‘Stay here; indeed, I have perceived a fire. Perhaps I can bring you some information or a burning stick from the fire that you may warm yourselves.’ But when he came to it, he was called from the right side of the valley in a blessed spot from the tree, ‘O Moses, indeed I am God, the Lord of the worlds’” Qur’an 28:29-30.

### The Promise of Meeting the Lord

In all the divine books, the promise of the meeting has been explicit and clear, and the purpose of this meeting is the encounter with the Dawn of Signs, the Source of Evidences, the Manifestation of the Most Beautiful Names, and the Source of the Exalted Attributes of the True One, exalted be His glory. The True One, in His essence and in Himself, is an inaccessible, unfathomable mystery; thus, the meeting refers to the encounter with the person who stands in His place among the servants, who has no likeness or equal. For if a likeness or equal were to be seen for Him, how could the sanctity of His essence and the purity of His being from likenesses and similitudes be established? Indeed, in the stages of the meeting and the manifestation, what has been revealed in the Book of Certitude suffices the fair-minded. We beseech Him, exalted be He, to aid all in pure truthfulness and bring them closer to Him. He is the Powerful, the Mighty; there is no god but Him, the Hearing, the Speaking, the Mighty, the Praiseworthy.

O you who are known for your knowledge, command the servants to do what is right and do not be among those who hesitate. With keen vision, look; the sun of truth has risen by the command of the Sovereign of the Kingdom of Exposition and the Monarch of the Realm of Understanding from the horizon

of the sky of the Most Great Prison. No hindrance veiled Him, nor did ranks or multitudes prevent Him. For you, no excuse remains; either you must acknowledge or, God forbid, rise in denial against all.

O Sheikh, reflect on the Shi'a sect, how many buildings they constructed with the hands of conjecture and illusion, and how many cities they built. Ultimately, these illusions turned to lead and entered into the reality of the world. Not a single leader from that sect turned towards the Manifestation during the day of appearance. In the mention of the blessed name, all said, "May God hasten his advent," but on the day of appearance of that sun of reality, all spoke of His vengeance. They acted in such a manner that the Tablet wept, the Pen lamented, the sighs of the sincere were raised, and the tears of the near ones descended.

O Sheikh, think and speak with justice. The followers of Sheikh Ahmad al-Ahsá'í, by the grace of God, recognized that from which others were deprived and veiled. Indeed, in every age and century, during the days of the appearance of the dawnings of revelation and the rising places of inspiration, and the descending places of divine knowledge, there have been differences, caused by lying and hypocritical souls. The explanation of this station is not appropriate; you yourself are more aware and knowledgeable of the illusions of the deluded and the doubts of the suspicious.

### Invitation to Meet Mirza Yahya in Cyprus

Today, this oppressed one asks you and the other learned ones who have drunk from the cup of divine knowledge and are illuminated by the words of the radiant light of justice to appoint someone without the knowledge of anyone else and send him to these regions to stay for a while in Cyprus and associate with Mírzá Yahyá, perhaps he may become aware of the truth of the matter and the source of the divine commands and ordinances.

If you reflect a little, you will testify to the wisdom, power, and sovereignty of the True One, exalted be His glory. A few who were unaware of the Cause and were not with us have said things that all beings and assured souls have testified to their falsehood. Now, if you exert effort, the reality of the matter will be unveiled to the world, and people will be saved from these oppressive, dark calamities. Were it not for the glory, who could speak before the faces of the people, and were it not for Him, who could speak of what is commanded by God, the Lord of the hosts? Now, the heedless soul clings to the rope of storytelling; by the life of God, he is in clear falsehood. For this sect believes that during the appearance of the Qa'im, the Imams, peace be upon them, will rise from their graves. This is the undeniable truth. We ask God to bestow upon the deluded ones a portion of the water of certitude flowing from the spring of the Most Exalted Pen so that all may attain what is befitting of His days.

### Oppression in Tehran

O Sheikh, in the midst of calamities, this oppressed one is occupied with writing these words. From all directions, the fire of oppression and tyranny is evident. From one direction, news has come that the friends in the land of Ta have been taken, despite the sun and moon and land and sea bearing witness that this party is adorned with fidelity and has clung to nothing but the exaltation of the government, the order of the nation, and the comfort of the people, and will not cling to anything else.

O Sheikh, we have repeatedly stated that we have supported the king during his few years of reign. For years, nothing contrary has appeared in Iran. The reins of the corrupt parties have been firmly held by one in authority; no one has exceeded their limits. By God, this group is not and has never been among the corrupt; their hearts are illuminated by the light of piety and adorned with the ornament of God's love. Their aim has always been and continues to be the betterment of the world and the intention to eliminate differences and extinguish the fire of hatred and animosity, so that the entire earth may be seen as one piece. On the other hand, the Iranian embassy in the great city has been fully engaged in oppressing these wronged ones. They intended one thing, and God intended another in the end.

Now, consider what has befallen the trustees of the Truth in every land. Sometimes they were accused of theft and at other times they were slandered with unparalleled falsehoods. Now, Your Excellency, speak with justice: What is the effect and result of the theft accusation leveled against their own citizens by the great embassy in foreign countries? This wronged one felt ashamed not because it was the cause of my oppression, but because it revealed to the foreign embassies the level of planning and understanding of a group of prominent Iranians in the great embassy.

Accusing those whom the right made trustworthy as the keeper of the seventh heaven

Indeed, from the place where high ranks should be sought and counsel taken, they strive to extinguish its light. However, in the appearance of this matter, as reported, the great ambassador, Mirza Mohsen Khan, was not present at the threshold. These matters are considered because they think the King of Iran, may God's mercy assist him, is distressed by the confidants of the sanctuary of knowledge. God is witness and testifies that this wronged one has always held fast to the means that cause the glory of the state and the nation, and God is sufficient as a witness. Concerning the people of Baha, these words were revealed from the Most High Pen: "They are men who, if they pass through cities of gold, do not look at them, and if they pass through the realms of beauty, do not turn towards them." Thus was revealed from the Most High Pen to the people of Baha from a wise counselor.

And in the final tablet to the Emperor of Paris, this exalted word was revealed: "Do you rejoice in what you possess of ornaments after knowing that they will perish, or are you pleased with your rule over a span of the earth after knowing that all of it is to the people of Baha as the blackness of the eye of a dead ant? Leave it to its people and turn to the purpose of the worlds." None but God, the Most Glorious, is aware of what has befallen this wronged one. Every day, something is heard at the great embassy in the threshold. Glory be to God; all plans have been focused on the means that cause the oppression of this servant, unaware that disgrace in the path of God is itself the very essence of honor. In the news leaf, these words are mentioned: "In the trickery of some of the exiles of Akka and the transgressions that some committed against others," to the end of his words. To the manifestations of justice and sources of fairness, his intention is known and his purpose is clear.

Indeed, they rose with various forms of torment, oppression, and tyranny. By God, this wronged one will not exchange this exile for the highest homeland. To those with insight, what occurs in the path of God is manifest honor and a great station. We said before: "Glorified are You, my God. Were it not for trials in Your path, how could the station of Your lovers appear? And were it not for calamities in Your love, by what means would the rank of Your yearning ones be established?" Disgrace has reached a point where

every day they are engaged in spreading falsehoods, yet this wronged one has clung to beautiful patience. Would that the king of the realms of Iran would inquire about what has occurred at the threshold so that the truth of the matter may be revealed.

### Does Anyone Judge by the Book?

O Sultan, I swear by your Lord, the Most Merciful, consider this matter with the eye of justice. Is there anyone today who judges by what God has revealed in the Book, and is there anyone with fairness who judges what has come upon us without evidence or proof?

O Sheikh, reflect upon the states of human beings. The inhabitants of the cities of knowledge and wisdom are bewildered, wondering what has transpired. The Shia faction, which considered itself the most learned, pious, and God-fearing of all factions in the world, has shown such opposition and perpetrated such injustice at the time of the Manifestation that it has no equal. Ponder, it is necessary to reflect from the beginning of the appearance of this faction until now—how many scholars have come, and none were aware of the nature of the Manifestation. What has been the cause of this heedlessness? If we were to mention it, their foundations would be shattered. Reflection is necessary, indeed a thousand thousand years of reflection may be needed so that they might attain a drop from the ocean of knowledge and perceive what they are heedless of today.

I was walking in the land of Ṭā (Tabriz), the rising of the signs of your Lord, when I heard the lamentations and supplications of the pulpits to God, the Exalted, the Mighty. They called out and said: “O God of the world and Master of the nations, You see our state and what has befallen us from the oppression of Your servants. You have created us and manifested us for Your mention and praise, yet You hear what the heedless ones say about us in Your days. By Your glory, our hearts have melted and our limbs have trembled. Alas, alas, we wish You had not created us and had not manifested us.” The hearts of the near ones are burning from these words, and the sighs of the sincere ones are ascending.

Repeatedly, we have counseled the prominent scholars for the sake of God and invited them to the Supreme Horizon, that perhaps during the days of the Manifestation they may partake of the waves of the ocean of the All-Knowing and not be entirely deprived. In most of the Tablets, this greatest counsel has descended from the heaven of previous mercy: “We said, O assembly of princes and scholars, hear the call from the horizon of Akka. It guides you, brings you near, and leads you to the station made by God the source of revelation and the dawning-place of lights. O people of the world, the Greatest Name has come from the Possessor of the Eternal, and He has announced to the servants this Manifestation which was concealed in knowledge, hidden in the treasure of sanctity, and recorded by the Supreme Pen in the Tablets of God, the Lord of lords. O people of Shīn (Shia), have you forgotten My grace and mercy that preceded all things from God, the Master of all?”

And in the Most Holy Book, it is revealed: “Say, O assembly of scholars, do not weigh the Book of God with what you have of rules and sciences. It is the true balance among people. What the nations possess is weighed by this Greatest Balance, and it itself is weighed by nothing, if only you knew.” The eye of My grace weeps for you because you have not recognized the one you have invoked every evening and morning, at every twilight and dawn. Turn, O people, with radiant faces and luminous hearts towards the

blessed crimson spot where the Lote Tree of the Extremity calls out: "There is no God but I, the Guardian, the Self-Subsisting."

O assembly of scholars in Iran, can any one of you contend with Me in the field of confrontation and knowledge, or race with Me in the arena of wisdom and exposition? No, by My Lord, the Merciful. All on earth shall perish, and this is the Face of your Lord, the Mighty, the Beloved. O people, We have ordained knowledge for the recognition of the Known, yet you have veiled yourselves from its source, which has manifested every concealed matter. Say, this is the heaven wherein lies the treasure of the Mother Book, if only you knew. This is what made the rock cry out and the Lote Tree call on the exalted Mount on the blessed land: "The dominion belongs to God, the Mighty, the Loving."

We did not enter schools nor read discussions. Hear what this unlettered one calls you to: to God, the Eternal. It is better for you than what is hidden in the earth, if only you understand. The one who interprets what has descended from the heaven of revelation and takes it out of its apparent meaning is among those who have perverted the Most Exalted Word and is of the losers in the clear Book. At this, we heard the cry of nature. We said: "Why, O nature, do I hear your wail in the nights, your cry in the days, and your lamentation in the early dawns?"

She said: "O Lord of the world, manifest by the Greatest Name, the heedless have slaughtered your white she-camel and sunk your crimson ship, and they intended to extinguish your light and conceal the face of your cause. Thus, my wail and the wail of all things have been raised, and most people are heedless."

Today, nature has clung to the hem of grace and circled around it.

O Sheikh, be present to see what the eyes of creation have not seen and to hear what the ears of invention have not heard, so that you may save yourself from the mire of illusions and turn towards the Supreme Station, where the wronged one calls out: "The dominion belongs to God, the Mighty, the Praised." It is hoped that through your efforts, the wings of the servants will be purified from the clay of self and desire and will become capable of flying in the air of God's love. Wings stained with clay are unable to fly, and so it has always been. This is testified by the manifestations of justice and fairness, but the people are in manifest doubt.

O Sheikh, from all directions, complaints have been made against the servants, which the pen refrains from describing. Nevertheless, with regard to supreme mercy, responses have been given according to the station of people, in the hope that they may be illuminated by the light of affirmation and acknowledgment from the fire of denial and rejection. Justice is scarce, and fairness is lost. Among these firm verses, in response to some, have appeared and been revealed from the kingdom of divine knowledge.

### Illusions About the Signs of Resurrection

O you who turn towards the lights of the Countenance! Illusions have encompassed the inhabitants of the earth and have prevented them from turning towards the horizon of certainty, its radiance, manifestations, and lights. They have been hindered by their suspicions from the All-Sustaining One; they speak according to their desires and do not realize it. Among them are those who say, "Have the signs

been revealed?" Say: Yes, by the Lord of the heavens. "Has the Hour come?" Indeed, it has been decreed and the Manifestation of proofs has appeared. The striking event has come, and the truth has arrived with evidence and proof. The waking one has emerged, and the people are in awe and turmoil. Earthquakes have come, and tribes have lamented out of fear of the mighty and powerful God. Say: The deafening cry has sounded, and today is God's, the One, the Chosen. "Has the calamity been completed?" Say: Yes, by the Lord of lords. "Has the Resurrection been established?" Indeed, the All-Sustaining One with the Kingdom of signs. "Do you see the people fallen?" Yes, by my Supreme Lord. "Have the miracles ceased?" Indeed, the mountains have been scattered and the Possessor of attributes.

He said, "Where are heaven and hell?" Say: The former is my meeting, and the latter is yourself, O doubting polytheist. He said, "We do not see the balance." Say: Yes, by my Merciful Lord, none sees it but those with insight. "Have the stars fallen?" Say: Yes, when the All-Sustaining One was on the land of mystery; reflect, O people of insight. All the signs have appeared as we brought forth the hand of power from the bosom of grandeur and might. The caller called out when the appointed time came, and the mountaineers were struck with awe in the wilderness of standing from the might of your Lord, the Possessor of existence.

The trumpet says, "Has it been blown into the trumpet?" Say: Yes, and the Sultan of manifestation, when he established himself on the throne of his name, the Merciful. The darkness has been illuminated by the dawn of your Lord's mercy, the source of lights. The breath of the Merciful has blown, and the spirits in the graves of bodies have been stirred. Thus, the matter has been decreed by God, the Mighty, the Munificent.

Those who were heedless said, "When did the sky split?" Say: When you were in the graves of heedlessness and error. Some of the heedless wipe their eyes and look to the right and the left. Say: You are blind; today there is no refuge for you. Among them are those who say, "Have the souls been gathered?" Say: Yes, by my Lord, when you were in the cradle of illusions. Among them are those who say, "Has the Book been revealed innately?" Say: It is in perplexity; fear, O people of insight. Among them are those who say, "Were we gathered blind?" Say: Yes, and riding on the clouds.

Paradise has been adorned with the flowers of meanings, and the blazing fire has been kindled from the fire of the wicked. Say: The light has shone from the horizon of manifestation, and the horizons have been illuminated when the Possessor of the Day of the Covenant came. Those who doubted have lost, and those who turned with the light of certainty towards the source of assurance have prospered. Blessed are you, O observer, for what has been revealed to you in this tablet, from which spirits fly. Preserve it, then read it. By my life, it is the gate of your Lord's mercy. Blessed is he who reads it in the evening and at dawn.

We hear your mention in this matter, from which the mountain of knowledge was shaken and the feet stumbled. Glory be upon you and upon everyone who turns to the Mighty, the Bestower. It has ended, but it is not completed. Be patient; indeed, your Lord is the Most Patient. These are verses we revealed before in the early days of our arrival in the prison of Akka, and we sent them to you so that you may know what their lying tongues uttered when the matter came with power and authority. The foundations of doubts have been shaken, and the sky of illusions has split, and the people are in dispute and division.

They denied the proof and argument of God after it came from the horizon of might with the kingdom of signs. They abandoned what they were commanded to do and committed what they were forbidden from in the Book. They placed their god and took their desires. Verily, they are in heedlessness and error. They read the verses and deny them; they see the proofs and turn away from them. Verily, they are in a strange doubt.

We have counseled our friends to fear God, who was the source of deeds and morals. He is the leader of the armies of justice in the city of glory. Blessed is he who enters under his radiant banner and holds on to it. He is of the people of the red ship, whose mention was revealed in the Qayyumu'l-Asma. Say, O party of God, adorn your temples with the adornment of trustworthiness and piety, then support your Lord with the armies of deeds and morals. We have forbidden you from corruption and disputes in My books, scriptures, writings, and tablets. We intended by this nothing but your exaltation and elevation. This is testified by the heaven and its stars, the sun and its radiance, the trees and their leaves, the seas and their waves, the earth and its treasures.

We ask God to support and assist His friends in what is worthy of them in this blessed, mighty, and wondrous station. Until we said in another tablet, "O observer of the countenance, counsel the servants to fear God. By God, He is the foremost leader in the armies of your Lord, and His soldiers are praiseworthy morals and good deeds. By them, the cities of hearts and souls were opened in ages and centuries, and the banners of victory and triumph were raised on the highest standards."

### The Station of Trustworthiness

We mention to you trustworthiness and its station with God, your Lord, the Lord of the Great Throne. One day, we aimed to visit our green island, and when we arrived, we saw its rivers flowing and its trees intertwined, and the sun playing through the trees. When we turned to the right, we saw what the pen cannot move to describe, and what the eye of the Master of the worlds witnessed in that most delicate, exalted, blessed, and supreme station. Then we turned to the left and saw a manifestation from the manifestations of the highest paradise standing on a pillar of light, and it called out in the highest voice: "O assembly of earth and heaven, behold my beauty, my light, my appearance, and my radiance. By God, the Truth, I am trustworthiness, its manifestation, its beauty, and a reward for those who hold on to it, recognize its station and rank, and cling to its hem. I am the greatest adornment for the people of glory and the ornament of honor for those in the kingdom of creation. I am the greatest cause of the world's wealth and the horizon of assurance for the people of existence."

Thus, we have revealed to you what brings the servants closer to the Possessor of existence.

### Invitation to Bring the People of the World Closer

This Wronged One has always invited the people of the world to what elevates them and brings them closer and has radiated from the Supreme Horizon what leaves no room for anyone to hesitate, turn away, or object. Yet, it has not benefited the heedless, and it only increases their loss.

O Sheikh, the scholars must unite with the Sovereign, may God aid him, and in nights and days hold fast to what elevates the rank of the state and the nation. This group is entirely dedicated to refining souls

and reforming affairs. This is testified by what has been revealed from the Supreme Pen in this clear Tablet. Many matters seem easy and simple, yet most are heedless and engaged in things that waste time.

Once, on a day, Kamal Pasha was present with the Wronged One, and beneficial matters were discussed. He mentioned that they had learned multiple languages. In response, it was said: "You have wasted your lifetime; like you, the other representatives of the state should arrange a council. In that council, choose one language from the various languages and one script from the existing scripts, or create a new language and script, and teach it to children in the world's schools. In this way, they will know two languages: their native language and a universal language spoken by all the people of the world. If they adhere to what was mentioned, the entire earth will be seen as one land, and they will be free from the burden of learning different languages."

In his presence, he accepted and expressed much joy and pleasure. Later, it was mentioned to him to convey this matter to the state's representatives and ministers so that its rule may be enforced in the countries. However, despite repeated visits, he did not mention this matter again, whereas what was mentioned would have led to the unity and agreement of the people of the world. It is hoped that the government of Iran will adhere to it and implement it. Now, a new script and language have been invented. If they desire, it can be sent to them. The purpose is that all should hold fast to what reduces hardship and difficulty and that days may be spent in what is worthy and appropriate, and may come to an end. Verily, God is the All-Knowing, the All-Wise, and the All-Seeing. It is hoped that Iran will be adorned and attain what it has been deprived of until now.

Say, O Sultan, strive so that all the people of the world may be illumined by the radiance of the light of your justice. This Wronged One has not sought anything but trustworthiness, truthfulness, purity, and beneficial matters. Do not consider him among the treacherous. Glorified are You, my God, my Master, and my Sustainer! Aid the Sovereign to implement Your commands and laws and to manifest Your justice among Your servants. Verily, You are the Bountiful, the Munificent, the All-Powerful, the Almighty. The command of God has come with grace. Blessed are the doers, blessed are the knowers, and blessed is he who holds fast to the truth, detached from those in the heavens and the earth.

O Sheikh, aim for the shore of the Great Sea, then board the red ship that God has destined for the people of glory in the Qayyumu'l-Asma. It traverses land and sea; whoever enters it is saved, and whoever turns away is destroyed. When you enter and succeed, turn your face towards the Kaaba of God, the All-Possessing, the Self-Subsisting, and say: "O God, I ask You by Your most splendid glory, and all Your glory is splendid." Then the doors of the Kingdom will open upon your face, and you will see what no eyes have seen and hear what no ears have heard.

The Wronged One advises you as He has advised you before, and He wishes nothing for you but entry into the ocean of the oneness of God, the Lord of the worlds. This is the day in which all things call out and give glad tidings to the people of this Manifestation, through which what was hidden and concealed in the knowledge of God, the Mighty, the Praised, has been revealed.



## Melodies From the Bayan

O Sheikh, you have listened to the melodies of the doves of the Bayan upon the branches of the Tree of Knowledge. Now, hear the songs of the birds of wisdom which rise from the highest Paradise; it makes known to you what you were unaware of. Listen to what has been spoken by the tongue of power and might in the Books of God, the goal of the knowledgeable.

At this moment, the call has risen from the Lote Tree of the Extremity in the center of the highest Paradise, commanding me to share with you what has been revealed in the scriptures and tablets and what was spoken by my herald, who sacrificed himself for this great announcement and the straight path. He said, and his word is truth: "A jewel has been written in his mention, and it is that he is not to be indicated by my indication nor by what is mentioned in the Bayan" until the Almighty's words regarding this great Manifestation and the great announcement: "He is more exalted and higher than to be known by anything else or indicated by the indications of his creatures. Indeed, I am the first servant who believed in him and in his signs and took from the virgins of the gardens of his knowledge the gardens of his words. Indeed, by his might, he is the truth; there is no god but him; all are established by his command." This true dove sang these words on the branches of the divine Lote Tree; blessed is the soul that listens to it and takes and drinks from the oceans of God's words hidden in every word.

And likewise, in another place, the call of the Bayan has risen from the highest branches: "And in the ninth year, you will attain every good." And in another place, it says: "And in the ninth year, you will be granted the meeting with God." These melodies that have appeared from the birds of the cities of knowledge are in accordance with what the Merciful has revealed in the Qur'an. Blessed are the insightful and blessed are the successful.

O Sheikh, by God, the Euphrates of mercy flows, the ocean of the Bayan is surging, and the sun of the Manifestation is rising and shining. With an empty heart, an expanded chest, and a truthful and clear tongue, read these exalted words that have appeared from the Herald, the Primal Point. His mighty words addressed to the Great Presence are: "This is what we promised you before when we answered you. Be patient until the Bayan passes nine years; then blessed be God, the best of creators. Say, it is an announcement that no one comprehends its knowledge except God; but you will not understand on that day." In the ninth year, this greatest Manifestation rose from the horizon of God's will, evident and shining, denied only by every heedless doubter. We ask God to enable His servants to turn to Him and seek forgiveness for what they have done in vain life. Indeed, He is the Forgiving, the Merciful.

And in another place, it says: "Indeed, I am the first servant who believed in him and in his signs." And likewise, in the Persian Bayan, it says: "He is the one who speaks in every matter, saying, 'Indeed, I am God.'" Until the end of his mighty and exalted words. The purpose of mentioning lordship and divinity was previously stated. We have torn the veils and revealed what brings people closer to God, the Possessor of necks. Blessed is he who attains justice and fairness in this grace that has encompassed those in the heavens and the earth, a command from God, the Lord of the worlds.

## Melodies From the Bible and Qur'an

O Sheikh, listen to the melodies of the Gospel with the ear of fairness. His mighty words, which were spoken after the prophecies, say: "But of that day and hour, no one knows, not even the angels in heaven, nor the Son, but only the Father." And the intended Father in this place is God, the Almighty, the True, the Real Educator, and Spiritual Teacher. Joel says: "For the day of the Lord is great and very terrible; who can endure it?" First, in the noble statement written in the Gospel, it says: "No one knows the time of the appearance, only God, the All-Knowing, the All-Aware." And secondly, it mentions the greatness of the Manifestation. And likewise, in the Qur'an, it says: **عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ** (About what are they asking one another? About the great news.) This is the news whose greatness has been mentioned in most of the books before and after. This is the news that caused the limbs of the world to tremble, except for those whom God willed, the Protector, the Helper, the Sustainer. As it was observed with the outward eyes, all the servants and those in the cities were overturned and bewildered, except for those whom God willed.

O Sheikh, this is a great affair and a mighty announcement. With patience and tranquility, reflect on the radiant verses and exalted words and what has appeared in these days. Perhaps you may discover the hidden secrets in the books and strive for the guidance of the servants. Listen to the call of Jeremiah with a true ear; he says: "Alas, for that day is great, so that none is like it." If you, sir, look with fairness, you will be aware of the greatness of the Day.

Listen to the call of this knowledgeable adviser and do not deprive yourself of the mercy that has preceded existence from the unseen and the seen. Hear the melody of David; he says: "Who will lead me to the fortified city?" The fortified city is Akka, which is called the Greatest Prison and has a strong fortress.

O Sheikh, read what Isaiah has spoken in his book: "O Zion, bringer of good news, go up on a high mountain. O Jerusalem, herald of good news, lift up your voice with strength, do not be afraid. Say to the cities of Judah, 'Here is your God! Here is the Lord God coming with power, and his arm rules for him.'" Today, all the signs have appeared. A great city has descended from the heavens, and Zion is thrilled and rejoiced by the appearance of the truth, for it has listened to the call of God from all directions. Today, Jerusalem has attained new glad tidings, as the stand of the mighty cypress is witnessed. Jerusalem is the place of pilgrimage for all the parties of the world and is called holy. It, along with Zion and Palestine, is located in these lands. This is why it is said: "Blessed is he who migrates to Akka." Amos says: "The Lord roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers." Carmel is called the hill of God and the vineyard of God in the divine book. "Koum" means hill, and this is the place that, in these days, by grace, has become manifest with the appearance of the canopy of glory. Blessed are the visitors and blessed are the accepters. And it also says: "Our God comes and will not be silent."

O Sheikh, reflect on this statement that Amos said, intended for all mankind: "Prepare to meet your God, O Israel, for he is the one who forms the mountains, creates the wind, and reveals his thoughts to man; he turns dawn to darkness and treads on the heights of the earth—the Lord God Almighty is his name." He says, "He turns dawn to darkness," meaning that if, at the time of the Manifestation, a soul considers

itself the true dawn, by the power and might of God, it becomes darkened. It is the false dawn that considers itself true. Woe to him, and woe to those who follow him without proof from God, the Lord of the worlds. Isaiah says: "The Lord alone will be exalted in that day." And he mentions the greatness of the Manifestation: "Enter into the rock and hide in the dust from the terror of the Lord and the splendor of his majesty." And in another place, he says: "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the splendor of Carmel and Sharon. They shall see the glory of the Lord, the splendor of our God." These passages need no interpretation; they are as clear as the rising sun and as evident as the shining light.

Every fair-minded person will find their way to the garden of understanding from these statements and attain what most of the world's people are veiled and deprived of. Say: Fear God, O people, and do not follow the doubts of those who have broken the covenant of God and His testament and have denied His mercy that has preceded those in the heavens and the earth. He also says: "Say to those with fearful hearts, 'Be strong, do not fear; your God will come.'" This blessed verse is evidence of the greatness of the Manifestation and the greatness of the Cause, for the blowing of the trumpet causes the world to tremble; earthquake and fear encompass all. Blessed is the soul that is illuminated with the light of trust and detachment, not hindered or frightened by the hardships of that day. Thus has the tongue of the Bayan spoken, a command from the Merciful: He is the Mighty, the Powerful, the Conqueror, the Omnipotent.

Now it is incumbent upon those with ears and eyes to reflect on these exalted words, in each of which oceans of meaning and explanation are hidden, so that the statement of the Lord of religions may lead His servants with utmost spirit and joy to the ultimate destination and the highest peak, which is the source of this call.

### Melodies from the Aqdas

O Sheikh, if you find even a fraction of the fragrances of the Bayan less than a needle's eye, you will forsake the world and all that is within it and turn to the lights of the Countenance of the Beloved. In the words of the Spirit, there are countless hidden meanings. He has mentioned many matters, but due to the lack of listeners and seers, he has concealed most of them, as he says: "But you cannot bear them now." The Source of Revelation says that on that day, the promised one will mention future events, as has been revealed in the Kitáb-i-Aqdas, the Tablets to Kings, the Tablet to the President, and the Tablet to Foad, where many things that were to happen on earth were already revealed and decreed.

In the Kitáb-i-Aqdas, it is revealed: "O land of Țā (Tihrán), do not grieve over anything, for God has made you the source of joy for all the worlds. If He wills, He will bless your throne with one who judges with justice and gathers the sheep of God that have been scattered by the wolves. He will face the people of Baha with joy and delight. Verily, he is a gem among creation before God; upon him is the Baha of God and the Baha of those in the Kingdom of Command at all times."

## Melodies of a New Verse

These verses were revealed before, but at this time, this verse is revealed:

“O my God, my God! Baha calls upon You and asks You by the lights of Your Countenance, the waves of Your Ocean of Command, and the radiance of Your Sun of Bayan, to aid the Sovereign in justice and fairness. If You will, bless the throne of command and judgment. Verily, You are capable of whatever You wish. There is no god but You, the Hearer, the Answerer. Rejoice, O land of Ṭā (Tihrán), for God has made you the horizon of light with the birth of the Manifestation of His appearance in you and named you with this name through which the radiant star of grace shone and the heavens and the earth were illumined. Affairs will change in you, and the masses will rule over you. Verily, your Lord is the All-Knowing, the All-Encompassing. Rest assured by the grace of your Lord, for moments of favor will never cease from you. Tranquility will follow your disturbance. Thus, the matter is decreed in a wondrous Book.”

And likewise, in the Tablet of Foad, the Tablet of Paris, and other Tablets, what has been revealed bears witness to the power, greatness, and knowledge of God, the Most Glorious. If people consider it justly, they will understand the secret of this blessed verse: لَا رَظِيٍّ وَلَا يَأْسٍ إِلَّا فِي كِتَابٍ مُبِينٍ “Not a leaf falls but He knows it.”, and they will comprehend it. But today, people’s turning away has prevented them from understanding what has been revealed in truth by the Ancient Sender.

Glory be to God, radiant verses have encompassed all directions, yet most of the servants are deprived of witnessing and understanding them. I ask God to grant success so that all may become aware of the pearls hidden in the shells of the Great Ocean and may speak by saying, “To You belongs all praise, O God of the worlds.”

O fair-minded ones, look upon the waves of the ocean of Bayan and divine knowledge and reflect, so that with outward and inward tongues, you may testify that with Him is the knowledge of all things in the Book. Nothing is hidden from His knowledge. He has revealed what was hidden as He ascended the Throne of the Bayan in the abode. What has been revealed has appeared word by word on earth, leaving no room for anyone to turn away or object. But because justice is forsaken and hidden, most speak according to their own imaginations.

O my God, my God! Do not prevent Your servants from turning to the light of certitude that has shone from the horizon of Your will, and do not let them be deprived of the oceans of Your verses. O Lord, they are Your servants in Your lands and Your captives in Your territories. If You do not have mercy on them, who will have mercy on them? Take the hands of those who are drowning in the sea of illusions and save them with Your power and dominion. Then rescue them with the arms of Your might. Verily, You are capable of whatever You wish, and in Your grasp is the reins of all who are in the heavens and the earth.

Likewise, the Primal Point says: “Look at Him with His own eye, for if you look with another’s eye, you will never recognize or know Him.” This statement is specific to this Greatest Manifestation. Blessed are the fair-minded. And he also says: “The embryo of a year’s manifestation is stronger than all the Bayan.” These glad tidings of the Bayan and previous books have been repeatedly mentioned in numerous books under various names so that people may be just regarding what has shone and appeared from the horizon of the will of God, the Lord of the mighty Throne.

## Verses for the Sheikh to Say to the Babi's

O Sheikh, say to the assembly of the Bayan to reflect on this blessed word: "The entire Bayan is but a leaf from His Paradise." Be just, O people, and do not be among the losers in the Book of God, the Lord of the worlds. Today, the Blessed Tree is in front of you with its new and wondrous fruits. Look at it, detached from all else. Thus, the tongue of power and might has spoken in this station, which God has adorned with the coming of His Greatest Name and His great announcement. And He also says: "From the beginning of that matter until the completion of nine entities, creation had not appeared; and everything you have seen from the drop to what We clothed it with flesh, then be patient until you witness another creation. Say, Blessed is God, the best of creators." He also mentions the power of the Manifestation and says: "It is permissible for the one whom God will manifest to reject whoever is not above the earth; for creation is in His grasp and all are submissive to Him. For you, after a while, there will be an affair you will come to know." And He says: "Recognize with absolute certainty and firm assurance that He, exalted is His glory, sanctified is His sanctity, magnified is His greatness, and exalted are His affairs, makes Himself known through Himself; who can recognize Him through anything other than Himself?" And He continues: "Beware, beware during His Manifestation that you do not veil yourselves with the one of the Bayan, for that one is a creation before Him. And beware, beware that you do not veil yourselves with the words revealed in the Bayan (until He says) and do not look at Him except through His own eye, for whoever looks at Him through His own eye will perceive Him, otherwise he will be veiled. If you seek God and His meeting, seek Him and look at Him." And He also says: "If you recite one verse from the verses of Him Whom God will make manifest, it will be more glorious than if you were to record the entire Bayan, for on that day, one verse will save you, whereas the entire Bayan will not."

Say: O people of the Bayan, be just, be just, and be just, and do not be among those who mentioned the Manifestation of the Cause of God during the nights and days, but when He came with grace and the horizon of Manifestation shone, they ruled against Him with what made the inhabitants of the Kingdom and the Dominions lament, and those who circled around the will of God, the All-Knowing, the All-Wise.

## Reflect on the Words of the Bayan

Reflect on this exalted word: "I believe in Him, His religion, His Book, His proofs, His paths, and whatever He will reveal from Him; in all of that, I am proud of my connection to Him and honored by my faith in Him." And He also says: "O everything in the Bayan, recognize your limits, for the likeness of the Point of the Bayan is that he believes in Him Whom God will make manifest before anything else, and I am proud of that before those in the Kingdoms of the heavens and the earth."

By God, all the atoms of creation are engaged in lamentation and mourning due to the injustice of the rejecters of the Bayan. Where have the people of insight and hearing gone? We ask God, the Blessed and Exalted, to bring them and advise them with what benefits them and prevents them from what harms them. Verily, He is the Mighty, the Dominant, the Powerful. And He also says: "Do not veil yourselves from God after His Manifestation, for everything the Bayan raised is like a seal in My hand, and I am a seal in the hand of Him Whom God will make manifest. Exalted is His mention; He turns it as He wills, for whatever He wills, as He wills. Verily, He is the All-Powerful, the Exalted." And He also says: "If He were to

make everyone on earth a prophet, they would all be prophets before God.” And He also says: “And when the day of the Manifestation of Him Whom God will make manifest comes, everyone on earth will be equal before Him. Whoever He makes a prophet was a prophet from the beginning, which has no beginning, to the end, which has no end, for that is what God has made. And whoever He makes a friend was a friend in all the worlds, for that is what God has made. For the will of God will only manifest by His will, and the intention of God will only appear by His intention. Verily, He is the Dominant, the All-Powerful, the Exalted.”

Indeed, in every station, He has mentioned what causes acceptance, elevation, and guidance for creation. But a few unjust ones have become veils and barriers, preventing the servants from turning to the lights of the Countenance. We ask God to expel them by His dominion and seize them by His grasp. Verily, He is the Mighty, the Wise.

And He also says: “His likeness, exalted is His mention, is like the sun; if an infinite number of mirrors face it, they all reflect the radiance of the sun to their own extent. If no one faces it, the sun rises and sets, and the veil is for the mirrors. Verily, I have not ceased advising this creation and planning for their acceptance of God, their Lord, and their faith in God, their Creator. And that they believe in Him on the day of His Manifestation, all that is on earth. If so, My being will be pleased, for everyone has reached the pinnacle of their existence, attained the appearance of their Beloved, and realized the possible manifestations of their purpose. Otherwise, My heart is not saddened, for I have nurtured everything for that. How can anyone be veiled? Thus, I have prayed to God and will continue to pray to Him, for He is near and responsive.” And He also says: “By the name ‘Believer,’ they are not satisfied with that Blessed Tree, neither Eastern nor Western, for if they were satisfied, they would not bring sorrow upon it.” End of quote.

O ears of the world, have you heard the words of these statements that have appeared from the horizon of the will of the Name? He says: “I have nurtured everyone for the recognition of this Manifestation, but the people of the Bayan are not satisfied with that Blessed Tree, neither Eastern nor Western, even by the name ‘Believer.’ Alas, alas, for what has come upon My soul! By God, what has come upon Me from those I nurtured in the nights and days has caused the Holy Spirit and the inhabitants of the pavilion of the greatness of God, the Lord of this wondrous day, to lament.”

And likewise, in response to some of the rejecters, He says: “Who is knowledgeable of the Manifestation except God? Whenever it happens, all must believe in the Point of Reality and give thanks to God.” End of quote. The rejecters have spoken like the people of John, for those souls also objected to the Spirit, saying that the law of John was not complete, so why have you come? Now, the rejecters, although they were never with us and have no knowledge of the original matter—who it was and what it was—have said what makes all things lament and mourn. By My life, the mute cannot stand before the Kingdom of the Bayan.

Fear God, O people, and read what has been revealed in truth in the eighth door of the sixth unity of the Bayan, and do not be among the rejecters. And He has also commanded: “That once every nineteen days, they should consider this door so that they may not be veiled in the Manifestation of Him Whom God will

make manifest by matters other than the station of the verses, which are the greatest proofs and evidences.” End of quote.

John, the son of Zechariah, said what the herald said: “Repent, for the Kingdom of Heaven has come near. I baptize you with water for repentance, but the one who comes after me is stronger than I, whose sandals I am not worthy to carry.” This is why the herald says in a position of humility and submission: “The entire Bayan is but a leaf from His Paradise.” And he also says: “I am the first of the worshippers, and I take pride in my connection to Him.”

O people, despite this, the people of the Bayan have acted in a manner that the wearer of the two coats and Ibn Anas and Ash’ath sought refuge in God from. This Wronged One is occupied night and day with raising the Cause of God before the faces of the religions, while those souls hold fast to means that cause disgrace and are the reason for affliction. And He also says: “Know Him by His signs, and do not be cautious in recognizing Him, for if you are, you will be veiled to that extent in the fire.” End of quote.

O rejecters of the Bayan, reflect on this exalted word that has flowed from the Source of the Bayan, the Point of Knowledge, and at this time hear that word: “On that day, the sun of truth will address the people of the Bayan and recite this chapter from the Qur’an: **قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ** Say, O disbelievers, I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, nor will you ever worship what I worship. You have your religion, and I have mine.”

Glory be to God, despite these clear statements and radiant, shining signs, all are occupied with their imaginations and are heedless and veiled from the Beloved. O rejecters, awaken from the sleep of heedlessness and listen to this word of the herald: “The tree of affirmation with its rejection from Him is counted as denial, and the tree of denial with its acceptance of Him is counted as affirmation.” And He also says: “If a soul claims but does not bring proof, oppose him, and do not bring sorrow upon him.”

Indeed, this Wronged One, night and day, speaks the chapter of “O disbelievers” in the hope that it may cause awareness and adorn the people with the adornment of justice. Now, reflect on these words that exude the fragrance of jasmine in His supplication with sorrows to God, the Lord of the worlds, saying: “Glory be to You, O my God, and bear witness that by this Book I have taken the covenant of the guardianship of Him Whom You will make manifest from everything before My guardianship, and You are sufficient as a witness upon Me, as are those who have believed in Your signs. Verily, You are my sufficiency; upon You I have relied, and You are a reckoner over all things.”

And in another place, He says: “O suns of mirrors, you look to the sun of truth, for your existence depends on it if you see clearly. You all move like fish in water in the sea and are veiled from the water, asking about what you are dependent upon.” And He also says: “I do not complain to you, O mirror, be generous to all mirrors; all in their colors look to Me.”

## The Story of Siyyid Jawad

This address from the Source of the Cause, the Bestower, was revealed to Siyyid Jawad, known as Karbala’i. God is witness and knows that this Siyyid was with this Wronged One and wrote an extensive

refutation of the rejecters, and two Tablets in which he testified to the Manifestation of the truth and from beneath it appeared signs of rejection. We sent these to Haydar, before 'Ali. His writing is known and clear to all. The purpose of this act is that perhaps the deniers will attain the stream of affirmation and the rejecters will be illumined by the light of acceptance.

God is witness that this Wronged One had no other intention but to deliver the word of God. Blessed are the fair-minded, and woe to the rejecters. The rejecters have schemed and resorted to tricks. Among these, they have taken the picture of this Siyyid and also the pictures of some others, then pasted each one on a sheet of paper, placing the picture of Mirza Yahya above all of them. Indeed, they have resorted to all means to deny the truth.

“The truth has come, radiant like the sun, But alas, it has come to the city of the blind.” –  
Nizami Ganjavi

And the aforementioned Siyyid has advised the deniers and invited them to the Supreme Horizon, but his words had no effect on hardened hearts. They said about him what he sought refuge from God for. And now, the letters he sent to the sacred court are present. Blessed are the fair-minded. Now, reflect on the complaints of the Primal Point about the mirrors, perhaps it will cause awareness and lead the servants from the north of illusions and doubts to the right of faith and certitude, and they may become aware of what they are veiled from, despite having come from the world of non-existence into existence specifically for the recognition of this greatest Cause.

And He also says: “O my God, make the whole tree His, so that fruits may appear from it according to what God has created in it for those whom God has willed to manifest what He wills. For, by Your might, I did not want there to be any branch or leaf or fruit on that tree that would not prostrate to Him on the day of His Manifestation or glorify You as befits the exaltation of His Manifestation and the height of His concealment. And if You witness, O my God, any branch or leaf or fruit that does not prostrate to Him on the day of His Manifestation, then cut it off from that tree, for it is not from Me and does not return to Me.”

O people of the Bayan, by God, this Wronged One has had no intention except to manifest the Cause with which He has been commissioned. If you listen with the ear of nature, you will hear from all the elements, members, and veins, even from the hairs of the Wronged One, what causes the turning and attraction of the Supreme Assembly and the human realm. O guide, the zeal of ignorance before has prevented the poor servants from the straight path. Reflect on the Shia party; for twelve hundred years, they have said “the Qa'im,” and in the end, they all gave verdicts for His martyrdom and martyred Him, despite their belief, acknowledgment, and confession in God, the Most Glorious, and His Messenger, and His successors.

Now, a bit of reflection is necessary to perhaps understand what has become the barrier between the truth and the creation and what has become the cause of objection and denial. O guide, we have heard the lamentations of the pulpits, where the scholars of the time of the Manifestation climbed them, cursing the truth, and inflicted upon that Essence of Existence and His companions what no eye has seen and no ear has heard. Now, you, in the name of succession and representation, invite and lead the



people, despite having no knowledge of the matter, for you were not with us. All this party knows that Siyyid Muhammad was one of the servants. During the days when, according to the wish of the Ottoman government, we turned to that direction, he was with us, and after that, what happened made the Supreme Pen weep and the Tablet lament, so we expelled him, and he joined Mirza Yahya, doing what no tyrant has done. We abandoned him and said, "Depart, O heedless one."

After the appearance of this word, he went to the Mevlevi lodge and stayed with them until the command for departure came.

## The Bayan Cannot Be Erased

O Hadi, do not cause new delusions. Do not be content with organizing a party like the Shia party again. Reflect on how much blood was shed, including your own claim to knowledge and the Shia scholars who cursed the truth and issued fatwas for its pure blood to be shed. Fear God, O Hadi, and do not be satisfied that the servants are once again afflicted with previous delusions. Fear God and do not be among the wrongdoers.

In these days, it has been heard that you have been working hard to erase the Bayan. This Wronged One asks you, for the sake of God, to abandon this intention. Your understanding and intellect are not above and beyond the Siyyid of the world. God is witness and testifies that this Wronged One has not read the Bayan nor seen its contents. It is clear, obvious, and evident that He has regarded the Book of Bayan as the foundation of His own books. Fear God and do not involve yourself in matters that do not concern you.

For twelve hundred years, people like you have afflicted the poor Shia with the well of delusions and suspicions. In the end, on the Day of Judgment, what happened appeared, which the wrongdoers before sought refuge in God from. Now, understand the cry of the Primal Point from His Bayan; He says, "O my God, if any fruit, leaf, or branch appears from this Tree that does not believe in You, cut it off this moment." And He also says, "If anyone speaks a word without proof, do not reject him." And yet, with a hundred volumes of books, you have rejected Him and are pleased with yourself. Again, I say and plead with you to consider with sharp insight what has been revealed; the fragrances of this Bayan are different from the previous revelations.

## Stories About Baha'u'llah's Family

This Wronged One has always been afflicted and has never looked into the books of the Exalted One or others. After entering Iraq by the order of the Shah of Iran, Mirza Yahya arrived two months later. We mentioned that we were sent here by order and that it would be good for him to stay in Iran, and we would send Mirza Musa, my brother, to another place because his name was not recorded in the registers, and he could serve. After that, this Wronged One migrated from Baghdad, completely detached from the world for two years. After returning, we saw that he was still there, and his journey had been delayed, which saddened this Wronged One greatly.

God is witness and knows that at all times we have been occupied with spreading the Cause. Chains and shackles did not stop us, nor did imprisonment prevent us from proclaiming. In that land, we stood up to

prevent corruption and inappropriate actions, sending Tablets to all regions day and night with the sole purpose of refining souls and elevating the blessed Word. We appointed a few specific individuals to collect the writings of the Point. After collecting them, Mirza Yahya and Mirza Wahab Khorasani, known as Mirza Jawad, were gathered in one place, and they wrote and completed two cycles of the writings of the Point according to the command.

By God, this Wronged One, due to the many interactions with people, did not see the books and did not observe the writings of the Point with the physical eye. These writings were with these two when they migrated. It was decided that Mirza Yahya would take these writings and head towards Iran to spread them in those lands. This Wronged One, following the request of the ministers of the Ottoman government, turned towards that direction. Upon arriving in Mosul, we observed that Mirza Yahya had already gone ahead and was waiting. The books and writings were left in Baghdad, and he himself turned towards the higher authorities and joined these servants.

Now, God is witness to what happened to this Wronged One, for after enduring great hardships, the writings were left behind, and he joined the migrants. This Wronged One endured countless sorrows for a long time until, by means that only God knows, we sent the writings to another place and land. For in Iraq, the papers had to be examined in every city, otherwise, they would be scattered and lost. However, God preserved them and sent them to a place He had destined. Verily, He is the Protector, the Helper.

Wherever this Wronged One went, Mirza Yahya followed. You yourself are a witness and know that what has been mentioned is true. However, in the secrecy of Siyyid Isfahani, he was led astray and did what caused the greatest fear. If only you had asked the government officials about Mirza Yahya's actions in that land. Despite everything, I swear by God, the One, the All-Powerful, the All-Knowing, to examine the writings sent to the Primal Point in his name, so you may clearly see the traces of the truth as bright as the sun.

Furthermore, from the words of the Point of the Bayan, our souls be sacrificed for him, has appeared what no veil can prevent, and no screen can hide from its appearance. The veils have been torn by the finger of the will of your Lord, the Mighty, the Dominant. Indeed, there is no remedy for the slanderers and those who exceed the limits. Some time ago, it was mentioned that you attributed the Book of Certitude and some Tablets to others. By God, this is a great injustice. Apart from comprehending it, others are unable to even bring it down.

Hassan Mazandarani carried seventy Tablets, and when he passed away, those Tablets were not given to their owners but were handed over to one of this Wronged One's sisters ('Izziyya Khanum), who turned away without reason. God knows what befell her. That sister was never with us. I swear by the sun of truth that after these matters came to light, I did not see Mirza Yahya or was aware of his affair because those days were not in agreement; he was in one place, and this Wronged One was in another. However, purely out of kindness, love, and compassion, a few days before the departure, I visited him and his mother, hoping they would drink from the Kawthar of faith and attain what today brings one closer to God. God knows and testifies, and he himself is a witness, that apart from this, there was no other intention.

After captivity and migration from Iraq to another place, no news was heard from him. After the separation in the land of Ṭā (Tehran), no meeting or specific news was received from him, especially from his brother Mirza Riza Quli. Initially, all were living in one house, and after that house was sold at a low price, it was purchased by the two brothers, Farmanfarma and Husam al-Saltanah, and they divided it. After this event, separation occurred between us and the brother; they moved to Shah Mosque, and we settled at the Shamiran Gate. However, without reason, signs of enmity appeared from the sister.

This Wronged One has not spoken any word except that the daughter of the late Mirza Muhammad Hasan (Fatimah Khanum), upon him be the glory and peace of God, who was engaged to the Most Great Branch, was taken by that sister to her own home and sent to another place. Many friends from various regions complained because this matter was very significant and did not accord with the opinion of any of the friends of God. The sister took her to her own place and arranged for her to be sent elsewhere, yet this Wronged One remained silent and quiet. Only to calm the friends did a single word express itself, and God is witness and knows that what was said was the truth, and was said sincerely. No one among the friends of these regions expected such an action, contrary to loyalty and love, to occur from the sister.

After this event, they saw the way cut off and did what everyone knows and is aware of. It is known what degree of sorrow this act brought upon this Wronged One. Afterward, she joined Mirza Yahya, and now various things are heard about her. It is unknown what she says and does. We ask God, the Blessed and Exalted, to return her to Him and enable her to repent at His door of grace. Verily, He is the Mighty, the Forgiving, the Powerful, the Pardoning.

### Do Not Cling to the Bayan

And in another place, He says: "If He appears now, I will be the first worshiper and the first prostrator." O people, be just. The intention of the Exalted One was that near the time of the Manifestation, people should not be prevented from the remaining divine law, just as the followers of John were not prevented from acknowledging the Spirit. He has repeatedly said and continues to say: "The Bayan and what is revealed in it should not prevent you from that essence of existence and the owner of the unseen and the seen." With this firm command, if anyone clings to the Bayan, he is outside the shadow of the Blessed Supreme Tree. Be just, O people, and do not be among the heedless.

He also says: "Do not veil yourself from the Master of that with names, even the name of the Prophet, for that name is created by His word." And in the seventh door of the second unit, He says: "O people of the Bayan, do not do what the people of the Qur'an did, invalidating the fruits of your night." Until He says, exalted be His mention: "If you attain His Manifestation and obey Him, you will manifest the fruit of the Bayan, otherwise, you are not worthy of mention before God. Have mercy on yourselves; if you do not support the Manifestation of Lordship, do not bring sorrow upon Him." Until He says, exalted be His mention: "If you do not attain the meeting with God, do not bring sorrow upon the Ayat of God. The benefit of the followers of the Bayan passes from you, provided you do not harm Him. Even though I know you will not do so."

Thus, this Wronged One has always been preoccupied, night and day, with raising the Cause of God before the faces of the religions, while those souls hold fast to means that cause disgrace and are the

reason for affliction. And He also says: "Know Him by His signs, and do not be cautious in recognizing Him, for if you are, you will be veiled to that extent in the fire."

O rejecters of the Bayan, reflect on this exalted word that has flowed from the Source of the Bayan, the Point of Knowledge, and at this time hear that word: "On that day, the sun of truth will address the people of the Bayan and recite this chapter from the Qur'an: Say, O disbelievers, I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, nor will you ever worship what I worship. You have your religion, and I have mine."

Glory be to God, despite these clear statements and radiant, shining signs, all are occupied with their imaginations and are heedless and veiled from the Beloved. O rejecters, awaken from the sleep of heedlessness and listen to this word of the herald: "The tree of affirmation with its rejection from Him is counted as denial, and the tree of denial with its acceptance of Him is counted as affirmation." And He also says: "If a soul claims but does not bring proof, oppose him, and do not bring sorrow upon him."

Indeed, this Wronged One, night and day, speaks the chapter of "O disbelievers" in the hope that it may cause awareness and adorn the people with the adornment of justice. Now, reflect on these words that exude the fragrance of jasmine in His supplication with sorrows to God, the Lord of the worlds, saying: "Glory be to You, O my God, and bear witness that by this Book I have taken the covenant of the guardianship of Him Whom You will make manifest from everything before My guardianship, and You are sufficient as a witness upon Me, as are those who have believed in Your signs. Verily, You are my sufficiency; upon You I have relied, and You are a reckoner over all things."

And in another place, He says: "O suns of mirrors, you look to the sun of truth, for your existence depends on it if you see clearly. You all move like fish in water in the sea and are veiled from the water, asking about what you are dependent upon." And He also says: "I do not complain to you, O mirror, be generous to all mirrors; all in their colors look to Me."

This address from the Source of the Cause, the Bestower, was revealed to Siyyid Jawad, known as Karbala'i. God is witness and knows that this Siyyid was with this Wronged One and wrote an extensive refutation of the rejecters, and two Tablets in which he testified to the Manifestation of the truth and from beneath it appeared signs of rejection. We sent these to Haydar, before 'Ali. His writing is known and clear to all. The purpose of this act is that perhaps the deniers will attain the stream of affirmation and the rejecters will be illumined by the light of acceptance.

God is witness that this Wronged One had no other intention but to deliver the word of God. Blessed are the fair-minded, and woe to the rejecters. The rejecters have schemed and resorted to tricks. Among these, they have taken the picture of this Siyyid and also the pictures of some others, then pasted each one on a sheet of paper, placing the picture of Mirza Yahya above all of them. Indeed, they have resorted to all means to deny the truth.

Say O Hadi, it seems that because of these true statements, you intend to erase the Bayan. Listen to the call of the Wronged One and refrain from this injustice that has disturbed the foundations of the Bayan. I have not been in Chihriq nor in Mahku. Now, among your followers, words have appeared exactly like

what the Shia party used to say, that this Qur'an is not complete. Your followers also say that this Bayan is not that Bayan. The handwriting of Haji Siyyid Husayn and the handwriting of Mirza Ahmad are present.

One who has not suffered even a single blow in this world and has always had five maids of God around him is called the wronged one, while the True One, who has been in the hands of enemies from the beginning of His life until now and has been subjected to the worst tortures in the world, is attributed with what the Jews did not even say about Christ. Listen to the call of the Wronged One and do not be among the losers.

And He also says: "How many fires God has turned into light through Him Whom God shall make manifest, and how many lights He has turned into fire through Him, and I see His manifestation as this sun at its zenith, and the setting of all as the stars of night in the day."

O world, do you have ears to hear the call of the Truth and be just in this manifestation, where, upon its appearance, Mount Sinai spoke, and the Speaker came with clear signs and evident proofs, despite every heedless and distant one and every slanderer and liar who wanted to extinguish the light of God with their lies and erase the signs of God with their malice. Verily, they are among the wrongdoers in the Book of God, the Lord of the worlds.

And He also says: "The Bayan from the beginning to the end is the repository of all His attributes and the treasury of His fire and light." Glory be to God, understanding this statement seizes a person with utmost sorrow, as He speaks of what He observes. And He also says to the letter Ha' (Mulla Baqir), upon him be the glory of God and His grace: "Perhaps in the eighth year on the day of His appearance, you will attain His meeting."

Know, O Hadi, and be among the listeners. Be just; most of the companions of God and the guides of truth have been martyred, yet you are still alive. What has preserved you? By God, it is the denial and martyrdom of the holy souls that have affirmed. Every person of justice and fairness testifies to this matter, for the cause and reason for these two are as clear as the sun. And He also says to the oppressed and martyred Diyan: "You will know your worth by the words of Him Whom God shall make manifest." And He calls him the third believer in Him Whom God shall make manifest, saying: "And you, O third letter, believer in Him Whom God shall make manifest." And He also says: "But God, if He wills, will make you known by the words of Him Whom God shall make manifest."

### In Honor of Mirza Asadu'llah Diyan

The Diyan, who, according to the words of the Primal Point, our souls be sacrificed for him, was the repository of the trust of God, the Mighty, the Glorious, and the treasury of the pearls of His knowledge, was martyred in such a way that the Supreme Concourse wept and lamented. He was the one to whom the hidden and treasured knowledge was taught and entrusted, as He says: "O Name of the Diyan, this is hidden and treasured knowledge that We have entrusted to you, and We have granted you honor from God, as your heart's eye is delicate, recognizing its worth and exalting its glory. And God has bestowed upon the Point of the Bayan the hidden and treasured knowledge which God had not revealed before

that manifestation, and it is more honored than all knowledge before God. He has made it a proof from Himself just as He has made the signs a proof from Himself.”

### Urged to Read Mirza Yahya's Mustayqiz

That oppressed one, who possessed the treasury of divine knowledge, along with Mirza Ali Akbar, one of the relatives of the Point, upon him be the glory of God and His mercy, and Aqa Abu'l-Qasim Kashani and several others, were martyred by the fatwa of Mirza Yahya. O Hadi, his book is with you, the one named Mustayqiz (The Awakened). Read it, even though you have seen it, but observe it repeatedly, perhaps you may find for yourself a lofty station in the pavilion of truth. And also, Aqa Siyyid Ibrahim, about whom these words have flowed from the Pen of the Primal Point: “O my friend in the Tablets and O my remembrance in the Books after the Tablets and O my name in the Bayan.”

He named him Abu'l-Shurur (Father of Evils) and Abu'l-Dawahi (Father of Calamities). Now, be just as to what has befallen these oppressed ones, even though one was serving him and the other arrived before him. By God, he acted in ways that the Pen is ashamed to describe. Reflect a little on the sanctity of the Primal Point and observe what has appeared. When this Wronged One returned to Dar al-Salam after a two-year migration, traveling through deserts and mountains due to certain souls who ran through the wilderness for a long time, Mirza Muhammad Ali Rashi came to the presence and said a word about the sanctity of that Exalted One, which truly brought sorrow to all regions.

Glory be to God, how they were satisfied to cling to this greatest treachery. Indeed, I ask God to grant the actor success in repentance and return. Verily, He is the supporter, the wise. And the Diyan, upon him be the glory of God and His mercy, attained the presence in accordance with what was revealed from the Pen of the Primal Point. We ask God to enable the heedless to turn towards Him and the rejecters to accept Him, and the deniers to believe in this Cause, which, when it appeared, all things proclaimed: “He has come, the One who was hidden in the treasury of knowledge and inscribed by the Supreme Pen in the Books, Tablets, and Scrolls.”

May God guide and assist all to recognize the truth of this Manifestation and embrace it wholeheartedly.

### Some Selected Hadith

In this context, it is necessary to mention the traditions that have been recorded concerning this blessed and honored city, namely, Akka. Perhaps, O Hadi, you may take a path towards truth and a way to God.

In the Name of God, the Most Merciful, the Most Compassionate

“Regarding the Virtues of Akka, the Sea, and the Spring of the Cow in Akka”

Abd al-Aziz ibn Abd al-Salam narrated from the Prophet (peace be upon him) that he said, “Akka is a city in Syria that God has singled out for His mercy.” And Ibn Masud (may God be pleased with him) said that the Prophet (peace be upon him) said, “Indeed, the best of the coasts is Ashkelon, and indeed, Akka is better than Ashkelon. The virtue of Akka over Ashkelon and all the coasts is like the virtue of Muhammad over all the prophets. Shall I not tell you about a city between two mountains in Syria, in the midst of the

meadow, called Akka? Indeed, whoever enters it with desire and visits it, God will forgive him his past and future sins. Whoever leaves it without visiting, God will not bless him in his departure. Indeed, in it is a spring called the Spring of the Cow. Whoever drinks from it, God will fill his heart with light and protect him from the greatest torment on the Day of Resurrection.”

And Anas ibn Malik (may God be pleased with him) said that the Messenger of God (peace be upon him) said, “On the coasts is a city suspended under the Throne, called Akka. Whoever spends the night there in ribat (guarding the frontier) for the sake of God, God will write for him the reward of the patient ones, the standing ones, the bowing ones, and the prostrating ones until the Day of Resurrection.”

And he (peace be upon him) said, “Shall I not tell you about a city on the coast, white, with its whiteness being beautiful in the sight of God the Exalted, called Akka? Indeed, whoever is bitten by a flea from its fleas, it is better in the sight of God than a piercing stab in the path of God. Indeed, whoever calls to prayer in it, his voice will reach Paradise. Whoever sits in it for seven days facing the enemy, God will resurrect him with Khidr (peace be upon him) and will protect him from the greatest fear on the Day of Resurrection.”

And he (peace be upon him) said, “Indeed, in Paradise are kings, leaders, and the poor of Akka are the kings and leaders of Paradise. Indeed, a month in Akka is better than a thousand years elsewhere.”

And from the Messenger of God (peace be upon him) that he said, “Blessed is he who visits Akka and blessed is he who visits the visitor of Akka. Blessed is he who drinks from the Spring of the Cow and bathes in its water, for the maidens of Paradise drink the camphor that is in Paradise from the Spring of the Cow, the Spring of Siloam, and the Well of Zamzam. Blessed is he who drinks from these springs and bathes in their water, for God has forbidden the fire of Hell upon him and his body on the Day of Resurrection.”

And the Prophet (peace be upon him) said, “Indeed, in Akka are supererogatory acts and extra blessings that God bestows on whom He wills. Whoever says in Akka, ‘Glory be to God, and praise be to God, and there is no god but God, and God is the Greatest, and there is no power and no strength except with God, the Most High, the Most Great,’ God will write for him a thousand good deeds, erase from him a thousand bad deeds, raise him a thousand degrees in Paradise, and forgive him his sins. Whoever says in Akka, ‘I seek forgiveness from God,’ God will forgive him all his sins. Whoever remembers God in Akka in the mornings, evenings, and early hours, in the sight of God it is better than carrying swords, spears, and weapons in the path of God the Exalted.”

And the Messenger of God (peace be upon him) said, “Whoever looks at the sea at noon and glorifies God at sunset, God will forgive him his sins, even if they are like the sand of Aalij. Whoever counts forty waves while glorifying God, God will forgive him his past and future sins.”

And the Messenger of God (peace be upon him) said, “Whoever looks at the sea for a full night, it is better than two full months between the Black Stone and the Station of Ibrahim. Whoever grows up on the coasts is better than those who grow up elsewhere. And the one who sleeps on the coasts is like the one who stands elsewhere.”

The Messenger of God has spoken the truth, may God's blessings be upon him.



## Lawh-i-Baytu'l-'Adl (Tablet of the Houses of Justice)

1 He is the Sovereign over whatever He wills.

It has been decreed that in every city a House of Justice should be established, and a number of souls equivalent to the number of Bahá should gather therein. If the number increases, there is no harm. They should perceive themselves as if they are entering the presence of God, the Most High, the Exalted, and behold Him who is unseen. They should be the trusted ones of the Merciful among the people of the world, and His agents for all who are on earth. They should consult on the welfare of the servants for the sake of God, just as they consult on their own affairs, and they should choose what is most fitting. Thus has your Lord, the Mighty, the All-Forgiving, commanded.

2 The Beauty of the Ancient, addressing the nations, declares: In every city among the cities of the earth, let a House be established in the name of Justice. In that House, a number of pure, trustworthy souls, equivalent to the Greatest Name, should gather. When those souls are present, they should consider themselves as if they are in the presence of God, for this firm decree has been issued from the Pen of the Ancient, and the gaze of God is directed towards that assembly.

3 And after entering, they should discuss the affairs and interests of all with the authority given by the people. For example, first, in the propagation of the Cause of God, for this is the most important matter, so that all may enter the canopy of Oneness as if they were one soul, and that all who are on earth may be seen as one body. Likewise, they should consider the morals of souls, the preservation of honor, the development of cities, and the governance that God has ordained as the foundation for the lands and a protection for the servants.

4 And the propagation of the Cause of God should be considered in accordance with the conditions of the times and ages, observing how it is most beneficial. Likewise, other matters should be considered and carried out accordingly. However, be mindful not to act contrary to what has been revealed in the divine verses in this mighty, eternal Manifestation, for whatever the True One—exalted is His station—has decreed is indeed what is best for the servants. Verily, He is more merciful to you than you are to yourselves. Indeed, He is the All-Knowing, the All-Informed.

5 And if the aforementioned souls act according to the prescribed conditions, they will undoubtedly be aided by unseen favors. This is a matter whose benefits will return to all. There are many affairs which, if not given attention, will be wasted and lost. How many children are seen on the earth without father or mother; if no attention is given to their education and training, they will remain fruitless. A fruitless soul is better off dead than alive. Likewise, regarding the wealthy and the honored who, due to weakness, old age, or some other cause, have fallen into poverty and humiliation, it is necessary that these souls, for the sake of God, reflect and deliberate on all such matters and affairs related to the earth and carry out what is right.

6 If the servants were to turn their gaze toward the heart, they would certainly know that whatever has been revealed from the Source of the Cause is purely for the benefit of all who are on earth. All should be as wings for one another. The true pride of a human being lies in wisdom, intellect, and good character,

not in the accumulation of worldly ornaments, arrogance, or pride. All are created from dust and to it shall return. O people of Bahá, the adornment of a person is not through the means of the world, but through the recognition of the True One, exalted is His majesty, as well as through knowledge, crafts, and manners.

7 You are the pearls of the ocean of Oneness. Consider the pearl: its purity and dignity are inherent to itself. If it is wrapped in the finest silks, those silks would obstruct the manifestations of its freshness and delicacy. Its adornment is in itself. Attain this adornment, and do not be saddened by the lack of outward means.

8 O trees of the Paradise of God, do not withhold yourselves from the divine spring breezes, and do not deprive yourselves of the fragrances of the divine words of wisdom. This is a favor at a time when all are heedless, and this great affliction has been revealed by the Most Glorious Pen while in the prison of 'Akká, what is best for His servants. Verily, He is the All-Forgiving, the Most Merciful.

## Surah Fu'ad (Surah Kaf Va)

He is the Most Holy, the Most Glorious

Kaf Va:

We have called you from beyond the Crimson Sea of Grandeur, from the red earth, from the horizon of tribulation. There is no God but Him, the Mighty, the Bestower. Stand firm in My Cause and do not be among those who, when they are given what they desire, deny God, the Lord of Lords. God will seize them with His overpowering might. Indeed, He is the Omnipotent, the Subduer.

Know that those who have passed judgment upon Us, God has seized their leader with His power and authority. When he saw the punishment, he fled to Paris and sought refuge with the wise men. He said, "Is there anyone who can save me?" But his mouth was struck, and it was said to him, "Now is not the time for escape." When he turned to the angels of wrath, he almost perished from fear. He said, "I have a house of gold and a palace by the strait, beneath which rivers flow." It was said to him, "Today no ransom will be accepted from you, even if you bring what is hidden and revealed. Do you not hear the cries of the people of God whom you have made captives without evidence or proof? The inhabitants of Paradise and those who circle the Throne morning and evening have wept at your deeds. The wrath of your Lord has come upon you; indeed, it is a severe retribution."

He said, "I was the leader of the people, and this is my proclamation." It was said to him, "Hold your tongue, O you who disbelieve in the Day of the Call." He said, "Is there a respite for me to call upon my family?" It was said to him, "Far from it, O you who associate others with God and deny His signs." When the keepers of the abyss called out to him, "The gates of fire have been opened for you, O you who turned away from the Chosen One. Return to it, for it longs for you."

Have you forgotten, O rejected one, when you were the Nimrod of the horizons with your oppression, erasing the traces of tyranny brought by the possessor of the stakes? By God, with your oppression, the veil of sanctity was torn apart, and the foundations of Paradise were shaken. Where is your escape, and who will protect you from the fear of your Almighty Lord? There is no escape for you today, O you who associate others with God and doubt His signs. When the throes of death seized him and his vision became blurred, thus did We seize him with might from Our presence. Indeed, your Lord is severe in punishment.

An angel from the right of the Throne called out to him, "These are stern angels. Do you have any escape?" It was said to him, "Except for Hell, which causes the heart to boil." His soul was received by the angels of punishment, and it was said to him, "Enter this abyss which you were promised in the Book, and which you denied in the nights and days. We shall depose one like him and take their leader who rules over the lands. I am the Almighty, the Compeller.

Stand firm in the Cause and glorify your Lord morning and evening. Beware lest the slander of those deceived by what We have given them extinguishes your zeal, for they have denied God, the Possessor of all names. Satan reveals to his followers as God reveals to His chosen ones. You shall see him among the losers in this world and the hereafter. Indeed, he is among those who are prepared for the punishment.

He sent a letter to one in that place, a letter of the wicked, in which he mocked God and wrote what caused the things to tremble.

Say, "Do you see anyone who can protect you when the wrath of the Almighty, the Chosen One, comes upon you?" Thus We have informed you of the secrets of hearts, for your Lord is the Almighty, the All-Knowing.

Stand firm in the Cause, then gather My loved ones and remind them of this day when the feet have faltered. Say, "Today it is incumbent upon every devoted one to support their Lord, for He is your Protector, and the people have no protector today."

Then We took the Mahdi who was promised punishment in the scriptures and Tablets. When the wrath came upon him from Us, he said, "Is there a return for me?" It was said to him, "Away with you, O you who deny the return!" This is Hell, and the fires have been kindled for you. You abandoned what was good in the futile life, and today there is no protector for you from God. You are the one by whom the Holy Spirit lamented, and the hearts melted."

He said, "Is there any escape for me?" It was said, "No, by my Lord, even if you bring every means." When he cried out in terror, the people of the graves were frightened, and he was seized by the grip of power. It was said, "Return to the abode of wrath in Saqar, for evil is the abode." We seized him as We had seized the nations before him. Those are their homes, left to the spiders. So take heed, O people of understanding.

He is the one who opposed God, and the verses of wrath were revealed to him in the Book. Blessed is the one who reads it and reflects upon it; indeed, he has a good end. Thus, We have narrated to you the stories of the criminals so that your heart may be comforted. Indeed, you have a good end.

## Suriy-i-Ismuna'l-Mursal (Surah of Our Name, the Messenger)

This is the Surah of Our Name, the Messenger, revealed by the Supreme Pen, in order to be a herald for the worlds.

He is the Most Wondrous, the Most Sacred, the Most Exalted, the Most Glorious

This is a writing from Bahá'u'lláh to those who have recognized God and acknowledged His sovereignty, and then remained in a high and holy station. In it, there is what will set them straight if they listen to what has been revealed and do not prevent the ear of the heart from hearing the Word of the Mighty, Powerful, and Inaccessible God. God has manifested in this Tablet with His name “the Messenger” to the possible beings so that no one may be prevented from the wondrous things hidden in this blessed and marvelous name. We have made this Tablet the beginning of the appearance of this name in the worlds, and from it, We have sent the messengers of the One who has no beginning. We sent them to the servants by a command from Us, and indeed We have been commanding. And We will continue to send messengers by this command to the end that has no end with power from Us, and indeed We have been able. This Tablet was inscribed by the Pen of Power and preserved behind the veil of sanctity until We revealed it in truth and sent it forth in the best design in the form of these radiant, holy, and luminous words.

### To Baha'u'llah, the Messenger

O this name, We have made you the manifestation of Our messengers in the Kingdom of Names and ordained for you what no one among the creatures can count. We have exalted you in truth to the station where all the messengers are shaded by your shadow, and through you, We send the messengers to all the worlds of your Lord. This is what We have ordained for you as a favor from Us for Our knowing servants. Among the messengers, there are those We send with the truth and send them to the servants with a book and clear proof. And among them are those whom We made speak with a favor from Us and inspired with the wisdom of the command from Us, and indeed We have been able over all things. Among them are those whom We inspired with messengers from the angels, and among them are those whom We made the Spirit speak in their chests with ten thousand sacred wonders. Among them are those whom We manifested with all of this and made them the manifestation of all the names between the earth and the heaven. We purified them from the defilement of the polytheists, supported them with the greatest Spirit, and made them the manifestation of Our Self to those in the Kingdom of Command and Creation. We ordained for them the best of the worlds. Thus, We have preferred some of them over others as a favor from Me, and I am the ancient Fadā'l (Benevolent). Beneath these, We manifested this name to all who are in the heavens and the earth and made this name a sun from which all existence, both hidden and seen, may benefit from its lights. None recognizes this except those who have been given the sight of the spirit from the All-Knowing, Wise. No one can prevent the manifestation of this sun except the one who places a veil between himself and its lights. Thus, We reveal to the servants what brings them closer to the spring of understanding and clarifies the paths of knowledge.

## Messengers Who Weren't Aware

Many messengers were manifested upon them the manifestations of this sun, but within themselves, they were not aware. For example, those who carry the messages of kings to the lands, they are messengers from them, and this name manifested upon them according to their capacity and their exposure to this radiant, honored, and wondrous sun. Among them are those who carry the messages of God in His Tablets but do not understand within themselves and are among the heedless, as you witness. Those who are called “chāpar” (couriers) in their going and coming carry the verses of God and His Book and spread them in the lands, but within themselves, they are veiled. Many of them, if they were aware of this, would not accept it within themselves, nor would they carry it, but they would be among the deniers. This name’s manifestation shines upon them in their heedlessness. Thus, the bounty of your Lord encompasses the worlds. We sent with these, in all their goings, what none among the knowing can carry, how much less those below them. This is one of the hidden mercies of their Lord upon them and upon Our near servants. Today, their names are mentioned before God by the angels of the messengers, and We made them bearers of glad tidings for Our willing servants. They will remain in this favor until God reveals their deeds to them as a promise from Him. Indeed, He is the best fulfiller. God will raise them up with His authority and make them know the manifestation of His Self and bring them to the Paradise of Sanctity as a reward for what they have done and were among the doers. No one’s reward is lost before God, and He does not waste the reward of the doers of good. We inspired the kings before to appoint servants for this matter so that what God willed in those days for the spread of His signs might appear from them. Thus, We explain to you the power of your Lord so that you may be certain of His power.

## To the Kings of the Bayan

O kings of the Bayan, command your messengers at the appearance of the sun of certitude from the East of the All-Glorious that they go with the news of God and His Tablets to all the lands and inform the people of the holy, wondrous lights. Inform them to carry the signs of God to all regions so that the fragrances of sanctity may waft upon the worlds. We have made you the manifestation of Our sovereignty for this and for the recognition of your Originator at the time of appearance. By God, this is better for you than the kingdoms of the heavens and the earth. Await the days of God so that you may find them, then strive after you have heard to reach the sanctuary of sanctity, the abode of the great Throne. By God, your turning towards the presence of the All-Glorious and standing before the throne of your Lord, the All-Merciful, is better than the worship of the two worlds. Beware lest you deprive yourselves of the bounty of those days, then enter the sanctum of Paradise beside the mercy of your Lord, the Most Merciful. By God, this will establish your sovereignty and raise your rank and elevate your mention and inscribe your names on the Tablets of a holy guardian. You will be taken by the bounty of your Creator in those days and given power over all who are on the earth. Thus, God has commanded you in this Tablet so that you may not be veiled at the time of appearance by what you possess of the adornments of the earth and may not prevent yourselves from what is better for you than what has been created between the heavens and the earth if you listen to the counsel of God. If you heed the advice of God, it is for your own selves, and if you turn away, it is for your own selves, and He is indeed self-sufficient from His veiled servants. If you do not act according to what you have been commanded in the Tablet, He will send His Tablets by the hands of the angels of the bearers of glad tidings in your

heedlessness, as We send them by the hands of your servants in their heedlessness. Thus, your Lord is able to do what He wills and rules what He desires. No one can prevent Him from His sovereignty, and nothing can hinder Him from what He has created in the heavens and the earth, if you are among the knowing. As you have witnessed and heard all this from the manifestations of Our Self at the time of appearance, whenever the manifestations of oppression prevented them from their sovereignty and turned against them with aversion, they manifested by their authority what they willed and established the matter with their words and cut off the root of the oppressors. Thus, We have detailed in this Tablet the secrets of the matter, so blessed is the one who reads it, thinks about what is inscribed upon it, and brings forth what is hidden within it of the pearls of radiant knowledge.

### To the Kings of Baha

O kings of Bahá, do not act as the kings did with Us in those days. Among them was the king of Persia who hanged the body of the matter in the air and killed it unjustly, causing all things to weep, then the inhabitants of Paradise, then the people of the highest Assembly. He killed a few souls from our relatives, seized our wealth, made our people captives in the hands of the oppressors, and imprisoned Me time after time. By God, the Truth, no one can count what befell Me in prison except God, the Reckoner, the All-Knowing, the All-Powerful. Then after that, He expelled Me with My family from the lands until He brought us to Iraq with manifest sorrow. We remained there until the king of Rome rose against Us and summoned Us to the seat of his sovereignty. When We arrived, what pleased the king of Persia happened to Us until We entered this prison where the hands of the lovers were cut off from Our hem. Thus, they did to Us, but We thank God for what befell Us from His unchangeable decrees and praise Him for it, hoping for what is with Him. Indeed, He is the Forgiving, the Merciful.

### To the Messenger and Its Manifestations

O Our name, the Messenger, and its manifestations, We have honored you, exalted you, and made you the manifestations of Us in the Kingdom of Names. Beware lest anything delude you from your Creator, and do not let your high mention veil you from your Originator. Fear God and be among the pious. O mirrors of this name, do not treat Our Self as the mirrors did in those days, for you were created by Our command and sent by the will of Our Pen if you are among the perceiving. Should the shadows deny the lights of the sun or object to them after they were created by them? No, by My Sovereign Self, the All-Powerful, the Mighty. Their aversion to the sun and their objection to it is like the beetle's objection to the scent of musk. Thus, We have given an example for the servants that perhaps the people may be among those who are certain of the signs of their Lord. Whoever does not convey to himself the messages of his Lord and does not prevent himself from wrongdoing and indecency and what is forbidden in the Tablets, he is deprived of the manifestation of this name and is among the deprived.

### To the People of Baha

O people of Bahá, convey to yourselves the messages of your Lord, then convey to the servants so that the messages of God may surround you upon the worlds. Beware lest you deprive yourselves of this most exalted, inaccessible favor. And you, O servant, rise from your slumber, then convey to the people what

you have been commanded by your Lord, the Most Merciful. Do not look at anyone, then look at the face of your Lord, the Mighty, the Luminous. Suffice with your Lord apart from others so that you may witness yourself independent of the worlds. We have sent down this paradise and sent it to you so that you may think about it and what is upon it and thank your Lord and be among the thankful. Cut yourself off from the world and its adornments, then rely on God in all matters and be among the trusting. Gather the people on the command of your Lord and be among the doers of good. Rise with the sword of statement from the horizon of the tongue, then sing on My melody between the heavens and the earth. If you find yourself extinguished, ignite from this fire by the name of your chosen Lord so that you may attract to yourself the hearts of the righteous among Our near servants. If you find yourself ill, seek healing in My name, the Healer, so that every sick and ailing one may be healed through you. Thus, We have ordained for you and commanded you to be among the worlds. The lights of your Lord are upon you in My name, the Most Glorious, and upon those with you among Our certain servants.

## Surah al-Wafa (Tablet to Wafa)

He is the All-Knowing

### Faithfulness to the Covenant of God

O Wafá, give thanks to your Lord for how He has strengthened you in His cause, made you aware of the Manifestation of His Self, and established you in the praise of His supreme mention in this great news. Blessed are you, O Wafá, for your faithfulness to the covenant and promise of God after all others have broken the covenant of God and disbelieved in what they had believed after the One who appeared with all signs and shone forth with manifest authority.

But strive to reach the essence of faithfulness, which is certitude in the heart and acknowledgment with the tongue of what God has borne witness to for His supreme Self, that I am alive in the Most Glorious Horizon. Whoever attains this testimony in these days has indeed gained all good, and upon them the Spirit descends every morning and evening, strengthens them in the remembrance of their Lord, and opens their tongue to eloquence in the cause of their Merciful, Compassionate Lord.

And this is not possible for anyone except those who have purified their heart from all that has been created between the heavens and the earths and have wholly turned to God, the Mighty, the Beautiful King.

Stand firm in the cause and say: By God, this is indeed the first Point that has appeared in His other garment with His Most Glorious name, and now in this Horizon, He witnesses and sees, and He encompasses all things. He is indeed the one mentioned in the Supreme Assembly with the great news, in the realms of eternity with the beauty of the Ancient, and beside the Throne with this name, by which the feet of the wise have faltered.

Say: By God, the proof of God has been completed in this manifestation for all who are in the heavens and the earth before a sign descended from the exalted, holy heaven, and what has been revealed is



equal to what was revealed in the Bayán. Fear God, and do not nullify your deeds, and do not be of the heedless.

Open your eyes to witness the beauty of the Eternal from this radiant, luminous scene. Say: By God, the promised Temple has descended on the crimson clouds, and on His right are the armies of revelation, and on His left are the angels of inspiration, and the matter has been decreed by God, the Omnipotent, the All-Powerful.

And by this, all feet have faltered except for those whom God has protected by His grace and made among those who know God by His Self and have turned away from the world.

Hear the words of your Lord, purify your breast from all indications so that the lights of the Sun of the mention of your Lord's name may shine upon it, and you may be among the certain ones.

Then know that your book has been presented before Us, and We have witnessed what is in it, and We have been among the witnesses. We have understood the matters about which you have inquired, and indeed, We are the responders. And today, it is necessary for every soul to inquire of God about what it needs, and your Lord responds with clear, innovative signs.

### Answer About the Return

And as for what you asked concerning the return (mi'ád), know that the return is like the beginning, and just as you witness the beginning, so should you witness the return, and be among the witnesses. Indeed, witness the beginning as the return itself, and likewise, vice versa, so that you may have clear and radiant insight. Then know that all things, at all times, begin and return by the command of your Lord, the All-Powerful, the Omnipotent.

As for the return intended by God in His sacred and exalted Tablets, and about which He informed His servants, it is the return of possibilities on the Day of Resurrection, and this is the essence of the return, as you have witnessed in the days of God and have been among the witnesses. And indeed, if He were to bring back all names in one name, and all souls in one soul, He would have the power to do so, for He is the Omnipotent, the Almighty.

This return is realized by His command as He wills, for He is the doer of what He wishes. You witness in the return and the resurrection only what is confirmed by these two, and that is the Word of your Mighty, All-Knowing Lord. For example, if He were to take a handful of clay and say, "This is the one you followed before," this would be true in the same existence, and no one can object to Him, for He does as He wills and rules as He desires.

You should not look at the boundaries and indications in this station but rather observe what the matter has been confirmed by and be among the insightful ones. Then We will clarify for you with a clear, manifest explanation so that you may comprehend what you sought from your Ancient Lord.

Consider the Day of Resurrection: if God were to decree upon the lowest of the believers in God that this is the first who believed in the Bayán, you should not be doubtful of that and be among the certain ones.

Do not look at the boundaries and names in this station but rather consider what confirmed the first to believe, which is faith in God, knowing His Self, and certitude in His assured and wise command.

Witness in the appearance of the Point of the Bayán, exalted is His majesty, that He decreed for the first to believe that He is Muhammad, the Messenger of God. Should anyone object and say, "This one is non-Arab and he was Arab," or "This one is named Hussein, and he was Muhammad in name"? No, by the Self of God, the Most High, the Great. The insightful will not look at the boundaries and names but rather at what Muhammad was upon, which is the cause of God. Likewise, they will look at what Hussein was upon, from the cause of God, the Omnipotent, the Exalted, the All-Knowing, the Wise.

When the first who believed in God in the Bayán was upon what Muhammad, the Messenger of God, was upon, then it was decreed for him that he is indeed himself, or that he is his return and reappearance. This station is sanctified above boundaries and names; in it, nothing is seen but God, the One, the Unique, the All-Knowing.

Then know that on the Day of Manifestation, if He decrees upon a single leaf from among the leaves all the names of His most beautiful names, no one has the right to question why or how. Whoever does so has disbelieved in God and is among the deniers.

Beware, beware, do not be like the people of the Bayán, for most of them have gone astray and led others astray, forgetting the covenant and promise of God, and associating others with God, the One, the Unique, the All-Aware. They did not recognize the Point of the Bayán, for if they had known Him by His Self, they would not have disbelieved in His appearance in this radiant, luminous temple.

When they were looking at the names, and He changed His supreme name to the Most Glorious, their eyes were blinded, and they did not recognize Him in those days and were among the losers. If they had known His Self by His Self and what appeared from Him, they would not have denied Him in this blessed, wondrous name, which God has made the sword of His cause between the heavens and the earths, separating truth from falsehood from that day until the day when people will stand before the Lord of the worlds.

Then know that on the Day of Manifestation, all things return to God, and everything else is in a single domain, whether it be the highest or the lowest. This is a return that no one can comprehend except after the command of God, and He is indeed the commander in what He wills.

After the Word of God is cast upon the possibilities, whoever hears and responds is indeed among the highest of creation, even if they are among those who carry ashes. And whoever turns away is among the lowest of servants, even if they are considered by people to be a guardian and have with them the books of the heavens and the earths.

Look with the eye of God at what We have revealed to you and sent to you, and do not look at creation and what they possess. Indeed, their example today is like a blind person walking in the shadow of the sun, asking, "What is it? Has it risen?" Denying and rejecting without being aware. They will never recognize the sun, nor will they understand what has come between them and it. They cry out within themselves, objecting and turning away. This is the state of this creation. Leave them to themselves and

say: "For you is what you desire, and for us is what we will." Perish be upon the people who associate partners with God.

Then know that the appearance of the former (the past manifestation) is the ruling of return and life upon the souls on the Day of Resurrection. Although everything has a return and reappearance, We do not wish to mention what was not mentioned in the Bayán so as not to raise the clamor of the haters. If only the veil that separates people from their Creator would be lifted, so they could witness the sovereignty of God and His greatness, and drink from the fountains of Kawthar and Salsabil, and be showered by the seas of meanings, and be purified from the defilement of every doubtful associate.

## Infinite Worlds

As for what you asked concerning the worlds, know that God has worlds without end, infinite beyond comprehension, and no one encompasses them except His All-Knowing, All-Wise Self. Reflect on sleep, for it is a great sign among people if they were to ponder. For example, you see something in your sleep at night, and you find it exactly as you saw it after a year, or two, or more, or less. Even though the world in which you saw what you saw in your sleep is not the same as the world you are in, what you saw in your sleep must exist in this world at the time you saw it in your sleep, and you are among the witnesses.

Moreover, you see something that did not exist in the world, yet it appears afterward. This confirms that the world in which you saw what you saw is another world that has neither a beginning nor an end. If you say that this world is in your mind and is balanced within it by a command from an All-Mighty, All-Powerful source, this is true. And if you say that the spirit, when it is detached from attachments during sleep, is directed by God into a world that is concealed within the mystery of this world, this is also true.

Indeed, God has world after world and creation after creation, and in each world, He has ordained what none can enumerate except His All-Accounting, All-Knowing Self. Reflect on what We have cast upon you so that you may understand the intention of your Lord and the Lord of all worlds. Within it lies a treasure of the mysteries of wisdom, and We have not elaborated on it due to the grief that has overwhelmed Me from those who were created by My word, if you are among those who hear.

Is there anyone to assist Me and protect Me from the swords of these disbelievers? Is there anyone with insight who will behold the words of God with their sight and detach themselves from the views of all creation? And you, O servant, inform the servants of God that they should not deny what they do not comprehend. Say: Ask God to open the doors of meanings to your hearts so that you may understand what no one has understood, for He is the Bestower, the Forgiving, the Merciful.

As for what you asked concerning the commands of God, know that whatever is decreed in the Book is true without doubt, and it is incumbent upon all to act according to what has been revealed by the All-Knowing Revealer. Whoever neglects it after knowing it, God is detached from them, and We are detached from them, for the fruits of the tree are His commands, and none will ignore them except those who are heedless and distant.

## Paradise and the Fire

And as for Paradise, it is a reality beyond doubt, and today in this world, it is My love and My pleasure. Whoever attains it, God will assist them in this world, and after death, He will admit them into a Paradise whose expanse is like that of the heavens and the earth. They will be served by the maidens of might and sanctity in every morning and evening, and the Sun of the beauty of their Lord will shine upon them at every moment, illuminating them in such a way that none can gaze upon them. Such is the decree, but the people are veiled by a great barrier.

Likewise, recognize the fire and be among those who are certain. For every deed, there is a reward with your Lord, and this is witnessed by the very essence of God's command and prohibition. If deeds did not have a reward and fruit, His command, exalted be He, would be in vain—exalted is He far above that, with great exaltation. But those who are detached will witness the deed itself as the reward, and if We were to elaborate on this, it would require many Tablets to be written.

## Act Upon the Persian Bayan

By the true God, the Pen cannot move from what has come upon its owner, and it weeps, and I weep, and then the Eye of Grandeur weeps behind the veil of names upon the Throne of His great Name. Purify your heart, for We will cause springs of wisdom and eloquence to gush forth from it, so that you may speak with them among the worlds.

Open your tongue to speak in the mention of your Lord, the Merciful, and fear no one; rely upon God, the Mighty, the Wise. Say, O My people, act upon what you have understood in the Persian Bayán, and what you do not understand, ask from this Wise Reminder, so that it may clarify for you what God has intended in His Book. For within it is stored what was concealed in the Bayán from the Omnipotent, Almighty.

## About the Departure from Iraq

As for what you asked about what We informed the servants of when departing from Iraq, that when the sun sets, the birds of night will stir, and the banners of the Samirí will be raised. By God, the birds have stirred in these days, and the Samirí has called out. Blessed is the one who recognizes and is among those who are aware.

Then We informed them about the calf. By God, everything We informed them of has appeared, and nothing can prevent it except its appearance, for it has proceeded from the Finger of an Almighty, Omnipotent One. Ask God to protect you from the evil of these people and purify you from the indications of the disbelievers.

Strengthen your back for the support of the Cause, and do not heed what comes from the mouths of the people of the Bayán, for they know nothing and have not grasped the essence of the Cause in this great news. Thus, We have inspired you and revealed to you that which will make you independent of the mention of the worlds.

And the glory be upon you and upon those who hear your words in God, your Lord, and are among the steadfast. Praise be to God, the Lord of all worlds.

## Tafsir Surah Ash-Shams (Commentary on the Surah of the Sun)

In the name of God, the Most Gracious, the Most Merciful,

Praise be to God who has made the songbird of exposition sing upon the branches of the Tree of Explanation with various melodies, affirming that there is no god but Him. He has created the worlds and originated existence through His primal will, by which He created what has been and what will be. And praise be to God who adorned the sky of reality with the Sun of meanings and knowledge, upon which is inscribed by the Supreme Pen: "The sovereignty belongs to God, the All-Powerful, the All-Compelling, the Self-Subsisting."

He manifested the great sea, gathered from the flowing water of the Eye of "H" reaching the ancient name, from which the primal point was detailed, the all-encompassing word appeared, and the reality and the law emerged. From it, the monotheists soared to the atmosphere of disclosure and presence, and the sincere ones to the vision of their beloved Lord.

Blessings and peace be upon the source of the most excellent names and the highest attributes, in every letter of whose name the names are treasured, and by whom existence was adorned from the unseen and the witnessed. He was named Muhammad in the Kingdom of Names and Ahmad in the Dominion of Permanence, and upon his family and companions from this day until the day when the tongue of grandeur proclaims, "The sovereignty belongs to God, the One, the All-Conquering."

### A Book Has Arrived

Your book has arrived before us, and we have observed what is within it of your indications. We ask God to support you in what He loves and is pleased with, and to bring you closer to the shore of the sea that surges with the name of your exalted Lord. Each drop thereof proclaims: "There is no god but He; indeed, He is the Creator of the names and the Originator of the heavens."

O questioner, if you seek the Sacred Sanctuary and the Sinai of proximity, purify your heart from all else. Then, remove the sandals of doubts and illusions to see with the eye of your heart the manifestations of God, the Lord of the Throne and the earth, for this is the day of disclosure and witnessing. The separation has passed, and the union has come; this is by the grace of your beloved Lord, the Mighty.

Leave the questions and answers to the people of dust. Ascend with the wings of detachment to the atmosphere of the mercy of your Lord, the Most Gracious, the Most Merciful.

Say: "O people, the primal point has been detailed, the all-encompassing word has been completed, and the sovereignty of God, the All-Powerful, the Self-Subsisting, has appeared. O people, are you preoccupied with the pond while the sweet sea surges before your faces? Why do you not understand? Do you speak of your knowledge when He who stood upon the point of knowledge has appeared, from which things emerged and to which they returned? From it emerged the wisdom and sciences of God, which were always hidden in the treasuries of the infallibility of your exalted and mighty Lord. Leave the indications to their people and seek the station where you will find the fragrances of knowledge from its air. Thus, this servant admonishes you, who testifies with every limb and vein that there is no god but He.

He has always been in the exaltation of grandeur and majesty, and the sublimity of exaltation and reverence. Those whom He sent with truth and guidance are the dawns of His revelation among His creation and the risings of His command among His servants, the descents of His inspiration in His lands. Through them, secrets were revealed, laws were established, and the command of God, the All-Powerful, the Mighty, the Chosen, was fulfilled. There is no god but He, the All-Knowing, the All-Aware.”

## Pride in Knowledge Caused Baha’u’llah’s Imprisonment

O questioner, know that people take pride in knowledge and praise it, but I lament it. Without it, Bahá’u’lláh would not have been imprisoned in the great humiliation of Akka, nor would He have drunk the cup of tribulation from the hands of the enemies. The exposition distanced me, the knowledge of meanings brought me down, and by mentioning the union, my limbs were separated. The brevity became the cause of elaboration in my harm and affliction, and grammar deprived my heart of joy and happiness. My knowledge of the mysteries of God became chains for my neck, so how can I mention what you asked about in the verses that were revealed from the dominion of might and grandeur, which the hearts of the wise were unable to comprehend? The birds of hearts did not soar to the atmosphere of their meanings, for my wings were clipped by the scissors of envy and hatred.

If this bird with clipped primary and secondary feathers found wings, it would soar in the atmosphere of meanings and exposition, and it would sing on the branches of the tree of knowledge and elucidation, so that the hearts of the sincere would soar to the sky of longing and attraction, seeing the manifestations of their beloved Lord, the Almighty, the Bestower. But now I am prevented from revealing what is stored and unfolding what is withheld, and from proclaiming what is hidden. Indeed, it is incumbent upon us to conceal rather than reveal. If we were to speak what God has taught us by His grace and generosity, people would scatter from around me, flee, and run away, except those who have drunk the Kawthar of life from the cups of the words of their Lord, the Merciful. For every word revealed from the heaven of revelation to the prophets and messengers is filled with the fountain of meanings, exposition, wisdom, and elucidation. Blessed are the drinkers.

But because we found from you the fragrance of love, we will mention to you what you asked with brevity and conciseness, so that you may detach from the people of metaphor who have turned away from the truth and its secret and clung to what they have of doubts and illusions, after it has been revealed before: “Indeed, assumption avails nothing against the truth” and in another place: “Indeed, some assumption is sin.”

## Explanations of the Sun

Then know that the sun mentioned in the blessed Surah has various connotations.

### Secret of God’s Secrets

[1] In the first rank, in the singular station, and in the eternal divine essence, the sun is a secret of God’s secrets, a treasure of God’s treasures, stored in the treasuries of God, hidden in God’s knowledge, sealed with God’s seal. None have been privy to it except the One, the Unique, the All-Knowing. In that station, it

is the very essence of the primal will and the radiance of oneness. It manifested itself upon the horizons, and those who turned towards it were illumined by its light, just as the sun, when it rises, its light envelops the world except for lands that are veiled by an obstacle. Consider the lands without roofs and walls; they are illumined by it, while those with walls are deprived of its light. Similarly, contemplate the sun of reality; it manifests with the lights of meanings and exposition upon all creation. Those who turn towards it are illumined by its lights, and their hearts are enlightened by its radiance. Those who turn away from it find no share for themselves from it, for they are veiled by the curtain of self and desire. Thus, they are distanced from the manifestation of the sun of reality, which has shone from the horizon of the sky of names.

### Prophets of God and His Chosen Ones

[2] In another station, it refers to the Prophets of God and His chosen ones, for they are the suns of His names and attributes among His creation. Without them, no one would be illumined by the lights of knowledge. As you see, every nation on earth has been illumined by a sun from these shining suns. Those who denied them were deprived of their light. For example, the followers of Christ were illumined by the sun of His knowledge until the Luminary of the Horizons shone from the horizon of Hijaz. Those who denied Him from the Christians and other nations were deprived of that sun and its lights. Their very denial became a wall for them, preventing them from the light that shone from the horizon of the command of your Lord, the Mighty, the Sustained.

### Saints of God and His Friends

[3] In another station, it refers to the saints of God and His friends, for they are the suns of guardianship among the people. Without them, darkness would have overtaken everyone on earth except whom your Lord willed. It has various connotations, and if ten scribes stood facing the truth and wrote for a year or two, they would see their own inadequacy. Were it not for the denial of some ignorant ones, we would extend the time, and the Pen of God, the Praised, would exceed mentioning the limits.

Know that just as you have believed that His words are endless, believe that their meanings are also endless, but only to their expounders and the treasurers of their mysteries. Those who look at the books and take from them what they use to object to the source of guardianship, they are dead, not alive, even if they walk, speak, eat, and drink. Alas, alas, if what is stored in the heart of Bahá'u'lláh were to be revealed regarding what His Lord, the Possessor of names, has taught Him, those you see on earth would be struck by lightning. How many meanings cannot be contained by the garments of words! How many have no expression and have not been given exposition or indication! How many cannot be explained due to lack of presence or as it is said: "Not everything that is known is said, not everything that is said is timely, and not everything that is timely is appropriate for its people." Some of these depend on the recognition of the sources where we have detailed the sciences and revealed the hidden. We ask God to grant you success and support you in recognizing the known so that you may detach from the sciences, for seeking knowledge after attaining the known is blameworthy. Hold fast to the essence of knowledge and its source, so that you may see yourself independent of those who claim knowledge without proof or an illuminating book.



## Most Excellent Names

[4] In another station, it refers to the most excellent names, whereby each of His names is a sun shining upon the horizons. Consider the name of God, the All-Knowing. It is a sun that has shone from the horizon of the will of your Lord, the Most Merciful. Its lights, effects, and radiance are manifest upon the forms of the known. Every true knowledge you find with the scholars who have not followed their own selves and desires, and who have acknowledged the foundation of the decree and held fast to the sure handle, know that it is true and its knowledge is a radiance from the radiance of this sun. We have interpreted the names, explained their secrets, their radiance, their lights, their outward and inward aspects, the secrets of their letters, and the wisdom of their compositions in the book we wrote for one of My beloved who asked about the names and what they contain.

Know that the Word of God, exalted and blessed be He, in its primal reality and first rank is all-encompassing of meanings that have remained beyond the comprehension of most people. We testify that His words are perfect, and in each word are concealed meanings that no one has grasped except Himself and those endowed with knowledge of the Book. There is no god but He, the All-Powerful, the Almighty, the Bestower.

## Two Types of Interpreters of the Qur'an

Then know that the commentators who interpreted the Qur'an were of two types. One type neglected the outward and interpreted it on the basis of the inward, while the other type interpreted it on the basis of the outward and neglected the inward. If we were to mention their statements and expositions, you would be overwhelmed by lethargy, preventing you from reading what we have written for you. Therefore, we have left aside their mentions in this station. Blessed are those who have taken both the outward and the inward; they are servants who have believed in the all-encompassing word.

Know that whoever takes the outward and leaves the inward is ignorant, and whoever takes the inward and leaves the outward is heedless. Whoever takes the inward by harmonizing it with the outward is a complete scholar. This is a word that has shone from the horizon of knowledge, so recognize its value and pay its due price. We mention the intended purpose implicitly in our indications and words. Blessed is the one who comprehends it; he is among the successful. Say, O people, by God, the songbird has sung on the branches, the rooster of the throne has crowed with wisdom and exposition, and the peacock's wings have spread in paradise. Until when will you sleep on the bed of heedlessness and error? Arise from the slumber of desire and turn towards the sunrise of the mercy of your Lord, the Sovereign of eternity and the Revealer of names. Beware lest you object to the one who calls you to God and His ordinances. Fear God and do not be among the heedless.

Then know that He, exalted and blessed be He, swore to His Prophet by the sun of divinity, the sun of guardianship, the sun of will, the sun of purpose, the sun of names, and the lights of these suns, their radiance, their manifestations, their appearances, and their effects, and by the visible sun shining from the horizon of this lofty sky.

## The Surah of the Sun Commentary

*Surah An-Najm (53:28): "Indeed, assumption avails nothing against the truth."*

The moon signifies the rank of guardianship that follows the sun of prophethood, appearing afterward to uphold the prophet's cause among the people. If we were to elaborate on the stations of the moon, the book would be of great length.

*Surah Al-Hujurat (49:12): "Indeed, some assumption is sin."*

The day, in its primal reality, refers to each day when a prophet or messenger of God appears to establish His remembrance among His servants and implement His laws among His creatures. On that day, the manifestation of the Cause shines forth upon the manifestations of things. It is during that day that the lights of the sun are revealed, illuminating and making visible the sun of prophethood.

*Surah Ash-Shams (91:2): "And by the moon when it follows it."*

The night symbolizes the veil of oneness that concealed the true point. After descending from its station, it settled in the seat of unity, the rank of singularity, from which the linear alif (A) emerged. Under the veil of singularity, it appeared as the moving alif (A), the upright alif (A). The veiling element is the true point that was the essence of the sun of prophethood.

*Surah Ash-Shams (91:3): "And by the day when it displays it."*

For those who perceive the truth, the sky has various meanings: the sky of meanings, the sky of knowledge, the sky of religions, the sky of science, the sky of wisdom, the sky of grandeur, the sky of exaltation, and the sky of reverence.

*Surah Ash-Shams (91:4): "And by the night when it covers it."*

Refers to the One who created these aforementioned heavens and what you see outwardly.

*Surah Ash-Shams (91:5): "And by the sky and He who constructed it."*

The earth refers to the land of hearts, which is broader than the earth and the sky, for the heart is the great throne upon which the manifestation of your Lord, the Creator of nations and the Shaper of bones, is seated. It is the land where God has planted the seeds of His knowledge and love so that the ears of knowledge and certitude may sprout from it. Say, O people, today is the day of sowing; sow in your hearts with the hands of certitude what you have received from your all-knowing, all-wise Lord. The earth has innumerable meanings, and we have sufficed with one of them.

*Surah Ash-Shams (91:6): "And by the earth and He who spread it."*

refers to the One who spread it out with His hand of power and the dominion of His command.

*Surah Ash-Shams (91:7): "And by the soul and He who proportioned it."*

The soul has many ranks and various stations, including the celestial soul, the dominion soul, the divine soul, the sacred soul, the contented soul, the pleased soul, the pleasing soul, the inspired soul, the blaming soul, and the commanding soul. What is meant in this verse is the soul that God has made comprehensive of all actions, whether of acceptance or rejection, misguidance or guidance, belief or disbelief.

*Surah Ash-Shams (91:8): "And inspired it with its wickedness and its righteousness."*

This means He taught and informed it of its wickedness, that is, the actions that do not benefit it and distance it from its Owner and Creator.

*Surah Ash-Shams (91:9): "And inspired it with what sanctifies it from what it was forbidden."*

He created it and made known to it the path of guidance and misguidance, truth and falsehood, light and darkness. Then He commanded it to abstain from what it was forbidden and to turn towards what it was commanded.

*Surah Ash-Shams (91:9): "He has succeeded who purifies it."*

This is the answer to the oath. It means that he has succeeded who purifies it, that is, cleanses it from deficiencies, desires, and all that is forbidden in the Book. Consider those who have purified themselves in these days; by my life, they are the successful ones. They are men whom the world and its contents did not prevent from turning towards the clear and straight path. They are the manifestations of this blessed verse, making piety their garments and clinging to the hem of their Lord's care in these days when feet have slipped. We testify to what God has testified, and we acknowledge what has been revealed from Him; indeed, it is the truth, and after the truth, there is only error.

*Surah Ash-Shams (91:10): "And he has failed who instills it [with corruption]."*

This means that he has failed who corrupts it, that is, who neglects it, does not purify it, does not prevent it from what it was forbidden, and does not command it with what it was commanded.

*Surah Ash-Shams (91:11): "Thamud denied [their prophet] by reason of their transgression."*

Thamud, as mentioned in the books, was a tribe upon whom God sent Salih, peace be upon him. They denied him after he commanded them to do good and forbade them from evil. They did not follow God's command and did not obey him in what they were commanded. They abandoned God's command and His ordinances until they hamstrung the she-camel.

*Surah Ash-Shams (91:14): "So their Lord destroyed them for their sin."*

This means God was angry with them and made them an example for the worlds. In reality, anyone who turns away from the truth is among Thamud, regardless of their lineage. So, the punishment will come upon them just as it came upon the previous groups before them. Indeed, your Lord is the All-Powerful, the Almighty. Praise be to God, the Lord of all the worlds.

## Closing

We did not mention what the commentators have said in interpreting the blessed Surah because the books of interpretation are available to the people. Whoever wishes to refer to their interpretations and explanations can look at their books. They interpreted the sun as the visible sun, and similarly with the moon, following the apparent and being content with what they had. However, we have interpreted it in ways not mentioned in those books. We ask God to make every letter of what has been mentioned a cup of meanings and knowledge, and to give you to drink from it so that you may be detached from what His pleasure dislikes and draw closer to the station He has ordained for His chosen ones. Indeed, He is the Forgiving, the Merciful. Praise be to God, the Lord of all the worlds.

Glorified be You, O my God. I ask You by Your name by which all things speak in praise of Your Self, to open the eyes of Your creatures so that they may see the manifestations of the majesty of Your oneness and the radiance of the sun of Your care. O my Lord, do not leave them to themselves, for they are Your servants and Your creation. Draw them with the supreme word to the horizon of Your most excellent names and the repository of Your highest attributes. Indeed, You are the One Who is able to do as You will. There is no god but You, the Mighty, the Wise.

## Lawḥ-i-Mawlúd (Tablet of the Birth)

### The Night Which Spheres Were Gathered

O assembly of the unseen and the seen, rejoice within yourselves, then be glad within your beings for that which has appeared on the night in which the spheres were gathered, the cycles revolved, the nights and days were raised, and the time of the decree arrived from the presence of the Omnipotent, the Almighty. So glad tidings to those in the Supreme Concourse for this wondrous and glorious spirit.

This is the night in which the gates of Paradise have been opened and the gates of Hellfire have been closed, and the pleasure of the All-Merciful has appeared at the axis of the worlds. The breeze of God has blown from the direction of forgiveness, and the hour has come with the truth, if you are among the knowing. So glad tidings for this night from which all days have been illumined, and none understand this except every certain and discerning one.

Around it have circled the Nights of Power, and the angels and the spirit have descended therein with the vessels of Kawthar and Tasneem. In it, every garden has been adorned with the design of the Omnipotent, the Mighty, the Beneficent, and everything that was has been resurrected, and in it, mercy has preceded all the worlds. So glad tidings to you, O assembly of spirit, for this clear and manifest bounty.

In it, the foundations of falsehood have been shaken, and the greatest idol has fallen face down in the dust, and the foundations of evils have vanished. The false gods have mourned within themselves, and the back of the arrogant has been broken, and his face remains blackened by the dawn of appearance. In it, what has delighted the eyes of majesty and grandeur, and then the eyes of the prophets and messengers, has appeared. So blessed be this dawn which has appeared with the truth from the radiant horizon of might.

Say, in it, the devils have been prevented from ascending to the dominion of might and power, and the hearts of those who opposed the Omnipotent, the Mighty, the Chosen One, have been darkened. In it, the faces of the wicked have blackened, and the countenances of the righteous have shone from this beauty, whose appearance has been awaited by the dominion of the unseen and the seen, and then the people of the Supreme Concourse. So my spirit is for this spirit, from which the contents of the graves were scattered, and every decayed bone was stirred.

Say, O source of evils, strike upon your head, and then, O mine of tyranny, return to your abode in inferiority for that the beauty of the All-Merciful has shone from the horizon of possibility with the radiance that has encompassed its lights over all those in the dominions of the Most Glorious. From it, the Spirit of God, the Omnipotent, the Mighty, the Beneficent, was created, and by it, the fingers of will emerged from the robe of grandeur and pierced the veils of the worlds with His omnipotent, invincible, mighty, and exalted sovereignty.

## Blessed Be This Dawn

So blessed be this dawn, in which the Ancient Beauty has been seated on the throne of His most great and mighty name. And in it, He was born who neither begets nor is begotten. Blessed are those who immerse themselves in the ocean of meanings from this utterance and reach the pearls of knowledge and wisdom that are hidden in the words of God, the Exalted, the Omnipotent, the Mighty. So blessed is the one who knows and becomes of the knowing.

This is the dawn in which the tribes of the Supreme Concourse descended, then the angels of sanctity, and among them are those who ascended with the breaths of the Most Glorious Beauty to the inhabitants of the Supreme Concourse. From these breaths, other angels descended with cups of the eternal Kawthar, giving drink to those who circled around the abode where the Ancient Form has seated Himself upon the throne of His most honored and noble name. So glad tidings to those who stood before Him, witnessed His beauty, heard His melodies, and whose hearts were revived by the word that came forth from the sacred, exalted, mighty, and luminous lips.

This is the dawn in which the Greatest Tree was planted and bore the fruits of wondrous might. By God, each fruit from it contains melodies upon melodies. Thus, we recount for you, O assembly of spirit, some of its harmonies to draw you and bring you closer to God, the Omnipotent, the Mighty, the Able. So blessed is this dawn from which the suns arose from the horizon of sanctity by the command of God, the Inaccessible, the Mighty, the Exalted.

This is the dawn in which the essence of the hidden was revealed and the unseen treasure manifested. In it, the Ancient Beauty took the cup of eternity with the fingers of glory, first drank from it Himself, then offered it to the inhabitants of the world from all classes and stations. So blessed is the one who came forward, took it, and was given drink by His love, the Mighty, the Exalted.

## The Fruits of the Tree

One of its fruits spoke as the Burning Bush on the white, blessed spot spoke, and the ear of Moses heard from it what cut him off from all possibilities and brought him near to a holy, secure place. So blessed is the one who is drawn by God, the Omnipotent, the Supreme, the Great.

Another fruit spoke, attracting from it the spirit that ascended to the sky of evident might. So blessed is this spirit that stood before it, the Faithful Spirit with a tribe of the close angels.

Another fruit spoke, attracting from it the heart of Muhammad, the Messenger of God, and ascended from this sweetest call to the Lote-Tree of the Extremity. He heard the call of God from behind the veil of grandeur about the mystery of My most holy, supreme, and great name. So blessed is this Lote-Tree, which was raised by the truth so that the worlds may seek shelter in its shade.

O Pen of the Most High, restrain yourself! By the true God, if you were to speak and recount the melodies of the fruits from the Tree of God, you would remain alone on earth, for all people would flee from around you and turn away from your holy precinct. This is the absolute truth. So blessed are those secrets which no one can bear except God, the Sovereign, the Mighty, the Beautiful.

Have you not seen, O Pen, that you have only revealed a fraction of the secrets of your Lord, the Exalted, the Most Glorious? Yet the clamor of the hypocrites has risen in the lands, and the noise of the wicked among the disbelievers has increased. Therefore, take hold of yourself, then restrain, then conceal what God has bestowed upon you by His grace. If you desire to give the creatures the water of the pure life, which God has made you its source, then flow according to their capacity. Thus commands you the One who created you by His command. Therefore, act according to what you have been commanded and do not be of the patient. So blessed is this decree, from which the reins of existence are held, and the Pen of the Most High is prevented from mentioning what has been concealed from the world of creation, and indeed, He is over all things capable.

## BH00576

(partial translation)<sup>1</sup>

### Excerpt 1:

1 God, exalted be He, has said in a Tablet revealed for Jamál Burújirdí:

“The heaven of divine wisdom is clear, luminous, and radiant with consultation and compassion in all matters. Hold fast to consultation, for it is the lamp of guidance, directing the way and granting understanding. Thus does the All-Knowing, the All-Wise inform you.”

### Excerpt 2:

2 O assembly of humanity! Hold fast to the firm cord; it is beneficial for you on earth from God, the Lord of the worlds. Take justice and equity, and abandon that which every ignorant, remote one has commanded you—those who adorned their heads with turbans and issued verdicts against the One through whom every wise matter was made manifest. In My name, they elevated their stations among the servants, yet when I revealed Myself, they unjustly condemned Me. Thus has the Pen spoken the truth, and yet the people remain heedless.

3 Verily, whoever adheres to justice does not exceed the bounds of moderation in any matter and possesses insight granted by the All-Seeing. Civilization, as described by the learned of Egypt in terms of industries and excellence, if it exceeds the bounds of moderation, becomes a calamity for the people. Thus does the All-Knowing inform you: its excess becomes the source of corruption, even as its balance was the source of reform. Reflect, O people, and do not wander aimlessly. The cities will burn with its fire, and the tongue of majesty will proclaim: Sovereignty belongs to God, the Mighty, the Praised.

4 Likewise, observe everything in creation, and then thank your Lord for what He has reminded you of in this wondrous Tablet. Praise be to God, the Sovereign of the Great Throne.

5 If a soul truly reflects on what has been revealed from the Supreme Pen and tastes its sweetness, they will undoubtedly become free from their own will and desire and move in accordance with God’s will. Blessed is the soul that attains this station and is not deprived of this supreme bounty. Today, neither the hidden and unknown beloved nor the manifestly renowned is desired. One must act with wisdom and remain occupied in the service of the Cause.

6 It is incumbent upon all to reflect on the conditions of this Wronged One. From the beginning of the Cause until now, We have been visible among both friends and foes. Even at times when tribulations and calamities encompassed Us from all sides, We, with perfect power, summoned the people of the earth to the Most Exalted Horizon. The Supreme Pen has never, nor does it now, desire to recount Our sufferings, for surely such an account would grieve the near ones, the unifiers, and the sincere. Verily, He is the One

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<sup>1</sup> Jamál Burújirdí was a trusted teacher during the time of Baha’u’llah. This tablet might be incomplete due to the Baha’i Faith treating him as a Covenant Breaker.



who speaks, hears, and knows. For most of these days, We were in the hands of enemies, and now We dwell among serpents.

7 These sacred lands are described and mentioned in all the divine books. Most of the prophets and messengers have appeared from these lands. This is the desert in which all the messengers proclaimed, “Here I am, O God, here I am!” and in which the promise of the appearance of God was to be fulfilled. This is the Valley of Decree, the White Land, the Spot of Radiance, as mentioned in previous scriptures. Yet, the people of this land have been rejected in all the divine books to such a degree that, in some contexts, they have been likened to the offspring of vipers. And now this Wronged One cries out with the most exalted call among the offspring of vipers, summoning all to the ultimate goal, the loftiest peak, and the Most Exalted Horizon. Blessed is the one who hears what the tongue has proclaimed in the Kingdom of Utterance, and woe unto every heedless, distant one.

## BH01969 (A Tablet of Tribulations and Triumphs)

Glory be to You, O my God! I beseech You by those who have circled around the throne of Your will, soared in the atmosphere of Your purpose, turned their hearts towards the horizon of Your revelation, the dawn of Your inspiration, and the source of Your names, that You may enable Your servants to accomplish what You have commanded them in Your days. By this, Your Cause will be sanctified among Your servants, and the affairs of Your creation and Your kingdom will be established.

I testify, O my God, that this is the day in which Your proof has been completed, Your signs have been manifested, Your verses have been revealed, Your traces have become evident, Your face has shone, Your proof has been perfected, Your power has encompassed all things, Your mercy has preceded all things, and the sun of Your grace has shone forth upon the station where You have revealed the manifestation of Your Self, the treasury of Your knowledge, the dawning-place of Your grandeur and power. In this station, nothing prevented the oppressions of the wrongdoers from manifesting Your sovereignty, nor did the heedlessness of the heedless hinder the expression of Your power and the exaltation of Your Cause.

In this way, He delivered Your messages and commands to the kings openly, and at times, He did not seek to protect Himself but rather sought to protect Your servants from what would prevent them from drawing near to the kingdom of Your nearness and turning towards the horizon of Your pleasure.

O my God, You see Him under the sword calling the nations to You, and in prison inviting them to the bounties and favors You have bestowed. The more tribulations increased, the more He proclaimed Your Cause and exalted Your Word.

I testify that by Him, the Supreme Pen was set in motion, and by His mention, the Tablets were adorned in the Kingdom of Names. Through Him, Your breezes have stirred, and the fragrance of Your garment has spread between earth and heaven. You see and know, O my God, that He dwelt in the most desolate of lands to revive the hearts of Your servants and accepted the greatest humiliation for the sake of the exaltation of Your creation.

I beseech You, O Cleaver of the morning, by Your Name through which You subdued the winds and sent down the Tablets, to bring us nearer to what You have destined for us by Your grace and bounty, and to keep us away from what is displeasing to Your will. Then, let us drink at all times from the living waters of Kawthar by the hands of Your favor, O Merciful One. Then, make us among those who assisted You while You were in the hands of the enemies, the tyrants among Your creation, and the rebellious among Your creatures. Then, inscribe for us the reward of those who attained Your presence, visited Your beauty, and every good that was destined for the near ones among Your creation in Your Book.

O Lord, illuminate our hearts with the light of Your knowledge, enlighten our eyes with the radiance of beholding the horizon of Your grace and the dawning-place of Your lights. Then, protect us by Your Most Great Name, which You have made sovereign over the nations, from those who claim what You have not permitted in Your Book. This is what You have informed us of in Your scriptures and Tablets.

Then, make us steadfast in Your love in such a manner that we do not turn towards anyone other than You, and that we be among those who acknowledge the sanctity of Your Essence from all likeness, and the purity of Your Self from all similarity. Thus, we may proclaim among Your servants with the highest call that He is the One, the Unique, the Eternal, the Almighty, the Exalted, the Wise.

O Lord, strengthen the hearts of Your loved ones so that the hosts of those who have turned away from You do not frighten them. Let them follow You in what has appeared from You, and assist them in remembering You, praising You, and proclaiming Your Cause with wisdom and eloquence. Indeed, You have called Yourself the Merciful; therefore, decree for me, O my God, and for those who seek You, what is befitting of Your exalted majesty and the loftiness of Your greatness. There is no god but You, the Forgiving, the Merciful.

## BH03535

Dawlatabad, His Excellency 'Alá' Allah.

To all who are on the earth, the call of the Book has come from Us to those who, by its lights, believe in Me. For the cry of the Most Merciful has reached the station of the upright, which is high and elevated, and He guides the heedless ones to the Hall of the Mighty, the Powerful. And I have revealed to you before what the breath of God has brought forth, so take heed. And after another shower comes down upon it, let the others declare whether this is from the servants of this painful mention. The people of the Promised One, the essence of the covenant, said: How long will you follow the rising points of the hearts, and comprehend that the forebears have arrived and the Greatest Veil is lifted in the name of the Ancient King, closely.

To this sea of God, the servant, the Seer. I complain to You from the lofty gaze that prevented the servants from the King of existence after He was created for this mention, the one who advanced the mentions. So ask God that the One Who is not seen after God, the Knower, the Grievous, may come to you. Indeed, I am the one who believes in God, the One, the Omnipotent, the Escaper, spreading likewise His command, pleasing to you from God, the Master of the Day of Return. Know that in our time, the servants' affection has left its mark through the ruling of the Bayan, which appears on the earth, causing the lovers to tremble. What I mentioned is a silence from creation, and follow what was revealed in the Book, the color of the Lord of the people. Turn to it, for you and those who drank the cup of life in My days and soared with the wings of longing in My air and cut off from anything besides Me and were attracted by the sound of My pen and the Tablets, and the profits of My care and the best of what I mentioned. Behold, they are the stars of My mention among the horizons. So make them victorious.

## BH03560 (The Next Manifestation)

In the heavens and on earth, is there a path for my recognition that you may establish? Out of grace from Us upon the worlds, since the appearance of my previous manifestation is the proof of this Most Holy Manifestation. Therefore, from the heaven of Our will, We have revealed the verses and made them a proof for all in the heavens and the earth. And until this Manifestation, the verses alone have been a proof for all, for in all previous books, We have revealed this command. Although in this Manifestation, all the powerful verses, the swift proofs, the new signs, the elevated manifestations, and the divine attributes have appeared, all that is a grace from Us upon all creatures.

However, after the matter is in the hand of God, to establish the proof for the manifestations to come, He will reveal His command in different forms. We are the rulers of all affairs, and all matters are in the grasp of Our power; We do what We will and command what We desire. In this Manifestation, God, glorified be His mention, has willed that many of the sincere followers speak with the verses, and thus We have determined another proof for the next manifestation. So that none may become proud who brings the words upon God, the Mighty, the Powerful, the Capable, as he who, by Our permission, spoke with the words of those around Me, upon God who created, raised, and protected him. Thus, from three calamities, He preserved him under the wing of His bountiful grace. We have decreed in this night, and We decree with a command from Us, and We are able to do what We will and besides Me is My creation. O My creation, do not be proud.

## BH03716

In the name of God, the Manifest above all things.

This is a book from the one who mentions God with his tongue from evening to dawn, and from dawn, his pen runs over the tablets until evening, so that faces may turn towards God, the Mighty, the Praised. I have sacrificed myself in His path and my comfort for His command, and I do not remain patient after His judgment, even if the oppressors hold me back. Before, the verses descended and were written by the servant present before the Throne. During those days of weakness that overtook me, my voice could not rise from the mouth of the ancient one, if you know. And when it rises, all my limbs tremble, so that the verses of God, the Dominant, the Self-Subsisting, turn me around. When the verses descend, passion takes hold of me, making my limbs quiver with the love of God, the Mighty, the Beloved. Before, the verses descended from dawn to dawn and from evening to evening, and the tongue of God does not stop for even a moment except for another matter. Thus was the matter, and this is witnessed by the sincere servants of God who were present before the face and heard the verses of God, the Mighty, the Loving. During those days, if I speak for an hour, weakness prevents me in another hour. The melodies of God were prevented by what the hands of the oppressors have wrought, and they do not perceive. I call the people from my pen as I called them with my tongue and do not stop in what I was commanded until the spirit ascends to the abode of grandeur and majesty. Thus, the servant desired in the path of his Lord, the Mighty, the All-Knowing. O servant, be as the servant was; if matters are confined to the mention of your Lord, this is better for you than what was and what will be. The carpet of the world will be rolled up, and another carpet will be spread out, and sovereignty and power will remain with God, the All-Knowing, the Wise.

