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Introduction

This collection brings together the currently available publication editions of Bahá'u'lláh's writings. The tablets are arranged in numerical order by their BH identifiers. The order is provisional and does not imply chronology.

The texts preserve the original-language passage, transliteration, and contemporary English translation from the publication editions.

Tablets in this edition: 4.

BH00001

1

بسمه الحاکم علی ما کان و ما یکون

Bismihi al-Ḥākim ᶜalā mā kāna wa-mā yakūn.

In His name, the Ruler over all that has been and all that will be.

2

انّ اوّل ما کتب الله علی العباد عرفان مشرق وحیه و مطلع امره الّذی کان مقام نفسه فی عالم الأمر و الخلق من فاز به قد فاز بکلّ الخیر و الّذی منع انّه من اهل الضّلال ولو یأتی بکلّ الأعمال اذا فزتم بهذا المقام الأسنی و الأفق الأعلی ینبغی لکلّ نفسٍ ان یتّبع ما امر به من لدی المقصود لأنّهما معا لا یقبل احدهما دون الآخر هذا ما حکم به مطلع الألهام

Inna awwala mā kataba Allāhu ᶜalā al-ᶜibād ᶜirfānu mashriqi waḥyihi wa-maṭlaᶜi amrihi alladhī kāna maqāma nafsihi fī ᶜālami al-amri wa-al-khalq. Man fāza bihi qad fāza bi-kulli al-khayr wa-alladhī muniᶜa innahu min ahli al-ḍalāl wa-law yaᵓtī bi-kulli al-aᶜmāl. Idhā fuztum bi-hādhā al-maqāmi al-asnā wa-al-ufuqi al-aᶜlā yanbaghī li-kulli nafsin an yattabiᶜa mā umira bihi min ladā al-Maqṣūd li-annahumā maᶜan lā yuqbalu aḥaduhumā dūna al-ākhar. Hādhā mā ḥakama bihi maṭlaᶜu al-ilhām.

The first duty God has prescribed for His servants is to recognize the Dayspring of His revelation and the Dawning Place of His Cause, who represents His own Self in the world of command and creation. Whoever attains this has attained all good, and whoever is deprived of it is among those who have gone astray, even if he performs every deed. Once you have attained this most exalted station and highest horizon, every soul must follow what has been commanded by the Desired One, for these two belong together: neither is accepted without the other. This is what the Dawning Place of inspiration has decreed.

3

انّ الّذین اوتوا بصآئر من الله یرون حدود الله السّبب الأعظم لنظم العالم و حفظ الأمم و الّذی غفل انّه من همج رعاع انّا امرناکم بکسر حدودات النّفس و الهوی لا ما رقم من القلم الأعلی انّه لروح الحیوان لمن فی الأمکان قد ماجت بحور الحکمة و البیان بما هاجت نسمة الرّحمن اغتنموا یا اولی الألباب انّ الّذین نکثوا عهد الله فی اوامره و نکصوا علی اعقابهم اولّئک من اهل الضّلال لدی الغنیّ المتعال

Inna alladhīna ūtū baṣāᵓira min Allāh yarawna ḥudūda Allāhi al-sababa al-aᶜẓama li-naẓmi al-ᶜālami wa-ḥifẓi al-umam wa-alladhī ghafala innahu min hamajin raᶜāᶜ. Innā amarnākum bi-kasri ḥudūdāti al-nafsi wa-al-hawā lā mā ruqima mina al-qalami al-aᶜlā. Innahu la-rūḥu al-ḥayawān li-man fī al-imkān. Qad mājat buḥūru al-ḥikmati wa-al-bayān bi-mā hājat nasmatu al-Raḥmān.

Ightanimū yā ulī al-albāb. Inna alladhīna nakathū ᶜahda Allāhi fī awāmirihi wa-nakaṣū ᶜalā aᶜqābihim ulāᵓika min ahli al-ḍalāl ladā al-Ghaniyyi al-Mutaᶜāl.

Those endowed by God with insight see God's laws as the greatest means of ordering the world and safeguarding its peoples. Whoever is heedless belongs among the ignorant rabble. We have commanded you to break the bounds of self and desire, not what has been inscribed by the Most Exalted Pen. It is indeed the spirit of life for all who dwell in the realm of existence. The oceans of wisdom and utterance have surged as the breeze of the All-Merciful has stirred. Seize this opportunity, people of understanding. Those who have broken God's covenant concerning His commandments and turned back on their heels are among those who have gone astray in the sight of the Self-Sufficient, the Most Exalted.

4

یا ملاء الأرض اعلموا انّ اوامری سرج عنایتی بین عبادی و مفاتیح رحمتی لبریتی کذلک نزّل الأمر من سمآء مشیة ربّکم مالک الأدیان لو یجد احد حلاوة البیان الّذی ظهر من فم مشیة الرّحمن لینفق ما عنده ولو یکون خزائن الأرض کلّها لیثبت امراً من اوامره المشرقة من افق العنایة و الألطاف

Yā malaᵓa al-arḍ iᶜlamū anna awāmirī suruju ᶜināyatī bayna ᶜibādī wa-mafātīḥu raḥmatī li-bariyyatī. Kadhālika nuzzila al-amru min samāᵓi mashīᵓati rabbikum Māliki al-adyān. Law yajidu aḥadun ḥalāwata al-bayāni alladhī ẓahara min fami mashīᵓati al-Raḥmān la-yunfiqu mā ᶜindahu wa-law yakūnu khazāᵓina al-arḍi kullahā li-yuthbita amran min awāmirihi al-mushriqati min ufuqi al-ᶜināyati wa-al-alṭāf.