## BH06114

Write to His Excellency Mahdi: We have endowed the noble before, through Our voice, so that people may witness Our power and authority, then Our greatness and majesty. But My ignorant loved ones have taken him as a partner unto Me, causing corruption in the lands, and they have been among the corrupt. Observe how ignorant the souls are who are in Our presence, yet they have gone astray and spread such words. Say: He is a servant among My servants, whom We created by Our power, and We made him speak in praise of Me among the worlds. And if he deviates an instant from My command, he will surely be obliterated. Say: Nothing but My command has created him and his likes. Allah has grown them from this tree. They are the clouds of mercy, the rains of bounty, the lamps of guidance, and My guides among creation, to be steadfast in My command. And indeed, your Lord has not taken unto Himself a partner, nor a likeness, nor a minister, nor a peer, nor an equal, nor a successor.

## BH07562

In the Name of the All-Bountiful, the All-Powerful

The flourishing of God's Cause has always been and continues to be the nurturing of His servants. The Most Exalted Pen has enjoined all to the upbringing of children and youth. Consider the trees: before they are grafted, their fruits are not worth mentioning, but afterward, that which is worthy of praise becomes manifest. A tree, being part of the plant kingdom, through even a slight nurturing, attains to such a station. Now, reflect upon the trees of human existence: if they receive the nurturing of the True Educator, they will turn their attention to the welfare of the world.

O Hasan! You have been mentioned by this wronged one and have attained this most exalted, most sacred Tablet. Give thanks to the purpose of the world, who has supported you and made you aware of the dawning rays of the Day of Revelation. Say: "Praise be to You, O my God, for guiding me and enabling me to recognize You. Verily, You are the One whom nothing can hinder, and no matter can prevent. In Your grasp are the reins of all affairs; You grant and You withhold. Indeed, You are the Almighty, the All-Powerful."

## BH08181

“The Presence of the Greatest Branch is God.”

1 Two pages arrived on Wednesday. Each letter of them testified to the unity of the Essence and the sanctification of the Self of Truth from night, and like joy to your pen, your ink, and the paper, triumphant in your remembrance.

2 We ask God to enter with you into His servants, in the tumult of the sea of His oneness, and to quench them with your remembrance as the Kawthar of life, and with your exposition as the nectar of gnosis. [We ask God] to fortify you with the armies of knowledge and wisdom, so that through you He may open the cities of horizons and hearts. There is no god but He, the Mighty, the Generous.

3 O my vision, upon you be My glory, and the sea of My grace, and the sun of My bounty, and the sky of My mercy. We ask God to illuminate the world with your knowledge and wisdom and to decree for you that which brings joy to your heart and gratification to your eye. Indeed, He is Powerful over all things. Glory, mercy, and praise be upon you and upon those who circulate around you.



## BH09086

O my God! This is a branch that has grown from the tree of Your oneness and the Lote Tree of Your uniqueness. You see, O my God, that he gazes toward You and clings to the cord of Your grace. So, protect him in the shelter of Your mercy. You know, O my God, that I desire nothing for him except what You desire, and I have chosen him only as You have chosen him. Therefore, assist him with the hosts of Your earth and Your heaven, and support, O my God, those who support him. Then, choose those whom he chooses and strengthen those who turn toward him. Then, reject those who deny him and do not seek him.

O Lord, You see that as the revelation descends, my pen moves and my limbs tremble. I beseech You, by my love for You and my longing to manifest Your Cause, that You decree for him and for his loved ones what You have decreed for Your messengers and the trustees of Your revelation. Verily, You are God, the All-Powerful, the Almighty.

## BH10203

Be with those of fire, but not with those who feign.

Be an infidel, but not deceitful.

Reside in the tavern, but do not go into lanes of pretense.

Fear God, but do not fear the clergy.

Give your head, but do not give your heart.

Rest under a stone, but do not seek shelter in the shade of deceit.

This is the melody of the holy reed and the songs of the heavenly nightingale, which bestows life upon mortal bodies, gives a spiritual essence to earthly forms, grants divine light, and, with a single letter, draws the temporal world to the eternal kingdom.

## Unknown Tablet 1

In the name of the Holy, the Exalted, the All-High, the Everlasting.

These are the verses of God, the Sovereign, the Exalted, the All-Powerful, the Almighty, the Beloved. They remind the people of all they have neglected in the presence of God, so they might return to Him with their souls and hearts to the Seat of Holiness, the exalted station of Praiseworthy Might. Perhaps they will recognize their Lord and witness this lofty and forbidden bounty.

Hear, O people, the call of God from this blessed branch that was planted in the Paradise of Eternity by the hand of God, the Sovereign, the Conqueror, the Manifest, the Hidden, the Witnessed:

“Truly, there is no god but Me, the All-Controlling, the Everlasting. I have created all possible beings out of My generosity and all existing things out of My favor. I am powerful over whatever I will, and I am the Sovereign to be worshipped. I have sent Messengers to them with the truth to deliver My messages and guide them to the blessed sanctuary of holiness.”

Among the people, there are those who have become heedless and turned away from the melodies of God, disbelieved in His verses, and fled from meeting Him like wild donkeys fleeing from a lion, the Exalted, the All-High, the Generous, the Desired. And among them are those who have turned to God, detached from all else but Him, and reached a station of nearness that is exalted. They drank from the river of grace served by the Cupbearer of the spirit and entered, in the name of God, the depths of a flaming sea.

Thus the ages and eras passed until the time came when the dawn of eternity broke, and the sun of ancientness arose without a name or description, beyond all attributes. When creation saw blindness, He took a name from among the names for Himself so that this limited group might recognize Him. Otherwise, He is exalted above being known by any name or described by any attribute. All names are His creation in His dominion, and all attributes are created by Him.

Therefore, He appeared with the name 'Ali between the heavens and the earth and said, “O people, I have come to you from the Sinai of the spirit with the news of God, the All-Controlling, the Everlasting. O people, fear God and do not disbelieve in the verses of God, the Sovereign, the Mighty, the Dreaded.” No one heard His call, and none answered Him from among those on earth except a few souls. When He returned to God, we witnessed that some people claim to love Him with a false tongue. Say, O people, if you believed in Him and His verses, then how do you disbelieve in these revealed and sent-down verses? When you disbelieved in these, it proves that you did not believe in the former and neither in the Book of God in any age nor in His command in any era, nor in the Messengers of God, the Mighty, the Beloved.

Thus, we convey to you the verses of the Cause and counsel you with the best advice and remind you with the most wondrous remembrance, so you may not go astray in your days, and none may hinder your path to God. Be like lofty, steadfast mountains, so that no wandering flock may mislead you in My absence. This is My grace inscribed by the hands of power. The spirit, the light, and the splendor be upon those who turn towards this beloved shore. No obstacle from any denier or rejecter shall prevent them, even if those who claim allegiance within themselves and are in pride and delusion try to prevent them.



## Lawh-i-Istintaq

1 Glorified are You, O He who has established the essence within the essence through Himself, and has clothed the existence of antiquity with the garment of names and attributes. From Your pure name emerged the manifestations, from the beginning which has no beginning, and with Your concealed name, You have enfolded the innermost realities within the unseen of the unseen, such that what has appeared from the ancient of days will continue to appear until the end that has no end. With the rising of the sun of Your most radiant beauty, a luminescent dawn has ascended from the horizon of inception, bringing glad tidings to those in the divine blindness, filling permanence, and to the people of the realms that are not commemorated by the pen of creation, nor are their truths grasped by those endowed with admonition.

2 And then, regarding those in the most radiant human condition, [it is proclaimed] that this most splendid beauty and the most noble countenance has appeared through what is sanctified of my remembrance, my indication, my recognition, my evidence, my sanctification, my praise, my illumination, my glorification, my oneness, and my singling out of Him. And what is within the essence of my essence, the innate of my innate nature, in His mention and His glory. So, O You who have created within the explanation by my signs for His recognition, do not be veiled from that which the entire explanation was as a ring upon the finger of His will and a leaf from the pleasure of His command. So glorified are You, O One who cannot be signified by the remembrance, the Greatest Name, and cannot have the pen of old run over Your praise. So how can one be capable and able to articulate Your remembrance, this transient one who is the most abject of servants at the door of Your bounty, which has been opened to the nations, except by a spray from the oceans of Your generosity, which surged upon all existence, and overflowed from the surges of Your care, which churned upon those in the dominion of the foremost and the ultimate, where You have opened the tongues of all things with the most beautiful of remembrances, with the praise of Your chosen self, and the call arose from the heart of the deaf stone at the bottom of the seas, and what is upon the different forms, proclaiming that You are Allah, the Lord of what is seen and what is not seen.

3 Therefore, O my God, I ask You by this care that has encompassed all things, and by this mercy that has preceded those in creation, that You then send upon this transient being a breath from the breezes of Your giving bounty, and a fragrance from Your unique bounties with which the bones of the decayed have trembled, and the bodies of the dead have risen, because You are the Everlasting, the Perpetual, the Ancient, the Most Upright. With it, You praise Your beloved, and remember those whom You have made the lights of guidance among Your creation, the torches of unity among Your servants and Your creatures. Speak through what You inspire and impart to me from Your presence, for I know nothing, and You are the All-Knowing, the All-Aware. And You know, O my God, that my love for them and my remembrance at their side is purely for Your sake, purified from witnessing the other. I love, O my God, that they may glimpse the reality of matters in Your days as is their right to behold, and recognize what is hidden from them as is their right to recognize, so that by this their beings, their realities, their souls, and their likenesses in every realm of Your realms may remain knowing of Your truth, observant of what has manifested from You, and what You intended for them in the pavilions of Your care and favor. For if they were to gaze upon all matters and be veiled from anything, they would be veiled from Your Greater

Countenance to that extent, and they would not turn towards You with complete vision. And this could not be except by sanctifying it from all that You have created and are creating, purified, or are purifying, as Your true and clear tongue has declared. If the vision were as vast as the heavens and the earth, and were to direct even a fraction of its glance elsewhere, who could then have the capacity to look upon this Highest Aspect in the way that is due for it in the right of sight?

4 Glorified, glorified is Your command, O my God, and exalted, exalted is Your appearance, O my Beloved! It has become exceedingly difficult for this servant above all hardship that anyone should be veiled during such days which the eyes of innovation have not seen their like, nor have those in invention beheld their equal; wherein You have purified through the camphor of Your beauty, and the chasteness of Your appearance, and the simplicity of Your belovedness. The heavens and the earth were encompassed with the manifestations of Your care and the emergences of Your subtleties, to the extent that every concealed matter, every hidden treasure, and every protected symbol was revealed, and the sun of meanings shone forth from the horizon of the heaven of eloquence, and You manifested through the appearances of Your most beautiful names and highest attributes upon those in possibility and the worlds, and those who wish to enter this exalted and impregnable carpet, this lofty and eminent abode, it behooves them that their hearts be sanctified from mentioning the signals of the past and the words which the forebearers of ignorance established, those who made themselves famous with knowledge and virtue.

5 Unto You be praise, O my God, for what You have appointed for those who approach this most exalted and supreme carpet, a station not attained by the birds of the hearts of those who abide eternally, nor by the realities of those in creation, as has been uttered by the manifestation of Your revelation and the dawning-place of Your inspiration, and the point of Your will—a drop from the ocean of the appearance of that revelation, stronger than all expression. Likewise, it descended in the Preserver of the Books and other Tablets in the mention of this most high station, a matter at which the minds of those endowed with understanding marvel. How sublime is the elevation of this creation which You have wrought from the simplicity of Your command and brought forth from the essence of Your innate nature! Therefore, O my God, how is it fitting that this wondrous creation, this exalted and sublime work, should find me bewildered, O my God, at the weight on some ears, the covering of some eyes, and the blindness of some hearts, so much so that at Your call, thrones do shake, the heavens are cleft asunder, the veils of the infinite are torn, and the mountains of the possibilities of creation are leveled, at a manifestation of the effulgences of the lights of Your countenance. With all this, some of Your servants and creatures do not attribute it to You, even though You call out at all times with the highest call above their heads and with all lights You stand right before their eyes. You have extended from the pocket of Will the hand of Desire and say with the authority of power and greatness, “Here is My hand of omnipotence which I have stretched forth over the divinity of My greatness, the might of My power, the sovereignty of My dominion, the realms of My eternity, and the regions of My command. I have folded all of them within My grasp by the encompassment of My knowledge therein. It is radiant with the lights of My face, a beam from the radiance of My countenance, and gleaming from the lights of My brow, given by My grace and bounty to whoever enters into My kingdom and might, while they mention amidst the surging of the seas of light, the tellers of the tales of darkness and delusion.”

6 O my God, all existence is embarrassed by their remembrance, yet they are not ashamed; and all possibilities are shy of their sayings, yet they do not become shy. Is the one who has been awakened by Your call, who has stood by the spirit of Your command, who has been vivified by the breath of Your mercy, and who has drunk from the cup of Your care, to let his tongue run with the imaginations that were on the tongues of the heedless among Your creatures and the ignorant of Your creation? No, by Your chosen beauty, except for the one whom You have made hearing an emblem of Your punishment, and sight a pit of hellfire in his face by Your command. O my God, I have committed with those remembrances in the presence of the authority of Your greatness, and indeed, You know that my very hairs flare up with fire by what I hear of the sayings of those who have not looked into the secrets of Your matter and the hidden things in Your knowledge, who have abandoned the high stations and are content with the low ranks, as if they have forgotten what has been revealed from the might of Your command. You said, and Your saying is the truth: "O son of the highest horizon! I have determined for you fruits from the most splendid tree, the purest fruits. How could you turn away from them and be satisfied with what is less? Return then to what is better for you in the highest horizon." And I see some of them, O my God, they have veiled themselves with a word from the Book, after that which has indeed been revealed explicitly, without any obfuscation, that all the expression cannot equal a word from His presence, all that is mentioned of argument and proof, then evidence, signs, clear evidences, and indications, was nothing but for this greatest, most supreme Manifestation, such that no word is mentioned in it, nothing is found in it, and no letter is spoken except that it becomes a sign for Your matter and a proof for Your sovereignty, as has been spoken by the tongue of Will from Your presence, all that is created and will be created becomes a sign for it, created by His saying from His presence to be His proof for Himself on the day of His appearance. Indeed, O my God, You have made all expression contingent on Your permission and acceptance. He said, and His saying is the truth, "If You forgive the expression and those in it, it does not decrease from Your dominion anything, and if You do not accept the expression and those in it, it does not increase in Your dominion anything. Rather, if You accept that, You enter those captivated hearts into the shade of the shadows of Your love, and if You reject it, it perishes as if it never had a mention before." Therefore, I ask You, O Owner of existence and King of the seen and the unseen, to aid everyone to turn towards the horizon of Your grace and favor, sanctified from the indications of nearness and distance, and to make them know what You have sent down in Your Book so they may grasp the essence of what is in it because this is Your intended purpose in what was sent down in truth, and Your beloved in what You have sent down in Your Books and Tablets. Indeed, You are the All-Powerful, the Overseer, the Exalted, the Mighty, the Wise.

7 "O Eternal God, You are the witness and aware that this servant at all times and moments has sought nothing but Your pleasure, and by Your grace, God willing, shall not do otherwise. Always, the eyes of this servant have been looking towards the greatest horizon and the heart attentive to the source of command. Whatever has been seen and understood has been presented in pure service to Your friends, so that perhaps receptive souls may drink from the fount of life that has flowed in the days of revelation from the finger of Your grace and bounty, and may turn their attention to the dawn of Your command and the orient of Your revelation. For some time, this servant has chosen silence over speech until it was observed in these days that the dark dust of oblivion stirred by the heedless souls is moving, and there was a fear that it might cloud some of the feeble sights. Therefore, relying on You and detaching from all

else, this servant has deemed it necessary to relate some of the events that have taken place to Your beloved who are settled on the carpet of steadfastness and have drunk from the nectar of Your favor, so that perhaps they may protect the weak from the darkness of selfish desires and the satanic insinuations. By Your greatness, O Creator, at this time all the trembling members and unstable pillars of this servant, how can it be worthy that his words be accepted or his speech be mentioned? How can the how of existence rise up and where can the sheer non-existence encounter the appearance of existence? Because the mere presentation of these matters is an expression of existence, and that is counted among the greatest sins. But as it is presented for the sake of drawing nearer to the shore of Your proximity and the meeting, and for the souls to turn towards the Qibla of those in earth and heaven, therefore I beg forgiveness from the ocean of Your pardon, even though this servant certainly knows that You have always been independent of the remembrances and knowledge and the turning towards of people. Their approach does not benefit You, nor does their turning away harm You in any way. No description reaches Your sacred threshold, and no mention comes upon the mat of Your unity. Rather, any mention of unity in Your sacred threshold is purely sin and pure neglect, for the nobility thereof is in relation to You and is not attributed to it. If You were to drive them all away with their entirety, who could prevent You in that? And if You were to elevate them as You have elevated, who could object to Your action? Indeed, You are praiseworthy in all that You will and in all that You say and reveal. By Your might, O my God, I do not wish to choose for myself other than what You have chosen for me, nor do I want to speak except by what You command me to. My being shall look towards the horizon of Your commands and the orient of Your decrees. If You fold up the carpet of those who remember, which is spread out on the earth, I would say You are the sovereign in Your command, and if You command me with what is disliked among the kingdom, I would say You are the obeyed in Your decree. I ask You, O God, to make me among those who have not spoken except by Your permission and have not moved except by Your will. Indeed, You are the All-Powerful, the Most High, the Sovereign, the Sustainer.” “The presentation is made at the time of the entry of the beauty of the Divine Presence into the prison of Akka. For a while, the matter was very intense, and the details of it were presented to some of the friends during those days, and repetition is not necessary. Everyone was in utmost difficulty until one day a tablet from the source of the command was revealed and this servant proceeded to transcribe it. A verse from the heaven of will descended and named this prison ‘The Most Great Prison.’ This servant thought that this was directed to him, being named with this name, until one day verses were revealed saying, ‘Reflect upon why we have named this prison the Most Great.’ This discourse, which appeared from the dawn of divine revelation, made this servant very agitated and unstable, but trusting in God, I remained calm and in no way dared to ask until one day the mention of love and the turning towards one from the people of this city was presented to the divine throne. A specific tablet for him descended from the heaven of unity, detailing the events that had occurred on this earth, and that tablet is presently existing. After the revelation of that tablet, this servant knew that the greatness of this prison is due to the calamities that befall the Divine Presence until one day one of the companions, who was guilty and oppressive, got into a dispute and altercation with some of the companions, presented his case to the most sacred threshold and in that petition, claimed his innocence.”

8 “He is God. For a lover, self-display and self-awareness in the presence of the Beloved is not permissible. If one steps beyond this path, they are not counted among the lovers. Love does not accept



the living ego, nor does the dead mouse catch prey. Yes, some lovers have managed to express their afflictions and tribulations in the court of the Beloved, and their aim has been engagement with the Beloved and listening to the Presence of the Desired One, not the mention of ego and whims. The condition of one with lofty aims is exalted and sublime, and he speaks with words; understand what he says and what he means. By God, if you knew and understood what lies beyond the veil of grandeur, the secrets of your Lord, the Most High, the Supreme, you would sacrifice yourselves in love for God, the Owner of Names. The storyteller, the Promised One, mentioned a tale that once we were on the Mount of Illumination, and the Beloved of horizons set out towards the mountains. With complete humility, from the claimants of love, it was hoped that this journey and migration, although apparently easy and simple, is, in essence, intense and a gate of trial. If in appearance it seems sovereign and authoritative, in meaning it is tribulation and distress beyond measure. Do not clear yourselves and do not impose hardship upon yourselves, and let me migrate by myself. The words of love and compassion, both implicitly and explicitly stated, did not bear fruit. This servant and a group, with the claim that we want no provision but the pleasure of the friend, and we have no aim but the countenance of the Beloved, secluding ourselves in our belief and heedless of the advice and certainty of the friend, resolved to travel. We became fellow travelers and companions on the path with the countenance of the Beloved. As far as we journeyed through the wilderness, the fire of love was subdued and the beauty of longing was veiled until we transcended this station. We saw good deeds as bad and counted bad deeds as the essence of good until we entered the Green Island. The Divine sphere in that spiritual land was established on generosity, and then on the mounts of passion in the wilderness of suspicions and illusions we traveled mornings and evenings, sometimes together, sometimes apart, sometimes in love, sometimes in negligence. We spent days and nights, and the stream of eloquence always flowed from the fountain of the Rahman's mouth, yet thirst was absent, and the lights of the countenance from the horizon of majesty were shining, but the good fortune was not found. Every day we increased in illusion and speculation and decreased in attention to the truth. With these unpleasing conditions and unseemly behaviors, we were so immersed in the whirlpools of negligence and passion that we became heedless of our own states. In all conditions, we regarded the countenance of the Beloved with utmost compassion and tenderness. Some of us were perplexed—if the Divine knowledge encompasses all, how can we be accepted with these unworthy actions?"

9 "And ultimately, we considered the truth to be oblivious and ourselves as wise and knowledgeable, oblivious to the fact that divine mercy prevents the dishonor of secrets. If we served, we followed it up with favors or harm. Then, they intended to migrate from that land and once again prevented everyone from their presence. We did not perceive, nor were we aware of the reason for the prevention or what caused it. Once again we migrated and traversed the deserts with the Divine Presence until we entered another land and settled with the friend in one place. We became engaged in the whims of our egos until the flames of caprice prevailed, and we were barred from the luminous sight, and due to the multitude of encounters, the value of union was lost from sight, the veil of modesty was torn, and we have imprisoned the condition of the beloved in one place and at all times, sparing no efforts within our capacity and strength, from the arrows of suspicion and spears of illusion. For we have found it imprisoned and secluded. Our negligence reached a place that all the high dwellers are observers of, and from it, they derive blessing. In that blessed place, we audibly speak with ugly words and engage in the most losing

deeds. Woe to us for the impact that the words of Allah have had on us, and yet we have not been aware nor have we at least refrained from doing wrong if we have not fulfilled our duty. Neither a night engaged in remembrance nor a moment in contemplation. It is told that Fudayl ibn 'Iyad from Khurasan, who was among the most wretched of servants and highwaymen, fell in love with a maiden and came to her at night, climbing the wall when he heard someone reciting this verse: 'Has the time not come for those who have believed that their hearts should humble themselves at the remembrance of Allah?' And it affected his heart, so he said, 'Indeed, my Lord, it has come,' and he returned, repented, and headed towards the Sacred House of Allah, where he stayed for forty years until his soul ascended to the highest horizon. It is astonishing that the word of Allah heard from one of His servants had such an effect that in an instant, he turned from the depths of possibility to the horizon of the Merciful. And these servants have, night and day successively, listened to the divine breath of the Almighty from the tongue of power and majesty, and it did not impact us to at least be aware of the ugliness of our deeds, actions, suspicions, and illusions. When the story reached this point, the sphere of expression was struck by thunder and stunned, and the pen fell from the hand, senseless. We will not be afflicted with anything except what Allah has decreed for us. We ask Allah to open our eyes and make us aware of ourselves and our deeds, if we have not fulfilled the understanding of Himself, Glory be to Him, may we be successful in understanding our heedless selves, and may He lift the veils that hinder from our faces so that we may see Him shining from the horizon of grace and care, and we may sever ties with all in possibility and the worlds, and turn to Him entirely. For He is indeed our Lord, the Most Merciful. We ask Him to grant us success in repentance and returning to Him every morning and evening, and to preserve the east of the illumination of the lights of His face from the spears of His lovers, for He does not want a specific one besides Him. He is the initiator and the ultimate abode, and says, 'There is no deity except Allah.' The end."

10 "Although it has been revealed to all, they have stated it is specific to those souls who now outwardly claim to love, yet what is hidden in their hearts will later become apparent. It was recited for a group of lovers, but remained hidden from him. All people have come to know and are aware that some of those who claim to be lovers of the Merciful in Iraq and other cities were engaged in unworthy deeds, yet the mercy of the Merciful prevented the veil from being torn and their deeds from being exposed. As for that oppressive soul, during the days of stay in Iraq, he was involved with drinking wine and some other actions. Towards the end of the days in Iraq, he sometimes openly transgressed, yet still, the people would circle around concealment, although continually the verses and admonitory words of God would descend, as mentioned in most of the revealed tablets. And the deeds and actions of some of the people of the Bayán were not hidden from anyone at the start and are not now, yet they knew that these matters were accepted and authorized by the holy presence, despite the fact that the mat of the holy commands of truth was devoid of disapproved and displeasing acts, and the sanctified presence was pure from unbecoming and unworthy conditions. The true self during the years of stay in Iraq and the days of migration, day and night, from heaven, the clear, explicit verses regarding the prohibition of servants from others than God were revealed and sent to all sides, until, praise be to God, some servants recognized what God willed and acted upon it, and the breeze of sanctification and exaltation of the divine command passed among creation. Out of consideration for people's lack of awareness of divine commands, this phrase was heard from a unique tongue: 'May God forgive what has passed.' We ask God

to grant them success in sanctification, exaltation, and acting according to what they have been commanded by the All-Knowing, the Aware.” 11 “Indeed, that oppressive soul and Reza Gholi were constantly engaged in vile deeds, and this servant frequently advised both of them, whether in Iraq, the land of Sar, or in the Most Great Prison, so that perhaps they would become aware and awaken from the sleep of heedlessness. But never did the admonitory words and healing statements that were made clear to them have any effect. Reza Gholi got involved openly with some Christians in drinking and vile actions, therefore God expelled him by His sovereignty, and he joined the vile ones, namely Seyyed Mohammad and Agha Jan. Some time passed, and one day he sent a petition to the Most Holy Court, expressing repentance for his past sins, and similarly a few days later another petition; but since he had repented many times and it was apparent that he had broken the covenant and pledge with God, his petitions were not accepted. Some actions of his became apparent which were incomparable and unprecedented and caused the waste of God’s Cause among His servants. This mortal servant does not wish to mention them, lest the angels who spread the actions might disseminate those rejected deeds of that man on earth. Verily, the curse of God be upon the wrongdoers. And in the connection of that man with the vile ones, the fire of sedition and hatred was kindled to an extent that cannot be encompassed by pen and explanation. But the Merciful extinguished and put it out, verily He is the Able, the Powerful. Every discerning eye recognizes, from the expulsion of the beauty of their presence, the scent of sanctification and exaltation. Indeed, the deeds of Reza Gholi and Agha Jan the vile are clear and evident to all. We ask God to open the eyes of the people and make them aware of His actions and decrees, which indicate the sanctification of His Essence, the purity of His Self, and the simplicity of His Cause. Although most people are asleep, yet some pure souls and sharp-sighted ones exist by the grace of the Merciful. They distinguish truth from falsehood and recognize whoever recognizes every matter in which their hearts and souls find tranquility, indeed they are honored servants.”

12 “The matter reached a point where the Beauty of the Step remained in his home and commanded that the door be closed to everyone, making meetings impossible for anyone. Based on the apparent situation, what was heard from the fabrications of the polytheists and the tricks of the haters was never from the origin of the divine commands until one day during the months of Rajab or Sha’ban, a written message from His Excellency Agha Sayyid [110, possibly a name or title], the elder brother of His Excellency Agha, ‘Esma’Allah M, was presented after expressing what was in the letter before the Countenance. In response, the tablet of ‘Amna Aqdas’ which God had made a mercy for the faithful and a retribution for the polytheists, descended from the horizon of the Merciful’s statement. After the revelation of that blessed Tablet, the horizon of this land changed and became entirely crimson, and each day the remembrance increased until one of the days when the signs of favor descended from the horizon of mercy. After hearing that, this servant became assured that, praise be to God, the divine wrath was specific to the vile souls. Some verses of that blessed Tablet were concerning the longing and yearning of the lovers, and some were about the dominance and power over the people of hypocrisy. The form of that blessed Tablet is this, His statement, exalted be His majesty:”

13 “Verily, O My Name, Mahdi, has presented before the Face what your brother has composed in praise of his Master, and we recognized from it longing and yearning, and We have sent down for him that which provokes ardor and burning in the love of God, the Owner of the Day of Meeting. Blessed is the

one who reads and ponders what has been sent down from the presence of God, the Omnipotent, the All-Powerful. In the name of God, the Most Ancient, the Most Great, indeed the sincere ones have burned with the fire of separation,” to the end thereof, it concludes.

14 This servant, until that day, had not heard such vengeful verses from the Tongue of Grandeur to this degree; therefore, was very contemplative about what would occur and what matter would manifest from the horizon of the unseen. Indeed, every day, the corruption and aversion of the wicked was increasing until Reza Gholi mixed some paragraphs of those writings, which he had, with paragraphs of blasphemy and handed them to most of the people of this town, making it appear as if I was one of the dignitaries, and now I have repented and become a Muslim. He, Aqa Jan, and Sayyid Muhammad, all three, showed remorse before the people and registered themselves as Muslims. Thus, this town was so agitated that most of the people, loudly and with hatred, rose up, and Sayyid Muhammad, the vile one, when he saw that the beauty of the step in the house was settled and the door was apparently closed, and His Holiness the Greatest Branch was also out of sight of the companions, considered it an opportunity, established contact and friendship with some of the companions. And this servant, calm and patient, never initiated anything from the source of command, relying upon God, sat in his place to see what would appear and what splendor would be revealed from the pavilion of the unseen. Until on Monday, the twelfth of the month of Dhu al-Qi'dah, at eleven o'clock in the day, a commotion arose. It was observed that the Pasha of the town with all his soldiers, swords drawn, surrounded the house, and likewise arrested all the companions. This servant was busy writing the revealed verses, and the town was seen in such a state of turmoil that it was beyond description. Suddenly, all the people of the town along with the soldiers and officers were agitated, and the clamor and noise were so loud that the pen is incapable of describing it. In the meantime, they came before His face and He commanded, "Do not pay attention to their noise," after the blessed Tongue spoke with verses. And this servant, busy with writing them, saw that the Greatest Branch was present and exposed before Him, stating that they wanted to take the beauty of the step to the government along with the Greatest Branch. The Eldest Branch and Aqa Mirza Mohammad Gholi and this servant wanted to accompany them but were forbidden. After an hour, they also took the Eldest Branch and this servant. After entering the place of the government, they mentioned that seven of the non-Arabs had gone and killed Aqa Jan, Sayyid Muhammad, and Reza Gholi. God is the judge of what He said about the youth: "From the soldiers of wrath, they left neither the thunder's clap nor its echo. A people who, if faced, were like angels in goodness, and if fought, were like devils. And all the people were disturbed and afraid, and signs of wrath enveloped to the extent that most of the people and officials of the town were deprived of eating and sleeping that night. It is strange that although the beauty of the step, during the few months with the two Greatest Branches, had closed the door and never socialized with anyone from outside or inside, yet Sayyid Mohammad falsely claimed that all the companions have turned away. Nevertheless, after this vile and false incident, he went to the government assembly and claimed that the beauty of the step had ordered these souls to be killed, even though by God, the Sublime, the Self-Existing, that outwardly from the place of command nothing was issued, and He always forbade everyone from committing such acts, saying, "The dog barks and the wolf howls; leave them be and do not engage with them, and be among the patient."

15 “One of the divine lovers inquired from this servant the details of the government council from a distant land. This servant presented what was in consideration to them, and now in this paper, it is mentioned repeatedly so that all creation may benefit from the divine statements on that night. It was the first night, around the time of the Isha prayer, that they went to the Pasha’s council. In that assembly, a large group had gathered, and all were in complete terror and anxiety. The beauty of their presence was at the head of the assembly, reclining and sitting, and never spoke, as the people of the assembly were busy with consultation and conversation among themselves. In that assembly, no one accompanied them except for the presence of the Greatest Branch. Afterward, the Pasha stood up and made it known that they should go to another place, as they now wanted to interrogate the other detainees. Thus, they went to another place, which is known as the prison administration, and in that prison, the two Greatest Branches, Aqa Mirza Muhammad Quli, Aqa Muhammad Ali Isfahani, Aqa Muhammad Javad, and Aqa Muhammad Hussein son of Haji Ali Asghar were present. Some of the household’s officers and others were present until the seventh hour at that place, and continuously, they spoke the verses of greatness, among which they said to this servant, ‘Do you remember the verses that were revealed the night before?’ and then they recited them eloquently, and those verses are as follows:”

16 “In the name of Him, the Everlasting, the Eternal, the Precious, the Supreme, the sea of tribulation has surged, and the waves have encompassed the ark of God, the Preserved, the Self-Subsisting. O sailor, do not be disturbed by the gales; indeed, the Splitter of the dawn is with you in this darkness that has enveloped the worlds. Trust in God in all states and do not fear the gusts of enmity’s storms. Seek refuge with God, your Mighty, All-Knowing Lord. He indeed preserves whom He wills with a dominion from Him. He is, verily, the All-Knowing, the Wise. In the midst of darkness, it was shining with a light that encompassed those in the heavens and the earth. In that state, we leave creation to God and we are not frightened by the assembly of those who have denied God when He came with a novel command. The thief has stolen what was sent down from the Throne and presented it before those who rule over the servants. Thus did that distant idolater act. Die in your rage, O ignorant one! Do you think that you precede us? No, by My Name with which the breaths of the spirit were diffused upon every minor and major. We have conveyed the matter through the hands of those who turned away. The plotting of the plotters does not harm Him. The retreater came with My Book among the people and thought that by it they would attack the dawning place of the matter and belittle the cause of God besides it. Thus did his soul prompt him, and the word of punishment from a Dominant, Encompassing One was justified upon him. Say, with that, His cause is elevated, His signs spread, and this mention that with it every wise matter is ordained is exalted. Would that the servants gather against us and shed our blood on this Straight Path! We have indeed sacrificed what we have for the sake of God. What I am in from tribulations and what is beyond it, the Pen with which the matter of God, the Mighty, the Wise is confirmed, testifies to that. Say, I am indeed waiting for the day in which I see myself among the factions from the armies of the oppressors. By God, then they will hear what they have not heard before and they will see what the eyes of those who preceded did not see. Indeed, He is the Judge over what He wills, and He is indeed the Strong, the Powerful. Say, O fly, can you fly” with the paper in this air” in which the birds of the worlds have not flown? Whatever comes upon us, indeed, it is a mercy for us. Every certain visionary testifies to that. The atoms lament for our harm, and we are in evident joy. We have manifested joy from the horizon of sorrows. Indeed, He does what He wills and decrees what He intends. And in those states, he never

cared about the commanders, with his blessed face turned towards the presence of the Greatest Branch and the Greater Branch, my soul be a ransom for them, and some lovers who were present in service, after the words of the Merciful One, waves among which He said:"

17 Allah, the Blessed and Exalted, has revealed to some of His prophets in some of His revelations, "By My might and majesty, I will surely cut off the hope of every hopeful who hopes in others beside Me, and I will surely clothe him with the garment of humiliation among people, and I will surely distance him from My grace and relief if he hopes in times of hardship in others beside Me, when the keys to them are in My hands. Why do I see My servant turning away from Me when I have given him what he did not ask Me? Should he ask and then I do not give generously? Of course not, is not generosity and honor mine? Is not the world and the hereafter in My hands? If every being from the inhabitants of the heavens asked Me for like the heavens and the earth and I gave it to them, it would not decrease what is in My Kingdom by the amount equivalent to a mosquito's wing." And like these statements, which mostly are not considered continuously, "from the fountain of the Most Merciful, the cups of discourse have been filled with the wine of your Lord's remembrance. What has remained in the mind of this servant, I have presented. How can I convey what on that blessed night the verses of power, majesty, and sovereignty were running, pouring, and descending like the elixir of discourse bestowed upon those in existence, and the ocean of generosity has been sprinkled upon the nations, and the secret enveloped in the secret manifested upon those in the unseen and the witnesses, and many such discourses have not remained in sight." Then, at the seventh hour, one of the officers came and took His Holiness the Step [Jamál-i-Qadam], the Greatest Branches [Ghusn-i-A`ẓam], and Mr. Mírzá Muhammad Qulí. As previously stated, His Holiness the Step and the Greatest Branch were taken to a place next to the barracks, Mr. Mírzá was taken to another location, and His Holiness the Greatest Branch was imprisoned in the barracks under iron restraint, this servant and the other friends were imprisoned in a very dark place under iron restraint. On the second night, a telegram from the governor came, changing the location of His Holiness the Step to a high dome above the barracks. The Greatest Branches and Mr. Mírzá were brought into the presence of the Most Holy, the Most Exalted, and they stayed in the dome for thirty-eight and a half hours, after which again on the fifth day, four hours after noon, they were called back to the palace for questioning. While turning attention to the assembly, the Tongue of Grandeur spoke with this utterance:

18 "You have taken hold of the roots of yourselves and discarded the roots of Allah behind you. What is the matter with you that you do not understand?" This verse was repeatedly recited by the Tongue of Grandeur, and after the arrival of the Presence of the Step [Jamál-i-Qadam], the assembly members apologized, stating that they were obliged to investigate because three people had been killed, and all the people of the town were afraid and alarmed. Therefore, it was necessary to act according to the law. It seemed that the poor [man] was not even aware of the law. Anyway, they asked about the blessed name and homeland and stated that according to the law, these questions must be asked and recorded. [Bahá'u'lláh] said, "It is more evident than the sun." When asked again, He said, "It is not fitting to mention the name; look at the state decree you have with you." Then, with utmost kindness, they said, "Please, you state it yourself." Then, when the Person of Grandeur sat upright on the chair and spoke with the tongue of power and might, "My name is Bahá'u'lláh and my abode is Nur." Then recognize this. Then He turned His face towards the Mufti and said in His exalted pride, "If you knew, I would have made

you hear the roar of the pigeon of greatness on the branch of the divine Lote Tree, to show you what the essence of servitude is, the jewel of divine lordship.” And those present were astounded by the word of God eternal. And then, addressing everyone, He said, “The purpose of this is not but assembly and question and answer. If you desire, I will confess to what is your true intention and the hope of your hearts, for I do not like to be in the world for even the duration of an hour.” And from the verses of the Surah of Kings, He recited, among other blessed passages, “I have not passed by a tree but that my heart has addressed it: ‘Would that I were cut down for the sake of my name, and that my body were crucified upon you in the path of my Lord.’” In the midst of the discourse, the pillars of the Most Merciful began to tremble. Then after that, He rose and the Beauty of the Youth [Bahá’u’lláh] proceeded to another place, leaving the gathering. Indeed, it was a strange day and a time of wonders. In some people, the sun of the Word of God shone forth, manifesting love. Truly, this servant is incapable of mentioning the discourses of the Merciful. The author of the Mathnawi has mentioned something appropriate to this station:

19 “Those declarations which were uttered at that moment, if the Prophet were to speak in the night, it would turn to day, arising from that very night.” “The night would become bright as the dawn, I do not know, he spoke again that phrase.” “You indeed know what the sun in Aries says to the honest blossoms without deceit.” “You also know what that clear water says to the blossoms, to the saplings.” However, this servant has been and will always be incapable of mentioning the divine statements and heavenly terms. Afterwards, the Pasha sent word to return to your house and apologized for what had occurred. He said that returning to the original imprisonment is more suitable since many are imprisoned. Some have presented themselves, stating that the townspeople are in an uproar; it is not possible to release the prisoners. It is better if they wait for a few more days. After returning to the house, he said, and that was at eleven o’clock on Thursday. In summary, from the beginning of the beauty of the step’s departure from the sanctuary to the time of entry, sixty-nine and a half hours had passed. The first night’s stay in the inn was five and a half hours, imprisonment near the barracks was eighteen and a half hours, imprisonment in the dome above the barracks was thirty-eight and a half hours, and the second entrance and stay in the inn was seven hours. Thus the matter was decreed by God, the Almighty, the All-Knowing, the Wise.

20 And another matter is that the company is a disgrace from the people of wickedness, upon whom be the curse of God, as he innovated lies, and when he promised, he broke it, and when he was trusted, he betrayed. These are the traits of hypocrites, and a hundred thousand times worse are found in that vile one. Before this aforementioned event occurred, he entered this town and stayed in the abode of the idolaters, and for a while he associated with vile souls. Then he returned with sickening, false tales, and wherever he went, he mentioned fabrications. He and Aghajan, upon whom be the wrath of God, became narrators of invented, slanderous fabrications from the side of falsehood. As after the upheavals in the great city, and the dismissal of the advisor and the death of the grand vizier, they attributed these events to injustices that befell us, and they informed the head of the idolaters about these matters, all of which is an outright lie. And every fair-minded, rational person who has truly achieved impartiality will testify to their lies, because all souls, whether Arab, non-Arab, or Turk, were in favor of the beauty of the step and had stood up for him completely, and they did not consider others to exist. And what happened to the others was consequent to this. Anyway, the oppression of the oppressors and what has befallen them and what will befall them has been explicitly recorded in the tablet of the chief and other tablets. And

now this servant mentions some of it so that all may know that those souls were and will be liars, and the revealer of divine verses and the fountain of Rahman's effusions has informed of what has been sent down."

21 Among them is the tablet to Mr. Ibn Nabil, upon him be the glory of God, which was revealed at the beginning of the entry into the Most Great Prison, and the original tablet is in the possession of the aforementioned gentleman, and a copy of it is with Mr. Zain al-Muqarrabin, upon him be the glory of God, and with the friends. They should seek and investigate so that they may know with certainty that the reins of knowledge are in the hand of the Almighty, the All-Knowing. None knows the unseen but He; He reveals it to whom He wills and conceals it from whom He desires. Whatever He wills, indeed, He is the All-Knowing, the Aware. Some of the revealed verses in the Tablet of Ibn Nabil are as follows:

22 He is the Most Holy, the Most Glorious! We called you from beyond the ocean of grandeur upon the crimson earth from the horizon of affliction. Verily, there is no God but He, the Mighty, the Bestower. Be steadfast in My command and be not of those who, when given what they desire, deny God, the Lord of lords. Soon, God will seize them with a might from Him; indeed, He is the Powerful, the Subduer. Know that those who have ruled against Us, God has taken their leader with power and authority. And after these verses, a few more were revealed until it reaches this verse, the saying of His Majesty glorified be His grandeur:

23 We will indeed remove the one who was like him and take their leader who rules over the servants. And I am the Mighty, the Compeller. As it happened, not long after, the one who was directly opposed to the truth and the family of God was exiled from the great city, and their leader, from whom all command was issued, met his fate. Now observe these revealed verses that were previously sent down in the divine Book and spread in the lands, the matter of Zanjani was mentioned after the occurrence, the leader of the oppressors gave news, but the curse of God be upon the liars. And also consider the chapter of the Leader that was revealed after the migration to the land of mystery and the entry to the sea shore, and likewise the verses of the Temple specifically revealed for the king of Paris and the people of that land, informing them of what had befallen it, the saying of His Majesty glorified be His grandeur:

24 "O King, indeed, heed the call from this blazing fire emanating from the green tree on this exalted Sinai, upon the holy white spot beyond the sea of eternity. Verily, there is no deity except Me, the Forgiving, the Merciful."

25 "[Until He, Glorified be His Grandeur, said:] 'O King, indeed, we heard a word from you, which you spoke when the King of Russia asked you about the verdicts of the campaign, [saying]'Your Lord is indeed All-Knowing, All-Aware." You said, "I was asleep on my bed when the call of the oppressed who were wronged woke me up," until they were drowned in the black sea. Thus we heard, and your Lord is a witness to what I say. We testify that it was not the call that awakened you, but rather desire, for We have tested you and found you isolated. Recognize the tone of speech and be among the discerning. We do not wish for any word of evil to revert to you, preserving the status that We have granted you in the manifest life. We chose etiquette and made it the innate nature of those brought near. Indeed, it is a garment that suits souls, both young and old. Blessed is the one who made it the embellishment of their temple, and woe to those deprived of this great bounty. Had you been the owner of the word, you would



not have cast aside the Book of God behind your back when it was sent to you from One Mighty, Wise. Indeed, We tested you with that and found you lacking in what you claimed. Rise and make amends for what has passed by you, for soon the world and what you possess will perish, and dominion will remain for God, your Lord and the Lord of your forefathers of old. It is not befitting for you to limit matters to what your desires incline to. Beware of the sighs of the oppressed lest you be pierced by the arrows of the wrongdoers. By what you have done, affairs in your kingdom will change, and sovereignty will slip from your grasp as recompense for your deeds. Should you find yourself in manifest loss, and earthquakes seize all tribes, unless you rise to support this Cause and follow the Spirit on this straight path. What has honored you has deluded you; by My life, it will not last and will surely vanish unless you hold fast to this firm mountain. We see abasement looming behind you, and indeed, you are among those who are asleep.”

26 “It is known that during the days of My stay in the Land of Mystery, certain divine Tablets, which are hidden from the eyes of non-believers, were specifically revealed for some kings to complete God’s proof. Among them was a Tablet revealed to the king of Paris, who at that time was the leading monarch. The reason for this was that one day when I was present at the throne of God, it was ordained that after the dispute between Russia and the Ottoman Empire, the king of Paris rose with the support of the Ottomans. Following the conflict, strife, killings, and plunder, a group of kings came together, and a decree for reconciliation was established. Later, the king of Russia asked the king of Paris why, given that both of us belong to the same nation, you rose against your co-religionists and supported those of a different faith. The king of Paris wrote back stating that the only reason was that you suddenly attacked some subjects of the Ottoman Empire in the Black Sea and drowned many of them. The cries of those oppressed ones awakened me from sleep, and I rose to support them. After this incident, it was said that now we will send him a Tablet to test him; if he rises in support of the oppressed people of Baha, we will confirm what he has claimed, otherwise his lie in what he has asserted will become apparent. Therefore, a Tablet was revealed and sent to him, but no response was ever received from him, even though one of his ministers, who secretly expressed love for Me, had presented himself at the most holy court and claimed that he had personally delivered the Tablet to the king and had verbally explained it in detail. Yet, no reply was received. Because of the lack of response to that Tablet, this second one was revealed and written in French and sent. Now, observe in the Tablet what has befallen him, explicitly, not implicitly. Blessed are the readers, blessed are the contemplators, blessed are the sincere. Likewise, reflect upon the unique creation and its dispatch with power and might, and observe that after the completion of the argument and the demonstration of power, how calamities such as famine, inflation, and fear of foreigners surrounded them. The news of these matters has been revealed in various Tablets. By God, who there is no other deity but He, if souls reflect upon the unique creation, its dispatch, its Tablet, and what occurred afterwards, it will suffice them all, and the divine proof will become clearer than the sun to all who seek evidence. However, beings are occupied with their own worlds and have not taken a share of the divine breaths and the fragrance of the verses of the merciful.”

27 “And they will not carry [the truth] except for those whom Allah wills, as it is observed. Despite these great elevations, manifest greatness, and clear signs, some of the servants have chosen to follow souls that have always been behind veils and will remain so, and nothing apparent has ever emerged from

those souls. What benefit is it that this servant has no opportunity, or else he would present everything that has appeared and will appear, all from the signs of Allah, which have been revealed explicitly, without allegory. We ask Allah to assist the servants in fairness and to erase the illusions they hold. And what was mentioned in the past, that wonder in the religion follows the 'zifra' [possibly meaning something false or insignificant] after the fragrance of the Beloved has diffused among the worlds. Like what happened with Sayyid Muhammad of Isfahan and his sayings, who was never aware of the essence of the matter and remained engaged in corruption, veiled from the most sacred truth. Although it is a common saying, it is fitting for this station: 'Beware, the blind man who is a guide will become a blinder guide.' By Allah, by Allah, every person of sight and scent who saw him once found on his face the mark of Hell and from his breath the scent of the people of Sijjin. Every day he is engaged in deceit. When we entered the greatest prison, we named him 'Qaddus Efendi', thinking that a meaningless name would elevate the named. Woe to him and those who follow him. And similarly, Aqa Jan was named 'Chief of the Idolaters', 'Sword of Truth', and was promised Iraq, as it is written in Aqa Jan's own existing letter that he has cried out to the 'Chief of the Idolaters' about the promise given, asking when it will manifest. Anyway, in this land, he has told everyone that he is the 'Sword of Truth' and will soon conquer most lands. May Allah's curse be upon the liars. In this station, verses from the heaven of divine will have descended, He says in His glory and majesty:"

28 "The Most Holy, the Greatest, the Most Glorious, indeed, in the trial of the Possessor of Possibility at all times, there are signs for those in the worlds. He has accepted hardship for the ease of creation, and difficulty for the comfort of those within possibility. My soul is a sacrifice for His grace, and my existence a sacrifice for His mercy, and my spirit for His care that has encompassed the horizons. No morning comes but that it is surrounded by the darkness of insinuations from those who disbelieved in Allah, the Revealer of Signs. And indeed, nothing prevents Him from what He desires in the matter of Allah, the Master of the Day of Calling. At times He calls with His clear tongue, and at times He gestures with the Finger of Certainty, and He calls everyone to Allah, the Master of the necks. If we were to recount what has come upon us, the heavens would burst and the mountains would crumble. Those who disbelieved have boasted in what they have of titles. Indeed, the mute has named himself 'The Holy', and claimed in himself what the whisperer claimed. And another named himself 'Sword of Truth' and said, 'Indeed, I am the conqueror of countries.' And Allah has sent one who sealed his mouth to ensure that everyone is certain that he is a tail of Satan, cut off by the Sword of the Merciful. It was supposed to wait for the days of his honor and his manifestation with what he promised from disbelief in Allah, the Cleaver of the dawn. Thus, Allah takes those who turned away from Him and stood up to squander His affair among the servants. They perished. I commanded the breezes of spring, and opened the gates of heaven, and the clouds rained. Blessed is the one who succeeded in recognizing Allah in his days and cut off completely from all directions. Say, has not the Lord of the heavens and the earth sufficed you? Indeed, He has come with the truth with His name the Preserver over Creation. Indeed, you have illuminated your heart with the lamp of the Greatest, which the Possessor of Antiquity has lit. Then remain steadfast upon the command with the authority of your Lord, the Almighty, the Chosen."

29 Someone in this city, among the scholars of the great city, was, dear sir, in contact with him, and he had mentioned to him in detail that I, Sayf al-Haq, will soon have the conquests of most countries in my

hand. That ignorant scholar, although far from the path of truth, mentioned a good word as if the Holy Spirit spoke through his tongue, as he mentioned immediately after the killing of the idolaters, with the Pasha of the city, at my dear sir's funeral bier. This accursed one used to say, "I am Sayf al-Haq," now it has become known that the true Sayf al-Haq was the one who struck his waist and consigned him to the lowest depths of hell. Anyway, praise be to God, after this incident occurred and the idolaters were consigned to the lowest depths of hell, the showers of mercy rained day and night, after years in which mercy was withheld, and people were afflicted with famine and high prices. Once, when we were in Edirne, we noticed a letter written by that vile person to someone, among other things, it was observed that he had stolen a passage from a tablet that had been revealed in Iraq and written it in his own name, and that passage was this, "As the sun rises in the east and the moon appears," and that vile heedless one did not realize that the arena of the Simurgh is not and will never be the playground of flies, and darkness does not have the right to claim to be the sun, by God. When he saw some people as weak and foolish, thus, he stood up with his own fabrications, as some of his penned forgeries were taken and read, indeed, the writer and reader have both lost. With various whispers and deceptions, he prevented people from [following] the Lord of the people and led some astray with old delusions. As such, someone met this servant in the market and mentioned that he wanted to meet me for a while, on the condition that no one but him and I would be there. I had not seen him before, I said very well, a time was set, and he came. Some discussions came up, and it became known that he was in contact with those who associate partners with God. He mentioned to me, "They say you are among the Shia." At that moment, I was overtaken by laughter to the point that I lost the reins of patience. The man was surprised and said, "What is the reason for the laughter?" I said, "Poor soul, your Shia, who in the land of Iran are scattered like pebbles, have they reached a station or had any status with God, that now you want to follow their rejected and futile thoughts? Have you not seen that all they had was falsehood and they were in sheer misguidance, such that they martyred the truth with their own hands? May the curse of God be upon the wrongdoers." After saying these words, he became very contemplative. Then, for the sake of God, I recited to him some of the compelling words I had heard from the source of command, and I saw that he was not devoid of potential. Among other things, I mentioned to him to think about what was among the Shia, and what they considered the foundation of their religion and nation, which of it was true, because now you want to enter into the sea of divine truth and wisdom based on those delusions and false words. Have these Shia, whom you speak of, realized the meaning of resurrection? He said no. I asked, "Have they known the balance?" He said no. I said, "Have they understood the gathering and resurrection?" He said no. I said, "What is mentioned about the Qa'im among them, to the extent that they have understood, was it true?" He said no. Then I said, you yourself are a witness that it was all false, now how do you know that what has been told to you is true? Then I sat upright facing him and spoke with what I had memorized from the verses of God, the King, the Dominant, the Self-Subsisting, and I conveyed to him what I was commanded by God, the Mighty, the Beloved. I said, "O servant, have you not heard what the tongue of greatness has uttered when it settled upon the throne of dominion over all that is witnessed and witnessed?" He said, and his saying the truth was, "Leave what you have of illusions, then listen to what the tongue of your Lord, the Mighty, the Knower speaks. How long will you follow whims? The sun of guidance has risen, turn to it sanctified from what was mentioned before by your scholars. By God, this is the appearance of God, and His signs that surpass everything cannot be compared to what was mentioned in eternity without end."

30 “And none know of the words among you, words of the people of debate. Draw near to Him with eyes shining with light and faces aglow. Thus, you were commanded in the Tablets from the presence of God Almighty, the All-Knowing, the Aware. And His saying, exalted be His grandeur, addressing one of His servants, ‘We see you immersed in the pool of the veiled and the waters of the delusions of the heedless. If you emerge from it by My Name and My Authority, rise and immerse yourself in this greatest ocean from which every drop speaks, “There is no deity but I, the Almighty, the Most High, the Powerful, the Generous.”’ I said, ‘O man for the face of God, I speak purely for God; I make remembrance solely for Him. Cast aside these delusions and ascend from these filthy, limited ranks, and soar with the wings of divine mercy to the heavens of the Lord’s command, and may you be victorious. Today is the day to say “God” and then leave them to indulge in their play,’ as this blessed verse was revealed specifically for this day. It has become evident in this manifest and proven appearance that the essence of truth alone is the sovereign over all, without partner or equal. Although previously the people of faith acknowledged and confessed this truth, most were liars, for every day they appointed a partner for the truth, and afterwards, in this station, whatever was fitting, this servant presented and mentioned. Today, what is the duty? I said, ‘Act upon this verse that I have mentioned. Leave behind this imagined self and their statements, and enter into the fresh and pleasant expanse, so that you may drink the everlasting wine from the verse of divine mercy that states, “With a manifestation, the decree of innovation is established, and this is indeed a creation of the heavens and the earth,” and you may pass by what came before and after, with a pure soul observing it with clear sight, for everyone in this greatest appearance is commanded thus, and it is specific to this appearance. And then I mentioned that some weak souls have been prevented by these corrupt souls from such remembrances, chosen by me, as even Yahya wrote to some, ‘You are of my followers,’ and the meaning of this statement is clear. Every lying scribe has gone astray. Now see where is the station of the remembrances of that corrupt soul and the station which the Lord of Lords has desired for His servants. O brother, cast away all these unworthy, limited words of before, and as a bird of innovation, soar in the pleasant space of novelty, so that by divine grace, you may drink from the wine of innovation and understand this new matter. And moreover, some servants have complained about certain acts of weak souls that circle around and have attributed it, by the truth of the Exalted and Mighty, to themselves as if someone mentioned that how can it be that while proclaiming the truth and elevating this matter that encompasses the world, some souls, claiming to be related to the truth, are engaged with unseemly acts. In any case, this clause is from the negligence of that heedless one, as if he has not heard this verse that is famous among people saying: [The text ends here and does not continue with the verse]”

31 If all the worlds become disbelievers, no speck will settle on His garment of Majesty. One day, I was present at the court of the Throne, and I was addressed by the face of God. He said, “Have you heard that the sincere ones are in great danger? O servant present at the Throne, scholars of the apparent have disputed among the companions of the Messenger about who truly qualifies as a companion. Some have said that the companions are those souls who have spent a year or more in the service of His Holiness and have stood for jihad in the way of Allah. Others have said that anyone who has confessed to the word of unity and met the Messenger is considered a companion, even if it was just once. Some have said that this term truly applies to the souls that the Holy Messenger has specifically addressed by this name. And some have said they are souls that were trusted in the presence of His Holiness, present both in travel

and in stay. However, most scholars have said that everyone who has embraced Islam, seen the Prophet, peace be upon him, and his companions, even for the briefest moment, is indeed from the companions. Thus, at the farewell pilgrimage, there were forty thousand souls with His Holiness, and on the day of His Holiness's death in Medina, one hundred and twenty-four thousand gathered. Yet, only a few of these souls have drunk from the pure wine of certainty and entered into the fountains of divine grace. However, conversations like these arise from negligence, and we ask God to support everyone in what He loves and is pleased with. So, O friends of truth, do not be satisfied with mere listening and do not close your hearts to the old illusions. By God, today evil souls have prevented the weak from the divine law with their former illusions. Listen to the address of this servant, a servant at the Throne, and stand upright on the path of unity, and manifest the truth in a manner that leaves no room for turning away. All the divine books indicate this, as recently one of the friends, who belonged to various religions, presented a petition, and in that petition, he put forward two narratives that have been translated from the Greek tongue into Arabic in the old books. The first statement says, "Satan will appear on the island of Qaf and will prevent people from the Merciful. When that time comes, turn to the Holy Land from which the breath of God passes." The end. And it is known that Qaf, which is Cyprus, is famous as all Turks call Cyprus the devil's island. And the Holy Land is now known to have become the established Throne. And the second statement says, "The bubble will appear on the appointed island. He is short-statured, with a lot of beard, a narrow forehead and chest, yellow eyes and hair, his hair reaching his back, and he will have disheveled hair like a lion. When that time comes, draw near to Mount Carmel, even crawling, then turn to the Holy Valley, the land of resurrection, the white spot." The end.

32 It is known that Hubbab is the name of a satanic serpent. It is said that the devil will appear on the island associated with him, which is to be Cyprus, as it is commonly known as the devil's island. And it is said, "When that time comes, draw near to Mount Carmel," and Mount Carmel is a mountain opposite Acre, even if it means crawling on your chest. "Then turn to the Holy Valley, the land of resurrection, the white spot." These three titles are the lands of Acre, as is famous among all and mentioned in the books. If only a soul would go to Cyprus and observe all these mentioned traits manifestly in that person. However, O servants of truth, there is no need for these recitations, and the likes of these recitations are purely for grace so that this humble servant hoped that with their likes, some might awaken from the sleep of negligence. Otherwise, the sacred truth is not known except by itself and cannot be described except by what has been attributed to His essence. Everything other than Him is a creation by His command and returns to its places in the worlds of His innovation and invention. We hope that the addresses of this servant, presented purely for the face of God, become the cure for hearts and the radiance of chests so that everyone stands firmly for the love of God, leaving no room for turning away or objection, and considering all that the polytheists say or are saying to be utterly nothing. Thus, I say, I turn to You, O my God, for what I have committed in Your precinct. Forgive me by Your authority and grace, for You are the Most Generous of the Generous, and all praise is for You, O God of all the worlds. Servant of God.

## Lawh-i-Malikh

1 O Queen in the Laundromat[note: this is an obvious mistake by ChatGPT - leaving it in for the sake of keeping the translation in tact], but leaving it in , listen to the call of your Lord, the Master of creation, from the divine Lote tree. Indeed, there is no God but I, the Mighty, the Wise. Lay down what is on earth, then adorn the head of royalty with the crown of remembrance of your Glorious Lord. Indeed, He has come into the world with His greatest glory and has fulfilled what was mentioned in the Gospel. The goodness of the Levant has been honored by the arrival of its Lord, Master of the beings. The intoxication of the wine of communion has taken over the south and the north. Blessed is the one who found the knowledge of the Merciful and turned to the east of beauty in this clear dawn. The Al-Aqsa Mosque has shaken from the breezes of its most splendid Lord, and the open ground from the call of the Exalted, the Most High, then every pebble from it glorifies the Lord with this great name. Let go of your desire, then turn your heart to your ancient Lord. Indeed, we remind you for the sake of Allah and love that your name be elevated by the remembrance of your Lord, the Creator of earth and heaven. He is a witness to what I say. We have heard that you have prevented the sale of boys and slave girls, this is what Allah has ruled in this splendid appearance. Allah has written your reward for that, He is the One who gives the rewards of the doers of good, if you follow what was sent to you from the All-Knowing, the Well-Aware. Indeed, he who turns away and is arrogant after clear signs have come to him from the Sender of the verses, Allah will nullify his work, He is capable of everything. Indeed, deeds are accepted after acceptance, whoever turns away from the truth, he is among the most veiled of creation, thus it was ordained from the Mighty, the Capable. And we heard that you have handed over the reins of consultation to the hands of the public, well done what you have done, for with it, the foundations of matters are strengthened, and the hearts of those under your shadow, of every commoner and noble, are reassured. But they should be trustees among the servants and see themselves as agents for everyone on earth, this is what they were advised with on the Tablet from a Wise Planner. And when someone turns towards the assembly, he turns his glance towards the highest horizon and says: O my God, I ask You by Your most splendid name to support me on what would rectify the matters of Your servants and by which Your lands would be inhabited. Indeed, You are capable of everything. Blessed is the one who enters the assembly for the sake of Allah and judges between people with pure justice. Indeed, he is among the successful.

2 O people of the assembly, there and in other places, you contemplate and speak about what would benefit the world and its condition, if only you were insightful. Look at the world as a human structure. It was created healthy and complete, but it was affected by diseases with different and changing causes, and it didn't recover in a day. Rather, its disease intensified due to the treatment of unskilled doctors who have ridden the horse of whim and were among the confused. And if one of its organs healed at a time with a skilled doctor, other organs remained as they were. Thus informs you the Knower, the Aware. Today, we see it under the hands of those who were taken by the intoxication of vanity, dealing with matters they do not understand the benefit of for themselves, let alone this tangled, dangerous matter. If one of these individuals tried to cure it, their purpose was only to benefit from it, either nominally or formally, hence they cannot cure it except to a limited extent. The greatest antidote that Allah has made, and the most complete cause of its health, is the unity of everyone on Earth on one matter and one law.

This cannot be achieved except with a skilled, complete, and supportive doctor. This is the truth and anything else is clear error. Every time the greatest cause came and that light shined from the east of eternity, it was prevented by the doctors, and they became a cloud between it and the world. Hence, its disease did not heal and it remained in its illness until now. They were unable to preserve it and its health. The one who was the manifestation of power among creatures was prevented from what he wanted by what the hands of the doctors had gained. Look, in these days when the beauty of eternity has come and the greatest name for the life of the world and their unity, they stood against him with sharpened swords and committed a horrifying act that frightened the faithful spirit. They made him a prisoner in the most desolate of lands, a place where those seeking had lost their grip. When it is said to them, 'The reformer of the world has come,' they say, 'It is confirmed, he is one of the corrupters,' after which they had not lived with him and they think he did not preserve himself in less than a moment. He was always in the hands of the oppressors. Sometimes they imprisoned him, and other times they expelled him, and at times they made him roam the lands. Thus, they ruled us, and Allah is aware of what I say. These are the most ignorant of creatures in the sight of the Truth, they cut off their limbs and do not realize it, they prevent goodness from themselves and do not know it. Their example is like that of children who do not know the corrupt from the reformer and the evil from the good. Today, we see them in a clear veil.

3 O assembly of princes, when you became a cloud in the face of the sun, preventing it from shining, listen to what the highest pen advises you, perhaps it will comfort your souls, and then the poor and the needy. We ask God to support the kings in reform, for indeed, He is capable of what He wills.

4 O assembly of kings, we see you each year increasing your expenses and burdening them onto your subjects. This is nothing but great injustice. Beware the sighs of the oppressed and their tears, and do not burden your subjects beyond their capacity, nor ruin them to build your palaces. Choose for them what you would choose for yourselves. This way, we make clear to you what benefits you, if you are observant. They are your treasuries, beware ruling over them with laws that God did not sanction and beware handing them over to thieves. It is by them you rule, eat, overpower and boast over them, this is indeed strange. When you have discarded greater peace behind you, cling to this lesser peace, perhaps through it, your affairs may be set right, and those under your shade will be appropriately treated, O assembly of commanders. Mend your internal relations, then you will not need excessive armies and their burdens, only enough to protect your kingdoms and your lands. Beware ignoring the advice you have been given by a knowledgeable and trustworthy source. Unite, O assembly of kings, then the winds of disagreement among you will calm and your subjects and those around you will find peace if you are among those who understand. If one of you oppresses the other, stand against him. This is nothing but clear justice. So have we advised you in the tablet we sent before, yet again, follow what has been revealed from a powerful and wise source. If anyone seeks refuge under your protection, safeguard them and do not hand them over. So does the highest pen advise you from a knowledgeable and experienced source. Beware doing what the king of Islam did when we entrusted him with his command, he and his agents ruled over us with the oppression that carves things and burns the hearts of those who are close. Their whims drive them as they please, we find no stability for them, indeed, they are lost.

5 O ancient pen, hold the pen, let them indulge in their delusions. Then remember the Queen, perhaps she will turn with the purest heart towards the grandest sight, and do not prevent her gaze from looking

upon her Lord, the owner of fate. And she observes what has been revealed in the tablets and scriptures, from the Creator of humans, by which the sun darkened, the moon was eclipsed, and the call was raised between the heavens and the earth. Turn to God and say, 'O my King, I am the owned, and you are the King of Kings. I have raised my hand in hope to your sky of bounty and gifts, so rain down upon me from the cloud of your generosity what will detach me from everything but you and draw me closer to you.' 'O Lord, I ask you by your name, which you have made the sovereign of names and the appearance of yourself to those on earth and in the sky, to break the veils that stood between me and the recognition of the source of your signs and the rising of your revelation. Indeed, you are the capable, the mighty, the generous. O Lord, do not deprive me of the breezes of the shirt of your mercy in your days and write for me what you have written for your female servants who believed in you and your signs, succeeded with your knowledge, and turned their hearts to the horizon of your command. Indeed, you are the patron of the worlds and the most merciful of the merciful.' 'Then support me, O my God, in your remembrance among your servants and in supporting your command in your lands. Then accept from me what I missed when the lights of your face rose. Indeed, you are capable of all things. And the glory is yours, O one in whose hand is the dominion of the kingdom of the heavens and the earths.



## Kitab-i-Sultan

1 O King of the Earth, hear the call of this servant, I am a servant who believed in Allah and His signs and sacrificed myself for His cause. I bear witness to what I am in the midst of the trials which no one of the servants has borne, and my Lord, the All-Knowing, is a witness to what I say. I have not called people except to Allah, your Lord and the Lord of the Worlds, and I have received in His love what no eye of creation has seen its likeness. The servants support me in this, who were not prevented by human trappings from turning to the greatest scene, and from them is one who has knowledge of everything in the preserved tablet. Whenever the clouds of destiny rain down arrows of trials in the cause of Allah, the Master of the Names, I turn to them, and every just expert bears witness to this. How many nights have passed in which the beasts have rested in their churches and the birds in their nests, and the youth have been in chains and shackles, and did not find for themselves a supporter or helper? Remember the favor of Allah upon you, when you were in prison with a few souls, and He brought you out of it and helped you with invisible and visible soldiers until the Sultan sent you to Iraq after We revealed to him that you were not of the corrupt ones. Indeed, those who follow their desires and turn away from righteousness are in clear error. And those who cause corruption in the earth, shed blood, and consume people's wealth unlawfully, we are innocent of them and ask Allah not to gather us with them, neither in this world nor in the Hereafter, unless they repent to Him. Indeed, He is the Most Merciful of the merciful. Indeed, the one who turns to Allah should be distinguished in all his deeds from anything other than Him and should follow what He has commanded in the Book. Thus, the matter has been decreed in a clear Book. And those who cast the command of Allah behind their backs and followed their desires are in a great error.

2 O Sultan, I swear by your Lord, the Most Merciful, that you should look upon your servants with the glances of your compassionate eyes and judge between them with justice, so that God may grant you favor. Indeed, your Lord is the supreme judge over what He wills. The world will come to an end, along with all its honor and humiliation, and the everlasting kingdom belongs to God, the Sovereign, the Most High, the All-Knowing. Say, "He has ignited the lamp of eloquence and extends it with the oil of meaning and clarification. Exalted is your Lord, the Most Merciful, who establishes the creation of the worlds with His command. He reveals what He wills with His authority and protects it with troops of near-angels. He is the Dominant above His creation and the Victor over His creatures. Indeed, He is the All-Knowing, the Wise."

3 O Sultan, indeed I was like one of the servants and I was sleeping on the bed when the breeze of the Sublime passed over me and taught me a knowledge that was not mine, but rather from the presence of the Almighty, the All-Knowing. And He commanded me to call out between the earth and the sky with that, and in response to me, the eyes of the knowledgeable ones were filled with tears. I have not read what the people possess in terms of sciences, nor have I entered the schools. So ask the city in which I lived so that you may be certain that I am not one of the liars. This paper was moved by the winds of the will of your Almighty, Praiseworthy Lord. Does it have a place in the face of stormy winds? No, and the Owner of the Names and Attributes does not move it, but rather moves it as He wishes. Not for nothing has existence existed from time immemorial. His confirmed command has come, and He has commanded me to mention Him among the worlds. Indeed, I was only like the dead, inadvertently at His command. Your Lord's willful hand turned me, the Most Gracious, the Most Merciful. Can anyone speak on his own

behalf with what the servants confront him, from every lowly and noble person? No, by the One who taught the pen the secrets of eternity, except for the one who is supported from the presence of a Powerful, Capable One. The highest pen speaks to me and says, "Do not be afraid, relate to the presence of the Sultan what happened to you. Indeed, his heart is in the fingers of your Lord, the Most Gracious. Perhaps the sun of justice and kindness will rise from the horizon of his heart. Thus, the decision was from the Wise, the Inevitable."

4 Say, O Sultan, look with the eye of justice upon the youth, and then judge him with the truth on what has been brought against him. Verily, God has made you His shadow among His servants and a sign of His power to those in the land. Judge between us and those who have wronged us without clear proof nor a shining book. Those around you love you for themselves, but the youth loves you for your own sake. He desires nothing but to draw you closer to the seat of grace and to direct you toward the right path of justice. And your Lord is a witness to what I say.

5 O Sultan, if you hear the sound of the highest pen and the roar of the everlasting paper on the branches of the Sidra of the End, in the remembrance of Allah, the Giver of Names and the Creator of earth and heaven, it would elevate you to a position where you see nothing in existence except the manifestation of the presence of the Worshipped One, and you see the kingdom as the most insignificant thing you have that you put it for whoever wants it and you turn towards a horizon that was illuminated by the lights of the face, and you never carry the weight of the kingdom except for the victory of your Lord, the Most High, the Highest, when the highest assembly blesses you. How wonderful this noble position is if you rise to it with a sovereignty that is known in the name of Allah by the people. From those who say that the boy did not want anything except to keep his name and among them those who say that he wanted the world for himself after I did not find in my days a secure residence to the extent that I put my foot on it, I was always in the depths of disasters that no one knew about except Allah, He has indeed been aware of what I say. How many days my loved ones suffered because of my harm and how many nights the weeping of wailing from my family escalated out of fear for me, and no one denies that except those who are deprived of truthfulness, and the one who does not see life for himself in less than that an iota, does he desire the world? O wonder from those who speak with their whims and dive into the innocence of the self and passion, they will be asked about what they said on that Day, they will not find for themselves a close friend or a helper. And among them those who said that he disbelieved in Allah after my limbs testified that there is no god but Him and those who sent them with the truth and sent them with guidance, those are the manifestations of His beautiful names and the sightings of his high attributes and the stations of his revelation in the realm of creation, and by them the proof of Allah is perfected over what is other than Him and the banner of monotheism is erected and the sign of abstraction appears and by them every soul takes a path to the Owner of the Throne. We bear witness that there is no god but He, there has never been and there has never been anything with Him, and He will continue to be as He has been. The Most Merciful is exalted that the secrets of the hearts of the people of knowledge can ascend to the grasp of His essence or that the perception of those in the universe can rise to the knowledge of His essence, He is the Holy One, unknown to any other than Him and exalted from the perception of what is other than Him, He has always been in the eternal past self-sufficient from the worlds. And remember the days when the sun of Bahá shone forth from the horizon of the will of your Lord, the Most High, the

Highest, the scholars ignored it and the literati objected to it, so that it could appear to what was today hidden in the veil of light and concealed, and the matters were intensified upon Him from all directions until they were scattered around Him by His command. Thus, the matter was witnessed from the heavens of glory. Then remember when one of them entered upon the Negus and recited a chapter from the Quran, he said to those around him, "It has been revealed by the Knowing, the Wise, and whoever believes in Al-Hasani and believes in what Jesus brought, it does not befit him to turn away from what he reads. We bear witness to it as we bear witness to what we have from the books of Allah, the Protector, the Sustainer."

6 By Allah, O king, if you hear the melodies of the leaves singing on the branches with various tunes by the command of your merciful Lord, you will leave the kingdom behind you and head towards the grand scene that the book of dawn witnessed on its horizon. And you will spend what you have in seeking what is with Allah, then you will find yourself in the heights of dignity, pride, greatness, and independence. So was the command in the mother of the statement written by the pen of the Merciful. There is no good in what you possess today, for tomorrow someone else will possess it. Choose for yourself what Allah has chosen for His pure ones. He will give you a great kingdom in His realm. We ask Allah to support your presence in listening to the word from which the world has been illuminated and to protect you from those who were far from the half of the closeness.

7 Glory be to You, O Allah, O my God, how many heads have been raised on the spear in Your cause and how many chests have faced the arrows for Your satisfaction, and how many hearts have been entangled for the elevation of Your Word and the spread of Your command, and how many eyes have shed tears in Your love. I ask You, O King of kings and the Most Merciful to the subjects, by Your Greatest Name, which You have made the source of Your Beautiful Names and the manifestation of Your Exalted Attributes, to raise the veils that have come between You and Your creation and prevented them from turning towards the horizon of Your inspiration. Then attract them, O my God, with Your Supreme Word from the left of illusion and forgetfulness to the right of certainty and knowledge, so they may know what You have intended for them by Your generosity and grace, and turn to the manifestation of Your command and the source of Your signs. O my God, You are the Generous One, the Possessor of the Great Favor, do not prevent Your servants from the Greatest Sea which You have made to carry the pearls of Your knowledge and wisdom, and do not drive them away from Your door which You have opened for those in Your heavens and Your earth. O Lord, do not leave them to themselves, for they know not and flee from what is better for them than what You have created in Your earth. So look upon them, O my God, with the glances of Your kindness and Your gifts, and save them from the self and lust so that they may draw near to Your highest horizon and find the sweetness of Your remembrance and the delight of the table which You have sent down from the heaven of Your Will and the air of Your Bounty. Your grace has always encompassed the possibilities, and Your mercy has preceded the beings. There is no god but You, the All-Forgiving, the Most Merciful.

8 Glory be to You, oh my God, you know that my heart has melted in Your cause and that my blood boils in every vein due to the fire of Your love. Every drop of my blood proclaims in the language of the state: "Oh my Lord, the Exalted, let me pour forth my blood in Your path so that from it may grow whatever You have intended in Your Tablets and concealed from the eyes of Your servants, except those who have

drunk the Kawthar of knowledge from the hands of Your bounty and the Salsabil of recognition from the cup of Your bestowal. You know, oh my God, that in my actions I have intended nothing but Your Cause, and in my remembrance, nothing but Your remembrance, and that my pen has moved only with the intention of Your pleasure and of manifesting that which You have commanded me with Your authority. You see me, oh my God, in confusion on Your earth. If I mention that which You have commanded me, Your creation would oppose me, and if I leave that which You have commanded me, I would deserve Your wrath and be far from the gardens of Your nearness. By Your glory, I have turned to Your pleasure and turned away from what the selves of Your servants desire, and I have accepted what is with You and have left what removes me from Your nearness, the stations of Your glory, and the ascent of Your greatness. By Your love, I am not discouraged by anything, and in Your pleasure, I am not frightened by all the calamities of the earth. This is nothing but by Your power and strength, Your grace and favor, without my being deserving thereof. Oh my God, this is a book that I wish to send to the Sultan, and you know that I have not intended anything from him but the manifestation of his justice to your creation and the emergence of his grace to the people of Your kingdom. I have not intended for myself anything but what You have intended, and by Your power, I desire nothing but what You desire. Your presence is the ultimate aim of my hope, and Your will is the ultimate object of my expectation. So have mercy, oh my God, on this poor one who has clung to the tails of Your riches and on this humble one who calls upon You while knowing that You are the Mighty and the Great. Strengthen, oh my God, the presence of the Sultan to carry out Your limits among Your servants and to manifest Your justice among Your creatures so that he may rule over this group as he rules over those below them. Indeed, you are the Most Powerful, the Mighty, and the Wise.

9 With the permission and authorization of the Sultan of the time, this servant traveled from the capital to Iraq al-Arab and stayed there for twelve years. During that time, the situation was not presented to the Sultan's court, nor was it reported to foreign authorities. Relying on God, he continued to live in that land until one of the government officials entered Iraq and began to torment a group of poor people. Every day, he and some of the outward scholars targeted this group of servants, despite no visible opposition to the government and the people and no violation of the principles and customs of the inhabitants. This servant, out of fear that the transgressions of the culprits would lead to inadvertent harm to the international reputation of the Sultan's court, briefly informed Mirza Saeed Khan, the Minister of Foreign Affairs, so that the situation could be brought to the attention of the court and comply with whatever order is issued. Time passed and no order was issued, until an incident reached a point where it was feared that corruption would suddenly erupt and innocent blood would be shed. Several people turned to the governor of Iraq, asking for justice in the matter. If he looked fairly at the events, it would become clear that what had happened was for the best and there seemed to be no other way. The Shah himself knows and bears witness that, in every region where a number of this sect were present, hostility, war, and conflict could be ignited by the interference of some rulers; however, this servant, since his arrival in Iraq, has prevented the spread of corruption and conflict. His actions are known to all and testimonies can confirm that the majority of this group in Iraq are from various countries, yet have not transgressed nor harmed anyone for almost fifteen years. All of them have relied on God and have been patient, putting their trust in the truth.

10 And after this servant entered this country called Edirne, some people from Iraq and others asked about the meaning of “nusrat” that has been revealed in the divine books. In response, several answers were sent, one of which is presented in this document, to be clarified in the presence of the audience that this servant has been concerned with nothing but the welfare and reform of the affair. And if some divine favors, which are bestowed upon me without deserving, are not clear and unveiled, it will be understood that it is due to the vast grace and mercy of God He has not deprived the heart of intellectual patterns. The words in the meaning of “nusrat” are as follows:

11 It has been known that the right of Allah is sacred above all else, from the world and what is in it. The purpose of helping is not to fight one soul against another, or to argue with one another. The Sultan does as he pleases, having given the kingdom of creation to the hands of the kings from both land and sea, and they are the manifestations of divine power, according to their ranks. If they enter the shadow of truth, they are counted as true; otherwise, your Lord is the most knowledgeable and aware. What Allah wants for Himself are the hearts of His servants, which are treasures of remembrance and divine love, and the repositories of knowledge and divine wisdom. The eternal desire of the Sultan has always been to purify the hearts of the servants from the temptations of the world and its contents, so that they become capable of receiving the light of the manifestations of the divine names and attributes. Therefore, the stranger should not find his way in the city of hearts, so that the unique friend may come to his place, that is, the manifestation of His names and attributes, not His essence. Help today is not and will not be the objection and argument against anyone, but rather it is beloved to open the cities of hearts, which are in the possession of the soldiers of self and desire, with the sword of explanation, wisdom, and clarification. So, every soul that wants to help should first take possession of the city of his heart with the sword of meanings and explanations, and preserve it from the mention of God, and then turn to the cities of hearts. This is the purpose of helping. Eternal corruption has never been, and is not, the beloved of the truth, and what some of the ignorant have committed in the past has never been pleasing. It is better for you to fight for His pleasure today than to fight today. Lovers of God must appear among their servants in such a way that they guide all to the pleasure of the Almighty through their deeds. By the sun of sanctification, the friends of truth have never been and will never be concerned with the transitory land and possessions. God has always been, and will always be, concerned with the hearts of His servants, and this is a great favor that perhaps those souls, who are caught in the affairs of the earth, will be purified and become united in the remaining places. Otherwise, that true Sultan himself is, and has always been, independent of everything, neither benefiting from the love of the possible, nor suffering from their hatred. All things will appear from the possibility of the earth and will return to Him. God will be alone and unique in His holy residence, free from space, time, remembrance, statement, indication, description, praise, exaltation, and diminution, and no one knows it but He and those who have knowledge of the Book with Him. There is no god but He, the Mighty, the Bestower. The end.

12 But the goodness of deeds depends on the royal essence of the king himself, who examines justice and kindness, and does not grant requests to some inferior people without clear reasons and sufficient proof. We ask Allah to support the Sultan in what he intends, and what he intends should be the goal of all people.

13 And after that, they summoned this servant to Istanbul. We entered the city with a group of poor people, and after our arrival, we did not meet anyone at all, as we had no purpose and no aim, except to prove to everyone that this servant had no intention of corruption and never had any dealings with the corrupt. Certainly, by the one who makes everything speak, it was difficult to pay attention to some of the considerations due to the difficulty of the situation, but for the sake of preserving our souls, these things were done. My Lord knows what is in my heart, and He is witness to what I say.

14 The just ruler is the shadow of God on earth. All must take refuge in the shadow of his justice and prosper in the shadow of his favor. This position is not exclusive or restricted to certain groups, as the shadow reflects the ruler. God Almighty has called Himself the Lord of all worlds, as He has nurtured and educated them all. So exalted is His grace which has preceded all possibilities, and His mercy which has preceded all worlds. It is clear that right or wrong, according to the claims of these groups, something that they are known for, they have taken it as truth and embraced it. Thus, they have abandoned what is with us for what is with God, and this very abandonment of life in the path of love for the Merciful is a sincere and eloquent testimony to that. Has it been observed that a wise person would give up life without proof and evidence? And if it is said that these people are insane, it is very unlikely that it would be limited to one or two individuals, but rather a large group of people from all walks of life have become intoxicated with the knowledge of Allah and have hastened to sacrifice their hearts and lives for the cause of their beloved. If these souls, who have abandoned everything for God and sacrificed their lives and possessions in His cause, are rejected, what argument and proof would be used to establish the truth of others against us in the presence of the sovereign? The late Haji Seyyed Mohammad, may God elevate his status and immerse him in the ocean of His mercy and forgiveness, although they were among the most learned scholars of their time and the most pious and ascetic of their era, and their status was so exalted that everyone's tongue spoke of their praise and were certain of their piety and asceticism, in the war with the Russians, despite their having issued a decree of jihad and having turned to the defense of the faith with clear knowledge, nevertheless, they passed over a small amount of good and turned back. Oh, if only the cover were removed and what is concealed from sight be revealed! And this group has been suffering under the wrath of the sovereign for more than twenty years, suffering in days and nights from the anger of the king, and each one of them has been scattered far and wide by the mercy of the storms. How many orphans have been left fatherless, and how many fathers have lost their sons? How many mothers have not dared to wail for their slain children out of fear? And how many worshipers who were wealthy and prosperous in the evening but were found in the depths of poverty and humiliation in the morning? There is no land that has not been stained with their blood, and no air that has not been filled with their cries. In these few years, without any relief from the clouds of divine decree, shares of misfortunes have been sent down. And despite all these tests and trials, the fire of the divine love in their hearts has been ignited in such a way that if they were to be cut into pieces, they would not abandon the love of the world's beloved but would rather long and desire for whatever befalls them on the path of God.

15 O Sultan of the breeze of mercy, the Merciful, who has transformed these servants and led them to the threshold of unity, may the testimony of a truthful lover be in his sleeve. However, some of the outward scholars have darkened the heart of Anwar Malik al-Zaman in relation to the intimates of the

sanctuary of the Merciful and the seekers of the Kaaba of Gnosis. If only the opinion of the world-ordering king was based on the fact that this servant would gather with the scholars of the age and present proofs and arguments in the presence of His Majesty Sultan Atian. This servant is present and hopeful to God that such an assembly would be prepared, so that the truth of the matter would become clear and manifest in the presence of His Majesty Sultan, and after that the affair would be in your hands, and I am ready to receive the secret of your sovereignty. So judge for me or for him, God Almighty the Merciful, in the Quran that the remaining proof is between the multitudes of the worlds, it says, "Yea, wish for death if ye are truthful." It has made the wish for death as the proof of truthfulness and is clear on the shining mirror of its pure conscience. Today, which party are those who have gone from life for the sake of the worshipers of the world, and if the books of these people which prove us against them are also inscribed on the covenant in the way of God, they are essentially among the infinite number of books, which are visible and obvious among the creatures? Now, how can one deny this people whose speech and action are consistent and affirm the souls that have not and will not pass any credit for the chosen one in the way? Some scholars who have called this servant an infidel have never met and have not seen this servant and have not been informed of the purpose, and nevertheless they said, "What they want to do and what they want?" Every claim requires proof, not merely speech and the causes of outward asceticism. The translation of a few paragraphs from the pages of the hidden Fatima scroll, blessings of God upon her, which is appropriate for this position, will be in the Persian language so that some of the hidden affairs will be revealed in the presence of the audience and the audience of these statements in the aforementioned scroll, which is known as the hidden words today, are people who are outwardly famous for knowledge and piety and inwardly obedient to their desires and passions.

16 Do not say, O hypocrites, why do you appear outwardly as shepherds, but inwardly you have become devouring wolves of my flock? You are like the planet Mars, which appears shining and radiant outwardly but is the cause of confusion and destruction for the caravans on their journey through my city and homeland. Likewise, do not say, O you who are outwardly adorned but inwardly defiled, you are like clear, bitter water which appears to be the epitome of delicacy and purity on the outside but is rejected when tasted by the discerning tongue. The sun's reflection is found in both soil and mirrors, but from the heavens to the earth, know the difference, indeed there is an endless difference between them.

17 And it also says, "O son, countless times during the dawn of life, my guidance has manifested itself from the east of the realm beyond to your place, and I saw you unoccupied in the bed of ease. And like a spiritual lightning, it returned to the place of glory and light and did not reveal itself in positions of proximity to the holy soldiers, and I did not approve of your embarrassment."

18 And says, "O claimant of my friendship, in the early morning the breeze of my grace passed through you and found you asleep on the bed of negligence, and cried for your situation, and then returned." The end.

19 Therefore, in the court of the Sultan's justice, one should not be content with the words of the claimant, and in the distinction that separates the truth from falsehood, it says "O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." And in the noble Hadith it is narrated, "Do not believe the talebearer."

Some of the scholars have doubted this issue and have not seen this servant, and those souls who have met him bear witness that this servant has not spoken except by the command of God in the Book, and by mentioning this blessed verse calling on His Excellency: "Do you punish us for nothing more than that we believed in God, and in what has been revealed to us and what was revealed before?"

20 Oh king of the time, the eyes of these displaced people are attentive and observant to the mercy of the most merciful, and of course, these calamities are followed by the greatest mercy, and these great afflictions are followed by immense relief. However, the hope is that His Majesty the Sultan will personally pay attention to these matters which will be the cause of heart's reassurance. And this pure goodness has been mentioned, and God is sufficient as a witness.

21 Glory be to You, O Allah, my Lord. I bear witness that the heart of the Sultan has been between the fingers of Your power. If you wish, turn his heart, O Lord, towards mercy and kindness. Verily, You are the Most High, the All-Powerful, the Bestower of favors; there is no god but You, the Mighty, the Sought-After Help.

22 In scientific conditions, it states that if someone is a jurist and protects themselves and their religion, they should not follow their desires and instead, obey their Lord's commands. Such people are rare as red sulfur. Therefore, not everyone who claims to have knowledge should be listened to. In regards to the jurists of the end times, it is said that they are the worst jurists in the shadow of the heavens, from whom corruption emerges and to whom it returns. It is also stated that when the flag of truth appears, people from both the east and west will curse it. If anyone denies these narrations, it is upon this servant to prove them as the intention is to summarize and not elaborate on the narrators. Genuine scholars who have truly tasted the cup of detachment have never criticized this servant, such as Sheikh Morteza who expressed his love for this servant during his stay in Iraq and refrained from speaking without God's permission on this matter. We ask Allah to guide us all to what He loves and is pleased with, for everyone's souls have been overlooking all matters and are now focused on harming this group. For example, if some who have sought refuge under the shadow of the Sultan's mercy and enjoyed numerous blessings were to be asked how they have served in return for the Sultan's favor or contributed to the prosperity and stability of the realm, they would have no answer except to accuse some of truth or falsehood in the name of Babism, bringing that to the Sultan's attention and subsequently indulging in killing and looting, as seen in Tabriz and Mansourieh of Egypt where they sold some people and took various ornaments. This has all happened as they found us helpless and abandoned by the significant issues to focus on our matters. Various groups and nations are enjoying protection under the Sultan's rule, and this group should be among them as well, as the elevated ambitions and noble nature of the government's officials should be observed, ensuring that all religions are protected under the Sultan's shadow and ruled justly. The implementation of God's limitations is pure justice, and everyone would be satisfied with it; in fact, these divine limitations are the cause and reason for the preservation of God's creatures. It is far from the justice of the Sultan that due to the fault of one person, a group of people would suffer the wrath of punishment. God Almighty states that no bearer of burdens can bear the burden of others, and it is well-known that every group will always have a mix of knowledgeable and ignorant, wise and foolish, sinful and pious individuals. Consequently, wise people would never commit heinous acts, whether they are seekers of the worldly life or those who have abandoned it. If they have



abandoned it, they would never attend to anything except the truth, and apart from that, the fear of God would prevent them from committing reprehensible and forbidden acts. If they seek the world, they will not engage in actions that cause people to turn away and fear those in the land. Instead, they will take actions that attract people and encourage their support. Thus, it is proven that disapproved actions are from the ignorant, and always have been and always will be. We ask Allah to protect His servants from focusing on anything other than Him and draw them closer to Him, for He is capable of all things.

23 Glory be to You, O Allah, O my God, You hear my plaint and see my condition and my distress and my trials, and know what is in my heart. If my call is truly devoted to Your countenance, then attract the hearts of Your creation to the horizon of Your knowledge, and turn the heart of the Sultan to the right of Your throne, O Most Merciful. Then grant him, O my God, the blessing that descends from the heaven of Your generosity and the clouds of Your mercy, so that he may cut off from what he has and turn toward the direction of Your gentleness. O Lord, strengthen him in the support of Your cause and the exaltation of Your word among Your creation. Then help him with the unseen and visible armies so that he may subject the cities in Your name and rule over all who are on earth with Your power and authority. O You who has the absolute dominion and is the ruler in the beginning and the return. There is no god but You, the all-powerful, the mighty, the wise.

24 They have so misrepresented matters before the royal presence that if ever any act of wrongdoing proceeds from anyone of this community, they impute it to the entire body of this community. I swear by God, besides Whom there is no other God, that this servant has deemed such actions to be unlawful and has never considered them as permissible, let alone what has been explicitly prohibited in the Book of God, who has prohibited the people from drinking wine and whose prohibition has been explicitly stated and recorded in the Book of God and whose prohibition has been acknowledged and accepted by the wise men of the time, who have forbidden the people from this abominable act; yet, some are still committing it. Now, the punishment for this act is only incumbent upon those heedless souls, and those manifestations of exaltation and sanctity, to whom all existence bears witness, attest to their sanctity. Verily, these servants of God do as He pleases and judge as He wills, and they do not regard the manifestations of divine unity in the realms of the earthly kingdoms as impossible, and if a soul deems it impossible, what difference is there between him and those who have regarded the hand of God as tied up? If they regard the Almighty as having free will, they must accept all that comes from the source of His command as the embodiment of that will, and no one can escape from it, and there is no refuge from it except in God. And the matter which requires proof and evidence is not dependent on the whims and ignorance of the people; the prophets, who are the pearls of the ocean of divine unity and the dawning place of divine revelation, have been subjected to the whims and opposition of the people, as He says, "And they exert all their efforts so that they can take hold of their messenger and argue with falsehood to refute him with the truth." And He also says, "No messenger has come to them but that they mocked him." Consider [what happened] during the appearance of the Seal of the Prophets and the King of the Holy Ones, the soul of the worlds, when the sun of truth dawned on the horizon of Hijaz, how much injustice was inflicted on that manifestation of glory and majesty by the errant people. The heedless servants considered his affliction as the greatest of deeds and a means of attaining the exalted truth. The learned men of that time turned away from that supreme sun in its early days, along with the Jews and

the Christians; and all the souls, both lowly and noble, tried to extinguish the light of that shining horizon. All their names are recorded in the books; among them were Wahb ibn Rahib, Ka'b ibn Ashraf, Abdullah Abyy, and others like them, until the matter reached the point where they plotted to shed the holy blood of that personage in a council of consultation, as God said, "And when those who disbelieve plot against you to kill you or to take you out, they plot, and God plots well." And likewise He says, "And the turning away of them is grievous unto thee, if thou canst find a hole into the earth or a ladder to the sky, that thou mayst bring unto them a sign. And if God willed, He could have gathered them together in the way, so be not thou of the ignorant." By God, the hearts of the true believers burn with the contents of these two blessed verses, and they do not regard such matters as having been mentioned in the past. They do not consider what the cause of the people's aversion was during the appearance of the divine lights and before the Seal of the Prophets was revealed. In the case of Jesus the son of Mary, after his appearance, the scholars unanimously attributed the belief of the simple believers to disbelief and tyranny, until finally, with the permission of Hannan, the greatest scholar of that time, and likewise Caiaphas, the greatest of the judges, they committed against him deeds which the pen is ashamed to mention. The earth became so strait for him that God ascended him to the heavens, and if I were to narrate the details of all the prophets, it would result in fatigue and weariness, and especially with the assistance of the scholars of the Torah, who do not believe in any prophet independent of the laws established by Moses. Some of the children of David will reappear and he will promote the laws of the Torah so that they will prevail among the people of the East and the West. Also, the people of the Gospel deem it impossible for a new cause to arise from the East following the will of God, and they base their arguments on this verse of the gospel that reads, "Verily, heaven and earth shall pass away, but the word of the Son of Man shall not pass away forever." And they claim that whatever Jesus the son of Mary had commanded and ordered will not change; in one place in the gospel says, "I will go and come, and in the gospel of John gives glad tidings of the Comforter who will come after me, and in the gospel of Luke some signs are mentioned, but because some of the scholars of that religion have interpreted every statement according to their own desires, they have become veiled from the truth. Would that, O King, I had permission to send to your presence that which would satisfy the eyes, comfort the souls, and every just person would know that He has the knowledge of the book. Some people, when they are defeated by their opponents, cling to the rope of the abrogation of the books, and now, if it were not for the opposition of the ignorant and the disregard of the learned, I would have said something which the hearts would have enjoyed and which would have flown to the air which hears of His existence,"there is no god but He." But now, on account of the lack of time, the tongue is forbidden to speak and the seals of the explanations are closed until God opens them by His power; verily, He is the Mighty and the Powerful One.

25 Glory be to you, O Allah, my God, I ask You by Your name, by which You have subdued all that is in the heavens and the earth, to protect the lamp of Your command within the glass of Your power and Your kindness, so that the winds of denial may not pass over it from the direction of those who are heedless of the secrets of Your chosen name. Then increase its light with the oil of Your wisdom, for You are the One who has power over all that is in Your earth and heaven. O Lord, I ask You by the Supreme Word, by which all those in the earth and the heavens are terrified, except those who hold fast to the strong rope, not to leave me among Your creation, but to raise me up to You, admit me into the shadows of Your mercy, give me the drink of the pure wine of Your care, so that I may dwell in the hidden places of Your

glory and the domes of Your kindness. Indeed, You are the One who has power over what You will, and You are the Dominant, the Sustainer.

26 Oh Sultan, the lights of justice have dimmed and the fire of injustice has spread throughout the land. My people have been taken captive from the lowest to the highest. This is not the first time our sanctity has been violated in the name of Allah. Every one should reflect and remember what has happened to the family of the Messenger. The people have taken them captive and brought them to the lush city of Damascus, among them was the leader of the worshipers and the supporter of the righteous, the heart of the desiring. When they were asked, "Are you the Outlaws?" They replied, "No, by Allah! We are the servants who believe in Allah and His signs. The light of faith brightened because of us and through our mention the darkness that came between the earth and the heavens cleared. When asked, "Did you make unlawful what Allah has made lawful or did you make lawful what Allah has made unlawful?" They replied, "We were the first to follow the commandments of Allah, and we are the origin of this matter. We are the ones who first embraced every good and we are the sign of Allah's eternity and His memory among nations." When asked, "Did you abandon the Quran?" They replied, "In us, the Merciful has revealed it, and we are the breath of the Praise between all creation. We are the path that branches from the greatest ocean through which Allah brings life to the land and revives it after its death. From us, His signs were spread, through us His clear proofs appeared, and through us His effects became manifested. We carry the meanings and secrets of His words." When asked about their crime, they replied, "Our love for Allah and our detachment from anything other than Him. We did not mention the words of the Prophet, peace be upon him, but only revealed a drop from the ocean of life that was deposited in his words, from which the seekers may be revived and guided to what befell the trusted ones of Allah from the evil people.

27 O King, I saw for the sake of God what the eye did not see and the ear did not hear. Acquaintances have disapproved of me and the ways have become narrow for me. The stream of safety has dried up and the stream of comfort has become yellow. How many calamities have descended and how many are yet to come? I walk forward towards the One who is Almighty and the Giver, and behind me flows a stream of loving care. My tears have started flowing until my resting place has become soaked. By God, my sorrow is not for myself, but for my head that longs for arrows in the love of its Master. I have not passed by a tree without my heart addressing it, wishing that my name would be cut and my body crucified on you in the way of my Lord. But what I see people doing in their intoxication, they blindly follow and do not realize that they have raised their desires and cast aside their God as if they have taken the matter of God as a joke, play, and entertainment while thinking that they are doing good and in the fortress of safety they believe themselves to be protected. The matter is not as they think; tomorrow they will see what they deny today. The people of authority and wealth will drive us out of this land, which has been named Edirne, to the city of Akká. Among the things they say about it, it is the most desolate and hideous of all the cities of the world, with the worst climate and the foulest water. It is as if it is the abode of the government of the one who governs by false pretense, from which nothing is heard but the sound of his regurgitation. They want to imprison the youth there, close the doors of ease upon our faces, and prevent us from having a worldly life with the remainder of our days. By God, even if they subject me to hardship and destroy me with adversity, and make my bed from the deaf rock and my companion the

beasts of the wilderness, I will not grieve and will be patient, like the people of determination and resolve, with the power of God, the One who is Eternal and the Creator of nations. I will give thanks to God for all circumstances and we hope that with this imprisonment, He will free us from the chains and the shackles, and make the faces purely devoted to His Blessed Face. He is the one who responds to those who call upon Him and is near to those who address Him. We ask Him to make this great affliction an armor for the pillar of His command, shielding it from sharp swords and penetrating spears. The trials have not ceased to be for the sake of God, for the sake of His servant, and for the sake of the remembrance of Him. This has been the case in the past centuries and previous ages. People will soon know what they do not understand today when their steeds stumble, their resting places are overturned, their swords are blunted, and their feet slip. I do not know how long they will continue to ride the mounts of desire and wander in the wilderness of negligence and deviation. Will any glory remain in glory or any disgrace in disgrace, or will any who rely on the supreme cushion remain, and reach the utmost limit of glory? By the Lord of Mercy, all that is in it shall perish, and the Face of your Lord, the Almighty, the Munificent, shall remain. What sort of armor is it that has not been struck by the arrow of destiny, and what kind of land has not been exposed to the hand of fate, and what fortress has kept the Angel of Death from reaching it when it comes, and what bed has not been broken, and what well has not dried up? If people knew what was behind the seal of the sweet mercy of their Lord, the All-Knowing, they would throw away their blame and be content with the youth. But now they have veiled me with a veil of darkness that they have woven with the hands of suspicions and illusions. Soon the white hand will tear apart the pocket of this dark night and God will open a shining door for His City where people will enter in droves and say what those before them have said, so that the final ends will appear as they had started.

28 We ask Allah to extend His shade so that the monotheists may hasten towards Him and the sincere ones may seek refuge in it, and to grant His servants blessings from the garden of His care and from the horizon of His kindness, and to support him in what He loves and is pleased with, and to enable him to achieve what brings him closer to the rays of His beautiful names, so that he may lower his gaze from what he sees of injustice and look upon his subjects with the eye of kindness, and protect them from extravagance. We ask Him, the Most High, to bring everyone together on the shore of the greatest sea, in which every drop calls out that He is the bringer of good news to the worlds and the giver of life to the worlds. Praise be to Allah, the Master of the Day of Judgment. We ask Him, the Most High, to make you a supporter of His cause and a witness to His justice, to judge among the servants as you judge among your relatives, and to choose for them what you choose for yourself. Indeed, He is the Most Capable, the Supreme, the Sovereign, the Sustainer.

## Lawh-i-Raam

1 A book sent down by the Sovereign of the Kingdom to those who believe in Allah, the Singular, the All-Aware. Your name has been present among the oppressed, your remembrance unlike anything else among all things, and nothing in the heavens and the earth can prevent it. O Muhammad, remember when Muhammad, the Messenger of Allah, came, he was shunned by the worshippers, and every heedless doubter objected to him. He appeared and revealed what was concealed in knowledge and sent down from the sky of grace verses that no armies of the past or future could withstand. Say, O people, fear Allah and do not follow those who denied the proof of Allah and His argument and committed what every learned and perceptive scholar and every knowledgeable expert lamented. We ask Allah, Blessed and Exalted, to protect you and support you with the armies of the unseen and the witnessed. Indeed, He is the Omnipotent over whatever He wishes by His majestic and unique saying. Let not the sayings of those who disbelieve in the Day of Judgement grieve you. When you are victorious with my Tablet and hear my call, say: My God, my God, to You be the praise for enlightening my heart with the light of Your knowledge and sending down to me what never ceases with the continuity of Your beautiful names and high attributes. Indeed, You are the Bountiful, the Generous, the Glorious Radiance from this horizon, and the Shining Light from this noble place. Upon you and those who did not break My covenant and did not deny My proof, which encompassed existence from the earliest to the latest, fear Allah, O assembly of the earth, and do not think in what we mentioned in the Tablet by the name of Ar-Rām which people drink from, and which takes away their minds, changes their nature, replaces their light, and disturbs their clarity. Rather, we mean by this Ar-Rām, that which increases the love of Allah, His chosen ones, and His allies, and kindles in the hearts the fire of Allah and His love, then His glory and majesty. For it is from Ar-Rām, that if anyone drinks a drop of it, it would draw him to the court of sanctity and nearness and bring him to the meeting with Allah, the King, the Mighty, the Beautiful. And indeed, it is Ar-Rām, by which the signs of limitation are erased from the hearts of the lovers and the signs of unity and abstraction are affirmed, and they are entered into the pavilion of the Beloved in the presence of Allah, the King, the Dominant, the Forgiving, the Generous. And what we intended from this Ar-Rām is the abundance of Allah, His outpouring, and the Salsabil of Allah and His Tasneem, and the wine of Allah and His care, as has been revealed in this Furqan, if you are among the knowledgeable. He said, and His saying is the truth: 'A wine of pleasure for the drinkers' and what He meant by this wine is only what we have mentioned to you, O assembly of the convinced. Beware of replacing the wine of Allah with the wine of yourselves, for it confounds the mind and turns the face away from the face of Allah, the Mighty, the Unique, the Impenetrable, and you do not draw near to Him with it, for it has been forbidden to you by Allah, the Most High, the Great.

## INBA 07 Collection

### BH00206

Understood. Here is the revised translation:

#### *Page 1*

In the Name of Our Most Holy, Most Great, Most Ancient, Most Exalted, Most Glorious Lord.

Blessed is the Lord who speaks upon the Throne, who raised the banner of “He is indeed no God but He” upon the Mount of the hearts of the near ones, and the standard of “He is the Single, the All-Knowing” upon the lofty station of the hearts of the devoted.

Blessed is He through whom the Pen of the Most High was raised in the kingdom of creation, through whom the ocean of knowledge surged, the sun of manifestation shone forth, the birds warbled, the Concourse on High called out, and all things were made to speak.

By God, the world has been adorned by the appearance of the hidden mystery, the concealed secret, the preserved symbol, who appeared with the Most Great Name among the nations.

Rejoice, O people of the city of names and O dwellers beneath the canopy of grandeur, at what the Speaker of the Mount proclaims in the Most Great Scene, the station honored by the advent of the Sovereign of Destiny, through whom the eyes of the near ones were gladdened.

#### *Page 2*

The near ones were gladdened, while the hearts of the disbelievers quaked. Through Him, the faces of the monotheists turned radiant, and all faces that turned away from the dawn of revelation on this manifest Day darkened.

Exalted is the One who uttered the supreme Word and through it made all things to speak, declaring that there is no God but He. Through it, the Hour was revealed, the knowledge of which was withheld from every sage and every monotheist.

To those who sought to understand it, the tongue of greatness warned, “What have you to do with its mention?”

Blessings, peace, glorification, and splendor be upon those whom the mockery of adversaries did not deter from God, the Lord of names, and whom the hosts of creation did not frighten in this Cause, through which the hearts of the learned, the mystics, the poets, and the rulers were agitated.

These are honored servants, their worth attested by the tongue of God, the Omnipotent, in all that was and is to be.

Glorified art Thou, O God of the world and Desire of the nations.

Thou seest and knowest that when this servant wishes to mention Thy chosen ones and loved ones, he is overtaken by trembling such that his very frame is shaken and every vein in his being stirs. How can one who has no station or mention even begin to describe those who sacrificed their souls in Thy path?

#### *Page 3*

They hastened to the abode of sacrifice in Thy name. I testify that they are servants sanctified above all descriptions other than Thine and all mentions besides Thee. Thy Most High Pen, which by a single motion brought all things into being, has raced in their praise in the arena of glorification.

I beseech Thee, O Thou whose separation rends hearts and causes Thy servants to cry out, to ordain for this servant what Thou hast decreed for them through Thy grace, without any merit on my part. O my Lord, Thou art the Generous One, and I am the supplicant at Thy door. Do not disappoint me through Thy favor and bounties. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the Wise.

The servant has rejoiced in Thy Book, and upon unsealing it and hearing Thy cries and laments in Thy love—our Beloved and Thine, our Desire and Thine, and the Desire of those in the heavens and the earth—by the life of the Beloved, I have read what Thou hast supplicated to the Lord of Eternity and Sovereign of the nations, and I have wept at Thy separation and burning in Thy exile from God, the Mighty, the Praised.

It is as though the fire of Thy love has consumed me and set me ablaze. And when it burned fiercely, I turned toward the kingdom of reunion until I reached the presence of our Lord, the Self-Sufficient, the Most Exalted. When He directed His face toward me and inquired...

#### ***Page 4***

...and inquired about what was in my hand, I opened it and presented what it held of the mention and praise of God. When it concluded, the kingdom of exposition stirred, and the tongue of the All-Merciful spoke:

O 'Alí, the Greatest! Hear the call of the Wronged One and stand firm in service to the Cause. Stand in a manner sanctified above worldly matters. Ever remain under the shadow of divine favor and be mentioned in the heavenly Book. You must arise to matters that will cause the exaltation of the Cause of God and the unification of hearts. Whoever humbles themselves before God, God will surely exalt them. By the Sun of divine love, which rises from the horizons of the hearts of the pure ones, if any soul manifests an act for the sake of God, that act will shine like a morning star in the heavens of divine knowledge. Listen with the ear of the soul to the sound of the Most High Pen and arise for what will elevate the Cause of God, then behold its fruits. Thus does the All-Knowing inform you, and the All-Wise teaches you.

Be ever under the gaze of divine favor, and, God willing, you will remain so. Strive that adversaries have no opportunity to reject or object, and may the lamp of love and salvation be kindled with the oil of wisdom among the righteous.

#### ***Page 5***

Act according to what We have enjoined upon you before and in this Tablet, so that you may witness the favor of your Lord, the Forgiving, the Generous, your Lord who is the Reckoner, the All-Knowing.

Be ever watchful of the Cause of God. Some souls, following selfish desires, have caused and will cause discord. They have taken the Cause of God as a pretext and do as their passions dictate, attributing it to God, the All-Knowing, the Wise.

How much blood has been spilled in this path, and how many heads have been raised upon spears in this wondrous Cause. Say: O people, be just before God and do not commit what would mar the Cause of your Lord, the Mighty, the Great. Stand with utmost steadfastness and mention with full spirit and joy, perhaps some may take heed, abandon their desires, and turn to the Lord of the Throne and the dust. Verily, He knows and conceals; He is the All-Encompassing, the All-Wise.

O 'Alí! Many are heedless and intoxicated by selfish cravings, which prevent them from turning toward the oneness of God. Beseech thy Lord to guide them to the straight path.

### ***Page 6***

The straight path, and may He assist them in that which is befitting for the Days of God, the Lord of the worlds. Know that the servant present before the Throne has submitted what was spoken by the tongue of Thy love, the praise of God, and His remembrance. We have heard it as a bounty from Us and have responded to you with a Tablet that proclaims with the highest call and guides people to the path of God, the Mighty, the Praised.

Say, O people, respond to the Caller of God among you and do not follow those who acknowledge with words what God has acknowledged but deny it through their actions. Verily, your Lord is the Witness, the Hearer.

May you be guided, God willing, to that which inspires remembrance in the people, guidance for the people, turning of hearts toward God, and sanctity and purification of souls. Rejoice in this remembrance and say: All praise belongs to Thee, O Beloved of the world, and all glorification to Thee, O Desire of the nations.

I beseech Thee to assist me in remembering Thee and serving Thy Cause in such a manner that nothing seen or unseen in Thy dominion may hinder me. O my Lord, assure me with what makes me pure in Thy love, steadfast in Thy Cause, and detached from all else besides Thee. Verily, Thou art the Omnipotent, the Most Exalted, the All-Knowing, the All-Aware.

O 'Alí, the Greatest, the Sovereign of Destiny has desired to mention the land of Şād, where the banner of the love of God was raised.

### ***Page 7***

Blessed is it, and blessed are those who turn toward it purely for My sake and visit there My trust and My covenant. Thus has the tongue of My favor spoken upon the Lote Tree of My grace, for I am the Bountiful. O land of Şād, be thankful and rejoice in having been exalted by God to a station that will be celebrated from all directions. The bounty is in His hand; He gives to whomsoever He wills among His creation. Verily, He is the Omnipotent over what He wills. There is no God but He, the Self-Sufficient, the Most Exalted. Blessed are you and your people, those who inhaled the fragrance of the garment of God and tasted the trials and hardships in His path. By My life, they are among those who are remembered by the inhabitants of the highest Paradise and praised by every tongue that speaks the truth concerning God, the Sovereign of the final abode.

O people of Şād, you are those who forsook your homelands for the love of the All-Merciful when the wolf cried out among you and the venomous serpent stirred with hypocrisy and error.

O Ḥaydar, We have made you manifest, introduced you, taught you, and given you to drink from the wine that the All-Merciful revealed in the Qur'án. God described it in the scriptures, books, and tablets through the tongues of His chosen ones in former times. When its seal was broken by the finger of the Almighty, all heedless ones turned away from it while the sincere ones turned toward it with radiant faces.

### ***Page 8***

Blessed is the Lord of names who revealed it and reserved it for those who answered the call of their Lord



with humility and submission.

You have heard from the enemies what caused the Concourse on High to lament. Listen now to what the Lord of names recounts to you in this station that the sincere ones circumambulate at all times. Thus has He cast pearls of My mercy from the ocean of My favor for you to gather in My name. Then thank your Lord in the evenings and mornings.

O Ḥasan, before 'Alí, the inhabitants of Paradise and the sanctuaries of holiness have testified to your oppression, those whose faces God honored above turning toward anything besides Him. They are the ones whose humility, reverence, and mention of Him are entirely for God, the Lord of lords. The people of the cities of names have lamented for your afflictions. This is attested by the Creator of the heavens who manifested Himself to the world with the Most Great Name and spoke that which caused the mountains to crumble. Reflect on the grace of your Lord, then thank Him with a gratitude that attracts hearts and elevates souls.

The names of the souls mentioned in your letter were presented by the servant before the Throne. To each was revealed a unique and sublime verse from the heaven of the will of the Lord of oneness.

### ***Page 9***

O 'Alí, the Greatest, all those souls are mentioned before the Throne and inscribed in the heavenly Book by the Exalted Pen. Some of these souls received multiple Tablets revealed and sent in their names. The dawning-place of revelation and the source of books has testified to their tribulations in the path of God. The divine Word and the letters of the concealed scroll have borne witness to what befell them for the love of God. By the life of the Beloved, on this second night of the blessed month of Ramaḍán, He has mentioned the friends with the most wondrous exposition. Were one to consider even a drop from the ocean of grace shown to them, it is feared they might perish from joy.

Now, all efforts must be directed to ensuring that this most exalted station is not lost but preserved. The fire of heedlessness and rebellion inevitably burns the seedlings of action. After the events in the land of Šād, all have been adorned with the mantle of forgiveness and the special favor of the Almighty. Exalted is His grace, exalted is His bounty, and exalted is His majesty.

### ***Page 10***

Exalted is His majesty. The Supreme Truth is evident and a witness. If one reflects even briefly upon the divine favors, they will never be sorrowful nor find themselves in despair. The varied objects and vanities of this transient world have become a veil, preventing people from beholding. Otherwise, all would turn with perfect joy and detachment to the horizon of the Creator of all things.

The gaze of the Creator has been turned toward the people of Šād, who have cast aside books of doubt and delusion and embraced what was revealed from God, the Sovereign of all. He glorifies them and mentions them with a mention such that when it appears from the heaven of His will, all remembrance prostrates before it. Give them glad tidings of My mention, My mercy, and My favor, and then remember them on My behalf. Verily, your Lord is the Almighty, the Forgiving.

God willing, all the chosen ones must arise and act according to what will exalt the Cause of God. Reflect on what actions today contribute to the elevation of His servants and the exaltation of His Cause.

Disputes, conflicts, and corruption have been prohibited in most Tablets, and this blessed word has descended from the heaven of divine will previously: The victory of the Cause of God is through the sword of wisdom and explanation, not through the sword of iron. Many such statements abound in the divine verses.

### ***Page 11***

God willing, those with vision have observed and understood. Thus, the people of truth must reflect on what can unveil the veils of creation today and elevate and glorify the Cause of God. O 'Alí, reflect on what has flowed from the Pen, and devote your life to the path of truth. This is a testimony that neither the Pen, nor the tongue, nor any exposition or Tablets can fully capture. The Name exalted above all glory attained this supreme testimony even before his outward martyrdom, as he harbored no will, intention, or thought of his own and sacrificed all these for the Beloved. Later, he attained outward martyrdom and offered his life for the True Beloved, casting away the crown of life and laying it at the feet of the Friend. Blessed is the one who recognizes this station, and blessed is the one who perceives the fragrance of the utterance of the All-Merciful.

Any soul who truly submits themselves to God and is annihilated in His path will not consider their own status, rank, or reputation but will focus solely on the Cause of God and what establishes its wisdom. By the Sun of My utterance, whoever attains what My Pen has declared has indeed gained a profit in a realm among My realms. Let nothing hinder you from My straight path.

### ***Page 12***

Let no obstacle divert you from My straight path. Everyone must strive with utmost effort to attain the word of divine approval. People are ignorant and heedless. A clarifier is necessary, and if that clarifier acts according to the command of God, their illumination will undoubtedly enlighten the world and draw nations toward the sacred steps.

O 'Alí, since the triumph of the Cause has been sanctified by God—exalted is His majesty—from conflict, argument, or the drawing of the sword and similar actions, you must cling to acts of virtue and spiritual qualities. If a soul acts according to these precepts for God's sake, their actions will certainly influence the world and tear apart great veils, for whatever God has decreed as the means and cause for the victory and exaltation of His Cause is effective and confirmed. This is testified by every discerning soul. You must act with perfect wisdom and never relinquish it.

Do not trust every claimant nor believe every speaker. Do not disclose what is hidden to every supplicant. Some souls may approach with a word of welcome but turn away with a word of rejection. When teaching, speak with words that exude the warmth of divine love so that if the listener is enkindled, they may attain the wine of steadfastness.

### ***Page 13***

Gradually, they will understand what is concealed from them. The Most High Pen has mentioned wisdom and its levels in diverse expressions so that all may partake of its share and receive their portion.

As for what you wrote concerning Jináb-i-Mírzá Muḥammad-Ḥusayn, it was presented in His presence. This is what was revealed from the kingdom of the utterance of Our Lord, the Most Merciful, the Compassionate. He is the one who has appeared on the horizon of manifestation. A Book was revealed by

the Wronged One for those who seek closeness to the ocean of utterance during the days when the All-Merciful mentioned it in the Qur'án and in the prior scriptures sent to the Prophets and Messengers, that they might take up the Book by the permission of their Lord and drink from it the water of life that flows from the finger of the will of God, the Lord of the worlds.

Listen to My call, and rise to the station where you are attracted by the fragrances of the verses of your Lord, the Omnipotent, the Mighty. Blessed is the father from whom one appeared who acknowledged God and His verses, and blessed is the mother who bore one who turned to the highest horizon and believed in the All-Knowing, the Discerning. Listen to what the Hearer declares, so that the Seer may show you what delighted the eyes of the Messengers. Waves have arisen from the ocean of the utterance of your Lord due to the breezes of revelation passing over it.

#### ***Page 14***

In this noble station, testify to what God testified before the creation of the heavens and the earth: that there is no God but He, the one who speaks, for He is the one promised in the scriptures of God and mentioned by the tongues of the near ones. Whoever attains this testimony has indeed attained the grace of God, the All-Knowing, the Wise.

As for what you wrote regarding Jináb-i-Ḥájí Ghulám Riḍá, these exalted words arose from the horizon of the divine will. He is the one who calls from the highest horizon. Glory be to the one who has appeared and manifested the Cause as He wills. Verily, He is the Omnipotent over what He wills; there is no God but He, the Self-Subsisting, the Eternal. Rejoice in what the Most High Pen mentions of you as the dawning-place of names in the prison of 'Akká due to the deeds of those who disbelieved in the hidden mystery. Reflect on the world and its inhabitants. By God, it proclaims its own transience at all times and calls people with the highest call to the loftiest station, yet most people remain unaware.

Do not let the affairs of creation veil you from the Truth, who proclaims in the world with the Most Great Name and summons all to the praiseworthy station.

#### ***Page 15***

We remember those who turned to the horizon of utterance in this station, which has been named with the most excellent names in the Book of God, the Lord of what was and is to come. If you have attained My Book and drunk from its sealed wine, give thanks and say: All praise is due to Thee, O Thou who hast enabled me to recognize the treasury of Thy mysteries and the source of Thy verses. I testify that Thou art the Omnipotent over what Thou wilt, and in Thy grasp lies the reins of existence.

As for what you wrote concerning a foreigner from among the people of Europe, it was presented. It was said that if such souls receive and convey to their own lands, it is permissible. However, if they disclose it in that land, it may cause discord, and whatever is given must be authentic. Some copies of the Kitáb-i-Íqán present in that land are not entirely accurate. If the Book recently sent by the Most Great Branch to Zayn al-Muqarrabín, which contains the Tablets of the Kings, is provided, it would be best. However, this should be done with assurance. God speaks the truth and provides guidance to the path.

As for what you wrote regarding Jináb-i-Ḥájí Mírzá Ḥasan...

## **Page 16**

As for what you wrote regarding Jináb-i-Ḥájí Mírzá Ḥasan, it was presented, and this is what God has revealed in response:

He is the Speaker on the Mount.

Be thankful, O Ḥasan, for having attained My days, inhaled the fragrance of My favor, turned toward My horizon, heard My call, and drunk the wine of utterance from the hands of My bounty. By My life, the bounty belongs to the one who has found, heard, recognized, and responded to his Lord, through whose appearance the concealed secret and the hidden mystery were revealed. The cry was raised between earth and heaven, and the nightingale warbled upon the branches of the Tree of Names: "There is no God but Me, the Single, the All-Knowing."

The one who hears is the one who has attained the verses of God, and the one who sees is the one who has beheld the Most Exalted Horizon when the Lord of Names and Creator of heaven appeared with a mighty sovereignty.

Say: All greatness proclaims His oneness, all loftiness submits to His dominion, and every learned one fled from the arena of recognition when the Pen of the All-Merciful traversed it.

By My life, if you experience the sweetness of the utterance, you will soar in the air of the All-Merciful and find yourself enraptured with a joy that encompasses the joy of the world. Thus does the Lord of Eternity remind you with a proclamation that God has sanctified beyond mentions and words after its appearance clothed in their garment.

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## **Page 17**

Your Lord speaks as He wills and decrees as He desires. Verily, He is the All-Powerful, the Almighty. Those who remain heedless today of what has appeared in the realm of creation are among the most heedless servants in the Book of God, the Lord of the worlds. You have attained previously the verses and mercy of God. Give thanks for this bounty, for by My life, nothing on earth compares to it. Your Lord is the Most Bountiful, the Most Generous.

Prefer what We have willed for you over what you will for yourself. Verily, your Lord knows you better than you know yourself. He is the Hearer, the Seer. We have willed that you mention your Lord with spirit and gladness to the people of the earth, those upon whose faces you see the radiance of humility before God, the Sovereign, the Almighty, the Praised. He ordains the reward for those who seek His presence and wish to enter the sanctuary of reunion with Him. Nothing prevents Him from fulfilling His will. He does as He pleases and decrees as He desires. He is the All-Knowing, the Singular.

Thus has Our Lord, the ocean of meanings, sailed upon the ark of the wisdom of your Lord, the Forgiving, the Merciful. Blessings be upon you and your family, whose heart was illumined by the light of God's love and who turned toward Him when the Desired One came with a clear proof. He is God. Praise be to Him, the One, the Eternal, who...

### ***Page 18***

...who created humanity and inspired in them that by which the attributes of the All-Merciful are made manifest. He also created Satan, by whom the distinction is made between those who turn toward the Most Exalted Horizon and those who follow their desires. Glorified is He, beyond what is mentioned of Him or what is mentioned by those in the heavens and the earth. His is the creation and the command; He gives life and causes death. Verily, He is the All-Powerful, the Almighty.

It is submitted that some time ago, this servant wrote a detailed response to your noble letter, adorned with the words and verses of God. However, its dispatch was delayed due to other matters until two additional letters arrived. Praise be to God, all of them express submission, humility, and your steadfastness in the Cause of God. Likewise, the letter sent to Jináb-i-Ism-i-Júd, upon him be the most glorious blessings, also reached him, and all were presented in the divine presence.

This is what has dawned from the horizon of utterance. O 'Alí, We have heard your call, your mention, and your supplications, spoken by the tongue of your heart repeatedly. You are permitted to hear what God calls you to again and again. We have remembered you and will continue to do so, that you may arise in the Cause of your Lord to such a degree...

### ***Page 19***

...that you raise the banner of unity upon the highest heights.

What you sent was presented by this servant in His presence, and the response was revealed from the kingdom of utterance. God willing, you will arise with utmost effort in that which is befitting for the Days of your Lord. Whatever has been manifested by you in the path of God and whatever burdens you have borne in His love are all remembered and observed. God willing, you will always remain focused on what the Most High Pen revealed in the first letter and cling to it in all circumstances.

O you who gaze upon the face, observe the creeping creatures of the earth, what they say and do. By the life of the Beloved, they have not heard the fragrance of the blessed word "There is no God but He" in the Days of God, nor have they comprehended this station. They wander in the wilderness of delusions and are perplexed in the valley of conjectures.

The people of utterance are seen to be exactly like the people of the Qur'án—nay, even more veiled. To the discerning, such souls appear lower than animals. It is necessary at all times to strive sincerely for the education of humanity so that they may be entirely freed from doubts and delusions.

### ***Page 20***

It is reported that your numerous supplications were presented before Him, and He showed great favor, especially in these days when the fragrance of discord has been dispelled and the lights of the sun of unity shine from the horizons of hearts.

Regarding what you wrote about Satan and his manifestations, it is evident and clear that at all times, they cling to the cord of falsehood and speak according to their desires. Praise be to God, all matters are clear, and nothing is hidden.

The Ancient Beauty outwardly turned toward Iraq by the decree of the government. Afterward, that deluded figure, who had for some time been in hiding in Kirmanshah and its surroundings, reappeared. Upon departing from Iraq, he joined forces with another mischief-maker in Hadba. All the companions present bore witness to these events and observed that the deluded one, in His presence, was unable to speak.

Consider, if the hand of grace had not exposed this matter, how many souls would have drowned in the seas of their own delusions.

### ***Page 21***

Afterward, in the land of Sirr (Mystery), the Ancient Beauty withdrew from all and resided in a house. For some time, day and night, the gate was closed. These events were witnessed by seventy individuals. Despite this, the claim was written that certain matters had been observed, which the claimant could not endure. “May the curse of God be upon the lying people.”

Through this statement, the claimant sought to imply that the Ancient Beauty had left His station, despite everyone knowing that the Ancient Beauty had declared His detachment from him and his likes. For a time, He resided in Adrianople at the house of Riḍá Bey, without interacting with anyone. After the matter was clarified and the polytheist was distinguished from the monotheist, the affair returned to its original state.

By God, who is none other than He, the hearts of the chosen ones are ablaze. This servant has stated that the first disgrace occurred during the absence of the Ancient Beauty when that faithless oppressor seized the sanctuary of the Primal Point. Later, when his vile nature was not satisfied, he handed it over to another vile individual. We seek refuge in God from such vile deeds.

After the Ancient Beauty...

### ***Page 22***

When the Ancient Beauty arrived, He remarked that no heedless one had ever committed such an act. In this case, what could one possibly say to the people? For example, the mother of the Exalted One—may the spirit of all else be a sacrifice to Him—mentioned to one of the believing women: “If these people considered Him their proof, why then did they violate His sanctity?” This matter, along with other vile acts by that individual, has been detailed by this servant on certain occasions. It must all remain in your sight so that you may convey it to the heedless, enabling them to be informed.

Today, the Tablets that were revealed either explicitly or implicitly concerning the breaking of the idols of conjectures and illusions must be gathered. When people observe these, they will be made aware of the wicked deeds of that lying infidel. A few individuals emerged, among them Sayyid Muḥammad Iṣfahání and Mírzá Ḥusayn Qummí, who busied themselves with promoting falsehoods. You know that these individuals were never informed about the essence of the Cause, yet they falsely proclaimed before everyone that they were aware of it from the very beginning.

Indeed, those who denied and disbelieved in the verses of God have suffered loss. For twelve years, this servant was with that individual by the command of the Ancient Beauty, who had issued a judgment to

execute a third believer in Him Whom God shall make manifest. Despite this, he says what he says. May the curse of God be upon the wrongdoers. If only someone could observe the new deeds that he has committed in Cyprus.

This servant feels ashamed to mention them. Reflect upon the deluded souls present in those lands, who, despite having no knowledge of this Cause, act and speak as they do. God willing, through the strength and power of the assured souls, the fortress of the Cause will remain protected from the wickedness of such deluded and vile souls. Verily, He guides whomsoever He wills to His straight path.

### ***Page 23***

If only the discerning people would examine his writings and become informed of his reality. Verily, he is in manifest error.

This day surpasses the mention of names and what has been said or is being said. This is the Day of God, and in it the Lote Tree proclaims: "There is no God but He, the Truth itself." His traces resemble dust, suitable for bat-like temperaments, as they bring darkness and gloom. God willing, in all circumstances, with the aid of the Most Exalted Beloved, the friends may become proclaimers, promoters, and clarifiers of the Cause of God. Convey greetings on behalf of this servant to all the friends in that land and remind them that today is a new and wondrous day.

God willing, the sanctified and pure souls will be adorned and embellished with the mantle of supreme steadfastness. Say: O gentlemen, what is being conveyed is for the sake of God. Cling to the cord of unity in such a manner that the swords of the world are powerless to sever it. In the name of Truth, take one step higher, so that you may view all the people of the world as mere children engrossed in playing with clay, and the rejecters of the utterance as mere worms.

God willing, at all times, they will remain free and detached from all else besides God and focused on the horizon of the Most Beloved's favor. Verily, He speaks the truth and guides to the path. The kingdom belongs to God, the One, the Almighty, the Beautiful.

As for what you wrote regarding Jináb-i-Ṭahmásqulí Khán, it was presented in the Sacred Court, and this is what the tongue of grandeur proclaimed: "He is the Most Holy, the Most Great, the Most Exalted, the Most High."

### ***Page 24***

This is the mention from the Wronged One to the one who heard the call and turned toward the Most Exalted Horizon, that he may rejoice and be among those firmly established in this Cause, which has caused every foundation to tremble, every mountain to be leveled, and every step to falter, except those whom God, the Lord of the worlds, wills.

All things have been stirred by the movement of My Most High Pen. Yet the polytheists remain in a great veil. They see the sun but deny its radiance; they witness the light but question its source. Thus, their own selves have deceived them. By My life, they are among the losers.

Blessed are you for having attained My mention before and in this moment, when the tongue of the imprisoned one proclaims: "There is no God but Me, the All-Knowing, the All-Wise." Take the Book of God with the power bestowed by Him, then recite it with spirit and gladness. You will then find yourself in manifest joy.

We have observed your turning toward Us; thus, We have turned toward you. We have heard your call and responded to you with this mighty Tablet. Blessed are the fingers that have engaged in writing My verses, the tongue that has spoken My praise, the eyes that have turned toward My horizon, the heart that has attained My love, and the breast that has been illumined with My Most Exalted and Wondrous Name. Blessings be upon you and upon those who attain this Cause.

### ***Page 25***

This is the Cause which, when it appears, breaks the backs of all distant evildoers.

As for what you wrote regarding the friends in the lands of Ş, Sh, and M, it was presented before the Throne. It was said that the gaze of favor has been and will always be upon all. God willing, they will attain such a station from the ocean of the All-Merciful's utterance that the hands of discord will be unable to seize it. Remind the friends of the All-Merciful at all times not to be swayed by the autumn winds. They have been and will always remain remembered by God, and God willing, they will continue to be so.

From this station, convey blessings upon their faces and upon all who stand firm and steadfast. Bring joy to all with the bounties of God. Verily, He is the best of rememberers and the best of helpers. Blessings be upon you, upon them, and upon those who attain this lofty station.

It is also reported that all of your letters that have been received by this lowly servant have been responded to. Additionally, two petitions submitted by the maidservants of God in that land to the Holy Household have also been presented. The utmost favor was shown. God willing, a response will also be provided.

### ***Page 27***

As for what you wrote concerning the beloved Jináb-i-Mírzá Ḥaydar-'Alí, upon him be the most glorious blessings, it is evident that you have fulfilled your covenant and pledge. Recently, a letter from him was received by this servant, in which he requested Tablets for certain individuals. All have been revealed, and God willing, they will be sent in this instance or the next. However, the context must be observed, and a Tablet granted accordingly.

In truth, steadfast and detached individuals with eloquence must be found, who can then, with writings suitable to the condition of the people, turn to various regions and engage in teaching. The Tablet has encompassed the world and surrounded it. This servant has repeatedly heard these statements from the blessed tongue of my Lord, the Hearer, the Seer.

As for Jináb-i-Javád, who has ascended to God, God willing, what is befitting will be revealed for him. Blessed is he in his life, and blessed is he after his death.

In the Name of Our Lord...



## Possible Beginning of New Tablet

### **Page 28**

In the Name of Our Most Great, Most Holy, Most Exalted, Most Glorious Lord.

The oceans of praise and glorification are worthy of and befitting to the Beloved, who, through His wondrous grace, abolished the decree of the sword and raised the station of that standard of utterance. He invited all who dwell on earth to the Most Exalted Horizon and commanded the promotion of the Cause. He designated victory through utterance to enlighten the heedless, draw them toward the hidden glory of God, and make them aware of the divine grandeur.

Blessed are the souls who have experienced the sweetness of the utterance of the All-Merciful and acted according to His will. My spirit and the spirits of all who dwell in the world are a sacrifice for His compassion, for He has abolished the decree of the sword and forbidden all that brings sorrow, let alone anything greater. Exalted is His grace; exalted is His mercy.

I beseech Him, exalted be He, to enable all to act according to what He has commanded in His Book and to guide them to the stations of goodly virtues and pure, sincere deeds. If all who dwell on earth were to experience the sweetness of the utterance of the All-Merciful, they would turn to nothing else and would forever revolve around His will.

I implore and hope from God, exalted be His glory, that through His chosen ones, all may understand the purpose of victory as expressed in His Book, so that all may come to recognize deeds performed for the sake of God and arise for that which is beloved in this day.

### **Page 29**

O my God, my Lord of all things, my Beloved, and the Beloved of all who dwell on earth and in heaven, I ask of Thee to rain down from the cloud of Thy grace the showers of knowledge and understanding upon the pure souls of those who are assured and steadfast, so that all may bear steadfast witness to Thy power and consign the recompense of the transgressors and oppressors to Thee, while themselves living with utmost compassion and mercy toward the people of the world. Verily, He is the Overcomer, the Omnipotent, the Subduer, the Almighty.

O Beloved of my heart, your letter, which was revealed on the first day of Şafar from the dawning-place of love and affection, taught the bird of my heart its song and guided the nightingale of my soul to the meadow of understanding. God willing, you will remain ever assisted and confirmed in this praiseworthy deed. After learning of the Point clothed in Its Name, it turned to the Mother of the Book, and the vanishing drop directed its gaze to the eternal ocean. After entering the sanctified, most holy, most exalted, most glorious Court, your supplication was presented in full. This is...

### **Page 30**

...what has been revealed from the kingdom of utterance by Our Lord, the Most Merciful:

Exalted be His glory. O 'Alí, We have heard the praise you have offered to God. Listen at this moment to what emerges from the kingdom of praise. We have found in your words the fragrance of humility,

submission, and steadfastness in the Cause of God, the Lord of Names. We desire to draw you to a station where you may sense the fragrance of power, might, and grandeur.

O 'Alí, My ears have heard what you have supplicated to God while My tongue declared that the mention, utterance, and praise emanating from the mines of the knowledge of God, the dawning-places of His revelation, and the treasures of His mercy are for My own self. I am the Hearer, the Seer, the Responder, the Almighty, the Wise.

The servant presented your Book and read what it contained before the Wronged One, who has confined His affairs and mention to God, the Lord of the worlds. Convey blessings on My behalf to My loved ones and announce to them My favor, mercy, grace, and gifts. Verily, your Lord is the Forgiving, the Generous.

Bring glad tidings to all with the bounties of God and gladden them with His grace. Say to them all to focus on this blessed word, which has appeared from the horizon of the heaven of the Preserved Tablet: "The victory of My Cause is through Myself, and it rests within the grasp of My power and the right hand of My might."

### ***Page 31***

Blessed is the soul that senses the fragrance of what We have mentioned in this lofty station. We reward with justice and judge with truth, for We are the Almighty, the Omnipotent.

All must place their trust in God and look to His will in all matters. For every matter in the Book of God, a specific time has been decreed. When it comes, He manifests what He wills. Verily, He is the All-Powerful, the Wise.

In this Most Great Manifestation, the victory is and will continue to be through the word of Truth. Reflect on the Súratu'r-Ra'ís and similar passages so that you may comprehend the power of the divine word. Everything foretold by the Pen of the All-Merciful regarding the events of this age has been expressed with absolute clarity. No one has ever had or will ever have the means to flee or delay.

All the friends must now appear with utmost unity and harmony, and with goodly deeds and noble conduct. These qualities are the armies of victory in this dispensation and are reckoned as the helpers of the Cause before the Throne. If from the beginning the friends had listened to the counsels of the Beloved with ears of submission and acceptance, the word of God would now be manifest and evident in the world. Conflict, strife, and unseemly deeds and actions caused delay and led to postponement. This is testified by My Book.

### ***Page 32***

From My clear Book:

O 'Alí, inform everyone with the will of God so that all may comprehend the meaning of victory and attain the blessings of His will. In some Tablets where mention is made of rising, calling, and the cry, the intent is to rise for the teaching of the Cause of God, and this must be done with complete wisdom. Today, wisdom takes precedence over most actions.

In one instance, this blessed verse was revealed: *"This is the Day of Awakening, yet you remain asleep."* And in another instance: *"This is the Day of Calling, yet you remain silent,"* and so on. Similarly, the sacred word mentioned earlier by you, *"Our word from before: the necks are extended with hypocrisy while My true Self remains,"* does not refer to physical swords or instruments of war. God is truthful; what descends from the Most High Pen is the cause and means of the world's peace and security.

Say: No one has the right to interpret My words according to their desires or explain them as they wish. The station of humanity is far loftier than being concerned with such unworthy matters. Today, the love of the Beloved and compassion are desired. Unity and agreement among souls are the means and cause of the appearance of grace and blessings from God, the Forgiving, the Generous.

Inform everyone so that all may free themselves from their own imaginings and cling to what God has willed.

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Blessed are those who act accordingly.

The people of Šād, who have drunk from the pure wine of Šafá and have become wanderers in the path of God, are always under His gaze. By My life, they remain under the shadow of His favor. Say: Do not grieve over what has befallen you; God has made it a treasure for you. Verily, He is the faithful repository.

Your tribulations and afflictions are like treasures, preserved and secured in the divine vaults of trust. With utmost joy and delight, proclaim the mention of the Revealer of verses. At all times, drink from the clear goblet the sealed wine in His blessed name. You drink, and He proclaims, *"Well done!"* You drink, and He declares, *"Drink with gladness!"*

Every act in this world leaves an impression and will continue to do so. Be assured of the grace and mercy of God, and take hold of what you have been commanded with spirit and gladness. Verily, He is the Witness, the Seer, the All-Knowing, the All-Informed.

As for what you mentioned concerning Jináb-i-Muḥammad, prior to Javád and his lineage, this is what has been revealed from God, the Lord of Creation, in My name, the All-Knowing: Knowledge cries out and declares:

*"O assembly of the learned, God has revealed Me to guide you to the path and bring you closer to the kingdom of understanding. Yet you have clung to Me and turned away from God, the Lord of the worlds, and through Me, you have grown arrogant toward Him who created you. You are among the wrongdoers. By the Truth, I am free from you."*

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This is testified by the one who has brought a mighty Cause. Even the particles of existence testify to your ignorance, your turning away, and your objections to the All-Knowing One.

O you who turn toward the Countenance, thank God for preserving you from them and for revealing to you the one adorned with His mention. This has been decreed by God, the Almighty, the Wise.

Blessings be upon you, upon your kin, upon My maidservants, and upon My servants who have abandoned the world and acted according to what they were commanded in a noble Tablet. He is the Guardian over the names.

O you who have been named after Me, listen to My call and then act in accordance with what is befitting for this name. When it appears, the pillars of idolatry tremble, and every firm and solid foundation is shaken. Cling to the cord of truth and trustworthiness, and adhere to what exalts the Cause of God, the Mighty, the All-Knowing.

Blessed is your father, who took the cup of reunion from the hand of My grace and drank in My noble name. Were you to hear My call, it would attract you to a station where you would see nothing in the dominion but the manifestations of My grace and the appearances of My power, and you would find nothing but the fragrances of My radiant garment.

We counsel you and...

### **Page 35**

...your mother with what is befitting for these days. Verily, your Lord is the All-Knowing, the All-Informed. From this station, proclaim blessings upon your brother's face, that he may thank his merciful Lord.

As for what you mentioned regarding a letter received from the people of N and W, expressing sorrow over the events in the land of Šād, it was presented in the sanctified, most exalted, most glorious, and most lofty Court. This is what the tongue of grandeur declared in response:

*"O 'Alí, O you who gaze upon My horizon, O you who are mentioned in My Court! By My life, were they to observe with My eyes, they would give thanks. Yet today, they do not recognize it. Observe what the hand of power has shown in favor of the two radiant lights. A station has been appointed for them in the highest realms, while their enemies have been placed in the lowest depths. Exalted is the One who raised them and revealed their station, which had been hidden from the eyes of creation. By My life, all the messengers of God long for and aspire to their station. Were the veil to be lifted, all who dwell on earth would proclaim the greatness of that noble, lofty station."*

Those two wrongdoers are not worth mentioning. Say: Leave them to themselves.

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*"They are sufficient for each other in what they committed during the Days of God, the Sovereign, the Omnipotent, the Almighty."*

God willing, the friends should engage with utmost joy and gladness in promoting the Cause of God. God will manifest what He wills in due time. With Him is the knowledge of the heavens and the earth. Verily, He is the Almighty, the All-Knowing.

Beware that you do not commit what you have been forbidden in the Book of God or act in ways that cause corruption on earth. O My beloved friends, be patient with gracious patience. The existence or absence of the oppressive, immoral, and unjust has brought and will bring no benefit to the people of

truth or the aforementioned two radiant ones. Instead, contrary matters may appear, and their spark has brought and will bring immense harm to the Cause of God.

This statement, in the name of the Most Glorious Beauty, was revealed from the kingdom of utterance. This Most Great Manifestation is the manifestation of universal mercy.

As for the manifest power, which in truth has no station with God, if it were to become fully evident and an evil intent or wrongful action is observed from it, we should not oppose it but leave it to itself.

O My beloved friends, rejoice in My mention. We remember you from this station with a mention that...

### **Page 37**

Proclaim the greatness of God upon you with a glorification that, when it arises from the dawning-place of utterance, all that is in existence glorifies Him, and all things speak: *"The grace belongs to God, the Lord of this clear Cause."* By My life, nothing in this world compares to this mention. This is attested by Him who has subjected the world through His Most Exalted and Wondrous Name.

This is the victory of God that has flowed from the Most High Pen at this time. It is effective in the world, and its influence has been and will continue to be manifest in the dominion. Today is a day when all the friends of God must turn to the Most Exalted Horizon.

Blessings be upon you, O My beloved ones, and exaltation upon you from the All-Powerful, the Almighty.

O 'Alí, the Greatest, in these days, what has been revealed from the heaven of divine will about the meaning of victory relates to the avoidance of actions by ignorant servants that would obstruct the inner bounties of God. Convey to the friends what has flowed from the Pen of the All-Merciful, that perhaps they may lift their gaze from the dust and sanctify themselves from deeds that are of no benefit and no value, and turn toward the kingdom of God's will. Verily, He speaks the truth; verily, He is...

### **Page 38**

...He is the Singular, the Wise.

It has now been about twenty days that every utterance flowing from the Most High Pen contains a portion related to the meaning of victory, that the servants may be made aware and act according to the will of God. Although in these days, the Blessed Being's health appears to be slightly weakened outwardly, yet day and night, He has not ceased nor will He cease from bestowing grace, exalting the Word, and spreading the signs and verses.

Were it otherwise, this servant would have kissed the feet of each friend and implored them not to commit actions that would cause grief to the Ancient Beauty. What has occurred is sufficient. Such actions, by the True Self, are veils that prevent the inner bounties of God. Were they aware, they would lament.

Heedlessness has overtaken the inhabitants of the earth, except those whom God wills.

As for what you mentioned regarding the visitation of the Sovereign of Martyrs, may the Most Exalted Beauty's blessings be upon him, this was presented in the sanctified, most exalted Court. His majesty

declared: *"We have permitted it so that whoever visits them may be visited by the Concourse on High, and the Lote Tree of the Furthest Limit has lamented for them."* Verily...

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...Verily, He guides those who seek their Lord and cast aside all else.

This lowly servant humbly requests that you undertake the visitation on my behalf. Verily, He does not let the reward of those who do good go to waste.

As for what you wrote regarding your intent, after the visitation, to meet the friends of God in those regions and console and encourage them, this matter was presented before the sanctified, most exalted Court.

When My ears heard what the tongue of My Lord uttered, He said: *"O servant present, write, for perhaps 'Alí, the Greatest, upon him be My glory, will not turn toward the lands he has intended with wisdom and utterance. By My life, this is a praiseworthy deed."*

Today, assured souls must turn with the Book of God to towns and villages, that perhaps a soul may guide a lost soul and make them aware of the shining of the True Sun. If attention is given as it should be, undoubtedly the effects will manifest, igniting the world with the fire of utterance and inflaming it. Inform everyone of the meaning of victory, so that all may arise for what is befitting and worthy of the Day of God.

Blessed is the soul that is slain, though it does not slay, and blessed is the one who is slaughtered, though it does not slaughter, and the one who is struck, though it does not strike.

### **Page 40**

These souls, of the people of Bahá, are mentioned and recorded in the Crimson Scroll.

O 'Alí, when you pass through My lands and enter My cities, glorify My loved ones and make them aware of the ocean of My grace, the sun of My favor, and the heaven of My bounty. Remind them of that which brings joy to their hearts and give them glad tidings that their names have been mentioned by the Pen of My will in My preserved Tablet.

As for what you wrote, mentioning that during the writing, Jináb-i-'Abdu'l-Karím from Ş and Jináb-i-Mírzá Muḥammad Ibráhím from K, upon them be the glory of God, arrived and requested that their names be mentioned in the sanctified Court, know that this is indeed a lofty station. While its value is currently concealed under the veil of all-encompassing mercy and grace, when the veil is lifted and what is hidden is revealed, its worth will become evident.

The Primal Point, may the spirit of all else be a sacrifice unto Him, declares: *"All is for the sake of being once mentioned in His Court."*

The mention of both was presented in the sanctified Court as requested. This is what has appeared from the kingdom of the All-Merciful:

Exalted be His majesty.

O Karím, We have heard your call and what you desired has been observed in the sanctified Court. Ask of God to assist you in deeds that bring His good pleasure. If you attain this station—that is, clinging to the laws of the Book for the sake of God and becoming detached from all else—you will undoubtedly attain the honor and success you sought.

#### **Page 41**

Give thanks that the Wronged One has mentioned you and revealed for you what allows every fair-minded one to recognize the appearance of their Lord, the Forgiving, the Generous.

O Muḥammad, son of Ibráhím, the servant present has mentioned you, and We have remembered you. Recognize this and be among the thankful. Verily, He loves those who love Him, remembers those who remember Him, and turns toward those who turn toward Him, as a bounty from Him. Your Lord is the Most Generous.

If you attain My verses and are drawn by the power of My utterance, you will find yourself in great joy. Verily, He will elevate you to a station where you will see the world, its affairs, its treasures, and its rulers as a shadow that shifts and passes. All things will then remind you of Him—every branch, every leaf, and every element of creation will mention you.

Thus does your Lord remember you from this noble station. Move among all people, reflect on what you see, and you will find in all things the wisdom of your Lord.

#### **Page 42**

Your Lord is the Wise Commander. Say: All praise belongs to God, the Lord of the worlds.

As for what you mentioned regarding Jináb-i-Muḥammad Riḍá and Jináb-i-Abu'l-Ḥasan, upon them be the most glorious blessings, it was presented before the Throne, and they were shown favor. It was said: *“Blessed are they and their father, who attained the recognition of God when all the world denied Him and every mystic turned away from Him, except for those whom God willed, the Lord of the worlds.”*

We mention in this station one named Aḥmad, that he may arise to serve the Cause and give thanks to his mighty Lord. *“We have heard your call and mentioned you in this utterance through which every great matter is established.”*

The servant present read your letter, which you sent to Nabíl before 'Alí, and We have answered you with what the Most High Pen, from the All-Enlightening, All-Wise, has revealed.

Cling to the cord of the Cause and hold fast to the hem of favor. Say: *“O my God, I ask Thee by Him who bore the world’s adversity for the sake of the exaltation of Thy Word and the promotion of Thy Cause between earth and heaven, that Thou mayest ordain for me, through Thy grace, what Thou hast decreed for Thy assured servants, who took the sealed wine in Thy name and drank it with Thy wise remembrance. O my Lord, behold me turning toward Thee and detached from all else besides Thee.”*

#### **Page 43**

*“Thou seest what has befallen me in Thy path. I ask Thee to enable me, in all circumstances, to turn*

*toward Thee and to speak of Thy mention and Thy praise. Decree for me, O my God, that which benefits me in every realm of Thy worlds. Verily, Thou art the All-Powerful, the Forgiving, the Generous."*

Praise be to God, the mentioned names were adorned with the ornament of the mention of the Lord of oneness, and the radiance of the Sun of Verses encompassed them all. To Him belong praise and glorification, and the spirit of the world is a sacrifice for His grace.

As for the one among the believing women, upon whom be the most glorious blessings, and what befell her from the divine decree, as well as the mention of the noble lady, the sister of the one named the Most Glorious Name (Há), the mention of the Leaf, daughter of the one named the Most Truthful Name, and the mention of the friends of that land, upon them be the glory of God, all their names, as mentioned in the letter of the Beloved, were presented before the sanctified, most exalted Court.

Toward all, the Sun of Favor has shone. However, as mentioned earlier, some slight weakness has appeared in the Blessed Being. The appearance of verses and the waves of the ocean of utterance are suspended in the heaven of will. God willing, it is hoped that henceforth all will become recipients of special favor.

#### ***Page 44***

Let them not be disheartened by the delay, for surely there have been and will continue to be added blessings in this postponement. Convey glad tidings to all. Praise be to God, the names of the sanctified souls and their love for God, their service to His Cause, their devotion to Him, and their humility before Him were all presented before the Throne, and all were graced with the honor of hearing the Lord of Names.

Blessed are they, and the glory of God be upon them.

Give glad tidings to that assured Leaf, for surely the grace of God and the Word of God, which is the everlasting effect, will encompass her. Let them not grieve over what has occurred, for far greater trials have befallen the True Self and His chosen ones.

This servant expresses his utmost humility and servitude to the honored gentlemen and divine friends who reside in that land. It depends on the favor of the Beloved whether or not these words, as befitting and worthy, are conveyed.

Present my greetings and blessings to the noble and honored gentlemen, Jináb-i-Mírzá Abúʿálíb and Jináb-i-Mírzá Muḥammad-Taquí, upon them be the glory of God. Convey to them the glad tidings that their letters, written to this servant, were presented in full.

#### ***Page 45***

Complete favor appeared from the dawning-place of grace. Concerning the specific names mentioned in the letter of Jináb-i-Muḥammad before Taquí, upon him be the most glorious blessings, noble and mighty Tablets were revealed from the heaven of divine will. God willing, they will be sent henceforth.

This servant also expressed his humble servitude to them and to Jináb-i-Sayyid Abúʿálíb. I beseech God to enable me, God willing, to send them soon.



Another matter: two packets were graciously sent from the Sacred Household. One was addressed to the Fruit of the Crimson Leaf, upon her be blessings, and the other to the letters of Jináb-i-Ḥá before Sín, upon him be the glory of God, from among the people of Ṭá and Fá. Deliver these two packets.

At the time of departure, Jináb-i-Muḥammad before 'Alí, upon him be the most glorious blessings, from the people of Dahaj, was given these packets to deliver. There has been a considerable delay.

Another matter: this servant was instructed to convey to the Beloved that if, at times, He chooses to extend favor to this servant—that is, to send a note—let it specifically inquire about the conditions of Jináb-i-Thamara, upon her be the glory of God.

### BH00166 (Unnatural)

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As for what was written regarding the carpet and how it should be sent, Jináb-i-Karbalá'í Aḥmad himself wrote the details. Recently, two carpets were requested from Jináb-i-Samandar, upon him be the most glorious blessings, as rugs were greatly needed. Send this carpet in whatever manner is appropriate for the two previously sent, and deliver this piece as well.

Another matter: all the circumambulators of the Sacred Land, named the Blessed Land and the Most Excellent Names, whether devotees or migrants, or those arriving, express with exalted words their devotion to the Beloved and their utmost humility.

This Pen and this tongue and utterance are inadequate and unworthy to express the exaltation, favor, and grace shown to the branches of the sacred and blessed Lote Tree, to whom all existence is a sacrifice. Convey the noble letter written by the Most Glorious Branch to Jináb-i-Mírzá Ḥasan. Deliver it to him.

The servant.

### BH00867 (Natural Beginning)

#### ***Page 47***

In the Name of Our Most Great, Most Ancient, Most Exalted, Most Glorious Lord.

Praise be to God, who, in His supreme wisdom, ordained victory and commanded all beings who believe in God, the Lord of oneness, to fulfill it. He is the One who, through His grace, abolished the decree of the sword and established in its place the station of utterance, through which the fragrance of His name, the All-Merciful, diffused throughout all realms. Exalted, exalted is our Lord, who cannot be described by what is within the knowledge of the learned and the mystics.

Blessed is the one who clings to what has been commanded in the Book of God, the Lord of religions. Woe to the one who casts away wisdom and utterance and follows his own desires, taking what has been forbidden in the scriptures and Tablets. Blessed is the one who arises to assist the Cause of his Lord with goodly conduct and deeds. This servant testifies that he is among the successful in the Book of God, the Sender of winds.

Praise be to God, who revealed from His Most High Pen what has attracted the sincere in the kingdom of creation and sent down for His loved ones that which has lifted their spirits.

This servant has attained what you sent previously, as though it opened the gates of joy. When it was read, understood, and comprehended, I turned to the praiseworthy station and presented it before the Throne of our dear and loving Lord. Then the tongue of grandeur spoke what pens and souls are unable to describe.

#### ***Page 48***

Every name mentioned in your Tablet exhaled the fragrances of favor between heaven and earth. This is testified by the Tablet of the Loved Ones, revealed by the Bestower and sent to you to be read and conveyed to those who have turned to the Most Exalted Horizon and attained supreme steadfastness.

By the life of the Beloved, nothing equals this in all that has been created in heaven and earth. This is attested by the Lord of Names, who has ascended His throne in this noble station.

While occupied in writing this Tablet, the Beloved of the world approached me and said, exalted be His majesty and sublime His utterance: *"Write to Jináb-i-Andalíb (the Nightingale)."*

O Andalíb, observe this firm, precise, all-encompassing, and blessed word that has shone forth from the heaven of the divine Book and enjoin it upon all. Perchance, they may attain perfect certitude and know that the victory of God's Cause has never been, and will never be, through the sword, conflict, or strife.

This blessed word is inscribed in the Crimson Scroll by the Most High Pen: *"We have abolished the decree of the sword and established in its place the station of utterance."* Blessed are those endowed with understanding, who hold fast to what the All-Merciful has revealed in the Book.

#### ***Page 49***

Despite this firm and precise word, some remain in doubt and confusion, occupied with vain imaginings in interpreting the meaning of victory.

Say: What is the matter with you that you do not understand or perceive? We have enjoined upon all compassion, kindness, and care. Blessed is the one who attains My purpose, and woe to the heedless.

It seems as though some consider their own will superior to the will of God or regard what has been revealed from the kingdom of utterance as trivial. Some, God forbid, perceive God as powerless or weak.

Say: Woe to you! Verily, He is the All-Powerful, the Almighty. Verily, He is the Glorious, the Great. Verily, He is the Dominant, the Wise. Verily, He is the Subduer over all creation, and He knows all things.

Ask of God to confirm My loved ones in goodly deeds, praiseworthy virtues, and what has been decreed in the Book of God, the All-Enlightening, the All-Knowing.

Today is a new day, and another heaven has been raised, and another ocean is surging. Its likeness has not been, nor will it ever be.

Say: Today, the Sun of Generosity is radiant, and the Ocean of Grace is before you. Move with the wings of spirit in this spiritual atmosphere and free yourselves from the impurities, illusions, and dust of worldly events.

### ***Page 50***

The wings sullied with mud are neither fit for flight nor capable of ascending.

O Andalíb, say: Today, what is needed is an illumined heart, an expansive breast, and keen sight. Leave behind what you have heard and recount what you see. Humanity must embody the characteristics of humanity. Alas, alas, words cannot convey these meanings, and the pen acknowledges its incapacity to interpret.

The matter rests in the hands of God, the Lord of the Day of Judgment. Praise be to Him, for He speaks the truth and is the most merciful of the merciful.

O Andalíb, the letters you sent to this servant and Jináb-i-Isim-i-Júd, upon them be the glory of God, were presented in the sanctified Court. By grace, living and departed, noble and mighty verses were revealed for all mentioned souls. God willing, they will attain them.

The mention of God is life for the dead and favor for the living. Recognize the value of this grace and proclaim the praise and gratitude of God.

Blessed is your tongue for what it has recited, your pen for what it has written, and your thoughts for what has emerged from them of the truths of understanding in the praise of God, the Lord of evidence and proof.

### ***Page 51***

Divine favor toward the Beloved and the true friends is evident and manifest. God willing, we will all attain what is beloved in His sight.

You, who by the grace of God have been graced with His praise during the Days of God, know that all the world is powerless to give thanks for this supreme favor. God willing, ignite the souls of that land with the fire of divine love. Words that emerge from a heart freed of impurities are effective and will continue to be so.

This is what I heard from the utterance of the will of my Lord, the All-Enlightening, the Wise.

Convey blessings on behalf of this lowly servant to all and remind them: O friends, today is a great day. Strive to leave behind lasting traces in this transient ruin, so long as time permits. We must all cherish this opportunity and engage in what is worthy and fitting. What is lost today—when will it be replaced, and who will replace it?

At this time, the servant calls upon the Lord of the wise and the goal of all who dwell in heaven and earth, saying: *“O Lord of the world and desire of the nations, I ask Thee by the name through which the gate of Thy highest paradise was opened for the dwellers in the kingdom of creation and through which the cry*

*arose between earth and heaven, to confirm Thy chosen ones in Thy mention and praise and inspire them with what Thou hast willed in Thy knowledge."*

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*"O Lord, do not deprive them of the ocean of Thy good pleasure, nor distance them from the sanctuary of Thy nearness. O Lord, do not regard them according to what they possess. Rather, regard the heaven of Thy bounty and wealth and the incapacity of Thy creation and the need of Thy servants. Verily, Thou art the Mighty One before whom the kingdom of power bowed in humility upon His appearance and emergence. There is no God but Thee, the Generous, the Omnipotent, the Almighty, the Most Glorious."*

Blessings be upon you and upon those who were drawn by the sweetness of the call when it was raised between earth and heaven, and upon all who turned to God when He appeared with a manifest sovereignty.

Praise be to God, the Lord of the worlds.

The servant, on 22 Rabí'u'l-Awwal, 98. (March 1881)

**BH00302 (Natural)**

He is the Most Exalted, the All-Knowing, the All-Informed.

Blessed is He through whom the horizon of utterance was illumined, the All-Merciful ascended His throne of grandeur and grace, and He spoke in existence what attracted the sincere and lifted the monotheists to flight, and through whom the near ones proclaimed.

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Verily, He is God; there is no God but Him. He has ever been sanctified beyond all likenesses, and He shall forever remain as He has ever been. There is no God but Him, the Almighty, the Most Exalted.

This is the Day on which the Most Great Name has appeared, and through it, the world has been illumined. Blessed is the one who turns toward Him and drinks the cup of tribulations in His path and the cup of afflictions in His love. Verily, he is among those who have attained His recognition and soared in the atmosphere of His nearness.

Upon him do the Concourse on High invoke blessings, and the kingdom of Names seek benedictions through him. Blessed is the one who adorns himself with the mantle of tribulation in the path of God, the Lord of Names. Blessed, thrice blessed, is the one who is taken, prevented, imprisoned, and afflicted in the love of God, the Creator of the heavens and the earth.

By My life, the essences of existence address him in the chambers of utterance, and the realities of Names recount him in the palaces of mention and attributes. The knowledge of God praises him, and all things draw near to God through him, the Revealer of verses.

Would that this servant were among the loved ones of God when they entered the prison and tasted the cup of tribulation as a result of the deeds of the hypocrites. God shall soon seize them with His might and adorn the temples of His chosen ones with an eternal adornment.

#### **Page 54**

With a majesty that never fades, a beauty that no veil of creation can conceal, and a light that no darkness can obscure for those who turn away from the Most Exalted Horizon—thus does God reward His sincere servants, His monotheistic creation, and His purified elect. Verily, He is the Omnipotent, the Almighty, the Beloved.

O Beloved of my heart, how can my feeble pen describe one who has drunk the wine of revelation from the hand of the bounty of his Lord and borne hardships in His path? By your life, I confess my inability and shortcoming in rendering mention of what you have endured in the love of God, your Lord and mine, and the Lord of the worlds. Yet I rejoice in my mention of you, for through it, I see myself standing among the ranks of those who recount the pure ones of God, His loved ones, His friends, and His allies.

After hearing and praising your noble station, O Beloved of the world, and recognizing the melody of your pen's song in the mention of God, the Lord of Eternity, I found my being expansive, my heart open, my breast uplifted, and my soul soaring toward the ultimate goal and the most glorious vision.

#### **Page 55**

When I presented what was in your Tablet, the Beloved turned His Countenance and spoke words that drew hearts irresistibly. Exalted, exalted is His utterance, beyond what His servants can describe.

It was as though the kingdom of utterance encircled what flowed from the tongue of His grandeur, and the essence of the unseen and the visible hastened to follow what was uttered by His mouth of power. He said, exalted be His majesty:

*"O 'Alí, the Greatest, We mention you from the direction of My most glorious vision that you may hear My call and find yourself in great joy. By My life, I was with you when you entered the prison. Blessed are you, thrice blessed, for having borne tribulations in My path and endured hardships for the exaltation of My Word and the promotion of My Cause. Verily, your Lord sees all things."*

Blessed are those who entered the fortress of understanding, soared in the atmosphere of My love, drank the wine of My revelation, and were so intoxicated by the wine of My utterance that they became detached from all else but Me, turned toward My Countenance, ascended to the horizon of My grace, clung to the cord of My favor, and held fast to the hem of My generosity.

Verily, they are among those mentioned by the tongues of the world, to whose names all nations bow. This is testified by the tongue of My grandeur and the kingdom of My utterance.

#### **Page 56**

This Pen, which traverses the arena of understanding, affirms it. Verily, those who attained imprisonment have been graced with the mention of My Most High Pen, and it is the most precious of all things.

By My life, nothing created between earth and heaven compares to it. Blessed, thrice blessed, is the one adorned with the mantle of steadfastness. Verily, he is among the loftiest of creation in the Book of God.

Your Lord is the All-Knowing. Proclaim, in My name, blessings upon their faces. Say: Blessed are your faces for turning toward the Countenance of God, your hearts for drawing near to the ultimate goal, and your souls for approaching the Most Exalted Horizon.

You have tasted the cup of tribulations in My path. Drink today from the hand of My bounty the wine of My most glorious revelation and the purest water of My presence. I say to you: *"Well done, and enjoy this in the kingdom of creation."*

Thus does God remember you with the best of mentions. Verily, He is the Most Generous. Rejoice in My name, then drink in My mention. Verily, We have turned to you and invoked blessings upon your faces from this beautiful station.

I was grieved by your sorrow and rejoice now in what God has mentioned about you as a reward for what you have done in His straight path.

#### ***Page 57***

If My loved ones could taste the sweetness of tribulations in My path, they would present gifts in My name to My enemies as a response to what they have done to them. It would be as though they had reached the station where the Ancient Beauty remembers them in this great prison.

They have purchased for themselves a station in Hell, and for you, a station in My most glorious vision. Exalted is He whose loved ones are not harmed by the oppression of the world or the injustice of the nations.

Glad tidings to the soul that has recognized what My mighty tongue has uttered.

O Delight of My heart, observe the divine favors. By the sun of the horizon, if all who dwell in existence were to reflect upon these revealed verses and contemplate the kindness, mercy, and grace of God, exalted be His majesty, they would all turn to the ocean of His generosity and look toward the horizon of His bounty.

What benefit, though, when the intoxication of desire has seized the inhabitants of creation, except for those preserved by the hand of the power of our Lord, the Omnipotent, the Almighty?

As for what you wrote regarding the Greatest Leaf, the sister of 'Alí, upon her be the most glorious blessings, it was presented before the sanctified Court. As commanded, it was affirmed that whoever wishes to render the Right of God...

#### ***Page 58***

...fulfills the Right of God, the contribution made is acceptable in the presence of Truth if it suffices to clear one's obligation. However, demanding the payment of these Rights from anyone is impermissible.

Instead, ask of God to confirm the friends in fulfilling the Right of God, for this matter ensures the purity of wealth, its protection, and the receipt of blessings and bounties.

As for the mention of the names of the loved ones of God—those souls who entered the prison for the love of God—the servant bears witness to what the All-Merciful has revealed regarding them. Their mention suffices the world and moves the tongues of all nations to praise and extol them.

At one time, the mention of those souls was heard from the tongue of grandeur. With supreme favor, each was named, and it was said: *“Pray to God that this most exalted station and this supreme bounty may be preserved in the name of God and His love. Let them not be perturbed by the imaginings of people.”*

With utmost effort and diligence, they must observe this lofty, most exalted station and at all times be vocal in gratitude to God.

As for what you wrote concerning Jináb-i-Mír ‘Abdu’l-Báqí and two others, upon them be the most glorious blessings...

#### **Page 59**

...this was presented before the sanctified Court, and it was said: *“Blessed are they, and theirs is the most exalted station in the Book of their Lord, the Almighty, the Wise. Verily, We have adorned those who were touched by hardships in the path of God, the Lord of Names, with that which will perpetuate their remembrance in the kingdom of God, the Lord of the worlds.”*

Say: Endure patiently as your Lord has endured. Verily, He is with you and will assist you as He wills. There is no God but Him, the All-Powerful, the Almighty.

Upon them be the most glorious blessings and His mercy. Thus does the Beloved of the world remember you in this prison. What is incumbent upon you today is to ask your Lord, the All-Merciful, to preserve for you the fruits of what you have done in His path and to protect you in what you have attained.

By My life, this is the greatest bounty. This is testified by the Lord of might. Blessed is every hearing and perceiving soul.

Thus, after the presentation of details concerning the prisoners before the sanctified Court, utmost favor regarding them was made manifest, as inferred from the revealed verses.

Blessed are they! God willing, they will soon attain deliverance, though in truth, they are already in the greatest deliverance, having been immersed in the path of God.

As commanded, all the loved ones of God...

#### **Page 60**

...must move with utmost serenity and dignity. In all circumstances, they should hold fast to the cord of wisdom and with the utmost joy and delight revive the people of the world with the water of everlasting life.

It was said: Among the revealed verses is this theme: *"If the friends were to find the sweetness of tribulations in the path of God, they would present gifts to those who enabled them to attain this supreme bounty."*

It is clear that the purpose is to express the exaltation of this station and the elevation of this rank. However, if someone were to outwardly present gifts, this would certainly fall outside the bounds of wisdom, for it could lead to agitation, commotion, and uproar.

Say: O friends, the tongue of the All-Merciful counsels you to hold fast to matters that bring joy, delight, and tranquility to the servants. Many of the revealed Tablets state that the children of the age must be nurtured with milk that is delicate and subtle until they attain maturity. Heavy nourishment cannot be borne by them.

Verily, He reminds them of what benefits them, and He is the best of reminders.

#### ***Page 61***

Blessings be upon you and upon those who turned and attained the hearing of the verses of God, the Lord of the worlds.

O 'Alí, once again, My Most High Pen speaks and enjoins My loved ones to unity in the Cause of God. By My life, it is through this that the doors of blessings are opened. Verily, your Lord is the All-Enlightening, the All-Knowing.

Blessed is the one who keeps this word before his eyes. We bear witness that he is among the successful.

Though the divine favors toward these mentioned souls are manifested in the revealed verses to a degree beyond all imagination, after your visitation, they too testify to what has been mentioned. Yet, during the descent of the verses, a word was heard from the tongue of grandeur, indicating that specific noble Tablets would also be revealed for these souls, even if it were but one verse.

Blessed are they for having attained the favor of their Lord, as most were deprived of this most exalted, most noble, most wondrous, and most mighty bounty.

Another matter: Convey sublime, mighty, and noble blessings on behalf of this lowly servant to all the friends—those souls who are enraptured by the wine of the mention of God and are delighted by the remembrance of the Beloved.

Say to them: Today...

#### ***Page 62***



...is the day awaited by all the Prophets and Messengers, and they implored and hoped to witness it before the presence of God, exalted and glorified be He.

*“This is the Day in which God has come, and this is the Day in which the Qur’án has spoken. On that Day, sovereignty belongs to God.”*

This is the Day adorned by the mention of it in all the sacred scriptures.

The friends must stand firm and steadfast with utmost unity, oneness, and solidarity in the Cause of God.

It was said: Write to Jináb-i-’Alí before the Greatest, upon him be the most glorious blessings, that today the receptive souls must be continuously nourished with the cup of understanding and trained with the wondrous and mighty feast until they become steadfast and unwavering in the Cause of God, in such a manner that no one in the world will be capable of altering or changing their resolve.

The people are weak, and some unprofitable and irrelevant utterances of the people of the Qur’án have lingered in their ears and hearts. Thus, they may be inclined to heed certain vain imaginings.

Say: The matter is not as such. Were that which is hidden from you to be unveiled, you would abandon the world and all it contains of expressions and implications and cling to the word that encompasses the world.

O friends...

### ***Page 63***

...purify and sanctify your hearts from idle imaginings and prior thoughts so that you may attain and be illumined by the wondrous lights. Reflect and meditate on what has been said and what has transpired. By doing so, you will become aware of the falsehood of the narrators who stood in the first ranks.

By My life, you will then witness the Sun of Assurance shining from the horizons of your hearts and the Moon of Certitude glowing from the heavens of your beings. You will find yourselves standing at a station that none but you can attain, and you will observe those below you from the Assembly of the Bayán in the lowest ranks.

Say: O My loved ones, leave them to their imaginings and the lies uttered by their tongues. By My life, this is a day in which their words are of no mention. This is testified by the Most High Pen and the tongue of God in the kingdom of creation. Verily, He is the All-Enlightening, the All-Knowing.

God willing, the Beloved’s friends must reflect on these and other passages revealed from the Pen of Revelation. In doing so, they will find all souls—those deprived and barred from the true wine—utterly non-existent and wholly absent.

### ***Page 64***

The true lover of the Beloved, being perceptive, should discern through the words of misguided, rebellious, false, and vain souls the power of Truth. Observe how, after the veils of vain imaginings were torn asunder, they were once again ensnared in other delusions.

By the Most Great Name, they have perceived nothing of the Day of God and have not tasted a drop from the ocean of divine utterance. Leave them to play in their idle pursuits.

However, it is necessary to nurture the friends so that they may consider a hundred thousand such deluded souls as non-existent and perished.

These people have now set their sights on a new well and are planning to proceed to Jabálqá. Say: Create even a single sacred place and from there occasionally issue varied edicts. Say: Bravo for your perception and intelligence! Have you not yet understood that what you once held and took pride in is unrecognized by God?

A few arose, seized the reins of the poor masses, and spread numerous fabrications and falsehoods.

#### ***Page 65***

These false individuals who considered themselves the leaders of the people and the chiefs of the land were the very cause of the martyrdom of the Primal Point, upon Him be the spirit of all else.

Would that I had been permitted by God to disclose and recount what remains hidden from them and most people.

The matter is in His hands. He commands and prohibits and is not questioned about what He does. Verily, He is the Sovereign, the Almighty, the All-Powerful.

Now observe what has been mentioned. All the people of the Bayán were privy to it. Nevertheless, this station cannot be clearly articulated, for they appear disturbed and shaken. Observe the power of vain imaginings, how it has encircled and overtaken deluded souls.

Say: If you had even engaged in constructing a mere cellar, it would have been better, for, as someone remarked, "the latter must correspond to the former." Without a doubt, the delusion aligns with delusion by delusion.

Woe unto them and those who follow them. The All-Merciful has testified that this is a wondrous Cause, made by God to be sanctified from likenesses and similarities, from before and after.

#### ***Page 66***

It is, indeed, a new creation of the heavens and the earth. Blessed are the discerning ones.

Therefore, you must speak with utmost wisdom, for some utterances are as clear and radiant as the sun, yet if spoken among those who are but animal manifestations, they cause hearts to tremble.

God willing, all your effort and strength should be dedicated to wisdom and utterance in the service of the Cause of the All-Merciful.

Blessings be upon your presence and upon those with you.

The Servant

25 Ramaḍān, Year 95 (September 1878)

## BH00041 (Natural)

### Lawh-i-Jamal-i-Burujirdi II

He is the Most Sacred, Most Great, Most Exalted, Most Glorious.

Praise be to God, who is unified in majesty, unparalleled in splendor, sanctified beyond weariness, and exalted above aspirations. He is the One who ordains the appointed times of life spans, speaks in the eternal pre-existence, and appears in the end. There is no God but Him, the Self-Sufficient, the Most Exalted.

Praise be to God, who has accepted the deeds of those drawn by His call, intoxicated by the wine of His revelation, and made to speak by His name.

[Name of God J.M., upon Him be the most glorious blessings.]

#### ***Page 67***

...with His praise, making them aware of the Sun of His beauty, revealing them in His days, confirming them in the recognition of His essence, and granting them success in attaining His good pleasure. Verily, He is the Omnipotent, the All-Bountiful.

Praise be to God, who illumined the horizon of the world with the Most Great Luminary. When He ascended the throne, He heralded to humanity the appearance of the ocean of His grace and the suns of His bounties.

Blessed is the steadfast one who cast away what hindered him and hastened to His Most Exalted Horizon. Woe to those who remain ensnared by the imaginings of those who outwardly appear as men.

I magnify, extol, and send greetings upon those who were not deterred by vain desires from God, the Lord of Names. Through them, the star of understanding shone in most lands. They are noble servants, active servants, near servants, sincere servants, victorious servants, and steadfast servants in the service of their Lord.

They speak among the people with wisdom and eloquence. I bear witness that they have attained the chalice of everlasting life, which flows from the right hand of the Throne of the All-Merciful. They have achieved what none before them has attained. Verily, our Lord, the All-Merciful, is the Self-Sufficient, the All-Bountiful.

My spirit is a sacrifice for your steadfastness, and for your constancy, it is a sacrifice as well.

#### ***Page 68***

I was seated, still and reflective, contemplating the Cause of God and what His servants have endured, when one of the loved ones of God brought me your letter. When I opened it, I found the fragrance of your love, our Beloved and the Beloved of all in the world, the object of our longing and that of all in the heavens and the earth.

I read it, comprehended its contents regarding your service, steadfastness, praise, and what you have borne in the path of God. I then turned toward the Most Exalted Station, the Throne of our Most Glorious Lord.

When I entered and stood before His presence, I presented what you had invoked of God. He smiled, the Beloved's grace was manifest, and He said:

*"This is not due to his merit. We strengthened him to remember Me, and so he remembered Me. We made him aware of My Horizon, and he turned toward My Countenance. We enabled him to serve Me, and so he arose in My service by My permission. All grace belongs to Me, and I am the Ancient Bestower. Without the drops from the ocean of My grace, he would not have recognized Me; without the attraction of My verses from the kingdom of My utterance, he would not have turned toward My path."*

#### **Page 69**

O My Name of Beauty, reflect on the kings and what We unveiled concerning them, that you may discern what your Lord, the All-Wise, has spoken.

A king among the kings was once immersed in the seas of sovereignty, attached to the world and its ornaments and colors. On one of the nights, the Sun of Detachment arose from the horizon of My will and was unveiled to him. He abandoned all he possessed, left his home, and journeyed to the wilderness. None knew of his state but God, your Lord, and the Lord of all the worlds.

Were We to unveil to the people as We unveiled to you, all would arise to serve Me, to mention Me, and to praise Me.

Thus does My tongue speak, that you may be among the joyful. Verily, your Lord delights in jest at times and jests. Verily, He is the All-Bountiful, doing as He wills. None has the right to object to what appears from Him. This is testified by the Books of God, the All-Knowing, the All-Wise.

What you have expressed of your helplessness, nothingness, confession of sins, and shortcomings, He has said:

*"O My Name, We have pardoned you before, accepted your service, obedience, presence, and meeting, and have heard your lamentations, cries, and groans, and the sighs of your heart in the love of God, your Lord, the Mighty, the Praiseworthy."*

#### **Page 70**

Regarding what you wrote, acknowledging a past error of turning toward the Land of Dust as an addition to previous faults, after presenting this, the tongue of the All-Merciful in the kingdom of utterance spoke what no one in the world can comprehend.

By your life, no pen in the world can describe it, nor can the hearts of the wise grasp it.

Finally, He said: Write to the Name of Beauty, upon Him be the most glorious blessings, that this service of yours has been accepted and will continue to be so.

For Jináb-i-Ism-i-Há, upon Him be the glory of God, wrote to you, and We bear witness that he is among those enkindled by the fire of the love of God, immersed in the ocean of His grace. In such a state, when he heard of what occurred in the prison land, he cried out within himself and informed the people of what had transpired.

*“Verily, your Lord is the All-Knowing, the All-Informed. Be assured, We have accepted what you have done in the path of God, and be among the thankful. Verily, the showers of grace from the heaven of My bounty have been directed toward you, and the gaze of My mercy is turned toward your love. Mention your Lord in all circumstances with wisdom and eloquence. Verily, He hears and sees. Verily, He is the All-Hearing, the All-Seeing.”*

### **Page 71**

O Beauty, some souls, with their gaze fixed on the Most Exalted Horizon, proceed on the path of God with full eagerness and dedication, sparing nothing in His path and wholeheartedly excelling in the service of His Cause. These are the people of Bahá, recorded in My Crimson Tablet.

However, some have not yet reached this lofty station, and therefore, they are not safeguarded from inner disturbances. Verily, your Lord is the All-Knowing.

When the mentioned news reached the Sacred Land, the decree was issued from the Source of Command, and the prohibition was revealed from the heaven of divine will. Among these was Jináb-i-Jawád, upon him be the most glorious blessings, who was instructed to write to the lands of Tá and Qáf, forbidding anyone to make any demands.

Similarly, Jináb-i-Ism-i-Há, upon him be the most glorious blessings, was commanded concerning the lands of Khá, Káf, and Tá. This prohibition was not specific to the land of Khá.

Utmost favor for the loved ones of that land has been manifest from the dawn of divine grace. Verses have been revealed for them previously. Should anyone read them, they would become aware of God’s grace and mercy toward them.

Verily, your Lord is the All-Informed. There is no doubt that any soul from among these mentioned souls who rises to serve does so for God and acts in His path. Hence, their deeds are surely accepted, and their reward is recorded by the Most High Pen.

With utmost joy and happiness, they must engage in the remembrance of the Beloved of the worlds. Verily, We magnify them in My name and remember them with what will perpetuate their names in the earthly realm of creation.

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...of creation and in My wondrous kingdom.

This servant presents that this matter, which is firmly decreed, was revealed at a time when the names of individuals who had succeeded in serving the Cause were outwardly mentioned before the Sacred Presence. After their mention, it was accepted, and what funds had been received were ordered to be distributed among some of the loved ones of God residing in that land.

Jináb-i-Mírzá Muhammad 'Alí, upon him be the glory of God, of the people of Qá'in, sent the record of this distribution. It must be arranged in a manner that does not lead to the discontent of receptive souls, for all are honored in the sight of God.

Today, every soul that turns toward the Most Sublime Horizon is surrounded by grace, as this is a mighty matter. From God, exalted and glorified be He, we beseech that all be adorned with the garment of steadfastness and continually drink of the purest wine. Verily, He is the Bountiful Bestower.

It is well known and evident that from the day the Kitáb-i-Aqdas was revealed from the heaven of the Divine Will, it remained hidden for a number of years until a group of receptive and certain souls from various places asked about the divine laws and...

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...humbly and earnestly inquired. Thus, the command to send forth the Kitáb-i-Aqdas was issued, and it was decreed that no one should demand the Right of God from another. This matter was left to the volition of the individuals themselves until a few years later, when, last year, the decree was issued that whoever wishes to fulfill the Right of God may do so, and it should be accepted from them.

In truth, this is a great bounty for the servants, as it leads to purification, divine favor, and blessings.

Blessed is the one who acts according to what has been decreed in the Book.

Although it is clear that your honored self has acted with utmost wisdom and detachment, and no word contrary to the decree has been uttered by you, since you have taken a particular stance on this matter, the decree of prohibition was revealed, as some people are weak.

By Him besides whom there is no other God, your action is accepted, and your efforts are acknowledged and will continue to be so.

One day, the following utterance was heard from the Blessed Tongue:

*"O servant present before the Throne! We have created all for My service, My days, the assistance of My Cause, the recognition of My Self, the turning toward My Countenance, and presence before the door of My mercy. Whatever they have belongs to Me and is but a drop from the ocean of My grace. If We were to ask of them what We have given them by My grace, you would see them other than how you now perceive them. Verily, your Lord is the All-Knowing, the All-Informed."*

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Similarly, in Persian, it was said: Though this servant cannot fully recount all that was heard in the kingdom of utterance, what remains in memory shall be mentioned:

It was said: Even though all in existence belongs to God, and all confess and acknowledge this, and even though what has been given to the people of the earth is from the bounties of His ocean of grace, if a command were issued to expend what they have, some would be found hesitant and withholding. Others, however, would attain such a station through the radiance of the Sun of Detachment that they would offer all they possess in the path of God with utmost love and sincerity.

This has also been observed.

This lowly servant suggests that the matter be arranged so as not to cause the people of the land of Khá distress, and that they be adorned with the garment of joy in the name of God. This is beloved before God, as utmost favor is evident and manifest for the friends from the horizon of grace.

Regarding what you wrote about the individual who sent a gift as an offering of service, it was said: God willing, his service is accepted.

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In any case, act in such a way that none may be saddened. A matter that is affirmed or denied for God is, of course, beloved, and in such a case, no sorrow will remain for anyone.

Let it be said that your journey was for God, and all actions are observed and clear before God.

As for what you wrote that you informed the land of Khá in accordance with the decree, but it was not accepted, it was said: This word will cause grief, as they may assume they are not accepted before God.

Arrange matters so that all may become aware that the divine gaze of favor has been and will be upon them.

This is the reason previously presented. God willing, all will be joyous and attain divine favors.

As for what you wrote, mentioning that some of those souls who gave funds did so as the Right of God, it was said: *“Well have they acted, for the Right of God is a word revealed by the All-Merciful in the Book. It is incumbent upon all to observe it and act accordingly.”*

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However, since what transpired outwardly led some of the weaker souls to perceive various implications, the decree of prohibition was revealed from the heaven of divine command. Verily, He is the Sovereign Arbiter.

O My Name of Beauty, We have responded to you as a favor from Us and have encompassed your beloved with My all-encompassing favor. We observe those whom God has adorned in the land of Khá with the garment of humility, submissiveness, and sincerity.

Verily, your Lord is the All-Knowing, the All-Encompassing. They are those who have attained the wine of revelation, been intoxicated by the streams of your Lord's bounty, and We hear and see those who mention Me and act in My straight path.

Nothing escapes the knowledge of your Lord. Verily, your Lord is the All-Knowing, the All-Informed.

Those who soar in My atmosphere and act according to what they have been commanded in My path will see themselves in stations beyond description by the tongues of speakers.

We magnify from this Most Exalted Station—named the Most Great Prison in the Book of Names—the countenances of those who have believed in God, the Lord of the worlds, acknowledged, and confessed what has been revealed from the heaven of grace.

Verily, your Lord is the Ancient Bestower. We ask God to confirm them in supreme steadfastness.

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...that no feet falter in what is mentioned in the realm of creation, nor in the clamor of the heedless. This concludes the response to the letter from Yazd, conveyed point by point. Praise be to God, the Lord of all worlds.

As for the second letter, written from the land of Šād, it arrived while this servant was outside the city. God is aware that I opened it, read it, and found it adorned, illuminated, ennobled, and fragrant with the mention of God, your Beloved and ours, your Purpose and ours, and the Purpose of all the worlds.

God, exalted and glorified, bears witness that this servant, seeing the blazing fire of divine love in your heart, read it repeatedly. Then, at an appointed time, it was presented before the Throne.

Verily, my Lord is the All-Hearing, the All-Knowing.

Then the Eternal Countenance turned to this servant and said: Your love magnifies its greatness and majesty.

“We have heard the mention of My Name and its call and supplications; We have seen its devotion and imploration. I am the One who kindled the fire of My love within its heart, and I am the All-Powerful, the Almighty.”

O My Name, grief has overtaken Me in a way that, if described to you, would cause you to wail as one bereaved.

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In this land, things have appeared that should not have been revealed during the days of God and His Manifestation. I am the solitary, oppressed One.

We have made the land of prison a paradise among paradises and blessed it. We released those who were within a mighty stronghold and opened the gates of the city for whomever wishes to enter or leave.



Yet when what was revealed became known, they found themselves in manifest distress.

Do not grieve over anything, for while your Lord is surrounded by sorrows, He is also in great joy.

Convey glad tidings to those who have turned toward the Most Sublime Horizon with My remembrance and magnify their faces from My presence. Verily, I am the Forgiving, the Merciful.

We remember those who believed in God during all nights and days. Verily, your Lord is the Truthful, the All-Knowing.

Magnify from My presence all who are connected to you, whether male or female, young or old.

The final passages of your supplication, indicating the arrival of the Tablet of sanctity and your joy, delight, gratitude, and praise, were presented.

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At that moment, the Tongue of Grandeur spoke again:

O My Name, We see you immersed in the ocean of satisfaction. Blessed are you for attaining this noble station.

Remain in all states as you have been. Thus does My Most Exalted Pen counsel you in this manifest prison.

As for the Tablet you mentioned regarding Jináb-i-Mullá `Alí Ján, upon him be peace, it is indeed as you wrote. Matters such as these have resulted in the celestial feast being cut off, so much so that the Most Exalted Pen was at times stilled.

O Beloved of My Heart, if the servants were to act according to what is commanded by the Creator of existence, by your life, you would see the world as something other than the world.

Rather, the harm lies in what your honored self has written.

There was a time when the Tongue of Eternity, turning to this servant, said:

Some of the divine Tablets, revealed from the heaven of pure favor, now lie buried under the dust. The one tasked with raising them has, out of fear, hidden them. Some Tablets have been passed from one person to another.

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Your Lord is indeed the All-Knowing.

This utterance reveals that many unacceptable actions have occurred regarding the Tablets.

We beseech God, exalted and glorified, for you, this servant, and all the friends, and humbly plead that He adorn all with the robe of steadfastness, trustworthiness, truthfulness, and fidelity.

By the One who causes all things to speak with His Most Great, Most Glorious Name, if the divine counsel had been acted upon, the sun of the Word of God would now be shining from every city, rising and manifest in every horizon.

The matter has been decreed, and the tongue ought to remain in manifest silence.

God willing, from His grace and favor, it appears that all who drink of the pure fountain of truth will become so enkindled by the fire of love that nothing but unity and oneness will remain.

May all speak with one tongue and act with one hand. If the prayers of this servant, in light of his many transgressions, are not accepted, there is hope that the prayers of your honored self and other friends will be accepted before God.

Verily, He is the Bountiful, the Generous, the Most Merciful.

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Jináb-i-Zayn al-Muqarrabín, upon him be peace, wrote to this servant, mentioning that a person from Mazandaran had arrived here intending to proceed to the Most Sacred Spot.

When this was presented before the Sacred Presence, a special Tablet for Jináb-i-Mullá `Alí Ján, upon him be the glory of God, was revealed during these days. Likewise, verses of sovereign power and might were revealed from the heaven of the divine Will regarding that individual and were sent forth.

It was specifically commanded that the bearer of the Tablet deliver it to you and, after meeting you, convey the noble Tablet to its intended recipient.

At another time, it was said:

Write to Jináb-i-Ismu'l-Jamal, informing him that prolonged stays in one location are unnecessary. Instead, like a morning star, he should rise from the horizon of every region so that some of the friends who are dispirited may be enkindled by the fire of divine love.

Just as food is necessary for bodies, so too is nourishment required for souls. The sustenance of the soul is the exalted, tender, and fresh heavenly banquet that has been revealed from the heaven of divine grace.

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...descended. Without the nourishment of the soul, weakness inevitably follows. Thus, sometimes it is essential, with utmost wisdom, to turn to certain regions to promote the Cause.

What is most necessary and obligatory is to remind receptive souls so that all, through God's assistance, may attain the adornments of steadfastness, trustworthiness, truthfulness, and that which elevates the Cause of God.

In these days, from the heaven of the Will of the Lord of creation, a Tablet has been revealed concerning detachment and its station. It is shared here in the hope that it may purify souls.

We beseech God, exalted and glorified, to cause all to partake of this nectar and to enable them to attain this most exalted, most sublime station. Whoever is adorned with the robe of detachment will undoubtedly be seen as trustworthy, truthful, and steadfast.

Blessed is this most manifest station. Blessed is this most luminous station. Blessed is this most lofty station. Blessed is this most exalted station.

This is the Surah revealed by God in the Book, in the Name of "The Book of Detachment."

A sun that, when it rises from the heaven of self, extinguishes the fire of greed and desire.

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Thus does the Lord of creation inform you, if you are among the knowing.

He who opens his eyes to the light of knowledge becomes detached from the realm of existence and all its adornments. This is attested by your Lord, the Most Merciful, in this noble and exalted station.

Look, then, and recall Nu'mān, who was one of the most esteemed kings, and before him, another ruler.

When the sun of detachment shone upon their hearts, they abandoned all they possessed, left their thrones, and headed for the wilderness. No one was aware of their departure except God, the All-Knowing.

Nu'mān was seated upon his throne when We made him hear a word from My exalted words. He trembled, pondered, was perplexed, and then awakened. He arose and said, addressing himself:

"There is no good in what I own today, for tomorrow it will belong to another."

Thus did We awaken him, and I am the All-Powerful, the Almighty.

When dawn broke, and the sun rose, the nobles found the throne deserted. They searched everywhere until they despaired of discovering what they had hoped.

By My life, if the veils were lifted from the eyes as they were for him, you would see people abandoning the world behind them and leaving all that prevents them from attaining this radiant horizon.

Blessed is he who is illumined by the lights of detachment. He is among the people of the Crimson Ark before God, the Lord of the mighty Throne.

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Blessed is the city from whose horizon the sun of detachment shines, and blessed is the land illuminated by its light.

By My life, if these lands were suffused with light from its radiance, the beauty would not have been subjected to the enemies.

Thus does the Lord of Names recount for you so that you may be among the knowing.

If I were to relate to you what has befallen the Wronged One, you would lament and weep as one bereaved.

If you have attained the Tablet of God and its traces, read it repeatedly, then recite it to those whose faces bear the radiance of God, the Mighty, the Generous.

Thus has the Great Ocean surged so that you may rejoice and thank your Lord, the Mighty, the Praiseworthy.

Rejoice in what has turned toward you the Countenance of God from this grand station and what has been revealed for you to draw you closer to the desired goal and bring you near to His exalted station.

The glory be upon you and upon those who have drunk the water of eternal life from the hands of the bounty of their Merciful Lord.

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Should any soul observe this Tablet with purified eyes, solely for the sake of God, and reflect upon it, he will perceive that which benefits him and illuminates the world.

O Beloved of My Heart, most people have been nurtured in the school of ignorance and blindness, wandering in the deserts of hypocrisy.

Where is one who can see? Where is one who can hear? Where are the discerning eyes and the attentive ears?

The soul that, by the explicit command of the Primal Point—may all existence be a sacrifice unto Him—martyred the Third Letter of the Believer in “Him Whom God shall make manifest” through oppression and tyranny is not among the sanctified souls.

Likewise, the person who accompanied him from Ṭā to `Irāq, and other souls, each was decreed to be killed under some pretext.

Despite this, he wrote that sacred souls were killed, and they seek forcibly to claim leadership.

Now observe how the Third Letter of “Him Whom God shall make manifest” was not counted among the sanctified souls.

As for Agháján, renowned for his crooked hat, God, the One, the Witness, knows that the vile actions of that individual caused the people of this region to cry out in protest.

From Persia, Istanbul, Syria, and this city, inquiries should be made to ascertain the truth of this soul, who made himself appear as one of the sanctified.

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As for the person of grandeur you mentioned, whom the deceitful soul sent a letter to, it is good to inquire of him in detail about Agháján.

For Agháján's sister resided in the household of Nawwáb Farídún Mírzá, and among the so-called sanctified souls was Riḍá Qulí.

You are aware that his brother used to say in the Holy Presence:

"My disbelief in Him is due to the belief that Riḍá Qulí, my brother, claims. I know him better and know his deeds more intimately."

Despite this, it is evident that he regarded himself as one of the chosen in this Cause.

The details concerning him are known to you. It is clear why he was expelled from the Sacred Presence.

If he were among the followers of Yaḥyá, why was he in `Akká?

By God, who there is no god but Him, his actions and those of his sister are such that they caused the inhabitants of the realm of existence to lament.

These are the souls whom, whenever anyone sees them, bears witness to their falsehood and hypocrisy.

They are those who abandoned the Cause of God and His commandments and adhered instead to their vain desires.

This is attested by what has been revealed by the Merciful in the Book.

By your life, the eyes weep for their deeds, and the hearts are anguished by the oppression they have inflicted on the Cause of God.

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...ambassadors. This is witnessed by one adorned with the garment of fairness.

How beloved it would be for someone from the esteemed Mirzá Musheer od-Dowlé to inquire about the cause of Siyyid Muḥammad's departure to Istanbul so that the true extent of the harm these deceitful, deluded souls have inflicted upon the Cause of God may be made clear to all discerning minds.

Beyond these matters, you are already aware that none associated with those souls would associate with anyone else. For some time, the Presence of the Most Great Beauty ceased all interaction with others; the doors were closed, and meetings were prohibited. During those days, what occurred, occurred.

The servant beseeches his Lord to make known to the servants what He holds and to guide them on His straight path.

Up to this point, this is the response to your letter sent from the land of Şād. A response was composed some months ago, but as it was extensive and encompassed various topics and statements, it was delayed.

Today, on the fifth of the blessed month of Ramaḍán, it remains unfinished, and the delay continued until recently. In these past few days, your additional letter, written outside Ṭá, in Imámzádeh Ḥasan, brought about the expansion of heart and joy of spirit.

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Upon being informed, I turned to the Sacred Presence and presented it entirely. His words, exalted be His greatness and majesty, were:

“O Jamál, at one time, you are in manifest joy, and at another, in grief, which saddens the hearts of the sincere ones.

If you have attained the Greatest Joy, what need is there for grief?

And if you are truly assured of the transience of the world and aware of the expanse of the divine sphere, what is the purpose of expressing sorrow?”

O Name of Beauty, do you know Who addresses you? It is He for whose sake the Spirit sacrificed itself, He who was answered for His meeting, and the spirit for the fragrance of His garment.

Can sorrow remain for you after these statements that have flowed from the fountains of the mercy of your Lord, the Most Merciful?

We testify that you are among the triumphant, among the assured, and among those who are informed.

O Jamál, first and foremost, in these days when the ocean of joy is surging, and the breezes of gladness are wafting due to the Manifestation of the All-Glorious, it is not fitting for receptive, steadfast souls to speak of sorrows unless it pertains to evident calamities connected to the Truth.

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If your grief is due to these reasons, there is no harm. However, your sorrows will, through the grace of the Beloved, turn into joy, for He is the Comforter and the Solace.

What can be done about the sorrows and suffering inflicted upon the Wronged One? Is there anyone to console Him or soothe Him for what He has endured?

Nay, by His very essence that encompasses the worlds!

O Jamál, mentioning the sorrows of the Beloved of creation is a vast ocean of solace. Blessed are the knowing.

The details of this matter cannot be fully expressed now, for the servant is present, seeking that your letter, which has been presented paragraph by paragraph, may be responded to in the Kingdom of the Divine Utterance.

This is so that it may become a spirit of life and quicken the bodies of the people of existence, granting them all the blessings of the days of God.

Indeed, He is the Almighty, the All-Knowing, the All-Wise.

O Jamál, remind the friends who have turned to the Divine Horizon and have partaken of the nectar of the recognition of the Beloved of creation to always be adorned with praiseworthy deeds and qualities that elevate the Cause of God.

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If the land of the prison were adorned with trustworthiness, the Beloved of the worlds would not appear sorrowful.

Urge the friends to adopt trustworthiness and honesty, so that they may attain these two great lights that have shone from the heaven of divine ordinances.

In one of the Persian Tablets, this statement has been revealed from the heaven of divine will:

“Today, virtuous deeds are required, and praiseworthy actions are needed. Every good deed, in itself, proclaims the Cause.”

This is confirmed by statements recorded in other Tablets of the Supreme Pen.

Today, if a soul is adorned with trustworthiness, it is more beloved in the sight of God than the act of walking on foot to the Most Holy Court and attaining the presence of the Beloved in the Exalted Station.

Trustworthiness is like a fortress for the city of humanity and an eye for the human frame.

If a soul is deprived of it, it is noted as blind in the divine court, even if its eyesight is as sharp as that of the falcon.

O Jamál, rest assured of God’s grace and rise to serve His Cause in such a way that no worldly affliction or turmoil can prevent you from serving the Beloved of the worlds.

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Indeed, grief is an attribute of humanity and affects every being, often causing dejection.

However, in sanctified souls, it has no substantial effect. Their bodies may be sorrowful, but their spirits are in joy and gladness.

As Jesus, son of Mary, says:

“The body is sorrowful, but the spirit is in joy and exultation.”

O Jamál, magnify this utterance, for the rains of divine mercy have poured upon you from the heaven of grace.

“Be thankful and among the grateful. Be thankful and among the praising.”

It is no longer necessary for this lowly servant to offer further words, as the Sovereign of Utterance has spoken, and the King of Meanings is established on the throne of grace.

O Beloved of My Heart and the one remembered in My heart, even if the entire world and its peoples were to listen with a single ear, they could not fully grasp a single word of the Word of God.

You have heard and understood, while the people are in evident stupor.

Since the mention of trustworthiness and honesty has been revealed from the tongue of the One, this servant is now presenting two of the Tablets of God, which...

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...revealed within these contexts, so that you may deliver them with wisdom and explanation to the friends, in the hope that they may spread widely and all may attain what God has willed.

### **He is the Sovereign in the Realms of the Divine Utterance.**

We had contemplated the earth and heard its discourse and its stories when a luminous maiden emerged from one of the chambers of Paradise. She advanced until she stood in the midst of the air and, with the most melodious voice, proclaimed:

“O concourse of earth and heavens! I am the Maiden named Trustworthiness in the concealed, hidden scroll. By the permission of My Lord, I have unveiled My face so that you may behold My beauty, My grandeur, My comeliness, and My form and appearance.

Observe My kohl-lined eyes, My rosy cheeks, My radiant brow, and My jet-black locks.

I adjure you, O people of creation, by the Lord of all, by the Sovereign of the Hereafter and the First, not to veil Me with the veils of treachery, greed, and desire, nor to surrender Me to these.

By God, treachery is among My enemies, and its essence is enmity and hatred.

I beseech you, by the One True God, not to empower My fiercest adversary. Shield Me, O inhabitants of earth, and do not be among the wrongdoers.”

Thus have We revealed the verses for you and made known to you, through allusion, what has come upon Us in the Most Great Prison, so that you may be among the knowledgeable.

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We praise God for what has come upon Us in His straight path.

When you recite the Tablet and understand its contents, remember My loved ones on My behalf and glorify their faces with the Name of the Oppressed Stranger in the Name of the All-Wondrous.

This is the Tablet of Truth, revealed in truth from the presence of an All-Knowing One.

It is the messenger of truth to the lands, calling the people to His lofty station, making known His supreme rank, His Most Glorious abode, His elevated station, His firm authority, His preeminence, and His wondrous might.



By God, He walks with prosperity to His right, assurance to His left, banners of glory before Him, and armies of dignity behind Him.

The flowing rivers bear witness to this, for He is All-Knowing.

He cries out, saying:

“O assembly of humanity! I have come to you from the Most Great Truth, to exalt you with His loftiness and majesty, His splendor and perfection, His station, His glory, and His radiance, that you might find a path to the straight way.”

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By God, whoever is adorned with this foremost adornment is indeed among the people of this radiant station.

Beware, O people, lest you surrender Him to the claws of falsehood. Fear God and do not be among the wrongdoers.

His likeness is like the sun: when it rises from its horizon, it illuminates the regions and brightens the faces of those who have attained.

Whoever is denied Him is indeed in manifest loss.

We say:

“O Messenger of God, can you enter the cities and dwellings, and find for yourself a helper in them?”

He replies:

“I have no knowledge; You are the All-Knowing, the Wise.”

We have revealed this Tablet as a favor from Us so that you may remind the people of what it contains, from the presence of a Mighty Command.

Blessings be upon you and upon those who recite the verses of the Most Merciful with spirit and fragrance, and who are steadfast.

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In this year, many verses have been revealed by the Supreme Pen.

By God, He Himself wrote of detachment, trustworthiness, fidelity, honesty, and other exalted qualities, which are evident in many Tablets.

Since some undesirable actions occurred in this land, the Supreme Pen, considering the upbringing of the servants, repeatedly expressed the importance of deeds, morals, and qualities that elevate sanctified souls, promote the exaltation of the Cause of God, ensure the tranquility of the people of the world, and protect all.

You and I, and all the friends, must fervently and humbly beseech the Almighty to enable His servants to act in ways that please Him and to adorn them with the attributes worthy of their station.

Indeed, He is the Almighty, the Most Exalted, the Responsive, the Forgiving, the Generous.

Furthermore, the individuals mentioned in your exalted letter, after being presented to the Sacred Presence, each received specific verses from the heaven of grace.

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...It is hoped that all may attain these and recite them both outwardly and inwardly.

This is what has been revealed for the sister of the branch of your presence:

**He is the Most Holy, the Most Mighty.**

O Jamál, rejoice in what the All-Bountiful has mentioned about you in this Day.

Justice wails, as one bereft, over what the hands of the oppressors have wrought.

By God, the Temple of Justice lies in the dust, while the Temple of Oppression is exalted on the throne of pride, in manifest delusion.

However, by Your life, the throne laughs at it, the air heralds its chastisement, and the place seeks refuge in God from it, your Lord, the All-Powerful, the All-Mighty.

Look, then reflect upon the one whom people have made a leader for themselves besides God, who has been named "the Rashá" in the Book of God, the Exalted, the Great.

She has committed acts that caused the messengers to lament and the favored ones to cry out.

Yet, the people remain in distant dissent.

Your Lord has seized her with a might from His presence and has made her a lesson for those who disbelieve in God, the Possessor of this wondrous Day.

O Jamál, do not grieve over anything, for in this Manifestation, every oppressor who commits injustice is seized.

He will also seize those who, today, issue decrees against others without proof from the presence of God, the Great, the All-Knowing.

They laugh in their homes, while the dwellers of Paradise and the Exalted Assembly mourn their injustice.

This is witnessed by the Possessor of the Names in this station, which is named with all the Names in the Book of Names, from the presence of God, the Mighty, the Praiseworthy.

"O Pen, leave the mention of the Rashá, and instead mention the one who came, heard, believed, and attained, until she ascended to the Supreme Companion and the highest Paradise...

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... The Tongue of Grandeur has spoken:

“O Jamál, by My life, the Leaf has ascended to the Lote-Tree and bears witness, as she did in her fleeting days, that your Lord is the Watchful and the Witness.

O Leaf, We mention you as a favor from Us. Indeed, your Lord is the Most Bountiful, the Most Generous.

Bear witness that you believed in God and turned to Him on the day when the Greatest Calamity appeared due to the actions of the heedless.

Blessings be upon you from Us and upon those who attained through the Word of God, the Almighty, the Most Beautiful.

Rejoice in the Supreme Paradise for what God has testified on your behalf while He was seated upon His Great Throne.”

We also remember, in this station, the one named Şamad, that he may rejoice in the mention of God, the One, the All-Forgiving, the All-Merciful.

“O Şamad, be assured by God’s bounty and mercy. He has mentioned you in truth and recalls you as a favor from Him so that you may be among the thankful.

Hold fast to the Book of God and His ordinances, then bear it with this favor which nothing created on earth can equal.

Indeed, your Lord is the Truthful and Trustworthy.

We have mentioned you and your branch in this Tablet, and we also mention her mother, who believed in God, the Lord of all worlds.

Do not grieve over what has befallen you. By My life, the world and all it contains shall perish, but what has been destined for you in My mighty and exalted Kingdom shall remain.”

***Page 98***

“Your names have been preserved in this treasure that is called the Tablet, in the tongue of God. And it shall endure through the eternity of His names.

All discerning and insightful ones bear witness to this.”

It is revealed that this Tablet from the heaven of divine will is specifically for the handmaiden of God, Khadíjah, who is named in the Blessed Tablet as the Leaf.

God knows that she has attained what neither the heavens nor the earth can match.

Truly, in this wondrous and mighty Tablet, mention is made of you, your honored servant Şamad, the Leaf, and your branch.

All have been endowed with divine favors.

The spirit of the world is sacrificed for His grace.

Mention is also made of the twin luminaries, the two brilliant lights, as well as Kāẓim—upon them be the glory of God.

Although the tragedy of the land of Şád ignited hearts and caused wailing among the servants, a discerning soul who reflects deeply and views things detached from earthly concerns will perceive that there is nothing more exalted than what has transpired.

### ***Page 99***

This servant has, from the beginning until now, been aware of the details concerning the two radiant lights.

In Iraq, they attained the Sacred Presence, and great favor was bestowed upon them.

Initially, this was met with opposition from some, but the Hand of Divine Power elevated them and adorned them with honor.

From the heaven of bounty, blessings were showered upon them until they reached a station that you have seen and heard about.

After returning from the Sacred Presence to the land of Şád, they presented two supplications, earnestly beseeching the Almighty for what ultimately transpired.

Reflect now, and observe:

Praise be to God, as long as they were among the people, the favor of God shone upon them with unparalleled dignity, casting the love for them into hearts in ways immeasurable save by God Himself.

In the end, they attained the supreme station of martyrdom, which they had sought for themselves.

### ***Page 100***

And after their passing, you have seen what has been revealed about them by the Supreme Pen.

By My life, what has been revealed in their honor causes all things to wail, the rock to cry aloud, and the dwellers of Paradise to weep.

Even if a soul were to possess all the wealth of the world and offer it in sacrifice, they could not attain this station.

This is a station that all the Messengers and the near ones have longed for and continue to yearn for.

Thus far, nearly one hundred Tablets have been revealed in connection with this supreme calamity, perhaps even more.

These days, in many Tablets, mention is made of the martyrs.

What greater station or more exalted rank than this?

At one time, He said:

“O Servant, events like this, though they cause immeasurable sorrow, are also the reason for the exaltation of God’s Cause.

Complaints should only be made about matters that lead to the obscuring of the Cause.

We beseech the Almighty to guide all people and enable them to do what He loves and accepts.”

He also said:

“Write, O Jamál, that the Cause of God in the prison-land has been exalted above all things and now stands at a station whose mention brings new sorrows.”

### ***Page 101***

“Indeed, your Lord is forbearing and patient.”

Regarding your recent mention of the land of Khá, it was presented and the following was revealed:

“This has arisen from the horizon of the divine Utterance.

O Jamál, bring glad tidings to them of My bounty, My grace, and My mercy, which surpass all creation.

We have remembered them and shall continue to remember them.

Your Lord is the Most Bountiful, the Most Generous.

We have accepted what they have sent after their names were presented before the Throne.

Indeed, He is the Most Bountiful, the All-Wise.

Those whose names were mentioned in your letter, We have remembered them with a remembrance that caused the hearts of the sincere to be drawn, and We glorify their faces from this station and bring them glad tidings of a station of glorious honor.”

Thus ends the revelation of the response to your inquiry.

### ***Page 102***

The Supreme Word that was revealed:

“Praise be to the One in Whose grasp is the dominion of all names, and in Whose control is the reign of all things. I beseech You by the Greatest Name, by which the nations were shaken except those preserved by the Hand of Your Power, to strengthen me in mentioning and praising You, such that I may not be hindered by the cries of the ignorant who have cast aside Your commandments and disputed Your verses.

O my God, shower from the clouds of Your mercy that which will cause the blossoms of Your wisdom and the roses of Your knowledge to grow in the breasts of those who have partaken of the nectar of Your revelation and the fountain of Your inspiration.

O my Lord, assist everyone who turns to support Your Cause and is steadfast in Your love. You are the One Who has always been able to do whatever You will. There is none other God but You, the All-Knowing, the All-Wise.

Then, O my God, write for me what befits the heaven of Your generosity and the ocean of Your bounty. You are the Most Bountiful, from the beginningless past. Nothing escapes Your knowledge. You hear and see, and indeed, You are the All-Hearing, the All-Seeing.”

### ***Page 103***

In the Sacred Presence, the names mentioned in your letter were individually presented, and for each of them, wondrous and mighty verses were revealed. Surely they shall attain these bounties.

He then revealed:

“O Naṣr, the Wronged One has beheld your turning towards God, and He has revealed for you what will delight your eyes and bring joy to your heart and the hearts of the listeners.

Rejoice in My remembrance of you, then give thanks to your generous Lord. He has turned to you from His Most Great Prison and mentioned you with that which is more exalted than the ocean of eternal life in the sight of your Merciful Lord.

Give thanks and say: ‘Praise be to You, O Lord of the worlds.’

The glory of God be upon you and upon your branch who has believed in the One, the All-Informed.”

### ***Page 104***

He continued:

“O Pen of the Most High, mention the one named Mu’min (the Believer), that he may rejoice in the mention of God, the Lord of the ultimate return.

Indeed, We have already mentioned you as a favor from Us, and We are the Almighty, the Bestower.

Blessed is the soul who turned to My dominion, drank the nectar of My bounty from the hands of My gifts, and proclaimed My wondrous mention.

Your mention is inscribed in the Book of My Name, and these verses have been revealed for you, verses which are unmatched by the treasures of the heavens and the earth.”

He further said:

“Blessed is your branch who attained in the days of the One, the All-Informed.”

He mentioned another:

“We recall the one named ‘Alí, who turned to the supreme horizon.

We counsel him to rise with that which will exalt the Cause of God, the Lord of creation.”

“O ‘Alí, listen to My call, then rejoice in the mention of your Lord, by which the horizons have been illumined.

Blessed is the one who heard the cry of the Wronged One and for His sake severed himself from all directions.”

### ***Page 105***

“The glory of God be upon you and upon your son, who believed in the Chosen One, the Peerless.”

We also remember ‘Alí-‘Askar, who believed in God, the Lord of Destiny, on the day when every noble person was shaken, every scholar turned away, and every wise one opposed—except those whom God willed.

How many knowledgeable ones have We made a flame for companionship, and how many learned ones have We abandoned and made a lesson for the onlookers.

How many wealthy ones have been deceived by their riches until they turned away from the Lord of all beings, and how many poor ones have attained the fountain of everlasting life in the days of God, the Sovereign, the Mighty, the Praised.

We remember the one named Bashír, so that every believer may be assured that We remember all who recall their Lord, the Exalted, the Most Great.

### ***Page 106***

“O servant, rely upon God in all matters, then recount My days, My tribulations, and what befell Me and My chosen ones, who believed in My verses and turned to My clear horizon.”

Thus have We revealed the verses as a favor from Us.

Indeed, your Lord is the Gracious One, the Generous.

He is the Most Holy, the Most Great, the Most Glorious.

“O Muḥammad-Qabl-Taqí, hear the call from the direction of ‘Akká, the station where this Wronged and Exiled One is imprisoned.

The cry has encompassed all who are on earth and in heaven, yet most of the people remain heedless.

Blessed are you for having cast aside illusions and turned to the Lord of all beings, who has come with clear authority.

Delight in having taken the nectar of knowledge and having drunk in the name of your Most Generous Lord.”

Thus ends this exalted Tablet.

### ***Page 107***

O Asmā’ al-Jamal, indeed, We remember all My loved ones collectively, magnifying their countenances from the direction of My Prison. We pray upon them and mention them at every dawn and eve.

O Jamāl, give them glad tidings of the ocean of My bounty, the heaven of My grace, and the sun of My mercy that has encompassed all worlds. Say:

“By God, the Supreme Pen moves in your mention, and the Face of Eternity is turned toward your faces from this noble, wondrous station.

We enjoin upon you joy while I recount My sorrow this day, when My ear heard of what befell My sister at the hands of the oppressors. We testify that she turned, attained, soared in My atmosphere, heard My call, and was moved by My will.

Thus testified the Supreme Pen, though most of the people are in manifest doubt.

Blessed is the one who visits her and turns to her sincerely for the sake of their Lord, the Benevolent, the Bestower, the Most Generous.”

O Jamāl, the Point of the Bayān declares: “All is for this, that they may be mentioned in that Most Exalted and Resplendent Presence.”

Now reflect and recognize the worth of this favor, for the Supreme Pen, while surrounded by all sorrows, occupies itself with the mention of His loved ones.

### ***Page 108***

By My life, neither the hosts of existence nor the events of the world have deterred Me. I have spoken at all times and invited all to the Unique, the All-Knowing.

Convey to all the friends My magnification on their behalf from the Wronged One of the horizons.

This year, many calamities have occurred. Most recently, the news of My sister’s tribulations was conveyed to the Sacred Presence. Truly, she was wronged, and in secret, she endured what none but God can comprehend.

Blessed is she, and My glory be upon her for her steadfastness in God and for bearing tribulations in His straight path.”

He then said:



“Moreover, numerous Tablets have been sent to you from the heaven of divine grace. Among them is a special Tablet, conveyed with Jināb-i-Sayyid ‘Alí-Akbar, upon him be glory. Also sent were other Tablets, including one carried by Jināb-i-Ibn-i-Asdaq al-Muqaddas, upon them be glory.

And now, another Tablet...”

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### *Page 109*

The exalted, inviolable Tablet was sent with its covering. With these divine favors and bounties, it is incumbent upon you, at all times, to be wholly engaged in the remembrance of the Beloved of the worlds. Through this, those intoxicated by the wine of heedlessness may awaken, the withered in the valley of delusions may be refreshed, and the dead in the graves of estrangement may be revived and quickened.

May glory be upon you, peace be upon you, and mercy and grace from God be upon you.

In the name of Our Most Sacred, Most Exalted, Most Mighty, Supreme Lord:

Praise be to God, who manifested what He willed. He is indeed powerful over whatsoever He desires. The affairs of creation cannot constrain Him, nor can the rejection of those who disbelieve in God, the Lord of the Day of Summoning, weaken Him.

When He revealed Himself, His essence was made manifest, and He established His dominion upon the mighty Throne amidst creation. He uttered that which attracted all things and directed all faces from every direction to the Face of the Lord of Names.

Then He spoke another word, which caused the heavens and the earth to tremble. Through it, the veil was drawn back between His servants. The doubters turned away, the hesitant disbelieved, the idol-worshippers lamented, and the heedless wailed.

### *Page 110*

The monotheists hastened forward, the sincere soared high, and the near ones advanced. The sweetness of the call captivated the people of Bahá to such an extent that they cast aside the world and turned to the Most Great Name. With hearts focused, they turned toward the horizon from which the Tongue of Grandeur and Majesty spoke:

“There is no God but Him, the One, the Peerless, the All-Bountiful.”

This humble servant testifies with the tongue of his heart, his being, his outward and inward self, that God has tested His servants through the revelation of tribulations in the realm of creation.

Blessed is he who is enraptured by the wine of knowledge and severed from all existence, turning toward his Lord, the Mighty, the Most Generous.

### *Page 111*

O Lord of existence and Master of the seen and unseen! You behold the burning of the hearts of Your loved ones and hear their cries and lamentations in separation from You.

O my Lord! The heavens have darkened from the sighs of the faithful, and the leaves of the Lote Tree of Utmost Boundaries have yellowed from the yearning cries of Your chosen ones, who have been distanced from Your presence, Your proximity, Your mercy, and Your favors.

I beseech You, by the concealed, treasured power known only to Yourself, to cause the fountain of Your Supreme Pen to flow with that which brings joy and elation to them so that neither the conditions of creation nor the injustices of Your enemies may sadden or distress them.

### ***Page 112***

O my Lord! The servant sees the stream of the Water of Life flowing from the right of Your Throne and the ocean of bestowals before Your Face. I ask You, by the Name through which You subdued the world, to ordain for those whom You have mentioned in Your Tablets that which benefits them in all realms and to answer their supplications from the ocean of Your knowledge. Strengthen them in serving You and inspire their hearts to be drawn toward Your love, so they may remember You among Your servants, severed from all else but You.

Verily, You are mighty over all that You will, and in Your grasp is the dominion of names. There is no God but You, the All-Knowing, the Omnipotent, the All-Powerful.

My spirit is a ransom for Your remembrance and my being a sacrifice for Your steadfastness. From the traces of Your Pen, the servant has perceived the fragrance of God's love, the aroma of His devotion, and the exhalations of the musk of sincerity in serving Him.

When the breast was expanded by these fragrances, the eye brightened by its words, and the heart rejoiced in its emanations, I ascended with power to the Heaven of the Bayān...

### ***Page 113***

...until I reached the Presence of the Throne of Our Lord, the Most Merciful. I presented its contents, whereupon the Face of Eternity turned toward me, saying:

"Indeed, We see Asmā' al-Jamal, upon whom be My glory, grace, and mercy, at times on the heights of joy and at others immersed in the ocean of sorrows.

Say: O Jamāl, you have entered the shores of the sea of truths. Take up the pearls of knowledge and wisdom, and sever yourself from all who dwell upon the earth. Thus does your Lord, the Wronged, the Stranger, remind you.

Be a speaker of My name, a doer of My service, and a proclaimer of what has been revealed from My realm. Let he who hears listen for himself, and he who denies, let him do so, for verily, your Lord is the Self-Sufficient, the Praiseworthy."

Will sorrow overtake you after the All-Merciful has mentioned you in the Tablets in a manner that caused the trumpet to be blown and the people of the graves to tremble?

Exalted, indeed, is the Lord of Manifestation, who has aided you in recognizing the dawn of His revelation and the source of His verses. He has given you to drink the pure wine of holiness from the hand of His bounty. Verily, your Lord is the All-Powerful, the Most Generous, the All-Knowing, the All-Informed.

Reflect upon what the disbelievers said about Me after I brought them verses that humbled every scripture, book, tablet, and great record. Among them were those who claimed, 'He has stolen the verses and attributed them to himself,' and others who accused Me of claiming divinity, while some criticized, 'He drinks tea in crystal cups.' Thus does your Lord remind you so that you may rejoice in manifest joy."

#### ***Page 114***

You are among those upon whom divine favor has been, and will continue to be, bestowed. By My life, you are under the gaze of My mercy and the canopy of My bounty. At all times, with purity of intention and for the sake of the All-Merciful, call people to the waters of the Bayán. Whoever listens will benefit themselves, while for those who turn away, there is no path—they speak according to their vain imaginings, clinging to delusions.

A petition from you was received, and indeed the fragrance of contentment and joy was perceived in it. However, subsequent correspondence bore the winds of sorrow, stirred by the clay of the earth, which is unworthy of mention.

The similitude of those who turn away, the oppressors, and their clamor is like that of crows perched on a branch, emitting their cries before flying away. By the sun of the Bayán, which shines from the heavens of divine knowledge, the flourishing of souls is hardly discernible among them.

#### ***Page 115***

What value or significance do such souls hold to merit mention or discussion? Whoever drinks from the Most Great Ocean does so for their own soul, while those who deny it, their loss is upon them.

In the way of lovers, the fewer the rivals, the more beloved the path becomes. Just as God, exalted is His might and dominion, bore the weight of afflictions and heard unbecoming and unworthy utterances, so too must you emulate your Lord.

The people are weak and resemble children; patience and forbearance are required. Your Lord is indeed the Most Patient, the Most Compassionate.

In numerous Tablets, I have exhorted the friends of God to unity. Yet, disunity persists. Summon all your faculties and efforts toward this matter, so that the Sun of Unity may dawn among the servants. By My life, through it, the Cause of God will be exalted, and His loved ones ennobled.

Thus has your Lord commanded you before, and now again He commands you to adhere to wisdom, so that nothing is revealed that may disturb the hearts. Convey the elixir of divine assurance to the friends in that land and gladden them with this great glad-tiding:

Today, all must be engaged in the remembrance of the Sovereign of Eternity and hold firmly to the Cord of Unity. Unity is like an architect, building the structures of the divine ordinances and laws, while discord is their destroyer.

***Page 116***

Cling, O My friends, to the hem of unity in My exalted, invincible Cause. Today is unparalleled; strive to attain the Word of God. For instance, whoever attains the word of divine contentment today, their mention will endure across the realms of dominion and creation.

Do not regard what distresses you today, but rather turn to My sweet call and My exalted, beloved Cause. What significance do fleeting matters have, that they should cause humans to be perturbed, fearful, or sorrowful?

View things with My sight, and you will find yourselves upon the shores of the ocean of assurance. Your Lord, the All-Merciful, is indeed the All-Knowing, the All-Informed.

The mention of all is and will remain in the sacred Presence. Verily, He hears and sees; He is the All-Hearing, the All-Seeing.

The people of Bahá today must strive for the unity and betterment of the world. The denizens of the Supreme Concourse imagined that the people of Bahá had attained this station, yet they are observed to be in disarray and confusion over various matters.

Do you not desire that deeds be manifested by you that are acceptable to the Supreme Concourse, the dwellers of Paradise, and the angels near unto God?

Strive, O people of Bahá, in that which your Lord of Names has commanded you, who speaks in this glorious station.

***Page 117***

Praise be to God, the Lord of all worlds!

The mention of Jináb-i-Sayyid `Abdu'l-Hádi, upon him be glory, was presented. His petition was placed before the sacred Presence. This is what God has revealed in response:

“He is the Most Holy, the Most Exalted. O My servant `Abdu'l-Hádi, may you ever abide beneath the canopy of My mercy and be adorned with the bounties of My lordly grace. Your supplication has reached the attentive ear of the Lord of Names, and the luminous pearls of these words have emerged from the ocean of divine knowledge.

You must dedicate yourself entirely to the service of the Cause. Every soul adorned today with the garment of unity and the robe of divine virtues is among those who have arisen for the service of the Cause.

Blessed is the soul that fulfills its covenant and attains what was commanded by its Originator. Praise be to God! You have drunk from the ocean of nearness and beheld the effulgences of the sun of the Bayán. Some time ago, a Tablet was revealed by the Most Exalted Pen and specifically sent to you. The grace of God has been with you and will continue to be. The station of assured souls is exalted before God. Verily, He is the Peerless, the All-Knowing, the All-Wise.”

***Page 118 (Double Check, seems short)***

Glory be upon you and upon your kin who have turned, listened, and responded, and have attained what is inscribed in the Books of God, the Lord of all worlds.

This concludes the words of divine guidance for now. May you be steadfast in unity, for it is the foundation of all good and the source of the world’s renewal.

***Page 119***

In the realms of dominion and the Book that has been adorned by the Pen of His decree, O Lord, I am the one who implores You and hastens to the ocean of Your bounty. I am the hopeful one who turns toward the horizon of Your grace. I beseech You to make me, in all circumstances, steadfast in Your love, eloquent in Your remembrance, and firm in this Cause, by which the pens of most of Your servants have faltered, and the tribes of the earth have lamented.

O Lord, You are the Most Generous, the One with boundless grace. I beseech You for the sprinkling of the rains of Your merciful clouds and Your forgiveness. O Lord, accept from me, through Your bounty, that which I have not accomplished, and then attribute to me that which I have done for Your love.

Ordain for me and for my kin what befits the heaven of Your grace and the ocean of Your generosity. Verily, You are the One Whose might is undeterred by the affairs of the world, nor by the clamor of the nations. You do as You will with Your authority and decree what You desire with Your power. Verily, You are the transcendent, the sublime, the all-glorious.

Blessed is he who attains the verses of his Lord.

We beseech the True One, and we hope that they may drink the sealed nectar from the words of the Sovereign of certitude and stand steadfast in the Cause in such a way that the winds of the world and the affairs of nations do not prevent them. May they in all circumstances gaze toward what He loves and desires, free and detached from all else.

***Page 120***

Moreover, the Countenance of Eternity and the Lord of nations turned toward the realm of bounty, and these steadfast verses regarding Jináb-i-Mírzá Ismá‘íl flowed forth from the Tongue of Grandeur:

“He is the Most Ancient, the Most Exalted, the Most Glorious. This is a mention from Us for one whose letter was presented to the Oppressed One in this Most Manifest Prison. Behold the power and sovereignty of God: the one who decreed My imprisonment now laments in the fire, while the Oppressed One speaks in this glorious station.

We bear witness to what God bore witness before the creation of the heavens and the earth: Verily, there is none other God but Him, the All-Knowing, the All-Informed. He is the One Who decrees in the dominion as He wills; neither armies weaken Him nor kings hinder Him. He has come to reform the world as a favor from Himself, and He is the Generous, the Bountiful.

O Ismá'íl, rejoice in what the Exalted Lord mentions to you and in what He commands, by which the musk of understanding will diffuse throughout existence. Exalted is your Lord, the All-Merciful, the Possessor of this great favor.

We have heard your call and read your letter, and We have answered you with these verses, by which all things have spoken: 'The kingdom belongs to God, the singular, the mighty, the praiseworthy.'"

### ***Page 121***

Similarly, the mention of Jináb-i-Mírzá Muḥammad-Ḥasan, upon him be glory, was presented in the sacred and inviolable Presence. These exalted words radiated from the horizon of the will of the Lord of Names and Attributes:

"In the name of the All-Knowing One. Gaze upon this blessed word, which is as the sun for the heaven of understanding and as the ocean for the sea of exposition. Remember Me among My servants with wisdom, that I may remember you in My dominion with honor. May you, by God's will, attain this lofty and exalted station and turn toward the Beloved.

The manifestations of vain imaginings lamented for centuries in the absence of the Manifestation of the Lord of creation. When the horizon of the world became illumined with the effulgence of the Sun of Eternity, all were seen to be deprived and withheld, except for those whom your Lord willed.

Yes, the day of bounty has appeared, and the word of God has made distinctions clear; pearls were separated from shells. Verily, He is the One Who distinguishes and differentiates, the mighty, the omniscient.

We beseech God, exalted and glorified is He, to aid you in remembering and praising Him in such a manner that the radiance of the remembrance of the Most Great Name encompasses all cities and its fragrance diffuses among the servants."

### ***Page 122***

"Today, due to the lack of receptivity in the earth and its people, the true station of upright souls is not apparent. However, by the True Sun that has risen from the horizon of the prison, it will soon become manifest to all the inhabitants of the world. Verily, your Lord is the All-Powerful, the All-Capable, and He is indeed the All-Knowing, the All-Informed."

In a previous letter dated 4 Ramadan, you mentioned Jináb-i-Khudádád and Áqá 'Azíz Alláh, upon them be glory. Their names were presented in the sacred Presence, and this was revealed in response:

“O My Name! The servant present has presented what you mentioned regarding My loved ones who have turned away from all but Me and directed themselves to My countenance. Through them, God will raise up a new creation. Verily, your Lord is the All-Informed, the All-Knowing.”

May you be blessed by the divine favor of God and content with His will, ever grateful.

### ***Page 123***

“Today is the day when the Sun of the Most Great Name has risen from the horizon of the world. If a soul utters but a single breath for the sake of God, that breath ascends to the sacred Presence and is immortalized by the Most Exalted Pen in the great Tablet. Blessed is the soul that attains the remembrance of God, serves Him, and drinks the nectar of revelation from the hands of bounty, detached from all who are in the heavens, the earth, and the realms of command and creation.

Thus has your Lord willed to reveal the true station of His servants. By My life, they are the ones who have attained victory.”

### ***Page 124***

In every book, I am mentioned by a name. In the Torah, I am revealed and recorded with the name “Jehovah.” This is a name that, prior to the mission of Moses, was inscribed in the treasury of the knowledge of God. Thus, it is stated in the Torah: “I appeared to Abraham, Isaac, and Jacob as God Almighty over all things, but by My name Jehovah, I was not fully known to them.” Furthermore, it is stated: “And God also said to Moses, ‘Thus you shall say to the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.’”

Say, by God, the Truth has come, the One who turns dawn into darkness and walks upon the heights of the earth. Rejoice in My remembrance, O My loved ones, and conduct yourselves in a manner from which the fragrance of the love of God may diffuse. This is befitting for those who turn toward My sacred and luminous horizon. We have reminded you before through the scent of the robe, and now We remind you again as a grace from Us. Verily, your Lord, the Most Merciful, is the Mighty, the All-Powerful.

### ***Page 125***

O My loved ones, We have advised the servants before regarding what benefits them in this world and the hereafter, but the people remain in manifest remoteness. Blessed are you for having heard the call of God and for responding to it on a day when souls lamented, except for those whom God, the Lord of the worlds, willed. God willing, remain steadfast in the love of Truth and His Cause, for We have forewarned of the appearance of deniers in the lands. In all circumstances, cling to the hem of His grace and hold fast to the cord of His bounty.

O Beauty, We mention the people of the inner sanctum who abandoned the world and turned toward the supreme horizon, to rejoice in what has poured forth from the Most Great Ocean in this noble scene. We hear those who mention Us and observe the deeds of those who serve the Cause with evident sincerity. Upon them be the glory of God, the glory of the Supreme Concourse, and the glory of the near angels.

The sun of sincerity shines from the hearts of some, and their names have been inscribed by My Supreme Pen in My Mighty Tablet. From God, implore that all may be aided in recognizing this blessed, wondrous day, so that they do not lose what would bring lasting regret and sorrow for all eternity in the dominion of both the seen and unseen realms. Praise be to God, all are remembered in the presence of the Throne and adorned with the grace of the Sovereign of the nations. God willing, all shall attain what God desires.

#### **Page 126**

Those whom God desires shall attain His desire. Peace be upon them, exaltation be upon them, and glory be upon them. Thus it ends.

Another matter: The exiles of the land of Šād are mentioned in the holy court and are turned toward divine grace. God willing, they may rejoice in this supreme glad tidings. This lowly servant conveys greetings to each of them and declares his nothingness and nonexistence, wishing, “Would that I had been with them and had attained what befell them on the path of God, the Most High, the Great.”

Another matter: Regarding Ḥájí Mírzá Ḥusayn—upon him be the glory of God—from among the people of Qáf, there is no news. Please inquire about his condition on behalf of this servant and write the details. Although this servant was somewhat negligent, thinking that the honored one had promptly returned and that his correspondence would have been answered, his return has thus far been delayed. However, it is hoped that in these days, he will gain leave to return.

#### **Page 127**

We beseech God, exalted and glorified is He, to aid him in what is fitting and appropriate today. It was preferred that he would not regard this servant’s delay and would proceed as before. In any case, this servant seeks forgiveness from the friends of God and is hopeful.

Another matter: The sum you wrote about, which was given to the honored trustee—upon him be the glory of God—was presented in the sacred court and was accepted with favor. Blessed are the souls who attained this supreme bounty. Congratulations to them.

Another matter: A sum was sent with the honorable Siyyid ‘Alí-Akbar—upon him be the glory of all glories—to be delivered to the heirs of the honored Ustád Aḥmad—upon him be the glory of God and His favors. No news has yet been received about whether it has reached them. It has been quite some time, approximately two or three years, since thirty túmáns were sent to the mother of Siyyid Sulaymán Khán, and no news has been received to this day. Recently, since these matters pertain to this servant, it is necessary to ascertain their status outwardly.

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Thus, the responsibility is to verify matters outwardly. For now, half of that sum should be given to honored Khán, and the other half should be allocated for the debts of the Great Leaf, the noble sister—may my spirit be a sacrifice for them both.



This lowly servant requests that one day, as specified by your honor, you may visit that sanctified grave on behalf of this servant. Blessed is the soul who rests in its proximity and dwells around it. Upon her be the glory of God, the glory of the angels who are near, and the blessings of the Supreme Concourse.

The Most Mighty Branch and the Most Great Branch—may my essence and being be a sacrifice for the dust of their feet—are mentioned with exalted praise and magnification. Likewise, the people of the pavilion of sanctity and majesty and all those who circumambulate convey lofty magnification. The glory of God be upon you, and upon those who are with you, and upon those who attained the knowledge of this blessed, mighty, exalted day. Praise be to God, the Single, the Exalted, the Sovereign, the Almighty, the All-Powerful.

Servant,

28th Rabí' II, 97 (April 1880)

### BH00483 (Natural)

In the name of our Most Holy, Most Great, Most Ancient, Most Exalted, and Most Glorious Lord.

#### Page 129

Praise be to Him who spoke after sanctifying Himself beyond speech and taught after exalting Himself above expression. Verily, He it is who made the Supreme Pen an interpreter among the people, and through it, He revealed what He willed by His name, which He has established as the sovereign of names in the kingdom of creation. Exalted is He who is unique in majesty and greatness, singular in might and power. His sovereignty encompasses the dominion of the seen and unseen, and His mercy precedes the realms of power and humanity. Verily, He is beyond description by names and beyond mention by remembrances. Every near one has acknowledged His distance, every learned one has confessed their ignorance, and every discerning one has testified to their heedlessness.

He has subdued all things by the word that shone and radiated from the horizon of His will, and He has guided the people to the path which none attain except the honored servants. Praise be to Him, for He is the Lord of the unseen and the seen. Afterward, the servant received your letter, which you sent previously. It was taken, opened, and read, and from it arose the fragrance of your love for our Lord, the Lord of what is visible and invisible, the Possessor of creation, and the Sovereign of the hereafter and the former. When the time was appropriate, it was presented before the Throne. His Word is exalted and glorified:

**“He is the Most Holy.”**

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**“He is the Most Holy, the Most Great, the Teacher, the Knower, the Seer, the Hearer.”**

O you who are mentioned before the Countenance, do not be saddened by what has befallen you, for greater trials have been endured by your Lord than what has afflicted the sincere and devoted servants of God. By the life of Bahá, He glories in tribulations on the path of God, the Possessor of names, while the

people flee from them in manifest fear. We have adorned the body with affliction and adorned the soul with joy that no worldly joy can match. Thus speaks He who is sanctified above all that is grasped by the peoples of the world.

Hold fast to the cord of patience, as commanded by your Lord, the Chosen One, and say: "O my God and Master of my destiny, the Beloved of my heart! You see what has befallen me in Your days, and You know my state in Your Cause. I beseech You by Your name, through which rivers of Your mercy have flowed from the rock, and signs of Your greatness have appeared from the seas, and manifestations of Your power have emerged from the branches. Make me steadfast in Your Cause at all times and clinging to the cord of Your love.

I bear witness that this is the Day wherein the Great Terror has appeared, and all hidden matters have been disclosed. Forgive, O my God, every action of mine that has arisen without Your will, then enable me to fulfill what is befitting for Your days. Record for me, through Your grace, that which will protect me from turning to anything other than You. O Lord, make me among those who have fled from vain desires to the Lote-Tree of the Utmost Boundary and have detached themselves from all but You by Your most exalted, most holy, most glorious name. Verily, You are the Sovereign of the Throne and the dust, and in Your grasp is the dominion of all things. Verily, You are the Almighty."

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Thus far, several letters have been received from you. Praise be to God; all of them indicate your love, sincerity, and steadfastness in the Cause of God. Do not grieve over what has occurred, for every soul today that is adorned with the love of God is truly blessed with every good. The whole world cannot compare to a single word uttered by the will of God concerning His friends. These ranks are veiled today from the eyes of people, for if they were unveiled and the people of the world became aware of the mystery of the Cause, none would hesitate, let alone turn away and deny.

As for the mention of the delayed response, God, exalted is His station and mighty is His greatness, is a witness and knows that this delay was not due to a lack of love and never will be. Rather, it is due to the abundance of work and correspondence that this lowly servant is engaged with. From all regions, writings and letters pour in like rain, and most of the time, this servant is occupied before the Throne with recording what descends from the heaven of His will, Our Merciful Lord.

Whenever there is a moment of respite, attention is turned to the mention of the friends. None of you have ever been erased from the heart and sight. Praise be to God, you are remembered before the Countenance and are favored with grace. But strive to attain that which is befitting for these days. Today, all must circle around the Most Great Ocean and speak with perfect unity and a single word.

You and the friends of God should not be saddened by the delay in the writings of this lowly one, for everyone knows and understands the reason for this delay.

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Regarding what you wrote about the Most Great Leaf, the noble sister—may my spirit be a sacrifice for her—all was presented, and what you did was accepted. We thank Him for His wondrous grace and favor. As for what was written about her sister, it was presented before the Countenance. He said that since it was not in accordance with the Book's decree, it caused hardship and became a source of difficulty.

However, God willing, this hardship and difficulty will be rewarded by the grace of God. "Avoid, O My loved ones, that which you have been forbidden in the Book and hold fast to that which you have been commanded. Verily, your Lord, the Most Merciful, is the Helper, the Seer." Thus it ends.

You should not be disheartened by this occurrence, for it has been graced with forgiveness. Verily, He is the Ordainer, the All-Knowing, the Wise.

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Regarding what you wrote about the daughter of Jináb-i-Aşdaq—upon him be the glory of God—and her mention that the hardships befalling her and her household are because their actions are not in line with her will, this matter was presented before the Countenance. He said: "O Most Generous One, My servant, Aşdaq, holds a great station in the sight of your Lord. Verily, he is among those who attained the fragrance of God, the All-Powerful, the Self-Subsisting, in the beginning of the Cause. We have mentioned him in the Books and Tablets and continue to mention him in Our days. Verily, your Lord is the Most Kind, the Forgiving. Blessed is he who was comforted by him in his life and visited him after his passing."

My Supreme Pen bears witness that he perceived the fragrance, hastened to My direction, and arose for this Cause that has shaken every strong foundation. He appeared before the Throne with a radiant face and stood at the Gate on most occasions.

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Most days, he would be at the gate, hearing the call of God, the Lord of the exalted Throne. Glory be upon him and upon those who visit him, by the command of God, the Possessor of the unseen and the seen. O Generous One, what has befallen you is not due to what was mentioned. Your Lord is the All-Knowing, with all knowledge preserved in a noble Book. Convey my exalted greetings to her on my behalf and say: "To you, O My handmaid, walk in the footsteps of your father." Thus does My Wise Pen counsel you.

O Generous One, the late 'Aţţár was among the early ones and attained the presence of God. The True One, exalted and glorified is He, has always regarded and continues to regard him with honor. If his intentions had been fulfilled, these afflictions would not have arisen. Thus are you informed by Him who holds knowledge of what was and what is to be. God willing, may you find rest under the shade of divine grace, with complete tranquility and love. Verily, He hears and sees; He is the Hearing, the Seeing.

Jináb-i-Ism-i-Jamál—upon him be the glory of God—mentioned the honored Fataḥ-Alláh. By My life, We were with him as he ascended the ladder of grace and soared in the air of the mercy of his Lord, the Mighty, the Generous. We remember him in this setting as a favor from Us.

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This is so you may be among the grateful. He ascended with the wings of love and certitude to the horizon of the Merciful and attained a station that brought joy to his eyes and the eyes of those who beheld him. O Fataḥ-Allāh, you were remembered in your life before the Throne, and We continue to mention you after your ascent. My Supreme Pen, from which every wise matter is detailed, testifies: “This remembrance is beyond all comparison. Your Lord is the Forgiving, the Generous.” Thus have We adorned your head with the crown of forgiveness, bestowed by your Lord, the Merciful. Verily, He remembers whomsoever He wills by a decree from Him. He is the Remembrancer, the All-Knowing.

Truly, the news of his ascent has enveloped the heart in sorrow and grief. Yet this is only the outward view of the matter. In reality, he has been freed from the troubles of this fleeting world and joined the mercy of the Divine. Blessed is he and those like him. What greater bounty exists than for the Ancient Tongue to utter such exalted words about a soul? A hundred thousand blessings upon him who attained such a station. Convey this servant’s condolences and comfort to Jináb-i-Akhu and the honored lady Umm—upon them be the glory of God. God willing, this servant and all the friends are content and grateful for whatever has been revealed by the One True Friend.

#### **Page 136**

The Point of the Bayán—may my soul be a sacrifice for Him—states that the entire world exists so that a soul may attain, through a single word, the satisfaction of the ocean of His bounty. Regarding what you wrote about dreams, many dreams are disturbing, and their visible effects often cause distress. By His command, those who experience troubling dreams and become filled with anxiety and sorrow should recite the following blessed verse:

“O You by whose name the ocean of joy surged, and the fragrance of delight arose! I beseech You to show me the wonders of Your bounty that will gladden my eyes and bring joy to my heart. Verily, You are the Generous.”

For other types of dreams, it is also beloved to recite this. Thus it ends. This lowly servant prays to God to protect you and your household from the harm of the deniers. This is among the greatest prayers, addressed to the Lord of the Throne and the dust.

While writing this letter, I was engaged in composing a missive when the call of exaltation arose from the source of glory. After reflection and presence, He said: “O present servant, We desire to mention Our servant Raḥím, who attained Our days, Our love, and recognition. Blessed is he for fulfilling his covenant and pact and for drinking the nectar of revelation from the cup of his generous Lord’s bounty.”

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“O Raḥím, God willing, you will attain the special grace of the Divine. The fragrance of your love was perceived both before and after. God willing, you will succeed in maintaining this most exalted station, for the devils lie in wait on their perches.” Thus does the tongue of revelation inform you beforehand. “Stand firm in the remembrance of God and in His service, in such a manner that doubts and suspicions from those who deny God, the Most High, the Great, do not prevent you. Hold fast to the cord of grace and cling to the hem of generosity.”

The world has always been transient and will remain so. Do not grieve over what has passed. Rejoice in My beautiful remembrance and say: "All praise be to You, O You who remembered me in Your prison and sent to me what brought delight to the eyes of the discerning. Praise be to God, the Lord of all the worlds." Thus it ends.

Convey from this lowly servant exalted and noble greetings to them and also to all the friends in that land. Glory be upon you and them, and upon the servants of God who are steadfast, firm, and assured.

Servant,  
28th Dhí Qa'dah, Year 97 (November 1880)

### BH00054 (Natural)

In the name of our Most Holy, Most Great, Most Manifest, Most Exalted, Most Glorious Lord.

#### Page 138

Praise be to God, who revealed the Countenance after the annihilation of all things and adorned the kingdom of names through the trembling of His Supreme Pen. He spoke of what clothed the essence of transience with the robe of eternity from the realm of creation. Verily, He is the One who revived the bones through the breezes of His supreme word, by which the pavilion of "He does as He wills" was raised. He is the Possessor of the Throne and the dust, the Sovereign of the hereafter and the former. Blessed is the one who heard His most delightful call and who was strengthened despite the dazzling lights of the names.

Exalted is our Lord beyond the mention of all who mention and the description of all who describe. All things testify to His loftiness, His power, His sublimity, and His majesty. No perception comprehends Him, and no understanding grasps Him. He created all things by His command and sovereignty and decreed for every matter a time in His Book. He is the Singular, the One, the Eternal Refuge, before whom all necks bow. There is no god but He, the Mighty, the Bestower.

I send blessings, glorification, and exaltation upon those who were enraptured by the wine of recognition in the days of the Merciful and who spoke with wisdom and clarity among the assemblies of creation. These are the servants who were never overtaken by heedlessness and whose necks never inclined from...

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They rose to serve the Lord of mankind in such a manner that it left the minds of the wise and the hearts of the pure bewildered. The servant supplicates to his Lord with the tongues of all beings, asking to be gathered under their shade and to be granted a station near them. Verily, He is the Omnipotent, whose knowledge is not hindered by anything, and whose will is not obstructed by anything that has been or will be created. He is the One, the Exalted, the All-Knowing, the Wise.

My soul be a sacrifice for your remembrance. Your letter reached me, and I heard within it the melody of the bird of recognition. It guided me to ascend to sovereignty—yours, mine, and that of all creation. By

the life of the Beloved, longing has overtaken me in a manner that cannot be contained within words, as testified by the Lord of the Covenant, by whom the horizons were illumined. Then the magnet of majesty drew me, bringing me to the Court of Holiness, Nearness, and Beauty. When I arrived before the Countenance, I presented what was written in your letter: your humility, submission, and supplication to God, the Lord of the beginning and the end. When it was completed, the Tongue of Grandeur spoke in response, saying, with a most delightful utterance:

“O Jamál, if observed correctly, the Point of the Bayán enclosed its exposition within a single word and sent it forth.”

#### **Page 140**

Now consider how many verses have been revealed and sent in your name. Reflect to recognize the grace and bounty of God, His mercy and generosity. Every fair-minded soul has testified and continues to testify to the greatness of the ocean of divine bounty. In all states, the gaze of His grace and favor has been directed toward you. Be assured in what your Lord, the All-Knowing, sends to you. Today, you must be attentive to matters that lead to the exaltation of the Cause of God. Today, nothing is seen but the Cause of God and His sovereignty. We have sent to you the sealed wine, the fountain of life, and the spring of recognition. Your Lord, the Merciful, testifies to this in this noble scene.

Regarding what you wrote about meeting Jináb-i-As from the people of Šād and your intent to invite him again, it is clear that His presence always manifests the utmost kindness, love, and compassion toward the servants of God. God willing, the breezes of these days will seize the aforementioned person and enable him to attain supreme steadfastness and service to the luminous, twin lights. This matter was presented before the holy court and was accepted.

#### **Page 141**

It was said: “Let him associate with the servants in spirit and delight and guide them to the path of God, the Mighty, the Exalted.” Thus it ended.

Regarding your mention of returning to the land of Šād, it was said: “In these days, it is not advisable. The wolf howls, and the frog croaks. Be patient until the fragrance of acceptance and tranquility diffuses there.” Thus it ended.

Now, as three hours have passed since the morning of Sunday, the 27th of Dhí Qa’dah, this lowly servant has been blessed with another handwriting of His. The breezes of His grace enveloped and surrounded this servant. I supplicate and hope to God, exalted and glorified is He, to keep the Beloved forever singing, clarifying, and speaking in the meadows of the Bayán. In all circumstances, this servant feels ashamed and humbled before the friends and the chosen ones of God, hoping for forgiveness.

Regarding what you wrote, appointing this servant as your representative to visit the Countenance of Eternity at a specified time, I was blessed to visit the sacred court and circumambulate and pay homage. Then the Tongue of Grandeur spoke, saying:

“O Ism-i-Jamál, the present servant has visited on your behalf, and We have accepted it as a favor from Us so that you may rejoice and give thanks.” Thus it ended.

#### **Page 142**

He also visited the divine Branches, whose spirit, essence, and being I would sacrifice for the dust of their feet, and those who circumambulate around them, attaining the bounty of visitation on behalf of His honor.

Regarding what you wrote about this lowly servant and the friends, Jináb-i-Muḥammad-Taquí and Jináb-i-Shír-’Alí—upon them be the glory of God—visiting the holy grave of the Most Great Leaf, the honored sister, may my soul and the souls of all in the worlds be a sacrifice for her sanctified resting place, you were blessed. This was a supreme favor concerning this lowly servant. Regarding the two honored ones who were blessed in their service, this matter was presented before the sacred court. The Sun of Grace shone upon each of them. God willing, they will attain supreme steadfastness and remain protected from the foul winds of the disbelieving souls.

O Beloved of My heart, observe what a day this is and what conversations occupy the people. They have settled for falsehoods, turning away from the Master of Causes and the Sovereign of Nations. Such is the station of these vain figures. Woe to them and their followers, for they have broken the covenant of God and His pledge. They argue against His verses after their revelation. I bear witness that they are among the losers in a clear Book.

Regarding what you wrote about the sacred grave and its disrepair, it was said: “This has always been the way of God with His chosen ones. Blessed is the one who restores and elevates it.” Yet in all matters, wisdom must be observed.

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O Jamál, wisdom is like the morning star rising and shining from the horizon of the heavenly Book of God. Observing it is essential and obligatory for all. Thus it ended.

Regarding the funds you wrote about, which were delivered to the mentioned individuals by His command, along with receipts sent, the receipts have been received. This servant praises the Beloved of the world for enabling His presence to be confirmed in the services of the Cause. Verily, He is the Guardian of those who act.

Concerning what you wrote about Jináb-i-Ḥ and Sín—upon them be the glory of God—in truth, this servant has been negligent in serving them. However, Jináb-i-Mullá Muḥammad-’Alí was the cause, as it was presumed that he would return and send the reply to their letters. Thus this matter was delayed until recently.

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In those days, the mentioned individual departed, and this servant presented him with a detailed letter. Several separate Tablets were also enclosed, which are intended to reach him—God willing, they will

arrive. If you meet him, convey on behalf of this utterly non-existent and annihilated one a mention of complete self-effacement and nothingness. Regarding what you wrote about the friends in the land of Khá and that you sent them the text of the Blessed Tablet, constantly demonstrating divine grace toward them—this is most beloved. In these days, two letters from them have been received, and the response to one was sent. Other letters have also arrived, and God willing, they will attain the grace of the Merciful at all times and seasons.

At one time, the Tongue of Eternity spoke these blessed words: “O present servant, write to Jináb-i-Jamál. In all conditions, keep your gaze fixed upon the horizon of unity in such a manner that differences do not move you. Unity is the most exalted foundation for the edifices of the city of recognition. Do not regard the people, their actions, or their utterances. Observe what has shone forth from the horizon of the Revelation of your Lord and seize it with My name, the Almighty, the Self-Subsisting.”

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“If, on this path, abasement befalls you, it is indeed true honor. Dedicate yourself entirely to God, then rejoice in His grace upon you and be among the grateful. If a soul acts contrary to the wisdom and ordinances of God, remind them with utmost love in a way that does not cause them embarrassment. If they accept, they have attained through counsel. Otherwise, ask God to guide them to His straight path.” Thus it ended.

Hearing these words from the Source of the Revelation of the Merciful truly attracted divine grace to this servant in such a way that the Pen confessed its inability to describe it. God willing, all servants will attain the sweetness of the utterance of the Merciful. By the life of the Desired One, if they attain the sweetness of a single word, they would not exchange the Sun of Truth for anything in existence or that which is mentioned within it. All would set their aim upon the ultimate goal.

Regarding what you wrote about the sacred household of the Name of God, Jináb-i-Há—upon him be the glory of God—this matter was presented. It was said: “Yes, what you did in the path of God was most excellent. Occasionally, in wisdom, inquire about their condition. This is most beloved, provided it is done with wisdom, for if the armies of wolves and the parties of serpents, whether from within or without, become aware, it will not be free from harm.”

“Take wisdom as a command from the Ordainer, the All-Knowing.” Thus it ended.

#### **Page 146**

Regarding Jináb-i-Sayyid Muḥammad-Riḍá and Jináb-i-Sayyid Abú-Ṭálib—upon them be the glory of God—what you wrote was presented. Two most holy and exalted Tablets descended from the heaven of divine will and were sent to them. After presenting this detail before the Throne, it was said: “Our gaze of grace is directed toward them. God willing, they must manifest ardent zeal in the service of the Cause so that its effects will remain lasting and enduring.”

“O Jamál, convey on My behalf exalted greetings to them. Mention them with a remembrance, a favor, and a grace that has encompassed both the Possessor and the possessed. Verily, We have remembered



them and turned toward them from this forbidden station. We counsel them to demonstrate supreme steadfastness in the Cause of God, the Possessor of all creation, in such a way that neither the knowledge of the learned, the wisdom of the wise, the science of the scholars, nor the parties and armies can prevent them. God willing, they will become guides for creation and summon the disheartened to the truth. Protect weak hearts and souls from the illusions and doubts of deluded selves with the name of God.”

“We proclaim from this station and send greetings upon them and upon those who turned toward God, the Almighty, the Self-Subsisting, with radiant hearts. Praise be to God, the Mighty, the Beloved.” Thus it ended.

#### **Page 147**

Another matter: Jináb-i-Mírzá Ḥaydar-’Alí—upon him be the glory of God—wrote to this servant, requesting, on behalf of some individuals from Dawlatábád and surrounding regions, certain wondrous and exalted Tablets. That very night, after presenting this matter to the sacred court, blessed Tablets were revealed from the heaven of divine will. Some were written by the Most Great Branch—may my spirit, essence, and being be a sacrifice for the dust of His pure feet—and others were written by this servant by His command. As the Most Great Branch traveled to various regions that year, this servant transcribed some of the Tablets from the original handwriting and sent them as instructed.

The Tablets for the mentioned Mírzá will be sent either this time or the next. However, it was said: “All people have failed to understand and continue to fail to understand the value of the divine Tablets. They are incapable of grasping even their outward meaning, let alone their inner reality. Such a vast number of verses, evidences, and Tablets have been revealed, manifested, and sent forth that enumerating them would be exceedingly difficult.”

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“Now, certain Arabic and Persian Tablets, which surpass all imaginations and expectations, must be compiled. Among these are the writings of the present servant, adorned with the ornament of the utterance of the Merciful. These are of great use, as they contain verses and divine explanations of every kind. These should be gathered and distributed according to the requirements of the time to a few individuals adorned with eloquence, praiseworthy character, and lofty attributes, so they may turn toward the people and guide them to the supreme horizon. May they give the people to drink from the Fountain of Eternity. Today, teachers and expositors are needed.”

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Every soul, in any station, should reflect on the verses of the Merciful and present them according to their position. Thus does the Truth teach you, for I am the All-Knowing. It is finished. Regarding the ascension of Jináb-i-Faḥr-Alláh, you wrote that statements were revealed and made manifest from the heaven of grace. Since his brother, over a long period, had sent multiple letters to this lowly servant, and I had no opportunity to send a response, I have written a Tablet to him this time. Mention of the exalted Jináb-i-

Faṭḥ-Allāh was also included in the letter. Blessed is he and whoever attains the remembrance of God in His days.

Additionally, a letter was received in recent days from Ḥadbá, and among its contents was a petition from Mánikchí Şāhib, which had been submitted to the sacred court. This letter had been delayed for some time on its journey through Ḥadbá. After presenting it before the sacred court, it was said: "Write to Jináb-i-Jamál and inform him to mention to them that the letter of the Friend has arrived. We ask the Possessor of the world to keep them gladdened and renewed in the remembrance of the Friend."

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"And may He grant them, from His bounties, whatever is appropriate. Their remembrance is with the circle of friends and will remain with the memory of the One Friend. Ask about their well-being on Our behalf and convey greetings." Thus it ended.

O Beloved of My heart, this servant often listens to the yearning of his heart, observing that the light of the Sun of Truth has encompassed the world, yet the people remain heedless and veiled. What do the followers of the Furqán (Qur'án) hold in their hands? What do the followers of the Bayán possess? And what do the people of other nations cling to and use as their proof? Everything that has occurred in the world, both major and minor, has, over numbered years, been explicitly revealed in the divine Books, as that sacred presence and every fair-minded person can testify. The Súrih of the Chief, the Tablet of the Temple, and other Tablets are present and accessible.

Blessed is the one who acknowledges what they hear and see. After the mention of the king of Paris and the chief of the great city, some were astonished. Even some of the friends asked this servant: "How is it possible for the emperor of the world to become humiliated, to see himself defeated and subdued, while all kings moved and acted by his command and will?"

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Beyond this, consider the other evidences that have surrounded the world. Despite this, the people of the Bayán, by clinging to mere trivialities, have deprived themselves of the ocean of knowledge and fairness. By the life of God, they are in utter loss.

You must have heard the detailed account of the land of Sír. Siyyid Muḥammad, feeling assured that the Countenance of Eternity would not confront someone like Yaḥyá, said to Mírzá Muḥammad, a simple companion, as well as to a group of Persians in that land: "Tomorrow, so-and-so will come out. If they are truthful, let them also come out to the Sulṭán Selím Mosque and engage in discussion so that the truth may be distinguished from falsehood."

The following day, Mírzá Muḥammad—upon him be the glory of God—came and conveyed this to the sacred court. At that moment, the Countenance of Eternity arose, left the sacred precinct, and, along the way, divine verses were revealed with a loud call until He entered the mosque. Some of the Persians were present, listening in utter astonishment, and some were shedding tears.

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He said to Mírzá Muḥammad: “Go and tell them to come forward.” After some time, Mírzá Muḥammad returned and reported that the “chief of the liars” had excused himself that day and requested two more days. Even then, the Countenance of Eternity graciously granted an extension. This event occurred in the presence of seventy friends and others.

Nonetheless, after entering the Most Great Prison, a well-known individual came to serve the Most Great Branch—upon Him be my soul, essence, and being as a sacrifice for the dust of His feet. He said that Siyyid Muḥammad and Áqáján claimed that in Adrianople, it had been agreed that the Countenance of Eternity and he would meet in one gathering to debate. Mírzá Yaḥyá came, but the Countenance of Eternity did not. Therefore, all scholars, elders, and the governor understood the matter clearly.

The Most Great Branch presented this before the Throne, saying: “I was so astonished that I could not respond.” Consider now how such a clear and evident matter has been described and distorted.

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They attributed all the qualities of the Countenance of Eternity to themselves and ascribed their actions to the Source of sanctity and purification. During the years of their stay in the land of Sír, night and day were spent in these activities. For instance, what manifested from the Most Great Branch during His childhood, Siyyid Muḥammad Iṣfahání attributed to Aḥmad, the son of Yaḥyá, and mentioned it in his name. Curse be upon the liars.

At the beginning, when the Countenance of Eternity disassociated Himself from him, the cause of this betrayal was his tampering with the sacred precinct of the First Point—may my soul be a sacrifice for Him. After some time, when this act no longer satisfied his heedless desires, he gave it over to another vile one. By God, besides whom there is no other, this servant feels ashamed of his deeds and actions. That sacred presence knows that no one else is aware except this servant, as I was with him. Sufficient is God as a witness to what I say.

He committed acts so reprehensible that the tongue cannot recount them, nor the pen inscribe them. Surely you have heard of some of them. They claim to follow the path of the First Point—may my soul be His sacrifice. Let them be asked: these multiple wives scattered in various cities, according to which...

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By what ruling do they act? It is better to leave aside the mention of such individuals and instead speak of what is worthy of the days of God, the Lord of the worlds. The One True God bears witness that this servant has never sought to engage in such statements and never will. For several years, I refrained entirely from mentioning him. However, in these days, as he has been preoccupied with certain fabrications, a few points—mere drops from the ocean of his deeds—have been presented so that the friends of God may become aware.

You, who are well informed of much and continue to be so, must ensure that all the friends remain vigilant, lest they are deprived of the radiance of the Sun of Manifestation by the darkness of such deceitful souls. While those strong souls who have drunk from the Most Great Ocean see the entire world

as non-existent, let alone such thorns and weeds, nonetheless, the guards of the city of God must be awake and alert. Thus spoke the Tongue of Grandeur previously: "Verily, He is the Explainer, the All-Knowing." Thus it ends.

Regarding what was written about Jináb-i-Mullá 'Alí-Ján—upon him be the glory of God—the letter he wrote to this servant was presented in the holy court, and divine verses were revealed. This servant wrote in his letter and sent it to him, as instructed.

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Concerning Jináb-i-Sayyid Muḥammad, Jináb-i-Sayyid Áqá-Buzurg, and Jináb-i-Sayyid Áqá-Ján, as well as the people of Bahnamír, individual divine Tablets, whether for the living or the dead, were revealed for each name mentioned in His writings. Verily, remembrance is the ornament of servants in their lives and the ocean of forgiveness after their passing. In obedience to His command, these revealed Tablets were written by this servant and sent, as the Most Great Branch was not present at the time. It would be better if a neat copy were made and sent along with the Tablets, as some may struggle with proper recitation.

Another matter: His other letter, dated the 18th of Ramaḍán, was received. It turned grief into joy and dispelled sorrow. Its contents are clear and evident, requiring no explanation. After presenting this matter before the holy court, it was said: "O Jamál, you have promised that henceforth, nothing but words of acceptance, joy, and gladness will reach the sacred court from you."

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"God willing, you will fulfill this promise by the grace of the Beloved of the worlds. Although the Supreme Pen has testified regarding you that you have fulfilled the covenant of God and arisen in service to His Cause, your initial promise was noted in several letters sent by you to this present servant. God willing, you must fulfill it. Drink, in My name, from the ocean of My joy and happiness and say: 'Praise be to God, the Lord of all the worlds.'"

"O Jamál, We have heard your call in your latest letter, which you sent to My servant. We have responded to you in the morning, evening, and at noontime so that you may thank your gracious and noble Lord." Thus it ends.

Regarding your Persian supplication, you wrote: "O God, You Yourself are a witness that whenever I hear in the Tablets Your lamentation and cry over the disunity of Your servants, my distress becomes so great that I feel near to striking my head with my hands and fleeing to the mountains. Out of sheer shame, I would hide my face and never reveal it again. Yet it ends with these words I have offered: I understood from the verses of a Tablet revealed to one of the friends that I have been complained of in the holy court."

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This servant states: Nothing of the sort has ever been mentioned in the revealed Tablets. God Himself is witness and knows that you were regarded with favor, and His grace was directed toward you. After presenting this matter before the holy court, it was said: "The favor shown toward you has been

immense. Recognize the worth of your Lord's grace and be among the grateful. Should the appearance of a herald occur, much would be referred to you. Know this: a soul that attains the grace of God and is called by the name 'Fáyáḍ' (Bestowed) has been blessed with the address: 'O My name, Fáyáḍ.'"

"Indeed, if a soul submits humbly and reverently to the path of God, out of love for His Cause and to exalt His Word, no harm will come to them. Rather, it will be a cause of honor and elevation. Thus does your Lord remind you, for He is the Forgiving, the Merciful. Enter the expansive realm of hope and set foot in the field of detachment. Verily, He does not let the reward of what you have done in His path be lost. He has valued your actions as a favor from Himself, and He is the Almighty, the All-Knowing, the Wise." Thus it ends.

Regarding what you wrote about the Mashriqu'l-Adhkár and the place of blessing, it was said:

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"The matter of the Mashriqu'l-Adhkár is revealed in the Book of Aqdas. However, all matters today are dependent on wisdom. In any locality where it is deemed appropriate and does not conflict with wisdom, there is no objection. This is what God has decreed before and at this time. Today, it is essential and obligatory for every soul to observe wisdom."

Regarding your supplication for forgiveness on behalf of others, the Tongue of Grandeur proclaimed: "O Jamál, We have forgiven them, removed their sins, and illumined them with the light of the Countenance of the Most Exalted Companion so that you may thank your Lord, the Master of creation, who has responded to your supplication and given you to drink from the ocean of reunion. Verily, He is the Most Bountiful, the Generous. Those mentioned have all attained the mercy of God and are adorned with the ornament of forgiveness. Blessed is every servant and every handmaid who attains the remembrance of God after their ascension to Him." Thus it ends.

Regarding Jináb-i-Hájí Şádiq from the land of Khá, which you mentioned, this matter was presented before the holy court. It was said: "We extol him and command him to act in accordance with what has been revealed in the Book of God, the Lord of the worlds. Blessed is he for turning and attaining this Cause by which the mountains trembled and all in heaven and earth were thunderstruck, except..."

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...whomever the All-Powerful, the Almighty wills. Say, O Şádiq, remain steadfast in the Cause of your Lord. Verily, the Cause is vast, vast indeed. If a caller approaches you with a book, know that it is a book of the wicked, recorded in a clear Tablet. O assembly of the free, cling to the cord of God and leave behind all dubious callers. O My loved ones in Khá, listen to the call of the Wronged One. Verily, He remembers you in this lofty station and counsels you with the Book of God, which was revealed from the heaven of the will of your All-Knowing, All-Informed Lord. Take hold of the Book of Certitude and leave behind the delusions of those who disbelieve in God, the Mighty, the Praiseworthy.

O Jamál, We have remembered those mentioned in your letter from among the people of Khá. Give them glad tidings of this great bounty. God willing, all must rise with supreme steadfastness in the Cause of the

Lord of Names and remain so firm in His Cause that none among the peoples of the world can hinder them. Say, beware lest the buzzing of flies keeps you from God, the Lord of all necks. The devils of the earth, under the guise of truth, seek to mislead the servants. Guard yourselves with the name of your All-Powerful, Almighty Lord.

At all times, direct your gaze toward the horizon of the Merciful, and drink from the fountain of meanings and expressions that flows from the source of words. Blessed is every servant who attains this day and drinks the nectar of steadfastness from the hand of the bounty of their generous Lord.

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All receptive souls must remain aware, steadfast upon the throne of steadfastness. Look at what the Merciful revealed in the Furqán (Qur'án) before: "On the Day when humanity rises for the Lord of the worlds." Indeed, the record of the wicked is in Sijjīn. And what will make you understand what Sijjīn is? A written record. Woe that Day to the deniers.

Observe and reflect, so that perhaps you may drink from the ocean of meanings concealed within this blessed verse and attain a station where the books of the world will not hinder you from the Mother Book, nor will the whisperings of the mischief-makers deprive you of the Lord of mankind. How many devils, feigning piety and righteousness, have misled the servants and deprived them of the Possessor of origin and return! Thus, We have adorned the ocean of recognition with the ship of explanation. Blessed is every listener who remains steadfast. Thus it ends.

It is stated that this most wondrous, exalted, and holy Tablet is intended for the people of Ṭihrán, Furúgh, and its surroundings, whose mention was recorded in your letter, as well as for the people of Khá who believed in God, the Almighty, the Self-Subsisting. God willing, all will attain its blessings and act upon it.

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Concerning what you wrote about the Ḥuqúqu'lláh, it was said: "It is obligatory for all to fulfill it." Regarding Jináb-i-Ḥájí Šádiq—upon him be the glory of God—you wrote that he fulfilled the Ḥuqúqu'lláh from the proceeds of his properties and asked for guidance on whether to sell them or send the annual income. This matter was presented, and the following was revealed in response: "We have permitted him to choose whichever he prefers. The intention is that the action be carried out with joy and delight. Verily, He does as He wills and ordains as He pleases and is not questioned about what He does. He is the Almighty, the All-Powerful." Thus it ends.

Regarding Jináb-i-Sayyid Muḥammad and Jináb-i-Muḥammad-Qulí, your mention of them was presented in the holy court. It was said: "God willing, they will attain divine grace and direct their gaze toward the horizon of their ultimate goal. Their intent is known and clear, yet strangers have interposed between Us and the righteous. Although patience in separation from the Beloved is most bitter, it is, because it is His decree, most beloved. The First Point stated that the entire world exists so that a soul may attain acceptance through a single word from Him."

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Now the Supreme Pen states: “O Muḥammad, O you who gaze upon My horizon, be patient in separation from your Lord and say: ‘O my Lord, record for me what You have written for those who have turned toward You and attained Your presence. Verily, You are the Bestower, the Generous.’”

“O Muḥammad, before you, I said: ‘Hear My call and be among the grateful. Say: O my Lord, I long for the fountain of Your meeting and the ocean of Your nearness. I beseech You not to disappoint me by Your grace and to ordain for me that which benefits me in every world of Your worlds. Verily, You are the Almighty, the All-Knowing, the Wise.’” Thus it ends.

Regarding Jináb-i-Mírzá Kāẓim, the son of the martyr—upon him be the glory of God—you wrote that he and his family have been regarded with favor. Previously, this servant sent a response to his letter adorned and embellished with divine verses. The grace of God toward him is like a radiant and shining sun. It was said: “God willing, they will remain, at all times, engaged in the remembrance and praise of the Beloved of the horizons. Verily, We remembered him before, and before that, and We remember him now with spirit and joy so that he may thank his Lord, the Merciful, who has come with manifest sovereignty. His mention has been revealed repeatedly.”

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“From the Supreme Pen it descended and flowed. Give him glad tidings of this bounty, and then remind him with this wondrous remembrance. God willing, he will forever remain graced by this favor.” Thus it ends.

Another matter: If you meet Jináb-i-Ism-i-Júd—upon him be the glory of all glories—convey on behalf of this lowly one a mention of annihilation and nothingness. Say: “O My Beloved, a great day and a great Cause have come. Is there an eye in the world that can gaze purely, free from veils, radiances, suspicions, and illusions, to behold the works of God for itself? Or is there an ear that can listen sincerely, solely for the sake of God, to the divine call? Servants are small, and the Cause is great. Sovereignty belongs to God, the Almighty, the All-Powerful.”

What has happened to these heedless people that they remain veiled and are deprived of the Lord of the ultimate return by the buzzing of flies? It is incumbent upon every soul to focus on what is true in the Cause of God, not on what pleases their own inclinations. Truly, the Great Terror has encompassed humanity. Beyond all this, in the assembly of the Bayán, observe the illusions they have clung to after what the First Point proclaimed in this Most Great Manifestation.

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Beware, beware on the Day of His Manifestation lest you be veiled by the solitary one of the Bayán. That one is but a creation before Him. Beware, beware not to be veiled by words revealed in the Bayán, for they are but His words in the temple of His prior appearance. And yet, what have they said, and what do they now claim? They present their own writings as evidence. These are nothing but dust in the eyes of those immersed in the delusions of the followers of the Furqán (Qur’án).

Say: O poor ones, for 1,200 years the people of the Furqán were trained in these delusions and fancies, imagining themselves to be the noblest of nations and the best among the people of the world. Yet, what virtue have they attained, and what station have they achieved? Say: Break the idols of names in the name of your Lord, the Most Glorious. This is better for you if you but knew, that perhaps the veils may be rent asunder and you may fly freely in this holy spiritual atmosphere.

The self of truth was afflicted with a hundred thousand illnesses, and not one poet existed among them. Yet this latter people now walk in their footsteps and, armed with the weapons of lies and calumny, wage war against the Lord of the worlds. What benefit is there when the people are unaware of the truth of the Cause?

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Every soul that was fully aware of all matters and associated with Him day and night was denied by them. How much falsehood have they attributed to Him so that He might not become a source of reliance or a point of trust for the servants?

Stand up and proclaim, that perhaps the radiance of the Sun of Truth may envelop the world, and the realm of imagination may be actualized. We beseech God to withhold this great bounty and supreme gift from none of His servants, whether from the East or the West. Verily, He is the Hearer, the Answerer.

Some time ago, from the most sanctified and exalted court, a wondrous and exalted Tablet was revealed and sent for them. God willing, they have attained it. Likewise, for Jináb-i-Zayn—upon him be the glory of God—of B..., a letter was revealed. May God the Exalted gather us in one abode, that I may recount to you what was hidden behind the veils. Verily, He is our Guardian in the beginning and the end. There is no god but Him, the Almighty, the Bestower.

Another matter: Convey to all the friends of God from this lowly servant exalted greetings and say: "The Day has come, and the people have risen for the Lord of the worlds. This station requires steadfastness. Blessed is the one who takes its cup and drinks from it in the name of their wise Lord."

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God willing, they will attain this station in such a way that neither the buzzing of flies nor the croaking of crows will deprive them of the Lord of the ultimate return. They must act and speak with utmost wisdom and, at times, gather with perfect prudence, reciting and reflecting upon the divine verses in both Persian and Arabic. By the life of the Beloved, the breezes of the verses will attract them in such a way that they will see themselves as mountains in the Cause of God, the Lord of the mighty Throne.

Glory be upon you, upon them, and upon those who bore witness to what God testified before the creation of the heavens and the earth. Praise be to God, the Lord of all the worlds.

Servant,

29th Dhí Qa'dah, Year 97 (November 1880)



It is again stated that you wrote about a recent resolution of differences, and the establishment of unity was achieved by divine grace. This word brought boundless joy. May it always be so. This caused visible and manifest signs of joy upon the Countenance of Eternity. Truly, this statement from Him is a great glad-tiding for the servants. God willing, all will attain the lofty station of unity and agreement.

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I have written this much and burdened you so that now I find myself ashamed and humbled. Such a sin requires great forgiveness. Verily, He is the Forgiving, the Merciful.

You also wrote that all your faculties and limbs testify that all honor, blessing, comfort, and joy lie in His shade and in His love. Praise be to God that you are graced with both. After presenting this matter, it was said: "He has spoken the truth. God willing, these words will always flow from his pen and tongue in such a manner that they are never followed by expressions of bitterness or sorrow."

"O Jamál, rejoice in My remembrance of you and My grace upon you. Let nothing in God's path cause you grief, O Lord of the worlds." Thus it ends.

#### **BH00326 (Natural)**

#### **In the name of our All-Powerful, Most Exalted, Most Glorious Lord**

Blessed is your action, O you who attained tribulations in the path of God, the Creator of the heavens. Rejoicing is yours, O you who drank the cup of adversity in the love of God, the Possessor of Names. Blessed are you, O you who bore hardships and afflictions in the Cause of God, the Creator of all things.

Praise and sanctity belong to the One whose grace is above all mention, who has destined the abasement of His friends as the cause of the exaltation of...

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He has decreed the abasement of His chosen ones as the cause of the exaltation of the nations and made the imprisonment of His pure ones the means of the liberation of the peoples. He transformed the exile of His friends into the origin and foundation of the gathering and attention of lovers toward their true homeland. Glory, then glory, be upon you, O you who departed your abode in the path of God, the Lord of eternity. Exaltation and praise be upon you, O you who burned with the fire of love for God, the Sovereign of nations.

Can any pen adequately express this gratitude? Can any tongue fully recount these ranks? All things today cry out: "Oh, if only I had borne these hardships for Your love, O God of the worlds! Oh, if only I had endured all afflictions in Your path, O Ultimate Goal of the seekers!" The Spirit of the Age has appeared from the dawn of the Cause of the Merciful, radiant and resplendent, yet He has become the target of the rejection and opposition of all but a few. Following the verdict of the jurist of the age, these few were exiled from their homes and lands, each turning toward a different region. The names of these souls are such that many kings raise their crowns and bow before them.

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This is the honor concealed within these abasements, veiled today from all eyes and sights. The Chieftain of Baḥá (Mecca) arose from the dawn of the will of the Lord of the worlds. In the beginning, the enemies rose against Him to such an extent that any fair-minded soul would be ashamed to recount the details. The consultation of the polytheists concluded that all His companions should be martyred. The Prophet instructed them all to emigrate from that land at dawn. Among these holy souls was Ja'far Ṭayyár—upon him be glory—who journeyed with a group to Abyssinia and remained there for some time. In utmost joy and eagerness, they engaged in the mention of the Lord of all beings. The details of this have been recorded by the Supreme Pen. Blessed are those who attained and beheld.

Despite being in extreme poverty and outward abasement during those days, it was later observed that the blessings of these holy souls opened the treasures of wealth to the people of Islam. The doors of honor were unlocked, and the nightingales of joy sang their sweet melodies upon the branches of the human Lote Tree.

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Glorified is He who does as He wills by His might and sovereignty and ordains as He pleases by His command and will. The source of life has always been water, as “We made from water every living thing,” testifies to this statement. At times, however, He bestows this virtue upon fire, as He made the fire of the Mount the cause of life for the nations. Who can prevent Him from His sovereignty? I testify that there is no god but Him. He has ever been sanctified beyond the comprehension of even the nearest ones and exalted above what the tongues of the sincere utter. He has manifested whatever He wills and continues to manifest whatever He desires. The actions of this creation cannot weaken Him. Verily, He is the Ordainer, the Commander, the All-Knowing, the All-Wise.

O Beloved of My heart, what pains the heart and weakens the body are the regrets held within the heart of this lowly servant. Reflect upon the holy souls of the land of Šád. Through the grace of God, they were manifest in utmost honor and loftiness, and in their final days, they attained a station that has truly never been seen or heard before. At all times, this servant has exclaimed: “Oh, if only I had been with them.” Yet the honor has passed, leaving only regret in the heart.

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The Supreme Pen has revealed regarding them what causes all the atoms of existence to wail and lament. They attained a station that will endure as long as the dominion of the heavens and the earth. And now, this regret remains in my heart—that I was not with them when they left their homes and lands in the path of God, wandering in the wilderness without helper or supporter. Oh, if only I had been with you and attained what you attained in the path of our Beloved and Goal, the Goal of all in the heavens and the earth! Yet the servant brings you glad tidings of God's assistance, His grace, and His mercy, which have encompassed all existence, seen and unseen.

This servant received your letter, and from every word, it seemed to emit the fire of longing and yearning. When I read and understood its contents, I turned toward the Beloved, and upon presenting its contents

before the Throne, the Tongue of Grandeur and Majesty spoke words that caused the earth to tremble and the mountains to dissolve. My pen feels inadequate to recount what the Kingdom of Explanation proclaimed, and even the pens of all who dwell upon the earth fall short, until the Ancient Tongue spoke these exalted words:

“O Muḥammad, the One, the Peerless, remembers you in this station.”

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“A station beyond the reach of the descriptions of all created beings. Rejoice and be among the grateful. We have given you to drink of the fountain of My explanation and the nectar of My recognition. Through these verses, We shall lead you to a station where the clamor of the world and the oppression of those who deny God, the Lord of the worlds, will not grieve you. Verily, He purifies the earth from the defilement of those who rise against His Cause and raises you to the loftiest pinnacle. Your Lord is indeed the All-Knowing, the All-Informed.”

“By My life, you have attained the recognition of the Beloved, who has adorned the Books of God, the Sovereign, the All-Knowing, the All-Wise. God willing, you will soar on the wings of detachment in the atmosphere of love for the Possessor of innovation, and at all times, you will burn with the fire of His affection. Blessed are you and your father, who is remembered by the Supreme Concourse, and for whom the Most Glorious Pen bore witness in His preserved Tablet.”

“O Taqí, hearken to My call from the direction of My Throne. It draws you to My Kingdom and the station of My nearness and gives you to drink of the fountain of My wondrous explanation. The Wronged One received your letter and found it ablaze with the heat of My love and adorned with My remembrance and praise. Blessed are you, your pen, your tongue, and your heart. Rejoice in My mention, O servant of your Lord, and remain steadfast in My service and vocal in My praise.”

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O Beautiful One, do not gaze at the people and their clamor. Instead, look at what has been decreed for you by My unassailable Pen. This hardship, God willing, will be followed by ease. If you wish to emulate your Lord, know that He was content with whatever befell Him in the path of God, and let it be as it was. All things bear witness to this, as do all discerning and insightful ones.

Where are the Caesars, the Khosrows, the Pharaohs, and the tyrants who built for themselves dwellings atop the mountains and turned away from the Cause of God, your Lord, and the Lord of all in the heavens and the earth? Thus does your Lord narrate to you from His preserved Book.

How many souls were manifest in the utmost outward glory, imagining themselves immune to extinction. Yet today, neither they, their lands, their adornments, nor their dwellings are visible. Only the effects of their oppression and tyranny remain, seen across the world. This is witnessed by every atom, every rational being, and every articulate tongue, all of which testify to the truth. Verily, your Lord narrates these events so that you may be assured. Ask God to assist you and the believers in serving His Cause, mentioning Him, and praising Him. Verily, He is the All-Powerful, the Almighty.

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Remember My loved ones who have turned away from all but Me, clung to My cord, and held fast to My radiant hem. Thank God that the ultimate purpose of the world, the fragrance of satisfaction, was found in your letter. This suffices you and the Possessor of Names. Yet most people are heedless.

From the spirit of your supplication, I found the scent of My satisfaction. Blessed is the infant who has drunk from the breast of My care, grown under the shade of My mercy, and attained My acceptance in My days. Thus does My Supreme Pen remember you with a remembrance which, were anyone on earth to perceive its fragrance, by the truth of God, they would abandon all they possess and hasten toward the Throne's station, where the Beauty of Eternity resides with manifest sovereignty.

God willing, remain firm and steadfast in this most exalted and lofty station. Some of the friends of God had their petitions presented at the Throne, adorned with the ornament of satisfaction. Subsequently, another fragrance wafted forth, concealing the first. Thus does the Desired One inform you so that you may remain among the steadfast and unwavering. Do not grieve over separation and distance, for by His Pen, estrangement is transformed into reunion, and distance into nearness. Exalted is your Lord, the All-Sufficient, the Most High. Verily, He is the Generous, the Eternal.

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Praise be to God, the Lord of all the worlds. Thus it ends.

In truth, these verses have been revealed with such grace that their mention cannot be fully captured by pen or tongue. Within every word is a radiant lamp. Blessed are those who find its fragrance.

You wrote about the souls who, through the grace of the Merciful, have drunk from the fountain of recognition and gaze toward the horizon of certitude. Their names were presented in the sacred court, and for each one, wondrous and exalted verses were revealed. However, this servant did not find the opportunity to record them in detail. Reassure them with the joy of God's grace and convey greetings on behalf of this lowly servant. This servant has found himself incapable of recounting all that has descended from the realm of divine knowledge. At many times, the verses of God are revealed in such a manner that even the highest pen of the world is unable to inscribe them.

Yet I give glad tidings to the friends of God that all these verses have been revealed with complete grace, and it is certain that their effects will appear on earth.

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Verily, our All-Knowing Lord is capable of all things. Please convey greetings once more on behalf of this lowly servant.

The poetry of Jináb-i-Mírzá Zayn al-'Ābidīn—upon him be the glory of God—which was adorned and embellished with mention of the two luminous lights, was presented in the sacred court. This is what was revealed in definitive response:

“Blessed are you, O you who spoke with the remembrance of Him who illumined the horizon of loyalty in the Kingdom of creation. Blessed is every speaker who speaks with the remembrance of H and H́á (the two letters representing divine mysteries).”

“O Zayn al-‘Ābidīn, listen to what your Lord, the Lord of all creation, remembers of you in this manifest palace. By My life, were you to taste the sweetness of My explanation, joy would so overcome you that no sorrow could darken your heart. Your inner sight would be opened in such a way that you would behold the two radiant lights in the supreme horizon, the most exalted station, and the ultimate pinnacle. You would exclaim: ‘Praise be to You, O my God and the God of all worlds! Thanks be to You, O my Beloved and the Beloved of nations!’”

“I testify that You created them, exalted them, assisted them, and raised them, guiding them in Your path. You destined for them only what no pens in existence could describe, nor could the pages of time encompass. Verily, You are the Almighty, the All-Knowing, the All-Wise.”

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If the friends are humiliated before the people, they are truly honored before God. Soon, the sun of glory will rise visibly from the horizon of the world.

Reflect on the past centuries and what has occurred within them, that you may discern what My wondrous tongue has proclaimed. The entire world and all that is within it cannot compare to a single word from the words of God, for the fragrance of that word perpetually wafts forth.

The reward for any pure action is never erased, overlooked, or forgotten. With Him is the knowledge of all things in His Book. Verily, He is the Generous Bestower. Hatred, enmity, and the harm of the people are neither noteworthy nor worthy of attention. Observe this fleeting world, the realm of such occurrences. At every moment, it declares with its words: “Behold, I am perishing.”

Consider the world like a book, from which every moment its pages are taken. This is evident to every insightful one. However, the words of God occupy a station where erasure or extinction cannot approach them. Blessed are you and those who view all things through My eyes and dedicate themselves solely to the propagation of My Cause.

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“Act in My Cause with the wisdom revealed by the Merciful in the Book.” Thus it ends.

Regarding the question posed about which land they should reside in and what actions they should undertake, these matters have been referred to consultation, as recorded in the divine Tablets. One must consult with steadfast and assured souls and act accordingly. That which arises from consultation is best for those who adhere to wisdom in the Kingdom of creation.

The first letter from you that arrived was presented in the sacred court. It was said: “Wherever they reside, let it be under the shade of the Tree of Mercy, within the domes of grandeur, and under the canopy of grace.” Upon hearing this, they nearly soared with longing. In all conditions, these servants

should engage their tongues—more numerous than the atoms of the world and beyond that—in the mention and praise of the compassion and grace of the Beloved of the worlds.

Blessed are you and all of us. All who circle the Throne of the Merciful send their exalted greetings. Glory be upon you and upon those who have turned their radiant faces toward the Supreme Horizon. Praise be to God, the Possessor of the Throne and the dust below it.

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What is truly the greatest of all deeds today is the unity of the friends. As has been repeatedly stated: “Through unity, the Cause of God, the Lord of all servants, is made manifest.” At present, disorder and chaos are observed: the small show no respect to the great, the lowly disregard the exalted, and family ties are not maintained. Today, all must look to what has been revealed by the Supreme Pen. You must exert great effort in this matter so that you may become a cause of unity and agreement among the friends of God.

Indeed, discord diminishes the worth of the Cause among the servants. We beseech God to grant His assistance and adorn all with what He loves and approves.

Servant,

**BH00089 (Natural)**

#### **In the name of our Most Sacred, Most Exalted, Most Glorious Lord**

Praise is due to the Beloved, who, when seated upon His Throne in the garden named Riḍván, spoke three blessed verses. With one verse, He removed conflict, contention, and bloodshed from the world.

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He did so, and with clear and evident expression, He stated that the victory of the Cause has been decreed through wisdom and explanation. Blessed are the souls who act with supreme steadfastness in what they have been commanded. The Possessor of Destiny has testified in another station: “I have come for unity and concord among the servants.” Similar statements have been revealed by the Supreme Pen in the Scriptures and Tablets.

Yet it is observed that some remain unaware of this firm and decisive command of God. In truth, if today a soul intends to harm another soul, that harm is inflicted upon the essence of Truth itself. This is a statement that this lowly servant has heard repeatedly from the Ancient Tongue.

Today is the Day of the Greatest Joy and the Day of utterance and explanation, but it must be in accordance with the wisdom revealed by the Merciful in His mighty Book. The hearts of the people of Bahá must be illumined and brightened by the lights of the radiant Manifestation. They must act toward all the people of the world with perfect love.

Reflect upon this blessed statement, which is truly a unique gem from the ocean of meanings: “Glory is not for the one who loves his country, but rather for the one who loves the world.” A hundred thousand

lives may be sacrificed for this divine word, for within every letter of it is an ocean of grace surging and a Euphrates of compassion flowing.

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Some time ago, a Tablet was revealed from the heaven of the divine will for Jináb-i-Ism-i-Jamál—upon him be the glory of all glories. In this Tablet, the following blessed phrase was revealed by the Supreme Pen in Persian:

*“Exalted is His greatness and His true essence! If all outward power—which in reality has no station before God—were to be fully manifested, and a sword raised against someone with harmful intent, aiming to cause harm, undoubtedly, we should not oppose it but leave them to themselves.”* Thus it ends.

It is a pity for illumined hearts to be deprived of their refinement and grace by such dark clouds. If a prepared land is found, the seeds of divine wisdom should be sown in it with joy and delight. Otherwise, *“He is indeed independent of all worlds.”*

This is the Day when the earth has been illumined with the light of its Lord. In it, the letter Ḥá’ (glory) of our Lord has appeared, and the angels stand in ranks. Humanity must act in accordance with what is fitting for the days of God. By God’s life, He has created humankind to build and cultivate the world, not to destroy it.

God does as He wills and ordains as He pleases. In former times, during the days of the Apostle of God—may all save Him be sacrificed—the law of holy war was revealed. Yet, in this Most Great and Mighty Manifestation, that law has been abrogated. He is not questioned about what He wills.

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Verily, He is the Commander, the Questioner, the All-Knowing, the All-Wise. My soul is a sacrifice for His compassion, and my spirit is a ransom for His kindness to the world. Today, all must observe what God has revealed in the Book and rise with truthful tongues, sacred actions, and spiritual virtues to assist His Cause. In so doing, the people of the earth will become illumined by the light of divine favor and turn toward the supreme horizon.

Praise be to God, who has appeared, revealed His straight path, and guided humanity to His manifest horizon and His most great and exalted name. Today, it is incumbent upon all to convey to the friends that which is pleasing and acceptable to God, so that no one’s heedlessness becomes a cause of harm to others. Verily, He speaks the truth and guides to the path. There is no god but Him, the Mighty, the Beautiful.

The servant attained your letter, which spoke of your steadfastness, humility, reverence, firmness, and steadfastness in the Cause of our Lord and your Lord. Through Him, the foundations of the knowledge of the learned and the structures of the insights of the mystics have been shaken, save those whom God has willed. After reading it, I presented it, with permission, to the Presence. His words, exalted in majesty, were:

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“God willing, may they continually drink from the nectar of the Merciful’s explanation and act according to what is befitting and worthy today.” For some of the mentioned individuals, wondrous and exalted verses were revealed and sent. Perhaps through their recitation, they will truly attain and be granted success in what is loved and approved by God.

Today is the Day of the Greatest Favor. Even if all the world’s people express love, though devoid of truth and purity, the sacred court extends its grace and favor so that the fragrances of the verses may draw them from the realm of doubt to the kingdom of certainty, and from illusion to reality. With your Lord lies the knowledge of all things in a clear Book.

If, for some, no exalted and holy Tablet has apparently been revealed, this is due to divine wisdom, known only to God. For steadfast and upright souls, whatever exalts and ennobles them is revealed from the heaven of divine will. Should there be a delay in the outward sending of Tablets due to wisdom, the grace of the cloud of divine mercy inwardly and deeply continues to assist. Verily, He hears and sees; He is the All-Hearing, the All-Seeing. He grants and withholds; He is the All-Powerful, the Almighty.

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Blessed are those whose focus on previous accounts did not veil them from God, the Lord of all things. Say: Verily, He is the Creator of the heavens and the earth, and He cannot be recognized except through Him. This is testified by My herald. Yet most of the people remain heedless.

We have revealed these verses for you, and beyond them, an exalted Tablet has been revealed. If you recite it in the language of truth, it will draw you to a station where no sorrows of existence can touch you. This is witnessed by the Lord of religions from this radiant horizon.

In the name of God, the All-Knowing, the All-Wise. O Muḥammad, son of Taqí, We have mentioned the one you spoke of in your letter and concealed his name as a matter of wisdom. Verily, your Lord is the All-Knowing, the All-Wise. We ask the Exalted One to strengthen him in that which ensures his remembrance endures with the everlasting names of God. Verily, your Lord is the Most Bountiful, the Generous. He is permitted to remember God with what the Supreme Pen has spoken.

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Glorified are You, O my God, Creator of names and Creator of the heavens. I beseech You by the name through which the ark of Your Cause sailed upon land and sea by Your will, and by which every world was shaken, every heedless one trembled, and every firm foundation was toppled, that You strengthen me in this Cause through which the feet of the learned, the mystics, and the poets have faltered—save those whom You have saved through Your generosity and kindness.

O my Lord, I ask You not to deprive me of what is with You, nor to render me destitute of the ocean of Your knowledge and the sun of Your grace. Then grant me, O my God, the fountain of steadfastness by the hands of Your bounty. Verily, You are capable of what You will. Swords do not hinder You, nor do



matters of vast concern fatigue You. You do as You please by Your sovereignty and ordain as You will. Verily, You are the Almighty, the Exalted, the All-Knowing, the All-Wise.

He is the Teacher, the Wise. We remember Muḥammad, son of Taqí, that he may rejoice in this remembrance by which all things have spoken: "The sovereignty belongs to God, the All-Maintaining, the Self-Subsisting."

The Wronged One remembers God's servants upon the earth and invites them to God, the Possessor of existence. Blessed is the insightful one who recognizes their Lord, and the listener who, upon hearing the call from beyond the mighty sea of grandeur, responds: "Here I am, here I am, O Lord of the unseen and the seen." Say: The Wronged One speaks not out of desire; this is testified by the Lord of the Throne and the dust beneath it. Yet most people do not comprehend.

This is the Day revealed by the Merciful in the Furqán (Qur'án). On that Day, the sovereignty belongs to God. Yet most people remain unaware. They have cast the Book of God behind them and turned every world into a realm of rejection. Say: This is the Day of Manifestation, if only you knew.

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This is the Day of the Bayán, yet you remain silent. Rise from the slumber of desire, then turn to the supreme horizon, which has been illumined by this Name through which the gate of heaven has been opened and the hosts of the spirit have descended. Glory be upon the people of glory who listened and responded when the Truth, the Knower of the unseen, appeared in His name, the All-Sustaining over all names.

"O Supreme Pen, mention the one called Zayn al-'Ābidīn so that the mention of the Wronged One may draw him to a station where he bears witness to what God testified before the creation of the heavens and the earth." We bring glad tidings to those who have cast away illusions and turned toward God, the One, the Peerless, the All-Knowing.

"O people, rejoice in this Manifestation promised in the Books of God, through which that which was hidden behind veils of the unseen has now been revealed. Verily, your Lord, the Merciful, speaks the truth. He is indeed the Mighty, the Exalted." Thus spoke the tongue, and thus was the proof made manifest. Blessed is the soul who hears and responds, and woe to the heedless. He is the All-Knowing, the All-Informed.

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"O Aḥmad, We impart to you that which will benefit you in every world of your Lord. Be grateful and among the thankful. Beware lest the adornments of this world prevent you from the Lord of names. The dominion will perish, but what has been decreed by the Almighty will remain.

Hold fast to the cord of your Lord's grace and cling to the hem of His mercy. Say: O Lord of eternity and Sovereign of the nations, I beseech You by Your Name, which You have made the ruler over all names in the kingdom of creation, to assist me in turning toward You and focusing on the horizon of Your Cause. O my Lord, You are the Generous, and I am the supplicant at Your door. You are the Forgiving, and I am the

sinner hoping for the drops of Your ocean of forgiveness. Send down upon me from the cloud of Your bounty that which purifies me of all else but You, sanctifies me from all but You, and enables me to extol Your mention and praise among Your creation. Verily, You are the Almighty, the Exalted, the Forgiving, the Generous.”

#### **Page 188**

These few blessed Tablets were revealed from the heaven of divine will and recorded in this writing. It was later commanded that copies of them be inscribed in other Tablets and sent so that each of these individuals might receive their own separate Tablet. For wisdom, the name of one of these souls was not mentioned at the beginning of the Tablet. You should consider whether, according to wisdom, the Tablets should be given, for some servants are inclined toward investigation and may seek to uncover what has been hidden. Thus, utmost prudence should be exercised.

Regarding your note on unity and rising to serve the Cause: God willing, you will always be strengthened in these matters. This was presented before the sacred presence, and the following was revealed by the Tongue of God in the Kingdom of Explanation:

“God willing, you must arise to serve the Cause in such a manner that no trace of discord remains in that land. This word is a unique pearl of the ocean of divine commandments. Blessed is the one who arises for this mighty Cause. Whoever today becomes a means of unity and reconciliation is, before God, counted among the pillars and distinguished ones.”

#### **Page 189**

You wrote about some companions of the Spirit—may the souls of all beings be a sacrifice for Him. After presenting this matter in the sacred court, it was stated: “Today, Christ is running and calling in the wilderness with yearning, yet His companions are unseen, except for those whom God wills. It is exceedingly difficult for these souls to turn toward the supreme horizon and look to what God possesses rather than what they hold. Most of these souls appear similar to the people of the Qur’án: outwardly engaged with illusions, speaking of illusions, and returning to illusions.”

It is astonishing how some individuals pay attention to the unworthy words of these deluded souls. By the life of God, they possess nothing worthy of attention or listening. Not a single word fit to be heard has come from these souls, nor will it. Thus it ends.

#### **Page 190**

You wrote about Jináb-i-Rustam ‘Alí, and it was proposed that an exalted Tablet be revealed for him. This was presented in the most sanctified and supreme court, and a wondrous and exalted Tablet was revealed for him from the heaven of divine will. For his two sisters, too, an exalted and lofty Tablet was revealed from the heaven of grace.

Mention of the veiled lady Umm—upon her be peace—was made in the sacred court. Great grace was shown to her. What befell her in the path of God is known and recognized by the Beloved of the worlds.

Her mention has been revealed repeatedly from the heaven of divine will. Verily, our Lord, the Merciful, is the Compassionate, the Generous, and the All-Knowing.

For all the names mentioned in your writing, and also for the souls who presented petitions, wondrous and exalted Tablets have been revealed from the heaven of grace. God willing, all will attain these and engage in promoting the Cause with pure wisdom.

Divine grace has reached such a station that for all souls mentioned, whether alive or departed, exalted Tablets have been revealed from the heaven of divine will. Beseech God that souls may be ignited by the burning fire of the Tree and manifest love for God, actively serving His Cause.

O friends of God, behold this day, which is mentioned and recorded in all books, scriptures, writings, and Tablets. By the life of God, it is more honored than all things before God, the Lord of all worlds. Blessed are the souls who recognized Him and acted as befitting. God willing, all will attain this lofty and supreme station and partake of the bounties of these days. Verily, our Lord, the Merciful, is the Forgiving, the Generous, and indeed, He is the Strengtheners, the Planner, the Wise Counselor.

For Jináb-i-Alif and Ḥá'-'Akkás, special Tablets were revealed. If possible, deliver these to them. If not, leave them in trust with their mother. In this instance, some of these exalted Tablets were transcribed from the original revelation by this humble servant.

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...and sent, as Jináb-i-Ghusan-i-A'zam—my spirit, essence, and very being are a sacrifice to the dust of His sacred footsteps—was not present. A petition from Jináb-i-Ism-i-Há—upon him be peace—was presented in the sacred court. A group requested his stay in that land. Their plea was accepted by the True One, who said: “If this occurs with joy and delight, it is good. If God wills, He will gather all that has been scattered.”

This humble one hopes that you convey the greetings of this lowly servant to Jináb-i-Ism-i-Jamál—upon him be all glory—and Jináb-i-Man-Summíy, who was referred to at the supreme station as 'Alí before Akbar—upon him be peace—the Sovereign of destiny. This lowly servant conveys expressions of sincerity and nothingness to all the friends, including Jináb-i-Dhabíḥ—upon him be peace—Jináb-i-Mírzá Abuṭálib—upon him be peace—Jináb-i-Ḥaydar Qabl-i-'Alí—upon him be peace—and Jináb-i-Ism-i-Há—upon him be peace. Praise be to God; they have been favored with divine graces, and for each of them, a sacred and exalted Tablet was revealed and sent. Convey to them and all the other friends who have attained the divine Tablet the expressions of this servant's nothingness.

#### **Page 192**

...and to all those whose mention has been made in the sacred court. God willing, they will drink from the cup of unity and act in accordance with what is befitting for this Day. Today is the day of remembrance and utterance; today is the day of service. God willing, all will attain this station.

We must all, today, focus on what leads to the exaltation of the Cause, turning away from what is with the people and turning toward what is with God. O friends, the gates of heaven are always open, and the

cloud of mercy is never lifted. God willing, we shall strive to make up for what we have failed to achieve during the days of this Most Great Manifestation, which is mentioned and recorded in all the divine Books.

We must all extend hands of hope and grasp the hem of grace. Verily, He is the Forgiving, the Generous. Verily, He is the Bestower, the Gracious, the Compassionate.

Convey, as well, the expressions of this servant's nothingness to Jináb-i-Ism-i-Jawád—upon him be the most glorious peace—and to Jináb-i-Zayn—upon him be peace—of the people of “B-R.”

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...In these days, a petition from him has been presented to the sacred court. It is hoped that a response will be revealed from the heaven of grace and sent. God willing, the affairs of all will unfold in accordance with divine will.

Had everything revealed by the Supreme Pen been acted upon until now, all would have found themselves in the cradle of peace, security, and supreme comfort. Glory be upon you and them from God, the All-Knowing, the All-Wise.

Servant,

19 Jumádá I, Year 98 (April 1881)

It is reported that not all revealed Tablets were sent during this dispatch, as wisdom did not allow. Thus, 19 sacred and exalted Tablets were sent within this packet, and the remainder, God willing, will be sent in the next dispatch.

### BH01226 (Natural)

### Page 194

#### **He is the Most Sacred, the Most Exalted, the Most Glorious.**

Praise be to God, through whose name the thread of destiny is stirred when the lovers hasten to the abode of sacrifice and the pure-hearted turn to the realm of annihilation, saying: *“It is fitting for us to hasten to both.”* Blessed are those drawn by His verses, taught His worlds, and given to drink that which quickens the dry bones. Verily, there is no god but Him, the Almighty, the All-Powerful.

My spirit is a sacrifice for your mention, O Beloved of my heart. This servant has been honored to partake of the effusion of your pen's ink, which flowed from the Pen that proclaimed the remembrance of God, our Beloved, your Beloved, and the Beloved of all in the worlds.

### Page 195

Though in such days, when the Temple of Justice suffered under the claws of oppression through the actions of those who disbelieved in God, sorrows overwhelmed me and restrained me from remembrance and utterance, yet with the Merciful seated upon the Throne and His effulgence shining

from the horizon of the Countenance, the ocean of joy surges, the cock of delight crows, and the dove of jubilation coos between earth and heaven.

I beseech Him to adorn His chosen ones with the robe of patience and steadfastness and to reveal to them what is hidden behind the veils. Verily, He is the Mighty, the Chosen One.

After reflecting on what was in your blessed writing, I turned toward the supreme station and presented it to the sacred court. The Tongue of Majesty replied: "O branches, what has befallen the Essence of Truth has befallen Him. Behold, despite this oppression that envelops the world, these people consider themselves the followers of Truth. By the ocean of divine mercy, if a soul, with true vision, observes the deeds of the idolaters and truly grasps the transience and insignificance of the world, they will ascend to a station where they see themselves sanctified and detached from the defilements and veils of the world."

#### **Page 196**

...with all His mercy and grace. If the manifestation of this is not apparent in some, God will reveal it in due course through His grace. Be assured and remain steadfast. Engage in a matter, relying on God, the Wise, for all are commanded to busy themselves with a task. Verily, He is the Commander, the All-Knowing. Thus it ends.

It is also noted that a petition from the exalted Lady, Her Holiness the Consort—upon her be all glory and praise—was presented to the sacred court, and a response was sent. Convey it to her. Glory be to God! The heedlessness of the world has reached such an extent that even in the face of the Great Calamity and its unimaginable afflictions, none are awakened. Reflect on the ruler and what befell him. Close to half a million souls perished, and under every tree in the vicinity of the land of mystery, the cries of widows and others rose to such an extent that rivers of blood were seen across the lands.

What was revealed in the Tablet to the ruler by the Supreme Pen has now occurred. Yet no one is awakened to ask why and how it happened. Despite hearing portions of that Tablet in those lands, people are still observed in heedlessness and arrogance.

#### **Page 197**

...Every being is astonished at their intoxication, heedlessness, and slumber. By the life of God, they are in a strange sleep. This lowly servant beseeches and hopes from God that He strengthens you in your service, whose mention, like a radiant star, shines brightly from the heaven of the divine Tablet. Such service shall never wane.

Glory be upon you, upon those who love you, turn toward you, and drink the nectar of meeting you. Praise be to God, our Beloved, your Beloved, and the Beloved of all the worlds.

#### **BH00391 (Natural)**

#### **In the name of the One, the All-Seeing, the All-Knowing**

Exalted is the remembrance and praise of the Sovereign of eternity, the Possessor of all worlds. With a

single effulgence of the radiance of His Beauty, He seated the Friend [Abraham] in the fire and sent the Sacrifice [Ishmael] to the place of offering. The mind is bewildered by this nobility: if it shines upon a king, it surpasses the kingdom; if it appears upon absolute poverty, it renounces the world of wealth.

#### Page 198

...And if it manifests upon the throne of wealth, it transcends its station and stands among the servants in service. By the ocean of divine knowledge, if what is concealed were revealed, all the world would perceive every being as a Friend and recognize every age as the Age of Sacrifice. Yet this community of Friends is not content with the transformation of fire, nor will this community of Sacrifice retreat from the station of offering.

This humble servant is bewildered about what to say or present; both astonished and constrained. In this state, clinging desperately to the cord of divine mercy, the intoxicating call both bewilders and bestows awareness, veils and reveals knowledge of all things. Would that I were permitted to recount what I have seen and known, but the matter is in His hands alone. No one possesses rank, authority, power, or strength except by His permission and grace.

My spirit is a sacrifice for your mention and my being for your service.

#### Page 199

During the days when the Palace at the Supreme Station was present, on one occasion near sunset, Jináb-i-Ism-í-MH—upon him be all glory—entered and attained the sacred court. He handed a packet to this servant containing a letter and writing from Jináb-i-Mírzá Ismá‘íl. That same night, circumstances allowed this servant the opportunity to present everything before the Face. Once the reading was completed, the Most Great Beauty arose and, pacing, declared:

“O branches, blessed are you for what you have attained through the grace of your Lord, His knowledge, and your turning toward Him. Blessed are those who love you for the sake of God, the Lord of all the worlds. We have elevated your stations, and you shall witness them. This is attested by anyone who turns toward My face, recognizes My Cause, and accepts My straight path.”

#### Page 200

“O branches, the greatness of the Cause has been revealed in many Tablets. By the life of God, it is greater than all greatness. If one reflects on the stations of those who are today certain of the Cause of God and comprehends its greatness even in part, they will gain some understanding. Your Lord opens the gates of understanding to whom He wills. Verily, He is the Planner, the Wise.”

“O branches, divine grace has been with you and shall remain so. Consider this word revealed from the horizon of the Revelation of the Merciful to one who turned toward Him: O Ḥusayn, cling to this blessed word, which is like a ship in the ocean of the knowledge of the Sovereign of creation. Even though this word is ancient, spoken by the Manifestations of His Cause before, today it appears adorned in a new and wondrous guise. The true Gabriel has breathed new spiritual life into the forms of the words. It is this: *‘Whoever is for God, God is for them.’* If you sail in this ocean, you will find yourself refreshed with a new

spirit and immense serenity. You will soar in the air of love for the Radiant Orb with wings of longing and eagerness, and walk upon this straight path of justice with joy and delight.”

“O branches, you have turned toward God, meaning you have attained this station through His grace, and He has turned toward you with perfect grace. Do not think that the fruits of this grace will remain hidden. By My life, God will manifest it upon the earth. He is your Guardian and Helper. Verily, He is the Forgiving, the Merciful. The days of Manifestation abound with immeasurable grace. He is the Bestower, the Generous, the Bountiful. In all circumstances, be mindful of wisdom and rely on God. In His hand is the preservation of all things. Verily, He is the Almighty, the All-Powerful.”

“Glory be upon you, upon those who love you, and upon those who turn to you and hear your call.”

## **Page 201**

Regarding Jináb-i-Mírzá Ismá‘íl, you mentioned that his letter was fully presented. It was said that in some matters he mentioned, he was truthful, and he should be treated with gentleness and understanding. A Most Exalted Tablet specifically for him was revealed and sent. Review it and send it. Verily, our Lord, the Commander, is the All-Knowing, the All-Wise. However, Mírzá Ismá‘íl has become deeply distressed. Though the matter concerned him, it was of great significance, as it pertained to God. Yet, if he delves deeply into the ocean of understanding, he will perceive the utmost perfection, grandeur, strength, and excellence in the affairs of the world, past, and future.

When this humble servant was in Iraq, the two radiant martyrs set out for the pilgrimage to the sacred Kaaba and later, returning from the land of Karbala, attained the sacred court. Upon hearing the call of God, they truly transformed. The grace shown toward them, though they were not widely known among the people, astonished and amazed some. They then returned to their homeland by divine command, their hands uplifted with the power of God, adorned with the ornament of honor, and showered with the blessings of His bounty. Over time, they became known throughout the world as belonging to the Lord of Eternity.

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Indeed, their station was firmly established in hearts, as you have observed and continue to see. After arriving in the land of Šād, two letters from them reached the sacred court, alongside other petitions filled with utmost humility and supplication. The station they attained is unparalleled. What greater bounty exists than this: that in the mortal realm, they were openly recognized as belonging to God, and even the disbelievers displayed humility before them. In their final days, they reached such a station that neither my pen nor my words can fully describe it.

From the Tablets revealed in this supreme calamity by the Heaven of Divine Will, it becomes clear and evident, O Beloved of my heart. Thousands upon thousands of blessings upon them, and countless sighs of regret for this servant, as if at all times the tongue of the world utters, “Would that I had been with them.”

Consider how the Lord of the world was martyred with the details you have heard, and they were among His servants. Yet their martyrdom appears to have left a deeper impact, its influence more complete, and its intensity greater. Exalted is the One who raised them, exalted is the One who honored them, and exalted is the One who made them attain this station, which the holy ones sacrificed their lives to achieve.

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By the Beloved of the world, the regret for this matter will never leave the heart of this servant. I beseech Him to enable me to act in ways that are pleasing to Him. Verily, He is the Almighty, the Omnipotent.

Regarding entrusting matters to God and submitting them to Him, it was said: "Indeed, they acted rightly. Their Lord, the All-Merciful, is the All-Knowing, the All-Wise. He manifests what He wills through a sovereignty from Him. Verily, He is the One who nothing can impede, whom no armies can hinder, whom no might can weaken, and who is not subdued by the dominance of the powerful. Verily, He is the Judge over what He wills and the Doer of what He desires." Thus it ends.

#### **Page 204**

In this Most Great Manifestation, matters have unfolded in ways that leave no room for doubt or hesitation for any soul—except for those who arise with injustice and speak purely out of oppression. What has been foretold in the divine Tablets about future events was explicitly detailed beforehand, without ambiguity. If someone examines the Tablet to Fu'ád, the Tablet to the ruler, the Tablet to Paris, and other Tablets revealed during the hardships of imprisonment and the opening of its gates, they will be left astonished and amazed. Each phrase has become manifest.

After the revelation of each Tablet, some tranquil hearts wondered how these phrases would manifest. This servant would remark: "You shall witness." One day, this servant said, "If the ruler becomes a deputy, there will be days when he will don the garment of humility." Then He turned His face toward me and declared, "By God, who there is no God but Him, all that the All-Merciful has revealed in the Tablet shall come to pass." Later, in Persian, He stated: "If all the heavens and the earth were to gather to alter a single letter of the Tablet to the ruler, they would be incapable and would not succeed."

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If anyone has seen that Tablet and is aware of the events that befell the ruler, his followers, and his territories, they would cry out between the heavens and the earth: "By God, our Lord, the Most Glorious!" Indeed, people are asleep. They remain in this state until they find themselves in the depths of their true stations.

He also said: "Write to the branches: O My branches, do not be saddened by the happenings of the world. From the clouds of bounty and the heaven of grace, what is necessary will be bestowed. If some have faced harm or hardship in this Great Calamity, there is no harm in this. Verily, He is the Bestower, the Generous, granting as He wills. And if there has been any delay, it is due to His supreme wisdom. He knows what He reveals, and all affairs are in His grasp. Verily, He is the Bestower, the Forgiving."



Regarding the mention of Afḡán Áqá Siyyid Aḥmad—upon him be all glory—it was said that his correspondence concerning the provision for the survivors of the wronged martyr was...

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Concerning the matter of allocating funds to the survivors of the wronged martyr, this issue stands above all deeds and holds the highest rank before God, exalted be His glory. However, such actions should only take place after due consideration of their circumstances and a full understanding of the details. This is because certain concealed matters may arise, and Jináb-i-Mírzá Ismá‘íl might become aware, possibly resulting in discord between him and the survivors. Before God, your attention to them is greatly cherished. The Tongue of Grandeur speaks these blessed words: “Blessed is the soul that seeks to address their needs and rectify their deficiencies.” Truly, this is a great matter today. God willing, you and the Afḡán will remain mindful.

Regarding the claims, accounts, and debts of the wronged martyr, this was presented before the sacred court. It was said: “Relying on God, act in accordance with the commercial laws. After the discharge of the rights of the Afḡán and the public, safeguarding the property of the heirs is necessary, provided it does not deviate from wisdom or cause sorrow or hardship.”

#### **Page 207**

The owner of the wealth has departed from this world and its possessions, attaining a station so exalted that no description or words can encompass it. The matter of the survivors is entrusted to God, exalted is He. “Verily, He is the best Trustee and the best Sustainer.” Yet outwardly, reliance on means as ordained by God is essential, and all are enjoined to follow this path. Thus, it ends.

May you always be enabled and assisted in serving the Cause of God. Truly, you have borne great hardships in His path, as has Jináb-i-Ṣiyyid Aḥmad—upon him be all glory. Praise be to God that you have attained such a station, unparalleled and incomparable. This is a moment for gratitude and thankfulness in all circumstances. The humble servant beseeches his Lord to shower upon you from the heaven of His grace His mercy and favor. Verily, He is the Generous Bestower. Praise be to God, the Lord of all worlds.

#### **Page 208**

Regarding the dispatched items, it has been reported that they have arrived in Alexandria. The funds sent by Jináb-i-Mullá Raj—upon him be peace—Jináb Ṣ, and yourself, through Jináb-i-Mihdí—upon him be all glory—have reached this humble servant. If a specific distribution for each individual is required, it should be arranged.

### **BH00325 (Natural)**

**He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious.**

Exalted is He who has illumined the horizon of the world with the radiant light of His Most Great Name. Through it, the earthquakes have shaken all tribes, and nations have been stirred, except for those who were saved by the Hand of His might. Verily, He is the Chosen One, the Singular, and the One who,

through Him, the Supreme Pen has spoken among the concourse of creation and testified to what the Sovereign of Names has witnessed. Verily, He is the Sovereign whose knowledge is beyond the grasp of the dwellers of the world, and whose station is beyond the reach of the birds of certitude.

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He has subdued every power with the revelation of His might and rendered all capable ones powerless before the manifestation of His majesty. The books of the heavens are adorned with His mention and praise, and the Preserved Tablet is emblazoned with His name and sovereignty. Without Him, the All-Merciful would not have disclosed the mysteries of what has been and what is to come. By Him, the hidden name bears witness, and the concealed name prostrates. Through Him, the door of the treasure has been unlocked, and the hidden realm, recorded in scriptures and tablets, has appeared, calling out and proclaiming:

“O assembly of creation! The All-Merciful has come with proof and evidence. Blessed is the soul that has turned and attained the Most Great Ocean, which flows from the Fountain of His utterance among His creation.”

I beseech God to grant His servants the capacity to turn toward the Most Exalted Horizon and recognize what is hidden from the eyes of the dwellers of creation. Verily, He is the Singular, the Omniscient over all names. There is no God but Him, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

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This servant has received your letter and found in it the fragrance of your sincerity toward God, the Lord of all worlds. Upon perceiving, understanding, and reflecting on its contents, I turned toward the Most Exalted Horizon and hastened toward the Ultimate Goal. When I arrived and presented what you proclaimed to our Master and the Master of the knowing ones, the door of grace opened, and the radiance of the justice of the Sovereign of Eternity shone forth. He, exalted is His majesty, declared:

“O ‘Alí Qabl-i-Nabíl! Blessed is your eye for being honored with beholding the Beauty of the Ancient One, your ear for hearing His Most Sweet Call in the land of Baghdad, and your being for being present before the Wronged One. Thus does the All-Knowing Sovereign remember you in this Most Luminous Prison. Blessed, then, is your mother for her devotion, her presence, and her attainment of that which is the purpose of the books of the All-Knowing, the All-Wise. Blessed again and again is your father, through whom servitude to the True God was adorned.”

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Engage in the remembrance of the Beloved of all worlds. Praise be to God, you have reached the shores of the Most Great Ocean, partaken of the Chalice of Reunion, and attained the sight of the Countenance of the Beloved in days when all things are returning to extinction. Recognize the worth of this Supreme Favor and guard it with your life. O Ali Qabl-i-Nabil, God is All-Seeing and All-Hearing; He has witnessed all that you have endured in His path and has recorded it in the Preserved Tablet through the Supreme Pen. No favor can equal or surpass this one.

Do not focus on the people and their behavior; instead, turn toward the Most Exalted Horizon and say: “O Sovereign of Names and Creator of the heavens, I have turned wholly to You. Assist me to act in a manner befitting Your days and my relation to Your exalted, wondrous Name.” Everything has its unique fragrance, and the scent of a deed performed purely for God’s sake will permeate the world, perceivable by every discerning soul. Trust in the grace of your Lord and cling to His resplendent hem.

In all matters, follow the example of virtuous deeds, spiritual attributes, and praiseworthy actions. Emulate the truly sanctified ones, for they are adorned with the ornament of servitude to God. They are worthy of being mentioned in the exalted words spoken by the Tongue of Grandeur in the Kingdom of His wondrous Revelation.

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“O Ali Qabl-i-Nabil! Hearken to what the Lord, the Exalted, proclaims to you from this glorious station: ‘There is no God but Me, the All-Powerful, the Almighty.’ Pay no heed to what the polytheists say. They utter the same as the adherents of the Quran, the Bible, and the Gospels. Some claim that I have made a divine claim. Say: ‘Indeed, by the Lord of all existence, I have spoken only that which the All-Merciful foretold in the Bayan.’ This is witnessed by those who discern the fragrance of My garment, turn to the horizon of My grace, soar in My atmosphere, and sever themselves from all else but Me. Thus does My Supreme Pen extol you, for I am the All-Knowing.

The people of the Bayan—those who have turned away from the Lord of existence—cling to the words and interpretations of the people of the Quran. Reflect on the station of God’s Cause and the depths of ignorance of heedless souls. Woe unto them for their estrangement from the Truth and their utterance of what even the children of this Dispensation would not say. This is evident to every person of insight and discernment.”

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“O Ali Qabl-i-Nabil! Remain steadfast and immovable in the Cause of God through the infinite grace of the All-Merciful. Offer the chalice of steadfastness in God’s name so that the friends of God may shine forth from the horizon of certitude and assurance. Some deluded and fabricated souls, who have turned away from the Countenance of the Oneness, have clung to an imaginary form and, at all times, are preoccupied with satanic whispers and diabolical schemes, misleading unfortunate souls. They cling to the illusions of the Quran’s adherents. Say: ‘O possessors of sight, those who gaze upon the Most Exalted Station traverse above the world. Always keep your gaze fixed on the Most High Horizon, and consider all else as utter nonexistence.’”

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“What you have rendered in service to the Cause has been acknowledged at the heavenly Throne and will forever remain so. ‘We were with you when you spoke in the Ridvan among the friends of God, and We heard what you said in praise of your Ancient Lord. Ask God to enable and assist you to serve Him in all circumstances. Verily, He is the All-Powerful, the Almighty.’

We saw you in the land of Ha and Mim and in other lands, and We heard what you proclaimed in this wondrous proclamation. May you always be occupied with upholding God's Cause through wisdom and eloquence, so that withered hearts may be revived through the nectar of the remembrance of Oneness and turn toward the horizon of the Cause. We beseech God to protect everyone, for most people still do not understand what this Day signifies and what this Cause is.

They are like sheep; when one takes a path, the others follow blindly. Reflect on the foundations of the religions of heedless souls among the adherents of the Quran, who considered themselves the epitome of truth and supreme over all. For centuries, they followed imagined words, devised an illusory Jabalqa, and constructed a fictitious Sirdab (subterranean refuge) based on baseless presumptions. They established an imaginary sanctuary, calling it the Sacred Domain. Is there anyone with sight to see, or with hearing to listen to what the Truthful One speaks?"

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"O true brother and beloved companion, the reality cannot be expressed. As frequently proclaimed by the Pen of the All-Merciful, the veils of dense ignorance and thick illusions, which We have rent asunder with the finger of power, have once again been replaced by even greater veils and more formidable barriers.

For over a thousand years or more, imagined beings, who considered themselves the essence of existence, turned toward an imaginary city and an unknown Sirdab, and based their hopes on a sanctuary built on delusion. Occasionally, they spoke of decrees emanating from that imaginary source. By God! Is there any mighty soul unaffected by the illusions of the people, or any steadfast one undisturbed by the clamor of humanity?

Consider some of the people of the Bayan who have shunned the Countenance of the All-Merciful and remain engrossed in such fantasies. God, exalted is He, says: 'Fie upon you, O people of the Bayan, for what you have done—worse than the deeds of the people of the Quran! They followed illusions, and you followed their assumptions after having disavowed them.'"

We beseech God to raise steadfast and assured souls who, with wisdom and eloquence, will invite the heedless to the path of the All-Merciful. Though the people of the Bayan observed...

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They observed that the very foundations of their previous beliefs were built upon illusions. Yet, even this simple truth cannot be conveyed to them, for they are instantly shaken and distressed. For example, they see the lamp of knowledge extinguished before them, yet if this one observable fact is mentioned, they are unsettled and retreat, turning back to their original state, as if returning to their abode in the fire. Had I been permitted, I would have disclosed truths that would open their eyes.

The fabrications and illusions have reached such extremes that they became the cause and reason for the martyrdom of the Beloved of all worlds, the Point of the Bayan—may my soul be a sacrifice for Him and for all creation. If false decrees, invented writings, and references to fictitious cities and their

associations—frequently found in their books—had not existed, they would not have denied the Countenance of the All-Merciful nor risen to shed His sacred blood. If these matters were elaborated further, cries of chaos would resound from all sides.

Marvel upon marvel! They deny what they witness. We beseech God to raise, through His power, individuals of immense steadfastness and mighty strength, so they might impart to the people of the earth that which benefits them in both this world and the next. Verily, He is the Guardian of the sincere.

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Regarding the dependents you mentioned, it was presented at the Sacred Threshold. The response was given: “God willing, He will enable souls to fulfill the obligations of the Right of God to the extent of their ability and provide for their needs accordingly.”

O Ali Qabl-i-Nabil, there is no doubt that everything issued from the Supreme Pen—whether commands or prohibitions—ultimately benefits His servants. For example, the Right of God has been revealed, and if people are enabled to fulfill it, God will surely bless them abundantly. Moreover, the wealth itself will return to benefit them and their descendants. Consider how much of the wealth of people ends up beyond their reach, often falling under the control of outsiders or heirs who are less worthy than strangers.

The wisdom of God’s decree transcends all words and explanations. People recognize this truth and then deny it; they understand and then feign ignorance. Had they adhered to the divine commands, they would have secured the benefits of both this world and the next. Pray to God that He enables His servants to pursue what benefits them, for He is the Most Generous and Bountiful.

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Whenever you write to the dependents of the Most Sacred, Most Holy One—may glory, praise, and light rest upon Him—please deliver uncountable blessings from this lowly servant. May splendor be upon Him, upon you, and upon them.

Another matter: According to instructions, at present it is not advisable to journey to the desired land. Instead, remain with utmost joy and serenity in the divine lands, occupied with the service of His Cause, so that perhaps the cities of hearts may be illumined and enlightened by the rays of the true Sun. This is among the greatest of deeds.

All those who circle around or worship in devotion send their blessings to you. Please also convey my greetings to the spiritual beloved, Muhammad ‘Ali—may endless blessings rest upon him. Regarding Ali from Qa’in, whom you mentioned, this was presented at the Sacred Threshold. The response came: “O Ali, the ocean of assurance is surging, and the sun of certitude has arisen from the horizon of the will of the Beloved of all worlds.”

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“Step forward with the remembrance of God and take a station in His name, one that encompasses all people, their doubts, and their illusions. O Ali, one of the conditions of faith today is that it should be as fresh as the morning breeze, passing through the realms of possibility and entering the realm of the Most Great Name.”

Had unjust people not denied the Truth, nor imprisoned Him in the oppression of envious souls, He would have manifested that which would have enriched all of creation beyond measure. Alas, the true spiritual Sun has been subjected to the will of those filled with malice, who seek to veil Him with the clouds of doubt and illusion. By God, the Pen falters in recounting the wrongs they have committed in this vain life. Soon they will find themselves in manifest loss.

If someone denies this station, to what station will they turn? All existence, both visible and unseen, testifies to His reality. Yet the people remain veiled by a mighty barrier. Praise be to God, the Lord of all worlds.

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Deliver radiant blessings to Muhammad 'Ali on my behalf. We beseech God to guide and strengthen him in serving His Most Great Cause, to grant him the best of this world and the next, and to ordain for him that which brings joy and comfort to hearts. A wondrous, exalted, and sacred Tablet has been specially revealed for him from the heaven of divine will and has been sent forth. God willing, he will attain its blessings.

Then, glory be upon you, upon him, and upon all who have believed in God and been rightly guided.

Servant, 20th Ramadan, Year 90 (November 1873)

#### **BH00074 (Natural)**

#### **In the Name of Our Most Exalted, Ancient, Sacred, and All-Glorious Lord**

Praise be to God, who has revealed through the pen of His exalted might unto all in the realm of creation. Through this, the speechless found voice, the ailing were healed, the ignorant gained knowledge, the impoverished were enriched, the infirm rose to stand, and the hesitant became swift. Faces turned toward Him, souls drew near, and the dove of the divine utterance sang sweet melodies upon the branches of the tree of certitude. Indeed, there is no God but Him—the Mighty, the Gracious.

The radiance of glory shines forth from the horizon of the will of the All-Merciful upon the dawning points of knowledge and the rising places of certitude—those who have stood firm, spoken with truth, pointed to Him with their eyes and brows, and directed their whole being to God, their Origin and Creator.

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The Provider of their sustenance, the One who gives them life and causes their death—these are the servants whose sincerity, humility, reverence, and steadfastness in this Cause have been attested by the Pen of the Most High. A Cause by which mountains were leveled and the faces of the heedless, who turned away from the Source and clung to every deluded deceiver, were darkened.

Glory be to You, O God, Lord of all names, Possessor of the throne and the earth! I beseech You by Your Name, through which the Pen moved upon the Tablet and from which Your servants and creation emerged, to strengthen their eyes with the light of Your countenance and illuminate their hearts with the radiance of Your knowledge. Then reveal through them, in the world of being, that which endures through the permanence of Your dominion and sovereignty. Verily, You are the All-Powerful, the Exalted, the All-Knowing, the Wise.

And after this, O essence of my heart and joy of my soul, the fragrance of sincerity for the True God diffused when you opened your book. By the life of the Beloved, it poured forth as the rain nourishes the trees. When it was read and understood, you desired the hidden mystery and the concealed treasure.

When you...

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...arrived and were honored, the sun of permission shone forth, and its contents were laid before the face [of the Beloved]. Then the tongue of grandeur spoke that which is as the spirit for bodies, the light for eyes, the fountain of life for the thirsty, and the nectar of wisdom for the inhabitants of existence. He, exalted is His greatness and supreme is His sovereignty, said: O you who drink from the cup of My love, listen to My call from around My sanctuary. There is no God but Me, the Omnipotent, the Self-Subsisting. We have heard your call and responded to you as a favor from Us. This is the first book you have presented, which was brought by the servant present before the Throne and read by Our command. Your Lord is indeed the Mighty, the Wise.

Blessed are you, O you who have turned toward the Face and arrived at this station, named by the Most Beautiful Names in the Book of Names, and heard the call of the Oppressed, who speaks in His Name, the Sovereign over what was and will be. You have attained that by which your remembrance shall endure through the permanence of dominion and kingdom. Be enkindled by the fire of the Cause and illuminated by this light, which has enlightened those in the realm of the unseen and the seen. Blessed are you for desiring to serve your Lord and speaking among the people that which you have heard and seen in this praiseworthy station. Mention to the people the supreme steadfastness...

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...and announce to them My care, grace, and mercy, which preceded existence. Verily, We counsel them to supreme steadfastness so that nothing may hinder them—neither the Record of the Sijjin nor the leaves of Zaqqum. Say, if anyone comes to you with the book of the wicked, cast it behind you and recite what the All-Merciful has revealed in a preserved Tablet.

Convey greetings from the Oppressed to all friends and say: Many Tablets mention the Cause and its greatness, as well as steadfastness and its station, so that all may, through God's bounty, attain a state where the world, its conditions, appearances, and dominions cannot prevent them from reaching the horizon of the All-Merciful. The Nightingale's songs and nocturnal cries were revealed in Iraq, in the Land of Mystery, and in the Most Great Prison. Tablets were sent to the regions so that all may be informed and act according to what God has ordained.

Some souls have been seen deprived of the songs of the Nightingale due to the calls of the cat, despite their claim to the lofty rank of steadfastness. God willing, the fragrances of the All-Merciful shall waft over that land in such a manner that no one shall remain in a state of hesitation. Be...

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...steadfast in serving your Lord and proclaiming His mention and praise among the people. Thus does the Mother Book command you. It has ended.

O beloved of my heart, it is astonishing that some souls cannot distinguish between the scent of musk and that of decay. Observe the people of the Bayán, who today have turned away. They walk in the very path of the people of the Qur'án, claiming to be of the Bayán, yet with complete deception and cunning, they are occupied with misleading sanctified souls.

Among them is Mírzá Ahmad of Kirmán, who at first displayed utmost sincerity and devotion but later, due to madness and vile deeds, was abandoned. He journeyed to some cities and followed his own selfish desires and whims. When his hidden secrets were exposed, he returned, penning several petitions with utmost humility, contrition, and repentance to the Sacred Threshold. He then traveled to other lands and sought refuge with a sanctified soul, who wrote to the Sacred Threshold on his behalf. Subsequently, he went to the Great City, violating the Covenant...

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...and sending false words inspired by the devil to various places. By God, such individuals leave one bewildered. He has written several letters, showing such expressions of helplessness that anyone reading them would be convinced of his sincerity and faith. Yet, wherever he goes, his actions and words betray his inner reality.

Now, he has been expelled from the Great City. May God and all the monotheists protect us from his deceit and the deceit of his kind. To the agreeable, he presents himself with perfect agreement, claiming faith and certainty, but to others, he displays complete alignment with their inclinations. Recently, he obtained a book from the Sijjin and sent it to Abadeh in Shiraz. From there, a copy was forwarded to a friend in this land. Details have been presented to the Sacred Threshold.

This is what the All-Merciful declared: Souls who are sustained by the fruit of the Tree of the Most High Pen are not hindered by the books of the world, let alone by such delusions. It has ended.

In a Tablet to one of the sons of Khalíl residing in those lands, this statement...

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This sacred and steadfast Word was revealed in the first year through the Pen of the Most High. This blessed Word was heard: Blessed are the souls who have recognized the wondrous Cause and turned towards the wondrous Path. This exalted station cannot be attained except by erasing all that came before and by attentive ears that listen. Blessed is the one who attains this most honored, most glorious station. It has ended.



We ask God to confirm all in hearing the Divine Word. By Him who is alone in His utterance and unique in His speech, if the souls of the world attain the ability to hear these two mentioned phrases, they will undoubtedly taste the sweetness of the Word of the All-Merciful. They will be so enkindled by the heat of love for the Lord of existence that they will perceive all else besides God as nonexistent and perishable. Blessed is that fragrance when it diffuses among the nations!

The servant beseeches his Lord to confirm the people in the recognition of this Cause, by which the foundation of existence has been shaken—except for those whom the Sovereign of the unseen and the seen wills. Reflect upon this verse revealed in the Kitáb-i-Aqdas, which was sent down at the beginning of His entry into the Most Great Prison:

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His exalted words declare: “O land of Káf and Rá! We behold you in a condition unpleasing to God, and We observe from you that which no one else knows but God, the All-Knowing, the All-Aware. We perceive what passes from you in the secret of secrets known only to Us. The knowledge of all things is inscribed in a clear Tablet.” It has ended.

God has spoken the truth—our Lord, the Lord of our ancestors, and the Lord of all who are in the heavens and the earth. We have believed in Him and in His work, which has preceded all creation, and in His mercy, which has encompassed the worlds.

You are well aware that when the Kitáb-i-Aqdas was revealed from the heaven of God’s will, the mention of Ahmad was not outwardly evident. From the implications of the revealed verses, he must have had a companion in that land. However, later, the Tongue of Grandeur heralds glad tidings to that land with these words: “Do not grieve over this, for God will manifest within you mighty ones who will remember Me with steadfastness, unimpeded by the insinuations of the learned or the doubts of the doubters. These are they who behold God with their own eyes and assist Him with their very souls. Behold, they are of the steadfast.” It has ended.

Blessed is the eye that has seen and the ear that has heard what the Tongue of Grandeur has uttered in the nights and days.

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Years ago, on one of the days when Jináb-i-Amín, upon him be peace, was present in the Sacred Threshold, he turned to him and said: “We have detected a foul odor emanating from the land of Káf and Rá.” This servant, perishable as he is, wrote this phrase years ago in response to one of the friends.

Glory be to God! How distant these dubious souls are from the straight path, despite the revealed verses, shining proofs, resplendent evidences, and manifest signs. They wander and traverse the wilderness of illusions, failing to grasp the meaning of the Day of God. If they had comprehended, even slightly, they would not have been veiled. They would have turned, with both the physical and spiritual eyes, to the Most Great Ocean and hastened towards it. It seems they are oblivious to the supreme trumpet and unaware of the greatest call.

One of the Letters of the Living once inquired of the Most Exalted Luminary, the Lord of the nations, about "Him Whom God shall make manifest," as mentioned in the Bayán. A response was issued from the Source of the Cause, which any fair-minded person would recognize as elevating that station beyond description or praise.

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He spoke these exalted words: "I have heard your book, and in it is a precious essence. First, I have not responded to it on that paper, nor at that time, in the highest manner decreed in creation. How great is the mention of Him about Whom you inquired! That station is higher, mightier, nobler, and more sanctified than to be comprehended by minds or praised by spirits, or extolled by souls, or bodies glorified by His mention. How great is your question and how insignificant is your being!

"Is the sun that appears in the horizons of His manifestation within the Point of the Bayán to be questioned about the sun to which those suns in the day of its appearance bow in prostration—if they are true suns?

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"And if they are not, such a thing would be unbefitting of the sanctity of His loftiness and the sublimity of His mention. Were it not that you are of the first Unity, I would have defined for you a limit as you inquired about God, who created you, sustained you, and raised you.

"In the Bayán, this is indicated in that manifestation, solitary in existence. Say first, if you wish, to commemorate His mention: Glory be to God, the Lord of dominion and sovereignty, nineteen times."

If the people of the Bayán, or indeed the people of the world, are illumined by the light of fairness and reflect upon these radiant words, which have shone forth from the horizon of the divine knowledge of God, they will undoubtedly turn, with their very souls, to the ocean of life.

All the essences of the Bayán were derived and then expressed through the most wondrous utterances. Indeed, this sacred Word is a gem without parallel and a Word unparalleled in the Book. It is a unique pearl of the ocean of knowledge and a unique Word of the kingdom of the Bayán."

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It is mentioned in the Bayán: "By His might, that Word is, in the sight of God, greater than the worship of all who dwell upon the earth, for the essence of all worship ends in it. Therefore, as you have recognized God, recognize Him Whom God shall make manifest, for He is too exalted and too lofty to be known except through Him, or to be indicated by the direction of His creation. Verily, I am the first servant who has believed in Him and His verses and has gathered the choicest fruits from the gardens of the paradise of His knowledge and the gardens of His words. Indeed, by His might, He is the Truth; there is no God but Him, and all stand firm by His command." It has ended.

Despite these clear statements, steadfast words, lofty verses, and established proofs, the people of the Bayán have avoided mention of divinity and have risen to such an extent in rejection and objection that it is impossible to describe. Reflect upon the exaltation, loftiness, majesty, and station of the Cause and the baseness of these ignorant and foolish people. Just like the people of the Qur'án, they seem to intend to

prolong matters for another one or two thousand years by introducing successorship and setting up a few Imams, leaders, and deputies.

The Pen of the Most High declares in this Most Great Manifestation: “This is the Day of God, if you would but recognize it.

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And this is the Day of Manifestation, if you would but witness it. On this day, none is mentioned except God alone, if you would but perceive it. He has come with the Truth, sanctified from all witness and witnessed, and purified from all that has flowed from the Pen and appeared from the tongue, if you would but know it.” It has ended.

Every group among the factions has clung to a word while turning away from its Possessor, its Revealer, and its Creator. Some have claimed that the station of divinity is so great that it cannot be attributed to anyone. These are they who denied what the Point of the Bayán proclaimed and what the Books of God, the Mighty, the Self-Subsisting, heralded. The Point of the Bayán—may all besides Him be sacrificed for His sake—declares: “In all things, He speaks, saying: ‘I am God.’” He also states: “If He were to rest upon the dust, the very particles of that dust would proclaim that this is the throne upon which the All-Merciful has established Himself.” It has ended.

Today, the Point of Manifestation, in the language of the people of Bahá, is described with these words: “He has ever been sanctified from the mention of names, above them, beneath them, and their equals. He is not known by anything other than Himself, nor described by anything other than Himself. All things testify that He is sanctified...

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...from indications, expressions, explanations, singularities, and eternities.”

Some have objected, saying that He must appear at the time of the Promised One, and that the time of His appearance has not yet come. How astonishing that they dare to assign a time for the Sovereign of Pre-Eternity, whom the Point of the Bayán describes as sanctified above all expression and indication!

The mention of the Promised One was made to prevent outward deniers and was meant as a test for the people. How can one who is not recognized by the testimony of the Point of the Bayán be recognized by the term “Promised One”? Indeed, the entirety of the Bayán is subordinate to Him, and He is not known by the Bayán. Even so, it is declared: “Should He appear at this moment, it is incumbent upon all to acknowledge that Blessed Tree.” In the Book of Hayákil, the mystery of the Promised One is evident. Blessed are the discerning ones!

To this very same questioner, one of the Letters of the Living who is still present today, glad tidings were given that...

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...he would attain the honor of meeting Him. His exalted words declare: “Perchance in the eighty-first

year of His appearance, you may attain the meeting with God. If not, then at the end, assuredly know that the Cause is greater than any greatness, and that the mention is loftier than any loftiness.” It has ended.

Those who cling to the mention of the Promised One must reflect upon these exalted words, lest they be deprived of meanings by the veil of words and lest the mention of the Promised One bar them from His sovereignty. By my Lord, the Cause is greater than any greatness, and the mention is loftier than any loftiness. Blessed are the discerning ones, and joyous are those who meditate and reflect.

This perishable servant has repeatedly mentioned these words in letters to friends. However, as the cry of the crier, foretold long ago, has been raised, and the Book of Sijjin has appeared, this is reiterated so that the Beloved may inform His friends, and that the people of Bahá may see themselves as they ought to and arise in supreme steadfastness. God willing, all should observe and preserve the words of truth so that they may remain safeguarded at all times by the sweetness of the Fountain of Knowledge.

As for what you wrote about attaining the meeting and then witnessing another station of the stability of the Chosen Countenance: it was revealed that all former states and conditions of steadfastness, in comparison to the latter, were merely instability and uncertainty in their essence. Furthermore, you implored the All-High Lord, exalted be His greatness and majesty, to grant you a station where, in the path of His love, you would transcend all existence, name, and identity.

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All these matters were presented in their entirety to the Sacred Threshold, which is most exalted, most glorious, and most resplendent. Exalted is His greatness! This is what the Tongue of the All-Merciful has declared in the dominion of the Bayán: God willing, all may behold with utmost sanctity and purity what is fitting for the Day of God and attain the supreme testimony.

Today, service to the Cause is among the greatest of deeds. The tranquil souls must, with perfect wisdom, engage in conveying the Cause of God so that the fragrances of the spiritual garment may diffuse in all directions. This testimony is not limited to sacrifice or the shedding of blood, for it is possible for a person, through the blessings of life itself, to be registered among the martyrs in the Book of the Lord of Names. Blessed are you for having desired to offer your possessions, yourself, and all that you have in His path. It has ended.

In this station...

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This perishable servant shares the Word of the All-Merciful, revealed concerning the station of martyrdom, with your honor so that all friends may draw precious and fortified gems from the ocean of the divine Word. His exalted words, addressing `Alí Qabl-i-Akbar, upon him be peace, declare: “Master of power, God willing, all the chosen ones must arise to advance the Cause of God and act accordingly. Reflect: today, which deeds elevate the servants and exalt the Cause? Dispute, contention, and corruption have been forbidden in many Tablets. This blessed word has been revealed from the heaven of His will: ‘Victory for the Cause of God is through the sword of wisdom and the word, not the sword of steel.’ Similar statements are abundant in the divine verses. God willing, those with insight have seen and understood this.

Thus, the people of truth must reflect on what today might remove the veils of creation and elevate and exalt the divine Cause. O `Alí, reflect on what has flowed from the Pen and dedicate your life to the path of God. This testimony surpasses what can be conveyed by Pen, tongue, words, and Tablets. The name “Há” rose above all splendor through this testimony...

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...and attained the supreme martyrdom before the outward martyrdom, for he harbored no personal desire, will, or thought. He sacrificed all these for the Beloved and afterward attained outward martyrdom, offering his life for the True Beloved. He cast away the crown of life and laid it at the feet of the Friend. Blessed is he who recognizes this station and blessed is he who finds the fragrance of the Word of the All-Merciful.

In truth, whoever surrenders themselves to God and becomes self-effaced in His path will not consider their own rank, position, or reputation. Instead, they will focus solely on the Cause of God and what establishes His wisdom. By the Sun of My Word, whoever attains what My Pen has uttered has profited in every realm of My worlds. Beware lest anything hinder you from My straight path. Everyone must strive with utmost effort to attain the word of approval. People are ignorant and heedless; an explainer is necessary. If that explainer acts according to God’s command, the light of their words will undoubtedly illuminate the world and guide the nations toward the Most Great Footstool.

O `Alí, as the victory of the Cause has been sanctified by God, the Most Glorious and Mighty, from dispute, contention, and drawing the sword, one must instead cling to...

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...pure deeds and spiritual virtues. If a soul acts for the sake of God in accordance with what has been revealed, it will certainly have an impact in the world and tear through dense veils. For whatever God has decreed as the means for the victory and exaltation of His Cause is effective and influential. This is testified by every discerning soul. It has ended.

From the time of my arrival at the land of Şád, I have been mindful, wishing I had been among them. In truth, they attained such a station that the nearest ones and the sincere, as well as the likes of this perishable servant, will forever envy it. Now I beseech the Most High that He may grant both your honor and this servant this testimony, revealed by the Pen of the Most High, so that we may sacrifice our lives in service to the Beloved and attain what God has willed.

As for what you wrote about the Mashriqu’l-Adhkár being established in the land of ʾÁ and in other places by divine favor, this was presented at the Sacred Threshold. His eternal words in reply declare: “Blessed is the hive, the house, the station, the city, the heart, the mountain, the cave, the sanctuary...

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...the wilderness, the land, the sea, the island, and the dwelling where the mention and praise of God have been raised.” This clear command was revealed in the Kitáb-i-Aqdas, but these matters are contingent on wisdom. In any case, one must always view matters from the perspective of wisdom, for the corrupt and the rebellious lie in wait, seeking any pretext to stir chaos.

Among the principles of the divine laws and God's religion, nothing remains among the people of the Qur'án except a name. All wander the deserts of doubts and illusions, clinging to the ignorant of the earth. Despite this, they strive with utmost effort to extinguish the light of God, which has risen from the horizon of knowledge. By the lights of His eternal countenance, it is observed that the people of the Bayán are more veiled, more lost, and lower in station, for after the veils have been torn and the indications and barriers burned away, they have clung to former illusions. They have taken for themselves a deity besides God. Indeed, they are among the greatest losers in the clear Book.

The elevation of Mashriqu'l-Adhkárs in cities and lands is beloved, for it accords with the Book of God...

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...and His laws. Its secret is among the greatest matters, except for tranquil and steadfast souls. Blessed is the one who rises to serve the Cause and blessed is the servant who prepares the cities for the spread of the traces of the Creator.

However, in the lands of Ṭá, Yá, Shín, and others, one must wait and cling to the cord of patience until the Orb of the Cause rises from the horizon of permission. For in these places, the manifestation of such matters is beyond the requirements of wisdom.

Would that the heedless people understood their own apparent benefits. We see them in great ignorance. Were any soul to comprehend their own good, they would not exchange a single letter of God's commandments for the entire world. Alas, their deeds have left them deprived of the mercy, knowledge, and ordinances of God. It has ended.

As for the station of blessing, it is most beloved, and a clear decree from the Pen of the Most High has been revealed concerning it. However, its implementation must remain concealed, for some friends are weak and speak with little provocation or doubt. The oppressive souls are ever watchful. Should they not intervene, they may demand the apparent resources, which are unfit for collection."

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But such matters may cause grief to sanctified souls. Therefore, utmost wisdom must be observed in all affairs. We beseech God to assist you in serving the Cause. Verily, He is the Almighty, capable of whatever He wills, and in His grasp is the dominion of the heavens and the earth.

Reflect: this station of blessing has been ordained by God for the benefit of all on earth. Yet, should it become known, it might provoke wailing and lamentation about the Law. You wrote that multiple letters had been sent, but no reply was received. Many years and even ages passed without news of you until recently. Over successive days, the honored Zayn al-Muqarrabín—upon him be peace—sent your letters, addressed to this humble servant, noting that the correspondence had been delayed en route. The box of papers and pens mentioned in recent days has also arrived. The intent here is to clarify that no response was delayed due to negligence; rather, outwardly, no message had been received. God willing, let your heart ignite with such divine love that it enkindles the souls of the weary.

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This concludes the reply to your noble letter. Another letter has brought joy to this sorrowed heart. From

its fragrances, complete happiness was derived, for it was dedicated to the mention of your Beloved, Our Beloved, and the Beloved of all who are in the heavens and the earth. This was presented at the Sacred Threshold, and His exalted words declare: "God willing, they will attain what they have sought from the Most High Lord. Blessed is the one who turns toward the Most Exalted Horizon, drinks from the Kawthar of eternity, and tastes of the Salsabíl of reunion from the hand of the Generous One, the Possessor of Names. God willing, they will speak and remember, sanctified above all things, the mention of God. Perchance the dead souls may be revived by the fragrances of this mention and attain the station of 'Verily, to Him do we return.'

This is the Day made manifest, the Day promised to all, wherein the lights of the sun of reality are evident. Yet the heedless of the earth have turned away, as the nature of bats dominates their souls. Thus, they are deprived of the rays of the sun of meanings.

Convey greetings to the friends of the Land of Dust on behalf of the Lord of Names.

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Indeed, We bring them glad tidings of My praise, remembrance, and grace. We remind them as a favor from Us. Verily, your Lord is the Forgiving, the Compassionate.

Those who have ascended to the heights of certainty and drunk from the fountain of life during the days of the All-Merciful are all remembered in the presence of the Oppressed One. Say: O trees of the garden of divine love, the rains of mercy are continuously pouring down. God willing, the conditions of the world and the tyranny of the nations will not deprive you of them. By God, the world is fleeting, and all within it shall perish. Strive to drink from the Euphrates of the mercy of the All-Merciful. By the Essence of God, whoever drinks from it shall be adorned with eternal life and the robe of everlasting glory. They will arise to serve their Lord with such a station that neither the reproach of the censurer nor the mockery of those who deny God, the Lord of the worlds, can deter them.

O friends, gather together in joy and delight, with perfect wisdom and speech, and drink from the purest nectar in the name of the Possessor of Power. Verily, this is My love, My wondrous beloved, My mighty word, and My exalted, sacred remembrance.

Do not grieve over the events of the world...

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By God, the ocean of joy longs to meet you, for every good has been created for you and will appear at its appointed time. Thus, the Pen of the Most High gives you glad tidings from this Most Great Prison as a favor from Him, and He is the Most Generous. It has ended.

You mentioned turning to the Land of Dust and entering that land. Your stay there lasted no less than nine full days, during which the fire of love was kindled among the receptive souls. Praise be to God, and thanks be to Him for having enabled you to mention, praise, and serve the Cause. God willing, the fragrances of discord will be cut off from all directions, and the breezes of unity and agreement will waft among the friends.

What most exalts the Cause of God among the people is, foremost, unity and agreement, as well as noble qualities and virtuous character. God willing, all shall attain these.

You wrote about the sayyids of Sháhmírzád—upon them be the glory of God—and their efforts in mentioning, praising, and serving the Cause. This was presented at the Sacred Threshold, and it was stated: God willing, they shall forever be granted this most honored and exalted station.

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Indeed, We remember them as We remembered them in the past and counsel them to act in ways that elevate the Cause of God in cities and lands. It has ended.

Likewise, the mention of the countries and regions you wrote about brought joy and happiness. God willing, at all times, they shall appear as flames upon flames of divine love and strive such that each day they regard themselves as having attained a station higher than the previous day in the love of God.

Regarding the sons of Khalíl and the friends in that land, all matters were presented at the Most Exalted Threshold. His exalted words declare: “O My beloved ones in the Land of Khá, hearken to the call of God, your Most Glorious Lord. He remembers you with that which preserves your remembrance and your spirits in the dominion of God, the Lord of the worlds. Strive to serve God and His Cause, for this will benefit you in this world and the next. Verily, your Lord is the All-Merciful, the All-Knowing.

Do not grieve over what you witness today. A day will come when the tongues of the nations shall proclaim: ‘Sovereignty belongs to God, the Almighty, the All-Knowing.’ Thus have We illumined the horizon of the heaven of the Bayán with this luminary.”

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The radiant, luminous Sun shines forth. We counsel you, O My beloved ones, to honesty, trustworthiness, and adherence to what has been enjoined upon you in My noble Book. Glory be upon you and upon those who love you from God, the One, the All-Wise. It has ended.

You mentioned traveling to the land of Şád and recounting the divine favors for the remnant of the Name of God, “Há,” exalted above all splendor. This is evident and clear: whoever today shows love for the remnant of the Manifestation is beloved of God. Praise be to God, you have been and are successful, and this noble deed is accepted and blessed at the Most Exalted Threshold. Blessed and joyous are you!

Communications have also been received from Jináb-i-Mírzá Aşmad and Jináb-i-Ibn-i-Shahíd, upon them be peace. They wrote to this humble servant as well, and replies were sent. Praise be to God, they are adorned with the garment of divine love, a garment fitting for all souls. If the people of the world adorned themselves with it, what a blessing it would be!

You mentioned representing this lowly one. This is the ultimate aspiration of this humble servant. We give thanks to God for it.

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In truth, this matter is among the greatest triumphs. I beseech the Almighty God for a great reward. I bear witness that there is no God but Him, and one who visits them is as one who visits the Lord of Pre-



Eternity upon the Most Great Throne. This blessed word was heard by this servant from the Tongue of Grandeur. Like an incomparable gem, in the best of states, it reached the Sacred Threshold and was illuminated by the lights of the Throne. His exalted words declared: “This is among the noblest gifts brought before the Face of the Lord of Names. Blessed is he and those whose names have been presented before the Throne. Thus does God remember His devoted servants.” It has ended.

Although this perishable servant has burdened you and has, in the language of the non-Arabs, been long-winded, his primary aim and true desire has been to mention the Desired One of the worlds and His friends. Hence, it is no matter.

The replies to the friends and gentlemen of that land have been conveyed and will continue to be sent gradually. For sending large packages at once is not in accord with wisdom. Likewise, certain noble, sacred Tablets revealed from the heaven of divine will in response to the petitions of...

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...Ahmad and others mentioned in their petitions have been revealed and, God willing, will be sent afterward.

It has also been reported from the region of Ḥadbá that Jináb-i-Ḥabíb Rúḥání and Jináb-i-Mírzá Asadu’lláh, upon them be peace, are returning. Therefore, nothing was conveyed to them on this occasion. I beseech God to assist them in all circumstances and ordain for them the good of this world and the next.

Their communications have been presented at the Sacred Threshold, and replies have also been revealed. God willing, they will be sent. To the honorable and revered Jináb-i-Mullá ’Alí, upon him be peace, Jináb-i-Ibn-i-Shahíd, upon him be peace, and Jináb-i-Khudád, Jináb-i-’Azízulláh, and the other gentlemen—upon them be peace—I convey my greetings of humility and self-effacement. Whatever they sent to this servant was presented at the Most Exalted Sacred Threshold. Replies have also been prepared and will, God willing, be dispatched subsequently.

You wrote that Jináb-i-Mullá Ghulám Riḍá from Sháh corresponded with you, mentioning a small amount of God’s property in his possession.

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He also wrote that there are several needy and distressed individuals in that city and that certain Tablets and writings need to be prepared and dispatched to the surrounding areas. He inquired whether it is permissible to use those funds for such expenses. It has ended.

Matters like this have previously been presented at the Sacred Threshold, and the firm ruling is that in every city, whatever of God’s rights is present or collected must be submitted to the Sacred Threshold so that its disposition may be arranged systematically. However, for this specific case, permission was granted for Jináb-i-Mullá Ghulám Riḍá to act as he deemed fit.

Furthermore, what is revealed in the Kitáb-i-Aqdas must be implemented so that all may be adorned with the garment of the Will of the Desired One of the worlds. Mention of the honorable mother, upon her be God’s glory, and others was also presented at the Most Sacred, Most Exalted Threshold. His exalted

words declared: "This is what the Tongue of Power and Might has uttered." May all dwell in the shadow of His mercy...

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...and find peace and tranquility. We magnify them from this station and remember them with the verses of God, the Almighty, the Sustainer. Blessed are they for having attained the verses of God, His mention, and His knowledge during His days. This station is of immense glory for them and for those who believe in the All-Knowing, All-Informed One.

In this station, we mention your brother, whose letter was presented at the Throne. Give him glad tidings of My remembrance of him, that he may be among the thankful. We have read his letter and responded to him. God willing, a noble Tablet will be sent to him so that he may perceive its fragrance and My words. Verily, your Lord is the Remembering, the All-Knowing. Glory be upon him from God, the Lord of the worlds. It has ended.

It is conveyed that the Most Great Branch—my spirit, essence, and being be a sacrifice for the dust of His blessed feet—has recently traveled to a place two days' distance from this land. God willing, upon His return, whatever expressions of sincerity, self-effacement, and devotion were conveyed to Him shall be presented, and His favor toward that individual will be communicated. Glory and praise be upon Him.

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Upon you, upon those with you, and upon those who have attained this mighty Cause.

Servant, on the 27th of Muḥarram in the year 98. (December 1880)

#### **BH00035 (Natural)**

In the Name of Our Most Holy, Most Great, Most Noble, Most High, Most Glorious Lord.

Praise befits and is worthy of My Beloved, who, with the finger of His power, tore through the mighty, magnificent veils and guided the people of Bahá to the Most Exalted Horizon. He is the Expositor, whose word renders the explanation silent, and He is the Differentiator, whose justice causes the balance to tremble. By a single point of His will, the books of the world are revealed and made manifest, and by a single drop from the ocean of His will, creation is set in motion and stirred to commotion.

Glory be to God! What a fire this is that renews and makes eternal, and what a heat this is that increases with intensity! From the wine of His knowledge, every discerning soul becomes bewildered, and from the Kawthar of His exposition, every earless one gains hearing, and it calls out. It grants vision and speaks with the words, "Look at Me."

Glory be to God! How is it that a day of such blessedness and sanctity remains unrecognized, and the pearls of the ocean of meanings have fallen into the hands of the impatient? The lowest...

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...group among the factions of the earth regard themselves as the loftiest of creation, and these deluded souls consider themselves among the people of certitude. Every fair-minded person is bewildered, and

every intelligent one is astonished. The intoxication of desire has prevented all from recognizing and understanding the Day of God.

This perishable and effaced one beseeches God, exalted be His glory, to assist all in attaining that which befits them.

I send salutations, peace, and glorification upon those whom the veils have not prevented from beholding the dawning-place of the verses, who have arisen for the Cause and spoken what they were commanded to in the Book of God, the Lord of the worlds. These are the servants who have testified to what God has testified and acknowledged what God has acknowledged. These are the servants who have been attested to by the Pen of the Most High for their devotion, humility, reverence, and steadfastness in serving the Cause of God, the Lord of Names, and the Creator of the heavens.

O Lord, I beseech You by the lights of Your countenance and the verses of Your grandeur to assist them in all circumstances to mention and praise You and to grant them success in what befits Your appearance, manifestation, and power.

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O Lord, behold them standing before Your servants. I beseech You, O Master of the worlds, by the Most Great Name, to protect them from all that is unworthy of Your days and to manifest through them that which elevates Your Cause in Your dominion. Verily, You are the Mighty One to whom the affairs of creation cannot prove insurmountable, nor can the manifestations of the earth weaken You. You do whatever You will and ordain whatever You desire. Verily, You are the All-Powerful, the Most Exalted, the Almighty, the Praiseworthy.

O Beloved of my heart! Although this servant beseeches and hopes from God, exalted be He, to be assisted in providing a reply to your noble letters, at times there are delays. However, this delay is due to the burden of engagements, as even the Beloved has testified and continues to testify. Praise be to God, even if there is a delay, the matter is never forgotten, and the response has been offered in all circumstances. This petition fulfills the promise given on the 9th of Rabí'u'l-Thání, stating that the remaining reply to your letter dated the 1st of Şafar will be presented and sent.

You mentioned that one of the maidservants of God, named Fáṭimih, is adorned with the garment of divine love, but her son...

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...has destroyed himself by his own name. This matter was presented at the Sacred Threshold, and this is what has been revealed in response:

“O 'Alí Qabl-i-Akbar, we have not detected from him the fragrance of certitude. However, We have forgiven him as a favor to you and his mother. Verily, your Lord is the Almighty, the Most Generous. At this moment, We remember her to gladden her with the verses of her Lord, the Mighty, the All-Knowing.

O Fáṭimih, hearken to the call of your Lord, for He remembers you from the direction of the prison and invites you to God, the Lord of lords. Do not grieve over what has occurred. Offspring are intended to perpetuate the name and remembrance, but only if God confirms and adorns them with the garment of

justice. Now, you have attained something a hundred thousand times greater than that. Beseech God to keep you steadfast and unwavering in His love, and may the Pen of the Most High reveal the word of divine approval about you. This is a favor whose mention and honor shall remain for the permanence of dominion and sovereignty. Cling to the hem of the mercy of your Generous Lord.”

O ‘Alí, give her glad tidings of My grace, My nectar, and what has been revealed to her from the heaven of My will and surged forth from the ocean of My mighty and exalted utterance.

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God willing, may all be revived by the fire of divine favor and the water of the All-Merciful’s mercy, such that the despondency of the world does not sadden the people of Bahá or prevent them from ascending to the Most Exalted Horizon. It has ended.

A few days ago, the fruit of the Crimson Leaf—upon her be all splendor, most glorious—along with some maidservants of God, presented details of her to the Holy Household. A response was revealed from the heaven of grace and sent in an envelope addressed to Jináb-i-Thamara, upon her be peace. God willing, they will attain it.

You wrote that a petition had been sent on behalf of the sister of the King of Martyrs—may my spirit be a sacrifice for him. This was presented at the Most Sacred, Most Exalted Threshold. The Tongue of Grandeur proclaimed:

“O ‘Alí Qabl-i-Akbar, We have remembered every name mentioned in this book from My own graciousness, and they testify to My grace, My virtues, and My mercy, which have preceded all things. Blessed is the Name ‘Há,’ who has lamented in his affliction, and his sister, who turned and listened and attained. Give her glad tidings from Me.”

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...on My behalf, and then recite to her what has been revealed for her from the heaven of My will: the verses of My grandeur, through which the Hour has been made manifest and has arisen. We had previously revealed a Tablet for her and sent it to her as a command from Us. Thus, the Dove cooed and spoke. It has ended.

A sacred and exalted Tablet is also being sent to accompany Jináb-i-Ibn-i-‘Aṭṭár—upon them be the glory of God. It has been sent previously as well. God willing, they have attained it and will continue to attain it. For several days, Jináb-i-Maṣkúr and his brother have been present at the Sacred Threshold, and after a few more days, they will turn in that direction.

Regarding the daughter of Jináb-i-Ism Alláh al-Aṣḍaḡ—upon him be peace and glory—you wrote, and it was presented. Praise be to God, she has attained divine favor, and this wondrous and exalted Tablet has been revealed specifically for her at this time. God willing, she will attain it.

In the name of the One True God:

O My maidservant, God willing, you will be favored by the bounty of the All-Merciful. Today is the day when the jewels of human existence must be revealed in the name of God. Today, the Path is established,

and the Balance is evident. Beseech the Most High Lord to assist all His servants and maidservants with what befits His days.

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Today is the day of noble deeds and spiritual qualities. Strive to attain what God has willed for you. Your mention has been before the Face and, God willing, will remain so. Rejoice in the bounty of your Lord, then thank Him through His beautiful remembrance. Blessed is your father! The Tongue of My Grandeur has testified to what will perpetuate his remembrance with the permanence of My Most Excellent Names. Verily, your Lord is the Most Generous, the Ever-Abiding.

He attained the meeting with God once in Zawrā' and again in this Most Great Prison. With a radiant countenance, by the permission of His Lord, he entered and presented himself before the Gate. He heard the verses of God, the Lord of the worlds. For many days, he was present before the Face, hearing what the Beloved heard in the Mi'rāj and what Moses heard at the Mount of 'Arafāt. Thus has My Most High Pen spoken, though most people remain heedless.

O maidservant of God, the bounty of the All-Merciful is vast, and His grace immense. All the world appears powerless to encompass its measure. Verily, He has forgiven you as a favor from Him, and He has ordained for you what is befitting. Truly, He is the Most Generous, the One who governs all things. God willing, the maidservants of the All-Merciful will act in accordance with what befits their station.

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This is the counsel of the One True Friend. Glory be upon you and upon those who follow the guidance. It has ended.

You mentioned the friends of that land and inquired about the blessed verse. It was presented before the Face, and this is what the Bestower has revealed in reply:

He is the All-Knowing, the All-Informed.

O 'Alí Qabl-i-Akbar, the Oppressed One remembers you from His Sacred House and His praised station, that you may rejoice and be among the thankful. We have heard your call, responded to you, and observed your humility. We have mentioned you with a fragrance of My grace that diffuses among My servants. Verily, your Lord is the Forgiving, the Most Generous.

We also remember the loved ones you mentioned, that they may be drawn by the call to the Most Exalted Horizon and brought closer to a station where the hosts of the earth cannot frighten them, nor can the scorn of those who disbelieve in God, the Lord of the worlds, sadden them. Verily, He preserves them as He wills, by the might of His strength, grandeur, and power. Nothing can prevent Him from fulfilling His will. Indeed, your Lord is the All-Powerful, the Omnipotent.

Say: Regard the world as a breeze that passes in less than a moment. Thus does He remind you in His clear Book. Reflect upon it...

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...and its fleeting nature. By God, you will then find yourselves filled with immense joy. You are they

whom the All-Merciful remembers in the realms and makes known His straight Path. You have attained that which Moses did not attain before. This is testified by My Tongue, My Pen, and the people of My mighty, exalted dominion.

O you who gaze upon the Face, give them glad tidings on My behalf and glorify them through My Tongue. Then remind them of what will strengthen them in this Cause, that the spirit of steadfastness may descend upon them from the heaven of His grace, your Lord, the All-Wise.

It is truly wondrous to observe that those who claim the station of steadfastness and certitude are shaken and perturbed by the mere scent of the imaginary temples of illusions. The tales of past peoples have deterred them from steadfastness and deprived them of understanding this supreme bounty. They are heedless of the fact that what they have heard in the past is sheer falsehood and baseless lies. These matters were previously mentioned in wondrous utterances. You must inform the souls so they may become aware in such a way that heedless souls cannot hinder them. Rather, they will perceive their own incapacity and weakness.

Ja'far, the brother of 'Askarí, was asked, "Did your brother leave any children?" He replied, "There was a child, but he passed away."

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Afterward, when the fabricated temples heard this statement, they denied it and called him a liar. Reflect on the extent of their injustice and the rank of their false accusations. Later, the mention of the Sacred Enclosure and the appearance of the decrees emerged, with the same details you had heard previously. May God grant justice to such souls who have led the poor masses astray in the wilderness of doubts and illusions, following the example of Abu Lahab.

Even now, this label of "liar" remains upon that truthful speaker among the people of Pharaoh. These fabricated souls cling to the same deceptions as before. Their essence is rooted in the same path and way. You must inform the receptive souls so they may become aware and not remain deprived of what God has willed due to the insinuations of the party of Satan.

By the radiance of the sun of justice, the intention of this Oppressed One is that strong souls arise for the Cause and protect the people from the evils of the devils, so that they may reach a station where they find themselves independent of all that has passed and see none besides God as existent.

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...and consider all else nonexistent and perished. Say: O friends, be attentive to the horizon of the Cause and to what has appeared from it. This is the counsel of the True One. Convey greetings to all your friends and remind them of what the Book has declared.

Regarding the souls who are currently in the land of Şád and elsewhere, inviting people to the abyss: you are well aware that they are neither informed nor enlightened concerning the Cause. They speak out of their own desires. Their origin is falsehood, and to falsehood, they return. Indeed, they are falsehood itself and to it, they shall return.

Therefore, with the power and might of God, seize the reins of the Cause and invite the receptive to the horizon of certitude, that they may drink from the Kawthar of assurance and appear with complete steadfastness. It has ended.

In truth, this lowly one is bewildered and astonished by the souls who turn away from this Most Great Cause. By what proof can they then establish another cause? With but a single drop from this ocean, all the prophets and messengers guided humanity to the truth. Now, the ocean is manifest, yet humanity is observed as veiled and heedless. The explainer must shatter all the idols of human imagination that have been strengthened by some semblance of certitude and lead them with the staff of...

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...wisdom to the dawning place of the verses. The Cause is in the hands of God.

Regarding Jináb-i-Khudád—upon him be peace—you wrote, and it was presented. The sun of favor has risen from the horizon of grace. The sons of Khalíl and the heirs of Moses have, in this Dispensation, attained the Most Great Favor. Their mention, devotion, and service have been inscribed and recorded by the Pen of the Most High in books and Tablets. Convey greetings to him from the True Friend and say: “You have attained the Most Exalted Horizon through the favor of the True Friend and have been adorned with the knowledge of the dawning place of the verses and the manifest evidences. Beseech God that this lofty, most resplendent station may be further ennobled through supreme steadfastness. Verily, He is the All-Powerful, the Omnipotent.”

Soon, the fruits of deeds will become manifest. Verily, He does not squander the reward of those who act with justice and kindness. Praise be to God, the Lord of all the worlds. It has ended.

Regarding what you wrote about the brothers and people of that region—upon them be peace—special Tablets of a wondrous, exalted, and sacred nature have been revealed from the heaven of grace for each one and sent. God willing, their eyes will be illumined and their hearts will attain the greatest joy. Similarly, a special exalted Tablet has been revealed and sent for Jináb-i-Muḥammad Ja’far to gladden...

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...his eyes and bring joy to his heart.

This concludes the reply to your noble letter, parts of which were conveyed and sent earlier, and some of which will be sent subsequently. Now, praise be to God that this lowly servant has been enabled to fulfill his promise. Praise be to God in all circumstances.

Regarding another of your letters that was sent to Jináb-i-Ism Alláh Maḥmúd—upon him be peace—it was presented before the Face. This is what the Kingdom of the Bayán has proclaimed: God willing, on this most exalted, wondrous, and sacred day, you will be enabled to accomplish that which is fitting and worthy. Your mention has been before the Face, and the gaze of grace has been directed toward you.

With utmost wisdom and speech, the weak souls must be strengthened with the blessed, mighty Word of God and adorned with the robe of certitude so that they may remain safeguarded from the doubts of the

manifestations of illusions and conjectures. Instead, may each one of the people of Bahá be observed as so upright and steadfast that they perceive themselves incapable of speaking without authorization.

O 'Alí Qabl-i-Akbar, all the people of the Bayán testify that on the day when all were hidden behind the veils of the manifestations of oppression...

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...the True One Himself arose for the Cause and, with the Most Exalted Call, invited the inhabitants of the Kingdom of creation to the Most Exalted Horizon. He entered upon them and revealed what no one but God had enumerated. By the power of the Name, "The Self-Subsisting," the mention of the Cause was elevated, and the banner of the Bayán was raised. Meanwhile, the manifestations of illusions emerged from behind the veil, buzzing like flies.

O you who turn toward God, reflect on the heedless souls: what have they abandoned, and what have they turned toward? Say: "He has no need to establish His Cause through mention of anything besides Himself. Verily, He has come with what no one before Him has brought. This is testified by those who speak with fairness and justice. Verily, your Lord is the Just, the Equitable, the Seeing."

Say: "By God, He is not recognized by any book or declaration, nor by the mention of His servants or His creation. He establishes His Cause through His own self. Verily, He is independent of all that was and will be. The Bayán circles around Him, and the verses bow in submission to His appearance, while the evidences humble themselves before His sovereignty. Verily, He is the All-Powerful, the Omnipotent."

Say: "Perish in your rage! He is not defined by what you possess, nor by what is in the Bayán. How...

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...do you attempt to use it as proof against God, the Lord of all the worlds? All of the Bayán is like a ring on My finger and a single leaf from the garden of My Word."

This is what My Herald, who brought the truth and informed humanity of this mighty news, has testified.

In all the divine books, the mention of this Manifestation is clearly inscribed and recorded. Yet this Manifestation is, in itself, independent of the testimony of those who came before or will come after. God willing, you will be enabled to shatter the idols of doubt and illusion and guide all to the path of certitude. Verily, your Lord is the Supporter, the Teacher, the All-Knowing. It has ended.

Your supplication has been presented time and again. Jináb-i-Ism Alláh—upon him be peace—acting as your agent, has attained a special visitation. Blessed is he and you.

As for your question: a certain individual claimed to be married to you and stated that the verse of approval was recited between the two of you, with a specific dowry agreed upon in accordance with the law of the Book. However, there were no witnesses from either side present to authorize or witness the event. Now, this person denies the occurrence entirely, claiming that such an event never took place.

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...did not happen, and it is false. What is the ruling and decision in such a case?



This matter was presented before the Face, and the reply was:

“This marriage has not occurred in accordance with the law of the Book, for the sermon must be recited, and witnesses must be present, so that neither party can later deny it. While the sermon is not obligatory, witnesses are necessary. After the establishment of the House of Justice and its members, specific individuals will undoubtedly be appointed to oversee such matters, ensuring they are conducted according to the divine law.

If something truly occurred between two individuals but was not conducted in accordance with the law of God, it is neither valid nor acceptable. Anything outside this framework would lead to disorder, corruption, and conflict. He has revealed and made manifest His straight path so that every matter is firmly established in its rightful place.

They may repent and turn to God, the Forgiving, the Generous. Verily, He forgives His servants and is the Most Compassionate, the Most Mighty.” It has ended.

Regarding another of your questions: Is an individual free to dispose of their property, even when they have descendants and other heirs, by giving it to another or to a single heir, thereby leaving the others without a share?

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This is what the Bestower has revealed in reply:

“Every individual has the freedom to do as they will with their property, provided that reason confirms their actions are sound. Their freedom is not restricted by anyone else. This is what God has decreed. However, when their capacity becomes impaired, as determined clearly and definitively by expert physicians, their freedom is revoked by the decree of the Book. Verily, He does what He wills and ordains what He desires. There is no God but Him, the All-Powerful, the Most Glorious, the Praiseworthy.” It has ended.

You also wrote that Jináb-i-Mashhadí Ḥaydar from among the people of Şád—upon him be peace—asked about the status of embryos and related matters. This too was presented before the Throne, and the reply was:

“O Ḥaydar, blessed are you for having turned to God, believed in Him, and emigrated in His path despite what you faced from the hosts of the oppressors.

Those who have not yet attained the recognition of God are like embryos. Verily, the one who reaches maturity and conveys My Cause is accounted among the true servants.

Observe those who consider themselves people of certitude and assurance, seeing themselves illumined and steadfast through the lights of the sun of divine manifestation. Yet...

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...when tested by the words of deluded souls, whose arguments are weaker than the houses of spiders, they are seen drowning in doubt and suspicion. How astonishing and sorrowful this is!

Despite being aware that no one possesses knowledge of this Cause, these deluded souls speak according to their desires and echo what they have heard from others like them. Still, they are observed to waver and be troubled.

The people of Bahá must appear with such steadfastness and strength that no one dares to speak against or deny them. By God, these people are in manifest loss.

O Ḥaydar, God willing, you will remain safeguarded from the arrows of the deniers and opposers and be adorned with the robe of certitude.

Reflect upon the words of the Point of the Bayán and what heedless souls today cling to and proclaim. He states: 'The embryos of a single year in that Dispensation are stronger than the entire Bayán,' meaning they are stronger than those souls who cling to the Bayán.

The author of the Bayán also made other statements about its people, which you and the friends have heard. By God, they are among the wrongdoers.

Regarding...

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...the question of embryos, know that whatever has occurred and will occur in the world is in accordance with the divine wisdom. Everything is created with effect and fruit, complete and perfect.

If a person observes and reflects upon anything, they will assuredly acknowledge and testify that His wisdom is complete and His craftsmanship is perfect.

Consider the hand, which always accompanies a person. Reflect on its design and functionality. If even one of its smallest, most delicate veins becomes afflicted, the strength and motion of the hand are diminished.

Every wise person testifies to the perfection of His craftsmanship, and every learned one acknowledges the completeness of His creation.

Everything that has been created must reach its intended perfection and attain the station of maturity. If, for any reason, it is prevented from doing so, this too is in accordance with another aspect of wisdom.

Wisdom is apparent and manifest in some cases, while in others it remains hidden and concealed. For example, the hand is a divine blessing and essential for a person, as it is seen to be among the greatest means. However, when amputated due to theft...

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...this deficiency is also considered complete in the sight of the wise, even more so, as it serves as a means of protection and prevention, deterring others from vile and reprehensible acts.

In all things, consider this perspective: the creation of an embryo is for growth and maturity. Yet every soul remains incapable of comprehending the essence of divine wisdom.

Reason is, in truth, the greatest sign within a human being. Blessed is the soul that attains it. Yet, despite its lofty station and exalted rank, reason is observed to be incapable of comprehending most things.

This is because the understanding of reason depends on the testimony of sight. If the eye does not perceive the palm tree, the reason cannot comprehend the realm of fruits, leaves, trees, branches, and boughs within the seed.

How, then, can reason understand that there exists something in the world that can burn and reduce all things to ashes, rendering them nonexistent and obliterated?

Surely, the hand of God's power brings that embryo to the realm of perfection. Neither the worlds of God are confined to this world, nor is His power limited by any means."

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...the world. Once it is confirmed and established that His creation is complete and perfect, and that whatever is observed is in accordance with wisdom, it becomes clear to every soul that what appears incomplete is destined for completion and perfection and will eventually be revealed. Verily, He is the All-Powerful, the Creator, the Ordainer, the Wise.

If the Pen of the Most High were to reveal all the mysteries of this station, you would observe the hidden secrets in the outward forms of things. God willing, this station will be unveiled, and you will drink from the ocean of joy and knowledge.

O Ḥaydar, hearken to the call of the Oppressed One and stand firm for the Cause of God with such steadfastness that no sitting or reclining can surpass it. Today, what is most necessary is to support the Cause of God through action and speech. Sit together, consult on the execution of affairs, and with complete tranquility and dignity, act upon what will exalt and elevate the Cause of God. It has ended.

Regarding the embryos of the Bayán, consider that even a hundred thousand years hence, it is uncertain if they will attain the station of maturity. Reflect on the words of the leader of that group...

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...who considers people so foolish that he writes: "They take two letters from the Bayán, combine them, and call it a verse." Now contemplate the falsehood of this heedless soul and consider the rank and station from which he speaks. If someone reflects on his statements, they will fully understand the reality of his condition.

In this Dispensation, what has appeared is unprecedented in any other age. If they look to the abundance of verses, the East and the West are filled with them. In the Tablet of Proof, this blessed verse has been revealed from the heaven of divine will:

"Do you object to the One who has brought you the proofs and verses of God that the inhabitants of the world possess?" To the end of His blessed words.

And in another place: "Do you deny the verses of your Lord which, when revealed from the heaven of command, all the books of the world humbled themselves before them?"

Thus spoke the Tongue in the Kingdom of the Bayán, yet most people remain heedless.

If they look to the sweetness and greatness of the verses, all atoms testify that no single Tablet among the wondrous and mighty divine Tablets is comparable to what has been revealed in the Bayán and before it.

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The Point of the Bayán—may all else be a sacrifice to Him—states: “No single letter of the Bayán equals the magnitude of a single letter revealed in this Dispensation.”

Where is the one who listens and sees? Where is the one who acts with fairness and speaks the truth?

This lowly servant beseeches God to grant the heedless and deniers a drop from the ocean of justice. Verily, He is the All-Powerful, the Omnipotent.

You mentioned the dream of Jináb-i-'Abdu'l-Karím from the people of Şád. This matter was presented, and this is what the Tongue of Grandeur proclaimed:

“Indeed, We made him hear the word of truth and showed him what is hidden. Verily, He is the All-Knowing, the All-Informed. God has decreed what he witnessed, and it shall be made manifest. Verily, he gazed upon the Most Glorious Vision and the Most Exalted Horizon. He will bring glad tidings to all of this news, through which the Book of Existence is adorned, and every wise matter made manifest.

Undoubtedly, what he saw will, at some point, be revealed.”

This is what the All-Wise decreed in His clear Book. It has ended.

This year, some upheavals have occurred in those blessed lands. Among them, a severe plague appeared in Najaf, to such an extent that the inhabitants were violently expelled and relocated elsewhere.

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It is evident what happened and what transpired in that city. Profound changes have become manifest.

This servant does not wish to mention all that has come to pass there. Suffice it to say that all these events serve as means to fulfill the true vision. Glory be upon those who hear what has been revealed from the Kingdom of God, the Lord of all worlds.

Regarding Jináb-i-'Alí Khán and Ustád 'Abbás, you wrote, and it was presented. Two sacred and exalted Tablets were revealed specifically for them and sent. It was proclaimed: “The rains of mercy are continually descending from the heaven of grace. If the place is prepared and receptive, the grace will become manifest.” Convey the Tablets to them so that they may attain them. It has ended.

This concludes the reply to your communication, which was written on the 12th of Şafar and sent to Jináb-i-Ism Alláh.

As for your last letter, dated the 1st of Rabí'u'l-Thání, it was, in truth, a bird that taught this perishable bird its song. That is to say, through your mention, this servant learned the mention of the Beloved of the worlds. Blessed are the people of knowledge, those intoxicated by the wine of the Word.

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After reading and reciting it, it was presented at the Most Sacred, Most Exalted Threshold, and your supplication was offered repeatedly before the Desired One. You attained the mention of Our Lord, your Lord, and the Lord of all in the heavens and the earth.

He, exalted and majestic, said:

“In My name, the Mighty, the Mighty, the Exalted: The servant present has come with your letter and presented what was inscribed therein of your words. From them, We perceived the fragrance of your sincerity, your mention, and your praise. Verily, your Lord is the Hearer, the Responder.

By My life, you have spoken the truth, and this was testified by the Mother Book when it settled upon the Throne of the Bayán in this exalted station. Say: By God, the Sovereign of the Messengers has come, and He has revealed the authority of the Books. The Ocean of Life circles around the will of Our Lord, the All-Merciful, who has manifested and revealed what He desires in His mighty name.

Whoever hesitates in this Cause for even less than a moment is cursed by every letter in the Books of God, the Lord of all the worlds. Say: Bring forth what you have, and We shall present to you what We possess. Verily, Our Lord, the All-Merciful, is the Explainer, the Differentiator, the Clarifier, the All-Knowing, the All-Informed.

By God, the Balance speaks, the Path cries out, and the Trumpet declares: ‘Open your eyes! This is the One mentioned in the Books of God, and He is the One who spoke upon the Mount.’ Fear God, O...”

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O peoples of the earth, do not be among the losers. The hidden treasure has appeared, and the Spirit before the Face proclaims, saying, “This is indeed the One foretold by the Messengers of God in former times, if you are among the discerning.”

O ‘Alí Qabl-i-Akbar, reflect upon God, His proof, His testimony, His sovereignty, and what the tongues of the heedless have uttered—those who have turned away from My straight path.

Say: This is the Day when none is mentioned except God, if you are among the fair-minded. Say: This is the Day in which the Face has appeared after the perishing of all things and the annihilation of all names, if you are among the listeners.

O ‘Alí Qabl-i-Akbar, consider the station about which the Point of the Bayán says, “I seek refuge in You, O my God, from being in that Day among the company of the wicked.” Observe what was said, what is being said, and what has been done and is being done. It has ended.

They sought to cut down the Tree, and when their scheme was exposed, they opened their mouths with slander.

You and the people of the Bayán all know that the Truth has never been hidden and has never been veiled. Manifest and evident, He has been among the people. Time after time, He has been imprisoned, and repeatedly He has been afflicted with chains and fetters, yet with full power and strength, He has called the people of the earth to the Truth.

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In those days, no one appeared. Yet the oppressive soul has portrayed itself as wronged and attributed to God, exalted by His glory, injustice.

No one has asked that soul: What wrong has been done to you? What hardship have you endured? What calamity have you faced? Everyone knows that in every city where it resided, it lived in seclusion and perfect ease among a group of women.

By God, who is none other than He, when merely hearing that someone in the land of Īrá or elsewhere was arrested, it would leave Iraq, wander around Basra, Samawah, and the outskirts of Baghdad, and after hearing that there was peace, it would return.

In every city to which the Beauty of the All-Praised graced with His presence, it would arrive later. The only affliction that befell it was being taken to Cyprus, and this too happened as a consequence of the imprisonment of the Beauty of the All-Praised. This fulfilled what was written beforehand concerning the mention of the island.

You and all know that no one other than this servant has been informed of its affairs. Truly, even these few words that were mentioned are due to heedlessness...

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...as engaging with such matters while neglecting God is a sign of heedlessness. Yet the Most High is aware of all things.

The purpose is that perhaps some souls may observe and be awakened. These matters have been mentioned repeatedly. Verily, He guides whomsoever He wills to His straight path.

Today, all the people of the Bayán are seen to be in the fire, except for assured and steadfast souls. This trumpet blast from the Divine Herald must be heard. His exalted words declare:

“It is permissible for Him Whom God shall make manifest to reject anyone who is not the most exalted upon the earth compared to Him, for all creation is in His grasp, and all are obedient to Him.”

These statements are intended for the weak among the people. Otherwise, this Most Great Manifestation has no need for others to establish His Cause.

On one of the days, this word shone forth from the horizon of His will: “None from the past has recognized this Most Great Manifestation as He truly is. This treasure has ever been veiled from the understanding and minds of all besides Him, and this is unique to this Dispensation.”

This is a word to which the Books, Scriptures, and Scrolls of God, both prior and subsequent, have testified.

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(Missing text.) ← See original INBA and use Lens to capture text, if possible

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By God, this is a mighty Cause and a great announcement. It has ended.

Regarding Jináb-i-Sayyid Muḥammad and Jináb-i-Mírzá Aḥmad—upon them be peace—you wrote, and truly the matter is as you mentioned. Praise be to God, they have attained the utmost heights and the Most Exalted Horizon. In these days, when the existence of the faithful trembles due to the oppression of the aggressors and tyrants, God willing, through their steadfastness, all will attain the supreme steadfastness.

You must nurture the souls to reach a station where all on earth will appear to them as absolute nothingness before the Word of God. Their communications were presented at the Sacred Threshold, and their supplications were offered before the Desired One. The sun of grace shone from the horizon of favor, and two sacred and exalted Tablets were revealed from the heaven of will and sent.

God willing, in all moments, they will drink from the wine of life contained in the verses of the All-Merciful and engage in proclaiming the Cause with wisdom. This servant also intended to address something to Jináb-i-Sayyid Muḥammad—upon him be peace—but since the Pen of the Most High has revealed the supreme verses, this servant refrained, though their mention...

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...will, God willing, never be erased from the heart. What they wrote was also presented at the Sacred Threshold. Among their questions was an inquiry regarding the use of certain beverages and substances.

This is what the Tongue of Grandeur proclaimed in this station: “The use of what is necessary for treatment is permitted.” It has ended.

Previously, in similar instances, this word was heard from the Tongue of the All-Glorious: “A skilled physician’s prescription is permissible without objection.” Blessed is the one who adheres to knowledge, whom God has honored and exalted above all other sciences.

God willing, they will be enabled to heal the chronic ailments of nations through the elixir of the Most Great Name, that all may be adorned with the robe of health and turn to the station of sanctity and purity.

Regarding the individual you mentioned, who sent a petition but refrained from sharing certain thoughts, what you did was indeed appropriate. Such souls are observed to be heedless of the Cause of God.

Years ago, an individual submitted a petition indicating certain matters. The response was: “Today is neither a day for testing nor a day for examining God. Exalted be He! It is not for creation to test Him, but rather, He tests His servants.”

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Say: "Recite the Books of God from before, so that you may understand what is fitting for this day, a day by whose mention the Scriptures of God, the Lord of all worlds, are adorned." It has ended.

In a Tablet revealed for a friend residing near the land of the prison, this blessed verse descended from the heaven of will:

"Today is not a day of questioning. Every soul must, upon hearing the call, turn to the Most Exalted Horizon and say: 'Here I am, here I am, O God of all creation! Here I am, here I am, O Object of all seekers!'"

Regarding those souls who have ascended to God, you mentioned that verses adorned with the word of forgiveness were revealed from the heaven of the All-Merciful's grace specifically for them and sent previously.

By the life of the Beloved, the breaths of the verses have taken hold of them in a manner beyond enumeration by the enumerators.

As for Jináb-i-Sayyid 'Alí—upon him be peace—from among the emigrants of Mişrād, and his son Jináb-i-Sayyid Muḥammad, you wrote that...

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...some time ago, one of the drinkers of the Kawthar of meanings—upon him be peace—wrote to this servant, mentioning that certain deniers of the Bayán, from the party of Satan, met with Jináb-i-Sayyid Muḥammad in the land of Şád and cast doubts upon him.

This matter greatly astonished this servant, for the people of God must appear so firm and steadfast that the winds of the world and the insinuations of nations cannot shake them. Their steadfastness should illuminate hearts and minds with the light of firmness, and through their constancy, the banner of divine unity should be raised to the highest heights.

Those casting doubts are utterly unaware of this Cause, for in the beginning, none were informed of its essence. Anyone claiming such knowledge is engaging in absolute falsehood and blatant lies.

Thus, this lowly servant beseeches and hopes from God that the reward of the friends will not be lost due to the words of this or that person, and that all will be adorned with the robe of steadfastness. Jináb-i-Sayyid 'Alí—upon him be peace—and those with him have always been remembered at the Sacred Threshold...

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...and the gaze of grace has been directed toward them. In all situations of hardship and adversity, the hand of power has preserved them.

Today is the day when the suns of steadfastness must rise from the horizons of the hearts of the people of the Crimson Ark, shining and radiant. God willing, it is hoped that Jináb-i-Sayyid Muḥammad will



remain protected from the arrows of the opposers' insinuations and the spears of the deniers' doubts, and that he will speak words that draw hearts and minds.

Convey to him my greetings, and God willing, he will arise for what is befitting for the days of God. Verily, Our Lord, the All-Merciful, is the Witness, the All-Knowing.

In all circumstances, I beseech and hope from God, exalted be He, for their welfare, health, and protection. The Cause is in the hands of God, the All-Knowing, the All-Informed.

How I wish this servant could meet with the friends and share some hidden matters. In all circumstances, this servant proclaims and testifies that there is no God but Him. The Cause is at the beginning and the end. He is the First and the Last, the Hidden, and He is All-Knowing of all things.

Regarding Jináb-i-Mullá Mahdí from the people of Jásib, you wrote, and this was presented before the Throne.

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This is what the Kingdom of the Bayán has proclaimed:

“O Most Holy, Most Mighty, Most Exalted, Most Glorious!

O 'Alí Qabl-i-Akbar, drink the purest Kawthar from the utterance of your Lord, the All-Merciful. Verily, He will show you what is concealed from the sight of His servants.

We have mentioned you repeatedly in the Book of My servant, time and again, so that you may offer thanks to your Lord, the All-Knowing, the All-Seeing.

Mention has been made before the Face of the one called Mahdí, who believed in God, the Lord of lords. Say: ‘Do not grieve; indeed, We have already mentioned you.’ This is confirmed by My Supreme Pen through the most exalted Bayán.

Previously, a sacred and most exalted Tablet was revealed for him and sent, so that he might perceive the fragrance of the All-Merciful from it and attain the most exalted station, which is the station of steadfastness. At this moment, we have also mentioned him with wondrous and mighty verses. Beyond this, two additional Tablets have been revealed for him from the heaven of will and sent. Convey these to him so that his eyes may be brightened and his heart illumined with the light of certitude.”

It has ended.

As for the offering they have vowed, it should be accepted in a spirit of approval, and according to your instruction, used to host the friends of God wisely.

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Gathering in a single assembly is not permissible under any circumstances. If multiple meetings are held separately, this is preferable.

When the Most Great Luminary rose from the horizon of the land of mystery, it was commanded concerning the exalted one named Mahdí, whom God had established in His house after his emigration.

This servant has written that you must follow the footprints of the Lord of Eternity and interact with the people of the world with utmost gentleness and tranquility, so that the alarm and unrest of the people may be quieted, and the weak souls may not be disturbed. In all situations, you must look to wisdom and act according to what you have been commanded in the Book.

This servant presented these lofty words to them, and they replied, stating that no act contrary to what is appropriate has occurred. All the friends are gathered with utmost love, kindness, and unity, engaged in the remembrance of the Beloved of the worlds.

After presenting this matter at the Sacred Threshold, the following command was issued:

“Write that the government has no interest in your religion or inner beliefs, whether you are a denier of religions or a reciter of the Qur’án. The government has no issue. However, gatherings cause disturbances and are contrary to the will of the government, as nations have always observed corruption stemming from assemblies.

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From the beginning of the world to this day, gatherings have been a source of disorder. Thus, these meetings are viewed as similar to other assemblies and, for governments, represent a great offense and a grievous error.”

It has ended.

This lowly one submits to the esteemed friends and loved ones in that land that the mention of absolute nothingness and pure self-effacement from this servant is dependent on their gracious acceptance. God willing, it is hoped that all will shine and radiate from the horizons of the heavens of steadfastness like the sun.

This servant beseeches the Most Exalted, the All-Glorious Lord, to enable everyone to recover what they missed in the days of their Forgiving and Generous Lord.

Praise be to God, the All-Powerful, the Most High, the Most Mighty.

Regarding Jináb-i-Muḥammad and Jináb-i-’Alí-Aṣghar—upon them be peace—you wrote, and it was presented at the Most Sacred, Most Exalted Threshold.

It was stated: “O ’Alí, the horizons are filled with the verses of your Lord, the All-Knowing, the Wise. Evidences have appeared from all directions through the utterance of the One Who spoke on Mount Sinai, in this Manifestation that all atoms bear witness to, declaring: ‘There is no God but Him, the Mighty, the Great.’”

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Ask of God that the servants may be enabled to grasp the Tablet of the Lord of Days with utmost power

and strength so that the insinuations of deniers and the doubts of rejecters may be erased from the face of the earth.

God has always been the Bestower, reviving the dead among His servants, and He shall continue to do so. God willing, hearts will be prepared for the reception of verses, and ears will be ready for their hearing. That is to say, God bestows both readiness and the capacity to hear.

Whoever attains this station will be protected from insinuations, allusions, doubts, veils, and hindrances.

For the two mentioned souls, a wondrous and mighty Tablet was revealed. God willing, they will drink from the water of life flowing from the revealed words of God and attain everlasting life.

It has ended. Praise be to God that, specifically for them, the sun of grace has risen and is shining from the horizon of favor and generosity.

This servant beseeches and hopes from God, exalted be His glory, that they may be enabled...

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...to grasp the Tablet with strength from Him and power from His presence.

The meaning of strength and power has always been and will always be assurance and certitude. In all instances, these statements must be interpreted to avoid any misinterpretation by anyone contrary to what God has permitted, leading to corruption.

Whenever support, assistance, and service are mentioned, the intention is the proclamation of the Cause with spirit and joy. The matter rests with God, the All-Powerful, the Almighty, the Beneficent.

O Beloved of My Heart, the ignorance of the deniers among the people of the Bayán has reached a point where they have carved an idol from their own hands and accept everything it declares, be it dry or wet.

For instance, that soul who claims to be a mirror is so base that even a stone would feel ashamed of them. They tamper with the sanctuary of their master, who is the sun, committing treachery. Yet those rebellious souls, with the nature of Nimrod, claim that "Even a prophet could nullify a marriage by merely looking at a woman."

They lack the sense to realize who a prophet is. If true prophethood were proven, the very essence of the Point would be it, and those lying souls have sought...

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...prove the claim of their desired appointment to a vicegerency. How could a vicegerent have dominion over the sanctuary of others? If one is a mirror, how then could they interfere with the sanctuary of the Sun? The Primal Point was not an ordinary man such that He could be lawfully interfered with in this manner. By the One who raised up the heavens without pillars, the stench of these words is foul and offensive. Their shame and falsehood are manifest.

What then is treachery, and what constitutes a lack of trustworthiness? Glorified be God! They claim to be mirrors and yet interfere with the sanctuary of the Sun. May God protect us and you from such vile

deeds, which have caused the denizens of the highest paradise to lament. Their words contradict them, and their actions renounce them. May God protect us and you, O fair-minded ones.

A man in Iraq, Jináb-i-Mírzá Muḥammad-'Alí Rashtí, heard of this and, in every gathering, mocked and scorned the perpetrators with various words. Curse be upon the wrongdoers!

Similarly, the source of the Sun of existence, the noble Mother of the Primal Point—may all be a sacrifice unto Him—was residing in Najaf.

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As she hesitated regarding the matter of the Exalted One, some individuals, under instruction, were tasked with explaining the details of the Manifestation to her. After their statements and explanations, she finally remarked:

“How could these souls, who acknowledge His station as the Qá’im, interfere with His sanctuary?”

How much embarrassment resulted from this statement! By the One who made the stone speak to demonstrate His power, the Beauty of the All-Praised was grieved by this matter for a time and declared that further speech was not permissible. From the beginning of creation until now, such an act has never been heard of.

In truth, such wretched, atheistic liars are well-suited as leaders for that group.

This servant is ashamed to recount some of their deeds. For instance, Abú'l-Qásim of the land of “K,” who was with him in his early years, was sentenced to death over a trivial and baseless suspicion. The same fate befell others.

If all the details were recounted, it would only cause distress.

As for the words of a third believer in “He Whom God shall make manifest,”—upon Him be every glory and splendor—you have heard them. This lowly one beseeches and hopes from the Exalted God that He will preserve these servants and deliver the heedless from their plight. Verily, He is the Forgiving, the Merciful.

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You wrote that at the time of writing, the honored and esteemed Jináb-i-Ḥájí Sayyid Jawád—upon him be peace—was present. This news brought great joy and happiness. God willing, he will always be adorned with health and wellness and engaged in the remembrance of the Beloved of the worlds.

His mention was presented before the Throne, where it was stated:

“Convey our greetings to him on Our behalf, so that these greetings may renew the days of reunion and the remembrance thereof. Say:

‘O My Name, reflect deeply upon the accounts of former days and consider well the doubts and delusions they have devised. Even now, the heedless remain trapped in such imaginings.

For twelve hundred years, expectations were directed toward the fabricated realms of Jábulqá and Jábulśá. These delusions caused such harm to the Manifestation of the Cause that its extent is beyond human reckoning.

It was due to such delusions that the Point was martyred. This prisoner has been carried from land to land, in the hands of the wicked.

O My Name, exert great effort so that once again the poor servants of God are not left wandering in the darkness of delusions. A soul unfit to stand in the presence of the Lord has spread the fabric of delusions even wider than before and has set up a greater idol than previously existed.

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Seize the reins of the Cause with the permission of your Lord, then speak words that will cause the hearts of the discerning to soar and will steady the feet of the wavering.

Say: 'O servants, come and let us act upon the word of truth, which is incumbent upon all to obey. That is, let us set aside all that we have heard, purify our ears of what has been listened to, and then turn to the revealed writings.

By God, they guide all to the Most Exalted Horizon and proclaim with the most eloquent expression among the people:

"Verily, I am the Mother Book from before and after. When My fragrance is diffused, all the books of the world bow down, and the straight path of God is made manifest."

Blessed is the one who finds My fragrance and turns towards My Face, and woe unto every denier who turns away from God, the Lord of the worlds.'

O My Name, I shall once again complain to you of all the mirrors."

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By the sun of truth, which has risen and shone from the prison, if a soul had arisen and been capable of raising the Cause, this prisoner would never have been content to manifest it.

This is what caused the Cause to be raised and likewise, the cries of the Point. Reflect on what the Oppressed One has uttered before, after, and in this Great Prison. It has ended.

It is requested that you convey, on behalf of this lowly and insignificant one, the mention of self-effacement and annihilation to His presence.

If Jináb-i-Zayn—upon him be peace—is present, convey greetings to him and state:

"Exert yourselves in reviving the people from the outpourings of the Ocean of the All-Merciful's Word. All success lies in this. God willing, you will succeed in that which is beloved in the sight of God.

If all the friends and the chosen ones of God were engaged in the proclamation of the Cause, it would be observed that most of those lands would be cleansed and purified of the filth of idolatry and heedlessness.”

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...would be freed and delivered from all hardships and afflictions. It is hoped that God will enable everyone and assist them in what leads to the elevation of the Cause. Verily, He is near and responsive.

Concerning Jináb-i-Ḥasan-’Alí, one of the emigrants to the land of Šád—upon him and them be the Glory of God—you mentioned him, and this was presented at the Sacred Threshold. A specific and exalted Tablet was revealed for him and sent. God willing, he will attain it.

This lowly servant also conveys greetings:

“The Glory upon you, upon those with you, upon those who migrated for the sake of God, upon those who answered His call, upon those who proclaimed His remembrance and praise, upon those who served Him, upon those who did not exchange the nectar of His love for anything else, and upon those who drank the Kawthar of steadfastness once in His name and again through His wise remembrance. Praise be to God, the All-Powerful, the Most Exalted, the All-Knowing.”

Servant

17th Rajab, Year 98 (June 1881)

BH00091 (Natural)

Lawh-i-Haji Mirza Kamalu’d-Din

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**He is the Most Great, the Most Holy, the All-Powerful, the Most Exalted, the Most Glorious.**

Praise be to God, Who is sanctified by His might, distinguished by His majesty, and spoke His Word among creation. Then the mountains quaked, the heavens of the delusions of the people of error were rent asunder, the lands of vain imaginings were engulfed, and the sun of certitude rose on a destined day.

Exalted is He Who has manifested, revealed, and spoken, causing others to speak. Verily, He is the One by Whom the gates of reunion were opened and the ocean of nearness surged in the kingdom of creation. Say, verily, He is the One settled upon the Most Great Throne, Who judges with pure truth and summons all to God.

Blessed is the one who is drawn by the call of the Lord, turns toward Him detached from all else, takes the nectar of immortality from the hands of the people of Glory, and drinks in the name of God, the Creator of the heavens. Verily, those of the Most Exalted Concourse circle around Him.

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And woe unto those who cast God behind their backs, follow the delusions of the people, and turn away from the Most Exalted Horizon. They are among those whom the denizens of fire renounce. These are the ones who disbelieved in the All-Merciful when the horizon of the Bayán was illumined by the sun of the mention of God, the All-Powerful, the Most Exalted, the Most Great.

Praise be to God, Who revealed to those who turned toward Him what was hidden within the pavilion of His protection, and confirmed them in their turning toward this horizon wherein the Tongue of Grandeur spoke:

“By God, the appointed time has been fulfilled, and the promised one has come with a dominion that veils of majesty and the ranks of men, who have clung to their desires, could not hinder. These are they who disbelieved in God, the one, the all-knowing, the all-informed.”

Afterwards, your letter reached this lowly servant. I took it, opened it, and found within it the fragrance of your sincerity to God, your turning toward His horizon, and your steadfastness in the service of His Cause, His remembrance, and His praise.

When I perceived its scent and understood its contents, I turned to the Most Exalted Goal and appeared before the Throne of our Lord, the Possessor of Names, presenting its contents before His Face.

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Then the Tongue of Grandeur uttered words that caused the Pen to be thunderstruck. Despite this, how can this lowly one recount what the Tongue of Eternity has spoken?

By God, the pens of creation are powerless to describe or enumerate it, and the tongues of all the worlds are incapable of conveying its meaning and praise. Blessed are you for what you have attained in the mention of the Beloved, which has made hearts and minds soar.

We beseech God to grant you success and strengthen you in what He loves and is pleased with, and to provide for you from the wondrous, heavenly table that has descended from the presence of God, the Lord of all worlds.

Praise be to the Beloved of the worlds, Who has made His friends steadfast in His Cause and Whose fragrance of divine love is sensed from them as it passes and spreads.

Rejoice in what you have attained in the Day of God, which most of His servants have not achieved. We hope that in all times you may drink from the Kawthar of life and bestow it upon the dead of the valley of heedlessness and bewilderment so that they may attain a wondrous and mighty life and rise to recover what they have lost.

Today is the day when all atoms proclaim the praise of the Possessor of Names and Attributes. God, exalted be His praise and mighty is His station, has borne witness that this Day has no equal or likeness.

Thus, the station of those who have perceived it and attained it is clear and evident. There is no need for further mention. However, I beseech God, exalted and glorious, to awaken the heedless souls whom sleep has overtaken, that they may respond to the call of His loved ones...

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...the beloved ones may become aware and not be deprived of the Kawthar of divine grace in this spiritual dawn. Verily, He is the One who can do whatsoever He wills, and He is the One, the generous giver.

Concerning what you mentioned about the divine philosophers and true sages, who, by the endless bounties of God, have turned toward the dawning-place of divine revelation and have partaken of the nectar of the knowledge of the Beloved of the worlds—all these matters were presented in detail at the Sacred Threshold. For each of them, the Sun of Favor has risen.

Some time ago, their petitions were sent from the highlands by Jináb-i-Zayn al-Muqarrabín—upon him be every glory and splendor—and were presented before the Throne. For each of them, specific replies were revealed from the Heaven of divine will and sent.

On my behalf, convey greetings, peace, and congratulations to each of them and say:

“Blessed are you for what you have attained, as recorded in the Books of God and hidden within the treasure of His encompassing knowledge. All the appointed times, promises, and signs mentioned in the former scriptures have been fulfilled.

In one of the divine Tablets revealed to the new believers among the people of Khá, these sublime words are recorded:

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‘The divine promises mentioned in the sacred texts have all been manifested. The law of God has flowed forth from Zion, and the call of God has been raised from Jerusalem. The lands and mountains thereof are adorned with the effulgent lights of the Lord.

Blessed is the one who reflects upon what has been revealed in the Books of God, the Sovereign, the Self-Subsisting.

O friends of God, reflect deeply and with attentive ears listen to the Word of God, that you may partake of His grace and mercy, drink of the crystal-clear waters of steadfastness, and stand firm like a mountain in the Cause of God.

The Cause is mighty, mighty, and this Day is mighty, mighty.’

In the Book of Isaiah, it is written:

‘Enter into the rock and hide in the dust from before the terror of the Lord and from the glory of His majesty.’

If a soul reflects upon this verse alone, they will become aware of the greatness of the Cause and the majesty of the Day of God. At the end of the mentioned verse, it says:

‘And the Lord alone shall be exalted in that Day.’



Today is the day when the Throne of David is adorned with the appearance of the Promised One. Today is the day whose mention has been inscribed by the Pen of Command in all the Books.

There is no verse except that it proclaims this Name, and no Book except that it testifies to this manifest Word.

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If we were to recount all that has been revealed in the scriptures and written texts concerning the mention of this Manifestation, this Tablet would become immensely voluminous.

Today, all must be assured by the bounties of God and strive with utmost wisdom in the proclamation of the Cause, that all may be illumined by the light of the dawn of meanings.”

It has ended.

I beseech and hope from God that He will protect them within His safeguarding care and enable them to hear His call. For indeed, if a soul truly listens to the call of God, they will never falter from the path of the Cause. The cries, clamors, and screams—whether they be loud or faint—will all appear to them as absolute nothingness.

The reason why most people of religions have not yet attained this most great favor is that they have not understood their own scriptures as they truly are.

In essence, what is intended by the divine scriptures is the knowledge of the dawning-place of the Cause and the source of divine revelation. This is the greatest matter, which has caused most souls to become thunderstruck and bewildered.

All the laws and ordinances recorded in the scriptures revolve around the recognition of God and always will. For if someone does not attain the knowledge of God, all their deeds will become “scattered dust.”

In the first chapter of the Book of Isaiah, it is written:

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(11) “‘To what purpose is the multitude of your sacrifices unto me?’ saith the Lord. ‘I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs or of goats.

(12) When you come to appear before me, who has required this at your hand, to tread my courts?

(13) Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

(14) Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.’

If a soul reflects upon these mentioned phrases and recorded verses from the Book of Isaiah, they will turn away from the means and look to the Source. Then, whatever emanates from Him..."

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...what is revealed from Him, they should consider it as the cause and adhere to it. Those souls who have conveyed the accounts of the divine sages and those who have drunk from the Kawthar of knowledge to the serene souls in the sacred city (Jerusalem) should observe these statements to firmly believe that God does as He wills. On one day, He commands sacrifice, and on another day, He abrogates that command. He is not to be questioned about what He does, for He is the Questioner, the All-Knowing.

Observe how the mentioned phrases are at variance with what this group holds. Indeed, today is the day when all these matters have been resolved, and the new law of God flows forth from the finger of divine bounty.

He is the true Zion, and in Zion and Jerusalem, this call has been raised. Mount Qum (the abode of God) has become the seat of the Throne. Blessed are the ears that hear, the hearts that recognize, the senses that perceive, and the eyes that see in the days of God, the Almighty, the All-Powerful.

If this servant were to expound upon the allusions and implications of the previous scriptures for the friends, it would require an extended period for writing. However, the opportunity is lacking, for...

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...this servant is occupied with a great task: transcribing what descends from the heaven of the will of our all-knowing Lord.

Say to them, "O gentlemen, today is that day when all matters have undergone transformation. Brothers have estranged themselves from brothers; fathers have renounced sons, and sons have disowned fathers.

How many friends, whose bonds of unity have been severed due to the Word of God! How many distant souls have drawn closer, and how many close ones have turned away! How many thirsty ones remain bewildered in the deserts of error and perish, while others head for the vast ocean and attain it, drinking therefrom!

Today is the day when relationships are not considered. Accepting souls are both fathers and sons, for they walk upon one path, drink from one nectar, gaze toward one horizon, and are secluded in one abode. Their relationship is firmly established by the name of God.

Blessed are they and those who join them. Today is the day when earthquakes have overtaken the tribes of the earth, and people lie prostrate upon the ground.

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They speak, yet they lack understanding. They walk, yet they are devoid of spirit. They have ears but are barred from hearing; they are raised blind and appear deaf and dumb.

Say, "Today is that day when all trees are in attraction and fervor, and the nightingales are in song and joy.

Fresh eyes are absent to behold a renewed world. Ancient eyes, weakened and infirmed by the cataracts of desire, fail to see. Otherwise, the mountains, deserts, sands, rocks, hills, plains, stars, and heavens are all seen in attraction and yearning."

In one of the Persian statements revealed for a particular soul, this blessed phrase is found:

"O sons of wisdom, the delicate eyelid deprives the eye of seeing the world and all it contains. Then, what will the veil of greed do if it descends upon the eye of the heart?"

End it.

Say to the divine sages, upon whom be the glory of God, that you are the souls foretold in chapter 65 of Isaiah the Prophet. For you have drunk from the Kawthar of life while your companions were deprived, and you have attained eternal bounty while your peers were denied.

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This is what is stated in the Book of Isaiah:

"Behold, My servants shall eat, but you shall be hungry; behold, My servants shall drink, but you shall be thirsty; behold, My servants shall rejoice, but you shall be ashamed. Behold, My servants shall sing for joy of heart, but you shall cry for sorrow of heart and shall howl for vexation of spirit."

End it.

Observe how even oaths are foretold to change on that day. It is said:

(16) "He who blesses himself in the earth shall bless himself in the God of truth, and he that swears in the earth shall swear by the God of truth, because the former troubles are forgotten and because they are hidden from My eyes."

(17) "For behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind."

End it.

Reflect deeply upon these passages.

In Iraq, some said, "They have even changed the oaths to swear by the God of truth." Such oaths were unheard of before. Thus, their souls have imagined things and denied God.

Oblivious are they to the fact that what is recorded in the scriptures must come to pass. By your life, O thou mentioned before the Throne! They are deaf, blind, ignorant, unaware, and devoid of understanding. Woe unto them and those who follow them in their desires.

I testify that they are the losers. Most people in the world are attached to their own imaginations and cling to their assumptions, believing themselves to be focused on truth.

If the hand of God's omnipotence were to lift one veil, they would take up another and, because of these, remain deprived of the Creator of Names and Fashioner of Heaven.

All souls are promised the Day of God and are assured of the Manifestation of Truth. In the Qur'an, the Bayán, and the heavenly scriptures, this matter is mentioned and inscribed countless times. This is the essence of the Book and the foundation...

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...yet, the majority have not comprehended this station. Instead, they have objected to the Manifestation of Revelation and the Source of Inspiration, claiming that He has professed divinity. However, if the Tongue of Grandeur spoke differently, then it would warrant objection, for today is the Day of God—nothing besides Him and His manifestations is mentioned or will ever be.

Woe unto them for following their desires and denying God, our Compassionate and Merciful Lord.

The people of the Qur'an, from the lowly to the esteemed, the learned to the ignorant, have, for twelve hundred years, clung to vile and false utterances, filled with slanderous and baseless statements.

From the dawn of Islam until now, they repeatedly declared that the Qá'im resides in Jabálqá with his children and wives. They claimed that anyone who says he will be born is a liar, slanderer, or even an infidel.

Yet, according to outward events, God Almighty, exalted and transcendent, lifted the veil, and all saw and heard that He appeared in Persia and was born of a human mother.

Reflect on how so many scholars, philosophers, sages, and mystics were heedless of the truth and wandered in the wilderness of speculation and illusion. Their delusions led to the martyrdom of the Point of the Bayán—may all creation be His sacrifice.

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Even now, some souls, who are ignorant of reality and yet consider themselves of the Bayán, are busy inventing slanderous claims of fabricated guardianship and falsehoods. Their aim is to deter the weak from the Truth and nurture them with baseless illusions that neither satisfy nor enrich them.

See how far removed they are from the Straight Path. We hope that the people of Bahá ascend to such a station that they regard all utterances and statements as utterly nonexistent and entirely null.

They should hold fast to the firm cord and drink from the goblet of their Lord, standing united in rows before Him, and cling to the hem of the blessed word: **"The sovereignty on that day belongs to God."**

These souls belong to the people of Bahá, who are said to reside in the crimson ark. By the Sun of the Horizon of the Bayán, the fabrications emanating from liars have reached such a level that it leaves one astonished.

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The people of the Bayán, who today are estranged from the Truth, are seen as a hundred thousand degrees lower than the people of the Qur'an.

The very words they used to revere for twelve hundred years have now become a tool of falsehood for these liars. They must all reflect deeply on what has been said.

Today, the wine of steadfastness is more exalted and beloved than anything else. One must serve it wisely so that the friends may partake and not stumble over the words of those who associate others with God.

We ask God to protect everyone with His power and elevate His friends to the highest station so that none may see, hear, or turn to anything but Him.

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The Point of the Bayán—may all creation be His sacrifice—spoke of the Beauty of the Most Great in these terms:

*"He was and will forever be, declaring, 'Indeed, I am God; there is no God but Me. O My creation, worship Me.'"*

Now observe this blessed word and consider the suspicions and illusions of the servants. He even says:

*"Do not be veiled by mention of the Prophet, the Guardian, or anything lesser, and do not deprive yourselves of the Manifestation of the Divine Revelation."*

For He is the hidden mystery and the treasured secret. All have been created for His manifestation.

He has spoken of this station in such a way that the pen is powerless to describe it. He testifies unto Himself by Himself:

*"Indeed, He is the All-Knowing, the All-Informed."*

We ask God to enable all to remain steadfast in His Cause and detach themselves from all else.

This servant conveyed the names mentioned in your book, and for each, verses of divine blessings were revealed. We pray that all may attain these and cling to His bounty.

Likewise, for those who submitted petitions, a unique and invincible Tablet was revealed and dispatched for each. Praise be to God, the names of all are recorded in the presence of the Greatest Horizon and are illumined and exalted by the rays of His face.

Upon them be the glory, mercy, favor, and generosity of God.

He, exalted and glorious, declared:

*"O Mahmúd! Hear the call of your Loving Lord from this evident prison. There is no God but Him, the Mighty, the Generous. Your letter reached the Wronged One, and He revealed for you what exudes the fragrance of..."*

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\*"The fragrance of the robe has spread across the world. Indeed, your Lord is the Generous Bestower. He remembers His loved ones in the Most Great Prison and calls them to a station inscribed in the Tablets of God, the Lord of the worlds. Hold fast to the cord of steadfastness and cling to the hem of God, the All-Powerful, the Almighty.

We remember all who seek My face, soar in the atmosphere of My nearness, and speak of My beautiful praise. Say: By God, the Living Fountain has appeared, and it has been poured by the fingers of your Lord's grace, the Most Merciful. Draw near in His name, the Most Glorious, and take, then drink, with His wise remembrance.

Thus spoke the Wronged One while among the heedless: 'O Ahmad! The lamp has appeared when the world was in manifest darkness. Some have seen, turned towards it, and attained the light of the Cause. Indeed, your Lord is the Clarifier, the All-Knowing.

And among them are those who shunned and turned away, desiring to extinguish it. Then, the hand of the Will of your all-knowing, all-seeing Lord prevented them. Blessed are you for having drawn near and turned to Him while every heedless and distant soul was estranged.

Say, O people: By God, the horizon of the world has been illumined by the Most Great Light. Leave what you have and turn with radiant hearts towards the Most Exalted Horizon—the station where the call of God, the Master of all names, has been raised.

Indeed, He is the Speaker, the Wise. Say: This is the Path of God set before you. Draw near and do not be among the heedless. Beware lest the affairs of this world prevent you from your Lord, the Possessor of all things.

Thus does the prisoner remind you from this evident fortress.'\*\*\*

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\*"O Beauty of the Most Great, turn from this pure station, this lofty vantage point, to the one named Muḥammad before Báqir, and announce to him the glad tidings of the verses of his Lord—verses through which the ocean of oceans surged and the fragrance of the Beloved stirred among the servants.

By My life, the gate of heaven has been opened with the key of My name, the Most Glorious, and the horizon of understanding has been illumined by the Sun of the Word of your Lord, the Most Merciful.

Do not grieve over anything. Rely, in all matters, upon God. Indeed, He ordains for whomsoever He wills whatsoever He wills. There is no God but Him, the Mighty, the Bestower.

Indeed, He calls between earth and heaven and summons all to the station revealed by the Merciful in the Tablets. Thus has the Tongue of Eternity spoken among the nations. Indeed, He is the Omnipotent, the Mighty, the Most Generous.

Thank God for what you have been mentioned with by His Most Exalted Pen while the Promised One was imprisoned in the remotest lands.

O My Pen, turn from this forbidden station to the one named Naşru'lláh that he may rise to... "\*\*\*

(Missing Pages, potentially to Page 317)

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Serving his Lord above all else, he remembers his Lord in the evenings and mornings. O Naṣrulláh, strive to embody your name, so that what ensures your remembrance through the eternal dominion of God, the Lord of necks, may manifest from you. Reflect on the grace and blessings of God, for He remembers you in this place called the Most Great Prison. Truly, your Lord is the Mighty, the Bountiful. Praise God for your name being honored in this place where the Beloved calls with the most exalted cry, guiding all to the highest station. Thus spoke the divine Tree, and the Cock of the Throne crowed when saddened by the deeds of the servants.

This is a reminder from Us to whomever turns to God and hears His sweetest voice, which rose between earth and heaven, that they may give thanks to their Lord, the Ever-Watchful, the Self-Subsisting. The promise has been fulfilled, and the Promised One has come, yet the people remain in illusions and doubts. Therefore, beseech God to rend the veils of the world and bring them closer to the station named in the Qur'án as the "Praised Station." Blessed is the one who perceives the fragrance of the Day of God and acts according to what has been commanded by God, the Lord of the unseen and the witnessed.

O Jawád, We have remembered you that you may thank your Lord and mention Him among His servants, so they may recognize what has appeared in the realm of creation and turn towards God, the Mighty, the Loving.

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We remember the one named Muḥammad so that he may rejoice in the verses of his Lord and be among the grateful. Hear the call of God, which has been raised from the Spotless Spot: "There is no God but Me, the All-Knowing, the All-Wise." The world has been honored by the advent of the Lord of Eternity, but most of the people are heedless. Say: "Open your eyes! By God, the supreme horizon has been illumined, and the Lord of Names has appeared with a mighty sovereignty." We enjoin you and My loved ones to steadfastness of the highest degree, for Satan calls and invites people to the essence of hellfire.

Remain steadfast in the Cause of God by His power and strength. Thus commands you the Pen of Command from an Ancient Command. A book from Us to the one who hears the call and turns to God, the Lord of the worlds. O Ḥasan, your name has been mentioned before the Throne, and these verses have been revealed for you, by which all things have been enraptured and the Dove of the Cause sings upon the branches of the divine Tree. Thus, the Oppressed remembers you so that you may be among those who remember.

By God, the tongue was created for My praise, the hearts for My knowledge, and the eyes for beholding the lights of My Manifestation, which has encompassed the worlds.

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This is the Day of God, wherein every atom proclaims: “The Worshiped One has appeared with a sovereignty that has encompassed those in the heavens and the earth.” Hold fast to the cord of God and leave those who disbelieve in the verses of God, revealed in truth. Truly, your Lord is the Wise Adviser. This is a Tablet wherein the Kingdom of the Bayán has shone forth. We mention in it whoever turns to God, the Lord of all beings, that they may be enraptured by the verses of their Lord and stand firm in this Cause, by which hearts have been agitated and feet have faltered.

O Muḥammad, son of Báqir, remain in your station, for the Beloved of the world remembers you in His Most Great Prison. Recognize, then thank your Lord, the Mighty, the All-Knowing. By God, We call the servants at all times to the All-Merciful. Among them are those who hear and respond, while others witness and deny, following every heedless skeptic. Say: “Have imaginations prevented you from the Lord of Days, or have doubts veiled you from My hidden name? Reflect, then judge with fairness, and do not follow every ignorant denier.”

By God, He has appeared in truth, and those in the supreme concourse, created from the light of their Lord, have been subdued by His command.

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He subdues the winds. Thus have We made you hear and responded to you as a favor from Us, for We are the All-Powerful, the Bountiful. O servant remembered before the Oppressed, read for each of My loved ones what has been revealed for them from the heaven of the will of their chosen Lord, and remind all of God’s favors and blessings. Announce to them this grace, which nothing in creation can equal. End.

By God’s will, you should recite with utmost spirit and joy the verses revealed from the heaven of the will of the Merciful for each of the aforementioned loved ones, so that all may behold the sun of grace and be occupied with gratitude and praise of the Beloved of the world.

Furthermore, in the letter of Ḥájí Mírzá Kamál al-Dín—upon him the glory of God, the Most Glorious—there were two questions. First, he mentioned that in former books, the title “Sacrifice of God” was attributed to Isaac, while in the Qur’án, this station was associated with Ishmael, stating that the title “Sacrifice of God” is recorded in the Qur’án. This matter is a truth beyond doubt, but all souls should consider the radiant word shining from the horizon of the divine explication.

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Each soul must reflect upon its authority, influence, power, and scope. It is beyond doubt that such matters are realized and established through the word of God. The word of God dominates all things, for He is the Creator of the world, the nurturer of the world. He is the one who invites the thirsty of the valley of separation to the ocean of reunion, and He is the one who illuminates the darkness of ignorance with the dawn of understanding.

Consider this: All people of the past acknowledge the designation of Isaac as the “Sacrifice of God.” Similarly, the followers of the Qur’án recognize this station for Ishmael. Yet, it is evident and clear to anyone with insight and understanding that, outwardly, no sacrifice occurred. It is unanimously agreed

that an animal was sacrificed. Now, reflect upon the cause and reason for this. A soul that approached the altar of the Friend but was not sacrificed outwardly was adorned with the title "Sacrifice of God."

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Adorned and clothed with the robe of divine acceptance, there is no doubt that this station was attained through the Word of God and honored by this supreme mantle. Therefore, the manifestation, appearance, and realization of all names, things, and stations depend entirely upon the Word of God. Similarly, there is no doubt that the inaccessible and unknowable essence does not speak by itself, for it is sanctified above all known attributes and meanings. Instead, it speaks through the tongues of its manifestations. For example, the Torah was revealed through the tongue of Moses, and the laws of that age were conveyed by God through the tongue of the Interlocutor. Similarly, the sacred scriptures, which outwardly appeared through the tongues of Prophets and Messengers, were all spoken by God, the Almighty, the Sovereign, the All-Mighty.

Thus, it is established and confirmed that the station of "Sacrifice of God" was attributed to Isaac in accordance with what is mentioned in previous scriptures.

#### **Page 321**

Through the words of Abraham, upon him be peace, this same designation appeared, manifest and evident, in the Qur'án from the source of divine verses and the dawning-place of revelation regarding Ishmael.

One must first reflect upon the essence of truth. Once it is established, whatever is decreed becomes beloved and accepted. No one has the right to question it. This is a matter that, at this time, should not be emphasized, for most people remain deprived of the true purpose of the revealed scriptures. They have not grasped the divine intent behind them as it truly is. Instead, they have sufficed with what they have inferred from their own scholars or heard from them. If anyone dares to exceed these limited interpretations, they are declared an infidel. This matter is well known and evident to you and all fair-minded individuals.

Even now, it is impossible to tell the followers of the Qur'án that the Promised One has appeared contrary to their illusions. If this were revealed to them, they would rise with utmost enmity, as they have done.

#### **Page 322**

The Beloved declares: By My life! If God wills to elevate those on earth to your Praised Station and Beloved Name, He can do so with a single word from Him. Indeed, He is capable of whatever He wills. The affairs of creation cannot hinder Him, nor can the words of every heedless one far removed from Him. Look to the supreme horizon and illumine your hearts with the radiance of the face of your Lord, the Speaking, the All-Knowing.

Thus does the Oppressed One counsel you, though most of the servants have turned away from Him, and every tyrant has risen against Him with doubt and rejection.

Furthermore, the Prophets, who are the Dawning-Places of Revelation and the Manifestations of divine inspiration, have stations inaccessible to names. They are all seen as one soul and stand firm on a single command. Blessed is the one who immerses themselves in this overflowing ocean, the shore of which no one has reached nor its depths fully grasped. This station is the sun of oneness and the sea of unity. If a soul ascends and soars in this sacred, gentle air, they will affirm all that the Merciful has revealed in the scriptures.

#### **Page 323**

With complete certitude and assurance, they will hold firmly to it. This station has been elaborated upon by the Supreme Pen in some of the revealed writings of this most great manifestation. Blessed are those who perceive it and those who understand.

The second question pertains to the blessed verse in the Qur'án: *And when Jesus, son of Mary, said: "O children of Israel! I am the Messenger of God unto you, confirming that which was before me of the Torah, and bringing good tidings of a Messenger who shall come after me, whose name shall be Ahmad." But when he brought them clear proofs, they said: "This is manifest sorcery."*

Their question relates to the absence of this statement in the Gospel. Yet, the Messenger of God—may the peace of God be upon Him—mentioned it in the Qur'án. This is indeed true, and we acknowledge it. However, the Blessed One did not claim that it was revealed in the Gospel. We testify that Jesus, son of Mary, spoke according to what the Merciful revealed in the Qur'án. Undoubtedly, whatever He stated and what was revealed in the Qur'án from the Merciful is pure truth.

#### **Page 324**

Indeed, no one other than God possesses knowledge of hidden sciences or comprehends all that has occurred or will occur in creation. God, exalted is His glory, reveals and teaches to His chosen ones and prophets whatever He wills. Truly, He is the Wise Educator.

This blessed verse is among the matters that God, exalted is His glory, informed His Messenger about. The fact that it is absent from the Gospel does not prove that Jesus did not utter its meaning. The Gospels of Matthew, Mark, Luke, and John were written after Jesus. These four individuals wrote what they recalled of His sayings for His followers to read and reflect upon. Many of His statements were forgotten, and much of what He said was never heard by any of these individuals.

#### **Page 325**

No one other than God, who sent, taught, and empowered Jesus, can fully know what He uttered. No one else has complete knowledge of all things. God alone is the All-Knowing, the All-Encompassing, the Omniscient, and the Omnipotent. Every atom testifies that His knowledge precedes all things and encompasses all. Truly, He is the One, the Peerless, the Almighty, the All-Knowing, the All-Aware.

The Supreme Pen declares: In every manifestation, God, exalted is His glory, confirms the scriptures revealed previously. Thus, the Messenger of God—may all beings sacrifice themselves for Him—affirmed the Torah and the Gospel. Likewise, in this manifestation, the Qur'án and the sacred scriptures revealed

before it have been confirmed. However, the Torah affirmed by God consists solely of the words that flowed from the tongue of Moses by the command of God.

This matter has been briefly explained here. If God wills, it will be further elaborated by the Supreme Pen in the future. End.

This servant hopes that the friends of God who have partaken of the wine of meanings and reside in that land will rise with utmost unity, in love of God, and in His praise and glorification. Unity is the greatest pillar today.

#### **Page 326**

Unity is the greatest pillar today. It is the foremost means of the exaltation, diffusion, and elevation of the Cause of God. Blessed are those who hold fast to the cord of unity and follow what they have been commanded by God, the Lord of creation. Glory be upon you and upon them, and praise be to God, the Lord of all worlds.

Servant, 14th Ramadan, 95. (September 1878)

#### **BH00213 (natural)**

(Partial Inventory has duplicate entries)

#### **In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious.**

Praise be to God, who made the Bayán the magnet for attracting the followers of all religions in all places. Through it, He caused all things to proclaim that there is no God but Him. He has always been sanctified above the mention of contingent beings and exalted beyond the description of created things. He made every ruler recognize their helplessness before the manifestations of His power and every possessor acknowledge their subservience to His sovereignty. Exalted is He above all mention of others and all praise of anything besides Him.

He has appeared and caused to appear whatever He willed, and through Him, those in the heavens and the earth were thunderstruck, save those whom His mercy seized and rescued from the darkness of ignorance. Verily, there is no God but Him, the One who is not defined by oneness and the Beloved who is not described by what belongs to humankind.

#### **Page 327**

He has ascended His throne and raised the most exalted call in the realm of creation. By this, the Spirit spoke at the manifestations of the lights of appearance: "Here am I, O You by whose face the lands are adorned, and by whose scent every possessor of perception finds the fragrance of Your garment." I testify that through You the path was established, the balance set, and the buried were raised, and the Speaker of the Mount spoke. Exalted is Your mention above the mention of this nothingness and oblivion. Exalted is Your praise above the praise of this distant and veiled one.

I beseech You by the name through which every distant one is brought near, every ailing one is healed, every humbled one is ennobled, every hungry one is fed, every needy one is enriched, every erring one seeks forgiveness, every ignorant one gains knowledge, and every stagnant one becomes steadfast. Through it, the weary speak.

Grant that You may shower upon Your loved ones from the heaven of Your mercy what draws them near to the courtyard of Your grace and favors, supports them in mentioning and praising You, and establishes them in serving Your Cause. O my Lord, You are the Generous, the Possessor of immense bounty. There is no God but You, the Forgiving, the Merciful.

#### **Page 328**

O my Beloved! What flowed from your pen concerning the mention of God, our Lord and yours, our Beloved and yours, has delighted me. This servant beseeches his Lord to protect you and enable you to act in accordance with what is befitting for the Days of God—our purpose, your purpose, and the purpose of all the worlds.

When I read and contemplated your illuminating letter, I turned to the most exalted station and the highest horizon until I was present before the Face. I presented its contents before the Throne, whereupon the tongue of the All-Merciful spoke in the Kingdom of the Bayán: “Exalted is His majesty! O servant, mention him on My behalf, and give him glad tidings of My remembrance, care, grace, and mercy, which preceded all things.

We mentioned him before, and We mention him now, in this moment when the Oppressed One proclaims: ‘There is no God but Me, the Mighty, the Bountiful.’ Blessed is he who perceives the fragrance of the All-Merciful in His days and rises to serve the Cause with spirit and joy. This is the Day of the Bayán. Blessed is he who holds fast to it, and woe to every denier and infidel.”

O one remembered before the Throne! Listen to the call of the Oppressed One. He mentions you in this place called the Most Great Prison in the scriptures.

#### **Page 329**

Grant them the sweetness of Your speech, teach them the mysteries of Your Book, and reveal to them what You desire for them from the ocean of Your bounty and the heaven of Your gifts.

O my Lord, their imaginations have hindered them from turning to Your horizon, and their doubts have kept them from approaching the dawning-place of Your revelation and the daybreak of Your inspiration. This bears witness to itself that there is no God but Him. He has always been sanctified above the mention of the near ones and exalted beyond the highest praise of the unitarians.

I testify that today is Your Day, and these are Your servants and creation. How many distant ones have been brought near by Your hand of grace, how many ignorant ones have been taught by Your tongue of generosity, how many oppressors have been awakened by the breezes of Your justice, how many darkened ones have been illuminated by the lights of Your care, how many stagnant ones have been raised by the wonders of Your kindness, and how many slumbering ones have been stirred by Your call.

O my Lord, all things testify to Your power and the weakness of Your servants. I beseech You to strengthen Your loved ones in patience and endurance and to make known to Your creatures what You desire for them through Your generosity and favors. There is no God but You, the Forgiving, the Generous.

#### **Page 330**

I send blessings, salutations, and glorifications upon those who have risen to remember and praise You, such that the oppression of Your servants and creation has not prevented them. These are servants upon whom there has descended, for love of You, that which has not descended upon any of the inhabitants of Your realm.

O my Lord, assist them with Your power that has encompassed all possibilities and with the might that has subdued all beings. If only they, O my God, would abandon their own desires, hoping for Yours, and turn away from their wishes, inclining toward the manifestations of Your will. O my Lord, reveal to them what You have destined for them in the heaven of Your grace, so that their hearts may be reassured by the lights of Your bounty and the manifestations of Your mercy.

Verily, You are the Almighty, capable of whatever You will. There is no God but You, the Compassionate, the Merciful.

And after, the servant attained the traces of your pen and its ink. The breezes of joy enveloped me with what I found adorned with the robe of our Lord, our Beloved, and the goal of all worlds. When I read and considered it, I sought presence and presented the contents of your book before the Throne.

This is what the tongue of grandeur uttered in the station named the Most Great Prison in the Book of Names and the Supreme Paradise in the Crimson Scroll. He is the All-Knowing Witness.

#### **BH00469 (Included in prior letter)**

O Faḍl, the Oppressed One mentions you and gives you glad tidings of what has been revealed for you from the Supreme Pen in this clear Book. He counsels you to remember and praise Him and to proclaim His Cause.

#### **Page 331**

God is witness and testifies that this does not stem from heedlessness or lack of sincerity. All bear witness that this servant is occupied day and night with writing. In every state, I hope for the pardon of Your Honor and other esteemed ones.

Furthermore, I convey endless greetings and salutations to His Honor Áqá Sháhverdí—upon him be the glory of God. Some time ago, a most exalted Tablet was revealed from the heaven of grace specifically for him and sent. Similarly, Tablets were sent for His Honor Áqá Khudádád, His Honor Áqá ‘Azízulláh, and some of the friends in the land of Khá. Some of these were sent, while others were delayed due to wisdom in their dispatch, and later certain obstacles arose. Nevertheless, they have arrived and will

continue to arrive, God willing, granting them honor. Their names have been mentioned in the holy court, and they are favored by divine blessings.

I beseech the Almighty to enable them and strengthen them in what He loves and is pleased with. Verily, He is the Lord of Names and the Creator of the heavens. There is no God but Him, the Forgiving, the Generous.

#### **Page 332**

From the land of Khá, news has arrived from before and after. Praise be to God, all are occupied with mentioning, praising, and thanking the Almighty.

While this humble servant was occupied with the mention of Your Honor and His Honor Áqá Sháhverdí, the command to be present was issued from the holy court. When I ascended, attended, and attained, the Beloved declared: “We wish to mention the one named Sháhverdí, so that the attraction of his Lord’s utterance may seize him on this day when most of the tribes of the earth have turned away. Truly, He is the Reckoner, the All-Knowing.

“We have revealed a Tablet for you before and again in these days, so that you may thank your Lord, the Mighty, the Great. Blessed are you for turning toward the face of your Lord, attending, and hearing the call of the Oppressed One from this clear station. Beware lest anything prevent you from God, the Lord of all worlds. Pay no heed to the people and what emerges from their mouths against you. Rely upon God, the Almighty, the All-Powerful. Soon, God will erase the traces of those who have turned away and establish the traces of those who have turned toward Him, casting aside what belongs to the people and taking hold of what they have been commanded by the Ancient Ordainer.”

#### **Page 333**

“We remember our loved ones there and give them glad tidings of this great remembrance. Glorify the faces of My friends in Khá and remind them of this beautiful remembrance. Glory be upon you and upon them and upon those who say, ‘Praise be to God, the Lord of all worlds.’ End.”

God willing, Your Honor will always be adorned with divine grace and beautified with the mantle of remembrance. Two parchments, one sent by His Honor my brother and the other by His Honor Áqá Mírzá Ibráhím—upon them be the glory of God—have arrived. I beseech the Almighty to enable them and grant them the good of this world and the next. Verily, He is the All-Hearing, the Responsive.

As for what you wrote about His Honor Áqá Khudádád—upon him be the glory of God—it was presented at the holy court, and he was illumined by the effulgence of the rays of the sun of divine grace. Praise be to God, he has been enabled to serve the Cause. In these days, his mention has been repeatedly uttered by the tongue of \*\*. Blessed is he and whoever attains this wise mention. As for what you wrote about His Honor Áqá Sayyid Asadulláh...

#### **Page 334**

...it was presented at the most holy court. This is what the tongue of the Beloved has uttered in response: "He is the All-Knowing, the Expositor. O Asadulláh, God willing, you will be favored by divine grace and turn toward Him whom the people have turned away from.

"Today is a most great and wondrous day, for He has appeared in the garment of 'I am' and is hidden and manifest in the 'I am.' Those souls who waited for over twelve hundred years and more for the sun of manifestation, lamenting and wailing through nights and days, are now bewildered and astonished at the moment of its rising, turning away and denying it, except those whom God has willed.

"During this time, they have been asking the so-called leaders of affairs about the blessed word that will appear from the mouth of the Qá'im, causing all the chosen ones to flee from Him. What is that word, and what does it mean? They expressed this question with great pretension and have not yet understood its meaning. They continue to wait to witness it.

"Praise be to God, some have not attained the dawning-place of divine revelation and the Speaker of the Lord's utterance, nor have they listened to His word, fleeing instead like frightened beasts from a lion. They drink from the pools of illusions and remain deprived and veiled from the wine of certitude."

#### **Page 335**

"The Ocean of Life has appeared, and the Sun of Manifestation has arisen. Behind white and green turbans, they move and wander, bowing, prostrating, and worshiping before those idols. Ask God to rend the veils and guide all to the sea of knowledge. Verily, He is the All-Powerful, the Almighty.

"O Asad, the grace of God has summoned you and mentioned you. Recognize the worth of this precious pearl and say: 'Praise be to You, O Lord of the worlds!'

"I counsel you and the friends of God to the highest steadfastness, for the Cause is immense, and the Day is most great. Say: 'Glory be to You, O Lord of existence and Master of the unseen and the seen. I beseech You by the name through which You subdued the world and divided the nations to inscribe for me, from Your Supreme Pen, that which will benefit me in the next life and this.

"O my Lord, You see me turning toward You and clinging to the cord of Your bounty. I ask You not to withhold from me what is with You, then fulfill..."

#### **Page 326 (page numeration repeated)**

Grant for me through Your bounty what befits Your grace and favor. Verily, You are the Almighty, capable of whatever You will. In Your grasp is the reins of all things. There is no God but You, the All-Knowing, the Wise.

As for what you wrote concerning His Honor Áqá Mírzá Jalál and Áqá Mírzá 'Aṭá'u'lláh—upon them be the glory of God—they are present. Their names were mentioned in the most exalted and sanctified court, and by divine grace, they have attained acceptance. God willing, they will act in a manner pleasing to Him.

This humble servant conveys greetings to them and all the friends in that land. Glory be upon you and upon them from our Lord, the Forgiving, the Generous. Praise be to God, the Beloved of the knowing.



Servant, 'J', year 98. (April or May 1881)

## BH00462 (natural)

### **In the Name of Our Lord, the Most Ancient, the Most Great, the Most Holy, the Most Exalted, the Most Glorious.**

Praise be to God, who is singular in grace, unique in beneficence, and sanctified beyond what the denizens of the earth may utter. Exalted is He above all mention and explanation. I testify that there is no God but Him, acknowledging His grandeur and recognizing His sovereignty, which has encompassed all that is and all that was. There is no God but Him, the Almighty, the Beneficent, who uttered a word by which banners were raised above banners, and the standard "He does what He wills" ascended to the most exalted heights.

#### **Page 327**

Praise be to God, who appeared with the greatest mercy, the most profound compassion, and care that preceded all creation. Exalted, exalted is the Lord of the next world and this world, the Lord of the throne and the dust, who made triumph manifest through wisdom and speech and removed from all things what might trouble humanity. Verily, He is the One who, when He appears, is surrounded by proof and evidence, and before whom the books of all religions humble themselves.

Verily, He is the One who walks, while power calls from His right hand: "By God! What was inscribed in the books of God of old has appeared." From His left, the dominion proclaims: "The promise has been fulfilled, and the Promised One has come, by whom the heavens and the earth have been illumined." Exalted is He, beyond the grasp of tongues to mention Him, of pens to praise Him, of hearts to comprehend Him, and of eyes to behold His beauty.

He has appeared in truth and ascended His throne. Then all things proclaimed: "By God, the gate of heaven has been opened, and the Lord of Names has come, through whom the sealed wine has been unsealed, the hidden mystery revealed, and the horizon of the world illumined by the light of His name, the Self-Subsisting."

#### **Page 328**

By Him, the limbs of every idol trembled, and the pillars of every obstinate rebel were shaken. Glory be to You, O my God! How can this weary one mention You after those who fled acknowledged that all descriptions and praises fall short of Your sanctified court and are barred from Your presence? Yet, the wonders of Your bounty and grace, and the effulgences of the sun of Your permission for Your friends and servants, emboldened him.

O my Lord, You see the ephemeral one turning toward Your eternal name and the lowly one clinging to the cord of Your mighty name. O my Lord, deprive him not of the ocean of Your bounty and the sun of Your grace. Strengthen him in what You have entrusted him with, in the writing of Your verses.

O my Lord, I beseech You by the lights of Your face and the fruits of the tree of Your grace to protect Your friends from the harm of the enemies of Your self. Aid them in what befits Your manifestation in Your days.

O my Lord, make known to Your servants what You desire for them through Your bounty, Your gifts, and Your true self. If they only knew, they would circle around Your Cause and hasten to the ocean of Your mercy. I beseech You, O Lord of existence and the desire of the unseen and seen, by the breezes of Your verses and the fragrances of Your days...

### **Page 329**

...that You grant them the sweetness of Your utterance, teach them the mysteries of Your book, and reveal to them what You desire for them from the ocean of Your grace and the heaven of Your gifts.

O my Lord, their imaginations have hindered them from turning toward Your horizon, and their doubts have prevented them from drawing near to the dawning-place of Your revelation and the source of Your inspiration, which bears witness to itself that there is no God but You.

You have ever been sanctified beyond the mention of those near to You and exalted above the highest praises of the unitarians. I testify that today is Your Day, and these are Your servants and creation. How many distant ones have Your hand of grace brought near! How many ignorant ones have been taught by Your tongue of generosity! How many oppressors have been awakened by the breezes of Your justice! How many veiled ones have been illumined by the lights of Your care! How many idle ones have been raised by the wonders of Your kindness! How many slumbering ones have been stirred by Your call!

O my Lord, all things bear witness to Your power and the weakness of Your servants. I beseech You to strengthen Your loved ones with patience and perseverance and to make known to Your creatures what You desire for them through Your bounty and favors. There is no God but You, the Forgiving, the Generous.

### **Page 330**

I send blessings, salutations, and glorifications upon those who have risen to remember and praise You, such that the oppression of Your servants and creation has not prevented them. These are servants upon whom there has descended, for love of You, that which has not descended upon any of the inhabitants of Your realm.

O my Lord, assist them with Your power that has encompassed all possibilities and with the might that has subdued all beings. If only they, O my God, would abandon their own desires, hoping for Yours, and turn away from their wishes, inclining toward the manifestations of Your will.

O my Lord, reveal to them what You have destined for them in the heaven of Your grace, so that their hearts may be reassured by the lights of Your bounty and the manifestations of Your mercy. Verily, You are the Almighty, capable of whatever You will. There is no God but You, the Compassionate, the Merciful.

And afterward, the servant attained the traces of your pen and its ink. The breezes of joy enveloped me with what I found adorned with the robe of our Lord, our Beloved, and the goal of all worlds. When I read and considered it, I sought presence and presented the contents of your book before the Throne.

This is what the tongue of grandeur uttered in the station named the Most Great Prison in the Book of Names and the Supreme Paradise in the Crimson Scroll. He is the All-Knowing Witness.

**BH00469 (included in prior letter)**

*Some parts are repeated*

O Faḍl, the Oppressed One mentions you and gives you glad tidings of what has been revealed for you from the Supreme Pen in this clear Book. He counsels you to remember and praise Him and to proclaim His Cause.

### **Page 331**

This is a Book revealed by the All-Merciful for those on earth to bring them glad tidings of God's grace, the Lord of all worlds. Say: "He has appeared in truth, manifesting whatever He desired, and He has summoned both kings and subjects to God, the Peerless, the All-Knowing."

Say: "This is the Day foretold in the Books of God of old, and it is named the Day of God, if you are among the knowing." Say: "He has appeared in truth, and the Speaker of the Mount has settled upon the Most Great Throne, calling the nations and inviting them to the Straight Path."

Among the people, there are those who have denied the proof and testimony of God and unjustly pronounced judgment against Him, and there are those who have found the fragrance of the Beloved and hastened to the supreme horizon with the swiftness of flashing, radiant lightning. Blessed are those whose desires have not barred them from the Lord of creation, who have cast the world behind them and held firmly to the wisdom they were commanded to follow by the Mighty, the Wise.

Blessed are you for speaking with wisdom when asked by the inquirer about what was desired. Truly, your Lord is the All-Knowing, the Reckoner, the All-Aware. Say: "O people of Bahá! Beware lest the thorn of names frightens you. Hold fast to what is recognized and rely upon God, the Almighty, the Praiseworthy."

O Faḍl, what you sent to the servant present has been presented at the Most Holy Court. Praise be to God, who enabled you to follow the wisdom revealed in the Tablets. How excellent was what you spoke when asked about what you were asked. All friends must regard and adhere to what was revealed by the Pen of the All-Merciful.

### **Page 332**

We have commanded all to the greatest love. Blessed is the one who perceives the fragrance of My utterance and observes what has been revealed in My clear Book. All should conduct themselves with utmost kindness and compassion toward the servants of God. In such a case, even if injustice befalls those sanctified souls, it will fulfill the highest aspiration of the near and the sincere.

Say, O friends: The world has no worth, nor will it ever have. Humanity must inevitably pass through it. If one associates with it in the name of God, the dominion of the kingdom and the physical realm will remain eternal and lasting. Convey greetings to all and give them glad tidings of divine grace so that all may rejoice and act according to what God has willed.

Some honor has been taken from certain souls, and this matter has been recorded in the divine Book by the Supreme Pen. Every fair-minded and insightful person testifies to this.

What has occurred on earth was already mentioned before. Blessed is the eye that sees and the ear that hears. Woe unto the heedless. God willing, the people of God must have a piercing eye, a strong heart, and steadfast feet to stand firm in the Cause of God.

### **Page 333**

They must treat the servants of God with spiritual qualities. Today, good character and noble deeds are and will continue to be the supporters of the Cause of God. This matter has been revealed on various occasions by the Supreme Pen. We beseech God that all may attain and act accordingly.

As for what you mentioned about presenting the mentioned supplication to Him at a specified time, it was again presented before the Face. This is what was revealed in response once more:

“O Faḍl, the Master of all existence mentions you that you may thank your Lord, the Mighty, the Bestower. The servant present attended and presented what you had supplicated to God, the Lord of all necks. We have heard and responded to you with this Tablet, which God has made the dawning-place of life for those in the heavens and the earth.

“When you perceive the fragrance of remembrance of the All-Merciful and hear what the Speaker of the Mount has uttered in the highest station, then say: ‘Praise be to You, O my God, my Lord, my Sustainer, and my Helper, for enabling me to utter Your mention and acquainting me with Your horizon, from which most of humanity has turned away.’

### **Page 334**

“I beseech You by Your mighty verses and Your sweetest call, which has risen between earth and heaven, to send down from the heaven of Your grace and the cloud of Your mercy that which reassures the hearts of Your loved ones, such that no worldly matters or the might of nations may frighten them. Verily, You are the Almighty, the All-Knowing. There is no God but You, the Exalted, the Wise.”

As for what you mentioned about a friend of God expressing sorrow over the friends being preoccupied with alchemy, it is indeed the truth. In reality, God is with them in forbidding this act. Numerous Tablets have been revealed from the heaven of the divine will and sent to various regions, explicitly prohibiting this practice.

It is truly astonishing that despite the clear prohibition of this useless and unbeneficial practice, some engage in it. Some individuals in Iraq and the land of Secrets inquired about the hidden craft. In response, a revelation descended from the heaven of the All-Merciful’s will, stating what was to be stated.

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Repeatedly, this servant has heard from the blessed tongue that if the inquirers had not ascribed it to incapacity or lesser states, such a word would not have been revealed concerning it. Time and again, the servants have been strongly prohibited from practicing it. According to the decree in the Book, the honored ones and the custodians of the Cause must, with wisdom and explanation, counsel the friends of God to refrain from this practice, which is indeed a waste of time. End.

The servant beseeches his Lord to enable His loved ones to act according to what He loves and is pleased with. If receptive souls had acted upon God's will until now, the world would have been observed to be different. God willing, it is hoped that henceforth, this servant and all others will be enabled to attain the pleasure of the Beloved and occupy themselves with what is beloved at His threshold. Let us not speak before listening, nor act before being commanded by the Ordainer, so that we may be among the servants He describes as: "They do not precede Him in speech, and they act by His command."

Today, steadfast souls must speak in ways that draw hearts and engage in universal proclamation.

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Engage in proclaiming the Cause of God. Although the Cause of Truth requires no assistance from others and its light is manifest like fire on a mountain, individuals like this humble servant, who waste their precious lives in pursuing forbidden activities, must be awakened by the revealed verses and turn to proclaiming the Cause of God. Perhaps, through this, the dead souls may be revived by the waters of life, and the heedless adorned with the robe of awareness.

This is the greatest act, the true elixir, and the essence of what is known as good in its primal reality. In most Tablets, it is stated that the people of the earth should be made aware and guided toward what benefits them. Today, the heaven of understanding has been raised, and the sun of knowledge has risen. Do not squander opportunities and value the time.

Today is a day when a person can gain mastery over matters that in other days could not be achieved even with all the treasures of the earth. Today, you hear what in other times could not be heard. Strive to possess eternal remembrance.

These are compassionate counsels and goodly admonitions from the Beloved of existence.

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As for what you mentioned regarding some laws that young friends share publicly, this humble servant has not yet heard any specific word from the Blessed Tongue concerning these matters. Glory be to God! How can anyone act based on their own imagination and make statements? The duty of this servant and other friends is to fix their gaze upon the Most Glorious Horizon and await what is revealed by His Supreme Pen. Whatever is commanded, we must accept wholeheartedly and act accordingly.

In one place, He says: *"In My name, the banner of 'He does what He wills' has been raised, and by My command, the standard of 'He rules as He desires' has been elevated."*

It is not our station to pronounce laws before receiving the command. His decree is to be obeyed, and, God willing, we are among the obedient, the submissive, and the assured.

Regarding those souls you mentioned who were seized and imprisoned, their names were presented in the most exalted, sanctified, and holy station.

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This is what the tongue of grandeur has uttered:

“He is the Compassionate, the All-Knowing. O Abú'l-Faḍl, the tongue of bounty calls you from the prison of Akká and gives you glad tidings of your Lord's grace, the Possessor of the heavens, for you heard and attained. Be thankful and say: 'Praise be to You, O Lord of all worlds!'

“We wish to mention the friends of God who were seized and imprisoned without proof or decree from God, the All-Knowing, the All-Wise. O beloved ones of the All-Merciful, rejoice in this mention from the Oppressed One, through which the fragrance of His garment has spread between the heavens and the earth.

“You have borne in My love what no servants before you have endured. This is attested by the Pen of God, the Speaking, the All-Knowing. Do not grieve over what has befallen you, for what caused the inhabitants of the highest Paradise and supreme Heaven to lament has come upon Us as well. Yet most people are heedless.

“They have seized Us time and again, and We have been imprisoned repeatedly. Behold, in the Most Great Prison, before the faces of the world, He cries out: 'By God! The Day of God has appeared, and the hidden mystery and concealed treasure have spoken. Verily, there is no God but Me, the Peerless, the All-Knowing.'

“O friends, what has befallen you is what befell the Essence of Truth Himself.”

### **Page 339**

Praise be to God, you have not wronged but were wronged. You sought to harm no soul but were subjected to the utmost harm. For the creation, you sought mercy from God with the utmost compassion, yet you encountered the force of His wrath. You sought freedom and were led into captivity.

All the trees of Paradise proclaim: 'Blessed are you!' And all its fruits declare: 'Good tidings to you!' If no injustice is manifested by a soul and they act only according to what God has decreed, whatever befalls them in the path of God will be as a banner raised high in the land, visible and manifest to all.

O beloved ones of the All-Merciful, blessed are you for your patience! How noble is the beginning and the end! How beloved are trials in the path of the Lord of Names! How fruitful are tribulations in the way of the one true Friend!

By God's life, the sovereignty of the world cannot compare to this station, nor can the honor and wealth of rulers equal it. Many nights have passed where beasts, birds, and wild animals rested in their lairs and nests, while you were afflicted in the hands of your enemies.

The counsel of this Oppressed One is that you do not relinquish this lofty and exalted station.

#### **Page 340**

Never abandon the qualities of humanity. Leave the behavior and habits of beasts and wild animals to their kind. Listen and do not speak unnecessarily. Give without seeking to take.

God willing, the banner of justice and the standard of reason will be raised before the faces of each of you. Surely, from these pure deeds and clean, radiant morals, the lights of justice—veiled and concealed by the oppression of the unjust—will shine forth under the name of God. Then you will behold the earth transformed, and every atom will proclaim with the most exalted cry: 'The horizon of justice has been illumined by the sun of the mention of our Lord, the Almighty, the Manifest, the All-Hearing, the All-Seeing.'

O people of Šád! O exiles of the land of Šád! O strangers of the land of Šád! O captives of the land of Šád! The Supreme Pen has not been heedless of you. Concerning you, it has flowed with that which is adorned with everlasting life.

What was due to the Truth has been fulfilled. What remains for you is to preserve this station. God willing, you will appear among the people with utmost purity, sanctity, compassion, and kindness. No deed in the sight of God is wasted, and...

#### **Page 341**

The souls who have ascended from among you to the Most Exalted Horizon have attained an honor and bounty that all the worlds are powerless and incapable of comprehending.

O people of Šád, listen to what the tongue of grandeur has uttered in the past and now speaks in this moment, words that bring joy to your eyes and gladness to your hearts. Verily, He is the Mighty, the Bestower.

Your names have been inscribed by the Supreme Pen in various Tablets. This is testified by the Lord of Names, who is seated upon the throne of His chosen name. What has befallen you in the path of God has caused the rock to cry out and the mountains and hills to wail. Grief has overtaken you in this Cause, but soon you will find yourselves in joy from your Lord, the Mighty, the All-Knowing.

Rejoice, then, in what the Oppressed One recalls to you and in the glad tidings of what has been decreed for you by God, the Sovereign of all beings. We remember all those who ascended in the lands of exile as migrants in the path of God, the Possessor of souls. The light shining forth from the horizon of the will of the Lord of Names is upon you and upon those who arose to support the Cause of their Lord with wisdom and utterance.

I bear witness that you believed in God when every polytheist in doubt denied Him.

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### BH02045 (Some unreadable sections, not sure where it starts)

You turned toward the supreme horizon, heard the call of your Lord, the Possessor of Names, and attained (?). When the call of God, the Lord of lords, was raised, blessed are you and those who remember you after your ascent to a station beyond the remembrance of the servants.

Thus did the Cock of the Throne crow, and the Dove of Justice coo, when oppression encompassed those in the realms.

Praise belongs to the Desired One of the world, whose favors from the ocean of grace have embraced all. Every soul mentioned in His Book has attained divine grace. Specifically, for His Honor and His lineage, His Highness (?).

Likewise, for His Honor Buzurg and Shir Ali—upon them be the glory of God—sublime and mighty Tablets were revealed and sent. God willing, they will be blessed. By His truth, what exists cannot compare to even one of these Tablets. All things on this globe have attained divine mention. Your Honor has repeatedly been nourished by wondrous verses in this writing.

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Additionally, the Most Exalted and Holy Tablet was also revealed specifically for Your Honor. Likewise, the migrants of the land of Šád were adorned with the mantle of divine remembrance. Concerning those souls who ascended to the Most Exalted Horizon, sublime and mighty verses were revealed.

Today, no deed and no mention remain veiled. This humble servant beseeches and hopes from God that all will be strengthened to maintain their stations and drink deeply from the wine of steadfastness. He is the All-Powerful and All-Able, the All-Hearing and All-Seeing.

Regarding what you mentioned about His Honor Áqá Muḥammad Riḍá and His Honor Áqá Mírzá ‘Alí—upon them be (?), it was written that their names be presented at the Most Exalted, Holy Court, that they may attain divine effulgence. According to your request, it was presented, and two Most Exalted and Holy Tablets were revealed and sent to them. Deliver these to them so they may drink from them the wine of the mercy of their Lord, the Generous Bestower.

This humble one requests that, on my behalf, you convey greetings and blessings to them and all the friends in that land.

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God, the All-Knowing, is witness that this humble one is frequently occupied with the mention of the friends. God willing, we will all be enabled to serve the Cause of God in a manner befitting this wondrous Day. Glory be upon Your Honor and the friends of God, upon whom shall come no fear, nor shall they grieve. Praise belongs to God, the Sovereign of what was and what will be.

Servant, 4th Rajab, 98. (June 1881)



It is noted that after completing this writing, this humble servant received a letter penned by His Highness, who was named before the Great Expanse as His Honor ‘Alí Qablí Akbar—upon him be (?). By the grace of the Almighty, joy and delight were brought forth. Likewise, two distinguished letters from His Honor Áqá Mírzá Asadulláh—upon him be (?)—arrived on the same day. This humble servant beseeches God, exalted is His glory, to enable me to respond promptly and send it.

Additionally, a letter from His Honor Ibn Abhar—upon him be (?)—was received. To date, three sacred Tablets have been sent in his name, and one remains. Due to wisdom, it was not sent at once, but at the time of receiving his letter, all the Tablets were revealed and are present.

May renewed greetings and blessings from this humble one, by the grace of Your Honor, reach each of the esteemed ones and beloved friends. Glory and praise upon Your Honor and upon them.

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**BH00323 (Natural)**

**In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious**

Glory be to the One who has illumined the horizon of the Bayán with the sun of His greatest mention, by which the limbs of the nations who turned away from the Lord of Eternity and followed their doubts and desires have trembled.

Glory be to the One who is singular in tribulations and unique in trials. Verily, He is the Sovereign who accepted all calamities in the kingdom of creation to manifest what He willed and establish what benefits the lands.

He is the Almighty, whose strength was not weakened by the might of rulers and powers, nor was He hindered...

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He appeared and manifested the Word of the Most High, the Supreme Paradise, and summoned all to Him with wisdom and eloquence. Exalted is our Lord, the All-Merciful, through whom hearts of the sincere were attracted by the fragrance of His garment, the souls of the near ones soared, lovers sought the most exalted scene, and the yearning ones longed for the loftiest peak.

Through Him, every knower faced the swords of enemies, and every devoted one met the arrows of destiny. Blessings, peace, glory, and exaltation be upon those who drank the sealed wine from the hand of their Lord, the Self-Subsisting.

These are the servants who heard what the Speaker of the Mount uttered and testified to what the tongue of manifestation proclaimed. These are the servants who were neither frightened by the mention of the Hour nor shaken by the tempests of resurrection. They did not falter when the trumpet was blown, nor did they hesitate when the call was raised: “Hasten from the dominion of manifestation!”

They acknowledged what God acknowledged in His days and were enraptured by what enraptured God when He established Himself upon His throne.

These are the servants whose mention and praise the tongues and pens are powerless to recount.

The humble servant beseeches his Lord, the Mighty, the Eternal, to inscribe for him with His Supreme Pen what He has inscribed for them and to ordain for him what He has decreed for them.

#### **Page 347**

May He grant him a station under their shade, lasting through the eternity of His most excellent names and most exalted attributes. Verily, He is the Almighty, whom nothing can weaken and no matter can hinder. He commands and beholds, and He is the commanding, all-hearing, all-seeing Lord.

If the servant were to remember them for the duration of all realms of dominion and creation, the cord of love would not be severed, nor would the heart's affection be depleted.

I beseech the transcendent and exalted One to unite me with them in every realm of His creation. Among them is the name "H" and "H". Can anyone describe them as they truly are or mention them as they truly deserve? No, by the essence of the Beloved, who has borne witness to this!

It was proclaimed long ago that believers cannot be fully described. These are the ones who drank the wine of the Bayán and spent all they had in the path of the All-Merciful with fervor and longing.

The supreme concourse is adorned by them. This is testified by the Lord of Names and Creator of the heavens, and behind Him, every fair-minded and discerning soul bears witness.

Praise belongs to God, the transcendent, the Almighty, the Exalted, the Omnipotent. My soul is a sacrifice for your estrangement. Although such a mention is unworthy of one like me, for the mention of your exile and affliction in the path of God has flowed from the Supreme Pen, all other mentions pale in comparison, like the buzzing of flies.

#### **Page 348**

They are but the chirping of birds in a vast emptiness, neither having a beginning nor an end.

With all my powerlessness and humility, I mention you and say: The servant has attained joy from what radiated from the horizon of your heart and heard what the dove of your longing and yearning sang upon the branches of the tree of your love in mentioning our Creator, your Creator, our Beloved, your Beloved, and the Beloved of all in the heavens and the earth.

By your life, O Beloved, I have found in it what opened my chest, delighted my soul, and enraptured my heart: a Book filled with the remembrance of God, His praise, the gems of His love, and the fragrance of His knowledge. When I beheld, read, and understood its contents, I soared with the wings of certitude, with spirit and joy, to the presence of the All-Merciful.

I recognized its contents at His presence. Then He turned toward me, and from the face of eternity spoke what the world could not comprehend.

In this station, wondrous and mighty verses were revealed from the heaven of divine will in such a manner that this servant was left without the capacity to transcribe them. Later, gradually, He spoke in Persian, and these exalted words were finally revealed from the mouth of divine decree.

#### **Page 349**

In the path of God, they have endured great tribulations. Indeed, they have followed in the footsteps of the Beloved of the world. In the early days, during a few short years, He endured countless afflictions. Yet, because they entered the path of the Friend, what befell them—God willing—has been sweeter than the tyranny of the Beloved and more delightful than the sealed wine.

He said: “Write to His Honor Nabíl, mentioning My praise and glory, the fragrance of My garment, and the scent of the melodies of the groves of My knowledge. Reflect, then recall the days when We were imprisoned in the land of ٢á. For four months, We were confined in a prison unlike any other, shackled with chains, and some of the friends were present.

“During those days, all were fearful and distressed, dreading the wrath of the ruler and his officials. Each day, thinking that the supporters of the ruler were about to bring insults and harm, they busied themselves with this.

“O Nabíl, it is astonishing that while We were the true supporters of the ruler and all creation, yet they regarded Us as oppressors.

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“They failed to recognize the true Friend in His new garment. They regarded the ocean of reformation as belonging to the corrupt and the sun of knowledge as belonging to the ignorant.

“In truth, recounting the tribulations of those days is beyond description and explanation. Despite the tribulations endured, the calamities that descended, and the surrounding hardships, We commanded the friends to chant this blessed verse in a sweet and melodious tone:

‘He suffices me and suffices everything. God is the best of reckoners.’

“By the outpourings of the ocean of meanings, such joy and happiness were witnessed in that dark station that its likeness was never observed among any of the friends. Such longing and eagerness arose that when anyone was summoned for martyrdom, they rose with utmost contentment, shook hands with their friends, and with radiant faces and assured hearts, advanced to the place of sacrifice. These events left the prisoners in astonishment.”

The Supreme Pen offered special solace to His Honor.

#### **Page 351**

Reflect on His grace, mercy, compassion, care, and kindness. In this station, I should call myself with your tongue, saying:

*“Praise be to You, O One by whose name the vessel of Your Cause sails upon the ocean of Your will, and the hearts of the sincere soar in the atmosphere of Your love. You strengthened me to bear tribulations in Your path and afflictions in Your love and affection. I beseech You by the treasures of Your knowledge and the mysteries of Your wisdom to ordain for me what befits Your generosity, grace, bounty, and gifts. O my Lord, what has befallen me in Your path is testified by Your Supreme Pen in the tablets of Your utterances. Decree for me, through Your power, that which grants me comfort in Your days. Verily, You are the Almighty, the Exalted, the All-Knowing, the All-Aware.”*

Indeed, the grace of God, as revealed, is like the rising sun, radiant and manifest. What part of His grace remains that this humble servant could further present? Whenever a letter from His Honor reaches, this humble servant receives it with utmost eagerness...

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...and presents it at the Most Holy Court and responds in detail. The All-Knowing bears witness to this. In previous travels, whenever a letter arrived from that Beloved, a reply was written and sent.

At this time, this humble servant was summoned to the Most Exalted, Most Holy Court. Upon entering His presence, He asked: “What were you occupied with?” The details were presented, and He, in His exalted majesty, said:

*“Take the pen and tablet and write for him what the Speaker of the Mount speaks in this station, which is named in the Book of Names as the Most Excellent Names and in the Crimson Scroll as the heaven of this heaven, so that he may rejoice and remember his Lord, the All-Hearing, the All-Seeing.”*

We have mentioned in many Tablets that this land is the Most Great Prison. When this mention spread, We adorned it with other names. Verily, your Lord is the Almighty, the Omnipotent.

Say: *“This is the Day in which all things proclaim that the prison belongs to God, the Lord of Names. Exalted is this Most Great Station, which has bewildered the world. Verily, your Lord is the Explainer, the Most Beauteous.”*

O Nabil, I was filled with joy when I heard that you had no place left on earth, and I was delighted to see you cast out in My name among My servants.

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By God’s life, the tongue of bounty remembers you and recalls what has befallen you on His Straight Path. Verily, He has chosen for you what He chose for Himself.

Reflect on what befell Him from the hosts of the oppressors and say: *“Praise be to You, O Lord of the world and Sovereign of eternity, for drawing me near, teaching me, making me recognize, causing me to witness, and enabling me to praise You on a day when every strong foundation was shaken.”*

Proclaim on My behalf to the faces of My beloved ones and give them glad tidings of My remembrance and care. Remind them of what My Supreme Pen has revealed in Tablets that none but God, the Lord of all worlds, can enumerate.

We counsel them to love the world and to promote that which exalts the Cause of God, the Sovereign, the Almighty, the Praiseworthy.

Advise My servants regarding My virtues and what they have been commanded in My mighty Book. Say: *"Do not make the religion of God a cause of dissension and conflict. By God, it has been revealed for your unity and agreement. This is attested by the tongue of grandeur in its noble station."*

Say: *"By God, the Mother Book has appeared, speaking from the highest station: 'There is no God but Me, the All-Knowing, the Wise.'*

Today, all those who have partaken of the sealed wine under the name 'Qayyúm' are remembered before the Throne. Convey My greetings to all from the Oppressed One.

#### **Page 354**

Most of the people are heedless and deprived of true recognition of the Day of God. Wherever you enter, be the Water of Life for the thirsty and a shining lamp for those souls who, in the darkness of doubt, have drunk from the spring of illusion.

We counsel all to noble conduct. Ignite the hearts with the fire of My love, and then remind them of My beautiful mention. Say: *"O servants, the ocean of generosity has appeared, and the sun of knowledge has dawned. Do not make the divine religion, which is the cause of unity among the people of the world, a cause of discord."*

O Nabil, if people were aware of what has been revealed, all would turn to the supreme horizon and find themselves detached and freed from all else. Say: *"In tribulations and adversity, follow the example of the Truth, and hold firmly to the cord of patience and endurance."*

Reflect on the names Há and Há, who outwardly were associated with Truth. Their inner matter is evident and clear. Raqshá and the wolf strove with utmost tyranny to extinguish those two lights...

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...until they attained the lofty and exalted station of martyrdom. Exalted is God, glorified is His grandeur, and magnified is His might. In the realm of appearance, He had the power for retribution, yet He commanded all to patience and endurance, as His gaze was fixed on the education of the world and another station.

Reflect on this wondrous and sweet word revealed on various occasions by the Supreme Pen:

*"True glory is not for the one who loves his country but for the one who loves the world."*

Humankind was not created for strife, corruption, or contention. By My life, the matter is mighty and of great significance.

If these stations were fully detailed, no Tablets would suffice.

O Muḥammad, be a refreshing water for the lands of existence, a guide for the lost, and a comfort for the distressed.

By divine assistance, you must ignite the love of God in the hearts of the people of the world. Kindle the fire of love in His name, so all may be enkindled by its heat. Dedicate utmost effort to the unity of the friends.

It is truly a pity that souls who have borne hardships in the path of God and become the object of the ridicule of the world would occupy themselves with trivial matters and turn away from the purpose.

#### **Page 356**

...veiled from the purpose. Say: *"By God, the All-Knowing is aware of your condition, and His bounty lies before you. Beware lest you deprive yourselves of what has been decreed for you in the clear Book. Blessed are your faces for turning toward the Beloved, your ears for hearing His call, your hearts for inclining toward God, your eyes for beholding His signs, your hands for grasping the Oneness, and your feet for walking the straight path."*

O company of the purified, recognize your stations, ranks, and positions in the sight of God, your Creator, your Maker, your Sustainer, your Beloved, and the One who gives you life.

We counsel you in the end with the wisdom revealed by the All-Merciful in many Tablets. Glory be upon you and them from God, the Sovereign of the beginning and the end.

As for what you wrote regarding your desire to attain the presence of the Beloved, this was presented at the appropriate time. After the rising of the sun of permission, this servant was enabled to circumambulate the form of the Ancient and visit the Beloved of the world. I beseech and hope from God, exalted is His glory, that this servant may always be strengthened to attain this great honor on behalf of that Beloved in all circumstances.

#### **Page 357**

Regarding your mention that some have briefly observed the Persian portion of the Most Holy Tablet during times of visitation, this servant promised to send it in full afterward. At present, it is not clear to me which Tablet was intended, but God willing, it will be sent upon determination.

In truth, whatever is revealed by the Supreme Pen must be observed with utmost eagerness, joy, and diligence and conveyed to the souls of the earth. Praise be to God, the mention of that Beloved is frequent in the Most Holy Court, particularly in relation to the Most Great Branch and the Most Mighty Branch. May my soul and the essence of all particles of dust be a sacrifice for their steps.

That Beloved's praise, proclamation, and supreme mention were raised by the companions of the pavilion of divine sanctity. The circumambulators of the Throne, one by one, express their sincerity and admiration to that Beloved. Glory, exaltation, and praise be upon you, upon the friends of God, and upon His chosen ones in His cities and lands.

#### **Page 358**

And upon all who approach with a pure heart and seek the Ultimate Beloved. Praise be to God, the Lord of all worlds.

Servant, 2nd Sha'bán, year 97. (July 1880)

#### **BH00141 (Natural)**

**He is God, exalted is His greatness and power.**

The essence and spirit of praise belong to the Most Holy Court of the Beloved, who caused the Water of Life to flow from the fountain of the Supreme Pen. How many Alexanders throughout the ages have strived with utmost effort to find the fountain of life but failed! Now, its seas have appeared in existence, surging and overflowing, yet true seekers are rare.

Until the fire of longing is ignited, the door of bounty will not open. It is not surprising that they failed to recognize the Beloved and understand the Desired One. They did not turn to the supreme horizon, drink from the oceans of life, or approach the everlasting divine bounty.

The greatest astonishment lies in those souls who rose up in rejection and veiled the radiance of the sun of truth with the veils of doubts and illusions. How many signs pass by them, and yet they turn away!

Blessed are the souls who have freed themselves from the world and its people and turned to the eternal divine fountain.

#### **Page 359**

Not every foolish one is worthy of this station, nor every blind one deserving of this wine. A pure gem is needed to attain the grace of the Benefactor, and a sanctified heart is required to grasp the virtues of the Day of God.

The abasement of people has reached such depths that they take shards instead of pearls and place darkness in the rank of light.

Today, it is seen that those who have not attained even a single letter of the knowledge of the Book or uncovered any of the mysteries of divine wisdom have become leaders of the people and guides for the servants.

They consider the decisive decree of God as trivial and the foundation of everlasting truth as weak. What a strange spell has appeared in the world! The sun of truth shines in its zenith, and the eyes of the servants are open, yet they remain deprived and barred.

O my God, my goal, my Beloved, my Creator, and my Sustainer, You hear and see my sighs and tears in Your days, the burning of my heart and liver at the manifestations of Your grace and the outpourings of Your favors. I see You oppressed among Your creation and imprisoned among Your servants.

#### **Page 360**

You have manifested power and might to such an extent that You have made the prison land into the Supreme Paradise for Your loved ones, its abasement into honor for Your chosen ones.

Through Your Supreme Pen, You have informed the servants of what has occurred and will occur in Your lands and territories, and You have revealed from the heaven of Your will what the tongues and pens are powerless to comprehend. You have unveiled what baffles the hearts of the discerning ones from reaching its depths.

Yet despite all this, I see them heedless and asleep, or even dead.

I beseech You, O Master of existence and Sovereign of the next world and this, by the light of Your face and the splendor of Your Cause, to ordain for those on earth what brings them closer to You and acquaints them with Your days, which You promised them in Your scriptures, books, and Tablets.

O my Lord, do not withhold Your servants from the ocean of Your bounty or the sun of Your grace. All things bear witness to Your power and the weakness of Your creation. Every tongue attests to Your exaltation and self-sufficiency and the poverty of all else before You.

Send down upon them, O my God, from the heaven of Your care and the clouds of Your mercy, that which causes the hearts of Your creation to blossom with the flowers of Your recognition and the blossoms of Your wisdom. Verily, You are the Almighty, capable of whatever You will. In Your grasp is...

#### **Page 361**

This is addressed to the esteemed and kind brother. Your letter dated the 19th of J2 has been received, as well as an earlier letter dated the 14th of J1. Praise be to God and thanks to Him that all your correspondence is adorned with the mention of the Sovereign Lord.

In truth, the fragrances of your love emanate from your words. I beseech God, exalted and glorified is He, to enable you to attain what pleases Him. Indeed, you are already assisted, for without the confirmations of the Desired One, how could servants like us comprehend the Day of Meeting or be worthy of entering the courtyard of the Lord of Names?

The essence of truth has strengthened the heart, illuminated the eyes, and granted grace through the radiance of His countenance. Were it not for His bounty and grace, we would have been among the lost and nonexistent.

#### **Page 362**

In all circumstances, with countless tongues, one must offer gratitude, for without deserving, He has granted what is withheld from and inaccessible to all others.



Had it not been for His call and the appearance of His messenger, who would have attained the word “Yes”? Had it not been for the sun of His grace, who could have found His path?

A thousand lives are but a small price for the servants of His court. By the Beauty of Eternity, this humble servant’s heart is filled with countless sorrows, so many that I cannot recount them all.

In this existence, I am as insignificant as a moth, yet the radiance of His lamp has so attracted me that I circle it and offer my life.

After the shining forth of the sun of truth, this servant is still alive and enduring. Even now, the time for martyrdom has passed, for all are commanded with supreme wisdom to preserve human existence.

O brother, people observe the revealed verses and hear the events that have transpired. If they truly looked toward the supreme horizon with the vision of the heart or tasted the sweetness of the Beloved’s words, they would see the world differently.

### **Page 363**

Both you and I, and indeed all the friends, must pray for one another that all may attain the ocean of His pleasure. No station is higher than this. If people were to reach this exalted and lofty station, what is hidden from all would be revealed.

However, this humble servant is incapable and forbidden from expressing certain ranks and stations. Verily, He decrees as He wills, and with Him lies the decisive decree.

After reading what flowed from your pen, I turned toward the Most Holy Court, where it was all presented. Then the kingdom of the Bayán resounded with what the tongue of the All-Merciful proclaimed:

*“Write to Abú’l-Ḥasan and give him glad tidings of what has overflowed from the Most Great Ocean, so he may rejoice and be among the thankful. I have borne witness to what My Supreme Pen witnessed when the Sovereign of Names established Himself upon the Throne. Verily, there is no God but Me, the One, the Wise.”*

Rest assured of My grace and care. Verily, He is with those He wills, remembers those who remember Him, and draws near to those who approach Him with a radiant countenance.

### **Page 364**

O Abú’l-Ḥasan, you have attained the verses of God time and again. Verily, your Lord is the All-Hearing, the Answerer.

God willing, in all circumstances, you will be adorned with the mantle of service to the Most Exalted. May you be illumined by the radiance of the sun of trustworthiness.

As per your request, this humble servant was enabled to perform the pilgrimage. I beseech God to record its reward for you. Verily, He is the Helper of those who turn toward Him and the Sustainer of those who approach.

In your first letter, you mentioned that while gathered with the friends in the house of His Honor 'A., the blessed sacred verses were recited.

Blessed is the house where the mention of God is raised. Soon, this world will be seen as passing away, and this is a truth no one in the world can deny. Therefore, as long as there is time and opportunity, one must strive to attain a station that is sanctified from disputes and changes.

### **Page 365**

The servants who today are freed from doubts and illusions and united with truth are those who are most exalted in rank in the sight of God.

I humbly beseech God, exalted is His glory, to never deprive these servants of the wonders of His bounty.

Regarding your note that due to the incompleteness of matters in this land, you deemed movement inadvisable—indeed, you acted wisely. All transactions with people must be settled, and all matters concluded.

God willing, in all circumstances, you are assisted. If you reflect, you will perceive the divine grace bestowed upon you. His confirmations are with you and will remain so.

Regarding the two sons of His Honor R. J., I convey this glad tidings: the bounty of God, exalted and mighty is He, regarding them and their associates is immense. In truth, they have arisen to serve the Cause. We beseech God to assist them in all circumstances.

This detail was presented at the Most Holy Court, and the following was revealed:

*“This is what the All-Merciful has revealed in response. He is the Most Holy, the Most Exalted, the Most Glorious, the Most Splendid. This is a Book that the books of the world have testified to, yet most of the people remain heedless.”*

### **Page 366**

When the revelation emerged from the horizon of His will, the Kingdom of the Bayán prostrated before it, yet most of the people remained asleep. This is the remembrance that, when manifested, was circled by the supreme concourse, but the people are veiled by a clear barrier.

By God, the books, through the tongue of their secrets, announce glad tidings to the world, saying: *“The Most Great Name has appeared, and with Him is the Mother Book.”* Yet the polytheists remain in profound delusion.

O Son of Rá and Jím, rejoice in what ecstasy has turned toward you from this noble station. We remember you with a remembrance that its fragrance will linger in the world. Verily, your Lord is the Herald, the All-Knowing.

The Supreme Pen mentioned you before your names were known at the Throne, as a favor upon your father. Verily, He is the Most Generous, the Benevolent.

We counsel you and the believers to steadfastness and to what We counseled one of Our Branches, who was named Badí'u'lláh in the Book of Names, and 'Alí Qablí Muḥammad in My mighty Tablet.

This is the Day of Resurrection and the Lord of all worlds. This is the Day of the Call and My immutable decree.

O Rá before Jím, upon you be My glory. Verily, He remembers you in this station and counsels you with the wisdom revealed by the All-Merciful in the clear Book. No one is permitted to exceed wisdom, lest the clamor of the opposers arise.

#### **Page 367**

Say: *"Hold fast to it, a command from the All-Powerful, the All-Knowing."*

Glory be upon you, upon your prophets, and upon those with you who hear your words concerning this Cause. When it appeared, all things spoke, saying: *"The promise has come, and the Promised One proclaims: 'There is no God but Me, the Manifest, the Revealer, the Almighty, the Praised.'"*

This is the caller between earth and heaven. This is the mention that brings delight to the eye of remembrance, yet most of the people do not know.

This is the proclamation; by the life of the All-Merciful, the Bayán circumambulates it, yet most of the people do not understand.

Say: *"By God, the trumpet is sounding, the balance is moving, and the path calls out before the Countenance, yet most of the people do not perceive."*

O Riḍá, listen to the call of your Lord, the Most Glorious. We created all to hear this call, yet when it was raised, every heedless veiled soul turned away.

We created sight for My Day, hearing for My manifestation, hands to grasp My sealed wine, which is My destined Book. Blessed are you for drinking from the spring of life when the All-Merciful came with a manifest sovereignty.

We extol this station upon your father and your siblings, who partook of the Kawthar of the Bayán in the name of the Lord of religions and drank from it with My beloved remembrance.

#### **Page 368**

The sacred verses revealed testify to God's clear grace. This humble servant conveys greetings to each one, praying that they may dwell and find rest under the shade of the eternal Lote-Tree, engaged in the remembrance of God, exalted is His station and sovereignty.

Regarding the maidservants of God mentioned in your letter, the matter was presented at the Most Exalted, Most Holy Court. The Ancient Tongue has spoken these words in this station:

*"God willing, the maidservants of God will occupy themselves in the nights and days with His remembrance and praise."*

O Abú'l-Ḥasan, there was a time when God, exalted is His glory, said:

*"O My servant and the child of My handmaid, reflect, then render thanks to your Lord, the Benevolent, the Generous."*

Convey My greetings to the maidservants of God from the Oppressed One, as well as to the other maidservants residing in that land. God willing, all will be fully sanctified and purified, engaged in the remembrance of the Desire of the worlds.

How many men who considered themselves learned and knowledgeable are seen to be veiled, while many servants and women, who have not attained even a single letter of knowledge, have been graced with the ocean of knowledge and are proclaiming *"To You belongs the praise."*

#### **Page 369**

Regarding what you wrote about Mosul, He said: *"It would have been better to turn to the glad tidings and the verse 'But give glad tidings to the patient' after the blessed verse 'And We shall surely test you.'"*

Although famine has afflicted most lands this year, spreading such matters among the friends may lead to certain consequences. Mentioning and disseminating such issues should always be subject to permission. Verily, He is more knowing of His servants than they are of themselves. Verily, He is the One, the All-Knowing, the All-Wise.

Any soul wishing with full desire and enthusiasm to render the rights of God must give it to trusted individuals like yourself and receive a receipt, so that what occurs does so with divine permission and sanction. Verily, He is the Educator, the Wise.

Concerning what you wrote regarding His Honor 'A., upon him be the glory of God, having designated an amount for that land, he is continually assisted.

We ask God, our Beloved and yours, our Desire and yours, to enable him to manifest that which exalts His Cause and spreads that which elevates His mention. Verily, He is the Self-Sufficient, the Preeminent, the Almighty.

#### **Page 370**

Regarding what you wrote: *"I have no desire other than the pleasure of the Beloved,"* He said:

*"This is the greatest of stations. Blessed is the soul that has drunk from this cup, which God has placed beyond the reach of bounty itself. God willing, you will always attain it. Verily, it is better for you and My servants than all that is in the earth."*

Regarding what you mentioned about His Honor Áqá Mírzá Asadu'lláh of A. and Sh., it was presented, and He said:

*"O Asad, We have remembered you before, and We are the All-Reminding, the All-Knowing. Strive in what is befitting for these days, which were the hope of the sincere. Act upon what God has decreed in His mighty Book. Proclaim on My behalf to My beloved ones in A. and Sh. We have remembered them and extolled them in this lofty station, so they may hold fast to spiritual virtues, pleasing deeds, and that which exalts this mighty Cause. Praise belongs to God, the Lord of all worlds."*

Regarding what you wrote about seeking the lands and M., it was presented at the Most Holy Court, and the following was revealed:

*"This is what the Ancient Tongue proclaimed when the Beloved of the world was seated upon the throne of His Most Great Name: 'O Abú'l-Ḥasan, when you enter the land of Há and sense its fragrance...'"*

#### **Page 371**

Convey My exaltation to My loved ones there, who have forsaken all else for My sake and embraced what has been revealed in My Book. They have drunk the nectar of fidelity from the hand of My bounty and turned with radiant faces toward the horizon of My grace. These are the servants who were drawn by the call of God and spoke of His remembrance and praise. They proclaimed what they were commanded in the clear Tablet.

We remember the traveler in this station, who turned toward My Countenance and attained My presence when the light of My Cause dawned from the horizon of Zawrá'. We testify that he bore witness to what God has testified on the Day when footsteps faltered.

O Tongue of Grandeur, mention him who is named with Bá and Qáf, who fulfilled the covenant on the Day when necks bowed before God, the Sovereign of horizons. Listen again to My call, for I remember you with that which nothing on earth can equal. By this, the Mother Book bears witness.

Your letter sent previously and another one have reached, and both attained the Supreme Presence, where the Possessor of Destiny speaks: *"There is no God but Me, the Mighty, the Bestower."* Blessed are you for being moved by the vibrations of God's verses in His days and for rising to serve the Cause with spirit and joy.

#### **Page 372**

We have mentioned you in various Tablets with a remembrance whose fragrance will never fade from the world. This is witnessed by the Wronged One imprisoned in the Most Exalted Station.

O Abú'l-Ḥasan, bring joy to the friends in that land with the wondrous and glorious mention of God. With utmost spirit and joy, turn toward the lands of the All-Merciful and traverse them. Two letters from those

named with Bá and Qáf have reached the Desired Goal and attained the Praiseworthy Station. God willing, with divine assistance, they will remain ever occupied in the remembrance of the Beloved and the service of the Cause with wisdom and clarity. May they continually drink from and offer to others the chalice of divine love.

Nothing is hidden at the Throne, nor will it ever be. Verily, He hears and sees; He is the All-Knowing, the All-Wise. Upon them be My glory, as well as upon those who circumambulate My Throne, and upon the noble one who turned toward the supreme horizon, entered Zawrá', attained the presence of the Lord of Names, and drank the nectar of revelation from the hand of bounty and His Merciful Lord.

Say to them: *"Do not be disheartened. Rely upon God in all matters; He is with you and will manifest what He wills. Verily, He is the Giver, the Overflowing Benefactor."*

If you see Kamál al-Dín, bring him glad tidings of My care and grace. Remind him of what We commanded him when he was present before My face:

### **Page 373**

*"O Kamál, We have counseled you to make all your humility and submission solely for God. Have you forgotten what you were commanded? Ask your Lord to strengthen you to act according to what you were commanded by the One who revealed the Book. We have remembered you in a way testified by all the scriptures, behind which stands My tongue, and behind it, My Supreme Pen in the scriptures and Tablets."*

Verily, your Lord hears your call and sees what appears in the realm of existence. He is the Almighty, the All-Knowing.

We mention in this station Our servant Núr, who drank from the ocean of My reunion and was graced with hearing My call in the early days. Glory be upon you, upon him, upon those associated with him, and upon the assembly that attended and attained what most men were denied.

O Kamál, listen with the ear of your heart to the call of the Beloved of the world and act upon what He has commanded. You are among those mentioned at the Throne. Recognize the value of this station. By the dust of the Most Great Prison, which today is the resting place of the Sovereign of Eternity, if the rank of even one soul illumined by the light of the Divine Word were revealed to the people of heaven and earth, all would be bewildered, nay, most would be overwhelmed.

### **Page 374**

O My Pen, mention Maḥmúd, who turned toward the Praiseworthy Station and, before the manifestation, attained the dawning-place of light and believed in God, the One, the All-Knowing.

O Maḥmúd, do not grieve over what has befallen you in the land of exile. We praise God for what befell Us in the prison of the land of Ṭá and in this Great Prison. As tribulations increase, so too do the pure ones increase in their love for God, the Sovereign of all. Thus does your Lord of the Throne and the earth meet you, so you may be among the thankful.

Blessed is the soul that has borne hardships and difficulties in the path of God, the Lord of the Day of Reckoning. We bring you glad tidings of the greatest ease after your greatest tribulation. Rejoice and say: *"Praise be to You, O Desire of the worlds!"*

O Maḥmúd, no one has grasped the mysteries of divine wisdom. If the people of the earth had acted upon the counsel of the Beloved of the heavens, the entire earth would have been seen as the Supreme Paradise, and all would have attained complete freedom and absolute ease.

Say: *"Glorified are You, O One by Whose Name the limbs of men tremble, and the mountains are scattered. I ask You by Your hidden Name, which is established upon the Throne of Manifestation in this Day, in which the trumpet is sounded and the decree of resurrection has appeared..."*

### Page 375

*"Grant me success to remember and praise You in such a way that no hosts of Your earth nor the might of Your creation can prevent me. O my Lord, You see me turning to You, clinging to the cord of obedience to You, and holding fast to the hem of Your bounty. Ordain for me that which is good for me, and record for me that which benefits me in every realm of Your dominion. Verily, You know what benefits me, and You are the All-Knowing, the All-Informed."*

O my Lord, I beseech You by Yourself to deliver me from imprisonment in Your days and to strengthen me to do what You love and approve. Verily, You are the All-Powerful, the Exalted, the Mighty, the Generous.

Say: *"The Countenance of Eternity has turned toward the sages in Há and Mím, bringing them glad tidings of the paradise of God, the Lord of all worlds. Rejoice in what the One seated upon the Throne reminds you, from which the near ones perceive the fragrance of God, the Sovereign, the Mighty, the Praised."*

By God, He who was named Yahweh in the Torah, the Comforter in the Gospel, and the Great Announcement in the Qur'án has come. When He appeared, the heavens of illusions were rent asunder, the earths of conjecture split, and all on earth were seized, except those whom God, the Exalted, the All-Knowing, willed.

Blessed are you for turning to the Countenance and blissful are you for attaining this noble station. Take heed lest...

### Page 376

Do not let the circumstances of creation cause you sorrow. Hold fast to the truth, for He is the Almighty, the All-Powerful.

O assembly of sages in the land of Há, the Supreme Pen declares: Today is a day of remembrance and praise, a day of praiseworthy qualities. God willing, you should quench the thirst of the parched with the Euphrates of divine mercy, and guide the homeless to their true homeland. With utmost spirit and joy, bring glad tidings of the All-Merciful's favor to the inhabitants of the world and arise to serve with wisdom.

Whatever deeds are manifest today from any worker will appear like stars in the sky of divine knowledge. By His truth, nothing escapes His notice. Verily, He is the All-Knowing, the All-Informed.

Drink in the name of the True Beloved, speak in His name, and enkindle the fire of love for Him—a fire whose effects will become evident in the world. This is not difficult for the Almighty; He does as He wills and ordains as He pleases. He is the One, the Incomparable.

Those among you who engage in proclaiming the Cause are mentioned at the Throne and are specially favored by the grace of God.

O Abú'l-Ḥasan, though the names of some may not have been outwardly mentioned, all are remembered, preserved, and recorded by the Supreme Pen, especially those who have wholeheartedly arisen to proclaim and serve the Cause. Upon them be My glory, My mercy, and My favor that has surpassed the worlds.

### **Page 377**

What they have done for My Cause will become evident in the realm of existence. They should rejoice in this remembrance, whose fragrance exudes the essence of their Lord's grace. Praise be to God, the Lord of all worlds.

We proclaim from the direction of the prison to the loved ones of God in N and R, both male and female, who have remained faithful to the covenant of God and turned toward His luminous Countenance.

O My loved ones there, the papers adorned with My remembrance and praise have been presented to the Wronged One, and We have responded as a favor from Our presence. Verily, He is near, responsive.

Rejoice in My remembrance, and place your trust in the All-Knowing One in all matters. He ordains for His loved ones that which benefits them in His realms. Verily, He is the Sovereign over what He wills, by His name, the Wise.

From the prison, We remember you with what draws the hearts of the sincere. Upon you be My glory and upon those who have cast aside illusions and turned to God, the Lord of all worlds.

O Abú'l-Ḥasan, We heard the call of Nabíl previously in the land of Tá and now remember him with a tongue by which the horizons are set ablaze. The Possessor of the Covenant has spoken: *"Sovereignty belongs to God, the Lord of Lords."*

### **Page 378**

We have remembered him before, and We now remember him again so that he may rejoice in the remembrance of God, the Revealer of verses. Proclaim on My behalf to him and give him glad tidings of this remembrance, which God has made the sovereign of all remembrances. Glory from Us is upon him and upon those who attained this station of remembrance.

Convey this humble servant's insignificance and nothingness whenever you meet the friends of God in any city or land. God willing, they will always drink from the cup of the All-Merciful's love and turn, with



all their vision, hearing, and soul, toward the supreme horizon. This is the Lote-Tree of goodness, its fruit and leaves.

By the One God, the All-Knowing bears witness that this servant does not consider himself worthy of being mentioned in the presence of those who have annihilated their own will, desire, and choice in the will and purpose of God.

Blessed is the soul that acts according to what has been commanded in the Book of God.

#### **Page 379**

A soul that, outwardly adorned with praiseworthy deeds, sometimes interprets the divine verses according to its own imaginations—woe to them for what they do.

His Honor Amín, upon him be the glory of God, is frequently mentioned, as he has always been present in your correspondence. This humble servant has also mentioned him in all communications. However, it seems his journey has not yet begun. Wherever he may be, he is engaged in the remembrance of God and acts according to what pleases and satisfies Him. God willing, he will attain His presence and again be graced with reunion.

Upon you and upon those adorned with the qualities revealed by the Revealer of verses in His mighty Book be My glory. Praise be to God, the Lord of all worlds.

#### **Page 380**

This servant thought to present a petition to His Beloved, His Honor N. Z., upon him be the glory and praise of God. However, as there was no specific matter, I refrained from troubling him. God willing, wherever he may be, he will remain under the shadow of the favor and grace of God, exalted is His station.

Concerning what you wrote regarding matters that seem somewhat unfavorable, do not be distressed. God willing, they will be resolved. Whatever occurs in the world as a result of his services and sincerity will not and cannot be erased; its fruit will appear visibly in the world, and inwardly, only God, the All-Knowing, the All-Informed, comprehends it.

Convey this humble servant's luminous and holy greetings to him. Always keep me informed about his conditions.

#### **BH00283 (Assuming this is the end)**

Verily, glory, might, and majesty rest upon his noble being and those associated with him.

#### **Page 381**

He has manifested the Sovereignty of the Divine Names. By the exalted Word, He has created all things, causing them to proclaim His praise in the realm of creation. At times, He revealed the Word in the form of the Balance, and at others as an Ocean, from which pearls of knowledge and wisdom have been drawn.

Sometimes, it was manifested as the Path, and at others as the form of the Trumpet, which, when sounded, caused all in the heavens and the earth to swoon, save those whom He willed and desired. Verily, He is the All-Powerful over His servants, the Manifest in the beginning and the end. There is no God but Him, the Possessor of existence.

I invoke blessings and peace upon the one whom God has made the Sun of the heaven of His knowledge, the Ark of the ocean of His will, and a light from the radiance of His countenance; and upon those who approached Him with illumined hearts and radiant faces, drawn by the attraction of the Manifestation, to such an extent that they encircled tribulations and advanced in His path toward hardship and adversity.

These souls were not hindered by the howling of oppressors, the clamor of the idolaters, or the cries of the heedless. They have championed the Cause of God with their hearts, eyes, ears, tongues, hands, and feet. The Supreme Concourse and the inhabitants of Paradise bless them in every morning and evening, and those who dwell beyond the ocean of grandeur extol their praises. Exalted is their Creator, their Sustainer, their Helper, and their Provider, who fashioned them by a will from His presence. Verily, He is the Unique, the Omnipotent, the All-Knowing, the All-Wise.

#### **Page 382**

O Beloved of my heart, I was asleep when the Messenger of my Lord awakened me. Upon arising, He said: "The Desire of the world and the Sovereign of eternity summons you to His presence." Thereupon, I set forth and directed my steps to the station until I stood before the Countenance of the Lord of all being. The Tongue of Grandeur spoke what He desired, and when the Sun of permission shone forth for my return, I departed toward my dwelling.

Upon entering, I found a letter, and as I read it, I was overcome by the attraction of your love in such a manner that I cannot describe it. From every word of your letter and every letter of your script, I seemed to read a treatise on your love for the Desire of the world, your detachment from all else, and your dedication to His remembrance and praise, limiting all your endeavors to the promotion of His Cause.

Blessed are you, and joyful is your station, and glorious is your soul, and serene is your spirit.

#### **Page 383**

Were this servant to repeat these words throughout the dominion of the heavens and the earth, it would still be fitting, for I have found your heart to be the repository of love for God, your tongue the spring of His sweetest praise, and your ear attentive to His supreme call. I beseech Him, exalted is He, to occupy you at all times with a flame that intensifies the heat of love for Him above all else. Verily, He is the All-Hearing, the Near, the Responsive.

Truly, this humble servant found such joy in extolling and praising that spiritual Beloved that words fail to capture it. On one of the nights, I presented it entirely before His presence. Thereupon, the ocean of grace surged, and the Tongue of Grandeur spoke that which none but Himself could enumerate. At the conclusion of His statement, He said, exalted is His greatness:

“O present servant, he is ablaze with the fire of love for God and proclaims His praise among His servants. He offers the cup of His grace and the waters of His bounty to those who seek nearness and approach their Lord, the Almighty, the Self-Subsisting. Verily, We assist him as a favor from Our presence, and We record for him what will gladden his heart. His Lord, the All-Merciful, is indeed powerful over whatsoever He wills. By a word from Him, He is the Sovereign over all that was and shall be.”

#### **Page 384**

“O you who have turned to My horizon and soared in My air, hearken to My call: at times from My palace, at others from My prison, and sometimes from the garden of your Lord, the Sovereign of existence.”

The present servant came with your letter and laid it before the Throne, from which wafted the fragrance of My beloved’s love. Blessed are you and your father, who abides in the proximity of My mercy. Bounty is in God’s hand; He bestows it upon whom He wills by a command from His presence. Verily, He is the Truth, the Knower of the unseen.

Proclaim on My behalf to My loved ones who have not been hindered by hardship or ease from My praised station:

“Beware lest the world veil you from the Possessor of Names. Reflect, and then recall the bygone generations: where are the mighty and the rulers, the learned and the arrogant, the warriors and the tyrants? Where are their visible monuments, their lofty palaces, their adorned dwellings, and their expansive gardens?

#### **Page 385**

“Where are their laid-out furnishings, their inhabited mansions, their marshaled armies, their adorned maidens, their inscribed garments, their precious possessions, their jeweled crowns, their fortified retreats, their elevated gatherings, and their storied treasures? Where are the tribes known for their valor, their arrayed forces, their individuals, and their delegations?

“Where is he who made the sea of oppression his vessel and the winds of pride his guide? Where is he who, even if given all the hidden treasures and ornaments of the earth, would have said, ‘Is there yet more?’ All have returned to the dust with regret and remorse, known only to God, the Lord of all worlds.”

Say, O My loved ones: Arise in My remembrance and praise, and adhere to the wisdom revealed in My Book, which emerged from the Kingdom of My utterance. Soon, annihilation will seize all that is seen, and the Sovereign of the Throne and the dust, the Lord of the hereafter and the beginning, shall remain.”

Thus has My Supreme Pen spoken in this station, which God has made a throne for the heavens, illumined by the lights of the effulgences of My most exalted, most glorious Name.

#### **Page 386**

Strive to attain a station that endures and cannot be taken away by any power. Reflect upon the divine qualities and attributes that adorn the Tablets and act accordingly. God willing, you will attain the honor that is esteemed in the sight of God, and you will be adorned with the grace that elevates. Those who

have truly drunk from the Cup of the Merciful and tasted the wine of understanding on the Day of God are observed to grow even more fervent in adversity and hardship. Blessed is the soul that today achieves what God has willed.

Such a soul will not be hindered by the diversity of the world's conditions or the ways of the nations from turning toward the Eternal Sovereign. The ocean of joy will surge in its heart, and the sun of gladness will rise on the horizon of its being. Thus does God counsel and exhort His loved ones, showing them the way to ascend to His sanctified, exalted dominion.

From the wondrous, unassailable verses revealed, the grace and bounty of God are evident and apparent. This servant, indeed all of creation, is incapable of adequately describing them. Unto Him belong favor and glory, majesty and praise, bounty, and manifold blessings. He bestows what He wills by a command from His presence. Verily, He is the One, the All-Bountiful, the All-Knowing, the All-Wise.

#### **Page 387**

Regarding those souls who have newly turned toward the Supreme Ocean and drunk from the eternal chalice in the name of God: blessed are they, and joyful is their station. Their mention has been presented at the Most Holy Threshold, and upon each of them, the Sun of Grace has dawned.

This humble servant beseeches God to adorn all with the ornament of understanding. Since you speak and remember out of love for God and in His path, surely your words will be impactful. God willing, the world's darkness will vanish through the light of the Word of the Eternal Sovereign, and the banners of victory will be raised in every city.

Regarding the people of Sistan, their mention has been submitted to the Most Holy Presence. Wondrous, unassailable verses were revealed concerning them, and since they are mentioned in the Book of that spiritual Beloved, their matter was presented once more. These radiant words were revealed from the Dawning Place of the Will of the Manifester of Signs.

#### **Page 388**

"Exalted is His grandeur, and magnified is His majesty and His transcendent power."

#### **Potential different tablet**

He is the Witness, the All-Knowing, the Expounder, the Mighty, the Wise.

A mention from Us for those who have been stirred by the breezes of My forefathers, drawn by the fragrance of My garment, and brought near by the manifestations of My will and desire, that they might rejoice in such a manner that the affairs of those who disbelieve in God, the Lord of the worlds, will not disturb them.

O My loved ones in Sistan! We have mentioned you previously, and We mention you again, as a favor from Our presence. Verily, I am the All-Bountiful, the Most Generous.

How many learned ones have been veiled by their knowledge from the Sovereign of knowledge! And how many knowers, when the Known appeared, turned away from Him and objected to God, the All-Knowing, the All-Informed! Blessed are you for having torn through the greatest veils and shattered the idols of delusions with the name of your Lord, the All-Powerful, the Omnipotent.

#### **Page 389**

Say: O assembly of the learned, by God! The ocean of knowledge has appeared. O assembly of the mystics, by God! The Known has come with a manifest sovereignty. Abandon what you possess of doubts and fancies, and hasten to the horizon where the Tongue of Grandeur proclaims, "The dominion belongs to God, the Unique, the Mighty, the Praiseworthy."

Do your doubts avail you? No, by My name, the All-Sustaining. Do your delusions suffice you? No, by My sovereignty, which rules over all who are in the heavens and the earth.

O assembly of the lofty ones, turn toward the highest horizon, and then, with the name of the Possessor of Names, tear through your veils and the veils that have prevented you from beholding My radiant horizon.

O My loved ones, know your Lord, the All-Merciful, and thank Him for having enabled you to recognize the Dawning Place of His signs and the treasury of His mysteries, for most of the people have been heedless of Him. Thus does God remind you and inform you of what will benefit you.

#### **Page 390**

Cling to the cord of the Cause in such a manner that the noise of the world does not distract you, nor do the insinuations of the exaggerators, who have cast behind their backs the Book of God and taken up what was commanded to them by every obstinate doubter, veil you.

From this station, We exalt you, that you may rejoice in the exaltation and remembrance of God. Verily, He guides whomever He wills to the straight path. Take hold of the Book of God with strength, and act according to what has been revealed therein by a Wise Sovereign.

Say: Unto Thee be praise, O Possessor of Names, and unto Thee be glory, O Lord of the hereafter and the beginning. We beseech Thee by the name Thou hast made the Dawning Place of all names to make us of those who are steadfast in Thy love and have drunk the wine of certitude from the hands of Thy bounty, such that neither the adornments of the world nor its tribulations prevent them from turning to Thee.

#### **Page 391**

While this servant was engaged in writing, I was summoned to the exalted summit and the highest horizon. When I was brought there, He said in His mighty grandeur: "We desire to mention the letter 'Ayn' upon whom be My glory, so that he may rejoice in the remembrance of God, the Lord of all worlds. We have already mentioned him with verses from which the fragrance of the Bayan wafts throughout existence. Verily, He is the All-Powerful, the All-Knowing, the All-Wise.

He is one who has attained the Supreme Ocean and has drunk the sealed wine from the hand of My hidden Name, which calls out from the Most Great Prison among the nations: ‘There is none other God but Me, the Almighty, the All-Powerful.’

We have inscribed for him with the Most Exalted Pen that which will benefit him in every world of his Lord, the All-Informed. By My life, were the realities of what has been bestowed upon him made manifest, he would soar on the wings of longing and proclaim in all realms: ‘Unto Thee be praise, O Desired One of the world! Unto Thee be glory, O Beloved of the near ones!’

We counsel him with wisdom and give him glad tidings of My grace, My favor, and My beautiful remembrance. Glory be upon him, upon those with him, and upon those who have acknowledged and testified to what God testified before the creation of the heavens and the earth. Praise be to God, the Lord of all worlds.”

God willing, they will drink from the oceans of His grace through the wellspring of lofty Words and perceive the hidden truths enshrined within the palaces of the letters of the Possessor of Names and Attributes. Truly, His grace has reached a station where the pens and tongues of all peoples are incapable of describing or delineating it.

#### **Page 392**

We beseech Him, by His power and dominion, to accept from us whatever appears from us in His days. Verily, He is the All-Hearing, the Answerer.

This servant submits that you convey from me to the noble friends of that land—those illuminated by the lights of certitude and adorned with the embellishments of understanding—a sublime and majestic exultation.

We ask God to bestow upon all His fragrant breezes in His days and not deprive them of the Supreme Ocean. Verily, He is the All-Powerful, the Mighty, the All-Knowing.

Regarding the Tablets, the sacred writings specific to the mentioned individuals have been delayed for reasons of wisdom, as the simultaneous dispatch of all Tablets is not in harmony with wisdom. They will, God willing, be sent subsequently.

Concerning the rendering of “Sistan,” you have written it with a “Şād” and vocalized it. However, since this name belongs to a region in Iran and eight letters, including “Şād,” did not exist in ancient Persian, I have written it with a “Sīn.” Yet, what is commonly recognized should generally be followed, as it is said: “An apparent error is better than a forgotten truth.”

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Since this is one of the names from among the names of the towns of Iran, and because, in the ancient tongue, eight letters, including Şād, were absent, this servant has written it with Sīn, even though what is commonly practiced among people must be followed, for it has been said, “The evident error is better than the abandoned truth.” Regarding the mention of Ḥadbā in your letter, certain passages from the

Source of the Cause were written in response to the letter of Jináb Mullá Abú'l-Ḥasan upon him be peace. As per the command, I am to forward what has been written to his honor.

### BH00230 (Natural)

He is the Speaker in the Kingdom of the Bayán.

The command belongs to God, who restrained His Most Exalted Pen during the known months because the horizon of trust had darkened due to what the hands of the people of creation had wrought. Then, when the term was completed and the appointed time had arrived, He moved it with the fingers of might to gallop in the arena of mention and exposition and to pace in the field of knowledge and wisdom. Blessed is the All-Merciful, who restrains and releases; when He restrains, the Concourse on High wails, and when He releases, all in the realms of being tremble and sway, and the branches of the Tree...

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...of the Lote-Tree of the Limit rise and stretch, and the branches of the trees of the cities of the names extend. Indeed, He is the Rider who is not hindered by the cries of the wicked nor the braying of the evildoers. He rides and traverses, calling out with the most exalted voice between earth and heaven, proclaiming what God has made as a spirit for the Concourse on High and a light for the Kingdom of creation. Verily, He is the Adornment by which the world has been beautified, and the fragrance of the garment wafted among the nations. Ask the Lord of Eternity to make known to the servants the bounty of this day, a day unparalleled in innovation and without peer in invention. I magnify and invoke blessings upon those whose faces are turned toward God, the Creator of the heavens, whose hearts are inclined to the Most Elevated Horizon, whose tongues speak the mention of God, the Possessor of Names, whose breasts are opened by the fragrances of this day—a day God has made as the dawn of His name, by which the back of idols has been broken and the pillars of delusions have been shaken. There is no god but He, the Mighty, the All-Knowing.

And after this, the servant received your letter and found in it what delighted me, as it was adorned with the mention of God and His praise, embellished with what befits His days. When the scent of affection rose from the ink of your letter, I ascended and stood before God, the Lord of creation, and presented its contents. Then the Tongue of Grandeur spoke, saying, exalted is His majesty:

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O Lion! We were walking in the house when the present servant came before the Throne with your letter and presented it before My face. Then, We sent down the answer from the heaven of will and power so that you may give thanks and be among the successful. My Most Exalted Pen testifies that you have come, heard, attended, recognized, seen, and attained the meeting with God, and He is the Witness. Reflect and remember: When We heard your call, We showed you Our visage and revealed to you My beauty. I am the Beautiful One. Do the affairs of the world sadden you after you have reached the shore of the ocean of joy? I am the Two Seas. You are the one who drank the pure wine of reunion from the hand of your Lord's bounty. You attained the greatest gladness. Indeed, your Lord is the Great One. Thank God for empowering you and granting you His meeting. He is the Promised One in the Books of old.

Indeed, your Lord is the All-Knowing. Be a servant of the Cause of your Lord. By God's life, it is better for you than all that is on the earth. Thus does My Pen instruct you, for I am the All-Knowing. He has ordained for you by His grace what delights your heart. Verily, your Lord is the Most Generous.

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We have heard your call and witnessed all that has flowed from your pen in praise of the Possessor of Names. May you, in all circumstances, be eloquent in wisdom and speech, proclaiming the mention of God and engaged in His service. Praise be to God, for you have attained the wonders of divine favors in the Sacred Court, and the Most Exalted Pen has spoken with a grace whose mention will endure throughout the dominions of the seen and unseen. Watch over it and guard it as your life.

At present, service to the Cause is most essential and the highest of deeds. May God enable you to succeed in this, for He sees and hears and is indeed the Manifest Truth.

And regarding what you wrote about Jináb Áqá Mírzá Alí Akbar, upon him be the splendor of God, after presenting his state, the Sun of Favor has risen from the horizon of grace. He said, exalted be His majesty, O Alí! Blessed are you for having heard the rustling of the Lote-Tree of the Limit and the murmuring of the Stream of Life in the Kingdom of creation. Cling to the unshakable cord and say: To You be the praise.

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O Possessor of Names, for having made Yourself known to me, for having caused me to hear and honor me with the recognition of You, after most of Your creation has been heedless, I beseech You, O King of Kings, and the One who rules over all dominion, to make me drawn to Your verses, detached from all but You, and speaking of Your praise among Your servants with the wisdom You have enjoined upon me in Your Book. Verily, You are capable of whatever You will, in the name of Your Almighty. I thank God for what You mentioned in the Most Great Prison and for the mention of Your ancient Lord, who speaks with the highest call. There is no god but He, the Speaker, and I am the Listener. This is the end.

The names of those gentlemen mentioned in your book were presented one by one, and regarding all of them, His favor was expressed. His exalted words are: O Lion, with your mention of the One, the Unique, streams of wisdom have gushed forth among the people for you to rejoice and give thanks to your All-Knowing Lord. O `Alí Qabl-i Naqí, you have been mentioned before the Throne, and this is yet another time. Say: O Possessor of Names, to You belongs praise for having made Yourself known to me, honored me, and mentioned me. I beseech You to make me steadfast in Your love in a manner that I will not be shaken by...

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...the insinuations of those who disbelieved in You when You confronted them from the heaven of the Cause with manifest authority. O Muhammad, listen to what the Oppressed One calls to you and reminds you of in this noble station. Give thanks for having drunk the Kawthar of exposition, even though most of the inhabitants of the earth turned away from it. Say: O my God, the Most Merciful, I beseech You to strengthen me with what will exalt Your mention and ensure that my mention endures as long as Your



mighty Kingdom remains. O bearer of the letter J, the face of Your Lord has turned toward you from this station, adorned by God with the embroidery of His Most Great Name, by which nations were shaken except for those whom Your Almighty Lord willed. Be firm and steadfast in a manner that fortifies every weak one, brings every distant one closer, delights every sorrowful one, and assures every doubting soul. We have mentioned you time after time so that you may rise in service to the Cause and remember your Praiseworthy Lord.

O Abu Turáb, the Bestower mentions you. By God's life, how sweet is your mention and your call, and how glorious is the hearing of your Lord, the Listener, to you. Give thanks to God for having made you among the victorious. O Ḥasan, we mention you as a favor from Us. Listen...

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...and say: To You belongs the praise, O Possessor of Names, for having honored, strengthened, and granted me that which most of Your creation was heedless of. Verily, You are the Forgiving, the Merciful. We also mention the one called Ayyúb, that he may rejoice and be among the thankful. You are the one who turned, approached, and attained; this is testified by My swift Pen. Remember when you were before the Throne, heard the call of the Oppressed One, and were among the victorious.

O My Most Exalted Pen, mention the one called Muhammad, who turned toward the Most Glorious Horizon and sought to drink the pure wine of permanence from the hand of his generous Lord's bounty. By God's life, if you were to drink from it in My name, you would experience the sweetness of all blessings and be seized by the intoxication of the wine of knowledge to such a degree that you would leave behind all who dwell in creation and remember your Lord in a manner that draws every heedless soul near. We enjoin you to the greatest steadfastness, for the Cause is indeed momentous. Rejoice in what the Oppressed One mentions you for in the Most Great Prison and in what He has directed to you from this distant station.

O Yúsuf, listen to what your Most Glorious Lord calls to you from the Most Elevated Horizon...

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...that the call may raise you to a station where you leave behind the world and witness your soul in manifest joy. Blessed are you for having heard, turned, and remembered your Lord when all who turned away were heedless and doubtful. Cling to the cord of your Lord's bounty and say: I beseech You by Yourself to make me steadfast in Your Cause, a refuge in Your presence, and clinging to Your luminous hem. Thus have We mentioned you so that you may rise to comprehend the favors of your Lord and be among the steadfast.

We now mention at this moment the one called 'Abdu'l-Ḥusayn so that he may be attracted by the fragrances of revelation on this day when the Lord of Eternity has settled upon the Most Great Throne, proclaiming: There is no god but Me, the Wondrous. Nothing can equal what you have been mentioned for before My face, not even all the treasures of the earth. This is testified by My Most Exalted Pen and what has been revealed in My Preserved Tablet. Remember your Lord at all times and say: O God of

existence, I beseech You by Your name, the One who dominates all names, to make me firm in Your religion, steadfast in Your love, and eloquent in praising You. I bear witness that...

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O Thou Possessor of Names, who caused the ocean of knowledge to surge and the fragrance of the garment to waft among religions, You are the One whose name raised the heaven of exposition and whose remembrance ennobled the books of the All-Merciful. There is no god but You, the Exalted. The Praised One mentions His beloved servant so that every discerning one may perceive the bounties of his gracious Lord. O Beloved, We mention you from within this prison. Your Lord is indeed the Most Merciful. Listen to the verses of your Lord, take them with strength from God, and say: Praise be to You, O Lord of all worlds. I beseech You, by Your might, power, greatness, and majesty, to make me among those who have cast aside the world for Your name, O Lord of Eternity. Verily, You are the All-Powerful, who gives and takes as He wills. You are the Mighty, the Exalted, the Inaccessible. This is the end.

Regarding what you mentioned about Jináb Áqá Muḥammad-Bayk, it was presented, and He said—and His word is the truth—that in these days, given the divisions, upheavals, and flames of war, turning attention to this prison is not appropriate. Say: O friends of the Beloved, He declares, today all loved ones must direct their gaze toward the horizon of...

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...unity and soar in the atmosphere of remembrance and exposition. Some must, in utmost unity and harmony, engage in the teaching of the Cause with wisdom. This is the greatest of rewards in the sight of God and shall remain so. He writes the reward of reunion for whomever desires it. Verily, He is the All-Powerful, the Omnipotent. This is the end.

Likewise, what you mentioned about Jináb Áqá **Alí**-Askar was specifically presented, and He said: May God grant him the best of rewards and ordain for him that which benefits him in both this world and the next. Verily, He is the Sovereign of the Throne and the dust. There is no god but Him, the All-Hearing, the All-Seeing. This is the end.

Regarding the prisoners you mentioned, it was presented directly before Him. He said: They should not be saddened by what has befallen them in the path of God and His Cause. What has come upon them has also come upon Us. Verily, your Lord is the All-Informed, the All-Knowing. Those who have been imprisoned in the path of God will be aided by Him as a favor from His presence, and He will make their mention eternal in His great Book. Thus, We have mentioned them in the Book, as well as the one called `Alí Qabl-i-Akbar, who attained the vision of God, the Lord of all worlds. Say: Rejoice in the mention of God...

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...Beware, for He loves those who endure hardships in His path. Verily, He is the Mighty, the Generous. This is the end. God willing, boundless favors shall encompass them.

As for what was written regarding Manakchí Şáhíḥ, his petition was received from the land of Şád, but it is not permissible for anyone to know the name of the sender. It arrived quickly, and the response was revealed from the heaven of will during those days. However, due to wisdom, its dispatch was delayed. Likewise, the petitions of this servant, presented to certain gentlemen, were also addressed. At the time the petition of the Şáhíḥ was received and presented before the Throne, the Most Great Branch—may my spirit be a sacrifice for the dust of His footsteps—was present. He was commanded to write a reply to the petition, which He did. The reason for its delay in being sent was due to that time being marked by certain Christians and Muslims rising with utter cunning and deceit to engage in...

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...corruption. Moreover, correspondence from the government was being investigated to ensure that no subversive writings were sent to others. For this reason, as well as others, the response was not sent. Now, however, the sun of permission has risen from the horizon of grace, and the response has been dispatched. God willing, its meanings will be attained.

O true brother and sincere friend, beseech God—exalted is His majesty—that souls may turn to His words with attentive ears, open hearts, and pure spirits. The Şáhíḥ asked about several matters, including the differences between religions. This is a subject which, if revealed in detail, would undoubtedly cause some upheaval, for most people have not drunk from the fountain of the Bayán nor do they comprehend the meanings of what has been revealed by the All-Merciful. Many of the servants remain bewildered by the differences between religions, while in reality, these differences serve as the cause and means for the education and advancement of souls.

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For, according to the exigencies of time, age, and era, the divine laws have been revealed. For instance, consider the differences in the hours of the day or the variations of the seasons. If a discerning soul reflects even briefly, they will surely recognize that these differences are the cause of the unity of the servants and the means of protecting the inhabitants of the lands. It was said before: "Travel is a part of torment." Yet if it were now said, "Travel is a part of paradise," it would not be unwarranted, for circumstances have changed. As observed, a traveler now sits comfortably in a carriage and journeys wherever they desire. Between these two statements, no contradiction is perceived by the discerning. Likewise, the Şáhíḥ mentioned the statements of various religions and inquired about which day is most beloved. The outward answer to this was not explicitly written but was alluded to in all...

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The answers to their questions were revealed from the heaven of the Will of the All-Merciful and sent. God willing, they will understand their realities and become aware of the forms of meanings resting within the chambers of words. Today, what is better and more acceptable, what is truly the educator, enlightener, and reviver of the world, are the utterances of truth. If a fair-minded person were to examine this Tablet revealed for the Şáhíḥ, they would acknowledge that it is the Sovereign of Exposition, the King of Books, and the compendium of all meanings. These very questions that they have asked were

already fully answered beforehand. God has taught all; nothing has remained that has not been revealed in the Book.

In all matters and concerns, what suffices all and brings complete tranquility has been revealed from the heaven of divine Will. We beseech God to enable the people to comprehend the intent behind these revelations. Convey this servant's greetings to the honored Şāhib and tell him that, God willing, he must be illumined with the lights of divine love and attain His good pleasure. Since...

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In Iraq, they attained the honor of presence. God willing, they will be blessed with its effects and fruits. Verily, He is the Manifestation of whatever He wills through His sovereignty, and indeed, He is the Almighty Manifestation.

This servant sent a copy of the blessed Tablet revealed in the name of the honored Şāhib, written in a clear script, with instructions that any of the friends who desire may take a copy of it so that the original remains preserved and reaches its owner. While drafting this petition, the thought occurred that the friends of that land should strive earnestly so that the honored Şāhib becomes aware of the fundamental matter. That is, they should understand that the purpose of God—exalted is His glory—is not strife, contention, or, God forbid, disgraceful acts, reprehensible deeds, bloodshed, looting, or the seizure of the wealth of others.

If they truly comprehend this and discern the purpose of what has been revealed in the Book, it suffices to convey to some souls words that bring assurance. Leaders and nobles must understand this station and realize that God is sanctified and exalted above all imperfections. This matter is as evident and manifest as the sun.

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It is evident, its path is clear, and its way is straight. If they reflect upon this encompassing word that has flowed from the dawning-place of the Divine Pen, they will bear witness to the loftiness and exaltedness of the Cause of God. His exalted words state: *"Glory is not for those who love their country, but for those who love the world."* This is the end.

Where are the people and what they say, and where is the station of the Cause of God, the Self-Subsisting, the Ever-Abiding? God willing, that honored one must remind the servants with utmost kindness and wisdom, and every effort must be made to unify the loved ones of that land. God knows that this is what brings joy to all things. Verily, our Lord, the All-Merciful, has enjoined love and unity upon His loved ones in most of the Tablets, for through these the banners of victory are raised, and the horizon of the Cause becomes manifest.

After presenting your petition in the Sacred Court and considering what the All-Merciful revealed in response, this servant was again summoned. He was instructed: *"O present servant, write to the loved ones that the Most Exalted Pen has never and will never pay attention to the mention of elixirs or sciences."*

*Some individuals have inquired about certain sayings of philosophers and others. It was observed that if a response is not revealed...”*

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...it may lead to misunderstandings. Therefore, from the source of divine knowledge, what was necessary was revealed, and all were forbidden from engaging in such practices. Blessed is the one who hears the command of God and restrains their soul from vain desires. By the sun of the horizon of knowledge, today the greatest elixir and the essence of the world is the Word of God. Say: O friends, cast this greatest elixir upon the existence of the nations in the name of the Lord of Eternity, so that they may be transformed and attain the station of recognition of God.

At this station, radiant and luminous utterances flowed from the Most Exalted Pen and were sent to all directions, both before and after. Blessed is the one who hears the command of God, the Self-Subsisting, the Ever-Abiding.

O Lion, blessed are those who gather for the love of God and His Cause, who reflect and ponder upon the matters concerning His loved ones. Convey glad tidings to them from me of My grace, favor, and mercy, which precedes all things. What you mentioned regarding the Mashriqu'l-Adhkár was accepted before the Throne, and likewise, what you mentioned therein is a source of blessing. We remember those who gathered or will gather to serve God, that they may rejoice and be among the thankful. Upon them are My glory, My remembrance, and My praise. Verily, your Lord is the All-Powerful, the Wise.

God has forgiven those whom you desired forgiveness for.

**By My life.**

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By My life, at this moment when this Word was uttered by the Will of your Lord, the ocean of forgiveness surged, and the fragrance of the garment of your Lord, the All-Merciful, wafted forth. Verily, He is the Most Gracious, the Most Generous. This is the end.

It is requested that you convey to the loved ones of that land—those who have drunk from the Kawthar of divine love and are adorned with the luminous garment of steadfastness—a sublime and exalted magnification from this lowly servant. Also, make mention of this servant's nothingness and annihilation to each one of them. God, exalted is His glory, is a witness that this evanescent servant is occupied in their remembrance at most times. Verily, He is the All-Knowing, the All-Informed. Glory be upon you, upon them, and upon those who have been faithful to the Covenant of God and His promise and have remained steadfast in the Cause on this most great, most glorious day. Praise be to God, the Lord of all worlds.

Another matter to report is that the response written by the Most Great Branch—may my soul and the souls of all beings be a sacrifice for Him—was not sent, awaiting the decree of God. This servant.

This is what was revealed in the Dawning-Places of the Word once again. The Tongue of Eternity testified that they were the first servants to enter the station to which they were summoned by God, the Lord of all worlds, and they are the first souls...

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They have preceded, hastened, and gathered in a station decreed by the Wise Ordainer. Upon them be the glory of God, His mercy, His grace, and His favor. Their names will soon be mentioned in the Preserved Tablet through the remembrance of God.

#### BH00322 (Natural)

In the name of our Most Holy, Most Great, Most High, and Most Glorious Lord.

Praise befits and is worthy of the Beloved, who caused the sun of the Most Exalted Word to rise from the horizon of the Tablet by the motion of the Most Exalted Pen and adorned the entire world with the robe of existence through the blessed, firm Word. He is the Omnipotent and the Mighty. The affairs of the world and the gestures of nations have not hindered Him and will not hinder Him from what He has willed. Ever has He proclaimed with the Word, *"Indeed, I am God,"* and ever shall He speak of whatever He desires. Nothing created in the earth or heaven deters Him, and no matter hinders Him from what He wills in the Kingdom of creation. Exalted is His majesty, exalted is His sovereignty, and exalted is His power. Verily, He is the Unique, the One, the All-Powerful, the Almighty.

I invoke blessings, peace, and magnification upon those who have arisen to support His Cause and have spoken His praise among His creation. This servant testifies that steadfastness has appeared among them in the sight of all, and the banner of victory has been raised...

...in this...

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...in this day, a day in which the call has been raised, the blast has appeared, and the catastrophe has been made manifest. These are servants whom no veils of creation could hinder, nor could the swords of enemies frighten. God has made them sanctified from all corruption and contention and from anything that causes disturbance to souls. They speak with wisdom, cling to wisdom, and walk in the path of wisdom. These are sincere servants; upon them shall be no fear, nor shall they grieve.

Glorified are You, O One for whom the sighs of the near ones ascend in their love for You, and the tears of the monotheists descend. I beseech You by the name through which the Day of Days has been revealed and every wise matter has appeared, to strengthen Your friends and Your chosen ones to serve Your Cause and to manifest what You will in Your kingdom. O my Lord, You see them hastening toward You, turning to Your countenance, proclaiming Your praise among Your servants, and rising in service to You in Your lands. O my Lord, strengthen them with Your power and sovereignty, and ordain for them what befits Your generosity and grace. Verily, You are the All-Powerful, the Exalted, the All-Knowing, the Wise.

This lowly servant submits that the successive writings of your honor have been a cause of joy and a source of delight. God, the Most Inaccessible, is a witness that this lowly servant is occupied in the remembrance of the friends of God during the nights and days. What your honor wrote was presented in the Most Sacred and Inaccessible Court, and in response to each, the Sun of Grace rose from the heaven of will. However, certain writings addressed to this servant and other petitions did not reach this lowly one for some time due to upheavals in this region, the abundance of rain, and other hindrances. After their arrival, the details were submitted.

Some time ago, a specific Tablet for your honor was revealed from the heaven of Oneness and sent. Likewise, in response to the petitions from the land of Khá, mention of your honor was revealed from the Most Exalted Pen. God willing, all will attain divine bestowals. Upon receipt of your honor's letter during this cycle, after reading and understanding it, this lowly one attained the Sacred Court and presented everything in the presence of God. This is what the Tongue of God spoke in the Kingdom of the Bayán: He is the Witness, the All-Hearing. We have mentioned you before and after, and We have revealed for you from the Kingdom of the Bayán that which has caused the pillars of the earth to tremble. I am the Truthful, the All-Knowing.

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This is a day in which the very atoms proclaim, "Dominion belongs to God." I am the Witness, the All-Seeing. The Pen testifies to the Lord of Eternity, and I am the Hearing, the All-Knowing. Blessed is the soul that has attained My service, circled My will, soared in the atmosphere of My love, and acted upon what has been enjoined in My manifest Book.

O Lion, you have attained My mention before and in this mighty Tablet. We have heard your call repeatedly and what you have uttered to God, the Lord of all worlds. We have shielded you with that which nothing can equal. Verily, your Lord answers whomsoever He wills, and I am the Answerer. By God's life, nothing escapes His knowledge; He hears and sees and is the All-Encompassing Observer.

God willing, you will attain all that has been revealed in the divine Books. The grace of God toward His friends is as evident and radiant as the sun. If you offer gratitude for the duration of all creation, it would not equal this supreme bounty, nor will it ever. Verily, He praises Himself on behalf of His loved ones, for this is what befits Him and is worthy of His sovereign self, which rules over all in the heavens and the earth.

From most lands, petitions have arrived in the Sacred Court, all adorned with the mention of...

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...God and filled with the record of the services rendered by your honor, carried out for the sake of God and in His path. God willing, you will be assisted and strengthened by the grace of God to proclaim what has been revealed in the divine Book. Any soul who rises today to support the Cause of God with wisdom and exposition is among those recorded as belonging to the "Red Ark." Strive so that all discord may be entirely erased and transformed into the light of unity. Verily, your Lord is the All-Powerful, the Self-Subsisting.

All the services rendered by your honor are recognized and remembered in the Sacred Court. God willing, you will be aided at all times to support the Cause. Strive to ensure that no action outside of wisdom becomes manifest, for if such an action arises and causes clamor, weak souls will perish. In view of God's mercy and His eternal compassion, all are enjoined to wisdom. His judgments have been revealed as a favor from Him and as a testament of His compassion. At all times, extend mercy to His servants, for it is observed that things are arising now which have not been seen in any previous age.

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...By the grace of God, any soul that acts today for the victory of His Cause with wisdom and exposition will be counted among the people of the "Red Ark." Exert your utmost so that all discord may vanish entirely and transform into the light of unity. Verily, your Lord is the All-Powerful, the Self-Subsisting. This is the end.

All the services rendered by your honor are recognized and remembered in the Sacred Court. God willing, you will be aided at all times to support the Cause and strive so that no actions outside of wisdom manifest, for if actions appear that cause disorder, weak souls may perish. In light of divine compassion and the eternal mercy of the All-Merciful, all are enjoined to wisdom. His laws and decrees have been revealed as a favor from Him and as a testament of His loving-kindness. At all times, one must direct mercy toward His servants, even as unprecedented events arise in this age.

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Cursed be a people who have broken the Covenant of God and His pledge and have prevented others from drawing near to Him. Regarding your statement about meeting with a certain individual in the land of Şád, this matter was presented in the Most Sacred and Inaccessible Court. This is what the Tongue of Grandeur spoke:

"O Lion! The actions of that heedless and ignorant one are a very thick veil, and surely, they will prevent him from hearkening to words that are uttered sincerely for the sake of God from the heart and tongue. Nevertheless, we permit your association with him; perhaps in certain matters, he may be reminded or come to fear God. Verily, He aids whomever He wills to assist and hears the call of whoever listens to His call and turns toward Him. Your Beloved is indeed the Near, the Answerer."

Your intention to visit the land of Şád is good. Perhaps a soul may be found who will arise to perform what is worthy. If you attain this meeting, convey the fruits of the Tree of Loyalty to them as an exaltation on behalf of God, and comfort them. This is what has been commanded in the Tablet. Verily, He is the All-Knowing, the Ordainer. This intention is accepted before the Throne, provided it is carried out with spirit and fragrance. This is the end.

Regarding your mention of the "Place of Blessing" in the land of Khá...

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...what has been carried out is approved and accepted before the Throne. However, concerning the lands of Yá, Shín, T́á, Qáf, and Káf, due to the wisdom ordained in these days, such acts are not permissible until



their appointed time arrives. It is evident that this action will be the greatest good for all, and any deed that appears today and is performed by an agent will be regarded as the sovereign of deeds in the sight of God.

This blessed word has been spoken by the Tongue of Grandeur from the land of hearkening: every matter, deed, and word today, adorned with the acceptance of God, will retain its fragrance forever. Just as there is none like unto God—exalted is His glory, abundant His grace, and magnificent His greatness—there is likewise none comparable to good deeds performed sincerely for the sake of God in these days of the Lord. Their fragrance and remembrance shall endure throughout the dominion and kingdom forever.

People desire offspring for the sake of preserving their memory. They construct mosques and build pathways to ensure the perpetuation of their name. Yet, it is uncertain how long these names and mentions may remain, whether among one or two souls or even a family. However, whatever appears in the days of God, its fragrance and remembrance shall endure as long as the dominion and kingdom persist. These luminous...

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...utterances radiate from the horizons of the divine Tablets and shine brilliantly. There is no matter that God has not revealed in the Book. This servant constantly seeks forgiveness for my own shortcomings and transgressions, which, if laid upon mountains, would render them flat and barren. I beseech the Exalted One to forgive my sins and misdeeds.

O Beloved of my heart, all sanctified souls must strive to transform the chill and lethargy of the world into the fire of the Word of the Most Great Name. The honored Afnán—may the Most Glorious splendor of God rest upon him—submitted a petition to the honored “Name...,” asking whether it would be appropriate to establish the “Place of Blessing” near the vicinity of this land. This matter was accepted in the Sacred Court. Surely, any deed performed today in this land or in the lands surrounding this sacred land will be mentioned as the sun of deeds in all realms, and its fragrances will never cease from the worlds. God willing, all the friends of God will be enabled to perform what is worthy today. Concerning the records of accounts...

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...of the honored Sovereign of Martyrs—may my soul be a sacrifice for him—you have written that these should be completed in whatever way possible. Such acts are considered accepted before God and His chosen ones. Regarding the petitions from the land of Khá, which were submitted to the Sacred Court, and also four letters addressed to this servant and entrusted to the honored Afnán—may the Most Glorious splendor of God rest upon him—for dispatch, these have reached us. God willing, the response will be revealed from the heaven of grace and sent forth.

Praise be to God, all are illumined and blessed by the rising rays of the Sun of Grace and are recognized in His presence. If only the people of the world could behold the glory, the most inaccessible, the most sacred, and the most exalted station of this Cause. By the life of the Beloved, they would pass over themselves and others like lightning and engage in whatever elevates the Cause of God. This station is in

the hand of God, who aids whomever He wills by a command from His presence and ordains whatever He desires through His Most Exalted Pen in His Most Holy and Mighty Book.

Concerning the note at the end of your letter, wherein you mention that nearly a year has passed without receiving a response to certain petitions: God, the Most Inaccessible, is a witness that you have always been remembered in His presence. How could a soul who rises in service to the Cause of God and proclaims His praise be denied grace?

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It is impossible that one who has been touched by divine grace could be prevented from receiving His blessings. Praise be to Him, whose favor and mercy are always directed toward His loved ones. To Him belongs all praise and thanks, for He has manifested what no world, no knower, no eloquent speaker, and no discerning sage could ever describe or express.

Another request: convey this lowly servant's exalted magnification to the friends of truth, who have drunk from the cup of steadfastness and are gazing toward the Most Elevated Horizon. God willing, they will not be deprived in this luminous day from the spiritual deeds befitting this time and will be enabled to perform acts worthy of this day. Verily, our Lord, the All-Merciful, is the Compassionate, the Generous.

Regarding the note about directing attention toward the Land of Desire, this matter was presented before the Throne of God. This is what the Tongue of the Desired One declared in His praiseworthy station: *"He is the Most Mighty, the Most Great, the Most Sacred, the Most High, the Most Glorious. Your Beloved has heard your call and has answered you as a favor from His presence. Verily, your Lord is the Answerer. We have seen you turning toward the Most Elevated Horizon, and We have turned toward you. Verily, your Lord is the Generous. We have made manifest Our Cause in truth and revealed what was inscribed in the Tablet. I am the Great Book. Blessed are you..."*

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Blessed are you for having attained the grace of My Most Exalted Pen and My beautiful remembrance. Recognize the value of this station and give thanks to your compassionate and merciful Lord. Reflect and then remember: when you turned toward My face, you traversed the lands until you entered the Most Exalted Paradise, this prison that has been named with the Most Beautiful Names by the Tongue of your Lord, the Creator of the heavens. You beheld the Most Glorious Horizon and heard the call of God, the Sovereign, the Mighty, the All-Knowing. You have attained the meeting and drunk the Kawthar of reunion.

It is for you to remind the people with what has been revealed in the Tablets of your ancient Lord. O Lion, you have been illumined by the lights of His countenance, have stood at the gate, entered the heavens of His houses, perceived the true Kaaba, and heard the call of the Speaker of Sinai with the outward ear. If, throughout your entire life, you were to be engaged in the remembrance, praise, glorification, and gratitude of the Possessor of Names, it would pale in comparison to this moment.

Now, you must, with wisdom and explanation, dedicate yourself to teaching the Cause. By the life of God, this station is the greatest. O Lion, with utmost sincerity and detachment, turn toward the Truth, remember Him, speak of Him, and direct yourself to Him.

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Verily, He witnesses and sees. He is the All-Hearing, the All-Knowing. God willing, the fleeting conditions of the friends of God will not prevent them from remembrance, praise, or teaching the Cause. We remember Our loved ones in every land and bring them glad tidings of the mention of God, the Lord of all worlds. Say, O My friends in the earth: the fragrances of revelation have been diffused among you. Thank your Creator for this sublime grace. Purify your hearts so that the manifestation of My name, the All-Merciful, may rest upon them. Verily, I am the Compassionate.

We bring you glad tidings of what has been ordained for you in the Kingdom of God and enjoin you to the greatest steadfastness in this day when the call of the Sovereign of Eternity has been raised, and behind it, the buzzing of the flies. Thus have We revealed the pearls of the ocean of My all-encompassing knowledge. Does the world sadden you after you have seen its transience? By the life of God, it shall perish, and what remains for you will be beyond the comprehension of any swift scribe.

Cling to the cord of steadfastness in all circumstances. Verily, He commands you to what benefits you. This is testified by the Concourse on High and the inhabitants of Paradise in this mighty station. Glory be upon you and upon My maidservants who have attained the Kawthar of My love, the nectar of My knowledge, and have turned toward My radiant horizon. This is the end.

Praise be to God, in this cycle...

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...time after time, you have attained the grace of the Desired One of all worlds. God willing, you will always be blessed by this supreme bounty and this most exalted gift. What is most beloved before the Divine Presence today is unity and harmony. It is hoped that the world will be illumined by its light. That honored one must exert the utmost effort in this matter. Verily, He is the Guardian of the good.

Glory be upon you and upon those who have attained this Cause and risen to serve God, the Lord of all worlds.

—The Servant, in the year 98. (1880)

#### **BH00119 (Natural)**

**In the name of our Most Holy, Most Great, Most High, and Most Glorious Lord.**

Praise that is sanctified beyond all that is within the capacity of a servant is befitting and worthy of my Master, who caused the rivers of His mercy to flow from the Most Exalted Pen and, through the Most Exalted Word, summoned the people of creation to the ultimate goal and loftiest heights. He grasps and bestows through it. By His fire, the Tree of Sinai blazed; by the light of the effulgences of His radiance, the mountain was shattered, and Moses was thunderstruck. At His single utterance, all things proclaimed,

and by His single name, the messengers of the world were guided. At times He concealed and at other times manifested...

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...to such a degree that the souls of the worlds sacrificed themselves for His hidden reality and for His appearance. Glorified, glorified is He! Though sorrows march before His face and griefs follow behind, He speaks in the nights and days of that which surpasses in value all that is in the seen and unseen. He has appeared and made manifest that by which the heavens and the earth trembled, save those who were encompassed by the effulgences of their Lord and rescued by His power, which dominates all great and small things.

Glorified are You, O One by whose name the rivers flowed, fruits appeared, and distinctions were made between the virtuous and the wicked. I beseech You by the name You have made the key to the gates of Your knowledge and recognition, the sun of the heaven of Your manifestation and power, to strengthen Your loved ones in Your remembrance and the service of Your Cause. O my Lord, You see them hastening to Your lands and regions to manifest Your sovereignty and proclaim Your Cause. O my Lord, I ask You by Your supreme self to make them a unified word and a celestial melody, and through them, attract the hearts of Your servants and creation.

Then make them among those whom the appearances of the world do not prevent from...

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...rising to serve You, nor do the clamors of the nations hinder them from turning to Your horizon. O Sovereign of power and dominion, destroy the idols that the people of the Qur'án and the Bayán have carved with the hands of conjecture and delusion.

You are the One, O my God, before whom the essence of power has bowed in humility to the manifestations of Your might, and the reality of strength has submitted before the appearances of Your authority. You are the One before whom all things have borne witness to Your greatness, every letter to Your exaltation, and every being to Your supreme heights.

O my Lord, You see Your loved ones amidst the wicked of Your creation and Your chosen ones amidst the tyrants of Your servants. Each day they are afflicted with what was not inflicted upon Your chosen ones before them. They listen and do not speak, abiding by what You have commanded them in Your Book, refraining from any affront to Your servants, even if the clouds of hatred rain down arrows of tribulation upon them from the enemies of Your self.

O my Lord, aid them with the wonders of Your victory, and protect them from all that is displeasing to You. O my Lord, You see them turning toward You and gazing at Your horizon. Ordain for them, by Your Pen of decree, what will elevate them in every realm of Your worlds.

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...of Your worlds and draw them nearer to You in all circumstances. Verily, You are the Almighty, the All-Hearing, the Answerer. There is no god but You, the Ordainer, the Bestower, the Forgiving, the Generous. I invoke blessings, peace, magnification, and glorification upon the words of Your Scriptures and the letters of Your Books, which have illumined the horizons of the heavens of detachment through Your grace and favor. Through them, the suns of steadfastness have risen in their splendor by Your majesty and sovereignty.

These are they whose mention and praise have been recorded in every book, and whose loftiness and turning to God have been proclaimed by every tongue. These are they whom the allusions of the people could not prevent from soaring in the air of nearness to You, nor could the appearances of rulers hinder them from drawing near to the horizon of Your manifestation. They have cast away the world and circled around the Most Great Name, through which the hidden mystery and concealed treasure were revealed. These, these are Your chosen ones, upon whom the Concourse on High, the inhabitants of Paradise, and those who circle the Throne at eventide and dawn invoke blessings.

And after, O Beloved of my heart, I have heard the letters of your writing, the cooing of the dove singing upon the branches of the Tree of God's love. When I understood and listened, I was seized with attraction and rapture, and I journeyed toward the Most Exalted Destination until I arrived and presented its contents before the Divine Presence. Then the Countenance of Eternity turned toward this lowly one and spoke with words whose fragrance of grace diffused among the worlds. He said in His supreme majesty:

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\*"In My name, the Self-Subsisting, the Ever-Abiding, We have remembered you and sent you Tablets, each letter of which speaks of My grace and favor toward you, and mentions what you have done in the path of God, the Lord of all worlds. You are the one who traversed lands and roamed regions to proclaim the Cause of your Lord, the Almighty, the Wise. Be enkindled with the fire of the Word of God to such a degree that you guide souls to this radiant horizon. Beware lest the coldness of those who veiled themselves during the days of God, denied His proof, and disbelieved in His signs when He came upon the clouds of judgment with the Kingdom of Names and manifest authority, deter you. Speak My remembrance, turn to My horizon, and cling to My mighty cord.

Do not grieve over what you have heard from those who disbelieve in God and His signs, who cling to what the people of the Qur'án held to before, for they are seen to be even more veiled than all the sects. This is attested by the One who speaks on the Day of God, saying: 'Indeed, I am the Manifest, the Ordainer, the All-Knowing.' Reflect upon those souls who regarded themselves as the most exalted of creation and as the saved sect. Yet at the slightest test, they were found to be the most misguided and tyrannical among all the sects of the earth."\*

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Say: O friends, by the sun of the horizon of the divine heaven of knowledge, this Wronged One has had no purpose other than the salvation of creation. During times when all kings and subjects rose in opposition, this Wronged One, with the highest call, summoned all who are on earth to the Most Exalted Horizon and guided them to the straight path. Observe how the veils and radiances of glory, which deprived people of

the Self-Sufficient, the Most Exalted, were torn apart by the arm of power and might and by the hands of authority.

Now it is observed that the people of the Bayán have newly clung to the conjectures of old and the delusions of false souls. Say: O friends of truth, rise for God and in the path of God to safeguard the people of the earth from the idols of the present and the limited imaginations so that...

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...they may see themselves freed and liberated through the grace of God. God willing, by His bounty, humanity will be united under the shade of the one Word and perceive both outward and inward realities in a single garment.

Say: O people of the Bayán, reflect upon this Word, which is among the pearls of the ocean of divine knowledge, and contemplate it. It is this: unless you recognize the falsehood of the past, you cannot testify to the truth of the present, and you will remain deprived of the ocean of reality. In His utmost grace and compassion, God counsels you and commands what leads to the loftiness and exaltation of His Cause.

O essences of being! Today is the day of testing and the day of the supreme profit. Do not squander your time, which is more precious than red gold, and strive to manifest what is worthy of and befitting humanity.

O Lion! O you who gaze upon the One, the Unique! Observe how distant the people of the Bayán are; it is as if they have not attained even a drop from the Kawthar of meanings. Now they seek to strengthen the foundations of falsehood and hatred...

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...and to construct edifices of delusions, establishing fixed points of conjecture. They have newly begun to focus on the education of their first and second Imams. Have they not reflected on the power of God and how He tore apart the veils of the people and exposed the falsehood of what the rebellious and tyrannical sects held in their hands?

For years, they clung to imagined places and illusory matters, but when the hand of power, in this manifestation, tore apart those veils, they clearly saw with outward vision that what had been said previously was devoid of truth and reality. Yet despite this, they have again become entangled in delusions even greater than before.

In the name of your Lord, shatter the idols of conjectures and illusions! Thus commands you the Lord of all beings. Verily, He is the All-Powerful, the Almighty. Beseech God to sanctify ears from what the veiled ones among the people of the Bayán and the Qur'án have retained, so they may attain this call, which is gentler than the breeze, more subtle than the spirit, and sweeter than the beloved. If a soul...

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With justice and fairness, reflect upon that blessed Word mentioned as a pearl of the ocean of divine knowledge. You will see these deluded souls as worms, and every discerning soul will perceive a foul odor emanating from their words. This is attested by the Lord of Names and the Creator of the heavens.

Say: Today is the Day of God, in which none shall be mentioned except Him. Where is the station of this most sacred and exalted day compared to the words of these distant and veiled, deluded souls? Say: By God, He does not hear your words nor walk in your paths. He has appeared and manifested His straight path. Blessed is the one who turns to Him, and woe unto the heedless.

Glory is for the one who believes in the Glory, severing themselves from all who are in the heavens and the earth. Say: O worms, if you turn away from this horizon, to which horizon will you turn? And if you deny these radiant verses, clear proofs, luminous evidences, and perfect words, with what proof will you establish any matter? This station is no delusion—it is the rising sun of certitude and the surging ocean of knowledge.

Say: O people of the Bayán, you were and are unaware of the origin of this Cause. Be fair and open your eyes; perhaps you will come to understand...

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...and be adorned with the ornament of acceptance. What is missed today cannot be recovered, nor will it be. This is what was proclaimed in truth before and again now.

Today, the Mother Book speaks. The eyes and ears must be sanctified from what they have seen and heard so that they may partake of this great grace and infinite bounty. Verily, He has spoken the truth. Blessed is every discerning listener. Praise be to God, the Almighty, the Counselor, the Compassionate, the All-Knowing. This is the end.

God willing, may you always be aided in proclaiming the beloved Cause with remembrance and utterance. Regarding your statement that you visited the land of Šád and were graced with the visitation of the two radiant lights—upon them be the glory and mercy of God—truly, this is a bounty that is not granted to everyone. This servant, with both outward and inward tongues, says: *“Would that I had been with you, speaking and remembering God.”* Alas, this lowly servant has not attained what is worthy and befitting of the days of God. Blessed are you, and may it bring joy to your soul.

Concerning the affairs of the Sovereign of Martyrs—may my soul be a sacrifice for him—you have written: God willing, you will be enabled to do what is pleasing to God. The most beloved thing in the sight of God has always been and will always be the expression of love and service to the Sovereign of Martyrs and his kin.

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The radiances of glory have veiled the eyes of the world from beholding the fruits of their deeds. Otherwise, by God, wolves and serpents in the deserts and fields would lament and cry out in sorrow. What a calamity! They committed such a grievous act against so great a Cause and yet remain in utter heedlessness, occupied during these few days with the adornments of wealth and words. They sit in

gatherings and assemblies, recounting the martyrdom of the saints of the past and lamenting, oblivious to the fact that the Sovereign of the Saints is Himself weeping and lamenting from the oppression of these heedless souls.

The lament of Noah, the suffering of Job, the tribulation of Zechariah, and the cries of the chosen ones—all are from the tyranny of these heedless souls and their like. May God—exalted is His glory—grant vision and dispense from the ocean of justice a portion of His grace.

Regarding your statement about the friends who have once again been enkindled by the fire of the Word and are occupied with the remembrance of God: God willing, through the grace of the chosen ones of God, they will always be adorned with the remembrance and praise of the Lord of Names.

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This evanescent servant hopes from God—exalted is His glory—that in all matters, He may increase your assistance, so that all deeds, actions, and utterances may appear as a single melody, heard and perceived as one. O assembly of the world, by the truth of God, the Lord of Eternity has come with the Most Great Name and with all that was with the messengers. Blessed is the one who turns toward Him, and woe to those who turn away.

O Beloved of my heart and the one remembered by my Lord, the matter is exceedingly great, while the people are exceedingly heedless. Skilled physicians are required to cure the chronic diseases that afflict the origins of this matter. Some time ago, this firm and blessed Word radiated from the horizon of the mouth of the Will of the Lord of Oneness:

*“Today is a day most great and wondrous, for He speaks in the garment of ‘I am the Manifest’ and the hidden reality of ‘I am the Witness.’ This is the end.”*

Would that the people of the Bayán, who regard themselves as the saved sect like the people of the Qur’án, would reflect on the greatness of this day. Have they not heard the melodies of the nightingale of the Qur’án? Have they not listened to the cooing of the dove of the Bayán? Or have they failed to attain by hearkening to what God revealed in the scriptures of old? They speak in ways that...

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...cause Us to dissociate from them, as decreed by the All-Sustaining, Self-Subsisting God.

Regarding your intention to turn toward the lands of N and J, this matter is exceedingly beloved. The direction of the chosen ones of God toward towns and villages for the purpose of proclaiming His Cause, safeguarding the faithful, and guiding the servants of God has always been beloved and remains so. Indeed, it is necessary for a truly devoted soul, one who speaks for God and turns to God, to direct themselves periodically to certain lands among Alif, Ra, Waw, Nun, Ha, Qaf, Mim, and their surroundings. Verily, He guides whomsoever He wills to the straight path.



Most of the people of the Bayán are unaware of the origin of this Cause. They cling to falsehood and are deprived of truth. This servant prays to God to guide them all and grant them the fruits of the Tree of Loyalty. Verily, He is the Almighty, the Generous.

Up to this point, the response to your letter dated the 12th of **A 2 was presented.**

**Subsequently, the exalted letter dated the 17th of** A 2 brought joy to the heart of this lowly servant. God willing, this love and grace will always endure and remain. The remembrance of the friends is the companion of the wayfarers. After this was presented in the...

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...the Sacred Court, where everything was presented. This response was revealed from the Kingdom of the Bayán. His supreme words declare:

\*“In My most exalted and most great name: Glorified is the One who has manifested the truth and revealed whatever He willed by a command from His presence. Verily, He is the All-Subduing, the Self-Subsisting. Blessed are the ears that hearken to the call of the All-Merciful, and blessed are the eyes that behold the praiseworthy station. Observe the people and their lack of understanding. They turn away from God while claiming to turn toward Him. The Tongue of Grandeur has judged their claim to be false when He came with the truth and proclaimed: ‘There is no God but Me, the Truth, the Knower of the unseen.’

They dispute the verses and proofs of God while saying, ‘We have believed in Him who appeared before.’ Thus, their own selves have deceived them, and they do not comprehend. Say: By God, the One whom you invoke day and night circles the House and laments because of your injustice, yet you remain unaware. Say: O assembly of the Bayán, be just concerning what has been revealed and shone forth from the horizon of existence. Do not follow vain imaginings and false conjectures. Turn to Him with radiant faces and luminous hearts, so that you may find what Moses found on Mount Sinai and what the Beloved beheld in the Inhabited House.\*”

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\*“Say: He needs no proof to establish His Cause; His knowledge suffices. This is attested by the Lord of nations, who has come and given glad tidings to all of this name, through which every lofty mountain—symbolic of delusions—has been leveled. Break the idols in the name of your Lord, the All-Glorious, to whom the Books of God, the Sovereign of existence, bear witness to His greatness.

O assembly of the Bayán, stand before the All-Merciful and reflect on what has been revealed in truth. It guides you to the Most Exalted Horizon. This is testified by the One who possesses the secrets of what was and what will be. Fear God, and do not deny the truth with your desires. Do not believe every speaker who has been prevented by arrogance from approaching this river flowing from the Pen of God, the Lord of the unseen and the seen. Reflect on the proofs and signs of God, then be just. Do not follow every rejected notion. By God, He has appeared like the sun at high noon. Blessed is the eye that turns to Him and sees, and woe to every heedless and veiled one.

Thus, We have reminded you that you may remind the people, that they may abandon what they have and take hold of what has been revealed by God, the All-Subduing, the Self-Subsisting.’\*”

Truth shines like the sun from the horizon of the heaven of grace, but the blindness of delusions has prevented eyes from beholding it. The call has been raised at a level beyond description, but the ears have been deprived due to the obstructions of vain purposes.

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All of the Bayán is dependent on the word of acceptance, which has been proclaimed by “I am the First Worshipper.” Observe the greatness of this Cause and the heedlessness of these servants. The turning away of the people of the Bayán from these decisive matters is evident. This is the most exalted, most wondrous, and most mighty Cause from all aspects—neither the past nor the future can encompass it. Consider the heedlessness of these veiled souls. If they deny this most exalted, most inaccessible, and most wondrous Cause, with what proof will they affirm the matters of the past or even those of earlier times?

The infant of this Manifestation, only a year old, is mightier than all the religions. Say: Reflect on the Books of God so that you may recognize what you have been deprived of. Verily, He is the Counselor, the Advisor, the Expositor, the Generous. Erase all that you have heard and seen, and reflect on what has been revealed from the Kingdom of God’s knowledge. By the life of God, if you do so, the straight path and the lights of His Most Great Name will become manifest to you.

Say: The truth has never awaited anyone’s belief, nor does it depend on it. The scriptures prior to the Bayán and others testify to the rejection of the people and have foretold it.

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#### **Missing Pages**

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He does as He wills and decrees as He desires. This is the end.

Regarding your statement about the current time being the 9th of `A 2, the one you have mentioned has been acting as your representative. By God, the True One, this statement was truly a glad tidings that adorned the heart and soul with the fragrance of spirit and gladness. This lowly servant hopes that the Most Generous God will bestow a complete reward upon you. Verily, He is the Forgiving, the Merciful.

Would that this servant had been with you and attained what you have attained. Although this servant is convinced that your representation is more beloved than any action this lowly one could undertake, praise be to God that you have extended your blessed, accepted, and praised deeds to this lowly servant.

Regarding what you wrote about Mullá R J—upon him be divine blessings—God willing, he is preserved by divine grace. Some time ago, a word concerning him was heard from the Blessed Tongue, and from

that word, this servant became assured that no harm would reach him. This lowly servant prays and hopes that he will always drink from the Kawthar of steadfastness to such a degree that doubts and insinuations, near and far...

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...will not hinder him. With utmost wisdom and explanation, let him be engaged in proclaiming the Cause of the All-Merciful.

O my master, the friends of God were and are unaware of the origin of this Cause. Since the delusions of the past and their remnants remain in their ears and hearts, some souls are prevented by the foul stench of these imaginings from inhaling the fragrances of the garden of meanings. This lowly servant prays and hopes to God—exalted is He—to grant them all from the cup of certitude and assurance so that all may observe His Cause with the sight of God and arise in such a manner that they deem anything other than Him to be nonexistent and lost.

One day, in the days of God, I was present before the Divine Countenance. He said: “O present servant, pray and ask God to protect receptive souls from the doubts of skeptical people and to grant the believers, in these days when the horizon of the heaven of manifestation is illumined with the lights of My countenance, salvation from annihilation and destruction. Verily, He is the Mighty, the Powerful.”

Then explanations from the Kingdom of divine knowledge were revealed in such abundance that this servant found himself bewildered and astounded...

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...to the extent that, in truth, I am incapable and powerless to recount it. With a hundred thousand supplications and entreaties, I beseech the Most Generous, Most Merciful God not to deprive His creatures of the outpourings of His days. Verily, He is the One whose forgiveness, grace, bounty, and gifts the tongues of all beings testify to.

Strange are those souls who speak without understanding and those who listen to and accept their embellished words. The verses of God are like a downpour, revealed in such abundance that it is beyond description or writing. Until now, no one has encompassed them all. Yet they say, “You have taken two letters from the Bayán and two from the Qur’án, and you arrange them and send them out.”

This statement was uttered by a soul who, by God—there is no god but Him—would not have been deemed worthy of speaking in the Sacred Court. Until now, this servant, by command, has erased whatever was previously revealed and balanced what remains with what was observed from the Primal Point and the prophets before Him, nay, even greater than that. This is testified...

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...by any fair-minded, discerning soul. Would that, truly, people would reflect on what they say and utter. If only they would pierce the veils and consider the matters revealed for God’s sake. In this case, they

would be illumined by the dawn of divine knowledge and wisdom and would exclaim the blessed word:  
*"Would that I had not taken so-and-so as a friend."*

This lowly servant is neither permitted to disclose nor capable of unveiling these matters. Otherwise, I would present what would adorn receptive souls with the ornament of knowledge, certitude, and steadfastness.

O Beloved of my heart, consider the souls who listen to these flimsy, contemptible words. Has the truth ever been mistaken for falsehood, or could it be? By the One who caused all things to utter His praise, the Cause is as evident as the sun, radiant and clear. Where are the piercing eyes, the attentive ears, the expansive hearts, and the illumined spirits?

Some of these fabricated souls claim to trustworthy individuals who have drunk from the ocean of certitude that the copies of the Bayán in your hands are not the original versions. They allege you have altered them and that the original copies remain with His Holiness Azal. Reflect on how far this speaker is from the source of truth...

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...and how similar this claim is to the false statements made by the rebellious and tyrannical sect known as the Shí'ah. For twelve hundred years, they have spoken of these things, arguing in gatherings and assemblies that the complete Qur'án is not with the people but in the imaginary realms of Jabálqá and Jabálṣá with the anticipated Qá'im. They are still waiting for him to appear and bring the remainder of the Qur'án.

Woe to them and to those who have left them wandering in the wilderness of conjectures and delusions. Say: O poor souls, for twelve hundred years, you have spoken these fabricated words—what has come of it? What results have you seen? What is your purpose? What is your goal? Listen to the words of this lowly servant and refrain from repeating what has been done and said before. Look toward the dawn of the Bayán and turn to the horizon of divine knowledge.

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...turn to it. In this Manifestation, all are obligated to behold the truth, which has never been and will never be known through anything but itself. This is attested by all books, all scriptures, all scrolls, and every clear Tablet.

Say: O misguided ones, have mercy on the people! Do not again spread the carpet of delusions or leave the poor and the weak wandering in the wilderness of bewilderment. It is hoped that those aboard the Crimson Ark will rise for God's sake and speak for His sake, so that they may protect the helpless servants from the doubts and insinuations of distant, veiled souls.

Tears fall and sighs rise, for it is seen that God's sheep are pursued by ravenous wolves, and the pearls of divine love are sought by thieves and traitors lying in wait. The place of advice and remembrance is surrounded by the darkness of heedlessness and delusions. The Cause is in God's hands, the Lord of all worlds and the Sovereign of this great day.

Through your efforts, this letter and other communications addressed to prominent figures—such as Jináb-i-'Alí Qabl-i-Akbar, Jináb-i-Ibn-i-Abhar, and others—should be transcribed...

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...and after thorough verification and correction, sent to steadfast, assured souls. For instance, to Jináb-i-Maḥbūb-i-Mukarram Mullá R J—upon him be the glory of God—and others like him who reside in the lands. Perhaps they can remind the people and preserve them from what is displeasing to God. Blessed are the souls who rise for God's sake and safeguard the House of the Cause.

While composing this letter, a note from Jináb-i-Ḥ W S—upon him be the glory of God—addressed to Jináb-i-Mírzá Muḥammad—upon him be the glory of God—brought joy to this lowly heart. That letter contained glad tidings of the arrival of that honored one and Jináb-i-Ibn-i-Ism—along with the most truthful souls—upon them be divine blessings. Another letter had also been sent by them to this servant. I hope, God willing, to respond to their letter soon.

I humbly request that you convey to them and to all the friends of that land this lowly servant's message of self-effacement and insignificance. God willing, it is hoped that from the horizons of hearts, the sun of unity will shine forth, becoming the cause and reason for the illumination of...

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...all directions and regions.

Regarding the question of found objects, the decree of God is as follows: If something is found in cities or villages, the finder must make a single public announcement to inform the inhabitants of the city or village. If the owner is located, the item should be returned to them, and the announcer may receive compensation for their service. Otherwise, the finder should wait for nineteen days. If the owner does not come forward, the item belongs to the finder.

If an item is found in the wilderness, two measures have been set forth in the Book of God. If a buried treasure is discovered, one-third of it belongs to the person who found it, and the remaining two-thirds should be spent by the members of the House of Justice for the benefit of the general public. This is to occur after the establishment of the House of Justice. Until then, it should be entrusted to trustworthy individuals in each town and village. Verily, He is the Judge, the Commander, the All-Knowing, the All-Informed.

This is the end. Glory be upon you and upon those who have attained the nectar of steadfastness in the days of God, the Mighty, the All-Knowing, the Wise.

—The Servant, on the 14th of Sha'bán, 98. (July 1881)

BH00332 (Natural)

**In the Name of Our Most Holy, Most Great, Most Ancient, Most High, and Most Glorious Lord.**

O Beloved of my heart, praise be to God, through the infinite grace of God, you have been blessed...

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...with His remembrance and enabled to proclaim His Cause. For His sake, you migrated, journeying toward the Most Exalted Station, the Loftiest Rank, the Ultimate Goal, and the Most Glorious Vision. Through the special confirmations of the Lord of Oneness, you traversed land and sea for the love of God, attained your goal, and drank from the ocean of reunion. After returning, you girded yourself with the belt of determination and directed your attention to the regions and territories to manifest the Word and exalt it.

Such stations require a hundred thousand nightingales and as many doves of the Throne to convey melodies worthy of these stations during the days of God and to bring them to the ears of the sincere, the near ones, and the monotheists. Yet what can this small bird achieve? How could it ever express the melodies of the garden of meanings, where each branch speaks with its own tone, singing songs or remembering the Beloved?

I seek God's forgiveness! By the sun of reality, this servant sees himself as lower than the humblest among them, for today is deserving of divine grace, the day of God, and the favor and mercy of the All-Sufficient One. Nothing worthy...

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...has appeared from me. Any good deed that has emerged from any of His chosen ones causes this servant to exclaim, *"Would that I were with him."* Every praiseworthy act manifested by the purified ones prompts me to say, *"Would that I had been with him, remembering God."*

What else can be said or expressed? If the remembrance and praise of God and the proclamation of His Cause were not the beloved of my soul and the object of my heart, this lowly one would surely have remained in silence and stillness. However, today is the day of proclamation, and you are silent, as stated in His words, *"This is the day of the call, yet you are silent."*

It is best to withhold the pen from this station and focus on the necessary points of this letter. At the beginning of this letter, the intent was to offer a brief expression, but the fire of love for you has taken control, causing these words to flow. I beseech the Most Generous, Most Glorious God to enable both you and this servant to achieve what pleases Him and serves His Cause. You, praise be to God, have been successful. I humbly ask that you also pray for this servant to be granted His mercy and the grandeur of His sovereignty.

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...seek blessings for him and for the other friends, asking that God may assist them. Verily, He responds to every supplicant, aids every seeker, and guides every sincere one. Truly, He is the Mighty, the Sovereign, the Exalted, the Wise.

It is stated that your letter, dated the 10th of Jumádá al-Thání, brought glad tidings and added joy. It taught the bird of separation the path to reunion and bestowed the Kawthar of meeting, for it was adorned with the remembrance of the Beloved of the worlds. After its contents were read, it was

presented at the throne. Following its presentation, exalted words emerged from the horizon of the utterances of the Lord of Names and Attributes, shining forth. Praise and thanks be to God, for all things bear witness to His grace, mercy, and care.

Blessed is the one who has found and recognized Him, and woe unto the heedless and those who turn away. His supreme words declare: *"He is the Most Holy, the Most Great, the Most High, the Most Glorious. You have been mentioned before the Throne, and there has been revealed for you that which has diffused the fragrance of the All-Merciful throughout the lands, as the Dove of the Cause sang upon the branches: Verily, there is no God but Me, the All-Knowing, the All-Wise."*

Blessed are you for attaining the verses of God and His mercy and for traveling the lands to exalt His Cause. Verily...

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...your Lord is the All-Hearing, the All-Seeing, the Mighty, the All-Knowing.

This is a day wherein the Tongue of Grandeur has spoken and invited all to this noble station, around which the people of the Most Exalted Paradise and those who acknowledged what the Tongue of Eternity had acknowledged before the creation of the heavens and the earth circle. We have revealed various Tablets in your name; verily, your Lord is the All-Powerful, the Almighty. We have caused rivers of grace to flow upon you from Our presence so that you may be among the thankful. Blessed are you for having abandoned what belongs to the people, taking hold of what you were commanded by the All-Powerful above all.

Remind the people of what We have revealed to you, that the remembrance might draw them closer to the Kingdom of the care of their Forgiving, Merciful Lord. The day has come, yet they are heedless of it. They hear the call of God, yet they remain oblivious. They have cast aside the Cause of God in favor of their desires, yet they do not comprehend. They drink from the seas of conjectures and illusions and disbelieve in what has been revealed by God, the All-Subduing, the Self-Subsisting.

Rise to support My Cause with wisdom and eloquence. This has been revealed before and in this noble station. Praise be to God, for once again, you have been favored with divine grace. Verily, He was with you...

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...as you journeyed through the lands. He heard your call when you were speaking His wise remembrance. God willing, all the friends and chosen ones of God will observe wisdom and hold fast to it.

This fundamental divine matter has been revealed in many Tablets. Yet some have not heeded it or understood its purpose. Today, by His command, all matters should be carried out in consultation with receptive, assured souls and made manifest accordingly.

Say: O servants, whatever proceeds from the Supreme Pen is intended for the evident and hidden good of those same souls. It is incumbent upon them to act with perfect submission and contentment in

accordance with what is manifested from the source of the Cause. This is God's counsel, recorded in numerous places by the Supreme Pen. Blessed are those who act upon it, and blessed are the victors.

From this station, We extol the friends of God and His chosen ones who have acted upon what they were commanded in His mighty Book. We exhort them to perform what is befitting for this blessed, exalted, wondrous day. Whoever acts does so for themselves, and whoever neglects does so at their own loss. Verily, He is independent of all that is in the heavens and the earth. This is attested by every tongue, every understanding heart, and every discerning eye. This is the end. Praise be to God...

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...for the grace of the Most High God, which is evident and manifest from the ocean of His utterance. Verily, He needs not the mention of any mentioner, the description of any describer, the explanation of any explainer, or the testimony of any just, wise individual.

Regarding Jináb-i-Sayyid Abu-Tálib—upon him be the glory of God—you wrote that a sum was prepared and sent to the Sacred Court. It was ordered to be written and sent to him. Thirty túmáns of it were allocated to Jináb-i-Sayyid Abu-Tálib, and a portion was designated for Jináb-i-Ibn-i-Abhar—upon him be the glory of God. Additionally, another sum was found in a different location, which was also allocated to the land of ʾÁ, though it did not reach its destination.

People engaged in serving the Cause have been remiss in fulfilling their obligations to the Right of God as it should be fulfilled. Yet this matter is a source of preservation, blessing, and bounty. Blessed is the patient poor one who remains among the steadfast. At one time, this precise and firm statement shone forth from the horizon of divine utterance:

*"If the receptive ones had acted upon what God willed..."*

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*"...the state of the world would now be other than what is seen."*

This meaning has repeatedly been heard from the Tongue of Grandeur. God willing, both you and this servant beseech the True, Ever-Bountiful One that He may strengthen all and that no one may be deprived of what He wills.

Another matter: Jináb-i-Mullá Şādiq—upon him be the glory of God—has written a detailed letter to this servant from Baku. A response has been sent. Among the matters he mentioned was that a guarantor was requested by the authorities regarding the assurance of no corruption. Although it has now become clear to all that neither corruption nor upheaval were ever intended, the matter has been discussed.

Even that beloved one acknowledged this. Yet, due to the errors of some that became evident in the early days of the Cause, it has become extremely difficult for the hearts of the government authorities to be freed and purified from doubts and suspicions. However, if they become acquainted with the verses revealed from the heaven of divine will, which proclaim compassion, kindness, and avoidance of



corruption and conflict, they will undoubtedly attain clear conviction and bear witness to what the True, Most High God has willed.

When this servant received the letter from Jináb-i-Mullá Šādiq—upon him...

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...unto Him, be His glory. In the Sacred Court, this blessed phrase appeared from the Source of Command: *“If the truth of the Cause had been acknowledged, a Tablet would have been revealed by the Supreme Pen, stating that none of this party should commit acts contrary to the interests of the government.”* This was concluded.

In the Tablet to the Sultan, it was revealed that God, exalted and glorified be He, has entrusted the earth’s land and seas to the kings. What He has desired for Himself has always been and remains the hearts of His servants. If only the people of the earth had been fair and had attained the hearing of what was revealed from the heaven of God’s will, they would have declared at that moment: *“Would that we had attained in the beginning of this Cause what we have now attained! Would that we had recognized at the start of the Manifestation what we now know!”*

Some actions have caused the people to turn away and become heedless. This lowly servant beseeches the Most High God to bestow a drop from the ocean of insight upon these souls, that all may see, recognize, and hear, becoming aware. He is the Compassionate, the Merciful. Verily, there is no God but Him, the Forgiving...

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...the Generous.

Regarding what you wrote about Jináb-i-Akhaví—upon him be the glory of God—and likewise about Jináb-i-’Alí Akbar Beg—upon him be the glory of God—this was presented in the Sacred Court. His supreme words declare: *“Let them not be grieved by outward upheavals. Today, the Kingdom of Wealth circles around the people of God and shall continue to do so. According to the dictates of time, it shall become apparent. Certain steadfast and assured souls will attain the Most Great Favor, the Supreme Bounty, and true riches. If, for a few days in this visible world, the appearance of some matters seems delayed, this is due to divine wisdom and His purpose. So beseech God, your Lord and the Lord of all who are in the heavens and the earth, to ordain for them what benefits them in this world and the next. Verily, He is the Mighty, the Bestower, the Generous.”* This concluded.

Concerning what you wrote about Darvish ‘Abdu’s-Šamad—upon him be the glory of God—and the prayer that beloved one offered with his tongue, it was presented in the Most Sacred Court. This is what the Tongue of the All-Merciful uttered in response: *“We have heard your call and what you praised the Wronged One with your tongue, affirming what God Himself has borne witness to, and confessing to what was acknowledged in the scriptures and Tablets. Blessed are you for what you attained, saw, and heard from the Tongue of Grandeur: Verily, there is no God but Him, the All-Powerful, the Self-Subsisting.”*

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*“What has come to you is what has come to Us, time and again. Be thankful and say: To You be praise, O God, the King and the Sovereign! Do not be grieved by what has befallen you in My path. Rejoice in what you have mentioned in prison of the Pen of God, the Lord of what was and what will be.”*

With a hundred thousand tongues, offer thanks to the Lord of all existence for preserving you from the manifestations of doubts and illusions, and guiding you to the fountainhead of certainty. By God, those who reject the Bayán are observed to be more veiled than the peoples of earlier dispensations. Now, they have begun to create positions of naqíb (leader), najíb (noble), arkán (pillars), rukn-i-rábi‘ (fourth pillar), and waṣí (successor), and other such arrangements, similar to what was previously instituted. By My life, they are in evident delusion. These words are akin to thorns and brambles in the city of meanings. Beseech God to sanctify and purify that city from such thorns and brambles, for He is indeed powerful over all things.

O Asad, O you who gaze upon the True One! Strive to sanctify the people from these illusions. At all times, engage in supporting the Cause with wisdom and utterance. God willing, may the cities of hearts become illuminated with the remembrance of the Beloved, the Sovereign. Verily, He aids whomsoever He wills by a command from His presence, for He is the Manifest, the Speaker, the All-Knowing, the Wise. This concluded.

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Another matter: Some time ago, this servant sent a detailed letter to the beloved of the heart and soul, Jináb-i-Mullá ‘Alí Akbar—upon him be the glory of God—along with sacred and mighty Tablets. God willing, they will reach him, and he will attain them. Certain sacred divine Tablets and the letters of this humble one are highly cherished. Copies should be sent to various places, for though many people, through God’s aid, have broken the chains of delusion, they still require reminders. The divine garden must be refreshed and adorned by the showers of the Most Merciful’s grace. Verily, our Lord, the Most Merciful, is the Educator, the All-Knowing.

To all the friends of that land, convey the message of this humble servant’s effacement and insignificance, dependent upon the favor of the Beloved.

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May the glory be upon you and those with you, and upon all who remain steadfast, unaffected by the doubts of those who disbelieve in God, the Lord of all worlds.

Additionally, it is mentioned that regarding Umm Ḥaram—upon her be the glory of God—fifty túmáns were allocated to her, and fifty túmáns were designated for the orphans of Ḥájí ‘Alí Qarabagí. It was ordered that this be delivered to them, and it must have reached them by now.

Furthermore, I present my humble greetings to the honorable friend, Jináb-i-Mírzá ‘Alí Naqqí—upon him be the glory of God. Some time ago, in response to a letter written by Jináb-i-Áqá Sháhverdí—upon him be the glory of God—a detailed letter was sent by this servant. This letter contained divine verses specifically

intended for him, Jináb-i-Áqá Sháhverdí, and other souls—upon them be the glory of God. It is hoped that by now, they have received it and attained its contents.

—The Servant, 29th of Ramaḍán, 98. (August 1881)

## BH00093 (Natural)

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In the Name of our Lord, the Most Holy, the Most Mighty, the Exalted, the Most Glorious.

O beloved of my heart and the one remembered in my soul! I have been gladdened by the breezes of love that have wafted from the gardens of your knowledge, and I have been moved by the manifestations of your affection, which have emanated from the pen of your will in the remembrance and praise of God, and in your love and devotion to His Cause. It is as though your noble being has sent, with the morning zephyr, the fragrance of all gardens.

By God! This has refreshed my body, expanded my chest, and enlivened my spirit. Therefore, I have praised God, the Beloved of the world and the Desire of the nations, for confirming you in the service of His Cause, in manifesting His grace, and in exalting His Word. I beseech Him to ordain for you that which befits His bounty, generosity, and grace. Verily, He is the All-Powerful, the Mighty.

Glorified art Thou, O He by Whom the horizon of the world has been illumined, and that which was hidden in the hearts of nations has been revealed. I beseech Thee by the Name through which every face has turned, every weary one has spoken, every heedless soul has been awakened, every mystery has been uncovered, and every treasure has been brought forth, to strengthen Thy servants and creation in their turning towards Thee.

O Lord! Thou seest Thy chosen ones and Thy beloved ones rising to champion Thy Cause. They have entered every land in Thy Name, and they have consorted with Thy loved ones with joy and gladness, guiding them to the path of Thy good pleasure and what Thou hast commanded them in Thy Book.

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O Lord! Illumine the eyes of the hearts of Thy servants with the lights of their countenances, and grant them the sweetness of Thy verses in Thy days. O Lord! This is the Day Thou hast promised to all in Thy Tablets, attributing it to Thyself and making it the Sovereign of Days through Thy command and power. Yet, when it appeared, Thy servants turned away, disputing Thy signs, denying Thy proof, disbelieving in Thee, and rejecting Thy Book. This Book, when revealed from the heaven of Thy will and the atmosphere of Thy purpose, humbled all scriptures, all scrolls, and all writings.

O Lord! I beseech Thee by the power that has encompassed all things and the might that has overcome all creation, to send down from the heaven of Thy bounty upon the inhabitants of Thy dominion that which draws them nearer to Thee, quenches them with the chalice of Thy grace, and acquaints them with what Thou hast revealed in Thy Book and inscribed with the Pen of Thy decree.

O Lord! They are the poor, and Thou art the Self-Sufficient, the Most Generous. They are the weak, and Thou art the Mighty, the All-Powerful.

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I beseech Thee, O Thou by Whose Name the Supreme Pen was moved, and the tongue of knowledge spoke in the dominion of creation, to ordain for those who rise to remember and serve Thee all the good Thou hast decreed in Thy Book. Thou seest them, O my God, proclaiming Thy Name, crying out in Thy Cause, turning toward Thy face, and advancing to Thy horizon. Strengthen them with Thy bounty and grace to the extent that the hearts of Thy creation may be drawn to Thee. Verily, Thou art the All-Powerful over whatever Thou dost will, and in Thy grasp is the dominion of creation. There is no God but Thee, the All-Knowing, the Wise.

I offer praise, glory, and magnification to the stars of the heaven of Thy knowledge and the hands of Thy Cause, who circle around Thy will, utter only by Thy permission, and cling only to Thy hem. These are servants whose service, aid, steadfastness, remembrance, and praise have been attested by Thy Books, Tablets, and Scrolls. Through them, the banners of Thy oneness have been raised in Thy cities and lands, and the standards of Thy sanctity have been hoisted in Thy dominion.

These servants never preceded Thy command in any matter. Their ears are ever awaiting Thy orders, and their eyes are ever anticipating the lights of Thy face. These are honored servants; these are triumphant servants; these are servants who stand firm. Upon them are the praises of the inhabitants of the kingdoms of heaven and earth, of the celestial paradise, and of the realms of power. Behind them is the Tongue of Thy grandeur.

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Praise be to Thee, O my God, for enabling me to remember and extol them, and for what they have attained in Thy Cause and in Thy days. Verily, there is no God but Thee, the Reckoner, the All-Encompassing, the All-Knowing.

And now, this humble servant conveys that after receiving and contemplating the two aforementioned exalted letters, he turned toward the Most Sacred and Holy Court, presenting all that was written in the exalted Presence. This is what the Tongue of the Beloved uttered as He walked in His Most Mighty, Most Holy, radiant precinct:

*"We extol Thee from this station, O thou who gazed upon My horizon, rose to serve My Cause, and spoke My praise. We remember thy arrival and what thou attained from the Ocean of Reunion, thy departure after receiving permission, and thy turning toward the lands for the sake of God, who has sent down the verses and revealed the proofs."*

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*"Blessed is the deed adorned with the mantle of acceptance, the tongue graced with God's praise, and the one who hastened to the eyes and hearts to serve His mighty, wondrous Cause."*

Today is a day the first ages cannot compare with, and this day has always been and will remain uniquely sacred and sanctified. It has been attributed to God in His holy Books. Every act carried out purely for God in this day is accounted as the noblest of deeds in the sight of God. Blessed is the soul that rises for God and speaks for His sake.

O thou who dwellest in the Crimson Ark! Thou must, with the aid of God, engage continually in serving the Cause of the All-Merciful so that distant souls may be granted the chalice of nearness, and lifeless bodies may be revived by the showers of the Ocean of Utterance.

The people need educators and reminders. The people of the Bayán, despite seeing and hearing with their outer eyes and ears the veils held by deluded parties, have...

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These heedless and veiled souls, even more astray and misguided than others, are evident. The water of everlasting life must be shared with utmost wisdom and eloquence so they might awaken and bear witness to the greatness of this Cause—the essence of existence, whose advent souls awaited for ages, centuries, and eras, entreating and longing for reunion with God. Yet when the dawn of God's day broke, they were seen veiled and turned away, except those whom thy Lord willed.

Would that it had ended with this neglect, but enmity and hatred reached such a degree that they decreed His death. By the sun of the horizon of the Cause! The veiled ones among the people of the Bayán are observed as even more wicked and wayward than those most oppressing. Therefore, for the sake of God, you and the assured, steadfast souls must rise to safeguard the weak, that they may be shielded from the flames of self and desire and directed toward the pavilion of glory and the canopy of grace.

O thou who turnest toward My face and drawest nigh unto My horizon, hearken unto My call. It reminds thee of what no treasures of the world or wealth of nations could equal, that thou mayest thank thy Lord, the Sovereign, the All-Sustaining. We have mentioned thee again and again in this exalted station as the servant stood before the face of his Lord, the Most Glorious. Thy Lord is indeed the Almighty, able to do what He wills. There is no God but Him, the True, the All-Knowing.

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The tongue has spoken in the dominion of utterance such that the mother of the Bayán circled around it, but most people do not understand. The lights of beauty have shone forth from the horizon of majesty, yet they perceive it not. The Supreme Book walks before their faces, but they remain unaware. They have taken their desires and cast away what was enjoined upon them by God, the Sovereign of existence. They have denied grace and turned away from that which brought them forth through what was inscribed in the books of God, the Lord of what was and what shall be.

Blessed is the one who hears My sweet voice and perceives My exalted station. Joyful is the distant one who seeks the ocean of My nearness with My permission, and the one who clings to the cord of My good pleasure, precious and guarded.

Proclaim on behalf of the Wronged One to My servants who have partaken of My sealed wine: announce to them My mention, My care, and My favor, which encompass the unseen and the seen. Say: By God! This is the Day of Resurrection. Blessed is the one who rises to champion the Cause of his Lord with wisdom and eloquence among the people. He is among the people of glory, inscribed in a guarded tablet.

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This is the day wherein the Spirit calls from one side, Moses from another, and the Beloved stands before the face of the Loved One. Say: O people of the earth, guard yourselves against barring yourselves from this most exalted station. Fear God, and do not follow every heedless and veiled one. Say: Look unto the supreme horizon, which has been illumined by the lights of the face of your Lord, the Sovereign of names. Beware lest the doubts of the heedless or the suggestions of the veiled turn you away.

Leave behind all else, trusting in God, the All-Sustaining, the All-Powerful. Thus has the Supreme Pen moved, and the dominion of names has been stirred by the breezes of revelation as they passed by the command of God, the Almighty, the Beloved. This is the end.

O beloved of My heart! Truly, if one reflects even a little upon each word of the divine utterance, the ocean of grace will be revealed. The heedless, veiled, and corrupted natures cannot perceive the melody of the nightingale or turn toward the garden of divine knowledge. Those who cling to the cries of crows do not know the value of the nectar. Those accustomed to the briny, bitter waters of polluted pools cannot draw nigh to the ocean of life. They have always been and will forever remain deprived, except for those whom the hand of grace rescues and whom the breaths of pure, assured souls guide to the straight path of God.

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This humble servant implores and hopes from God, the Most Exalted, that He will burn away the veils of the delusions and doubts of heedless servants with the heat of the sun of certitude and render them nonexistent, so all may attain the ocean of unity and gather under the canopy of the all-encompassing word. A thousand sighs, a thousand sighs, that these days are passing, and none has comprehended their worth and station except those whom God, the Reckoner, the All-Knowing, wills.

With thy endeavor and that of perfect souls, it is hoped that the heedless will drink of the ocean of awareness and the veiled will be illumined by the lights of the sun of acceptance. Any difficult matter that appears insurmountable to the people is, in reality, easy and simple for Him.

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This servant beseeches his Lord to open a door through His power for all servants, that they may enter by His permission, His name, His mention, and His favor. Glory be upon thee and upon those with thee who follow the command of their Lord, who has appeared with the truth, with a power that has overcome all in the heavens and the earth. Praise be to God, the Lord of all worlds.

As for the question regarding the union and unity of Jináb-i-Mírzá Asad... This was presented in the Most Sacred Court, and the reply uttered by the Tongue of our Lord, the All-Merciful, was as follows: This

matter is accepted and beloved. The station of love, unity, agreement, and harmony, after recognition of God and steadfastness in His Cause, surpasses most goodly deeds. This is what God has attested in the scriptures and tablets. This is what the True One has affirmed at evening and at dawn.

Let them act according to what is revealed in the Most Holy Book, meaning by mutual consent and the good pleasure of both parties and that of His Exalted Being. For now, he is considered in place of the father. Would that this servant were present in those gatherings and could partake of the words of the Beloved that gladden hearts!

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Your mention was made, and you shared in joy and expansion with those of the assembly. O beloved of my heart, your letter was twice presented in the Sacred Court. Indeed, the utmost sincerity, devotion, and commitment of your Excellency to the Cause of God, as well as the dissemination of its effects, were fully acknowledged and appreciated from the Most Exalted Horizon. Blessed art thou for what thou hast attained of His grace and His satisfaction.

In the final utterances that emerged from the Tongue of Grandeur, the firm and blessed word was revealed: “May all that is with him—his limbs, senses, faith, confidence, zeal, spirit, life, and breaths—be devoted to the service of God.” Indeed, we are powerless without His assistance.

As for your mention of the land of Kh and its people, their steadfastness, and their devotion, this was presented in the Sacred Court. The response of the Tongue of Grandeur was: “This is from the grace of God upon them. O thou who extol My praises, all must give thanks to the Exalted Lord for having raised them to this lofty station.”

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“Verily, we bear witness to their devotion, zeal, remembrance, eloquence, love, affection, and steadfastness. We desire to see them elevated beyond what they already manifest. God willing, they will display such steadfastness that, should all the learned, the wise, and the insightful, together with the books of the ancients and the moderns, seek to bar them from the fountain of the All-Merciful and the sealed nectar, they would find themselves powerless, viewing all as mere specks of dust.

Praise be to God! You and Asad, upon you be Bahá and mercy, have exerted the utmost effort in service and propagation of the Cause. Surely, its fruits will appear. The seeds of knowledge sown in fertile ground will certainly grow, verdant and flourishing, manifesting across the world.

Thereafter, in all circumstances, let this great, exalted, and most sublime Cause be your preoccupation. Indeed, we magnify this lofty station, through which the hearts of the near and the pure have been illuminated. We rejoice with them and mention them on this Day, each hour of which surpasses centuries and ages. The Supreme Pen has already testified to their merits.”

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“God willing, they will remain ever-illuminated by the lights of the morning of God’s day, steadfast in His service, proclaiming His name, drinking of His love, and uttering His praise. Praise be to God, they have attained that which many of the learned, the mystics, and the nobles today are deprived of. Thus has the Tongue of Utterance spoken in the kingdom of knowledge. Blessed is the one who hears, and woe unto the heedless. Praise be to God, the Lord of all worlds.”

As for your suggestion regarding consultation and whether your Excellency and Mirza, upon him be Bahá, should direct your attention to the land of Kh, this matter was presented in the Sacred Court. The response was: “From before, the Supreme Pen has decreed for them to turn towards the land of ʾ. However, for now, what you have proposed through consultation is acceptable.”

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“In all circumstances, adhere to matters that promote and elevate the Cause of God and the proclamation of His Word. Those preoccupied with material trappings and deluded by outward grandeur, even if they turn toward the Cause, will do so in a limited capacity. Yet, following concerted propagation and the elevation of the Word, you will see them turning, humbled and submissive to God’s mention and His Cause.

This has always been the way in every age. Thus, it has been mentioned before: It is easier for a camel to pass through the eye of a needle than for a wealthy person to enter the kingdom of God. Honor and wealth are two significant barriers for heedless souls. Soon, you will observe the death of an Abú Lahab, a metaphor for the ruin of spiritual arrogance.

The deceased cannot comprehend or hear, even if surrounded by those claiming openness. However, your Lord is indeed All-Knowing, All-Aware. The faith of such souls, if it appears, will always remain limited. Pray to God to guide all to what He loves and what pleases Him.”

#### **Page 475**

“The matter of propagation is truly significant. Your Excellency and other honored ones must direct attention to it. The assured and tranquil souls, with utmost joy and wisdom, must engage in the propagation of God’s Cause in all directions.

Regarding the mention of the beloved, Mirza Haidar Ali, upon him be Bahá, and his grace: Praise be to God, through divine favor, he has attained distinction. Some time ago, his letter was received, and he had requested Tablets. These were revealed and dispatched promptly. Later, another letter arrived from another region requesting majestic and sacred Tablets for K and its surroundings. However, the date of the request was nearly a year prior, causing a delay in their dispatch.

Recently, the matter was presented again in the Sacred Court, and specific Tablets for Q, M, S, and N were revealed. It is hoped that the remaining requests will also be fulfilled. The delay in dispatching the Tablets was due to the delay in receiving his letter. Convey from this humble servant the exalted salutation to him and assure him that his mention has been in the Sacred Court and will remain so.”

#### **Page 476**



Regarding your mention of turning toward the Most Sacred Horizon, this was presented, and this word was heard from the Blessed Tongue: "It has been spoken truthfully." Asad, upon him be Bahá, is also permitted. This approval is affirmed and adorned with acceptance. Praise be to God, they turned toward the Sacred Presence, traversed land and sea, and endured hardships in the path of God. Praise be to God, they ultimately reached the highest grace, attained the station of meeting and union, which is mentioned in all the divine scriptures. Blessed are they for what they have attained.

Given the supreme importance of propagation, we have directed their attention to this matter. By God, the greatness of this task is such that every grandeur testifies to its majesty. May they succeed and illuminate all horizons with the radiance of His countenance and ignite the world with the fire of divine love. Even now, we have not forbidden this endeavor. Since it has already occurred, we have commanded concerning another matter that is paramount today. Upon them be My glory, grace, mercy, and care. It is concluded.

#### **Page 477**

Regarding the mention of M', several matters are known to this servant. By the grace of God, they have been preserved and delivered from all dangers. However, their many occupations sometimes distract them. God willing, joy will come to them.

Once, this humble servant heard the following from the Blessed Tongue: "O servant, M and S have been protected from all dangers through divine grace multiple times. However, the divine Tablet sent to M was not recited or reflected upon due to their excessive attachment to worldly matters, and thus they could not discern its purpose nor be directed toward that which is lasting and enduring." After hearing this, this servant prayed for them, hoping they would succeed in that which pleases God.

In the recent occurrence when they were summoned to T, by divine command, this servant sent the well-known protective circle for their preservation. This humble servant always prays and hopes that they will be safeguarded and assisted in what befits them. This is what was revealed for the one named Muhammad before Husayn, as he ascended to God.

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The Blessed Words addressed him: "He is the Forgiving, the Generous. We remember those who remember Me, those who turn to My Essence, circle around Me, soar in My atmosphere, spread My signs, and speak of My permanence. If one desires My support, I am the All-Hearing, the All-Knowing.

"O Muhammad, before Husayn, you are in the company of the Most Exalted Companion, and the Lord of Names remembers you in this mighty prison. God forgave you in the first moment when the Countenance of Eternity turned toward you, and what was revealed from the Pen stirred the ocean of forgiveness and wafted the fragrance of the Lord's grace. I am the Forgiving, the Merciful.

"By God, you have attained what never ceases to emanate its fragrance upon the world. Thus testifies the Lord of Eternity. Blessed is the soul that has attained what you attained on this Day, wherein the Point of

the Bayán proclaims before the Countenance of the Lord that sovereignty belongs to God, the All-Knowing, the Wise.”

#### **Page 479**

For the one named Hajji Muhammad, these words were revealed: “He is the Witness, the Hearer, the All-Knowing. O Muhammad, hear what the wronged one proclaims to you on this Day, which was inscribed by the Supreme Pen in the first scriptures and mentioned in the hearts of the messengers. Stand in such a way that the veils of the adversaries do not block you, nor the doubts of the extremists prevent you.

“We revealed the Bayán, wherein We heralded all regarding this manifestation, which has emerged as the Straight Path. Say: This is the Day of God, if you are of those who understand. All the books of the world testify to it, if you are among the listeners. Say: This is the Day when the Mother Book declares that there is no god but Me, the Ancient Revealer. In proving His Cause, He requires nothing of anything, no mention of any names, no reliance on former scriptures. Thus, the Tongue of Majesty spoke while walking in this manifest prison.

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“This is a Day that only those who have cast the world behind them and embraced what they were commanded by God, the Lord of all worlds, have attained. Rejoice in this Tablet through which the fragrance of My robe has been diffused, the breezes of My words have been stirred, and every weary soul has proclaimed that there is no god but Him, the Mighty, the Beautiful. This Book was revealed with strength from Us. Then recite it to the near ones.

“We exhort you and Our loved ones to steadfastness in this Cause, wherein every foot faltered except for those whom God, the Possessor of this wondrous Day, sustained. Upon you and those who have attained God’s grace and mercy and acknowledged what God has acknowledged in this exalted Tablet, be Bahá.” It is concluded.

In recent days, a letter arrived from Áqá Mírzá Kazim and Áqá Khudad, upon them be Bahá, as well as from Áqá Mullá ‘Ali, upon him be Bahá. Mention was made of Áqá ‘Azízáh and other friends, upon them be Bahá. Praise be to God, all were remembered in the Divine Presence and were blessed with boundless grace.

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By the grace of God and His mercy, we remind them of the supreme steadfastness and name them with that which exalts the Cause of God, the Mighty, the Beloved. If all the friends of God were to attain but one word from Him, it would suffice for all, for no comparison exists between His word and anything manifest or hidden in the world. This is testified by the One whose knowledge encompasses all things, in a Book sealed by God’s seal and hidden from the sight of those in the heavens and the earth.

Proclaim this glad tidings to them from the oppressed one, and convey to them what God has bestowed upon you in this noble and destined Tablet. It is concluded.

This servant did not find the opportunity, at this time, to present their reply but will send it later. You mentioned the names of Jináb Muhammad Rezakhán and Sulaymán Khán, upon whom be blessings. This was presented in the Sacred Presence, and the following was revealed for them from the Heaven of the Will of our Lord, the Mighty, the Bestower:

He is the Most Holy, the Most Great.

O Muhammad, before Reza, today, anyone addressed with the word “Reza” from the Fountain of Revelation of the Lord of Names has attained the infinite bounties of God. Blessed is the soul that drinks from the Ocean of Contentment and rises with steadfastness to serve the Cause of the Lord of all creation.

#### **Page 482**

He has attained the infinite blessings of God. Blessed is the soul that has drunk from the Ocean of Contentment and arisen with perfect steadfastness to uphold the Cause of the Lord of all existence. Today is a day of virtuous actions, uplifting words, and pleasing character. Blessed is the soul that, through these, advances the Cause of their Lord, the Sustainer, over all who dwell in the heavens and the earth.

Every good deed performed today becomes a cause of eternal and enduring remembrance. Exalted is this great station. God willing, in every moment, remain focused on the Supreme Horizon and ignited with the fire of divine love. Everything is under the shadow of decay except for what has emerged from the Pen of the Most High, which is and will always remain everlasting.

Rejoice in the mention of your Lord, and then thank God, the Lord of all beings, for He has mentioned you out of His grace. Truly, He is the Most Generous and Kind. Glory be upon you, upon your son, and upon those who have attained this Cause, which has caused the hearts of every distant and heedless soul to quake.

This is what has been revealed to the one named “Servant before Contentment” and the supporter of the canopy of God’s favor, Creator of the heavens.

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He is the speaking and perceiving one. O servant before Contentment, rejoice in being mentioned by the Oppressed One from the direction of the Greatest Vision, the station which God has made the point of pilgrimage for those drawn near. Be ablaze with the fire of My love, soar in My atmosphere, and speak with wisdom and eloquence in praise of the Beloved. Take the nectar of the divine utterance in the name of your Lord, the Merciful, and drink from it with the mention of His wondrous name.

The clamor will arise in most lands—this is what is foretold to you by the One who has uncorked the heavenly nectar in the name of the radiant and luminous Lord. By God, if you taste the sweetness of this utterance, joy will so overwhelm you that neither the doubts of the learned nor the suggestions of the heedless will trouble you.

Thus, the rooster of the Throne crowed when the Oppressed One stood at this exalted station. The Most High Pen counsels all to the utmost steadfastness, so that they may be seen as unwavering, firm, and upright in the Cause. May the cries of those on earth not deprive them of the Kingdom of God's Cause.

The rejecters among the people of the Bayan appear even more veiled than the communities of the past. From the Day of God, they have understood nothing more than a name and remain heedless of what God wills.

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They are heedless and unaware. Convey from God the glad tidings to the friends in that land and inform them: We call upon them from this station and give them good news of God's grace and mercy. We command them to uphold the wisdom that We have revealed in the scriptures and tablets. The glory is upon you and upon them from God, the Revealer of the verses.

And likewise, the mention of those oppressed, meaning the noble descendants in the lands of S and Sh, and the friends in those regions, was raised. It was presented in the sacred presence, and this is what was spoken by the tongue of grandeur in the name of the Knowing Speaker: The pen of the Oppressed and the tongue of the Oppressed have not paused for a moment in proclaiming the Cause of God, save to the extent necessary.

By the Sun of Manifestation that has risen from the lands of imprisonment, even when sorrows surrounded Us from all directions and calamities poured down like torrential rain, with full power and strength We called the servants of the earth to the Highest Horizon.

God willing, the noble descendants in that land will rise to assist the Cause with a steadfastness that no weakness can diminish.

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And its inactivity cannot grasp it. Today, any pure deed performed for God will have its effects and remembrance enduring with the permanence of the divine names. With utmost determination, one must be occupied in proclaiming the Cause of the True One, exalted and glorified be He. Today is the day of this blessed verse that states: *"Bring the people out of darkness into light and give them glad tidings of the days of God."*

We beseech God to assist them in protecting the weak souls so that each may be observed as more steadfast than the firmest foundations and more stable than the mountains. This is a mighty Cause, and the people are weak. They must, through the strength of faith, support the people of that land with wisdom and eloquence in upholding the Cause of the Merciful.

Indeed, their Sustainer, the Ever-Living, is the All-Powerful over whatever He wills. There is no God but Him, the Omnipotent, the Mighty, the Bountiful. The callers are present in every land, and this matter has been previously revealed in the scriptures and tablets of God. Surely, whatever flows from the Pen of the Most High will be made manifest.

The souls must be trained with such sublime words that no diverse winds will drive them away from the shore of the ocean of unity, and they will be seen as immovably steadfast.

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...to be seen as firm and steadfast so that the strength and power of the world are rendered null and void. Convey to all the friends of that land the glad tidings from the Oppressed One and inform them of the grace, compassion, and mercy of the True One, exalted and glorified be He. Praise be to God, all are remembered in the Most Great Prison and stand before His Countenance. The Glory is upon them and upon those who have renounced the world on this Most Great Day and have embraced what they have been commanded by the Almighty, the All-Powerful.

Regarding what you wrote about one of the maidservants of God using opium for pain relief but ceasing its use after learning of its prohibition and subsequently nearing death: the ruling of God is that the ill should follow the prescriptions of competent physicians. The physician must be skilled, and in such cases, one must act according to their instructions. For preserving human life is the most important of all obligations to God. He, exalted be His glory, has prioritized the knowledge of the body, for in its existence and health, the observance of divine laws becomes necessary and obligatory. Therefore, health takes precedence and will always do so.

Regarding the woman of dignity whom you mentioned, upon presenting this matter in the sacred presence, it was said: "God willing, she will attain what is pleasing to God and will rejoice in the grace of the Beloved." Indeed, we magnify her from this exalted station and remember her with favor. Verily, your Lord is the All-Hearing, the All-Responsive.

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It was also stated that, God willing, a specific, exalted Tablet will soon be sent to this lady. Regarding your mention at the end of your letter of the noble Name of God, *the Truthful*, and your reverence for him: upon presenting this in the divine presence, the following was stated:

*"We conclude the final writing of Our servant here with the mention of the one named the Truthful in the kingdom of God, the Lord of all worlds. O Pen of the Most High, mention the one who turned to the Possessor of all Names with such a station that a host from the Concourse on High accompanied him. Truly, his Lord, the Merciful, is the All-Knowing, the All-Aware. By his turning, faces turned, and by his rising, the servants arose before the Countenance of their Lord, the Almighty, the All-Wise."*

Drunk with the nectar of understanding, he soared to the Merciful. When he stood before the Countenance of his Lord, the Mighty, the Powerful, he attained what is recorded in the Books of God. He bore witness to what God has testified: that there is no God but Me, the Eternal One. The lights of the Throne overcame him to such a degree that sighs of longing rose from him and tears poured like rain in the springtime.

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*"Indeed, We have remembered him again and again in the Tablet of the one named the Adornment of the Near Ones, in the Book of God, the Most High, the Great. Likewise, We have remembered him in various Tablets with that which surpasses the treasures of the earth and the heavens. This is attested by the one who speaks from all things, 'There is no God but Me, the Mighty, the Praiseworthy.' Blessed is the soul that drew near to Him and visited Him, as proclaimed by the Tongue of Grandeur in His noble station. The Glory from Us is upon him and upon all who are related to him, male and female, young and old."*

O one who speaks My praise and stands in My service, give glad tidings on My behalf to his family. Say: *"By the life of God, you stand before the Countenance of your Lord, the Sovereign of this wondrous day. Do not let the affairs of the world sadden you. Leave the world to its people and hold fast to the hem of the mercy of your Lord, the Forgiving, the Merciful."* It is finished.

Convey to all the friends of that land the expression of my humility, devotion, and nothingness. My dependence is upon the grace of the Beloved. God willing, all will attain the nectar of steadfastness to such an extent that its effects will be evident. Present my expressions of humility and devotion to the True Beloved, to the one named before the Greatest Vision as Ali before Akbar, upon whom be God's grace, honor, and favor.

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Likewise, convey my greetings to the other gentlemen, who are all remembered. To Haji Muhajir Aqa Abdu'r-Rahim and his brother, upon them be the glory of the Merciful. God willing, they have arrived by now. Convey to them, too, my greetings. The Glory is upon you and upon those who have devoted their souls, bodies, and possessions to the service of the Cause of God, their Beloved and ours, the aim of all who are in the heavens and the earth. Praise be to God, the Lord of all worlds.

Your servant, In the 29th of Ramadan, Year 98. (August 1881)

Additionally, if someone were to visit the surroundings of the land of Şād, that is, Najd and other regions, it would be highly commendable. However, the person should be an eloquent explainer, with their heart connected to divine grace. In such a case, their words will have an effect. The same applies to other cities and villages.

Your servant,

**BH00844 (Natural)**

In the Name of Our Lord, the Most Sacred, the Most Mighty, the Most Exalted, the Most Glorious.

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Praise be to God, who has delighted His servant with the fragrances of the words of His friends, who have renounced the world and stood up to serve the nations in a command from Him, for He is the Ruler, the Doer of what He wills. O beloved of my heart, your words, your praise, your service, and what has flowed from your pen concerning the Cause of God, Our purpose and yours, are truly commendable. By the life of the Beloved, attraction and longing have so overwhelmed me that no tongue can express it. This is

testified by the tongue of my heart and soul, and beyond them by those who are witnessing, observing, and guarding over those in the heavens and the earth.

When I read what the Pen had proclaimed, I set forth to the station where the Most Mighty Throne is established. Upon my arrival and presentation, I turned to the Possessor of Eternity, and the Tongue of Grandeur spoke words that caused the heart of the world to leap. He said, and His words are truth...

#### **Page 491**

...was addressed to Him. We have answered you and sent you the pearls of knowledge from the expanse of your Lord, the Merciful, so that you may rejoice and give thanks to your Lord, the All-Knowing and Aware. Blessed are you for speaking the truth and refraining from that which is unworthy, in accordance with the command of God, the All-Knowing, the Wise. Joy to those who have forsaken their own desires and embraced what God wills for them, the Lord of all worlds.

Say, with the power of My Greatest Name: O assembly of nations, by God, the Possessor of Eternity has come to reform the world. Beware lest the doubts of your learned ones keep you from the ocean of the knowledge of your Lord, the All-Powerful. He speaks only what benefits you in the afterlife and in this world. This is testified by the Lord of all beings, who speaks in the Most Great Prison: there is no God but Me, the All-Hearing, the All-Seeing.

We remember the one named "Asad," the one who serves the Cause of his Lord and speaks in His praise. For him, We have revealed, both before and now, that which delights the hearts of the sincere. We also remember the one who informed you of the intentions of a servant among Our servants, who is named "Kareem" in a clear Tablet. From this station, We now turn to the one who seeks to assist his Lord, the solitary and oppressed, whose foundation causes the stillness of the world to tremble and the hearts of the knowledgeable to quake.

#### **Page 492**

O you who turn to My face and drink of the nectar of My grace, what you mentioned is noted by the Oppressed One. God willing, may you always be steadfast in serving the Cause of the Majestic One and act according to His pleasure. What you have done is highly favored by the Oppressed One. A great disruption could have arisen from this matter, even though God, exalted by His glory, desires the reform of the world. Your request for divine grace for him has been noted, and God willing, he will dwell under the shadow of grace and act in accordance with the divine will. Indeed, his intention was to serve the True One, though he was unaware of the divine prohibitions revealed in the Tablets.

We magnify him from this station, and We give him glad tidings of Our mercy, grace, favor, forgiveness, and bounty, so that he may thank his Generous Lord. The Glory is upon him, his father, and his brother, and upon those who hold fast to My strong cord. All must look toward the horizon of divine contentment, adhering to that which is beloved in His sight.

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What is beloved before Him has been made clear, as all matters in the divine Book are based on wisdom. This is testified by My scriptures, My books, My tablets, My Tablets, Myself, and My swiftly moving Pen. It is evident from the revealed verses what is favored at the divine Throne today. As the Most Exalted Pen has in many places, and indeed in most Tablets, commanded all the people of the world to act with wisdom. Even the matter of teaching, which is the greatest of tasks, is based on wisdom. If a situation does not warrant it, teaching is not permissible. Blessed are those who attain what God wills.

Convey to Mr. Qasim, upon him be the Glory of God, sacred greetings from this servant's remembrance, thought, knowledge, and understanding, and give him the glad tidings of God's grace. God willing, he may be strengthened to promote what will exalt the Cause of God in these days. Praise be to God, he has accepted the advice of the Beloved, and as soon as he understood that the action was contrary to God's will, he abandoned it and embraced what God desires.

#### **Page 494**

Blessed is he, and again, blessed is he! Joy is his, and joy is his! What you mentioned about him was accepted before the Throne, adorned with divine approval. Even though the stability of this land is uncertain, as was revealed in previous divine Tablets, let him turn to God with joy and happiness. These words were spoken by the Mouth of Our Lord, the Most High, the Great:

*"O Qasim, turn to the Qiblah to which all Qiblahs have turned, appointed by God for the servants on the first day when He spoke the first Word, declaring, 'Indeed, I am God, the One, the Single, the All-Knowing.' Turn with detachment, erasing from your heart the traces of all that you knew before, then face Him with a countenance befitting one who turns to the Countenance of God, the Lord of all worlds."*

Indeed, the Lord of the heavens and the earth, all the worlds, does not compare to these two verses. Blessed is he who read, heard, wrote, and understood them, and woe to the deniers and heedless ones. A while ago, this servant sent extensive communications to the Beloved and the beloved Mr. Mirza Asadullah, upon him be the Glory of God, as well as to Mr. Mirza Hawas...

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...upon him be the Glory of God, and especially to Mr. Mulla Sadiq, upon him be divine favors. Each was a carrier of sacred, illuminating verses revealed by God. God willing, they have been received. A while ago, this servant also sent a detailed communication to the beloved of my heart, the one named by the tongue of the Creator as Ali before Akbar, upon him be the Glory of God, the Possessor of Power. It contained Tablets and divine verses. God willing, it has been received or will soon arrive. Convey expressions of reverence, humility, and self-effacement to all the friends. My existence depends on the grace of the Beloved.

To the spiritual beloved Mr. Mirza Haydar Ali, upon him be the Glory of God, I convey my greetings. I hope that God will assist him. Within two days, a detailed reply to his letter will be sent. His letter, dated the 29th of Sha'ban, was received on the 7th of Shawwal. At that time, this writing, adorned with the verses of grandeur, was prepared.



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...was written and sent. God willing, may all drink from its nectar and attain His grace. The Glory be upon you, upon those with you, and upon those who acted according to what they were commanded by the Wise Ordainer.

Servant, in Shawwal 1298. (September 1881)

## BH00250 (Natural)

### **He is God, exalted is His glory, greatness, and majesty.**

At this time, when the heavens of grace are raised, and the sun of divine favor and bounty rises and shines from the horizon of mercy and beneficence, in the court of exalted majesty, with the pen of justice and the Tablet of love and unity, I remember the sacred page of the beloved and the other pages of that land, especially the noble, revered, and esteemed women—the Mother of the sacred sanctuary and the mother of that honored page—upon them be the Glory of God, who were present in the land of Tá. I proclaim glad tidings of the wondrous bounties of God that are evident and clear for each of them, as witnessed by the revealed verses from the heaven of divine oneness that were addressed in this illustrious proof, and which were revealed directly...

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...is addressed to the esteemed page of Sumayyah. This page is inscribed to provide clarity and detail regarding the letter sent from the land of Tá to the exalted presence of the Servant of Oneness, the illustrious and luminous essence to whom I have dedicated my soul. Within it, the actions of the cherished pages, including the honorable wife of the late Áqá Muhammad Ja'far, her sister, the sister of the noble friend Áqá Mírzá Mahmúd—upon him be the Glory of God—and other esteemed women of that land, were all mentioned. The plea for forgiveness for the departed father of that esteemed page was also included, as promised. A response was graciously granted, and among the divine verses revealed from the heaven of eternal favor, certain phrases were conveyed to uplift the spirits of the recipients. This serves to illuminate and prove that sincere deeds performed for the sake of God shall not go in vain. Blessed are you for what the Supreme Pen has inscribed in your honor, O pure and fragrant pages. Below is an excerpt from what our glorious Lord inscribed for this lowly servant.

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### **He is the Most Sacred, the Most Great, the Most Exalted, the Most Glorious.**

Praise be to God, who raised the heaven of utterance and adorned it with radiant stars, illuminating its horizon with the sun of the Most Great Name. By it, the world has been illumined. As the breeze stirs and the heavens are moved, the ocean of knowledge swells, and the ark of God sails upon it under the banner of His Glory. Blessed is the one who clings to it and embarks upon it with the Name that has rent asunder the veils and shattered the barriers. Exalted is the One who manifests whatever He wills through His supreme Word. He speaks, and by His Word, all things are enabled to speak. His Word is the path of truth and the measure of justice. By it, lovers are drawn and soar in the atmosphere of yearning. By it, the

sincere stand firm in the Cause of God between earth and heaven and bear the afflictions of love for Him—afflictions only known to God, the Lord of Names.

Through His Word, the gates of the treasures of heaven are opened, the dominion of names is revealed, and the trumpet is sounded. The call is raised throughout the realm of creation. By His Word, the mountains of illusions are leveled, the heavens of doubts are cleft, and the lands of knowledge are divided among the peoples. At times, it flows like water over the plains, and at other times, it blazes like fire upon the peaks. By it, the hearts of the wicked are set ablaze, while the exalted company rejoices. Can the Pen ever cease to mention Him, the Sovereign of Names? Can the page contain the full extent of His words? By the Creator of heaven, no! He is the One through whom all names and all things have been made manifest.

#### **Page 499**

There is nothing that does not owe its existence to His manifestation and emergence. Through Him, the fragrance of God has diffused throughout all existence. The inhabitants of the graves are stirred, and the Day of Resurrection is established. Exalted and glorified is the One who manifested Him, created Him, and made Him the source and arranger of all things. Exalted is the One who recognized His own essence and taught humanity His will. He is indeed the Almighty, the Mighty, the Bestower.

And now, this servant has been blessed by what has flowed from your Pen, which moves to extol God, praise Him, and describe His attributes and names. When the scrolls were opened and read, I turned to the heaven of His Cause and presented what was contained therein before the Throne. Then, the tongue of greatness proclaimed words that brought joy to the world and revived the desolate. He said, exalted and glorified be He:

“O ‘Alí! We were seated upon the Throne in the Most Great Prison when the servant present appeared before the Face with your Book and presented what it contained. We are the All-Hearing, the Answerer. We have heard your call and are aware of your devotion in loving Him. Recall how you turned toward the prison, stood at the gate, and heard the call of the oppressed One who spoke from the loftiest station, saying, ‘There is no God but Him, the Mighty, the Praised.’”

#### **Page 500**

“O ‘Alí! Listen to what the polytheists claim in this Most Great Manifestation, which has caused the limbs of the nations to tremble. Verily, your Lord is the One who clarifies the truth and is the All-Knowing. They have said, ‘He has claimed divinity, and this is something that no one should acknowledge.’ Thus have their hearts been hardened, and their souls have deceived them. In this way, I narrate to you what the heedless have spoken, for I am the All-Informed, the All-Knowing. Say, ‘By God! This is the Day of God, wherein none is mentioned but Him. He is indeed the One speaking in the Most Great Prison and proclaiming between earth and heaven. Every prophet has foretold this Day, and every scripture has been adorned with mention of this Most Great Name. Say, ‘On this Day, none is remembered but God and His names, and what has been manifested from Him.’ Thus has the Cause been revealed under all circumstances, yet most of the people...”

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Say: This is the One through whom the horizon of creation has been illumined, and by whose Word that which was hidden in the treasures of God's sanctity has been revealed. Say: If He were to speak other than what He has uttered, then and only then might one object to Him. Say: Reflect, and do not be among those who turn away. Say: This is He who has descended from the heaven of majesty with manifest authority, calling all to God. Neither ranks of soldiers nor the words of the deniers nor the voices of the doubters among the people of the Bayán have hindered Him. These people have forgotten all that was promised to them, and they repeat the words uttered by those of the Qur'án. Say: Woe unto them and unto you, O people of doubt! Say: You have followed delusions, as your fathers did. Thus speaks the tongue of grandeur with truth. Be grateful. Say: Praise be to You, O Lord of all creation. Blessed is the one who casts aside delusions and stands firm upon this Cause, a Cause that has made even the wise to stumble.

Say: Fear God, and do not follow your vain desires. Follow the one who has come to you with proof that surpasses the heavens and the earth. Do not grieve over anything, for He hears and sees, and I am the All-Seeing. We have remembered you repeatedly, and now once more We address you. If you perceive the fragrances of your Lord's verses, rise and say:

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"All praise is Yours, O Creator of the heavens, and all glory is Yours, O Holder of the reins of all creation. I praise and thank You for making me turn toward Your loftiest horizon, for enabling me to recognize Your beauty after all the deniers turned away, for allowing me to see Your face after the perishing of all things, for making me hear Your sweetest call, and for granting me the joy of the ocean of Your Most Great Name. You have quenched my thirst with the Cup of Eternal Life. All my being testifies to Your grace, generosity, and bounties. You are indeed the Bestower, the Generous.

"O my God, You see that my eyes are fixed on the horizon of Your favor and that my ears are attentive to the melodies of Your call. O Lord, the yearning of the seeker cannot be quenched, nor his love cooled, nor his fire extinguished. I beseech You, by Your very essence, to keep me always drawn by Your verses, delighted by the fragrance of Your robe, clinging to Your hem, and uttering Your praise among Your creation. You are the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise."

O Akbar, the Possessor of Destiny calls you from His greatest station out of grace upon you, that you may be among the grateful. We extol, from this Most Sacred Spot, the faces of those who have turned toward God, responded when the call was raised between earth and heaven, and followed what the All-Merciful has revealed in the guarded Tablet. We remember them and announce to them the glad tidings of what has been decreed for them in the Kingdom of God, the Lord of all the worlds.

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Say: Beware lest the world distract you from the Creator of the heavens. Leave the people to their delusions and take what has come to you from God, the Almighty, the All-Glorious. He loves those who

love Him, remembers those who remember Him, and beholds those who stand firm in His remembrance and serve His Cause. He is indeed the All-Hearing, the All-Wise.

At the end of this Tablet, We mention one named Riḍá, who turned toward the Face and believed in God, the One, the All-Powerful. Extol him on My behalf and announce the glad tidings of what has been revealed for him from God, the Ancient Revealer. We also remember the maidservants who have turned, approached, recognized, and drunk deeply of My radiant nectar. Blessed are they for fulfilling the covenant of God and His testament and for standing firm upon this wondrous Cause. Glory be upon you and your family and upon those who have believed in God and held fast to His wise Book.

The verses revealed from the heaven of divine will testify to the special favor that has encompassed you. Regarding your mention of this servant's delay in sending correspondence, it is true that there has been some delay, but not out of negligence, laziness, or—God forbid—a lack of sincerity. God is all-knowing and bears witness that your mention and love have always been on my tongue and in my heart.

#### **Page 504**

You wrote requesting that this servant circumambulate the Sacred House on your behalf. Praise be to God, this humble servant was able to achieve this honor, visiting and circumambulating on your behalf. Regarding your mention of the friends in Kamsar, who have arisen to serve the Cause, this was presented at the Supreme Horizon. These are the words revealed for them from God, the Lord of all worlds:

“O My friends in that land, hearken to My sweetest call, raised from this luminous spot, that none but Him, the Almighty, the All-Wise, may be worshipped. My gaze has turned toward you from this well-known station. He is indeed the All-Hearing, the Answerer. Blessed are you for your faith and for turning toward the loftiest horizon after the people had turned away, save those whom God, the One, the All-Knowing, has willed. Hold fast to the cord of unity.”

#### **Page 505**

“Then, remember your Lord, the Most Merciful, with joy and gladness. Thus does the All-Knowing Ordainer command you. We have observed you, heard your call, and answered you with these verses, through which the fragrance of utterance has spread throughout the realm of existence. He is indeed the Almighty, the Praiseworthy. By God, what has been decreed for you in My most glorious Kingdom is beyond the description of words. Yet most people fail to understand. Rejoice in My Name, then drink the Water of Life by My wondrous remembrance. We enjoin you to the utmost steadfastness and to act according to what God has revealed through the Supreme Pen in the Crimson Scroll. He commands you that which will benefit you in both this world and the next. The Sovereign of all creation bears witness to this from His great prison. Rejoice in My remembrance, for it is incomparable to the treasures of the heavens and the earth. Listen to those among you who remind you of God, the Almighty, the Most Beautiful.”

“O My Supreme Pen, turn toward the land of ‘Káf,’ and mention those who soared in the atmosphere of My nearness and attained the knowledge of the One who made you speak with truth. Your Lord is indeed the Generous Bestower. Blessed are you for what you have attained, for recognizing the oppressed One

when all heedless and distant ones turned away. The world and all that is within it will perish, but what has been revealed to you from the All-Merciful in His manifest Book shall endure. God has borne witness to your turning and your faith. Rejoice in this Most Great Remembrance, then drink deeply.”

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Then drink from My radiant nectar. Safeguard your conduct with the utmost steadfastness so that you are not swayed by the insinuations of those who deny the Lord of all worlds. Glory be upon you and upon those who have taken hold of the Book of God with strength granted by Him and have acted according to what they have been commanded by their wise Lord.

The names mentioned in your letter have been presented at the Supreme Horizon. Praise be to the Beloved of all creation, who has adorned them with the embellishment of His love and granted them recognition of Him. They have received the nectar of eternal life from the hand of His bounty and have drunk it. Blessed are they and those who attain this noble station.

Wherever you are blessed with a divine Tablet, you must convey its contents to its intended recipients or send it to them. Extend on My behalf unique and exalted blessings to each one. Regarding your mention of the submissive, believing, and devoted women of that land, this matter has been presented at the Divine Throne. Unique and exalted verses have been revealed from the heaven of divine will, and the gaze of mercy has turned toward each of them. Blessed are they for having attained the recognition of God and for serving His immutable and wise Cause.

To any discerning mind, it is evident that all things in this world are transient and perishable. Soon, all that is visible will vanish. What remains enduring and eternal is the remembrance that flows from the Supreme Pen, directed specifically toward each of His servants. Blessed are the souls who attain this supreme station.

#### **Page 507**

All that is visible is transient and will soon disappear. What remains eternal and lasting is the remembrance that flows from the Supreme Pen, uniquely addressed to each of His servants. Blessed are the souls who attain this exalted station. By God, if this station were fully described, all the people of the world would turn to the Most High Horizon and, with utmost joy and delight, dedicate themselves to serving the Cause. Thus does truth speak with truth and proclaim that which brings joy to the hearts of the sincere and the souls of the steadfast.

Pray to God and ask that all may remain firm and steadfast in the Cause of God. Say, O handmaidens of God, give thanks that your mention has been presented at the Throne and that your deeds have been for the sake of God and are accepted in His sacred presence. May you, by the breaths of divine verses, always attain His grace and rejoice in His remembrance.

Regarding the request for forgiveness for the late Haji Mulla Ali Akbar, it has been presented at the Throne. This is what has been revealed from the kingdom of the Bayan by God, the Almighty, the Most Generous:

“O My handmaiden, We announce to you the glad tidings of the grace of your Lord and mention to you that which will bring joy to your heart and the hearts of those who believe in God, the Almighty, the Bestower.”

#### **Page 508**

And We remind you of what will gladden your heart and the hearts of those who have believed in God, the Almighty, the Bestower. Know then that God, out of His bounty, has forgiven him, purified him, and raised him to the Most Exalted Companion. Truly, the grace of your Lord encompasses all beings. Thus does God ordain as He wills and decrees as He desires. Nothing can hinder Him, and no matter overwhelms Him. By His power, He does as He pleases and rules by His sovereignty as He wills. Praise Him, and commemorate Him with these verses revealed from the heaven of the mercy of your Lord, the All-Knowing, the Exalted.

Blessings be upon you and upon those who perceived the fragrance of the robe in the Days of God, turned to the Horizon of Revelation, and hearkened to the call of God, the Sovereign of all religions.

Additionally, regarding the matters undertaken by the honored one referred to as the Name of God Ḥá, upon him be all glory and upon him be all praise, this humble servant has been informed per the supreme command. Undoubtedly, he will notify you, and it is expected that these matters will proceed accordingly.

Furthermore, concerning the esteemed mother of the Sanctuary, upon her be the Glory of God, residing in the land of Káf, it is imperative to emphasize that the inhabitants of that land should treat her with utmost respect. Truly, she has endured numerous trials in the path of God.

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She has endured numerous trials in the path of truth. Blessed is she for her steadfastness amidst what has come upon her in the path of our Lord and the Lord of all worlds. Now, she resides in a foreign land and, despite her utter distress, remains patient and thankful. We ask God to grant her success and provide her with what befits His boundless grace, and to enable those who support and honor her to be enriched with the love of God, the Mighty, the Wise.

From this humble servant, if possible, convey glad tidings to her, for her name is mentioned before the Throne, and the gaze of divine favor is directed toward her. Blessed is she for her patience, gratitude, generosity, and devotion to God, the One, the Incomparable.

This humble servant requests Your Excellency to extend exalted and unique praise from this servant to the friends and notables of every land. Additionally, convey to the friends of the Land of Prison and all those who circle around His Holiness the most glorious remembrances and exaltations.

The Glory of God be upon you and your household, and upon all the beloved of God. Praise be to God, the Lord of all worlds.

The servant, on the 17th of Sha‘bán, 90. (October 1873)

O Beloved, this is the station of the Servant of Unity, whose spirit is devoted to the most noble and luminous dust of His Threshold.

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...sacrificed for the noble and luminous Threshold, containing the blessed statements descended from the heaven of divine grace, expressing favor toward all the inhabitants of that land, men and women alike, and specifically for that esteemed lady. Explicitly, in both a direct and indirect manner, favor and grace have been shown toward her.

It is hoped that, along with the specific tablets whose names I have mentioned at the beginning, they may be recited repeatedly. Furthermore, the instructions of the Servant—whose spirit is devoted to the most noble dust of the Threshold—regarding the honorable and revered mother of the sanctuary, upon her be the glory of God, should be carried out faithfully.

Convey from this humble and insignificant servant to her exalted and radiant remembrances and sublime praises. It is hoped that the esteemed lady, her noble namesake, and the other maidservants of God in that land may remain ever enkindled with the fire of divine love and inebriated with the wine of the Beloved.

May they revive the dead, buried in the graves of heedlessness and ignorance, with the breaths of pure souls, and bring the dried trees in the wilderness...

#### **Page 511**

...desires with the water of remembrance and virtuous deeds, so that the fresh and verdant outcomes of spiritual fruits may become manifest among all the inhabitants of that land. By God, besides whom there is no other, should a soul gird itself with determination and set foot on the path of supporting the Truth for God's sake, even the dry bones would be quickened by the influence of its pure breaths, let alone the heedless souls.

It is hoped that all will interact with one another in utmost love, unity, and with the spirit of harmony and joy. Observe the grace and favor of God as it manifests in abundance for that honored lady, and give thanks with your entire being that your names are mentioned at the Throne.

We ask God—and you should also ask—that He remove all obstacles and open the gates of reunion for all His servants and maidservants.

In summary, should the esteemed and honored lady, the namesake of that noble woman, not be present in this land, you should copy this letter and send the original or a copy to her. Convey to her endless praises and express, on behalf of this humble servant, apologies for any difficulties encountered during her presence.

To His Honor Mirza Mahmoud...

...and his family, both women and men, especially his sister, convey boundless praises. Extend individual greetings to each of the maidservants of God in that land, particularly to the honorable mother and sister of Khanum Sahib and Bibi Jan, upon them be the Glory of God.

From this humble servant, communicate the most delightful and sublime praises, and remind them sweetly of the loving remembrance of the Friend. To His Honor Amoo, whose spirit is devoted to the noble dust of the Threshold, that esteemed lady, and the other maidservants of God in that land, convey uplifting spiritual praises.

What more can be said from this humble and fleeting servant?

In the year 333, dated the 27th of Shawwal in the year 95, (October 1878)

in the land of ... His Honor Shater is ceaselessly glorifying and praising.

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To the noble one, who gazes upon the radiant Face of God, His Honor Waraqaa, upon him be the Glory of God, the Possessor of the Throne and the earth below.

## **BH00057 (Natural)**

### **In the Name of Our Most Sacred, Most Mighty, Exalted, and Glorious Lord.**

Praise, holy and exalted, is befitting only to the Mention and Hearing of the Sovereign of Names.

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From the sun of the heaven of knowledge, He illumined the world of humanity and adorned the sky of understanding with the stars of insight. The world of learning, before even a drop of the ocean of His knowledge, considers itself ignorant, mute, and stammering. The realm of insight, upon the appearance of the Point of His Book, perceives itself as blind and deaf. When His majesty emerges, He acts as He wills, leaving all bewildered and astonished; when His power is unveiled, all are struck down and cast upon the arena of meanings by the motion of the Supreme Pen. The kingdom of gnosis, before the radiance of the sun of His exposition, is humbled and submissive. The fragrance of His garment has refreshed and revived the gardens of the hearts of lovers, and the aroma of His grace has perfumed the dominions of souls. From a single utterance, the heavens of knowledge have been uplifted, and with one cry, the withered world has been revitalized. Alas for the loss of considering ourselves among the living, for we are but dead, fallen in the wilderness of love, bewildered and intoxicated—awaiting the generosity of the fountain of His exposition. Will He bestow such grace as to return the perishing frame to annihilation or grant it life everlasting?

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Grace shall He bestow. The command is in His hand; He gives and withholds as He pleases. He is the commander, the judge, the observer, the witness, the all-knowing. From God, exalted be His glory, this lowly servant beseeches and hopes for His bounty, mercy, compassion, grace, kindness, and gifts. In



nights and days, with utmost humility and supplication, I entreat Him for the assistance of the chosen and the saints so that all may arise in remembrance, praise, and service to the Cause, and act according to the will of God. Verily, by His will, it is hoped that pure, detached, tranquil souls, intoxicated by the wine of His exposition, may enter the arena of possibility and guide all religions to the horizon of the All-Merciful. Blessed be this sacred day! Blessed be this holy day, wherein the breezes stirred, the tongue of oneness spoke, and that which was hidden in the treasures of the power of our Lord, the Omnipotent, was made manifest. Glory be to You, O One toward whom all things turn. O Lord! The earth has been cleft, and the heavens have split apart, and unto the ocean of Your greatest name have the realities of names advanced. I beseech You by Your name, the Self-Subsisting...

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The Sovereign over all that has been and shall be, to ordain for Your loved ones, from Your Supreme Pen, that which will benefit them in both the next world and this one. O my Lord, You see Your loved ones among the most wretched of Your creation, and You hear their cries, lamentations, and moanings in these days. I beseech You by Your name, through which You have subdued existence in the realms of the unseen and the visible, to lift the veils from the faces of Your servants and creation, so they may turn to You and hear Your sweetest call, which has been raised between earth and heaven. O my Lord, deliver them from that which hinders them from drawing near to You and entering the precincts of the pavilions of Your grandeur. O my Lord, unveil for them as You have unveiled for Your chosen ones, and make Yourself known to them and reveal what You have manifested through Your power and sovereignty. You are the One whom no contingencies can hinder, nor can indications prevent. You do as You please, You decree as You will, and with You is the knowledge of all things. No one knows the contents of the Book except You. There is no god but You, the All-Knowing, the All-Aware. O Beloved of my heart and cherished of my soul, the melodies of the bird of Your exposition have informed me, and the warbling of the nightingale of Your praise and glorification has taught me what has brought me joy through the delight of this servant's incapacity...

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To describe what You are, as witnessed by Your Beloved, our Beloved, and the Desired One of those in the heavens and the earth. When the breezes of love stirred me and drew me by what was spoken in praise of Your eternal Lordship, I took the Book and turned to the Most Generous Bestower. When I entered and stood before the Throne, I presented what was within it. Then, as I turned my face toward the Beloved, He, exalted be His grandeur, said, "O leaf, what was promised has appeared, and what the possessors of understanding were unable to comprehend has been revealed. By His life, I sacrifice myself for the verses around which the Mother Book has revolved. O leaf, the Book speaks, but the people do not comprehend; the Balance cries out, but they do not perceive; the Path calls, but they do not understand. They have cast behind them the Tablets of God and taken up what was commanded by the sources of conjecture—those who disputed His verses, broke His covenant, and denied His Cause, which has encompassed existence. Say: This is a day when the ocean of life has surged before the countenance of the All-Merciful, and the Euphrates of knowledge and exposition has flowed...

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From the right hand of the Throne, if you but knew. This is a day when what was never manifested before has appeared, and from the horizon of the sky of the prison, the sun of wisdom and proof has shone forth. Yet, all the religions have turned away from it. Say: O Lord of the earth! Arise from your seats and turn to the Supreme Horizon. By God, it is illumined by the name of our Lord, the Most Holy, the Most Glorious. Beware lest the affairs of the world prevent you from the Sovereign of the unseen and the visible. Say: He has appeared in truth, and no injustice of the learned, nor might of rulers, nor dominance of those who have turned away from the All-Knowing, can hinder Him. Say: This is the Day of Exposition. Arise from the slumber of desires and then remember the Lord of names. This is better for you if you but knew. This is a day when every one standing for the service of the Cause has risen, and every speaker has proclaimed the praise of the Self-Subsisting, the Omnipotent. Say: O people! Forsake what you knew before, and take up what you see today in its praiseworthy station. O leaf, the present servant came with Your Book and recited it before the face of the Beloved. Verily, your Lord is the All-Hearing; He has heard your remembrance, your praise, and your supplications, and He has perceived the fragrance of your love, your submission.

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And your humility, and your turning towards God, the Lord of all worlds, every word of your words testifies to the greatness of God, His sovereignty, His manifestation, His appearance, and His majesty. Your Lord is indeed the All-Knowing. Rejoice in this mention by which the fountain of life flows in the realm of existence, and the bird of eternity sings upon the branches. Verily, there is no god but Me, the One, the All-Knowing. We mentioned you after your return in various Tablets with a remembrance that captivated the hearts of the wise. Stand firm in the service of the Cause of your Lord, speak in His praise, and guide others to His straight path. O leaf, in the days when the community of the Bayán was perturbed by the dominance of the followers of other religions, this Wronged One rose, single and alone, to proclaim the Cause. Neither the opposition of the learned, nor the clamor of the mystics, nor the tyranny of the rulers could prevent Him from achieving what He willed. The Supreme Pen has traversed all times in the field of wisdom and exposition, so that all may hear its call, and all may witness its proof and evidence. In certain years, such tribulations befell Him that only the knowledge of God can encompass and count them. Yet, the Pen...

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...did not cease its motion by night or day, nor did the tongue adopt silence. When the supreme Word spread abroad, and the banners of remembrance and praise were raised on the highest summits, the croaking of the crow and the buzzing of flies emerged from behind the veil. By the call of the Lord of names, which arose from the side of the prison, such fear and agitation gripped heedless souls that they fled from place to place and sought refuge from mountain to mountain. Now, with utmost rancor and hatred, they have become manifest and strive by every means to mislead souls. It is astonishing how people cling to sources of conjecture and follow the risings of illusions. Those who disbelieved in God and His signs and His sovereignty and greatness and power have indeed suffered loss, and they follow that which their desires have caused to perish in the sight of God, the Exalted, the Great. Behold, O Beloved of my heart, how servants are more inclined towards fancies than the appearances of certainty. All the

people of the Bayán are aware that this servant remained veiled and secluded for many years, and that none...

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...other than this servant was with Him. Despite this, they accept the words of those who had no knowledge or connection and did not inquire of this servant to ascertain the truth of that from which they are now veiled and heedless. By the One who caused all things to speak in remembrance and praise of Him, the obedient, despite their lack of knowledge, are observed to be far superior and higher in rank than those who claim authority over them. By the One in whose hand is my soul, I say this purely for God's sake, that perhaps, through the power of exposition, some may rend the veils and attain the lights of the dawn of God's Day and what has been manifested therefrom. May God, exalted be His glory, grant His confirmation, so that they may reach the station where the lamp of illusions is extinguished and the morning of certainty dawns. However, alas and again alas, for selfish purposes have blinded the eyes, and the veils of delusions have barred hearts and sight from beholding the truth. Some groups, raised in illusions and doubts, are exceedingly difficult to rescue, as they are bound in the chains of conjecture and the fetters of imaginations.

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They are observed to be shackled, and the followers of the Furqán (the Qur'án) are found to be more veiled than all others. Their leaders present empty tales before them, false reports behind them, vain mentions to their right, and imaginary thoughts to their left. In these days, from these positions, this blessed sacred word has dawned from the horizon of the Divine Will. He, exalted be His majesty, said: They asked Ja'far, the brother of 'Askarī, whether his brother left behind any offspring. He replied, "A child, but he passed away." When the fabricated forms of these words reached certain ears, they denied them and called him a liar. Observe to what extent tyranny reached, and how far slander climbed. Later, mention of the sacred realm and its decrees appeared, confirming what they had heard before. May fairness guide such souls who bewildered the people with doubts and illusions. Just as with Abū Lahab, such labels and slanders against that truthful speaker will endure among the followers of Pharaoh for a long time.

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These fabricated souls and their lies continue to cling to the same pretexts. The essence of their foundation is rooted in this path and way. It is necessary to awaken receptive souls to be aware and not deprived by the whisperings of the hosts of Satan from what God has willed. By the radiance of the sun of justice, the purpose of this Wronged One is that strong souls may rise for the Cause and protect the people from the evil of devils so that they may reach a station where they find themselves independent of all that has passed and consider all except God to be nonexistent and lost. Say, O friends, gaze towards the horizon of the Cause and what has been manifested therefrom. This is the advice of God to His friends. In another position, this supreme word dawned from the horizon of the sky of the exposition of the Lord of creation. He, exalted be His majesty, said: Until now, the veils between the followers of the Furqán have not been entirely rent, nor have the idols of imaginations been wholly shattered. If these

two events occur, and the Lord of all worlds manifests, the people of the Bayán will see themselves in the lowest depths. Some have had the veils torn by the finger of power.

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The support of strength has been shaken, yet much still remains. If capacity had been observed among the people of the Bayán, surely all would have attained the recognition of what is mentioned in the presence of God. Yet, God bears witness that they are more veiled than the people of the Furqán and all other communities. I am indeed the All-Encompassing, the All-Knowing. The illusions of the people of the Furqán have surrounded them to such an extent that any one with insight is incapable of describing it, especially the group that considers itself to be the saved sect. The belief of the people of the Sunnah and the community is that the Qá'im must yet be born, for they claim no tradition exists from the Messenger of God—may the spirit of all else be a sacrifice to Him—that supports the existence of His Holiness in Jábulqá, or Jábulsá, or any other realm. Rather, the tradition of the Master of mankind, upon Him be the splendor of God, the Sovereign of destiny, and likewise the account of Shaykh Akbar, point to the birth of the Qá'im in the land of Persia. How many of the holy souls who affirmed His birth were manifestly martyred with evident injustice! It is astonishing that even as they observe...

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...that the so-called saved sect has been tyrannical, rebellious, and wayward, and that during the time of trials they proved to be the most wretched and misguided of all on earth, they still hold to their claims. This sect, far from being saved, suspended the Manifestation of Oneness and subjected Him to that which both the first and the last shunned. It is incumbent upon the people of the Bayán to reflect upon what transpired among the people of the Furqán so that the true eye may be opened to see what is necessary to behold. In such a case, they may be considered among those with insight in the greatest perspective; otherwise, a mere animal would be deemed nobler than them. In all states, this servant, in the presence of God, the Exalted, beseeches and hopes that through His grace, compassion, and favor, He will consider not the deniers and rejecters and what they possess. Perhaps the breeze of mercy may pass over all on this Day of God, adorning all with the robe of vision, justice, and fairness. Regarding what you wrote about His Holiness, the Father—upon Him be the splendor of God, the Most Glorious—a while ago, in the sacred precinct, the exalted statement...

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...was mentioned, and it was attained. Reflect on the purity and station of that holy soul, who occupied a position where the Eternal Beauty would halt in His comings and goings and would utter that exalted statement. By the life of the Beloved, this is a great station and a mighty grace. Blessed and felicitous is His being. Verily, bounty is in His hand; He grants as He wills. He is indeed the Forgiving, the Generous. That blessed Tablet was sent along with His Honor, Ḥájí Mírzá Abú'l-Ḥasan—upon Him be the splendor of God. God willing, His Honor was present during its revelation. As for what you wrote regarding sending copies of what was sent to the regions, it was accepted in the presence. It was said, "May they be confirmed in spreading the signs of God, His evidences, His conditions, and His manifestations." Your

intention to turn toward the stars is greatly loved, for the people are weak and unaware of certain matters.

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They are unaware and unable to distinguish the buzzing of flies from the rustling of the leaves of the Lote-Tree at the farthest limit. Perhaps through meeting with His Honor, veils may be torn and they may become truly wondrous in every respect. At one time, a clear and blessed utterance shone forth from the horizon of the mouth of the Lord of Oneness. He, exalted by His majesty, said: As long as the people of the Bayán gaze at the actions, words, signs, and indications of former religions, they remain heedless and deprived of the wondrous Cause, the wondrous creation, the wondrous station, and the wondrous condition. Elsewhere, this blessed word was revealed: Verily, I am the Creator of the heavens and the earth. For neither before nor after is there any likeness to it. This is wondrous in all respects. Blessed are the knowing, and blessed are the successful. Concerning what you wrote about the friends of the land of Bá—upon them be the splendor of God—this is the reply: The heavenly will of God has descended. He is the Most Ancient, the Most Exalted, the Most Holy, the Most High, the Most Glorious.

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O people of the Bayán, hearken to the call of the Lord of names, who summons you from the Most Great Prison and invites you to a station made holy and sanctified above the attributes and mentions of all religions. He is indeed the All-Powerful, by whom a standard was raised according to His will and a banner unfurled as He desires. Blessed is the soul that speaks forth this most exalted remembrance, and the being that turns to the straight path. We have entered the prison and invited all to God, the Lord of all worlds. In such a manner were we not deterred by armies, nor by ranks, nor by the clamor of heroes and princes, nor by the clamor of the learned and mystics. Blessed is the servant who attains what God wills, and woe to the heedless. This is a day in which earthquakes have appeared, tribes have risen, widows have cried out, and...? Those who dispute the signs of God and His proofs and deny His manifest Book have trembled. Say, O people of the Bayán, leave what you possess. God has come with a proof from the All-Merciful that no possession of the factions can match. This is attested by the Lord of necks in this mighty Tablet. Say, indeed...

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The Wronged One guides you to the presence of God and commands you to that which will gladden the eyes of those who, upon hearing the call, hastened to the supreme horizon and responded to their Lord, the Seeing, the Speaking. Beware lest the affairs of creation prevent you from the truth. Forsake what belongs to the people for the sake of this Name, through which every wise matter has appeared. Support your Lord, the All-Merciful, with wisdom and exposition. This is what you have been commanded in successive years and in this Tablet, which proclaims before the faces of the world what the Tongue of Eternity has spoken: Verily, there is no God but Me, the Mighty, the Generous. We have borne hardships and trials, in private and in public, for the exaltation of God's Cause. When it was exalted in truth, the buzzing of flies arose from behind the veil, lamenting what every prophet bewailed and every faithful messenger cried out against. Say, O people of the Bayán, be just in the matter of your Lord, the All-

Merciful. Beware lest what hindered the people of the Furqán prevent you from turning toward the Most Great Ocean. Beware lest what veiled the nations veil you. Fear God and follow not every distant caller. Turn with supreme steadfastness toward the supreme horizon. By the life of God, this is better for you than all that was created in the earth and the heavens, as attested by the Lord of Names in this wondrous Tablet.

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How many servants were drawn by the verses of their Lord to such an extent that neither the might of rulers nor the power of the strong could frighten them! They hastened into the wilderness of love and loyalty, proclaiming, "Here am I, here am I, O Beloved of hearts! Here am I, here am I, O Desired One of all in the heavens and the earth!" Thus spoke the Tongue of Grandeur, as a grace from Him, to reveal what was hidden in the treasure of God and inscribed in the books of the messengers. Take the Book of God with strength from Us and power from Our presence. By the life of God, this is the day We promised before, to make you leaders on earth and to make you its inheritors. Hold fast, O servants of God, to the Most Great Cord and cling to the hem of God, the All-Powerful, the Almighty. Arise for the Cause with steadfastness that is not hindered by the affairs of the world or the doubts of the heedless. Thus have We illumined the horizon of the Book with the sun of remembrance of your Lord, the One, the All-Knowing. The Supreme Pen calls the friends of the land of Bá and its surroundings and speaks with the finest words, hoping...

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...that the wine of the All-Merciful's exposition may so seize them that the indications of the world and the words of the nations are powerless to prevent it. Observe this pure, decisive, and blessed word, which is as a downpour for the gardens of the All-Merciful's exposition, and drink from it. You will find no other like it among the eyes of God's creation. Remove your gaze from all else so that you may attain vision and encounter. This is the day when all deeds, ranks, and stations are being revealed and will continue to be so, as the All-Discerning Examiner has become manifest, and the All-Knowing Detailer has appeared. Strive to remain not deprived of the infinite bounties of the Bestower and avoid being barred from what is fitting for this most holy day. The expanse of illusions is more evident than before, and the hosts of doubts are stronger than ever. God willing, you will be confirmed by the favor of the All-Merciful in a Cause whose mention will endure in the realms of dominion and sovereignty. Praise be to God for your attainment of this Day of God and for perceiving the fragrances of the garment of reunion.

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Those who regard themselves as the highest, greatest, mightiest, and noblest of creation are deprived of the ocean of knowledge and veiled and barred from the horizon of God's Cause, while you have attained the previous mercy and encompassing favor. You have embraced a Cause that has always belonged to the sincere and the near ones. In all circumstances, beseech God, exalted be His glory, to assist you in safeguarding this precious pearl and preserving it from the eyes of thieves and the hands of traitors. Verily, He speaks the truth and guides to the path. There is no god but He, the Mighty, the Beautiful. God willing, from the infinite divine favor, may all drink from the fountain of attraction and yearning and the

spring of steadfastness and longing, flowing from the exalted words issued from the Source of the Cause. Whoever attains this truth will behold the whole world as nothing and stand on God's path with such firmness that the agitators of hatred and rancor will find themselves incapable of moving against him. By the life of the Beloved, from the light of such souls, the horizon of power and steadfastness...

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...is illumined and bright. Reflect on the words of the heedless: they write to their followers, taking two words from the Bayán and two from the Furqán, crafting a verse to spread to others. Consider how much they regard people as ignorant and foolish to believe in such nonsense, and yet they are deemed to have proof, evidence, and reason. By your life, O Beloved of my heart, this servant is bewildered by humanity—what has happened, and what have the people committed that they are afflicted with such guidance rooted in ignorance? From the beginning of time until now, such strange happenings and mighty signs have not been seen. The eye of the Bayán and the vision of understanding have witnessed nothing like it. None of the sacred books can compare to a single Tablet of supreme holiness. All books testify to this. Whoever attains a drop from the ocean of fairness will perceive that the wondrous verses have encompassed the world, and luminous verses have been revealed, equivalent to all the heavenly scriptures, recounting what has happened before and what is to come after.

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It was clearly mentioned beforehand in the Divine Book, yet they said and continue to say that which no heedless rejecter has ever uttered at the appearance of the Manifestations. The shamelessness of this rebellious, wayward faction has reached a point where, at the advent of the Manifestation and the Messenger, they speak such absurdities. May justice guide them, and may insight grant them grace. Among the new reports is that Mírzá Ahmad of the land of K once burned, during a night in the great city, all the writings entrusted to him, after using certain substances, saying, "This pleases me." Truly, he is observed as a chameleon, and it is unclear what direction he intends or where he aspires to turn, nor with what face he approaches or to which face he turns. May God, exalted be His glory, purify the hem of the Cause from the likes of such souls or bestow upon them, through His grace and favor, the wine of certitude and tranquility. Verily, He is the Bestower, the Generous. Regarding what you wrote about His Honor, Áqá Mírzá 'A B—upon Him be the splendor of God—and mentioned...

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...his acts of love and affection, and also requested special favor from God, exalted be His glory, this matter was presented before the presence. This is what was spoken by the Tongue of the All-Merciful in the Kingdom of the Exposition. He, exalted be His majesty, said: The loving gaze of God is directed toward him. Praise be to God that he has attained that from which most of the people of the earth are deprived. A while ago, along with His Honor, Abú'l-Ḥasan, one Tablet was specifically addressed to you and another in His name was sent. God willing, they will attain them. Advise him to act with wisdom and steadfastness. God willing, he will be successful in these two great matters, and special grace will also appear from the heaven of favor. Verily, He is the Most Bountiful, the Generous. Praise be to God, the Exalted, the Great. This is concluded. Regarding your request concerning the martyrs of Miyán-Duáb,

presented before the All-Bountiful Lord, these radiant words have descended from the heaven of the Divine Will: O Supreme Pen, mention those who turned toward My Most Glorious Horizon and heard My sweetest call...

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...clung to My firmest handle, held fast to the hem of My light, turned to My face after the perishing of all things, soared in the air of love for their Lord, the Possessor of Names, and drank from the crimson cups of the wine of fate. Blessed are you for attaining the ultimate goal, the supreme station, and the exalted rank. May you be nourished and delighted by what the Beloved of the worlds and the Most Great Name recounts concerning you, by which every seeker senses the fragrance of the garment and every discerning one perceives the aroma of My Name, the All-Merciful, the Compassionate. I testify that you have attained the recognition of God in days when all things and the celestial concourse lamented what befell those who took the Book of God with power from Him and spent all they had on this straight path. Rejoice in the Supreme Companion for what the Lord of Creation mentions about you in this prison, which is named by all the names and called the Most Great Prison in the Book of God, the Mighty, the Praiseworthy. Your blood was shed as it was mingled with the love of God, and your spirits ascended as they were perfumed with the fragrances of the days. Your bodies were cast...

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...as they were adorned with the robe of martyrdom in this Cause, for which the near and sincere ones expended all they possessed. Thus did the Tongue of Grandeur speak of you and your praise. Verily, He is the Forgiving, the Generous, the shining light rising from the horizon of the heaven of the All-Merciful's mercy upon you, O manifestations of Names in the realms of existence and dawning places of understanding among the multitudes of religions. You are the ones who were not prevented by any hindrance, nor deterred by the spite of any polytheist. You heard and hastened until you attained the station inscribed by the Pen of God, the One, the All-Knowing. Rejoice, and blessed are you and those who remember you and visit you. Thus spoke the Tongue of the Wronged One as sorrows surrounded Him from those who denied the right of God and His chosen ones and turned away from the Face as it shone from the horizon of manifestation with a resplendent light. We mention the faithful one whom We recalled in My manifest Book. He surpassed most of creation in serving God and His Cause and attained a favor that none but the All-Knowing, the All-Informed has known. We were with him when his spirit ascended to the Supreme Companion, and We immersed him in the purest Kawthar again and again. The mercy of his Lord surrounded him in such a manner that no pen can describe it. This is attested by...

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...those who spoke and continue to speak at all times: Verily, there is no god but He, the Mighty, the Beautiful. O Faithful One, you are a letter of My crimson Tablet and a mention from this Book that proclaims the truth. We mention His loved ones for whom the celestial concourse bears witness and those who prostrated themselves before the Face of their Lord, the Possessor of this wondrous day. Blessed is the one who remembers you and draws near to God through you, the Lord of all worlds. O leaf, O you who gaze toward the supreme horizon and drink of My ordained wine from the fingers of My white



bounty, We have mentioned the servants for whom you asked God to remember and manifest His grace and favor. Give thanks to your Lord for this great bounty. You have a station with your Lord, the Mighty, the Praiseworthy. He will confirm you in what He loves and accepts and strengthen you in His remembrance in such a manner that hearts and minds will be drawn to Him. Verily, your Lord is the All-Powerful, the Almighty. This is concluded. Regarding what you wrote about Mírzá Muhammad Khán and Mírzá Muhammad 'Alí, it was presented in the sacred, most holy presence, and two Tablets of the highest honor were specially revealed and sent for them. God willing, they will attain what God wills.

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May God's will confirm them. Regarding your mention of Jináb-i-Sabzih-'Alí and his turning towards Zanján and his stay in that land for the purpose of promoting the Cause of God, all these matters were presented. He, exalted be His majesty, said: Turning towards that land is greatly beloved, for most are unaware and are observed to be secluded from the Cause. God willing, through the fire of the All-Merciful's love, you may ignite their hearts and refresh the withered souls with the fountain of the All-Merciful's remembrance. Adorn Jináb-i-Rasúl—upon Him be the splendor of God—with the robe of magnification from the tongue of this Wronged One. Say: By the life of God, you are mentioned before the Throne and inscribed in My manifest Book. The gaze of God is directed toward you, and God willing, it shall remain so. Stand firm in the service of the Cause of your Lord, for all that you see will perish, and what appears from the Supreme Pen will remain with you for the eternal dominion of God, the Mighty, the Wise. Adorn all the friends of that land with the robe of the Lord of religions' exposition. How good is the state of a heart enkindled with His love...

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...and a tongue that speaks His remembrance. Say, O friends of the All-Merciful, strive such that each of you may appear as a sun rising and shining from the heaven of steadfastness, in such a manner that the polytheist in God, with what he possesses and those with him, may appear to you like a handful of dust. This is the station of supreme steadfastness, which illumines the horizons of God's Tablets with its mention. This is concluded. O Beloved of My heart, some weak souls in your land and its surroundings are observed to be at the brink of collapse, for they have heard things unworthy of attention and accepted them from souls devoid of awareness. This is what is known of the interpretations of the expositions revealed in the verses and presented to you. God willing, through the arm of divine power and strength and the hands of divine might, with clear and sufficient explanations, they may turn from the left of doubt to the right of certainty and drink from the fountain of steadfastness. It is astonishing how people ask about the rays and lights of the sun from the faint star Sihá. Say: O people of insight, turn your attention to the sun itself...

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...and recognize it. It does not require anything else to establish its truth. Its proof is its verses and its signs of confirmation. Have they not heard this word, or have they not seen the sun of favor rising from the horizon of the heaven of manifestation, or have they not perceived the fragrances of the expositions? Indeed, in this most great manifestation, all are commanded to look at it with their own eyes and

recognize it, even as all of creation is a book attesting to the confirmation of this assured Cause. All things, books, scriptures, and Tablets call out with the highest exposition, announcing to all the days of God. The essence of the Beloved, this servant—indeed, anyone with discernment—is bewildered by the veiled and their utterances. If some of the friends and gentlemen consider what this servant has presented, it would be greatly beloved, for perhaps the servants may be freed from the darkness of doubts and delusions and illumined by the morning of the Day of God. If they reflect on the greatness mentioned concerning this most guarded, most holy Cause in all the scriptures, they will come to understand. In one instance, it is stated: This is the day in which nothing is mentioned but God alone, and the false...

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...fragrances of the past have hindered the people from the essence of truth in this wondrous, supreme day. At this station, expositions have appeared from the Tongue of Eternity. If there are attentive ears to listen, they will certainly become free and detached from what belongs to the people. To Him belongs the command, the greatness, and the power; He is the ruler over what He wills, the Mighty, the Almighty. Last night, several Tablets descended from the heaven of divine knowledge, containing certain utterances that truly set the soul afire and enkindled the body. This lowly servant intended to send a copy, but the condition for doing so was not met, as there are many travelers present, each requesting numerous Tablets from the heaven of divine oneness. This lowly servant is engaged in writing and, with a hundred thousand tongues, implores for confirmation to accomplish this great task. Verily, He is the Confirmer, the Almighty. This servant prays to his Lord that His servants may not be deprived of what has appeared in the realm by His Most Great, Supreme Name. Regarding what you wrote about a friend sending a treatise, it was presented before the presence, and this is...

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...what was revealed in reply: Today, all that is written must be considered with utmost care to ensure it does not become a cause of discord or a subject of criticism among the people. Whatever the friends of God speak of today is heard by the ears of the people of the earth. In the Tablet of Wisdom, this statement was revealed: The ears of the deniers are turned towards Us to hear what they may use to object to God, the Self-Subsisting, the All-Knowing. This passage is not without importance. Whatever is written must not stray from wisdom, and in its expressions, the nature of milk must be hidden so that the children of time may be nurtured and attain maturity. It was previously mentioned that one word can be as the springtime, reviving and refreshing the world of hearts, while another may be like a poisonous wind, destroying flowers and blossoms. God willing, the authors among the friends of God must write that which fair-minded souls will accept and that will not become a point of criticism among the people. This is concluded. Regarding the blessed verse of prohibition revealed in the Divine Book, it was presented before the Throne, and it was said: The preferable and beloved course was that, before the presence of the tongue...

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“It is not appropriate to mention this in writing until its appointed day arrives.” Regarding the sacred verse, “When the ocean of reunion recedes” until “the branch that has branched out from this upright root,” the intended reference is to His Holiness, the Most Great Branch, and, after Him, the Most Mighty Branch—my spirit, my essence, and my being are a sacrifice for the dust of their footsteps. Concerning your inquiry about the Branches of God and their offshoots, this matter was presented in the sacred presence, and it was said: Up to now, whatever mention of the offshoots has issued from the Supreme Pen has been specific to those souls related to the First Point, for in this manifestation, all were invited to the supreme horizon and guided to the Most Great Ocean. In the early days, a specific prayer for them was revealed, wherein their confirmation in faith and recognition was ordained. God willing, they will act in accordance with what God wills and remain steadfast and firm in this Most Great Cause. “Blessed are they for being named in this Book, which has diffused the fragrance of the All-Merciful throughout the realms of existence.”

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“We associated them with this Lote-Tree as a favor from Us upon them. Ask God to preserve them from the insinuations of the people and the doubts of the learned. We have preferred some of them over others in the Book, known only to God, the Lord of all worlds, and what has been ordained for them by the All-Knowing, the All-Informed, shall be revealed.” Those souls now linked to the Lote-Tree are referred to in the Book of Names as those near of kin. If they act in accordance with God’s will, “blessed are they for turning and attaining.” They are encouraged to pray to God to preserve and confirm them in steadfastness in what they now possess. This is the day when all souls must strive to attain the word of divine satisfaction from the Lord of Names. The meaning of the Branches refers to the present branches. However, in the initial rank, there were and still are two greatest branches. Other souls are considered as fruits and leaves. Concerning the possessions of the people, the Branches have no claim or right over them. This matter is concluded. Regarding the sacred verse: “Refer that which you do not understand of the Book to the branch that has branched out from this upright root,”

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...the reference to “the Book” is to the Kitáb-i-Aqdas, and the “branch that has branched out” refers to the Branch. This is concluded. Regarding fasting for travelers and the definition of a journey, the question was raised about the limits of a journey and what defines a traveler. Additionally, if one stays in a location for several days during a journey, what is the ruling? And if one begins a journey at midday or in the afternoon, what is their duty regarding fasting on that day? The limit of a journey is specified in the Divine Book as nine hours, meaning from the point of departure to the intended destination. If this journey lasts nine hours, the law of fasting is lifted. If the traveler stays in a location and the stay is determined to be up to nineteen days, they must fast. If it is less, fasting is not required. If a traveler arrives in a city during the days of fasting and intends to remain there for one month, they must break their fast for three days.

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...and then resume fasting for the remaining days. If they return to their home, they must fast that same day. However, on the day of departure, fasting is not permitted. My observation is that all the names

mentioned in your correspondence, whether before or after, which reached this servant, have been presented in the sacred presence. His favor was expressed, and one most holy and sacred Tablet was specially revealed for Jináb-i-Sabzih-'Alí and sent. God willing, he will attain it. This lowly servant humbly requests that all service, in whatever form is suitable, be offered, and that the humility and magnification of this servant be conveyed. Strange and wondrous matters have appeared from the well-known island. Recently, new reports have come, causing embarrassment. This servant refrains from mentioning them and leaves them to God, exalted be His glory. "He does as He wills and ordains as He desires." Jináb-i-Sabzih-'Alí, praise be to God, has torn the veil...

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...and shattered the idol of delusion, drinking from the Kawthar of ??? from the hand of the Spirit of Faithfulness. God willing, he will always attain this most exalted station. By command, convey to the people of the land the praise of Jináb-i-Abábasir and Jináb-i-Sayyid Ashraf—upon them be the splendor of God, the Most Glorious—on behalf of the Lord, and express the grace of God to all so that all may be illumined by the lights of the sun of truth and drink from the ocean of steadfastness. Verily, He is the Guardian of the near ones and the faithful. Jináb-i-Názir—upon Him be peace—has recently arrived and resides nearby. Concerning Jináb-i-Ḥarf-i-Ḥay—upon Him be the splendor of God—it was written that, after the longing to visit, by command and decree, he returned and later sought permission to remain in the great city. Permission was granted. After a time, he ascended to the supreme horizon. "Blessed is he, for he attained what the First Point—may the spirit of all else be a sacrifice unto Him—proclaimed, and he was among the successful." Jináb-i-Mullá Muḥammad-'Alí of Deh—upon Him...

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For some time, they have turned their attention to Him. News about Him has come from the City of God and other places. O Beloved of My heart, the mention made at the end of His book, after presenting matters, was once again presented in the sacred presence. This reply descended from the heaven of divine will:

"O leaf, O you who gaze upon the face of your Lord, the Most Glorious, We have heard what you entreated of God at the end of your book. Blessed is your face for having turned toward Him, and blessed is your tongue for having spoken of Him. Mention your Lord among the servants, so that through remembrance and exposition, they may be attracted to the horizon of the All-Merciful and drawn nearer to a station where the affairs of creation do not hinder them from the truth, nor the doubts of those who disbelieved in God, the Most High, the Most Great. Blessed are you and those who hear your words concerning the Cause of God, the Lord of all worlds. The splendor rising from the horizon of eternity be upon you, O you who have attained the wine through My Name, the Mighty, the Wondrous."

This is concluded. Expressions of remembrance, praise, glorification, magnification, and greetings to the friends of the City and the lands of God from this lowly servant depend upon the favor of that Beloved.

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The splendor be upon you, upon your kindred, and upon those who have remained faithful to the covenant of God in His mighty and wondrous Day. Praise be to God, the One, the Peerless, the Mighty, the Wise.

Servant, on the first day of Sha'bán in the year 98. (June 1881)

### BH00385 (Natural)

In the Name of Our Lord, the Most Holy, the Most Great, the Most High, the Most Glorious.

Blessed are those who spoke the truth and held fast to wisdom and exposition at all times. They are servants who were not hindered by the might of creation from what appeared in the Book of God, the Lord of all worlds. Blessed are those whose actions were for God and who were not veiled by the veils, nor deterred by the rejection of the learned and the mystics who cast aside the Cause of God and followed conjectures and delusions without evidence or a clear Book. Praise be to God, who manifested the proof, revealed the exposition, and gave glad tidings to all on this day, decreed by the All-Merciful in His judgment in the Furqán by His words, "On the day when humanity shall stand before the Lord of all worlds." Praise be to God, who spoke and caused all things to speak of what is fitting for His Day, a day inscribed in the first scriptures and mentioned in the hearts of the chosen ones, the pure ones, the prophets, and the messengers.

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...and the messengers. Then, the song of your mention was heard by Me, and your love raised Me up— Our Beloved and Yours, Our Purpose and the Purpose of those in the heavens and the earth, Our Worshipped and the Worshipped of those in the kingdom of command and creation. When I broke its seal, read it, and understood its contents, I turned toward the Greatest Scene, the station where the Possessor of destiny speaks every hidden secret. By His finger, the heavens were cleft, and the moon was split, and what lay in God's knowledge appeared closer than the blink of an eye. When I approached, drew near, and entered the abode of the Throne, I stood and, after permission, read what was in your book. Then the gaze of My Lord's favor was directed toward Me, and that which brought the breeze of the All-Merciful to all realms was revealed. He, exalted be His majesty, said:

"He is the Witness, the Hearer, the All-Knowing, the All-Informed. O Šādiq, We mentioned you before with verses by which the ocean of forgiveness surged in the realms and the fragrance of your Lord's mercy, which preceded all in the heavens and the earth, wafted. We revealed to you what was hidden in the treasures of all books. Verily, your Lord is the Most Bountiful, the Generous."

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"He strengthens whomsoever He wills among His servants and brings them near to this ocean, from whose waves is heard what the Speaker of the Mount proclaimed in the land of manifestation, and what the rooster of the Throne sang at the cry of the Eternal Beauty seated upon the throne of His Great Name. Say, O assembly of the learned, by God, He has come who was promised in the books of God and has appeared who was hidden in the knowledge of your Lord, the All-Knowing, the Wise. Forsake what you possess and take hold of what you have been commanded by God, the Lord of all worlds. Do you

think of Him to whom the Tongue of Eternity bore witness in the former centuries? Fear God and do not follow your vain desires. Follow Him who has come to you with a clear Book.”

O Šādiq, a present servant presented your letter before the Wronged One, and as the fragrance of acceptance and sincerity was perceived from it, these radiant verses shone forth from the dawn of the divine Pen. Blessed are the souls who today attain what God wills. Every soul that attains a word from the Tongue of Grandeur is reckoned among the people of the Most Exalted Paradise, mentioned in the divine Book and inscribed therein. Strive...

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...to preserve this supreme station, and reflect upon the Day of God and its requirements. By the abode of the Greatest Throne, if a soul recognizes the station of this wondrous, mighty Day, which is mentioned in all the divine books as the Day of God, they will attain supreme steadfastness. Neither the croaking of the heedless, the clamor of the accusers, the doubts of the learned, nor the insinuations of the authors can prevent them from the dawn of verses and the Source of Revelation. Thus has the Pen spoken, as commanded by the Possessor of Eternity, as a favor from Him upon you and those who bear witness to what God testified before the creation of the heavens and the earth. Verily, there is no god but Me, the All-Knowing, the Wise.”

The revelations of radiant verses and the favor of the Lord of Names and Attributes are manifest and clear. The mention and presentation of this servant are by no means necessary, as the mention of the self reflects my own insufficiency and incapacity. His mention is a matter of perception and understanding. God willing...

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...may God, exalted be His glory and encompassing His bounties, confirm this servant and you in preserving what has been granted. This servant prays to his Lord at all times to protect His loved ones, His chosen ones, and His purified ones from the harm of every deceitful accuser, every lying speaker, every ignorant scholar, and every cunning denier.

O My Beloved, the world has been ruined by delusions—one builder, another destroyer. The matter rests in the hands of God, the Lord of Lords. People are observed to be so heedless that it astonishes the mind. If one veil is torn, they become ensnared by another, greater than the first. For over twelve hundred years or more, the well-known faction has been preoccupied with falsehoods, slanders, and the like. In the time of trial, it became evident to every discerning eye that this rebellious, wayward faction was the party of Satan, not the hosts of the All-Merciful. Now, those veiled among the people of the Bayán follow the same paths. These ignorant ones, less than that, have not reflected on the outcome of the actions...

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...and deeds of those souls—what they achieved and what transpired. Indeed, I know their deeds and their fruits. They issued rulings against the Beloved of the worlds and martyred the Beloved, for whose mention they had spoken the words, “May God hasten His appearance,” in nights and days with manifest

injustice. Beyond that, they martyred souls who, under the shelter of the heavens, had no equal. Woe unto them for what their hands have wrought on a Day mentioned in the divine books as the Day of God, in the scriptures of the prophets and messengers.

With utmost humility and supplication, with heartfelt pleading and invocation, let us say and present: O Beloved of existence and mentioned in hearts, I beseech You by the Most Exalted Word, by which the gate of the heavens and the kingdom of names was opened, to enable the eyes to gaze upon the horizon of Your manifestation and the ears to hear what has been raised by the scribing of Your Pen. O Lord, You see Your servants and creation turning away from Your face and heedless of what You have manifested through Your power and might. Few indeed are those who have turned toward Your face, whom You have mentioned in Your Book and described in Your verses.

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O Lord, I beseech You by them, by their turning towards You, their rising up, their utterances, their attributes, their oppression, and all that befell them in Your days and in Your path, to bestow from the heaven of Your grace that which draws the people of the earth closer to You. Verily, You are the Source of grace and its Sovereign, the Manifestation of bounty and its signs. There is no God but You, the Omnipotent, the All-Knowing, the Wise.

God willing, may all these servants be confirmed in steadfastness in the Cause of God and supported in protecting the helpless from the veils, barriers, doubts, and insinuations of the leaders of conjectures and illusions. Regarding what you wrote about the family of His Holiness, Jináb-i-Asmá'—upon Him be the splendor of God, the Most Glorious—that they were imprisoned and that He sought to take their place in that imprisonment, this passage is indicative and testifies to His loyalty and steadfastness. “Blessed are you, and joyous are you!” Concerning what was written about Him being asked to guarantee that He would not incite discord after conversing with a particular individual:

“Glorified be God! Glorified be God!”

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From this statement, one finds oneself in the ocean of astonishment, for it has become as evident as the sun at midday to all the peoples of the world that the Source of divine manifestation, the Manifestation of His Self, the Dawning-place of His verses, appeared solely for the rectification of the world. At this juncture, it is necessary to recite the verses revealed in the divine scriptures, tablets, and books during this Most Great Manifestation, all of which call for unity, harmony, reform, compassion, love, and mercy while prohibiting corruption, contention, and disputes. Thus, all may become aware of what God, exalted be His glory, has willed and commanded His servants.

This servant believes that everyone is already aware of this matter, for in most of the Tablets, the friends of God have been emphatically forbidden from unseemly deeds, unacceptable conduct, and base speech. The faithful must compile the divine verses on any subject according to their relevance and context and deliver them with utmost grace and serenity.

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For instance, verses that address morality, as well as those concerning actions, words, and the prohibition of corruption, disputes, and contention, should be noted and recited at appropriate moments of necessity so that the heedless may become aware and grasp the intent. The friends of God must reflect upon matters that contribute to the exaltation and elevation of the Cause and act in accordance with the wisdom revealed in the Tablets. If anyone wishes to compile the verses revealed from the kingdom of the Cause on avoiding corruption, disputes, and contention, they would indeed produce a great book. At certain times, this lowly servant has listened to words from the blessed tongue bearing the following meanings:

“Blessed is the condition of a soul who does not kill but is killed in the path of God, who causes no harm and becomes a shield against the harm of heedless people.”

He, exalted be His majesty, said: “I have come for unity and harmony, not for rancor...”

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“...nor enmity.” He also said: “God has come for the reform of the world, not for its corruption.” Furthermore, He stated: “God, exalted be His glory, has entrusted the earth and the sea to the kings, but what God gazes upon and will always observe is the hearts of His servants.”

The friends of God must win hearts with wisdom, explanation, compassion, and kindness and turn them towards the supreme horizon. He also said: “God and His chosen ones are detached from those who shed blood, consume people’s property unjustly, and enter homes without the permission of their inhabitants, after all these acts were emphatically prohibited in the Book.” Corruption and contention are the marks of the lowliest of the earth, not of humanity. The station of humanity has always been and will forever be compassion and grace.

A passage from the Crimson Tablet is mentioned here, so that all may, in truth, attain what God has willed: “The heaven of wisdom is illuminated and resplendent with two lights: consultation and compassion.”

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“Hold fast to consultation in all matters, for it is the lamp of guidance, showing the way and granting understanding. Thus does the All-Informed, the All-Knowing, inform you.” He also said in that Tablet: “The heaven of understanding is illumined by two suns: patience and piety. O people of the earth, listen to the advice of the one true Friend and safeguard it as your very life.”

Elsewhere, He said, “Pride is not for those who love their country but for those who love the world.” This word has caused the kingdom of exposition to quiver, but the heedless are in evident veils. This is concluded. By command, it is incumbent upon you to act with utmost wisdom. Mentioning God before the government or the people of the Bayán is not permissible, for it falls outside the bounds of wisdom. When communications or letters from the friends are delayed in receiving a reply, this is due to wisdom.



If the authorities become aware, some outward matter contrary to appearance may arise, for they have not yet comprehended the will of God, nor are they aware of it. They imagine this Cause to be sacred...

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...sacred and exalted, free from anything contrary to reform, comfort, prosperity, and the well-being of the nation and people. By the life of God, if they were informed, "then you would see them rising up to serve the Cause of God." Convey magnification to all the friends on behalf of this lowly one. God willing, may all conduct themselves with love and affection toward all people. If possible, it is desirable for you to turn your attention for a time to Baku or its surroundings for the guidance of the people. This is beloved but should be done with utmost spirit and joy.

"The splendor be upon you and upon those who believe in the All-Merciful."  
Servant, in the month of Ramaḍán, year 98. (July 1881)

### BH00123 (Natural)

In the Name of Our Lord, the Most Holy, the Most Great, the Most Wondrous, the Most High, the Most Glorious.

Praise, sacred and worthy, belongs to the tongue and utterance of the sacred court of His Holiness, the One who neither begets nor is begotten. It is fitting that from the outpourings of the ocean of "He does as He wills," in every century and age, He revealed a decree as required and linked all to the Most Great Manifestation. Every book is an exposition of the radiance of the sun of truth, and every scroll is a mention of the outpourings of the ocean of grace. All books are heralds of this Most Guarded, Most Holy Day.

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...and all the messengers speak of this Most Exalted, Most Ancient, Most Glorious Manifestation. Although all Manifestations of the Cause are attributed to the Truth and their days are mentioned in some sense as the Days of God, the discerning and insightful observer perceives that this wondrous Day is unique to the manifestation of the Hidden Mystery and the treasured Secret. All books testify to this Most Exalted, Most Guarded, Most Holy station.

The purpose of this presentation is to make evident the rank and station of the sanctified and assured souls who today have drunk the wine of recognition and are known by the name of the All-Merciful in the gatherings of existence. Their rank and station are clear and manifest to all peoples of the world. By the Beloved of the worlds, today the steadfast and upright souls are mentioned in the divine ocean of Names and recorded in the letters of the Book by the Supreme Pen.

"Glorified are You, O You by whose sweet words the inhabitants of Your dominion are attracted and by the rays of the sun of Your countenance the earth and all therein are illumined. I beseech You, O Possessor of Eternity, by the Most Great Name, to give Your loved ones to drink from the Kawthar of Your bounty in such a way that the affairs of those who have turned away from Your beauty and the doubts of the leaders of Your servants do not hinder them."

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“...those leaders who claim knowledge without evidence from You or proof from Your presence. They have placed the mountains of camels upon their heads and boast of them, turning away from the dawn of Your knowledge, the rising-place of Your wisdom, the manifestation of Your signs, and the source of Your evidences. You know, O my God, that they have made their turbans a snare for the weak among Your creation.”

“O Lord, You see Your chosen ones standing in Your service on this Day, in which the sun of Your justice is veiled behind the clouds of oppression by those who frequent the mosques for Your mention and praise but deny Him through whose name the temples, mosques, and sanctuaries are sanctified, and by whose coming every land and exalted place is ennobled. O Lord, make known to Your servants what You have ordained for Your chosen ones, and illumine their eyes with the light of their recognition in Your days. O Lord, You are the Almighty, the Possessor of power and strength. Inscribe for them, from Your Supreme Pen, that which strengthens them in Your mention and praise every morning and evening. There is no God but You, the Omnipotent, the All-Knowing, the All-Informed.”

“I send blessings upon those who have heard the call and hastened unto You, O Lord of Names.”

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“These are the servants who have abandoned their own desires and will, taking hold of what You commanded them in Your Book. O my Lord, manifest their stations to Your creation and the inhabitants of Your kingdom, and make them the hands of Your Cause among Your people. There is no God but You, the Omnipotent, the Almighty.”

Following this, this lowly servant presents that your letter, dated the 9th night of the second month, was received. It brought fresh joy and boundless happiness. Praise be to God that the fragrance of all deeds united as one rose from it on the Day of God. Every word of your letter pointed to the unity, harmony, and steadfastness of His chosen ones. “Blessed are they, and theirs is the station of safety in the beginning and the return. God willing, they will attain this lofty, most exalted station and remain steadfast therein.”

Like the pearls of the ocean of meanings, they must safeguard this station with utmost effort and care. After observing and reading your letter, and reflecting upon its contents, I turned to the sacred station for mention and exposition. With presence and permission, I presented it before the Face, and then the countenance of the Beloved turned toward me with joy...

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...and a smile, as though signs of satisfaction radiated from the Face of Our Purpose and the Purpose of all who are in the heavens and the earth. He, exalted be His majesty, said:

“Praise be to God that you have been illumined by the lights of the morning of the Day of God and attained the sweetest call. You heard, turned, and hastened, as though the breeze of God’s days sustained you in His mention and praise among His creation.”

“This is the day that the Most Great Spirit foretold and proclaimed in the wilderness of yearning by His name. Those who drink of the wine must act with wisdom, engage in the proclamation of the Cause, and, in all matters, cling to the cord of consultation and hold fast to the hem of compassion, so that the children of the age may attain maturity through the kindness and mercy of the divine sages and be nourished in complete health. This blessed word was revealed in the Crimson Tablet from the Supreme Pen: ‘The heaven of divine wisdom is illuminated and resplendent with two lights: consultation and compassion.’ Consultation increases awareness and transforms doubt into certainty. It is the radiant lamp in the dark world, guiding and leading to the attainment of perfection in all matters.”

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“Perfection and the maturity of wisdom are revealed through consultation. Another blessed word inscribed in the Crimson Tablet by the Supreme Pen states: ‘Wisdom is like a heaven; its sun and moon are patience and piety.’ By the sun of the heaven of truth, there has never been and never will be an army more powerful for wisdom than these two virtues.”

“O God-given one, We mentioned you in the beginning and the end, so that you may give thanks to your Lord and be in manifest joy. You have attained the traces of God and His days. This is the most great bounty. Exalt My loved ones before their faces and then recount to them what My Pen has proclaimed. Verily, your Lord is the Compassionate, the Generous. We have created them, revealed them, guided them, and made them aware. This is the favor heralded by every faithful messenger. We command them to supreme steadfastness on this Day, to which all ages and centuries have bowed. This is witnessed by those who have acknowledged what God has acknowledged in His manifest Book.”

Say: “O friends, today you must rise to an affair that causes unity and agreement. Every decayed bone is stirred into motion by the Supreme Pen, and through the Tasnīm of the Beloved of existence...”

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...standing and speaking. God willing, may each one of you become as a spirit for the bodies of humanity and as a light for the lands. “The splendor be upon you and upon My loved ones in your vicinity, upon your household, and upon those who have believed in the one true God, the All-Knowing.” This is concluded.

Truly, this lowly servant finds immense joy and satisfaction in the mention of your unity, love, and harmony among the friends of God, beyond any measure. Praise be to God, who has confirmed you. Indeed, your letters are uplifting, as the unity and harmony of His chosen and purified ones are the cause of the exaltation of the word of God today. In every letter, this glad tidings is conveyed by you. We beseech God, exalted be His glory, to illumine all lands with this Most Exalted, Most Holy Light. “Verily, He is the All-Powerful, the Mighty, the Wise.”

Regarding your mention of the sacred Tablets being delivered with utmost honor to their recipients, the recompense for such deeds is with God, exalted be His glory. God willing, may He confirm you daily in serving His Cause. We implore God, exalted be His glory...

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...to strengthen His chosen ones to taste the sweetness of His verses. Verily, He is the Confirmer, the Generous.

Regarding your mention of Ridván, the gatherings of the friends of God in various assemblies, and their mutual attraction, enthusiasm, longing, and unity: when these statements were presented, the Countenance of Eternity smiled and said, "O present servant, he is among those who have risen to serve the Cause. Pray to God to reveal to him what is hidden in the treasures of His grace, favor, and bounties. By My life, he has mentioned what has delighted Me, the Almighty, the Sovereign over Names." This is concluded.

You mentioned that His Honor, 'Azíz Alláh—upon Him be the splendor of God—hosted two of God's chosen ones at the house of Jináb-i-Mullá 'Alí—upon Him be the splendor of God—after receiving the blessed Tablet. These sacred deeds, in truth, contribute to the spread of the Cause of God. Do not look at outward appearances, for on a certain day, while I was engaged in writing divine verses before the Countenance of Glory, the Tongue of Grandeur spoke these words: "O present servant, even when the door is closed...

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...the fragrance of that realm encompasses and pervades. The word is ever-penetrating. Winds of great potency are pervasive, penetrating the depths of the earth, adorning everything with colors according to the irrevocable command of the True Ordainer. The appearance of colors depends on His managing hand, but the influence stems from the word. Before its influence, the word is nonexistent and unseen. Exalted, exalted is its sovereignty! Exalted, exalted is its potency! Exalted, exalted is its power and might!"

At another time, this blessed word was heard from the dawning place of the Light of Unity: "If a single breath is exhaled for God by any soul, that breath will have an effect upon the world and shall continue to do so." This is concluded.

God willing, may you and the other friends be confirmed and assisted in what God loves. As for the details of His Honor, 'Azíz Alláh's—upon Him be the splendor of God—hospitality and the hardship He faced in the path, all these matters were presented before the Countenance of Glory. These radiant verses have appeared from the source of the Will of the Lord of Names and Attributes.

He, exalted be His majesty, said: "O 'Azíz, all the sages, scholars, mystics, jurists, and rulers awaited this blessed Day. Some kings prepared treasuries in the name of the Qá'im, and even now in India, wealth is being gathered in His name. Yet, on the Day when the sun of manifestation arose from that horizon and the Kawthar of life flowed from the right of the Throne of the All-Merciful, all were found heedless, veiled, and deprived. But you, by the grace of God, have attained it."

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"By My life, you have attained a station such that if its rank and position were made manifest in the world, all would exclaim, 'Blessed be the one who is the manifestation of this noble sight!' Reflect on

God's power, and also upon His grace. They regard you as among the lowliest of servants, yet by the bounty of God, you are now mentioned among the highest, most exalted, and most learned of God's servants. Long ago, it was foretold: 'We desire to bestow favor upon those who were oppressed in the land and make them leaders and inheritors.' This utterance has repeatedly flowed from the Tongue of the All-Merciful as a favor to you and those with you. Guard this Most Exalted, Most Holy, Most High station in the name of your Lord, the Sovereign of all things."

"I have mentioned all the friends of that land at this time. All are adorned with the robe of favor. We give them glad tidings of this wondrous bounty and remember 'Alí and Kázim, so they may rejoice at this great mention. We mentioned them previously, and We mention those who have seized the Book of God with power from Him and acted upon what they were commanded by the Mighty, the Wise." This is concluded.

Praise be to God for His favor and grace, which is so exalted that this servant cannot describe it. His favor is manifest with utmost clarity and assertion. With a hundred thousand tongues, the Beloved of existence must be thanked for naming you and others as the offspring of Khalíl and the heirs of Kalím through the Supreme Pen. The hardship that befell His Honor, 'Azíz—upon Him be the splendor of God—is a sign of acceptance. "Blessed is he!" God willing, may all be observed outwardly and inwardly as united and in harmony. All the friends are mentioned in one station as branches, leaves, and fruits. This is a great bounty. Regarding your mention that the matter of the Mashriqu'l-Adhkár has progressed in two places: one being at the house of His Honor, Mírzá Muḥammad Kázim—upon Him...

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...of Bahá'u'lláh, and the other at the residence of Jináb-i-'Azíz—upon Him be the splendor of Bahá'u'lláh. These matters were also presented before the Countenance of Glory. This is what the Tongue of the Beloved spoke in response:

"Let them praise their Lord, for He has caused them to hear, to recognize, to speak, and to confirm them in His mention, the Mighty, the Wondrous. We remember Kázim and his father, who spent all they had in the path of God, the Sovereign, the Self-Subsisting. He attained the meeting and stood in steadfastness, about which the tongues of the near ones spoke. Blessed is he whom God confirmed and established in aiding His Cause and made to utter what the Tongue of Grandeur proclaimed: 'There is no God but Him, the True One, the Knower of the unseen.' O Kázim, know the worth of your father and walk in his footsteps, as commanded by God, the Lord of all that was and shall be. Verily, We loved him and mentioned him in diverse places with a mention whose fragrance will never cease throughout the dominion of earth and heaven."

"We remember 'Azíz once more and counsel him with that whose fragrance diffuses between the heavens and the earth. Thus has the Pen spoken while the Wronged One was imprisoned." This is concluded.

Concerning what you wrote about Jináb-i-Mullá 'Alí—upon Him be the splendor of God—and his intention

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...intended to implement during these days, this matter is greatly beloved. Praise be to God, they have been confirmed in serving and proclaiming the Cause of God and remain under the gaze of the favor of God, exalted is His greatness.

In all matters, those who drink of the wine of meanings must act with wisdom. For example, regarding the establishment of the Mashriqu'l-Adhkár, which has been revealed in the Kitáb-i-Aqdas and its implementation initiated in that land, if it leads to turmoil and agitation among the wicked, its suspension and abandonment are permissible. This point is mentioned so that all may be informed, for wisdom is ever paramount before the Throne in all matters.

This lowly servant humbly requests those souls turned toward that blessed and exalted station not to forget this insignificant one and to remember him in such a way that he might not be counted among the heedless but rather among those mentioned in the manifest Book.

Regarding what you wrote about Jináb-i-Muḥammad Báqir—upon him be peace—of the people of Yá, this was presented before the Most Holy, Most Exalted Presence. This is what the Tongue of Grandeur proclaimed:

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“Hear, hear! This is My sweetest call raised from the prison of ‘Akká. By My life, it has caused the heart of every prophet to soar and illumined the face of every faithful messenger. O Báqir, behold, behold! This is My face revealed unto My servants. It has turned towards you from this lofty station. O Báqir, by My life, this is the Day of hearkening, the Day of witnessing, the Day of meeting, the Day of exposition. Blessed is he who speaks, hears, and witnesses. Speak with My Most Exalted Word, hear My Most Great Verses, and behold My Most Supreme Horizon. Thus have We illumined the horizon of the heaven of knowledge with the light of exposition. Blessed is he who recognizes, witnesses, and perceives, and woe unto the heedless.” This is concluded.

Truly, these wondrous and mighty verses are as a spirit for the body of the world. But which body will be receptive to this spirit and worthy of this beloved mention? From the eternal Sovereign, we beseech that none be deprived of the ocean of bounty. Verily, He is the Forgiving, the Generous. Praise be to God, the Lord of all worlds.

Regarding what you wrote about being present before the Countenance of the Worshipped One on behalf of yourself and other friends...

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...and other friends, and to attain on their behalf. This matter was presented and graciously accepted, adorned with the confirmation of permission. In that very moment, this servant performed visitation to the Beloved of the worlds and circumambulated on their behalf. “Blessed are you, and joyous am I!”

Regarding what you wrote about Jináb-i-Ḥájí Muḥammad—upon Him be the splendor of Bahá'u'lláh—of *Ṭá*, this lowly servant has repeatedly heard his mention from the Tongue of Eternity. The sun of favor has shone from the horizon of the will of God, exalted be His glory, concerning him. “Blessed is he, and joyous is he, for he has attained acceptance and proclaimed His Cause with wisdom and exposition in the realms.”

These decisive words have been revealed at this moment from the heaven of favor regarding him:

“He is the Most Ancient, the Most Great, the Most Glorious. O Muḥammad, We mentioned you before, even before the beginning, and at this moment, the Tongue of the Wronged One speaks of you in the Most Great Prison among the nations. The dominion belongs to God, the Lord of lords. The Supreme Pen testifies that you have turned to God...”

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...the Master of existence, as He appeared and manifested what He willed. By the life of God, this testimony is incomparable to the treasures of the world or what the nations possess. This is attested by the Most Great Book, which proclaims: ‘There is no God but Me, the Mighty, the Bestower.’ Blessed are you for having drunk the wine of life in the days of your Lord, the All-Merciful, and for having attained what most of the servants have not. Give thanks to your Lord for having mentioned you, made you known, caused you to speak, and guided you to the Straight Path.

Say, ‘Glorified are You, O You by whose name the mountains moved and the Day of Return was revealed! I beseech You by the name through which the trumpet was sounded, the resurrection was raised, and the dwellers of the graves arose, to confirm me in serving Your Cause, grant me success in what is befitting for Your days, and make known to me what was hidden in the treasures of Your knowledge. O my Lord, I turn toward Your supreme horizon and gaze upon Your direction, O Possessor of Names and Fashioner of the heavens. I beseech You by Your manifestation, Your appearance, Your rising, and Your establishment to ordain for me what You have written for Your chosen ones who have renounced the chalices...”

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...of the world and drank from the chalice of steadfastness in Your name and Your Cause. O my Lord, I am the poor and needy one, and You are the Rich, the Generous. I have hastened from among the parties to You, relied upon You, and clung to Your cord. Thus, act toward me in accordance with the heaven of Your generosity, the ocean of Your bounty, and the sun of Your grace. There is no God but You, the Forgiving, the Compassionate.” This is concluded.

Recently, the son of “The Most Truthful Name of God,” Jináb-i-Mírzá ‘Alí-Muḥammad—upon Him be the splendor of Bahá'u'lláh—sent a handwritten message to this servant. In it, he mentioned Jináb-i-Ḥájí Muḥammad—upon Him be the splendor of Bahá'u'lláh—and petitioned God, exalted be His glory, to bestow favor upon him. Thus, wondrous and mighty verses were revealed and sent, so that they might bring joy to his heart and the hearts of those in the heavens and on earth. Even prior to this, this servant repeatedly heard mention of him from the Tongue of Grandeur time and again. God willing, he will remain settled and at peace under the shadow of the pavilions of divine favor. This servant also...

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...offers to him a glorification that is sanctified from the mention of this servant. Regarding what you wrote about the son of the martyr—upon them be the splendor of Bahá'u'lláh—requesting that their mention be presented in the Most Holy Presence and also desiring that they not be left to themselves in any state or circumstance, truly this mention is greatly beloved. Its fragrance of humility, submission, resignation, and supplication is diffused. This is a station that, should any soul attain and remain steadfast therein, they are reckoned among the people of the Supreme Concourse in the Crimson Tablet.

This matter was presented in the Most Holy, Most Exalted Presence. This is what the Tongue of Grandeur proclaimed in the realm of exposition:

“May they, with wisdom, exposition, deeds, and character, aid the mighty Cause of God. They have ever been and remain mentioned in the Most Holy Presence. For this, let them praise and thank their Lord by night and day. Verily, We mentioned them and their father in a book revealed with truth by God, the Lord of all worlds.”

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...with truth from God, the Lord of the worlds, and we magnify Him from this Most Sacred, Most Exalted, Most Great, Most Wondrous station.” This is concluded.

Regarding what you wrote about Jináb-i-Mírzá Abu'l-Ḥasan—upon Him be the splendor of Bahá'u'lláh—a specific Most Holy Tablet was revealed and sent for him. God willing, he will attain it. Concerning what you wrote about Jináb-i-Mullá 'Alí—upon Him be peace—and his devotion, and his petition to God, exalted be His glory, to confirm him in what He loves and approves: this matter was presented before the Throne. This is what was revealed in response:

“O 'Alí, praise be to God that you have been granted service to the Cause. On the day when all were veiled by the veils of doubts and illusions, you were guided to the straight path and attained the supreme horizon. You reached that which was the purpose of the divine books of old and new. Guard this lofty and exalted station in the name of the Beloved of the world. Today is a day when humanity can attain to that which is beyond loss, impermanence, change, or alteration.”

“Rejoice in My mention of you and give thanks to God for this great favor. In all circumstances, adhere to the proclamation of your Lord's Cause with the wisdom that has been revealed in a manifest Tablet.” This is concluded.

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Regarding what you wrote about Jináb-i-Isháq—upon Him be the splendor of Bahá'u'lláh—the possessor of the Covenant, this matter was presented in the Most Holy Presence. This is what the Tongue of Grandeur proclaimed, and His word is truth:

“O Isháq, We mentioned you before and at this moment when the Tongue of Grandeur proclaims: ‘There is no God but Me, the Self-Subsisting, the Sustainer.’ Say: ‘O my God and the God of names, my Creator



and the Creator of the heavens, my Beloved and the Beloved of all in the realm of creation! I beseech You by the fire of Your Cause, the light of Your countenance, the rain of Your mercy's clouds, and the suns of the heaven of Your manifestation, to ordain for me that which benefits me in every realm of Your realms. Then decree for me that which strengthens me in serving Your Cause. Verily, You know what draws me near, what benefits me, and what harms me. Truly, I may be heedless and ignorant of what is in Your knowledge. There is no God but You, the All-Knowing, the All-Informed.”

“You see me, O my Beloved, turning toward You and clinging to You. Therefore, ordain for me that which is fitting for Your forgiveness, worthy of Your wealth, and deserving of my weakness.”

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...my weakness, and befitting Your power, might, and authority. O my Lord, I have turned my face to You, and I have cast my soul, spirit, heart, and all that You have bestowed upon me before Your Cause. Do as You will with Your sovereignty. Verily, You are the Giver, the Bestower, the Omnipotent, the Forgiving, the Merciful.” This is concluded.

This was revealed for one named after you, Ibn-i-Músá—upon him be the splendor of Bahá'u'lláh.

“O Ibn-i-Músá, your name has attained the Most Great Sight, and the Lord of Destiny has turned toward you and mentioned you with what shall endure through My Most Beautiful Names. Give thanks to your Lord for this and say: ‘Praise be to You, O You who called me while I was in prison among the heedless.’ O Ibn-i-Músá, by the sun of the heaven of divine wisdom, if you find the sweetness of mercy in the path of God, you would forsake all the pleasures of the world and cling to it. The mockery of the polytheists and the turning away of the heedless themselves bear witness that you have severed yourself from creation and joined with the Truth. These two voices continually proclaim to you, reminding you of times past, and of times even further past.”

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...“You have ever been aligned with the chosen ones of God. O Ibn-i-Músá, O Khudádád, by the Lord, no prophet or messenger has ever appeared in the world without hearing the mockery of his people and witnessing the rejection of the heedless. God willing, in the path of the Beloved of the worlds, you will associate with the people of creation with spirit and joy. These fleeting days are neither worthy nor lasting. Soon what has been revealed in the Book will manifest upon the earth, as a command from the Mighty, the All-Knowing.” This is concluded.

This was revealed for one named Muḥammad Qabl Taqí—upon him be the splendor of Bahá'u'lláh—after it was presented before the Throne:

“His exalted word is: ‘O Muḥammad Qabl Taqí, you have attained that which, even if you spent the treasures of the world, you would not have achieved its like. Reflect upon the earth: mosques, temples, shrines, churches, and bridges are built for the preservation of name and reward. Likewise, people seek offspring to ensure the continuity of their mention and the reward they hope for if they prove virtuous. These causes are evident to any discerning mind, but they are subject to decay...”

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...and shall return to nothingness. However, the word that was revealed for you from the Supreme Pen endures through the dominion of the kingdom and remains eternal. It is like the sun shining forth from the horizon of the heaven of the Book, radiant and manifest. By God, it surpasses a hundred thousand worthy offspring and is loftier and more exalted than the treasures of the earth. Every soul that attains the Word of God must recognize its station and safeguard it in the name of their Lord, the Omnipotent, the All-Powerful.

“Verily, We remember your consort in this station and magnify her face. Blessed is she for having heard and responded to her Lord, the Mighty, the Wondrous. We give her glad tidings of what My Supreme Pen has moved to record in her mention. Verily, your Lord is the Most Compassionate, the Most Generous.” This is concluded.

Regarding what you wrote about Jináb-i-Muḥammad Ṣādiq—upon him be the splendor of Bahá’u’lláh—this matter was presented before the Throne. This is what the Tongue of Grandeur proclaimed: “God willing, he will attain the favor of the True One and be freed from the creations, for he seeks with utmost endeavor the exaltation of the Word and the proclamation of the Cause. God willing, he will be rewarded for his efforts.”

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“O Khudádád, mention him on My behalf and give him glad tidings of My grace, mercy, and favor that preceded creation.” This is concluded.

Regarding the mention of Jináb-i-Sháhverdí, Jináb-i-Asadu’lláh, Raḥmatu’lláh, and others—upon them be the splendor of Bahá’u’lláh—who were mentioned in your book and have partaken of the wine of the mercy of the Merciful in the choicest of days, all were presented before the Most Holy, Most Exalted, Most Supreme Presence. For each, the sun of favor has shone forth. Blessed are they for having their names recorded by Our will, which is also their will, their Beloved, and the Beloved of all who are in the heavens and the earth. All have attained from His wondrous bounty, drawn from the chalice of His utterance, and shared from the ocean of His mercy. Blessed are they; joyous is their condition.

Regarding your petition for forgiveness from the Source of the Divine Light, it was presented, and this is what the Tongue of the Beloved proclaimed: “You are the one who has attained the grace and mercy of God. Verily, He has strengthened you, confirmed you, drawn you near, and awakened you.”

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...and awakened you, establishing you in the service of His mighty Cause. Praise be to God, His mercy, compassion, and favor have surrounded you and continue to do so. Rejoice in this wondrous bounty. Praise be to Him who has spoken the truth in His mighty, glorious station.” This is concluded.

Additionally, all the correspondence sent to Jináb-i-Áqá Mírzá Muḥammad ‘Alí Qá’íní—upon him be the splendor of Bahá’u’lláh—was presented before the Throne, and those names were repeatedly mentioned, graced with divine favor, compassion, and mercy. Similarly, the letter from Jináb-i-‘Azízu’lláh

to Jináb-i-Áqá Mírzá Muḥammad—upon him be the splendor of Bahá'u'lláh—was presented in the Most Holy, Most Sacred Presence, and it was received with acceptance.

This lowly servant supplicates to God, exalted be His glory, to confirm all the inhabitants of the world so that they may perceive the fragrances of the verses and sense the aroma of the robe. For even the smallest portion of this grace would lead all to turn toward the Source of Light and the Dawning-Place of Manifestation. In truth, this verse...

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...previously revealed pertains to these days:

*"If its sweet fragrance spreads to the East,  
Even in the West, the afflicted would be revived by its breath."*

From this servant, a plea for the conveyance of wondrous glorification to those who partake of the wine of meanings depends upon your graciousness. May the splendor be upon you and upon those who have cast aside all else, taking up what befits the Day of God, the Lord of all worlds.

Servant, 12th Shawwál, year 98. (September 1881)

### BH00020 (Commentary on the Disconnected Letters)

There is no God but Him, the Most High, the Most Supreme.

Praise be to God, who created the letters in the realms of the Unseen, behind the veils of sanctity in the loftiest heights. Then He gave them to drink from the cups of eternity, as decreed in the Tablets of Divine Will, to quicken thereby the hearts of the near ones in the dominion of command.

Then He clothed them in the garment of blackness as ordained by His eternal decree, in the hidden realm of destiny, upon the red domes. And according to the foreordained knowledge, it was destined that the water of life would remain concealed in the darkness of the realms of names, near the Lote-Tree of the Extremity.

Then He sent them down into the kingdom of creation within the air of decree. At that moment, a voice emerged from the lofty sanctuary, addressing the Primal Pen, saying:

*"O Pen, inscribe from the secrets of eternity upon the resplendent white Tablet."*

The Pen, enraptured by this summons, was thunderstruck for seventy thousand years beyond the reckoning of the masters of enumeration. When it recovered and the decree of divine command returned to it anew, it wept for seventy thousand years with the tears of the crimson hue.

Then it stood before God in a time when the decree of primacy had not yet been initiated, nor the decree of finality reached its conclusion. When it was consumed by the fire of separation, due to the cutting off of the sweetest call, it appeared in its tears as blackness in the dominion of fidelity. A single drop of this black tear fell upon the Tablet, whereupon the Point appeared in the realm of origination. This Point manifested in the form of primacy upon the mirrors of the letters within the realities of the names.

The Alif (the letter "A") received it before all other letters, in the seedbed of all things. The divine Point unfolded in the form of eternal patterns as the fragrances of mercy wafted upon it from the source of oneness. This unveiling revealed the face of unity from behind the veils of verdure.

The form of the Point appeared in the shape of the Alif and stood upon the Tablet in its rising, established by the command of God, the Most High, the Most Supreme, in the realm of attributes and names. This is the station wherein the essential existence donned the garment of nominality and set aside the robes of attributive being in the city of grandeur.

When this upright Alif settled upon the luminous Tablet, it manifested new wonders. The letters of the separated ones shone forth at the beginning of the revelations, pointing to the realms of differentiation and command in the chambers of creation. Then from these letters, which arose and radiated from the primal Alif in the initial revelations of the worlds of specification and multiplicity, they were divided, dispersed, and disjoined, yet they reunited, conjoined, blended, and paired.

Thereupon appeared the encompassing words and composite letters in the worlds of creation, in the forms of names and attributes. Thus was completed the creation of sovereignty and the form of destiny in the manifestations of existence, so that all may testify with the tongue of realities that He is the Ever-Abiding, the Creator, the All-Powerful, the Mighty, the Sovereign.

And that 'Alí, before Muhammad, is the Manifestation of Essence and the Manifestation of Attributes, from whom all possibilities originate and to whom all beings return. He is the one who has manifested from His own Essence, the Beneficent One, the Breath of the Merciful, through whom the essences were created and the Alif.

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The capacities within the realm of possibility, the manifestations of beings in the worlds of existence, the mirrors reflecting Him, and the letters uttering His praise from the first creation of God, the origin of manifestations, and the return of the servants on the Day of Summoning—this is what God has favored them with above all other creation in the eternal worlds. Through them, the lights shone forth, the moons appeared, the suns radiated, and the stars were revealed. All proclaim Him and point to Him, for there is no distinction between Him and them, except that they were created by His command, sent forth by His will, and gathered by His power.

They are the ones through whom the cycles revolve, the ages are set in motion, the trees of unity are planted, the fruits of singularity are manifested, and the rains of detachment descend—until the Point returns to its original station after completing its rotation around itself and reaching its destined place. At that moment, the end returns to the beginning, and then the call of the primordial is raised from the Tree of the Utmost Boundary, at the rising of the sun once more.

This is what the dove sang in the Pole of Eternity on this singular night, when the fire of oneness was kindled from the Sinai Lote-Tree in the shadow of the name “the Most Ancient” and the eternal mystery that was named the “True Eternal” in the Essence of the Names. All manifestations in the depths of the heart bear witness that He is the Mighty, the Omnipotent, the Sovereign, the All-Bountiful.

This is a book from “Ba” before “Ha” to those who have believed in God and attained the lights of guidance, to bring them to the veils of sanctity and draw them closer to the ultimate destination, which none of those who disbelieved in God have reached. This is testified by the forms of the Names in the cities of Attributes and by the angels of sanctity behind them. Say: In the song of the dove upon the

branches, in the diverse forms of the leaves of paradise, and in the surging of the ocean of oneness, clouds of wisdom rise.

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The rains descend, the rivers flow from the stones, and the eternal form is established upon the throne of lights as signs for those who in the realities of things behold with the vision of God. Reflect, O company of loved ones, on the creation of the heavens and the earth and then upon yourselves, that you may be guided in the manifestations of power by the lights of guidance during the days of the Countenance.

A book has come before Us from the letter “Qaf,” who traveled from his essence and migrated to God, the Omnipotent, the Self-Subsisting. He reached the stations of sanctity and entered the Egypt of certainty, in the place where the fire of God burns behind the veils of light and where the lamp of oneness shines in the lantern of recorded majesty. Thus, he preceded those who migrated from their homes for the love of God over those who have not turned to the shore of sanctity in the city circled by the near ones.

In his book, he asked of secrets that none in the realm of dominion had uncovered, which no one among creation has unveiled, nor have the knowers comprehended. Listen, then, to what the caller of the Spirit proclaims to you from this blessed spot, beyond the sea of the Spirit, in the tempest of a surging ocean. Know that the verse of light, revealed to the Messenger of God before this verse, surpasses the comprehension of all the learned. Were all that is in God’s knowledge fashioned into pens, and all power made an ocean of ink, it would not exhaust the meanings of the letter revealed with the tongue of might in this blessed, revealed verse.

Yet, I sprinkle upon you a drop from the fathomless wellspring of knowledge and wisdom, that you may be among those who hasten to the arenas of knowledge and drink from the cups of favor served by the youths of paradise upon the couches of eternity. When the term for Moses to fulfill his commitment had ended...

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...he returned with his family and entered the wilderness of Sinai, in the valley of sanctity on the right-hand side of the field of paradise, by the shore of eternity. He heard the call from the exalted sanctuary of identity: “O Moses, what dost thou behold? Verily, I am God, thy Lord and the Lord of thy forefathers, Ishmael, Isaac, and Jacob.” Then Moses covered his face, fearing God, the Mighty, the Omnipotent, the Self-Subsisting.

He was called again by the shore of the sea of grandeur, within the crimson dome: “Raise thy head, O Moses.” When he raised it, he saw a fire kindled, radiating from the Tree of the Utmost Boundary in the verdant valley. He was guided by the guidance of grandeur from the fire kindled from the Lote-Tree of Eternity. Then he removed his sandals of desire and severed himself from the dominions of the next world and this one. All this was as God had decreed for him, as you read in the Tablets.

Through this, his cause was exalted, and his mention was raised. He became among those who, by the lights of the beholder, turn to the paths of justice. This was decreed upon Moses, the son of Imran, within

the dome of time, as you know. Thus, love bore witness at the Paran of fire in the sacred Horeb near. If you bear witness in the Tablets of justice with the eye of God, you will see.

When the veils of unity were lifted, and the lights of oneness shone forth in the Muhammadan countenance, the fire of identity was kindled within itself for itself and by itself. The fire of the Lote-Tree blazed in its center. Seized by the tender passion of love and the attractions of longing from all directions, he heard the call of God from the Tree of Humanity in his innermost being: "Thou art God, the Sovereign, the Omnipotent, the Mighty, the Sanctified."

This was decreed in the wilderness of the Spirit upon Muhammad, in the station that no hearts before him had attained. Thus, We recount to you from the secrets of knowledge and the gems of wisdom, that the people may be kindled by the fire of God in the Lote-Tree of Remembrance.

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And you are kindled. When Muhammad, the Messenger of God, sought to declare this exalted station to acquaint them with the mysteries of oneness within the Tree of His Self and to convey His independence from the fire that appeared in the Sinai of wisdom to Moses, God revealed to Him this verse from the Torah. This was to serve as evidence for those who had been given the Torah and as guidance for those who are guided by the lights of the Muhammadan Lote-Tree.

God commanded Moses to bring glad tidings to the people of this Sinai in this Ahmadine spot and to bear witness to what was revealed in the Book: "And indeed, We sent Moses with Our signs: bring the people out from darkness into light and give them glad tidings of the days of God." This is what is inscribed in the Tablets, as you know. If the one who announces His days does so, how could He not attain His station, if you perceive?

Know, then, that when Moses perceived the fire of the Tree on the right side of the valley, He was guided by it and was among those permitted by God to enter the blessed spot. Yet Muhammad, before seeking anything or being touched by any fire, God made Him a light for those in the heavens and the earth. Through this light, He guided whomsoever He willed among His creation. This is recorded in the Book, and you read it in the Qur'an.

Understand, then, that the station of the niche in this verse is His essence, the lamp is His radiant heart, and the glass is His sanctified form, within which the lamp of oneness shone and from which the light radiated. Through Him, all in the heavens and the earth were illuminated. Thus do We make known to you that by this light you are kindled in the lamp of Muhammadan reality, enkindled upon the niche of Ahmadine splendor.

Then the oneness was created in His eternal form, and God commanded Him to remind people of His encounter in the final resurrection and to bring them glad tidings of a holy, praiseworthy station in the abode where the denizens of the heavenly realms gather.

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The spirits of the near ones rejoice, and in it, the clouds of grace are raised. The believers then delight in the joy of God. This is the promise recorded in the Tablets of exalted might: "On the day your Lord comes,

or some of the signs of your Lord appear.” This is the promise made to all in the heavens and the earth, and all will bear witness within themselves that this is indeed the truth; there is no God but Him. He is the Truth, the Knower of the unseen.

Recognize, then, the station of the one who came clothed in the garment of ‘Ali, upon a cloud of light. Muhammad, the Messenger of God, proclaimed His glad tidings, on the day when the sincere rejoice. Then understand what was brought to them through clear signs, and what the deniers said and did to Him, to the point where the Pen is ashamed to recount it. God was a witness to this, though you do not bear witness.

They belied Him, rejected Him, and among them were those who claimed He forged lies against God and performed sorcery to deceive the people. By this, they veiled themselves from the encounter with God, ignored His command, and turned away from the Countenance to which the near ones turn.

O assembly of the Bayan, give thanks to God for what He has bestowed upon you by His bounty, wherein He has made Himself known to you, honored you with His meeting, raised you up with truth, and revealed unto you what makes you independent of those who disbelieved and associated partners with Him after all had awaited His days and what they were promised.

Understand what We have imparted to you in truth and enriched you with grace, bringing you to the shore of knowledge, teaching you the paths of understanding, and drawing you near by the light that kindled the hearts of the believers who, at every moment, place their trust in God, their Lord.

Know, then, that the intent of the verse is none other than what We have taught you in truth, but none recognize it except those who are patient in God, and none comprehend it but the sincere. This is of the grace that neither those of the past nor those of the future can surpass. But you, O questioner, are the hope in that...

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The days in which the sun of grace shone forth from the horizon of oneness and the lamp of identity was kindled in the niche of eternity—you shall not witness this verse except in the form that God has veiled behind the pavilion of might in the loftiest heights near His Beloved. Do you not see how God kindled it for Himself with the fire of His essence in the niche of eternity, preserving it within the lamp of power between earth and heaven, so that no breeze of association might touch it?

From it, light appeared behind seventy thousand veils, as small as the eye of a needle, illuminating the vessels of contingent beings, all of which proclaimed God through their essence as this divine fire was made manifest to them. This is what We impart to you of wondrous hidden knowledge so that you may give thanks to your Lord at all times, and so may all believers. Be pleased with yourself for having been guided to a shore that no foot of any created being has tread except those who have detached themselves from all that is in the dominion of command and creation and who walk the paths of submission by the permission of God.

We have sufficed in what We have explained to you regarding this sacred verse and have summarized its meanings because We have previously explained it with diverse expressions and indications that astonish

the minds of the wise. Be content, therefore, with what has been revealed to you on this blessed night, which God has made one of those nights wherein all determined matters are decreed by the All-Mighty, the Self-Subsisting. If you are not satisfied with what the Pen of power has inscribed upon these luminous Tablets, return to what has been previously recorded by the finger of manifest might.

For within the Lote-Tree of those words, the fire of oneness was kindled, and only the monotheists may draw light from it. Upon its branches are doves, all created from the fire of identity, and none but the detached ones hear their melodies. By God, if you sharpen your vision, you will recognize everything...

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...from what has been inscribed upon these Tablets and become independent of all else. This is a known truth. As for what you have asked regarding the disjointed letters in the scriptures and the writings, know that each of these letters contains signs for those who recognize, and within them are symbols, meanings, and indications that none can comprehend except those who walk in the pleasure of God and inscribe within the garden of knowledge.

Their mysteries have always been hidden in the treasuries of purity, sealed with the seal of power and veiled by the veil of might. However, at this moment, its seal has been opened for you according to your station, and it remains as it was for others to know if they are able. Thus, those who preceded you in guidance from God will bear witness that all of this was created in the form that speaks the truth, around which all exalted letters and comprehensive words revolve, if you understand.

Know that these letters, in the station of the names, indicate the eternal realities, the singular truths, and the lamps of identity, as you read in the Qur'an: "This is the Book, wherein there is no doubt, a guidance for the God-fearing." In this station, God has named His Beloved with these extended disjointed letters, so that those who, with the wings of detachment, soar in the atmosphere of the spirit may be assured.

"O Muhammad, this Book is the Book of your essence. It is from a preserved hidden Book whose knowledge none encompasses except God. From it, all books are detailed, if you are certain. This is the Book that elucidates the knowledge of what was and what is to come. It guides the guided, and all that was revealed before, even those without precedence among the scriptures and writings, contains but a single letter from this Book. None recognize this except those who, in the atmosphere of proximity, ascend upon the steed of might."

This is indeed the Book that...

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It is mentioned in the station of description, but this book of the essential self has a station so exalted that all that is described or spoken of by the describers is severed from it. By His command "Be," it brings into being all that was and will be. Know, then, the book of the self of Muhammad, in which all mysteries are inscribed by the Pen of God, the Omnipotent, the Self-Subsisting. Bear witness that there is no God but Him, the Sovereign, the Mighty, the Beloved.

Thus was revealed previously: "Read your own book." This book suffices for those who believe, guiding them to the shore of a hidden name. In another station, it is called the book revealed to Him in truth,



which God made a criterion between those who believe and those who disbelieve, as they act justly toward their Lord.

In yet another station, understand that when God named His Beloved with composite letters and comprehensive words, you speak of His names as Muhammad, Ahmad, and Mahmoud in the kingdom of names. Similarly, He named Him with extended letters and disjointed inscriptions so that all endowed with insight from God may know that all the most glorious letters and most beautiful names were created for Him. Nothing appears from the Beloved but that it was intended for His Beloved.

This is His Beloved, if you perceive with the vision of the spirit. Thus is affirmed what the eternal dove has sung: "By whatever name you call upon Him, to Him belong the most beautiful names." This was revealed previously, and you have read it. In His days, many people read it.

Know that God created, with these extended and disjointed letters in the name of His Beloved, the sublime, subtle essences as you witness in the mirrors reflecting the sun of Muhammadan reality. Likewise, He created from the composite words in His name the structured, composite forms of elements of unity, all of which are imprinted according to their ranks by this sun. Reflect, then, on the creation of the heavens.

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...and the earth, so that you may recognize every name in the shadow of His name and every attribute in the shadow of His description. Certify that all things are within the grasp of His power, created from the letters of His names, and be among those who perceive the manifestations of creation with the eye of God.

In another station, the Alif signifies absolute divinity, the Lam signifies absolute authority, which returns to His self, established by His command: "Your only guardian is God." This is of the sovereignty of God, the Mighty, the Praised. The Mim signifies the Muhammadan essence and the Ahmadine pattern.

God addressed Him with these letters so that all might know that all that is expressed in words, uttered by created tongues, or comprehended in the realm of creation has appeared in the garment of Muhammadan reality. Thus, the dove sings for you from every station, melodies of the spirit, that you may hear some of what is cast upon you.

By God, were I to elaborate upon these three stations of the three letters, neither the Tablets would suffice nor the ink be exhausted. But I summarize each station for your understanding, as the reins of the Pen are not in my grasp, fearing those who disbelieve and are ungrateful, whose hearts harbor rancor against this Youth who dwells in Iraq and calls all to the fountain. He arose from the horizon of oneness with a radiance encompassing all horizons.

Thus, We impart to you from the mysteries of the Cause that you may comprehend. If not, by Him in whose hand is the soul of Husayn, were it not for the plots of the hypocrites, I would have inscribed on the Tablet what would sever you from all that is in the heavens and the earth and guide you to a station never heard by ears nor perceived by eyes. This flowing grace will never end, even if it streams from the beginning that has no beginning to the end that no end can see, for the source of this spring is...

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This ocean of oneness is none other than the reality of divine grace and the essence of the knowledge of the Eternal. How, then, could this flowing sweet water ever be exhausted? By my Lord, it neither ends nor perishes. This is witnessed by what We have presented and by the denizens of the supreme assembly who bear testimony.

Can the grace of God ever end, or His bounty cease to flow? By the Lord of the heavens and the earth, His mercy has encompassed all things, and His grace has embraced all existence. Say, O people, this is of His bounty, which descends upon you as the rains of wisdom from the clouds of knowledge and bestows upon the contingent beings that which admits them into the sanctity of divine pleasure, clothing them in the garment of eternity, if you reflect upon the mysteries of this grace.

Say, O people, how can you remain asleep upon your beds and not rise from the seats of heedlessness after the sun of love has risen, moving even the decayed bodies by its heat, while you remain as cold as ice, unmelted by the brilliance of this fire? All who dwell in the pavilions of paradise are ignited by it. Say, O people, if you do not hear from this servant, assured in God, then learn from the ranks of love about this lamp, how it is kindled with the fire of love and burns with its own flame at all times. If you observe its burning, you will hear wondrous remembrance.

He calls upon God in the depths of his soul, saying with the tongue of longing: O my God and my Lord, I beseech Thee by Thy lamp, which Thou hast made sanctified above the lantern, that Thou send me into the presence of the lovers, to the station where the name of God, the Mighty, the Self-Subsisting, is mentioned. There, the promised one who comes with truth is surrounded by the angels of command, lifting the clouds of sanctity as the eternal dove sings melodies that draw the hearts of the near ones. Say, O people, hear my words, and then...

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...recognize the value of these days. Hold fast to the hidden, radiant cord, and do not turn to the world and its adornments. Let not affliction sadden you, nor let what befalls you from those who disbelieve and associate partners with God, the Mighty, the Beloved, unsettle you. Be among the best of creation, who are not hindered by any obstacle, nor veiled by the reproach of any reproacher. Even if all the people of the earth rise against them, they remain steadfast.

These are the ones who turn to no face and follow nothing in the dominion. Even if they pass through cities of gold, they pass like lightning, paying them no heed. They are immersed in the depths of detachment, singing praises. These are the ones who, when the verses of their Lord are recited to them, their hearts are ignited with the fire of oneness, and their very foundations tremble with longing. They fall upon their faces in humility before God, the Sovereign, the Omnipotent, the Mighty, the Sanctified.

This is the innate quality of the detached ones, whom We have presented to you in truth, that you may hasten with your own eyes to the shore of grace. In another station, God has willed through these letters the secrets of the infinite. Among these secrets is an indication of the duration of the concealment of the beauty behind the veils of majesty, as you observe in the traces of the Imams of the Qur'an.

After the period of trial passes, the Promised One will arise. Similarly, within all these letters are mysteries for you to discern until the time when the lights dawn from the beloved sacred morn. Say, O assembly of Bayan, all these are within the realms of creation, innovation, and the manifestations of origination and invention. Bear witness.

Otherwise, in the station where God has made them the locus of His sanctified revelations, they neither point with indication nor speak with narration nor signify with meaning. All of them stand in the court of sanctity. Say, O assembly of Qur'an, the letters have ascended to their stations, and the words to their appointed places.

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And yet you remain unaware until now. Have you not heard the day when the caller proclaims? Have you not heard the cry of truth? How can you still be veiled by the screens of your own selves, lifeless? Rise from the beds of heedlessness and from ignorance and hostility, and hasten to the remembrance of God. This is better for you if you wish to return to the abodes of nearness.

Do you not reflect upon the past generations and what befell them when they opposed the messengers of God and turned away from His signs? God has never sent a messenger without accompanying them with evidence that overwhelmed even the most eloquent. Every messenger foretold the one to come after him, and all were promised of Him.

Consider those who were given the Torah before Moses was sent to them. They were given glad tidings from God, the Omnipotent, the Self-Subsisting, of a prophet to come after. But when Moses came with the rod of command and the love of Paran, they turned away from him, saying, "This is nothing but a magician, possessed." They rejected him, disputed with him, and argued against him until a number of years passed. Then God raised him up by His command and exalted him to the station ordained for him. He established His decree and affirmed His proof, cutting off the transgressors who disbelieved, rebelled, and committed injustices without right.

As you now pray upon Moses and those who believed in him and curse Pharaoh and his hosts, so We recount to you the stories of truth that you may remember in the days of God. Then Moses gave glad tidings of the one to come after him. When Jesus came with the clear signs of sanctity, they grew arrogant toward him, saying, "You are not that one; you are but a man bewitched."

Similarly, Jesus foretold them of the prophet to come after him with the signs of the Praised One. When Muhammad, the Messenger of God, came to them, they turned away...

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...and rejected him, saying, "This is but a man who has forged lies against God, the Omnipotent, the Self-Subsisting." When He was raised to God, they then gathered around His cause, as you see today, weeping and supplicating, cursing those who wronged Him. Upon His ascension to the Most Exalted Companion and His rising to the loftiest heights, He promised the people of one who would come after Him. All the people of the Qur'an confirmed this, and the decree was completed.

The time passed until 'Ali came before Muhammad with clear signs, manifest proofs, irrefutable evidence, and shining testimonies. Yet all grew arrogant toward the command of God after having been promised His meeting. This is attested by all that is inscribed in the preserved Tablets, as you read in the Book: When God sealed prophethood with His Beloved, He gave glad tidings to the servants of His meeting, a promise firmly decreed.

When God came under the shadow of the clouds and the trumpet of command was sounded, the heaven split asunder, and the mountains crumbled. Then all turned back on their heels, awaiting a meeting as the Jews and Christians awaited what they had been promised before. From that day until now, they all remain in anticipation.

How many messengers has God sent with truth after Moses until now, yet the Jews remained unaware? Every year they say, "It will happen in another year." Thus, understand their state and the state of those who remain veiled under the shadow of their own selves.

Observe these idolaters—what they did before and what they do today. Thus, We have detailed every matter for you and conveyed to you what befell the Messenger of God so that you may discern the mysteries of the Cause and be among those who today dwell in the shadow of His Countenance. God has raised them to the station where He has made Himself known to them.

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...after they had all turned away from Him. Then you return to what We were recounting and renew the garment of meanings upon the forms of words, weaving wondrous patterns, that you may know the reins of the Cause are in the grasp of the Mighty, the Revered, and it changes as He wills. When His decree is revealed, all that is in the dominion is overturned, and then all are transformed.

Know that if I were to expound upon the meanings of the Alif revealed in the Book, with the hidden pearls of knowledge it contains, all in the heavens and the earth would be thunderstruck, save those who, in the ocean of power, face the Countenance, plunge into it, and gather therein. Others would seize the earthly dogs and attack Me with claws of enmity, denying the grace that has descended from a cloud raised in the name of God, quenching the thirst of those in the Paran of separation who are consumed in the boiling fire. Some would die in a state where, even if the breath of life were blown into them, they would not be revived.

A few, however, drink from this living fountain that flows within the darkness of those words, and they praise God, their Creator, for what has shone upon them from the horizon of Iraq, the Radiant of Horizons, after the souls were struck down and then awakened. Thus, understand the divisions among the people and what they dispute. This is why it was revealed to Muhammad, the Messenger of God: "Few of My servants are grateful."

Yet despite this, I did not wish to disappoint those who turned to Him, traveled toward Him, and migrated for His sake. Therefore, I cast upon them only what the servants could bear, what the souls could endure, and what the intellects could comprehend, so that it might serve as a reminder and glad tidings from the servant to those who hasten to the abode of peace and enter beneath the shade of the Tree of Reunion.

Listen, then, to what is revealed to you from this blessed spot, about this eternal Tree, from which no one has drawn near save those who circle around it and offer themselves in its path by His permission.

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Then they give thanks. Know that the Alif, in one station, is a herald of His Most Great Name, for He is God. The Lam represents His hidden knowledge, and the Mim His name, the Bestower. These names were uniquely set apart by God for Himself at the beginning of His Book. By this, He willed what He willed, for no one surpasses His knowledge, and in this, we are all certain and acknowledging.

In another station, God the Exalted intended through the Alif the oneness of His essence, through the Lam the guardianship of His chosen one—for the Lam is the letter of guardianship if you but knew—and through the Mim the prophethood of His beloved, for it is the letter of prophethood, as manifested in the first name of His Messenger, as you testify.

The letter of guardianship is placed above the letter of prophethood so that those endowed with hearts may bear witness that this is a glad tidings from God to all in the heavens and the earth. It signifies that the one to come after Muhammad will precede, in his most great name, the name of guardianship over the name of prophethood, as you recognize in 'Alí before Muhammad. This is affirmed by the second verse of the Qur'an as revealed in truth: "This is the Book, wherein there is no doubt, a guidance for the God-fearing."

The unseen, during the time of Muhammad, was none other than 'Alí, before the Exalted Prophet. If you believe in this unseen, it was with this unseen that God made a covenant in the essence of the Qur'an with all who are in the heavens and the earth. Yet most people do not understand.

Thus, observe how the rooster of the Throne crowed and sang in the pavilion of eternity, teaching you what calms your minds, soothes your souls, gladdens your hearts, and brings joy to the monotheists. Recognize the greatness of this Cause, for God mentioned it at the beginning of His Book and His first address to His Beloved. Yet these transgressors have opposed...

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...God's covenant, broke His pledge, denied His proof, and did all that severs the patience of the patient. Thus, We reveal to you the mysteries of the Cause, if you would listen with sanctified ears. By God, if you reflect upon the Lam that was revealed between the Two Sanctuaries, you will attain all that you seek, for the Lam, in its form, is threefold, as those versed in numeration reckon it. It becomes, in its essence, three: the Lam, the Alif, and the Mim.

When it gathers all that pertains to it, the Mim appears by itself, signifying its independence. This is understood by those soaring in the atmosphere of detachment and the realm of unity. By this, the seekers are guided to the reality that there is no God but He. He has ever been one in His essence, one in His attributes, one in His name, and one in His creation. Is there any other god besides Him? Say, "Glory be to God! There is no God but Him."

We are all in His creation, bewildered, and by this, the veils of association are burned away, and the signs of limitation dissolve. The Lam stands as a mediator between the Lam and the Mim. This reality cannot be

comprehended by perception or understood by knowledge, even if all who are in the heavens contemplated it from time immemorial.

When the doors of meanings are closed in the face of this eternal letter, the doors of expressions are opened according to what you are able to hear. Know, then, that if you were to revolve this divine Alif around itself, it would appear as two upright Alifs. When these are multiplied by tens, they become twenty. From this arises the decree through which the forms of unity, the manifestations of singularity, and the realities of detachment are created. This occurs before its conjunction with the foundation of the Nun, if you understand.

After its conjunction, the signs are created in the realms of specification, and the evidences of dominion in the worlds of composition. By this, the possessors of knowledge bear witness to the mysteries of wisdom, proceeding from the Pen of manifest might.

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Know, furthermore, that all letters and words return to this eternal Alif, this divine inscription, if you witness it with the eye of the heart. It is the manifestation of the letters without indication. Thus, it was revealed from Him in truth, if you are capable of understanding. If not, ask God, your Lord, to teach you by His knowledge and bestow upon you that which renders you independent of those who are guided by the signs of God yet walk in the darkness of tumultuous waves of fire from every direction, dispersed within it, though they perceive it not.

Observe, then, the mysteries embedded in this Alif, such that within all letters, the revelations of this Alif are apparent. For instance, observe and bear witness: within this Alif is the letter Ba, bowing in humility before its Creator, as though it has fully prostrated itself upon the dust in submission to God, as you observe in its form. It appears in the form of the letter Dal, bowing before God, the Omnipotent, the Beloved. When it prostrates before God, the form of the letter Sad emerges, from which flows the water by which God gives life to all who are in the heavens and the earth within the stages of creation, if you reflect upon the traces of creation.

Similarly, recognize that all letters manifest according to the revelations bestowed upon them from this Alif, appearing in different forms as you observe among the alphabet. When God wills to manifest the revelations of this Alif, He causes a radiance to shine upon them, and each one appears in the garment of these letters in accordance with its form.

If they free themselves from these limited signs, they all appear within the form of this Alif, and in a single form, they are resurrected. If you wish to witness the manifestation of this upright Alif in the letters, observe its form and its standing to be assured within yourself that it is exalted above all things. Contemplate its inscriptions as you reflect upon numbers...

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...in the design of geometry, you observe. For instance, if this Alif is immersed in the ocean of tens, it appears in its form with the addition of a single dot, and from it emerges the letter Ya, as its numerical value is ten, as you calculate in numbers. Similarly, if it is elevated to the heavens of hundreds, it appears as the Alif with the addition of two dots, and you reach the letter Qaf. Observe, then.

It ascends until it reaches the end of the numbers. At that point, the Alif appears in the station of the fourth with additional dots, revealing the number of the Alif. Thus, you reach the letter Ghayn. Observe and bear witness. Witness how the traces of unity flow through the dominion of the letters, testifying in the horizons of possibility and the realms of intellect that there is no God but Him. All shall return to Him.

When this Alif witnessed itself as the first and the last of the letters, it testified in its essence, with the tongue of its mystery, that it is the First, the Last, the Manifest, and the Hidden. Through this, all affirm their Creator's oneness and prostrate themselves before Him.

In this station, all the letters are affirmed in this Alif, and likewise, the manifestation of this Alif is affirmed in the letters themselves, if you dwell in the paradise of unity. At the moment when it is an Alif, the letter Ba is affirmed within it, and likewise, the reverse is true—observe this.

Recognize the points added to it in all its stations and ranks. These indicate the signs received in its descents, enabling humanity to comprehend them according to their capacity and understanding. If it remained in its station without donning the garment of limitations, it would not be grasped by the hearts of those endowed with insight, nor would the discerning comprehend it.

Observe the manifestation of this Alif within yourself, for when you listen, see, and speak as you will, nothing prevents one action from another, nor does...

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...one attribute obstruct another, as you bear witness to all this within yourselves. Similarly, observe in the names: when the name "All-Hearing" applies to you, so too does the name "All-Seeing," and likewise other names, if you observe within yourselves with clear eyes.

All these are attributes that, to this moment, people instinctively attribute to their Creator without perceiving it. Thus, observe within yourself that all these were created within His dominion, and He bestows them upon whomever He wills among His servants. There is no God but Him. He cannot be grasped by what you comprehend, nor known by what you know. Rather, He created these stations within His servants' selves so that all may be guided to the knowledge that He created the names while remaining sanctified from them, and fashioned the attributes while being exalted above them.

There is no Creator but Him. To Him belongs the command and creation, and by His command, all things are brought into being. Say, "Exalted is God, the Sovereign, the Omnipotent, the Self-Subsisting. Exalted is God, the Powerful, the Creator, the All-Powerful, the Mighty, the Beloved."

Yet, O assembly of Bayan, strive with your souls and selves to enter this station and avoid being among those to whom no name applies, nor are they described by these attributes. Do not be among those who have eyes but do not see, ears but do not hear, and hearts but do not understand.

Observe within yourself that you stand, sit, and walk with a single essence. This is a known truth. Despite this, the names and attributes manifest through you, as you perceive and affirm within yourselves. These differing names and various attributes emerge based on what is decreed within your souls and created in

your forms, so that you may ascend to the heights of knowledge within yourselves. For instance, what you undertake...

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...He is one, whether you call Him by all names or mention Him. In His essence, He is detached from all that you describe and point to within yourselves. Yet, when attention is directed to the organ of sight and its faculties, another effect and attribute manifest, as you observe within yourselves. Likewise, in the tongue, when attention is directed toward it, speech arises, as you articulate. This occurs through focusing on external means within the human frame.

Similarly, in the inner being, with the vision of the inner sight, observe how the heart, liver, spleen, head, and other organs reveal different names based on their functions. Just as you speak of intellect, soul, and heart, these too have names.

Understand the manifestation of this Alif within yourself. Though it is one, how has God caused various names and differing effects to appear from it, enabling you to reach the realms of knowledge and to witness that distinctions arise due to differences in places and causes? Yet, the source is one, the manifestation is one, and all of this is within yourselves. Will you not see?

Certify that there is no God but Him. He created humanity as a unified whole, encompassing all His names and attributes. If you do not squander the wonders of creation within yourselves, you will recognize that all of this is created within His dominion and appears in the station of creation.

O assembly of Bayan, do not transgress the bounds of expression. Fear God and do not attribute to yourselves what you cannot bear. Do not overreach your station. We have clarified for you that which bewildered the hearts of the mystics, sages, and scholars in the indications of these words, so that you may perceive their meanings and drink from the flowing spring accessible to all in the heavens and the earth, according to their capacities and stations.

Recognize this spiritual Alif, this eternal design, and this straight cord—how it stands by itself...

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...for itself, before the inhabitants of the heavens and the earth. At times, it raises its head to the heavens, drawing the hearts of the supreme assembly to it. At other times, it turns to the earth, raising the bodies of the near ones from the graves of annihilation.

Thus, We impart to you what has been inscribed by the finger of power upon the preserved Tablets of sanctity. Know that this upright, steadfast Alif has an example in every realm. All derive sustenance from the thread of its grace, and all that is created or will be created stems from its uprightness—whether in standing, stability, strength, or power.

Know that all these qualities emanate from the steadfastness of this divine Alif. All dwell beneath its shade and are guided by its rectitude. By God, the explanation has reached a station where the indications of knowledge and the evidences of wisdom are cut off. Give thanks to God, your Lord, in your



days, and be among those who turn away from all upon the earth, turning instead toward the beauty of oneness, adorned with the garment of light behind veils.

They drink the wine of meanings and life from the hands of the Spirit at all times, continually giving thanks. Even if all adornments and treasures approach them with every embellishment and allure, they pay them no attention.

Even if they are presented with golden bracelets and garments of majesty made of silk and brocade, and are tempted to turn away or admit something into their hearts, by God, they cannot. They do not incline toward these things, nor do they accept them.

These are the friends of God, upon whom there is no fear, nor shall they grieve. They fear no one, even if all in the heavens and the earth were to rise against them. They remain unperturbed, for their hearts, souls, and innermost beings are filled with the wine of God's mercy and love. There is no room in their hearts for the love of anything else to enter.

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...Thus, we acquaint you with the sincere ones so that you may recognize them and follow their path, as they are steadfast in the love of God, unmoved by the tempests of dominion or the storms of time. Be among those who are firmly grounded in the divine love.

Know that this Alif contains mysteries of all sciences, granted by God through the wonders of His grace. Within it is the measure of all knowledge—what has been and what will be. For example, if you were to extract the letters concealed in the depths of this Alif, as we previously revealed through its four stations, and then record their meanings, dividing them into four sections and applying each division according to its requirements of ascension, descent, elevation, and equality, the mysteries revealed would astound the intellect.

By this method, you would access the source of sciences and comprehend what has been referenced in the all-encompassing Jafr. If only we found someone who could fully understand what we intend, we would impart what God has taught us of His grace. However, as we have not, we have conveyed what is within their capacity and have sufficed with this so that no arrogant rebel may gain access to it.

Know that these disjointed letters represent a symbol between the lover and the Beloved, the adored and the adored one. None perceive this except those whose hearts God has made repositories of His knowledge and treasures of His wisdom. This was decreed by God, the Omnipotent, the Beloved.

In another station, this Alif signifies the white earth and the most radiant, pure light. If you contemplate the mysteries of natural creation, you will recognize that the earth originates from water, as you perceive through understanding. Water solidifies into earth—glory be to God, its Creator, exalted above what you describe.

When this radiant water solidifies and is infused with heat from the golden fiery water, three elements unite within it: soul, spirit, and body.

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No one among humanity has ever comprehended this fully, and all are bewildered by it. When this earth, formed from water, coagulates within the fiery water, and you extract it, its surface appears darkened, bearing the mark of fire. If it darkens, do not despair, for God will transform this darkness into light, causing it to ignite and radiate by His command, the Omnipotent, the Infinite.

This is the fruit of sanctity that has emerged from the tree that was planted in the heavens of the celestial realms and the earth of intellect. It is the philosopher's stone, their silver, the land of the thirsty, and their mercury—whatever they name it.

When you extract it from the divine mine, impart to it a spirit of its own nature and kinship, for the body does not accept a spirit foreign to it, if you understand what we impart to you.

Pass no day in negligence, and divide it with precision by God's command. Then purify it so that nothing of the darkness that corrupts remains within it, to the extent of your ability and effort. Afterward, dry it with a gentle fire, and imbue it again with this spirit. Then ignite it with the flame of reeds until an essence of red oil ascends above the water. By God, this is the gold of the wise, which perplexes souls and baffles the minds of the philosophers.

To this day, no one has attained it except those servants who are not distracted by the ornaments of the world from the remembrance of God, the Omnipotent, the Self-Subsisting.

This is the essence, the blood, and the red sap that gives life to decayed bodies when infused with this spirit. O assembly of artisans, seek it! But beware of applying too much fire, for excessive heat corrupts rather than refines, if you understand.

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...This originates from fire, gold, the self, sulfurous water, divine water, and aerial water, and it is called by all names and attributes across its stages and ranks, depending on the colors and actions that manifest within it. Thus, we teach you, so that all may be assured that this illiterate Iraqi youth possesses knowledge that neither the ancients could attain nor the later generations will grasp.

Through this, they might realize the truth within themselves, abandoning the false assumptions they harbor today. If this radiant child, this spiritual infant, appears upon the surface of the water, uncover it little by little according to your instructions. By God, if it is exposed to the heat of fire, it dazzles the sight. Exalted is the Creator, the Maker, the Ordainer, the Mighty, the Revered.

This is the essence of spirit and its reality. If attributed to anything else, it is only metaphorically. Through it, dead bodies are revived, rising from their graves. They are gathered in the field of divine governance. This reveals to you the resurrection of bodies, affirming the reunion of souls with bodies on the day when the trumpet is blown, and the garments of creation are renewed. All are present in the court of sanctity, judged for their deeds in the illusory life, and receive their due recompense.

On that day, the melodies of the dove will be renewed, and all in the heavens and the earth will be transformed. The expanse of knowledge will unfold, and the rooster of oneness will crow. Believers, at

that time, will mount the steeds of light. If we were to recount all that will appear on that day, it would overwhelm the Tablets and disturb the souls. Thus, we withhold its mention and return to what we have already explained, so that the grace of God may precede for those who enter the garment of existence.

Know that if you unite the oil we have conveyed to you with the earth, you will attain your desire faster than the return of your gaze...

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...if you succeed in this task. Recognize gold and silver, then the sun and moon, followed by the white and red essences, that you may understand. By this, they said, “The work can only be accomplished by the two great luminaries,” as you observe in the writings of the people.

Understand what they mean when they say, “Our gold is not the gold of the common people, and neither is our silver,” if you comprehend. This gold is called “the two-winged,” as it moves freely within all bodies. It is attributed with all names; for instance, it is called water due to its liquidity and flow, fire for its sharp nature, earth for its internal solidity, and air for the elements that unite within it.

All of this is recognized by those who reflect on the mysteries of nature and who, through their detachment from all except God and their orientation toward Him, attain the exalted station. Know that this fiery, radiant oil is the crown of crowns, the divine crown, and the crown of triumph. Through it, all bodies are transformed; it cures all sticky, corrupt dampness and dispels dark, harmful dryness.

Through it, everything on earth is healed of ailments. It is the active essence upon which the world’s existence relies. It is heat itself, for without it, no movement could exist. Movement is the action generated by it.

Understand, then, that all knowledge derives from heat, if you contemplate the realities of true knowledge. It is the man of courage, the epitome of youth, the luminous mercury, and the spirit that breathes upon decayed bones, bringing them to life and causing them to rise by the command of God, the Sovereign, the All-Powerful, the Self-Subsisting.

Know also that the spirit is none other than the water that has solidified upon the surface of the white earth. This...

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...is a matter that manifests suddenly, like swift revelation, and God has made it triumphant over all things. This is the essence that, before all things, took shelter under the name of God, the All-Powerful, the Dominant. You witness its traces of power if you reach this station.

This white earth is the stone from which streams flow. It is singular in its kind, and its governance is likewise unified. If you observe the multiplicity within this oneness, you will witness the interplay of the four. Its example is the Alif we have been discussing, which is singular in its essence—not a number but the source of all numbers, from which multiplicity is derived.

In the multiplicity of numerical worlds, you see the emergence of the one. This stone encompasses the three natures, as you perceive with your eyes, if you reflect on it with the knowledge of God. It alludes to the Night of Power, but only those who see the realities of things with the eye of God will understand.

We compared it to the night because, after its initial formation, it appears dark and shadowed. This is a darkness containing the essence of the water of life—a truth you had not heard before. O assembly of Bayan, listen to this!

Reflect on what was revealed earlier in the Qur'an about the judgment of the threefold darkness, that your eyes may draw near to it, and you may reach the ultimate aim sought by those who denied it.

Know, O servant, that when Khidr of glory reached the sunrise of eternity at the fountain of this water, he did not turn toward it or drink from it, as his spirit had already turned to the right hand of the Beloved's majesty. For this youth sought nothing for himself within the dominion, spending his soul and all he had for those in the heavens and the earth, choosing this out of love for God, the Sovereign, the Self-Subsisting.

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...the All-Praised, the All-Powerful. Say, O people, by God, this servant desired nothing for himself and sought no help from anyone in the dominion except God alone. This is testified by the tongue of oneness in a veiled pavilion of mystery.

Say, this lamp does not depend on any lantern, nor does fire affect it. It is illumined by none but God, the Unique, the Mighty, the Exalted, the Self-Subsisting. Give thanks to God, your Creator, for the mysteries revealed to you through this radiant, finite Pen. Though it is confined by its limits, God causes it to flow with what is limitless and without end.

The mysteries of singularity are evident in this renewal—bear witness. This is the knowledge God has taught this Pen, so all may be assured that the heavens of knowledge are folded within His grasp, and the earth of wisdom is set by His command. All seek the wonders of His knowledge.

Know that the first to manifest from the Ancient Cause in the realms of creation were the four elements: fire, air, water, and earth, as you have heard before. Now hear again. These elements revealed the four qualities: heat, moisture, coldness, and dryness. Similarly, the remaining three are foundational—understand them. Through them, God created all things in the realms of creation, both celestial and terrestrial.

Whatever possesses a balanced nature endures through time, as you observe in the sun and moon. Whatever lacks balance soon perishes, as you see in the lower realms of creation. Therefore, strive to recognize balanced substances among minerals, for they are easier to work with.

The process is one of refinement, purification, and union. This is the truth affirmed by all prophets...

When elements are mixed and united, each reveals its role within the fire, bringing heat and dryness to completion.

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...they speak. When you understand the essence of nature from the divine mine, take from it only as much as you need. Then distill it with the living water that aligns with its nature and is closest to it, until this essence becomes pure and white. Subject it to water and place it in dew until it dissolves according to its measure. Let this earth dissolve with the spirit.

Afterward, place it in obscurity until it blends and becomes one substance. Then subject it to gentle fire. Repeat this process of dissolving and binding two or more times, as this is the most accurate method if you act according to what is right.

If this method is beyond your ability, pour the water onto this earth and dissolve it until the water itself becomes pure and white. Then apply this water to wax the earth, allowing you to achieve your desired goal. After waxing, dissolve it once more, as the first step is to dissolve. Then, after dissolving, bind it. Thus, the work of the moon is completed, and you will witness God's power with your own eyes if you understand what is set forth in this Tablet.

Only after understanding should you act, for knowledge precedes action. Beware, O assembly of Bayan, of acting before understanding all that we have taught you. This is my counsel to you—heed it if you wish to walk the paths of truth.

Know that essence is also referred to as water, for water is the basis of all works. From it comes the pure oil, which, when used, does not burn and is never consumed. This is the water through which God revives the earth after its death, revealing the decree of resurrection. Some prophets and sages have sufficed with this water in their work, attaining their ultimate goal through it. This is a hidden, true knowledge known only to...

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...those whose hearts God has tested with faith and whom He has taught the science of mercury. This treasure was sealed by God and remains hidden.

If you wish to perform the work of the sun with gold, return to this body formed from the pure oil we have taught you about earlier, referred to as “the gold of the people” and “the sulfur of truth.” In its operation, you will be bewildered, for by God, we have shared with you all the methods and revealed what no one before you could comprehend.

You bear witness with your spirits and souls to its truth. In subtle indications, we have described for you the balance of nature, which, when discovered, grants mastery over the ultimate goal in this divine wisdom and heavenly gift, if you understand.

We will then impart to you that which will free you from reliance on those who are preoccupied with this craft upon the earth. Know that all arises from mercury and sulfur. When you recognize these in the sun and moon—the gold and silver—you will see that salt plays a crucial role in dissolving bodies.

You will find no better agent for gold than this, if you investigate all things thoroughly, for its very nature aligns perfectly with the task, a truth impossible to fully express with the pen, even in the span of a lifetime.

If you extract this salt from its source, distill it, and dissolve all secrets that arise from it, allowing them to combine into a unified essence and a stable oil, by God, you will reach the pinnacle of knowledge and understanding.

In salts lies the veil over the hidden mysteries, as in the ultimate knowledge that dwells in pure hearts. Will you not bear witness? This is the certainty that humanity, in its ignorance, wanders without, lost in the valley of ignorance.

Thus, the dove of knowledge sings upon the branches of wisdom with melodies that captivate and draw. We have sufficed with this, fearful of unveiling too much of the matter to you.

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...through evident sanctified signs. Yet none can attain this except through love for God and His chosen ones. This is what is admonished by the Supreme Pen in these numbered Tablets.

If you heed my words, ask of God what will suffice you, rendering you independent of gold and silver. For neither gold nor silver enriches anyone; instead, they increase poverty, as you yourselves witness. By what We have called you to, you will find freedom from all in the heavens and the earth if you cling to the thread of the Cause in this utterance.

Know that this Alif was revealed at the beginning of the Qur'an, and We have explained it to you with signs that astonish the intellect. It was created from the Alif revealed in the Bayan by God, the Omnipotent, the Exalted, the Self-Subsisting. Yet, in His presence, it is as nothing, if you reflect on its mysteries.

In one station, it is itself and its essence if you enter the pavilion of unity. Recognize, then, the station of this upright, steadfast Alif on the day when the gems of knowledge and power are raised up, with angels of command at its right hand. On that day, all on earth will be thunderstruck by the majesty of the day, and the pillars of creation will tremble. All will be shaken by the overwhelming might of God's decree. Blessed are those who attain His beauty and enter the paradise of sanctity before Him.

On that day, when they are commanded, they will not ask "why" or "for what," but will hasten to act upon His decree. They will fear no one among the assembly of Bayan and will run to the breast of God's mercy like infants, heedless of all else. They will neither look to nor fear anyone, even if all in Bayan or other faiths try to hinder them. They will remain steadfast, turning their eyes to none but the pure beauty, undistracted and fearless.

Thus, we beseech God to make us and you among those who circle around Him, present in His court, and witnessing before Him, for He is the Almighty, the Bestower, the Mighty, the Beloved.

In the name of the one born, whom God has made a herald of His Mighty, Beloved Name.

A Tablet from Us to the Night wherein the heavens and the earth were illuminated by a Radiant One through whom the worlds have been enlightened. Blessed are you for what was born within you on the Day of God, which We have made a lamp of success for the inhabitants of the cities of names, a goblet of triumph for those in the fields of permanence, and a dawning place of joy and exultation for those in the realm of creation.

Exalted is God, the Creator of the heavens, who has caused Him to speak this Name through which the veils of illusions and the mists of doubts were pierced. The Name of the Self-Subsisting shone forth from the horizon of certitude.

In this, the seal of the wine of life was broken, and the gate of knowledge and utterance was opened to those in existence. The breeze of the Merciful wafted across the lands. Blessed is that moment when the treasure of God, the All-Powerful, the All-Knowing, the All-Wise, appeared.

O assembly of earth and heaven, it is the first night, which God has made a sign for the later night in which One will be born who is not recognized by words.

...and cannot be described by attributes. Blessed is the one who reflects upon them, for he perceives the outward to match the inward and attains the mysteries of God in this manifestation. Through it, the foundations of polytheism were shaken, the idols of delusions were cast down, and the banner of "There is no God but Him, the All-Powerful, the Exalted, the One, the Unique, the Omnipotent, the Mighty, the Inaccessible" was raised.

In this night, the fragrance of reunion wafted, the gates of meeting and wealth were opened, and all things proclaimed, "The dominion belongs to God, the Sovereign of names, who has come with authority encompassing all worlds."

The Supreme Concourse exulted in their Lord, the Most High, the Most Glorious, and the realities of the names extolled the Sovereign of the Hereafter and the First. Through this manifestation, the mountains soared toward the Most Exalted Wealth, hearts turned toward the Countenance of the Beloved, leaves trembled in the breeze of yearning, and trees called out in response to the stirring voice of the Chosen One.

The world quivered in longing to meet the Sovereign of Eternity, and new creations arose from the concealed Word that emerged through this mighty Name.

O Night of the Bestower, We behold within you the Mother of the Book. Indeed, the Mother of the Book is born for itself and its essence. All of this, in the station of names, has been sanctified by God. Through it, the hidden unseen and the stored secret have been revealed.

By My life, all of this pertains to the station of attributes. It is their Sovereign. Through it, the manifestations of "There is no God but He" have appeared. Yet this is recounted for the people of creation; with it is what no ear can hear. Blessed are those who are certain.

The Supreme Pen trembled and exclaimed, "O Thou who cannot be named, forgive me by Thy authority, which reigns over earth and heaven, for I was created through Thy creative power. How, then, can I describe what cannot be described through creation?

Yet by Thy might, if I were to recount what Thou hast inspired in me, the contingent beings would dissolve in joy and exultation. How, then, can the surging waves of Thy utterance be contained in this exalted station and supreme abode? O Lord, forgive this mute Pen."

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...from mentioning this supreme station. Then have mercy upon me, O my Sovereign and my Lord, and forgive me for what I have done before You. Truly, You are the Bestower, the Omnipotent, the Forgiving, the Generous.

O assembly of the seen and unseen, rejoice within yourselves and be glad in your beings for the night in which the spheres were gathered, the cycles revolved, the nights and days were resurrected, and the appointed time of the Cause arrived from the Omnipotent, the Mighty.

Glad tidings to those in the Supreme Concourse for this wondrous, mighty spirit. This is the night in which the gates of paradise were opened, the doors of hellfire were closed, and the satisfaction of the Merciful shone at the pole of all realms. The breeze of God wafted from the direction of forgiveness, and the Hour came in truth, if you are among the discerning.

Rejoice in this night, from which all days were illumined. None comprehend this except those who are certain and insightful. Around it, the Nights of Power circled...

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...and the angels and the Spirit descended therein with vessels of Kawthar and Tasneem. In it, all the gardens were adorned with the design of God, the Omnipotent, the Mighty, the Generous. Everything was resurrected, and the mercy of God encompassed all realms.

Rejoice, O assembly of spirits, in this manifest and radiant bounty. In it, the pillars of falsehood trembled, the great idol fell upon its face in the dust, and the foundations of wickedness were annihilated. The deity of Manat lamented within itself, the purity of Al-'Uzza shattered, and its face remained darkened as the dawn of manifestation rose.



In it appeared what brought delight to the eyes of majesty and grandeur, and then to the eyes of the prophets and messengers. Blessed is this dawn, which arose in truth from the horizon of luminous might. Say, in it, demons were prevented from ascending to the dominion of majesty and power.

The hearts of those who opposed God, the Omnipotent, the Mighty, the Chosen One, were hardened. The faces of the wicked were darkened, while...

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...radiance shone forth on the countenances of the righteous from this beauty, whose appearance was awaited by the kingdom of the seen and unseen, as well as the dwellers of the Concourse on high.

O my spirit, for this Spirit, through which the contents of graves were scattered and every decayed bone trembled. Say, "O source of wickedness, strike your head, and O mine of tyranny, return to your abode in reckoning," for the Beauty of the Merciful has risen from the horizon of existence with a radiance that encompassed all in the realms of divinity.

From it, the Spirit of God, the Omnipotent, the Mighty, the Generous, was created. Through it, the fingers of will emerged from the robe of majesty, and the veils of creation were rent by His dominion, the All-Powerful, the Inaccessible, the Mighty.

Blessed is this dawn, in which the Beauty of Eternity was established upon the throne of His Most Great Name, the Almighty. In it was born the One who neither begets nor is begotten. Blessed is the one who immerses in the ocean of meanings from this Revelation.

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...and reaches the pearls of knowledge and wisdom that were treasured within the words of God, the Sovereign, the Exalted, the Omnipotent, the Mighty.

Blessed is the one who recognizes and becomes one of the knowing. Say, this is the dawn in which the tribes of the Concourse of Paradise descended, followed by the angels of sanctity. Among them were those who ascended through the breezes of the Most Glorious Beauty of God to the dwellers of the Supreme Concourse.

From these breezes, other angels descended with cups of the Kawthar of permanence, offering drink to those who circled the seat where the Eternal Temple was established upon the throne of His Most Generous, Most Noble Name.

Glad tidings to those who stood in His presence, beheld His Beauty, heard His melody, and whose hearts were revived by the Word emanating from His sacred, exalted, luminous lips.

Say, this is the dawn in which the Greatest Tree was planted, bearing fruits of wondrous majesty. By God, every fruit bears melodies upon melodies.

Thus, we recount to you, O assembly of spirits, portions of...

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...its melodies according to your capacity, to attract and draw you nearer to God, the Omnipotent, the Mighty, the Powerful. Blessed is this dawn, from which suns arose from the horizon of sanctity by the permission of God, the Inaccessible, the Mighty, the Incomparable.

Say, this is the dawn in which the essence of the concealed and the hidden unseen were revealed. In it, the Beauty of Eternity took the cup of permanence with the fingers of splendor and first drank from it Himself, then offered it to the dwellers of the realm of creation, whether lowly or noble.

Blessed is the one who turned to it, took from it, and was quenched with His love, the Mighty, the Incomparable. The fruits thereof proclaimed what the Burning Bush in the white, blessed spot on Sinai declared, heard by the ear of Moses, cutting him off from all possibilities and drawing him to the sacred, exalted abode.

Blessed is the one drawn by God, the Omnipotent, the Most High, the Most Great. Another fruit proclaimed what captivated the Spirit, raising it to the heaven of manifest majesty. Blessed is this Spirit...

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...which caused the Spirit of Faithfulness to rise before it, accompanied by a host of near angels.

Another fruit proclaimed what captivated the heart of Muhammad, the Messenger of God, who ascended from this most sweet voice to the Lote Tree of the Extremity. There, he heard the call of God from behind the pavilion of grandeur, uttering the secret of His holy, most high, most great Name.

Blessed is this Lote Tree, exalted in truth, under whose shade all the worlds seek refuge.

O Supreme Pen, restrain your words. By the truth of God, if you speak and recount the melodies of the fruits of the Tree of God, you would remain alone on the earth, for all people would flee from your presence and abandon the court of your sanctity. This is the certainty of truth.

Blessed are the mysteries that none can bear except God, the Sovereign, the Mighty, the Beautiful.

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Have you not observed, O Pen, that you have revealed only a fraction of the mysteries of your Lord, the Most High, the Most Glorious? Yet, how the clamor of the hypocrites has risen in the lands, and the noise of the idolaters among the wicked has been raised.

Therefore, take hold of your reins, restrain yourself, and remain content with what God has granted you through His bounty. If you wish to provide the contingent beings with the sweet, living water that God has made you its source, then let it flow in measure according to their capacity.

Thus commands the One who created you by His command. Act, then, as you have been commanded, and do not be among the heedless.

Blessed is this wisdom, through which the reins of existence are held and the Supreme Pen is restrained from revealing what is hidden from the realm of creation. Indeed, He is powerful over all things.

## 1. INBA 15 Collection

### 1.1 Introduction in the Collection BH Unknown

He is the Most Radiant, the Most Glorious

In the Name of God, the Most Supreme, the Most Glorious

Your letter has reached the Presence of the Throne, and We have become aware of its contents. We shall grant you that which benefits you—for your Lord is indeed the All-Knowing, the All-Aware. In the Tablet, a lofty station has been ordained for you. By My life! If you were to recognize it, you would soar with longing and sever yourself from all created things. Blessed is the one who has perceived the fragrance of the garment and has turned toward God, the Mighty, the Wise.

Preserve your station, then recite the verses of your Lord; by them the hearts of the sincere are enkindled. Let nothing cause you sorrow. Remain steadfast in the love of your Lord, and remember Him among His servants—for He remembers you in His sacred, glorious, and exalted dominion. Blessed are you for having attained to the knowledge of your Lord in His days, and for having believed in Him after those who were created by His command—the Most Exalted, the Mighty, the Wondrous—had disbelieved in Him.

### 1.2 BH00177

In the Name of Our Lord, the Most Holy, the Most Supreme, the Most Exalted, the Most Glorious

Praise be to the expanse of His Presence—the One Who brought existence into being, Who illumined the world with the light of the Greatest Name. In the realm of meaning, and the meaning of meaning, and the meaning of the meaning of meaning, there is no secret, no truth, no enduring word, save that it has streamed forth from His Most Exalted Pen, manifest and radiant. Exalted be His glory, vast His bounty, and great His station. There is no god but Him. Blessings, peace, magnification, glory, remembrance, and praise rest upon His chosen ones—those who have not broken His covenant nor His pact, and who have arisen to serve His mighty, wondrous Cause.

And now, O My beloved—this is the sixth letter that has been sent. The handwriting of that beloved one was received: the first dated the 17th of Rabi' al-Awwal, the second on the 10th of Jumada al-Awwal, and the third on the 5th of Jumada al-Thani. The arrival of the gift of the Bayán into the garden of meanings was read in full. The breezes of love flowed from it, and the wafts of sincerity moved with its stirring. Every word therein was a faithful witness, a trustworthy proof, of the devotion, attention, and service of His Eminence, the Trustee.

After the reading and comprehension, the intent turned toward the Most Exalted Horizon. Permission was then requested, and through the listening of the Beloved of the world, that goal was attained. This is what the All-Merciful has sent down in response—words of the Lord, exalted and sanctified:

I am the Expounder, the Wise.

O Trustee, blessed is the word that, in the Days of God, attained to the hearing of the Desired One. Blessed is the letter that stood in His sacred presence. Blessed is the utterance that became manifest in His city. Say: If you were to count the bounties of God, you could never number them. That which was veiled from hearts and eyes became manifest and made plain. The path became visible, the command apparent—without suspension or delay. The radiances of the sun of His grace have reached and shall continue to reach. The lamps of the Cause have appeared in His Name, and the signs of might have been revealed by His command. He is the One, the Almighty Speaker.

To the people of God, male and female, who dwell in the cities of the True One—exalted be His glory, that is, the cities of faith and certainty—convey to each of them a proclamation of magnification and peace. Give glad tidings of the lights of the sun of divine bounty, and remind them of the traces of the Most Exalted Pen.

Blessed are you, O Trustee—My Pen has borne witness that you attained presence, encounter, vision, and attentive hearing. Be like a downpour for the lands, and the April rain of bounty for the servants.

We entreat the True One to adorn His people with the robe of detachment, that they may arise with full endeavor to serve and turn toward the guidance of those on earth. Say: O people of the world! Harken to the call of the Wronged One and cling to that which is worthy. For every soul, the path of God is known and clear, like the sun, its radiance shining and its illumination manifest.

Whosoever arises to serve, the atoms of the universe, the dwellers of the highest Paradise and the most sublime Garden, all beseech the True One to confirm and grant him success. By the grace of the True One—exalted be His glory—lift your feet from the place of limitation and set them in the realm beyond place. This station is detachment from all things and steadfastness in service.

Today, the Light is calling out, Sinai is proclaiming good news, the fruits are saying: “O trees!” This is the day of joy, the day of rejoicing and delight—for the Beloved has appeared and is beheld. What a wondrous attraction has seized the world, and what a wondrous rapture is among the Supreme Concourse. The carpet of gladness is spread in perfect exultation.

Blessed is the tongue that remembers Him, and the ear that receives the melodies of the things. O possessors of hearing, the birds of the highest Paradise are singing! O possessors of sight, the lights of the Greatest Name are manifest! Do not deprive yourselves. Know the value of these days. The Most Exalted Pen is, night and day, occupied with the remembrance of the people of God. Blessed are they, and theirs is the most excellent return. Unto God belongs the command at the beginning and at the end.

Praise be to God! That beloved one attained what had been the hope of the near ones and the longing of the sincere. This was recorded in mention of the honored and veiled lady—his aunt and daughter—upon them be the glory of God. Likewise was mentioned the Hajjis of the land of Káf—upon them be the glory of God—and the gathering at the home of Khadíjah Sultan.

Upon her be the glory of God—each with honor was presented in the presence of the Lord and attained to acceptance. Each was mentioned by the Tongue of Grandeur. This is a great blessing—recognize its station. Some time ago, His Holiness *Ismu’Iláh M...*—upon him be the glory of the All-Glorious—spoke of a

gathering. After its acceptance, He acted upon it that very night. His mention then flowed from the Most Exalted Pen and was dispatched.

As for what was written about Áqá Sayyid Farajulláh—upon him be the glory of God—and his love and steadfastness, this was presented, and the sun of bounty then shone from the horizon of grace. Previously, too, *Ismu'lláh* had carried out, on their behalf, what had been mentioned. As for what was recorded regarding the sons of Khalíl and the heir of Kalím—upon them be the glory of God—in the lands and the letter M, in the days when that beloved had attained the honor of presence, a blessed tablet had been revealed for them from the heaven of Will, but due to wisdom, it had not yet been sent. Now it is being dispatched.

We beseech God to confirm them in the supreme steadfastness, for the screechers and the unjust—like scattered locusts—have dispersed through cities and regions. We ask God to protect all by His bounty and grace. He is the Generous, the Noble.

As for what was written regarding this servant's letter, dated the 26th of Rabi' al-Awwal, having been received, and the one before not yet having arrived—the copy of what was sent is extant. On the 11th of Rabi' al-Awwal, a letter from this servant was dispatched, adorned with the divine verses, spanning nine pages. Hopefully it has been received by now.

Regarding the beloved of the spirit, Jináb Áqá Yahyá—upon him be the glory of God—you wrote: any person with sight and fairness, if they were to meet him, would say what Jináb Áqá Yahyá has said. Yet due to the veils of self and passion, love of leadership, discord, and sedition, they say what leads only to the misguidance of the poor people—just like the slanders of former days, when a few heedless souls, driven by love of position, turned away from the Truth and, with their vain statements, plunged the helpless servants into a wilderness of confusion, division, and lies.

Everything they have said is false—like the tale of *Náhiyih*, *Jábulqá*, *Jábalsá*, and other such things. These phrases have been repeatedly mentioned in the letters of the friends, in the hope that some might awaken and not fall again into the illusions of the past.

In these days, Ahmad Kirmání, son of Mullá Ja'far, and Áqá Khán have gone to the island and conspired with the source of delusions. They have returned. Now consider: if those souls had shown even a little fairness, and had moved for the sake of God, they should have come to this land, from which—since the beginning of the Cause until now—the call of the Truth has been raised with the loftiest cry.

To the lady from the people of *Káf*, they said, "We shall also come to 'Akká." Yet they did not come. Glory be to God! They appeared with deceit and schemes that no one but God can count. God is witness, and His chosen ones bear testimony, that these souls were never, from the very beginning, aware of the Cause, nor are they now.

Nevertheless, leave them to amuse themselves in their vain talk. The purpose of these words is solely to inform that beloved one—nothing more.

In this very moment, the Face is turned and present, and the Tongue of Grandeur speaks this word:

“O Trustee, upon you be My glory.”

Continually, in the letters you have sent to this servant, there is mention of unity, harmony, affection, love, and devotion to the people of God—particularly those souls chosen among the servants and honored with special bestowals. Yet until now, that which is worthy has not been seen. Alas, if only they had acted upon the counsels of the Most Exalted Pen—for the sake of God, and severed from the whispers of self and desire—then the land would not be what it is, nor the people who they are.

We ask God—and we must ask—until that which is worthy becomes manifest. Today, detachment and piety are the helpers and defenders of the Cause. Blessed is the one who attains to both. So ask God to support them with the hosts of remembrance and to inspire them with what is fitting for them in the days of their Lord—the Clarifier, the All-Knowing, the Wise.

O beloved of My heart! At this moment, this servant is so sorrowful for the Beauty of the Eternal that, truly, I have preferred non-existence to existence. For a condition has been witnessed such that the tongue is powerless to describe it, and the pen incapable of expressing it. And God suffices as a witness.

As for your note about meeting the friends of God in every land—after presenting this to the sacred court, the following was spoken:

“The Trustee—upon him be My glory—is a cause of remembrance among the servants and, in all conditions, a well-wisher to all.”

We ask God to confirm him, God willing, that in all states he may gaze upon the honor of the Cause. The discharge of rights is obligatory upon all. Its benefit returns to the very souls of the servants. Yet its acceptance depends on the spirit, the fragrance, and the satisfaction of just and righteous souls. In that case, taking is permitted—otherwise, no. Indeed, your Lord is the Self-Sufficient, the Praiseworthy. -End

Regarding the spiritual beloved Jináb ‘Andalíb—upon him be the glory of God—and the favor bestowed upon him, you wrote: praise be to God, he is confirmed in the service of the Cause. The beloved of My heart, Jináb Samandar—upon him be the glory of the All-Glorious—has repeatedly mentioned him. In recent days, both his prose and verse were presented in the sacred presence. The Tablet of his poem was graciously received among the dwellers of the Pavilion of Purity and Majesty. Indeed, our Lord is the Bestower, the Generous.

Give him glad tidings—his name, his teaching, and his service are continually remembered. This servant beseeches his Lord to confirm him in all conditions.

You also wrote of the sincerity, love, and fervor of the honored woman, the daughter of the late ʿDil‘ Marfū‘ La-Muḥammad Ja‘far—upon them be the glory of God—as well as of Ḥájí Abú‘l-Qásim—upon him be the glory of God—and his devotion. Blessed are they! Praise be to God, by the grace of the All-Glorious, they are confirmed. Their names have been explicitly mentioned by the Tongue of Grandeur.

Give all glad tidings of divine bounty. This servant, too, sends greetings and exaltation to each of them, and beseeches the All-Glorious Lord on their behalf for that which is enduring and everlasting.

You mentioned Jináb Mírzá Mihdí—upon him be the glory of God—and his love and steadfastness, and also the one with him, who was named after him. Praise be to God, they are, in these days, mentioned in the sacred court, and their names were included in verses revealed from the heaven of Will for the beloved of My heart, Jináb Varqá—upon him be the glory of the All-Glorious.

It has been revealed and dispatched. God willing, they have attained and shall attain to it, and will be adorned with the radiances of the sun of the divine Bayan. Truly, our Lord the All-Merciful is the Firm, the All-Knowing, the Compassionate, the Generous.

As requested by that beloved, this servant attained the honor of pilgrimage on their behalf. We beseech God, exalted be He, to make the letters of our deeds and hopes into a Book from His presence. He is powerful over all things.

In another letter from that beloved, you mentioned arrival at *Rā* and *Shīn*, and the friends in those lands, and their fervor and steadfastness in the love of God. After its presentation before the Lord of the Day of Resurrection, these verses shone forth from the dawning-place of bounty:

O My loved ones in *Rā* and *Shīn*! Hear the call of God, the King, the True, the Manifest. There is no god but Me, the One, the All-Informed.

Today, the things are singing, and the nightingales of the Bayan are warbling upon the branches of the Lote-Tree of gnosis. Each thing has chosen a place and is therein occupied with the remembrance of the Lord—glorified be He. Drawn by the fragrance of the verses of the Possessor of Names and Attributes and by the longing for the appearance of the Manifestation of Proofs, all are enraptured. The verses of joy and gladness have taken hold of all. Yet most among the servants remain heedless.

O people of God! Though the tongues of the world are powerless and incapable of uttering what is befitting of the Lord of the Sacred Beauty, since all have been commanded to mention and praise, the grace of God—glorified be He—toward you is as radiant and resplendent as the sun. He created, nurtured, guided upon the straight path, and gave a share from the cup of His love.

By the life of God! The Supreme Concourse is, at all times, occupied with the remembrance of the people of Bahá. The Tongue of Grandeur in His praiseworthy station bears witness to this.

We beseech God to grant you success and confirm you in that which you have been commanded in the Book. May He provide you with the means of both earth and heaven, bring you near to Himself, and counsel you to love and unity, to wisdom and eloquence. He is indeed the Commander, the Wise.

Act always with perfect unity and accord, and do not let go of wisdom. Strife and discord are condemned.

O people of God! Assist the Wronged One through deeds and character. This is what has been revealed in many Tablets from God, the Lord of the worlds. May the glory be upon you and upon those who were not hindered by the oppression of the world from turning to God, the Lord of the nations. —End—

You also mentioned the *Five Sayyids*—upon them be the glory of God. This is what was revealed for them from the realm of Might by our Lord, the Compassionate, the Generous:



O Trustee, upon you be My glory.

Praise be to God, the aforementioned Sayyids—upon them be My glory—have repeatedly attained honor through the verses of the Most Exalted Pen. Give them glad tidings of My remembrance at this moment. Verily, We have remembered those who turned toward God, the Lord of the worlds. We ask God to grant them success and to inscribe for them that which benefits them in this world and the next. He is the Hearer, the Responsive. —End—

You also mentioned Jináb Áqá Muḥammad Ḥusayn Ḍ-R—upon him be the glory of God. After that presentation, these verses descended from the dawning-place of the mercy of our Lord, the All-Merciful:

We have mentioned him before, and before even that, and We have confirmed him in turning toward God, the One, the All-Informed.

He has continually been remembered in the sacred court. In these days, a Tablet was revealed specifically for him and sent through *Ismu'lláh M...*. Give him glad tidings of My bounty, grace, and mercy. —End—

In truth, during the days when he was present in Fars they were continually engaged in remembrance and steadfast in service. Truly, He does not cause the reward of the righteous to be lost. This servant sends them greetings, praise, and glorification.

You mentioned the land of Qáf and the friends of the True One there, and their gatherings; likewise, the gathering held by Jináb Ḥájí Muḥammad 14—upon them be the glory of God. After presentation in the sacred court, this statement descended from the Kingdom of Proof:

Blessed are the souls who are engaged in serving the friends of God. Praise be to God, the friends in the land of Qáf are each confirmed by His grace and illumined by the light of the sun of steadfastness. We mention them all and give them glad tidings.

O Jawád, upon you be My glory. The Trustee has mentioned you. We ask God to confirm you in all conditions and to cause, from the fruits of certitude, wondrous trees to grow in the blessed pure land—and from those trees, to bring forth other fruits and leaves. He is the Powerful, the Able—there is no god but Him, the Most Exalted, the All-Glorious.

O Jawád, rejoice in My mention of you and My turning toward you from the direction of the prison. Nothing equals My remembrance among all things. This is testified by the Mother Book in His presence. —End—

As for what was written regarding the beloved of My heart, Ḥájí Mírzá Ḥaydar-ʿAlí—upon him be the All-Glorious glory—and his rank of service, trust in God, detachment, devotion, steadfastness, and constancy: truly, he is just as that beloved has written. Praise be to God, he is adorned with noble character, upright in the Cause, kindled with the luminous Light and with the Fire of the Lote Tree.

From the Almighty Lord, exalted be His station, I ask for him that which shall not be effaced from the horizon of the Book of God.

As for your mention of Shaykh Muḥammad of Kirmānshāh: he is among the great rejecters. Poor man, he rushes blindly and has no knowledge of matters. He clings to what he has heard from the heedless. Ḥájí Ibráhím from Qáf associates day and night with the hypocrites.

O beloved of My heart! Steadfastness is like the Simurgh—its name is known, but its form is hidden. Most are stirred by any wind. We ask God to open the eye of fairness and to grant honesty. It is truly regrettable that in these days, the servants are deprived of the ocean of the Bayán. The Cause is in His hands—He does what He wills and decrees what He desires. He is the Mighty, the Praiseworthy.

As for what you wrote concerning the funds that were to be delivered to some: truly, each of these matters involves tests in the path of good works, especially in this land burdened by straits and countless expenses. Whatever arrives must conform to the Will of God—glorified be He—that it may reach souls content and pleasing, so they may, in full independence, engage in teaching, education, and reform among the tribes.

In this moment, this exalted word has descended from the dawning-place of supreme bounty:

Whoever today desires to aid the Cause—meaning, to engage in teaching—must first be adorned with the robe of detachment. We beseech God to grant success to all in that which befits His days. —End—

As for what you wrote regarding the noble leaf *Thamara*—upon her be the glory of God—after presentation in the sacred court, the Tongue of Grandeur uttered this blessed word:

O Trustee, upon you be My glory. The countenance of *Hudhud*—upon her be My glory—was commanded to deliver *Thamara's* matter, for she was the intermediary. But the matter concerning Mírzá Muḥammad was written exclusively for him and must be delivered directly into his hands.

This matter is not subject to the consultation of anyone. That which has descended from the heaven of Will must be upheld, so that it may conform to the decisive command of God. The intention is that this matter not become widely known. The concealment of such matters has been, and still is, beloved in the sight of God.

He is the Concealer; He commands you to a majestic concealment. And He is the Patient; He commands you to a gracious patience. —End—

Regarding the promissory note you mentioned, and the decision not to proceed with it due to lack of wisdom: yes, tact must be exercised. Glory be to God! The world is witness and attests that the meaning in the divine Tablets is clear and manifest. Yet until now, the intention has not been understood.

This exalted phrase has been repeatedly heard from the Tongue of Grandeur:

“O servant present, this Manifestation has come for the reform of the world and the unity of the nations, so that, perhaps, by the Kawthar of expression—flowing at all times from the Pen of the All-Merciful—the concealed bitterness hidden in hearts may be cooled, and the form of the world cleansed from this black affliction, and healed.”

And at another time, this blessed word was heard from the sacred tongue:

“By the life of God, if harm were to come upon the essence of the True One, it would be more fitting and better than that falsehood should be spoken.”

Statements such as these have been heard many times from the Tongue of the All-Merciful. The very texts, scriptures, and Tablets bear testimony and clarification.

Blessed are the ones who perceive.

It is possible to rely on some justifications such that both the requester may be at ease and the intermediary assured.

This mortal servant asks and hopes from God—glorified be He—that the honored Master, Jináb S-Y, may be confirmed in that which is good and beneficial for all. If he is content with what was conveyed in the presence, then assuredly may God—glorified be His majesty—grant victory and bestow assistance. This victory and aid are not dependent upon outward means, nor have they ever been; rather, they are the supplication of this servant to the Lord, exalted be He, whose bounties are all-encompassing, and whose grace and generosity encircle all things.

As for meeting with those souls you mentioned: it is not permissible. The more one remains veiled from such persons, the better and more beloved it is.

Concerning Jináb Áqá ‘Alí Ḥaydar—upon him be the glory of God—you wrote that he is continually remembered in the Divine Presence. The reward of those who act has been inscribed by the Most Exalted Pen in the Book. After presenting his mention before the Throne, this exalted word issued from the Tongue of the Lord of the worlds:

O Trustee, upon you be My glory. Jináb ‘Alí before Ḥaydar has attained the remembrance of God. God has ever aided him and granted him success in service to the Cause. What you wrote regarding him, his service, and the fire of divine love that burns within him is true. However, the ladder of ascent has many rungs, and the stations of recognition are without end.

We beseech God that each day He increase him and confirm him, so that he may attain to the station where all his deeds become as a single remembrance, and that the sincere may inhale from him the fragrance of the bounty of God, the Lord of all the worlds.

The glory from Us be upon him and upon those whom the world has not beguiled, nor has it hindered them from drawing near to the Self-Sufficient, the Most Exalted. —End—

This lowly servant also sends him greetings, magnification, and praise. He is remembered in nights and days. Whoso is for God, God is for him. What is evident from him is the service of the divine Cause. The servant bears witness to what he sees. The Cause belongs to God, the Lord of the worlds.

As for your mention of the beloved ones of God in Sísán—upon them be the glory of God—a Tablet, the Most Inaccessible and Most Sacred, was revealed especially for them and dispatched. Likewise, a Tablet for *Amat-Allah*, the daughter of Áqá Muḥammad Qulí, and a blessed Scroll for the sons of Khalíl—upon them be the glory of God—in the lands and the letter *M* were also revealed.

All that the beloved one wrote and requested was sent.

To the friends and lovers of God, in every land and city where they dwell, this servant sends to each of them greetings, exaltation, and magnification. The Lord is sought, and they are the seekers. They are the petitioners, and God is the One who answers.

Thus, we implore that He may enkindle His servants with the fire of love and illumine them with the light of knowledge. He is the One God, the Powerful over whatsoever He wills.

Perhaps, through the words of this mortal servant, they may be reminded and arise for that which benefits them.

Peace, praise, remembrance, glorification, and glory be upon your eminence, and upon them, and upon every steadfast, immovable, upright soul—every one who stands, who speaks forth, who explains, who knows.

And praise be to God, the Omnipotent, the Mighty, the Wise.

— Written by the servant, in the exalted month of Sha‘bán, year 1304 [April/May 1887]

### 1.3 BH00157

To the Beloved of the Heart, His Eminence the Trustee, upon him be the Glory of God, the Sovereign, the True, the Manifest—

In the Name of Our Lord, the Most Holy, the Most Supreme, the Most Exalted, the Most Glorious

Praise, remembrance, gratitude, and exaltation belong rightly and solely to the friends of the One Desired, who have clung to the cord of fidelity and taken hold of the hem of steadfastness. It has now become manifest what had previously descended from the heaven of Will:

“Thank Me, and I shall thank you.”

This is the gratitude for the fidelity, purity, assurance, and constancy of His chosen ones. Since what was incumbent upon them became evident, God—glorified be He—has revealed for them, in the scriptures and tablets, that which surpasses all comprehension and intellect.

Blessed and radiant are they!

O Beloved of My Heart—today this mortal servant has completed the responses to your letters. In the afternoon of this very day, the 14th of the exalted month of Sha‘bán, another letter of yours—numbered 3 and dated the 11th of Rajab—arrived. Praise be to God, the glad tidings of health and wellbeing are continual. This bounty is particular to hearing and sight, and it surpasses all outward blessings, for it is a mighty cause of human life.

Praise be to God in all conditions.

After receiving the letter from the Desired One of the World, His intention turned toward another place—namely, from Bahjí to Najíbíyyih. He directed His attention to this servant and to the group following in

His footsteps. Upon arrival and after taking a cup of tea, as commanded, this servant set about responding to that blessed letter. I implore God—glorified be He—for assistance, that no neglect befall this reply.

After reading and becoming acquainted with its contents, the intention turned toward the most exalted summit. Turning the face toward His countenance, this servant presented himself, and these firm verses descended from the heaven of bounty:

The word of the Lord, exalted and sanctified, is this:

“O Trustee, We have seen your letter and heard your call. We have answered you as a bounty from Us, for I am the Mighty, the Bestower. He is remembered by the One who remembers Him, and He confirms the one who turns toward Him and arises to serve the Cause with humility and penitence. Say: O people of Bahá! By God! Through detachment is the Cause of God uplifted among the servants. Blessed is the one adorned with this pearly garment—this is a command from God, the Cleaver of dawn.”

Now hear it in the Persian tongue:

“Give glad tidings to the people of Bahá through the remembrance of the Wronged One. We counsel all with that which leads to the elevation and exaltation of the Cause. Blessed is the one who remembers and teaches, adorned with the robe of severance.”

O Trustee! Praise be to God, you have not looked to outward means, nor do you rely upon them. This is a great bounty. Know its station.

Give greetings of glorification to the friends of that land. All are remembered.

What you wrote regarding ‘Alí Ḥaydar—upon him be My glory—blessed is he! He stands firm in service, looks toward the horizon, and remains upright in the Cause. He has continually been confirmed through the traces of the Most Exalted Pen.

Not long ago, a Tablet, radiant and revealed from the heaven of Will, was specifically sent for ‘Ayn and Bā’—upon them be My glory—with instructions that the aforementioned be its bearer. Likewise, a Tablet was revealed and sent for the Deputy—upon him be My glory.

God willing, they shall attain to it. Truly, he has been faithful to the Covenant of God, the Lord of all the worlds.

The glory from Us be upon you, upon My friends there, and upon every firm and steadfast soul. —End—

That beloved has always been the recipient of special favors—praise be to God! You have inhaled the fragrances of the days, and you arose to serve. Wealth, adornment, livelihood, and comfort did not hinder that sanctified being from steadfastness, service, or the fear of God.

This is testified by what the servant has presented to our Lord and yours, our aim and yours, the aim of all in the heavens and the earth.

What was written about the exaltation of the Cause and the sufficiency of God is true. All things affirm this truth.

As for your mention of the honored brother, Jináb Áqá ‘Alí Ḥaydar—upon him be the glory of God, and likewise their steadfastness in the Cause, their being ablaze with the fire of divine love, their turning toward the light of the Countenance, and their rising to serve the Cause—all have been mentioned in the Most Inaccessible, Most Sacred Court, and recorded by the Most Exalted Pen.

Blessed is he!

This mortal servant beseeches God to bestow upon him that which is worthy of His bounty and grace. Verily, our Lord, the All-Merciful, is powerful over whatsoever He wills. He says ‘Be,’ and it is.

You also wrote concerning Jináb Áqá Muḥammad Jawád, from among the people of Nūn and Rā—upon him be the glory of God—and his fidelity to the Covenant. You also mentioned Jináb Áqá Muḥammad Báqir—upon him be the glory—and his love and service.

After being presented in the sacred court, these radiant, luminous verses descended:

The Word of the Lord, exalted and sanctified, is this:

“O Muḥammad Báqir, you have attained to the bounty of the Bayan of the All-Merciful and the table sent down from the heaven of gnosis. In these days, the Trustee—upon him be My glory—has mentioned your turning, your love, and your steadfastness. Blessed are you both. We ask God to confirm you both in all conditions and to ordain for you that whose fragrance will never fade, through the eternity of the dominion and the kingdom.”

O Jawād, the Trustee—upon him be My glory—has presented your Covenant and your fidelity to it. God—glorified be He—is observing your affairs from the horizon of constancy and love. Other matters, if expressed with spirit and fragrance, are accepted in light of the manifest signs. Praise be to God! You have continually been mentioned, praised, and engaged in service. Blessed are you both. —End—

You also mentioned Jináb Áqá Mírzá Faḡlulláh—upon him be the glory of God—and his steadfastness and love. After being presented in the Most Inaccessible, Most Sacred Court, this exalted word shone forth from the heaven of the Will of the Possessor of Names:

The Word of the Lord, exalted and sanctified, is this:

“O Faḡlulláh! We were with you. We heard and saw. Verily, your Lord is the All-Hearing, the All-Seeing. We witnessed what befell you. Nothing is hidden from the knowledge of your Lord. He is indeed the All-Perceiving, the Bestower, the Concealer, the All-Knowing, the All-Informed. Give thanks to your Lord for the sea of His bounty that surged, and for what He revealed to you that reminds you of what was sent down in His clear Book.”

We ask God to confirm you in all conditions. He is the Mighty, the Powerful. —End—

You also mentioned Jináb Áqá Mírzá Muḥammad—upon him be the glory of God—the son of the exalted and blessed soul, purified and radiant, Ḥā’ and Sīn, who ascended to the highest horizon. He, his brothers, and sisters are all mentioned in the sacred court. Their names were repeatedly honored after his ascension. All attained the bounty of the traces of the Most Exalted Pen.

Some time ago, the gaze of the bounty of God—glorified be He—was turned toward them, and a Tablet, the Most Inaccessible and Most Sacred, was revealed and dispatched for each of them. But until now, no news has arrived about their receipt. Whoso is for God, God is for him. At the time of his ascension, and that of the honored leaf—upon them be the glory of God—there descended that which is the Euphrates of mercy and the Kawthar of bounty for them.

This servant also now sends them glorification and peace, and asks for that which has no equal. Verily, our Lord, the All-Merciful, is the Hearer, the Responsive.

You also mentioned Jináb Áqá Mírzá Muḥammad ‘Alí—upon him be the glory of God—the son-in-law of the exalted one—upon him be the glory of God and mercy. You wrote of his attraction, rapture, steadfastness, and love for the Beloved, and of the love that the Beloved bore for him.

After presenting it in the Presence, these firm verses descended from the heaven of wisdom and exposition:

Blessed and exalted is His utterance, and glorified His mention:

In the name of the Hearer, the Responsive.

O you who are remembered in the presence of the Wronged One— The letter from one who loved Me and loved My friends has arrived, and in it was your mention. We have remembered you in this clear Tablet. You had already attained to the traces of My Most Exalted Pen; this is a second time— Give thanks to your Lord, the Compassionate, the Generous. Blessed is the one who has turned and attained, While most of the servants have turned away from God, the Lord of all the worlds.

We have adorned the heaven of gnosis with stars of proof, And We have sent down from the Kingdom of the Bayan that which no learned scholar nor insightful knower can reckon. If you drink the wine of revelation from My Most Exalted Pen, Then say:

O my God, O my God, Praise be to You for confirming me, and teaching me, and acquainting me with that which most of Your creation were denied. I ask You, by the rains of the clouds of Your bounty and the lights of the sun of Your Manifestation, To make me steadfast in Your Cause and gazing toward Your horizon. Then I ask You, O God of existence, Master of the unseen and the seen, To ordain for me, from the wonders of Your bounty, what You have decreed for Your friends. Verily, You are powerful over all that You will. There is no god but You, the Forgiving, the Generous.” —End—

This servant also sends him glorification and peace.

In truth, that beloved wrote of these honored ones in such a way that it stirred the heart anew and brought about wondrous illumination. Though they had always been remembered, this time the matter appeared anew and a fresh light of love radiated.

We ask God to aid and bless him with that which is worthy of His grace.

O beloved of My heart! Today the gaze of God is turned with favor upon the righteous deeds of existence, and is drawn to a single word spoken in sincerity. In the sight of God, it is as a recorded book. And a drop

of sincere deeds is reckoned as a sea, and this is specific to this Most Great Manifestation—glorified be His majesty and all-encompassing His grace.

You wrote of the honored and beloved one, Jináb Ḥájí Mírzá 'A-B—upon him be the glory of God—and his being inflamed with the fire of divine love. The matter is just as your eminence wrote: praise be to God, he has entered and is kindled like a globe of fire in the love of God. Signs of steadfastness and the blaze of the divine flame have appeared from him on several occasions in the presence.

The servant prays to his Lord that He may strengthen him in remembrance and praise, and grant him success in serving His determined and manifest Cause.

You also mentioned the two brothers of Jináb Áqá 'Alí Ḥaydar—upon him and upon them be the glory of God—and wrote of their love, turning, humility, and submission in the path of God. This note opened the gate of joy. Praise be to God, they are confirmed by divine bounty and are mentioned in the presence of God. Even before, their names were recorded by the Most Exalted Pen.

The servant asks his Lord that He may strengthen and confirm them and ordain for them that which brings them nearer to God, the Lord of the mighty Throne.

You mentioned Jináb Áqá Mírzá Faḡlulláh—upon him be the glory of God. Praise be to God, in the upheavals of this land he has clung to the cord of sincerity and fidelity. His mention and his love have continually been present even in the Most Great Prison. God willing, he will attain to that which the changes of the world and the upheavals of nations cannot affect. Verily, our Lord is the Witness, the All-Knowing, the Helper, the Forgiving, the Merciful.

Glory be to God! The workings of divine bounty have had—and continue to have—limitless manifestations upon the earth.

The honored and beloved one, Jináb Áqá 'Alí Ḥaydar—upon him be the glory of God—turned with eagerness and attained. Through the grace of the Name the Self-Subsisting, he drank from the sealed wine and arose to serve the Cause.

The effulgences of divine grace and infinite mercy have encompassed him from all directions. Among these is the letter of that beloved, in whose beginning, middle, and end his name was mentioned—his steadfastness, his flame of love, his service, his devotion, and also his rising up in outward and inward matters.

Upon presenting these lines at the most exalted summit, before the Countenance of the Lord of all being, there descended that which this mortal servant is incapable of recounting. The sea of bounty surged in such waves that those of insight and intellect are powerless to grasp them.

Blessed and honored is he.

In this moment, fresh showers of divine love poured forth. The letter of the beloved of the heart—marked as the fourth, dated the twenty-fourth of the month of Rajab—arrived. Its arrival was like a spiritual herald, for it brought news of health, well-being, and standing firm in service to the Desired One.



Truly, with eloquent expression, it recited the name of the Desired One. Well is it with the people of Bahá who have drunk the cup of faithfulness from the hands of bounty.

As for what you wrote concerning the friends of the True One—their steadfastness, their love, their compassion, their unity and harmony—after its presentation in the Most Inaccessible, Most Sacred Court, it was honored with acceptance.

In that moment, the Tongue of Grandeur uttered this exalted blessed word:

O servant present, give glad tidings to the Trustee of the bounty of God, the Lord of all the worlds. Say: O Trustee, the Wronged One has heard your call and seen your condition. He is indeed the All-Hearing and the All-Seeing. Blessed are you, O Trustee, for adorning your form with the armor of humility, your body with the garment of meekness, and your head with the crown of detachment.

If the friends were to taste the sweetness of this station, the world would not remain deprived of this supreme bounty. Humility, meekness, and other commendable qualities and pure deeds are under the command of the Supreme Commander among the hosts of God. And the Supreme Commander has always been, and remains, the fear of God. —End—

We had often heard of sugar, but that was only words. In truth, spiritual sweetness and true delight have always been the repeated utterances of the friends of God. Sugar, when repeated or used many times, dulls desire and weakens appetite. But the words of the saints of God, the more they are repeated, the more delightful and beloved they become.

I ask and hope from God—glorified be He—to assist this servant in presenting this reply. He is the Able, the Powerful.

Praise be to God—again and again, and again and again, until it reaches the fifth time—the fifth letter, dated the first of the exalted month of Sha‘bán, arrived.

It was kohl for the eye and a balanced elixir for the heart, for it was adorned with mention of the Desired One and illumined with the light of His love.

You wrote concerning the honored brother and noble friend, the Deputy—upon him be the glory of God, the Master of the Footstool—and also about his longing, yearning, love, affection, and his being ablaze with the fire of the Rahmánic Lote Tree and the Tree planted on the Mount of Eternity. All of it was presented in the Most Inaccessible, Most Sacred Court.

On the night of the third of the blessed month of Ramaḍán, two hours past sunset, he attained to the honor of presence and was graced with the attention of the Beloved of the world.

The word of God, blessed and exalted, was uttered:

O Trustee, upon you be the glory of God, the Master of the Day of Judgment. The servant is present before the face of the Wronged One. And as for what you wrote concerning the friends of God and the people you presented concerning the divine friends was heard. Jináb Ná ‘Alí Qabl Akbar—upon him be Bahá—has, in his few years, risen with utmost resolve to serve, as though he has inhaled the scent of

detachment and attained it in the days of God, the Mighty, the Praiseworthy. With full love and turning, he has turned to the Supreme Horizon and directed his face toward the countenance. Blessed is he—his reward is with your Lord.

By My life, it has been recorded by My Most Exalted Pen in the Crimson Tablet: “Verily, your Lord is the True and the Trustworthy.” We have accepted what he has done in the path of God and what he has desired in these days, as a bounty from Us unto him. And I am the Bestower, the Generous. Let him be assured in the grace and bounty of God, holding fast to the wisdom that We revealed in various Tablets. Verily, your Lord is the Compassionate, the Clarifier, the Wise.

He is under the gaze of My bounty, and We have sheltered him under the canopy of My grace, which has encompassed those in the heavens and on earth. O Trustee, blessed are you and he! He has attained to that which no thing among created things can equal. Give him glad tidings of My mention, My mercy, and My bounty. Let him give thanks to his Lord by night and by day, at every dawn and every eve.

Those souls who have given up themselves and what they possess in the path of the One Beloved—they are confirmed by special divine favors. The whole world cannot equal what has been decreed for them. But the matter of such souls should remain concealed. Verily, your Lord speaks the truth and inspires whom He wills with what He desires, and guides the seekers to His straight path. —End—

This mortal servant asks and hopes from God, glorified be He, that He may cause him to shine forth from the horizon of the heaven of the Great Will as a sun of detachment. After presenting mention of him and his deeds in the sacred court, what was revealed from the heaven of the Will is such that this servant is powerless and incapable of describing it. What remains in memory has been conveyed. In truth, he has reached a station in service that transcends description.

O beloved of My heart! In days when those on earth are deprived of the sealed wine and turned away from the hidden mystery and the concealed unseen, if a soul like him rises to action, it testifies to his devotion, attention, and service.

In truth, this is one of the special bounties of God that has been bestowed upon him. O Lord, increase him in all conditions and confirm him in that which uplifts Your Cause. Then illumine him with the lights of Your bounty and grace, such that the faces of Your servants and the hearts of Your creation may shine by him. Verily, You are the Powerful, the Mighty.

Some time ago, concerning the aforementioned matter, it was written to the honored beloved Jináb Áqá Mírzá Asadu’lláh—upon him be the most glorious Bahá. After presenting the matter in the sacred court, what was determined for a single city was accepted, and the rest was granted to him after it too was accepted.

A Tablet was revealed from the heaven of the Will, and written in this servant’s hand, it was sent. Now that he has risen anew to this matter, and the beloved has again requested acceptance, therefore, what has been granted to you is accepted and has attained confirmation through the Pen of the Most High. Blessed is he and praised. As for the remainder, act with moderation in accordance with the command.

The blessed Tablet revealed on this matter and previously sent has, God willing, arrived. You may review it.

The letter of the honored brother, Jináb Áqá 'Alí Ḥaydar—upon him be Bahá—and his mercy, compassion, and gaze of favor toward the friends has always been present. These are the friends who find neither life nor death for themselves, neither harm nor benefit, save by His command, His permission, His bounty, and His grace. The description of such souls has existed in previous and subsequent books. The Sidrat al-Muntahá has testified and continues to testify. All things bear witness. Blessed are the hearers.

You also wrote that the aforementioned intends to dedicate what he possesses to the Right of God. After presenting this, it was said:

This is already fulfilled, for what he possesses is already God's, and We have entrusted it to Him. For he is, night and day, occupied with serving God, glorified be He, and His friends. Whenever the desire for disposal arises, We shall give the command and take action.

His service in the sight of God and his friendship with you and the friends is greater than the payment of the Huqúq. This specific matter concerning him has been revealed from the Names of Grace. And even what he contributes is accepted due to the all-encompassing bounty of God. Otherwise, his very service suffices.

Since the benefit of the Huqúq returns to the tranquil and content souls, its receipt from the heaven of bounty, in consideration of the conditions, was permitted. He testifies to His sufficiency from the heavens and on earth—these matters and those like them—whatever has appeared from that beloved is adorned with the lights of the sun of acceptance.

Bahá, and remembrance and praise be upon your eminence and upon those who love you and listen to your words in the Cause of God, the Lord of all the worlds.

Servant, 5th of Ramaḍán 1304.

He is God

O beloved of My heart,

The sending of the letter was delayed until the seventh missive, dated the 16th of Sha'bán, arrived—bringing renewed joy. Praise be to God, that beloved is confirmed through the bounty of God and is diligent in sending communications, and attentive to new information and the fresh events that reach from the friends. This, in one respect, is counted as a great blessing. We ask God to increase it through His grace and generosity.

Regarding your note on the love and unity with the honored one, Jináb-i-Asm J-M—upon him the Glory of God, the All-Glorious—you also recorded his steadfastness and his blazing fire in the Cause of God. Complete joy was obtained from this passage.

After it was presented in the Most Sacred and Most Exalted Presence, the Tongue of Grandeur, the Lord of the Worlds, spoke with this exalted word:

O present servant, ask of God for those souls who have attained the adornment of divine distinction, that in all circumstances they may keep their gaze fixed upon that which will raise up the Cause of God.

Asm-i-Jamál—upon him be Bahá—has always been remembered in the sacred presence. We ask God to confirm him and to grant him success, that with all determination he may rise up for unity. Indeed, We remember him at this moment and We direct him with what is befitting for this wondrous, glorious day.  
—End—

This servant is always asking for him that which will lead to the exaltation of the Word of God in all aspects.

You then mentioned the spiritual beloved, Jináb Áqá Mírzá Ghulám-’Alí, son of Ḥaḍrat Zabíḥ—upon them both be Bahá—and his confirmations; as well as the spiritual beloved, Jináb Áqá Mírzá Mu’min and the handmaid from his household—upon them both be Bahá.

After being presented in the Most Sacred Presence, each of them was honored by the exaltation of the Most High Pen. This is what the Tongue of Grandeur spoke at that moment:

O Master of the Footstool and the One Manifest through the Most Great Name! You hear the call of Your lovers and their cries in separation from You. You see them, O my God, turning toward Your Horizon and holding fast to Your Cord.

I ask You, O Lord of the world and Sovereign of the nations, that You decree for them from Your Most High Pen the good of this world and the next. Then record for them the reward of the near ones. Indeed, You are the God of the worlds and the Desire of the knowers. —End—

Praise be to God, each has attained the ocean of the Bayan of the All-Merciful. Blessed is their joy.

And this servant, in response to the letter of the spiritual beloved Jináb Áqá Mírzá Ghulám-’Alí—upon him be Bahá—has written what, God willing, had already been conveyed before. He asks forgiveness for the delay. He has never been forgotten and never will be.

I convey my greeting and reverent praise to him and to Jináb Áqá Mírzá Mu’min and the handmaid, and I have mentioned and continue to mention each of them in the sacred court.

As for your mention of Mírzá-yi-W-S-Kh-A, upon him be Bahá—you wrote that he is confirmed by divine grace and illumined by the light of faith. This lowly servant sends him greetings and praise and prays to God, exalted be He, to grant him success. Truly, He is the Generous Bestower.

You then mentioned the honored, exalted, beloved, Jináb ’Alí Qabl Akbar—upon him be Bahá, Possessor of Glory—and noted that he teaches without veil or concealment, yet without departing from wisdom, for he is active within his own home. At the beginning of his teaching efforts, he said before the son of the Shah: “I have confessed this word, and I have been imprisoned several times. We are not corrupt people—we have a religion, and we do not abandon our faith for the comfort of this world.”

After this statement was presented in the Sacred Court, it was said:

“Write: Jináb Amín—upon him be Bahá—is the same as his Lord. For We too have confessed, and have been imprisoned several times.”

It was also commanded:

“Give him two man of Tabríz tea and ten man of Tabríz sugar.” This is a blessing for him, and even its effect has been confirmed. Truly, He is the Compassionate, the Generous.—End—

Indeed, he is sincere, steadfast, and upright in all that he has declared. I ask God to cause to flow from him the rivers of wisdom and exposition, that he may attract the people of the world. Verily, our Lord, the All-Merciful, is the Mighty, the Omnipotent.

I send him greetings and praise. A reply to his letter is being sent. In all matters, I beseech God for his confirmation and success. May He assist this lowly servant in sending responses.

The petition of Jináb Áqá Mírzá Abú'l-Ḥasan—may God sanctify him—was received and attained the honor of being heard by the Lord of the Names. Praise be to God, his letter was adorned with the ornament of divine unity, and with turning, humility, lowliness, and steadfastness.

This servant gives him glad tidings that what he offered in his letter was accepted in the Most Sacred and Exalted Presence. Blessed is he! God willing, a response will be granted.

As for the matters he raised regarding inheritance: whatever was done in the beginning was carried out with wisdom and signed. But thereafter, it remains subject to the divine command.

Bahá, remembrance, and praise be upon you, and upon him, and upon all who are steadfast and upright.

## 1.4 BH00726

To the honored and beloved Jináb Amín—upon him be God’s peace and confirmations—please consider:

He is God, exalted is His glory, majesty, and power.

Praise is due to the Desired One who showed the straight path and sent a guide, who placed a treasure in every station and announced it. The true treasures have ever been and remain the friends of God. They are the repositories of the mysteries of the Prophets and the pearls of the knowledge of the purified ones.

The path ends at the straight way and the great news of the Prophets. He sealed prophethood and apostleship with Him, and promised the appearance of the Resurrection and the Hour, and the manifestation of His power on that Day—exalted is His might, His sovereignty, His majesty, and His grandeur.

Blessings and peace be upon the one whom He made the dawning-place of His Names, the rising-place of His attributes, the treasury of His knowledge, the source of His command—and upon his family and companions, through whom the Cause of God encompassed the east and the west of the earth, and that which had been written in the Books and their verses became manifest.

This servant beseeches his Lord, through them and their power, might, deeds, sincerity, humility, and lowliness, that He may confirm Islam just as He supported it at first, so that the entire religion may appear, even though the idolaters may detest it.

And now, O beloved of My heart! Although each of your letters is like a volume reflecting the sorrows endured in separation, God is witness and aware that this servant, too, has been deeply saddened and grieved by separation from the friends. However, since great reward has been destined for beautiful patience, we must hold fast to it and cling to it.

Beyond this, since the intention of that beloved in all matters has been service, as is evident in his words and deeds, he should be adorned in all conditions with the ornament of joy. I beseech and hope from God, exalted be He, that He may grant confirmations so that he may attain that which is acceptable and mentioned before God.

At the time when mention of your presence and services issued from the heart and tongue, and a letter from Jináb-i-Ná'ib and Jináb-i-Áqá 'Alí-Ḥaydar—upon them be Bahá and His confirmations—was received in the name of that beloved, after it was presented in the sacred presence, the Blessed Beauty said:

The friends should look to what is good and praiseworthy. It is not appropriate to criticize a soul who is commanded to serve. Jináb 'Alí-Ḥaydar is, in truth, engaged in service. All should be content, not complain.

Glory be to God! Until now, people have not yet fully understood what is truly appropriate. Acceptance and rejection are the exclusive domain of God, exalted be He. Whatever has been revealed in the divine Book must be observed and accepted. Blessed is the soul whose will is merged with the Will of God, and whose desire is annihilated in His Desire.

O Amín, write to Jináb-i-Ná'ib and 'Alí-Ḥaydar—upon them be peace—to cling to what is good and to be detached from the world. Praise be to God, they are confirmed in turning and engaged in service. We ask God, the Exalted, that He may ordain for them that which endures in the kingdom with the permanence of the spiritual dominion. He is powerful over all things and may grant them success in what befits His days.

They have always been and continue to be remembered. In every condition, I ask on their behalf for that which shall not be lost. We also ask God to grant them the good of this world and the next. Indeed, He is the Bountiful, the Generous. We counsel everyone to act with wisdom and with that which will uplift the station of humanity. Indeed, He is the Almighty, the Bestower. —End—

This lowly servant also sends them greetings and praise and prays for their success.

The letter addressed to that beloved was sent. Another letter was received from Jináb-i-Ḥájí Muḥammad-'Alí M-Y—peace of God be upon him—written in the name of that beloved. After it was presented in the presence, it was said:

O Amín, you have often mentioned him and other friends. You have affirmed their right upon all by this remembrance. From the wronged One, write to him:

‘Praise be to God, you are clinging to that which is good, and you are steadfast in it. You were mentioned before the wronged One. I ask God, exalted be He, that His confirmations never be withheld from you at any time, and that His mercy never be cut off. He is powerful and able.’

O Amín, what you wrote is accepted and true. Give him glad tidings, and those with him, of the mention of the wronged One. We have mentioned him again and again that he may rejoice and be among the victorious.—End—

His letter was also sent. Please review it.

This servant also sends greetings and praise to him and all the others. In every condition, I beseech God, exalted be He, for success and confirmation for all. Indeed, He is the All-Hearing, the Responsive.

As for what was written about the matter of the trust (amānat), God willing, it will reach that beloved. Let there be assurance about this matter.

The beloved of the heart, Jináb Ibn-i-Aṣdaq—peace and confirmations of God be upon him—sent a letter. However, since that beloved stated that he is in Batumi and from there, he is turning his attention in that direction, and so the reply to his letter was not sent to ‘Alyyih. I ask for confirmation from the True Supporter and spiritual Helper that his reply may also be sent.

His mention and that of the spiritual beloved Jináb Áqá Ghulám-Ḥusayn—upon him be peace of God—has been and remains constant.

To the honored beloved Nabíl son of Nabíl, and his son who was present and attained, and the son of the honored beloved Ḥaḍrat S. M.—upon them be peace and confirmations and grace—I offer greetings and praise. I ask the Almighty Lord for enduring blessings, lasting bounty, and pure living for them all. Likewise, I send greetings to the friends of that land and to the honored beloved Jináb Áqá Muḥammad-‘Alí—upon him be peace of God. He has always been remembered in my heart.

O beloved of my heart, the heedlessness and pride of the people of the world have deprived them of what would benefit them. In former days, the majesty of Islám and its might shook the kings of the world and filled them with fear. But now, matters have reached a point where every polytheist rises to commit injustice and has brought about whatever he desired.

Today, the people of unity must, all together, cling to the cord of divine grace and seek from God and plead with Him—perhaps He will change this weakness into strength and this helplessness into power. If we do not rise to make amends for what is past, new losses will continue to overtake us at every moment. The sleep of heedlessness has overtaken all, and the intoxication of self-desire has deprived everyone—except for those whom God wills.

This servant, that honored one, and all others must beseech the True and Mighty One: first, that He may grant us the success to purify ourselves with the water of repentance; and second, that He may adorn us with the ornament of trustworthiness, faithfulness, chastity, truthfulness, purity, sanctity, and loyalty. We must ask Him for that which will raise and exalt the cause of the people of unity, their loftiness, honor, and strength.

God is witness and aware that what has been said is for His sake, and the intent is the elevation of the Word of Unity. But the heedless ones have attributed it to corruption and have inflicted such harm that tongue and pen are both powerless to describe it. Nevertheless, I supplicate and hope from God, exalted be His station, that He may not deprive His servants of the garment of justice and fairness. He is the Hearer, and He is the Answerer.

I bear witness that there is no God but Him—acknowledging His oneness and confessing His singularity—that He is the First and the Last, the Manifest and the Hidden, and He is the Hearer, the Answerer. He is the All-Powerful, the Omnipotent.

Peace be upon you, and upon those with you, and upon the righteous servants of God. And praise belongs to God, the Lord of all the worlds.

The servant

23rd of the month of Şafar, year 1304

## 1.5 BH00109

In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious

Praise be to God, who has guided us to the most elevated Horizon and given us to drink from the sweetest Kawthar of His utterance, and granted us the encounter and nearness to Him. He has honored us with presence before the court of His Throne, and permitted us, through His bounty and grace, to mention and praise Him. We thank Him, we glorify Him, and we ask His forgiveness in all states—indeed, He is the Forgiving, the Self-Sufficient, the Exalted.

As for the letter of that honored beloved, dated the eleventh of Muharram, it has arrived and attained the honor of being presented before and heard by the Lord of the world. By the life of the One who is our aim, your aim, and the aim of those in the heavens and on earth: the grace, gifts, and bounties that have descended from the heaven of generosity upon the station of verses can be compared to nothing. Intellect and understanding themselves confess their inability to enumerate them. If it were said they are like raindrops or as numerous as the sand particles of all the worlds, it would still fall short.

It is thus clearly and evidently proven that there is no likeness or equal to His bounties. Exalted is His grace! Magnified is His bounty! Mighty is His sovereignty! Lofty is His utterance!

After becoming aware, He turned toward the requested place and addressed the following in response—He, exalted and blessed, said:

“We have mentioned you and sent down to you from the heaven of bounty the Kawthar of the Divine Utterance—no oceans of the world, no books of the nations, can be compared to even a single drop from it. Give thanks and say: ‘All praise is Yours, O Desire of the Worlds!’ O Amín, you have been mentioned in most gatherings and your name has flowed from the tongue of the Wronged One. Praise be to God! You attained the honor of service and have been liberated from unworthy constraints. The Most Exalted Pen has ever testified to your service, love, and sincerity concerning that which Ḥaydar Qabl ‘Alí—upon him be My glory—had requested. The right was yours, though you did not possess it, and it was not fitting in



the eyes of religion that you should remain without it. Your being is enriched in its poverty and submissive in its independence, for your affair returns to the True One. We ask from Him that you may ever be illuminated by the lights of the radiant sun of sufficiency and detachment.”

Every soul, in perfect humility and reverence and with fragrance and delight, should pay the Rights of God—receive them! Otherwise, your Lord is indeed the Self-Sufficient, the Exalted. Behold what the All-Merciful has revealed in the Criterion:

“O people, you are the poor in relation to God, and God is the Rich, the Praiseworthy.”

Remaining in the land of Ṭá is not greatly advisable—so make your days therein like the days of a flower in a garden.

The permission for turning to the desired direction has already been given. So turn your face toward God, the All-Possessing, the Ever-Living. Turn with such turning that all beings are turned toward God, the Sender of the verses and the Manifestation of clear proofs.

Convey glorification to the friends of that land. Say:

“O party of God, restrain your loud braying and open neighing! Preserve yourselves in the name of the Truth—glorious is His majesty!”

The sneaky whisperer of the world is engaged in insinuations. Exert yourselves that the delusions of the past may not return, and that the helpless servants not fall into the well of suspicion.

For 1,200 years, they said, “O Imám!” and “O Trustee!”—yet in the end, they martyred one by whose Word a thousand Imáms would have been created! Woe to them, to their deeds, and to their actions! They committed what neither the Jews nor any party among the sects committed.

The honored ones of the land of K have entered in perfect health and well-being, and after circumambulating the Ka’bah, they attained to circumambulating the Hidden Mystery. Joy to them, and radiant good tidings upon them. In the gatherings of the Imám of faces, the Tongue of Grandeur repeatedly mentioned that beloved one, and each attained what has been recorded and inscribed by the Most Exalted Pen in the divine Books. This lowly servant prays for every one of them to be granted success and confirmation in preserving what has been bestowed—indeed, our Lord, the All-Merciful, is the One who confirms, assists, forgives, and is most generous.

As for what you wrote concerning Jináb N—upon him be the glory of God and His grace—praise be to God, he has been and remains successful. It is hoped that from him will appear that which is recorded in the divine Book and will remain eternal—especially during this moment when I was present in the Most Holy Court. His mention flowed from the Tongue of Grandeur. By the life of our ultimate purpose, nothing compares to the mention of Him, neither the mention of the world nor what its people possess.

Blessed are the souls who, on this wondrous Day, have been adorned with the embroidery of divine favor and have drunk from the ocean of meanings. They have indeed attained every good. Blessed are they and

those who have succeeded through their deeds, their love, and their loyalty! His is the bounty and the grace in all conditions—indeed, He is the One who speaks the Command at the beginning and at the end.

From this lowly servant, convey glorification, praise, remembrance, and greetings to him and to all the friends of God. For each one, I request from the True One—glorious is His majesty—that which He has promised and revealed in His Book. Indeed, He is the One who fulfills His promise, and He is the All-Knowing, the All-Aware.

As for what you wrote concerning Jináb Áqá 'Alí Ḥaydar—upon him be the glory of God—praise be to God, he has attained the radiance of the Sun of Truth and drunk from the ocean of Divine Knowledge—glorious is His majesty. It is hoped he will become a source of all-embracing services, a cause for the enkindlement of souls, and a perpetual remembrance in the dominions of earth and heaven.

That beloved one spoke of his being set ablaze with the fire of divine love and his rise in service to the Cause, and this is indeed the truth, without doubt.

Regarding the honored and beloved Jináb Áqá Mírzá Abu'l-Faḍl—upon him be the glory of God and His favors—and also the stipend for Jináb Áqá 'Alí Ḥaydar—upon him be the glory of God—the matter was presented before the presence of the Possessor of Power and attained the honor of being heard. His blessed and exalted words were:

“Those who spend their wealth in the path of God—these are among the people of the highest paradise. The hosts of the Supreme Concourse and the most exalted heaven send blessings upon them. Indeed, bounty is in His hand; He does what He wills by His command. He is the Ordainer, the Powerful.”

As for the mention of Jináb Muḥammad-'Alí Khán—upon him be the glory of God—and the brother of Jináb Áqá 'Alí Ḥaydar, Jináb Aḥad Áqá—upon them both be the glory of God—praise be to God, both are mentioned before the Throne and have attained the favors of the True One—glorious is His majesty. They have drunk from the pure wine of Revelation and turned toward the Most Exalted Horizon. This is from His grace upon them—indeed, our Lord, the All-Merciful, is the most bountiful and generous.

This servant sends glorification and greetings to their honored brother Khán—upon him be the glory of God—and to the aforementioned brother, and I ask God that in these days, I may be enabled to send a reply to the letter of the honored Khán. At all times, the enkindled souls who are content and well-pleased should pray for each other and beseech the True One to confirm all upon that which is worthy and befitting of this Day.

And concerning Jináb Áqá Muḥammad Riḍá, I ask and hope from God that He may confirm him in remembrance, praise, and service, and strengthen him to manifest in the world of existence that station by which the true rank of humanity becomes known and apparent. This is what the Tongue of God has spoken before and after.

For indeed, the Tongue of Grandeur has ever spoken this blessed Word:

“O servant, ask from God that He may confirm your friends so that through them the station of humanity may appear and become manifest in the world of existence.”

As for the mention of the lands of K and Q and M, and the brothers Jináb Áqá Muḥammad Ḥusayn and Mashhadí Muḥammad Riḍá—upon them both be the glory of God—they are among those souls who have attained the station of contentment through the good pleasure of the Lord of Names. Convey greetings and glorification from this lowly servant to them.

As for the mention of Áqá Qásim, another brother of Jináb Áqá 'Alí Ḥaydar, it was presented at a special moment before the Presence of the True One—glorious is His majesty—and the Tongue of Grandeur responded with these words:

“O Amín, the Most Exalted Pen testifies that that noble one is engaged and remains engaged in the remembrance of the friends of God. In every letter you have written to this servant, you have mentioned the friends and loved ones. May God grant you the reward and enable you to attain the meeting again so that you may hear what I have heard and see what I have seen.”

And as for what was mentioned about Qásim, let him read what has now been revealed by the Most Exalted Pen:

“O Qásim, the Wronged One remembers you for the sake of God and says: If you desire to remember God, the Lord of the Throne and the dust, the Master of the Hereafter and the First Life, rise from your place, then turn your face toward the House of God, the Sacred House, and say: 'O my God, O my God! All praise is Yours for the fragrance of Your knowledge that has spread, for the Sun of Baḥá has risen from the horizon of Ḥijáz, and the banners of Your victory have been raised among the people. I ask You—O You in Whose grasp are the reins of the earth and the heavens, by Whose command the Kingdom of Names has appeared in the world of creation—that You may strengthen me and Your servants to turn toward Your highest horizon and Your most glorious sanctuary. O my God, O my God! I am the one who confesses and acknowledges my poverty and by Your sufficiency that has encompassed all horizons, and by my powerlessness and Your might, which overwhelmed the strength of the strongest and the authority of the rulers, I ask You, do not deprive me of what You have decreed through Your Most Exalted Pen for Your pure servants—those who were never turned away from turning toward You and rising for Your service by the illusions arising from the dawning-places of vain imaginings.

O Lord, grant me that which will remove choice from my hands and cause the breezes of Your will to move me however You will. Indeed, You are the All-Powerful over what You will. Then, make me, O my God, detached unto You, immersed in the ocean of Your mercy and forgiveness, clinging to the rope of Your generosity, and grasping the hem of Your grace. Will You, O my God, repel a poor one who has hastened toward You, or reject a beggar who has confessed his helplessness before the manifestations of Your bounty and the outpourings of Your mercy? No, by Your very Self, for I am assured of Your power, authority, grace, mercy, generosity, and absolute will! There is no God but You, the Forgiving, the Merciful; there is no God but You, the Compassionate, the Generous.”

This supplication itself exerts influence upon the world, for it has flowed from the Tongue of Grandeur. Blessed is the one who recites it and attains its effects, God willing. May Jináb Qásim become the breaker of the spear of self and passion and attain with full spirit and fragrance the bounty of reciting it. The

servant asks his Lord to confirm and assist him in reciting what has been revealed for him. Further, according to the command, that beloved one should not remain long in the land of ʾĪrá.

In the second letter, the mention was again made of the honored brothers—upon them be the glory of the All-Merciful—and also of the sum presented to the honored and exalted Lady, Umm Ḥaram—upon her be the glory of God. Their enkindlement with the fire of the love of God, their humility and reverence, and their services for the sake of God were all mentioned. All these matters attained the honor of being heard in the Most Sanctified, Most Exalted, Most Holy Court before the Possessor of the Names. Each has been illumined by the lights of the Sun of Divine Grace. Blessed are they, and joy and gladness be upon them! May they ever be confirmed in service and adorned with divine bounty. I ask God, exalted be He, to send upon them blessings from His presence, uninterrupted by the rains of the clouds of His grace and the lights of the sun of His mercy. Indeed, He is the One who answers the call of those who ask.

Some of the requested tablets have been sent previously; this time as well, they are being sent, God willing, they will arrive and be delivered.

As for the mention of Jináb Sayyid Farajulláh—upon him be the glory of God—and his companionship with that noble one, praise be to God, he succeeded in turning toward God, engaging in remembrance, praise, love, and affection for the friends of God. His letters have been repeatedly received, both by this servant and by His Holiness Asmá’—upon him be the most splendid glory—and all have been presented before the Possessor of Power and received the lights of the Utterance of the Beloved of all worlds. God willing, his reply will also be sent.

In these days, by the indication of that noble one, gatherings for tea were held in the sacred precincts of the presence of the Beloved of the Worlds, on behalf of the honored ladies, the two daughters of his paternal aunt—upon them be the glory of God—and the friends of God—upon them be the glory of God. This was written so that all may know that what has been received is also being conveyed.

As for the mention of Jináb Áqá Muḥammad Beyk, Áqá Muḥammad Ḥusayn Beyk, Áqá Ghulám Ḥusayn Beyk, and Áqá Turáb Beyk—upon them all be the glory of God—they attained the honor of being heard in the Most Sanctified, Most Exalted Court. His blessed and exalted words were:

“O friends of the All-Merciful, praise be to God! By the influence of the Most Exalted Pen, you have attained the station of remembrance. Your mention has been recorded by the Wronged One and inscribed in the Tablets. Know your station and preserve it in the name of God—glorious is His majesty! For the people of the Bayán cling to the vain thoughts and delusions of the past and strive in the misguidance of the people. Glorified is God! Have they not seen the outcomes of the deeds of the Shí’ah party and yet failed to understand, and now they have again clung to the paths of those sects!

O party of God in the lands! With the fingers of power, tear through all veils, that you may attain the lights of the true oneness of God. Today is the Day of God—nothing should be mentioned or seen but Him! Take what has been bestowed upon you from the Lord of all the worlds. Strengthen your resolve so that turbans, staffs, and cloaks do not again become the cause of illusions, nor plunge the helpless people into the well of vain imaginings and suspicions.”

This lowly servant sends glorification and greetings to each one and asks for steadfastness on behalf of all, that they may regard all besides God as perished and non-existent and count the doubts of atheists and the insinuations of the heedless as nothingness.

At this moment, turning my face toward the present one, His blessed and exalted words flowed:

“O servant present, write: O Amín! O Abu’l-Ḥasan! The Radiant Light of Baṭḥá and the Master of the Prophets—may the spirit of all else be a sacrifice for Him—has been sent from God to all who are upon the earth. The various sects each speak in their own tongues, and the differences of languages in the world are clear and evident. All are aware of this. God—glorious is His majesty—revealed the Criterion (the Qur’an), which distinguishes between truth and falsehood, in the pure Arabic language, and it was a proof upon Arabs and non-Arabs, Turks, and the various sects of the world. This language is powerful and comprehensive; thus, from the Most Exalted Pen, in most cases, this language flows and is revealed, though sometimes and at times in the Persian tongue, which is sweeter, yet confined within limitations. But He does whatsoever He wills and decrees whatsoever He desires, for He is the Omnipotent, the All-Powerful.

O Amín, the people of the Qur’an boasted to the world through the proof of the Qur’an, and the people of every religion gloried in their own Book. And the people of the Bayán clung to what was with them. In this Most Great Manifestation, from the very first day until now, day and night, verses have descended and luminous signs have appeared—equivalent to the books revealed before and after. What exists now, and what shall appear later, had already been fully and explicitly revealed by the Most Exalted Pen. Yet, despite this, they remain occupied with their vain imaginings, and are prevented and deprived from the effulgences of the light of the Sun of Certainty.

What has happened to their eyes that they do not see, and to their ears that they do not hear? They play with their desires, but they do not perceive. By what proof do those souls who deny this Cause seek to establish another? By the life of God, the Point of the Bayán weeps! The entire Bayán is like a ring upon the finger of the power of the Almighty. He turns it however He wills and moves it as He desires.

May the True One, the Radiant Light, grant justice and equity through His overpowering power from behind the clouds, so that perhaps the creation may attain hearing and sight befitting this Day.”

The ocean of the Bayán surged by the All-Merciful, and the Sun of His grace and bounty has ascended to its zenith. What station does a mere drop possess that it should be mentioned? And what value does a speck of dust hold that it should move?

The Mother Book has appeared, and the Mother of the Bayán speaks! Exalted is our Lord and your Lord, our ultimate aim and yours, and the aim of those in the heavens and on earth!

As for what was written regarding the mention of Áqá Bálá, who is engaged in service to Jináb Áqá ‘Alí Ḥaydar—upon him be the glory of God—it was presented, and His blessed and exalted Word flowed:

*“Indeed, We magnify His face!”*

We ask God to grant him success in serving the friends and to ordain for him that which is in his best interest.

This lowly servant presents glorification and greetings to the friends of that land, meaning the friends of the True One—glorious is His majesty—and asks God to make each of them as firm as a mountain and as radiant as a shining light. May He increase their sight and hearing at every moment so that they may behold that for which they were created and hear that which was the purpose of the creation of ears to hear.

As for the mention of Jináb Áqá 'Alí Akbar Beyk—upon him be the glory of God—and his enkindlement and service in the Cause of God, praise be to God, he has been and remains successful. May he always rise in service and speak in remembrance and praise of the True One—glorious is His majesty! His name has repeatedly flowed from the Most Exalted Pen.

At this very moment, while turning my face toward the Desire of the Worlds, his mention was present. We ask God to open the gates of grace and mercy upon his countenance. Indeed, He is the One who answers the call of those who call upon Him. Praise be to Him, for He is the ultimate aim of those who know!

Glorification, remembrance, and glory be upon you, and upon those with you, and upon those who love you for the sake of God—our Lord and your Lord, and the Lord of all the worlds.

#### **The servant, on the 6th of Rabí'u'l-Awwal, in the year 1303.**

Praise be to God, who has revealed and continues to reveal as He wills. He is the Omnipotent, the Sovereign.

In one of the blessed Tablets, the friends of the land of Q-M-Ş were mentioned, as well as the mention of their enkindlement with the fire of God's love and their yearning for the Most Exalted Horizon. Joy and glad tidings be upon them! Praise be to God, upright souls have been found and have become manifest in that land.

Jináb Hájí Sayyid Khalíl—upon him be the glory of God and His grace—has ever been mentioned in the Most Holy Court. God willing, the pages of that land may be illumined by the light of his steadfastness. Likewise, Jináb Áqá Mírzá 'Abdu'r-Raḥím—upon him be the glory of God and His favors.

The details concerning him and the praise of that beloved one were all presented in the Most Sanctified, Most Exalted, Most Holy Court, and all attained the endless bounties. This is what has flowed from the Tongue of our Lord in the Kingdom of the Utterance. His blessed and exalted words were:

“He is the Witness, the All-Hearing. O Khalíl, the path is clear, the sign is manifest, the proof is blazing, and the evidence is evident. Yet, the people of the Bayán have clung to the delusions of the past. Reflect upon the heedlessness of this people. With your outward sight, you have seen the losses of the people of the Qur'an and witnessed the outcomes of their deeds and words. And yet, they did not awaken nor did they take heed. Say: Take heed, O you whose countenances have been darkened! Take heed, O you

whose pale faces are adorned by the locks of your own deceit! They have no awareness of the Day of God and have not attained to the lights of the true oneness of God.”

That honored one should remain entirely detached from all else and make great efforts to protect the souls, so that past delusions may not return and be renewed again. The story has returned to those who strayed and led others astray. They say again what they had said before, with utmost cunning and deceit striving to mislead the pure souls.

The loud braying which had been raised in the scriptures and Tablets, descending from the Most Exalted Pen, has now ceased. Look into the Kitáb-i-Aqdas at what was revealed concerning Káf and Rá. Today it is clearly witnessed that Ja’far and his son, among the people of Káf and Rá, have turned away from the truth and opposed it, saying that which no heedless one has said. They have turned away from that Soul—had it been the First Point, it would have circumambulated around Him. And He it is who said:

“I have believed in Him, and I am the first of the worshippers!”

We remember the All-Merciful in this station and magnify Him, and we counsel him toward the greatest steadfastness. His name has been mentioned in the presence of the One before the Countenance.

We have mentioned him with a mention that none other can equal. And We remember all My loved ones, those who have fulfilled the Covenant. We ask God to bring them near to Him in all conditions and to ordain for them what He loves and is pleased with. Indeed, He is the Self-Sufficient, the Most Exalted.

“O My friends in that land, the Amín has mentioned you. We have remembered you as a bounty from Our presence. And I am the All-Knowing Remembrancer.”

In the Most Great Prison, the Wronged One of the world has mentioned you. If the fruits of this mention were to appear to you even the size of the eye of a needle, you would stand in service for the rest of your lives and consider all besides God as perished and lost.

Glory be upon My friends, those who were not hindered by anything, nor were they veiled by the veils of those who disbelieved in God, the Lord of all the worlds.

The mercy of God has advanced in a manner beyond description, surpassing all imagination. No tongue can fully recount it, and no pen is worthy to roam this lofty domain. Only through the praise of His friends might one attain a portion, and through the remembrance of His loved ones may one become occupied.

As for the mention of that land, whatever this servant has heard from the Blessed Tongue—if he wished to recount it—would surely find himself incapable and powerless. Exalted is His grace! Magnified is His bounty!

As for what was mentioned concerning Jináb Áqá Mírzá Ghulám-Ḥusayn, Jináb Áqá Mírzá Sayyid ‘Alí, and Jináb Áqá Mírzá Muḥammad-Báqir—upon them all be the glory of God—and the mention of their enkindlement, steadfastness, and turning toward the Cause, you have indeed spoken the truth!

In reality, these three pure souls have risen for remembrance, praise, and service to the Cause. Unique and wondrous Tablets have been revealed and sent specifically for them.

After presenting this statement before the Countenance, He—whose Word is truth—said:

“O Amín, the souls were mentioned before the Countenance, and by the grace of God—glorious is His majesty—they attained divine favor. We have remembered them with a remembrance that the treasures of the world and the possessions of the nations cannot equal. We ask God to make each of them like the morning star shining brightly in the sky of certainty. Soon God will manifest upon the earth the stations of those who have turned toward Him and risen to serve His Cause, the Cause through which the foundations of every worldly structure have been shaken, the hearts of every learned jurist have been distressed, and through which the Great Terror has appeared and all who are in the heavens and on earth have been thunderstruck—except those whom God, the Lord of the mighty Throne, has willed.

We further ask God to confirm them in unity and harmony with the people of that land and to grant them success, through wisdom, utterance, spirit, and fragrance, in spreading the Cause. Indeed, He is powerful over all things.”

This lowly servant sends greetings and glorification to each of them and asks the Eternal God for His abiding blessings and favors.

As for the mention of Jináb Muḥammad Riḍá of Muḥammadābād—upon him be the everlasting glory of God—and his services alongside the friends of God, and likewise the praise of his poetry, this lowly servant asks God—exalted is His station—to confirm him in those deeds whose effects remain eternal, and to cause his flowing nature to move through the rivers of His love.

In truth, eloquence, fluency, purity of expression, and a subtle, flowing nature were created especially for the remembrance of God—glorious is His majesty. Blessed is he, and glad tidings be upon him! This matter also attained the honor of being presented before the Throne of the Beloved.

This is what flowed from the Tongue of Grandeur:

“O Muḥammad before Riḍá, by the life of God! Whoever, on this Day, attains even a single drop from this Ocean, or a single letter from this Book, has indeed attained all good—by the testimony of God, the Lord of all worlds. Blessed is the soul that was not withheld by its desires from the Lord of Creation, and was not veiled by the veils of the people of the Bayán, those who turned away from the One who has come down from the heaven of Will with verses that no books of the past or future can equal. This is testified by the Mother Book in this lofty, mighty station.

Say: Look to the Lote-Tree and its fruits, not to what the tongues of the transgressors have uttered.

Say: O people of the Bayán! Come, come, that I may show you the Sun, for it shines from the highest horizon of the world! Fear God, and be not among the wrongdoers.

Say: Lay aside your delusions and suspicions! By God, the All-Sustaining has come with a Cause before which the heavens and the earth cannot stand, if you but know!

By the life of God! We see the people of the Bayán to be more lost than the people of the Qur’an, indeed, more lost than all the religions of the past! This is witnessed by those who have been given insight by God, the All-Knowing, the All-Wise. Thus has spoken the Most Exalted Pen from the most glorious



horizon. Blessed is the one who hears and finds the fragrances of the Utterance of the All-Merciful in the realms of existence, and woe to the heedless! Glory shining forth from the horizon of the heaven of My Utterance be upon you and upon the people of My Ark—those who were not prevented by the paths of delusions from My straight path!”

As for the mention of Jináb Muḥammad ‘Alí Bahrām—upon him be the glory of God—praise be to God, the clamor of the deniers and the doubts of the unbelievers did not prevent him from turning to the Lord of the Day of Judgment.

Glorified is God! Glorified is God! Souls have appeared the likes of which, from the beginning of creation until now, have not been seen in their injustice and have not emerged from non-existence into being. They have turned away from the ocean of divine favor, abandoned the kingdom of the Bayán, and occupied themselves with vain imaginings and idle fancies.

By the life of our Beloved and yours, and the Aim of us all and of you all—souls like these have misled the people since the earliest days of Islam and plunged them into suspicions and delusions. These matters are clear and require no detailed explanation.

Indeed, the mention of that noble one was and remains in the Most Holy, Most Exalted Court. Praise be to God, they have attained that which has been inscribed by the Most Exalted Pen in the divine Books.

We ask God—glorious is His majesty—to protect them and to adorn them with the everlasting remembrance, so that they may become a banner of the love of God among the people and rise to serve His Cause by night and by day.

In all conditions, this lowly servant prays for the success and confirmation of that beloved one, that God—glorious is His majesty—may increase his station at every moment and grant him fresh and wondrous bounties. Indeed, He is powerful over all things.

Remembrance, glory, and glorification be upon you, and upon those with you, and upon those who love you for the sake of God, the Mighty, the Praiseworthy.

**He is God, exalted is His greatness and magnified is His might!**

Before sending this final letter, two other letters from that beloved one were received—one dated the twelfth of the month of Šafar, and the other on the first day of Rabí‘u’l-Awwal. Praise be to God! Both conveyed the steadfastness, service, devotion, and attentiveness of that beloved one.

What was written was presented in the Most Holy, Most Exalted Court, and His blessed and exalted Word flowed:

“Indeed, he has spoken the truth! Jináb Amín is confirmed in service and, in all his letters, has mentioned the friends of God, their steadfastness, their enkindlement, and their devotion—among the people of N, J, W-Q-M-Š, W-Q-M, and K. Likewise, he mentioned the friends of the lands of T, Sh, Y, and other regions. May God—glorious is His majesty—grant them all their reward. Indeed, He is the Generous, the Bountiful.”

As for what was written regarding Jináb Áqá Mírzá ‘Abdu’Iláh and Jináb Áqá Mírzá Ghulám-Ḥusayn—upon them both be the glory of God—and also concerning their steadfastness, love, and generosity, all of it was presented in the Most Holy, Most Exalted Court before the Possessor of the Names. His blessed and exalted Word flowed:

“O ‘Abdu’Iláh! A letter has arrived from Amín before the Wronged One, and within it was mention of you. We have remembered you with a remembrance from which every being with a sense of fragrance will perceive the scent of the Utterance of the All-Merciful in the realms of existence. Exalted is the One who has manifested and brought forth whatsoever He willed by His command, for He is the Omnipotent, the All-Powerful!

Blessed is the soul that has risen for the service of the Cause of God, the Lord of all worlds. Indeed, he is among the people of glory, recorded in the Crimson Tablet, and among the companions of the Ark whose mention was revealed from the heaven of the Will of the All-Knowing, the All-Informed.

Indeed, those who spend in the path of God and fulfill their covenant—these are the servants whom God has mentioned before and after. Every sincere and knowing soul bears witness to this.

O Ghulám before Ḥusayn! Your name has attained the honor of being heard by the Wronged One, and for you, this mighty Tablet has been revealed. Blessed are you, and blessed is the one who acts according to what has been commanded in the Book of God, the Mighty, the Praiseworthy! We ask God, exalted is He, to confirm you both and strengthen you with the hosts of wisdom and utterance, and to send down upon you from the heaven of bounty and grace a blessing from His presence. Indeed, He is the Compassionate, the Bestower, the Most Generous.

Glory be upon you both, and upon every servant who has attained to the service of God, the Possessor of this wondrous Day!”

The outpourings of the ocean of meanings have embraced the two honored ones—upon them be the glory of God. Grace is in the hand of His power; He bestows whatever He wills and grants to whomever He desires. He is not questioned about what He does, for He is the Omnipotent, the Sovereign of All Choices.

Once again, glory, glorification, and praise be upon you and upon every one who has turned and remains firm, steadfast, and upright.

**The servant, in the month of Rabí‘u’tḥ-Thání, year 1303.**

## 1.6 BH00103

### **In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious**

Praise and thanks, gratitude and exaltation belong to the Master of the Kingdom of Names—He who, out of pure grace and generosity, brought the world out of nonexistence into being, clothed it in the robe of life, and gifted it with the blessing of knowledge so that humanity might come to know Him—the very

purpose of creation. Whoever reaches this recognition is adorned with deeds and character that bring healing to the world and peace to the nations.

Joy be upon those whose hearts are not turned away from the Truth by the distractions and misfortunes of the world, nor are they cut off from the path of God. These are the flowing rivers, the lasting stars, the dawning lights, the rising suns of true renown. The servant pleads with his Lord to send His angels to help them, to protect them through His might, and to give them victory with the signs of His triumph. He has power over all things.

### **O God, O God!**

Your servant calls on You by the mysteries of Your Godhood, the radiance of Your Lordship, and by Your command—through which the gardens of Your transcendent majesty bloom with the blossoms of Your grace and loving-kindness. Protect Your friends from the harm of every loud and reckless voice, from every idol-worshipper, and every heedless soul who has turned away from Your proof and evidence, and has broken Your covenant and Your bond. You are the One who holds all power over what You will. There is no God but You, the One who sees, who hears, who knows, and who is wise.

Now, O beloved of my heart: your noble letters have arrived, one after another. Each one is a straight path, a clear and truthful proof, a shining testimony, a living witness in honor of Ḥaḍrat Amín. God's special favor has embraced him, outward and inward blessings have been given. A hundred thousand thanks to the Desire of the Worlds, who has made His friends the channels of His grace and favor, so that His servants may never be deprived of love and compassion.

After receiving and reading the first letter, dated the 9th of Dhū al-Qa'dah, numbered 2, he set his sights on the Most Exalted Spot and the Highest Peak. He turned the face of the chosen ones of creation toward the joy of entering the presence. This is what has come down from the heaven of the grace of our Lord, the All-Knowing, the Wise. His Word—blessed and glorious—says:

O Amín, glory be upon you from God, the Lord of all the worlds. We heard your call and listened to what you wrote. Know with clear certainty: the Pen of the Most High has always spoken of His loyal ones and still speaks of them. None but the true friends among humanity can hear this call, which rises from the Highest Horizon. These senseless people have been seized by the sleep of neglect so deeply that, in the Mother Book, they are counted among the dead. Never has the world seen itself so adorned and radiant as it is in these days.

O Amín, today is the day when He says, "All things are in His grasp on the Day of Resurrection, and the heavens shall be rolled up in His right hand." Can anyone claim to recognize this Most Exalted Station, this Lofty Summit? The Primal Point declared: "*We are the first to worship,*" and yet, look at what has been said and what has come to pass. Implore the True One not to deprive His servants of the light of the Greatest Luminary.

Glory be to God—some maidservants have shown the strength of men, adorned with the robe of understanding, and attained to the highest steadfastness. She is the gracious one; she is the noble. If a

withered leaf from the trees advances ahead, it is more honored in the sight of God than those who sit on thrones of rulings and rest on the couches of decrees—those scholars and jurists of the earth.

Alas, alas! The wolf has devoured, and the viper has struck. Give praise to the Desire of the Worlds, who from the direction of the prison has turned His attention toward you and mentioned you. This mention cannot be compared to pearls from matching oceans nor to jewels of kings. The adornments of the world are not remembered in His sight. Blessed is the mention for which one gives his life in the path of God—this is the mention meant by *“the remembrance of God is greater.”*

Throughout all days and nights, this wronged one has been calling out and informing of the tribulations that have come upon him from the people of the Bayán and others. By the life of God, within the garden of the Bayán He has wept and cried out and pleaded, so that perhaps the people of the Bayán might not be tainted with the dust of illusions nor bring sorrow to the Master of existence, the Sovereign of the unseen and seen.

Say: O you who turn away from the Face of God, look with justice and fairness and speak with integrity. The soul who, from the beginning of this Cause until now, has stood before the faces of all, and has proclaimed without veils to everyone—how is it that you now turn away from him and turn instead toward the horizon of delusions? Truly, they are in manifest loss. Yet from the True One—glorious is His majesty—we still seek salvation for this party. What a pity that ears are deprived of hearing, and eyes are barred from seeing.

O Amín, convey praise to the loyal ones among the wronged—those souls who have drunk the cup of eternal life from the hand of bounty, and who have left the world and all that is in it for His sake. Say: Today is a day of grace and mercy, a day of service and of victory. And victory has always been by wisdom and utterance. Its armies are morals and deeds. In most of the Tablets, this exalted word has been revealed so that all may become aware of the will of God, find the purpose, and recognize His hosts.

The Glory shining from the heaven of My grace be upon you and upon those who cast away illusions and hastened to the horizon of certainty. These are the people of Glory, named in the Crimson Scroll and in this clear Tablet. It is complete.

Jewels, pearls, and meaning are hidden within every word—sustainers of the world and knowers among nations. Their worth none can tally. Who can count the bounties and favors of God, His signs and clear proofs? Every learned one has confessed his helplessness, and every knower his limitation. Only the sanctified Self, the All-Encompassing, has ever encompassed it—and shall encompass it still. He suffices as Witness and Knower.

As for what you wrote about Jináb Áqá Qásim Sána’ Mir’át—upon him be the Glory of God—and his offering of hospitality, it was presented in the Most Sanctified, Most Exalted Court. His Word—blessed and exalted—said:

“O Abá’l-Qásim, you have spoken the truth. We mentioned you in another station with a remembrance that caused bodies to tremble, let alone spirits. This is now a second time. Thank God for this immense

bounty. We ask Him to strengthen you with the greatest steadfastness, so that neither the treasures of the world nor the multitudes of the nations will hinder you. Your Lord is the Almighty, the Powerful.”

He came from the heaven of the Bayán with proof and evidence, but the people turned away from him, following every ignorant and suspicious soul.

We also mention the one named Mírzá Muḥammad, so he may rejoice in the mention of the wronged one and give thanks to his generous Lord.

O Muḥammad, Muhammad has come to you. The people rejected him. Before him, the Spirit came—people turned away from him and broke God’s covenant and His pledge. Truly, they are in grievous error. Before him came the Speaker (Moses), bearing signs and proofs—yet the people rose up against him and did what made every just and insightful one weep. Look at what the All-Merciful revealed in the Qur’án: *“No messenger comes to them but that they ridicule him.”*

Blessed is the one who has turned away from such people and clung to the name of the Ever-Living. He belongs to this most lofty station. It is finished.

Ḥaḍrat Ismū‘illáh M–ḥ, upon him the Most Glorious of Glories, made mention of Jináb Áqá Mullá Qásim in His presence, and likewise mentioned the tea and its sharing in the sacred gathering. The point was that his action was graced with acceptance—congratulations to him.

As for your mention of Jináb Áqá Muḥammad-Ja‘far and his son Áqá Muḥammad-Mahdí—upon them be the Glory of God—it was presented at the Holy Threshold. These verses came down from the heaven of divine will. His Word—exalted and mighty—is:

“He is the Hearer, the Seer. O Muḥammad-Ja‘far, the Truth is manifest. The people were commanded with what would uplift their being, bring them honor and benefit. The path to Truth was revealed in books and tablets, again and again. They were counseled toward justice, fairness, honesty, and faithfulness. Blessed are the souls who heard the call of the Self-Sufficient and acted upon what was commanded.”

After faithfulness, trustworthiness has always been foremost among virtues, inscribed from the very first word. Its light has outshone all other lights, just as the sun eclipses every beam. Blessed is the soul that became illumined by this light and came to recognize its station. Be not saddened by the trials of time—for all praise belongs to God—you have attained the grace of the Pen of the Most High. Guard this station in the name of the True One, and say: “All praise is Yours, O God of the world and Ruler of the nations. Praise belongs to You, O Desire of the knowers.”

What has come upon you in the path of God—its reward is secured with the Trusted One, meaning the True One, glorified be His majesty. So rejoice and be among the thankful.

We also mention the one named Muḥammad before Mahdí, and we give him glad tidings of the grace of God, the Lord of all worlds. Ḥaḍrat Amín—upon him be My Glory—made mention of you, and so from the hidden pearls of the Bayán, concealed in the treasures of the Pen of the Most High, We brought forth

these words, that you may look toward the horizon of certainty with complete confidence and assurance, and be freed from all else.

Grieve not over the loss of worldly goods. But if that which brings about the elevation of being, and the cause of human perfection, is lost—then it is worth a hundred thousand sighs. We ask God to strengthen you and ordain for you what brings goodness in both this world and the next. He is powerful and able. It is finished.

This servant conveys his praises to him. His letter arrived some time ago, and indeed it caused sorrow. May the True One—glorified be He—continue to counsel His servants toward what is good and toward what draws the people of the world near. There has never been, nor shall there ever be, any doubt that trustworthiness, faithfulness, praiseworthy character, and goodly deeds attract hearts, while the opposite repels them. This exalted word has been flowing from the tongue of the Lord of All from the beginning:

“The True One—blessed and exalted—is revealed through the appearance of meanings from the mine of the human being.”

Throughout nights and days, from the heaven of grace, that which brings dignity to existence has been sent down. This lowly servant asks and hopes from God that He may support His servants and grant them success in what is befitting. He is the compassionate and generous.

Let it be clearly stated that nothing is hidden from God—glorified be He—and the consequence of every deed is known and clear. Had His mercy not gone before all else, many among the people of the world would have been seized by the lashes of wrath. From the True One—glorified be He—I ask for His ancient forgiveness. May He grant His servants success in truthfulness, justice, and fairness. He is the Mighty, the Capable.

As for what was written about Jináb Áqá Shaykh Ḥasan—upon him be the Glory of God—that four túmáns were given to him, and likewise nineteen qiráns to the emigrants of the land of S—d—upon them be the Glory of God—and other such matters, it was presented in the Most Sanctified, Most Exalted Court. It was declared: “Whatever is given to the friends of God is accepted and approved. Permission has already been given—do not hold back in supporting the companions to the extent of your ability. If only, instead of nineteen qiráns, nineteen túmáns had been given!”

It is finished.

Though that beloved of the heart is well aware of the conditions of that land, still, the poor of those regions are always in the sight of God—glorified be He. Blessed is the one who, according to their means, looks after their needs. The command is His, and He is the all-bountiful, the generous.

At this moment, the Pen of the Most High makes mention of the friends in Qamsar and Mázgan. His Word—blessed and exalted—says:

“O My loved ones! Listen to the call of the Wronged One in the Persian tongue. Praise be to God—you are remembered before His Face and have attained special grace. Out of wisdom, We veiled your names. God acts according to the demands of His wisdom and has instructed all to do the same. Praise be to

God—even in this Most Great Prison, attention has repeatedly turned toward those regions, and mention has been made of His loved ones.”

Ḥaḍrat Amín—upon him be My Glory and favor—mentioned you, and the Wronged One has specially prayed for you all.

We ask God to strengthen you in what He loves and is pleased with, to draw you nearer to Himself, and to record for you the reward of those who soared in the atmosphere of His love, heard His call, turned toward His horizon, stood before the gate of His grandeur, and gave their lives in His path. Rejoice, My friends. Be glad, My beloved, for what has been revealed about you by My Pen in this noble and wondrous spot, called the Most Great Prison—because of what the heedless have done. The Glory from Our presence be upon you and upon those who have turned away from what the people possess and turned instead to God, the Protector, the Self-Subsisting.

It is finished.

As for what was written concerning the son of Ḥaḍrat-i-Shahíd—upon them be the Glory of God—it was presented and accepted at the Most Exalted Court. The mention of each one was made from the tongue of majesty.

Blessed are the souls who have been confirmed in generosity and who, to the extent of their means, have spent and continue to spend in the path of God. That Presence gives good news to all of this supreme bounty. This lowly servant humbly asks the Exalted Lord to strengthen those who give in His path, so they may fulfill what they have pledged. He is the Strengthener, the Forgiving, the Merciful.

On this blessed night, the Tongue of Grandeur spoke this exalted word: “O Amín! You did not mention Nawwáb—upon him be My Glory—in this letter. Seeing your display of loyalty, We now mention him and ask the Exalted God to grant him that which brings an everlasting reward and an eternal remembrance.”

O Nawwáb, the Bestower speaks: “The world is fleeting. At every moment, its changes are manifest, its perishability apparent. Praise be to God, that noble soul attained that which is mentioned in the Kingdom of God.”

Guard this most honored and exalted station, and say:

“O God, O Lord! O Generous, Merciful, Self-Sufficient One—You have shown favor and bestowed grace. You drew me from the north of illusion to the right hand of certainty. You guided me from the crooked path of the people to the straight path and the Great Announcement. No words can adequately thank You for Your gifts. Nothing can match them. I ask You: do not deprive me of the rain of Your mercy. Guard me with the power of Your might. You are the All-Hearing, the All-Powerful.”

It is finished.

This lowly one sends his praises to him and asks the Exalted God to ignite within him a fire from the heat of His love and to grant him eternal life from the Kawthar of the Bayán, flowing from His Pen, so that from him may appear that which endures with the everlasting dominion of His kingdom and sovereignty.

Now, the mention of the spiritual friend, Ḥájí Sayyid Naṣru'lláh—upon him be the Glory of God—has been made, along with his mother and his wife, Varqah the daughter of his cousin, and the noble aunt—upon them all be the Glory of God.

Mention was also made of their hardships, their services, and their hospitality. All of it was presented in the Most Sanctified, Most Exalted Court. For each one, something was specially revealed—words that this servant is powerless to count or comprehend. The waves of the ocean of His bounty cannot be numbered—nor will they ever be.

Who is able to speak or count what has appeared from a station that cannot be pointed to by any sign, nor described by any description, nor encompassed by any mention?

Truly, the mentioned souls have attained that which the people of the world are deprived of—except those whom our Lord, and your Lord, and the Lord of the Great Throne has willed.

I send my praise and greetings to the service of each one.

The efforts of the spiritual friend Ḥájí Sayyid Naṣru'lláh—upon him be the Glory of God—and his care have truly been a cause of eternal comfort and everlasting favor. From the garden of appearance, it is clear and evident. Praise be to God—their mention has been and still is in the Sacred Court. Congratulations to him, and may it be a source of joy for him.

And as for the mention of Ḥakím Rayḥán and his son, as well as their hospitality—it was presented before the throne of the Lord, and these exalted words were revealed:

“O Abá'l-Ḥasan, mention each of them on behalf of the Wronged One, and say: The desire of this Wronged One is that the world be illumined with the light of unity, and that the rancor and hatred in the hearts of factions be transformed into love and harmony. We have mentioned what brings about the refinement of souls, the reformation of the world, and the elevation and advancement of nations. We ask God to aid all people in acting upon what has been revealed from the Pen of the Most High in the Tablets.”

He is the Strengtheners, the Generous.

It is finished.

Praise be to God, all the mentioned souls have attained the remembrance of God and are adorned with His favor. What tongue can fulfill the thanks owed? What soul can cling to what is truly deserved? All are seen to fall short and be deficient—except those who have been adorned with His remembrance, supported by His praise, and risen to serve His Cause.

Blessed are those who act. Blessed are the steadfast.

Now, it was written that today I am a guest at the home of Jináb Áqá Muḥammad-Ḥusayn 'Amú-Zaynal—upon him be the Glory of God. A prayer was offered on behalf of the souls gathered there, asking the Exalted Lord for blessings—and it was answered.



After presenting these verses, from the rising place of grace, this Word shone forth:

“O Mírzá Ḥasan, your remembrance by Amín is everlasting. We have mentioned you with what shall never end. Know it by the enduring realm of the Kingdom of God, the Lord of all the worlds. Guard this Most Exalted Station in My Name—the Mighty, the Wondrous.

O ‘Alí Áqá Ḥasan! ‘Alí appeared, and those who claimed love for ‘Alí cursed Him, and eventually they martyred Him. We ask God that the peoples of the world not fall into the same illusions as the Shí‘ah faction. He is the Powerful, the Mighty.

O Merciful One—Visible Light, Radiant Sun, Flaming Fire, Manifestation Revealed! Yet the people remain heedless and veiled. Blessed is the soul who recognized the station of the Day of God and rose for what was right.

O ‘Alí Ismá‘íl! Ask the Shí‘ah: what was the outcome of your deeds on the Day of Return? What became of them? They did deeds no other faction in the world has done. Woe to them, and to those whom they misled.

O Jamshíd, from the fire of divine love the light has appeared. Today is the Day. Union was attained—Mount Sinai through the One who spoke from it, and the Lote Tree through its fire. Blessed are the souls who saw and understood. Woe to the heedless.

O Mashhadī Ḥusayn, your name was present in the Most Sanctified and Exalted Court; therefore, We turned to you and mentioned you. Know the station of this mention, and by the name of the True One, conceal it from the eyes of the heedless.

O ‘Alī-Akbar, Owner of worth in the Greater Realm, We mentioned you so you may thank your generous Lord. Praise be to God—you appeared, you attained, and you drank from the chalice of the sovereign of the worlds. Your Lord is the Bestower, the Mighty, the Great.

O Ḥusayn ‘Amú-Zaynal, Amín—upon him be My Glory—has mentioned you and your household. Blessed is the household in which My loved ones gather, from which My remembrance and praise rise. We ask God to protect you, draw you near, and ordain for you the best in this world and the next. We ask the True One to make you steadfast in His Cause, to inspire you to speak His remembrance, and to strengthen you in serving His loved ones. He is the Most Merciful of the merciful, the Answerer of those who call.

It is finished.

Praise be to God, each one has attained boundless favors. The favor of the True One—glorified be He—has encompassed the world. Today, a mere pebble is engaged in remembrance and praise, while many souls are deprived and barred. Glory be to our Lord! What a strange enchantment—eyes are blind and ears are deaf. The matter is in the hand of God, the Lord of Might.

Mention was made of Jináb Ghulám-‘Alī—upon him be the Glory of God. His name has repeatedly flowed from the Pen of the Most High. On a particular day, a Tablet was revealed in the field bearing his name,

and mention of his son was also included in that blessed Tablet. We ask the True One to elevate and bless them both.

Likewise, mention was made of Jináb Áqá Muḥammad Hāshim and Áqá Muḥammad, sons of Áqá Ḥusayn—upon them be the Glory of God. After being presented in His Presence, these verses specifically for them were revealed: Blessed and Exalted is He who says:

“O My loved ones! The Wronged One remembers you from the direction of the prison and brings you glad tidings of the grace of God, the Master of the Day of Judgment. The gates of heaven have opened, and its rider has arrived by a clear command. He remembers those who turned toward Him, who attained, who drank the wine of knowledge from the hand of their generous Lord. Take what has been sent down to you with strength, from God—the One, the Almighty, the All-Powerful. The Glory be upon both of you, and upon those who cast away idols and turned swiftly to the All-Knowing, the Wise.”

It is finished.

Mention was also made of Jináb Ḥájí Nabíl, previously known as Ḥāl-Ṭ—upon him be the Glory of God. Favor has been and continues to be shown to him. It was said:

From the beginning of days, he arose in service. God willing, until the end of days, he will look toward the Exalted Horizon, cling to the cord of grace, and hold fast to the hem of divine favor. When he departed from the Land of Desire, special protection was bestowed upon him. Praise be to God—he attained the ocean of divine forgiveness. He has always been and continues to be under divine care. We ask God to grant him success and ordain for him the best of this world and the next.

It is finished.

As for the mention of the nephew who turned away: After being presented before the Face, these verses were revealed:

Exalted and Blessed is He who says:

“He is the Witness, the All-Aware. O ‘Alī-Akbar, you were mentioned in the letter of Jináb Amín; therefore, the attention of the Wronged One turned toward you. We ask God to confirm you in such a way that the doubts and hints of the people of the world do not prevent you from reaching the goal. Throughout centuries and ages, the Shí‘ah sought the Truth and longed for Him. When He appeared, they martyred Him. Give thanks to the Desire of the Worlds, who confirmed you and guided you to the Straight Path and the Great Announcement.

Say: O God, O my God! I have turned to You, cutting myself off from all else. I ask You by the ocean of Your verses, by the heaven of Your signs, and by the hearts that soared to You longing for Your presence, to strengthen me in Your remembrance, to make me successful in serving Your Cause. You are the Lord of the worlds, the Master of eternity, enthroned upon the Most Glorious Throne. There is no God but You, the All-Knowing, the All-Aware.”

It is finished.

Likewise, mention was made of Áqá 'Alí and Áqá Ḥasan—upon them be the Glory of God. Exalted and Blessed is He who says:

“O 'Alī, blessed are you and your father, who is named Ḥasan. We ask the True One to give you the cup of steadfastness in such a way that the world will not be able to stop you. Take the Book of God with hands of submission and contentment, and guard it with the strength and power of His Cause. Whoever attains today is among those brought near in the presence of God. He is the Guardian of the sincere. There is no God but Him, the One, the All-Knowing, the Wise.”

It is finished.

The second letter from that beloved was dated the 25th of Dhū al-Ḥijjah, number 3. The final letter was the 29th of Dhū al-Ḥijjah, number 4.

The hut became a palace, the eye became a sea, and in the Most Exalted Horizon, he attained hearing. Yet what descended from the heaven of grace is beyond the ability of this lowly writer to inscribe. That beloved of the heart has seen the waves of the ocean of grace and knows them. A hundred thousand glad-tidings to the souls who, in this spiritual springtime, have been showered by the rains of the merciful Bayán.

Mention was made of arrival at the land of Yā and prior to that, attention to the letters “Alif” and “Rā” and before that, the land of “S.” Likewise, mention was made of Jináb Mírzá R— and Jináb Mírzá M— Ḥ— upon them be the Light—and the friends of God—upon them be the Glory of God—in that land. These matters were presented before the presence of the All-Holy. This is what was sent down from the heaven of the will of our Lord, the All-Knowing, the All-Aware.

His Word—exalted be His majesty—says:

“O Amín, upon you be My Glory. Those affiliated with Fath-i-A'ẓam—upon him be My Glory and My grace—are likewise remembered. The friends in that land have ever been and remain mentioned in the Sacred Court.

For Rafī'—upon him be My Glory—and Muḥammad—upon him be My favor, two most sanctified Tablets were sent down from the heaven of the All-Merciful's grace. God willing, they will drink from the Ocean of the Bayán and be illumined by the lights of the Luminary of meaning.”

It is finished.

Praise be to God—what was revealed for them is enough to raise decayed bones and adorn the world of heedlessness with the robe of awareness. Likewise, for all the friends in that land, both male and female, there was revealed what nothing in this world can compare to. We ask the Exalted God to grant them all the Most Great Gladness.

Mention was made of Varqah, the noble lady, the mother of Mírzá Ḥasan—upon her be the Glory of God. After it was presented at the Most Sanctified Threshold, this exalted word descended from the realm above:

Exalted and Blessed is He who says:

“O My maidservant, Amín—upon him be My Glory—has mentioned you. He also made mention of Muḥammad before Ḥasan, and has asked for grace on your behalf. Therefore, a Radiant Light has shone from the heaven of the Pen of the Most High through your remembrance. You have been granted this station. God willing, you will remain firm in His love. The world’s illusions have deprived the nations from the Eternal One. Blessed is the community that turned and attained. Woe to the heedless women and heedless men.”

I advise you to fear God and to uphold what brings about sanctity and purification.

It is finished.

As for what was written about the relative of Jináb Nāẓir—upon him be the Glory of God—yes, by command, this servant sent a remittance of 150 [currency units], and no more.

Mention was made of Jináb Ḥájí Malik Ḥusayn—upon him be the Glory of God—and what befell him. It was presented at the Most Sanctified Court. He attained the honor of presentation, and these words were revealed:

Exalted and Blessed is He who says: “O Ḥusayn, the tongue of the Bayán, in the Kingdom of divine knowledge, at this very hour—two hours past nightfall—remembers you. From the direction of the prison, We have turned toward you. The treasures of the world and the wealth of the nations are not equal to this exalted word, revealed from the dawning of the Will of the Lord of All. The matter is in His hands, and wealth is in the grip of His power. Perishing wealth brought about lasting mention. By the Sun of Reality, gain is with you, and loss is with the one who took it away. Your Lord is the All-Powerful, the Chosen One. He changes the matter as He wills. He is the Mighty, the Bestower.”

It is finished.

In truth, after hearing what happened to him, a boundless sorrow appeared. But after being presented at the Court and after the verses were revealed, the ocean of joy became manifest. Nothing in the world can compare with what was sent down. Every sincere and trustworthy one bears witness to this. The matter is in the hands of God—our Lord and the Lord of all the worlds.

The fifth letter, dated the 21st of the month of Muḥarram, from that beloved, arrived and was presented.

In reply, these verses were revealed from the Manifestation of Clear Proofs:

Exalted and Blessed is He who says: “O Amín, We heard your call and mentioned you repeatedly. The Ocean of the Bayán is ever surging, and the cities of remembrance and praise are adorned by the Will of the Lord of Names. Blessed is the soul that possesses hearing and attains to listening, and likewise sight. Convey remembrance, praise, grace, and kindness from the Wronged One to the friends of those regions.”

You mentioned Jináb Ghulám—upon him be My Glory. His name matches his meaning. He came into the Presence and drank the wine of the Bayán from the cup of his generous, gracious Lord. We ask the

Exalted God to raise him to a station where worldly matters—whether high or low, beautiful or ugly—shall have no influence over him. Let him remain seated upon the throne of assurance, and rest upon the seat of certainty. He has attained to what is good, from the Source of all good. The Lord of all peoples testifies to this in His days—and He suffices as a Witness.

We send praise upon him and peace from the All-Knowing, the All-Wise God.

You made mention of Jináb M. Ḥ. before Riḍā—upon him be the Glory of God. He has attained to the Kawthar of divine remembrance. We mentioned him before, and now once again the Wronged One gives him glad-tidings. We ask God to strengthen him in that which brings him nearer to His presence, so that every world of his worlds may blossom, and the Pen of the Most High may inscribe for him the best of this world and the next. He is truly generous and bountiful.

O Amín, the souls mentioned in these pages have each attained that which has no likeness or equal. Give them glad-tidings of My grace and mercy, which preceded all existence, whether hidden or manifest.

It is finished.

This lowly servant sends greetings and praise to the loved ones, especially the honored ones—upon them be the Glory of the Most Glorious—who were present at that gathering. Congratulations to them. Joy be upon them. Praise belongs to our Lord, and thanks to Him for adorning them with the first robe—His love, glorified and exalted be He. He supported them, made them to know, and caused them to hear on a day when eyes were blind and ears were deaf. Thus has the bounty of our Lord, and your Lord, the Lord of the Mighty Throne, encompassed all things.

We ask the Exalted God to strengthen each one of them to guide the people. He is the One who, when He says *Be*, it is.

At this point, replies to that Beloved's letters were recorded one by one. Each line of praise and thanks—bearing the noblest of names—became a volume testifying to the blessings of God and a record of the outpouring of the All-Merciful's mercy. Praise be to God—that beloved one has tasted the sweetness of affirmation and acknowledgment. By the will of the Exalted God, they have expressed what is most fitting.

The purpose is this: your words and your actions were adorned with acceptance in the Most Sanctified, Most Exalted Court.

We give thanks to God, our Lord and the Lord of the earth and the heavens, who created us, made Himself known to us, and enabled us to mention Him and praise Him on this wondrous and mighty Day.

Glory and praise be upon your presence, and upon those with you. He hears your words in the remembrance of God—your Lord and our Lord, the Lord of the Mighty Throne and the Lord of the lofty Seat.

Praise be to God, the Mighty, the Inaccessible.

Khadim-Ādam — 22nd of the month of Rabī' al-Awwal, year 1305 (December 20, 1887)

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