People of the earth, know that My commandments are the lamps of My loving care among My servants and the keys to My mercy for My creatures. Thus has the command been sent down from the heaven of the will of your Lord, the Master of religions. If anyone were to taste the sweetness of the utterance that has issued from the mouth of the will of the All-Merciful, he would expend all he possesses, even if it were all the treasures of the earth, to establish a single one of His commandments that shine from the horizon of loving care and favor.

5

قل من حدودی یمرّ عرف قمیصی و بها تنصب اعلام النّصر علی القنن و الأتلال قد تکلّم لسان قدرتی فی جبروت عظمتی مخاطباً لبریتی ان اعملوا حدودی حبّاً لجمالی طوبی لحبیب وجد عرف المحبوب من هذه الکلمة الّتی فاحت منها نفحات الفضل علی شأنٍ لا توصف بالأذکار لعمری من شرب رحیق الأنصاف من ایادی الألطاف انّه یطوف حول اوامری المشرقة من افق الأبداع

Qul min ḥudūdī yamurru ᶜarfu qamīṣī wa-bihā tunṣabu aᶜlāmu al-naṣri ᶜalā al-qunani wa-al-atlāl. Qad takallama lisānu qudratī fī jabarūti ᶜaẓamatī mukhāṭiban li-bariyyatī an iᶜmalū ḥudūdī ḥubban li-jamālī. Ṭūbā li-ḥabībin wajada ᶜarfa al-Maḥbūbi min hādhihi al-kalimati allatī fāḥat minhā nafaḥātu al-faḍli ᶜalā shaᵓnin lā tūṣafu bi-al-adhkār. La-ᶜamrī man shariba raḥīqa al-inṣāfi min ayādī al-alṭāf innahu yaṭūfu ḥawla awāmirī al-mushriqati min ufuqi al-ibdāᶜ.

Say: From My laws comes the fragrance of My garment, and through them the banners of victory are raised upon peaks and hills. The Tongue of My power has spoken in the dominion of My grandeur, addressing My creatures: "Observe My laws out of love for My beauty." Blessed is the lover who has caught the fragrance of the Beloved from this utterance, from which the breezes of

grace have wafted in a manner beyond description. By My life, whoever drinks the choice wine of fairness from the hands of loving favor will circle around My commandments that shine from the horizon of creation.

6

لا تحسبنّ انّا نزّلنا لكم الأحكام بل فتحنا ختم الرّحيق المختوم باصابع القدرة و الأقتدار يشهد بذلک ما نزّل من قلم الوحى تفكّروا يا اولى الأفكار

Lā taḥsabanna annā nazzalnā lakumu al-aḥkām bal fataḥnā khatma al-raḥīqi al-makhtūmi bi-aṣābiᶜi al-qudrati wa-al-iqtidār. Yashhadu bi-dhālika mā nuzzila min qalami al-waḥy. Tafakkarū yā ulī al-afkār.

Do not think that We have revealed mere laws to you. Rather, with the fingers of power and might, We have broken the seal of the sealed choice wine. What has been sent down by the Pen of revelation bears witness to this. Reflect, people of thought.

7

قد كتب عليكم الصّلوة تسع ركعات لله منزل الآيات حين الزّوال و فى البكور و الآصال و عفونا عدّة اخرى امراً فى كتاب الله انّه لهو الأمر المقتدر المختار و اذا اردتم الصّلوة ولّوا وجوهكم شطرى الأقدس المقام المقدّس الّذى جعله الله مطاف الملاء الأعلى و مقبل اهل مدائن البقآء و مصدر الأمر لمن فى الأرضين و السّموات و عند غروب شمس الحقيقة و التّبيان المقرّ الّذى قدّرناه لكم انّه لهو العزيز العلاّم

Qad kutiba ᶜalaykumu al-ṣalātu tisᶜa rakaᶜātin li-Allāhi Munzili al-āyāt ḥīna al-zawāli wa-fī al-bukūri wa-al-āṣāl. Wa-ᶜafawnā ᶜiddatan ukhrā amran fī kitābi Allāh. Innahu la-huwa al-Āmiru al-Muqtadiru al-Mukhtār. Wa-idhā aradtumu al-ṣalāta wallū wujūhakum shaṭrī al-aqdasa al-maqāma al-muqaddasa alladhī jaᶜalahu Allāhu maṭāfa al-malaᵓi al-aᶜlā wa-muqbila ahli madāᵓini al-baqāᵓ wa-maṣdara al-amri li-man fī al-araḍīna wa-al-samāwāt. Wa-ᶜinda ghurūbi shamsi al-ḥaqīqati wa-al-tibyān al-maqarra alladhī qaddarnāhu lakum. Innahu la-huwa al-ᶜAzīzu al-ᶜAllām.

Obligatory prayer has been prescribed for you, consisting of nine units, offered to God, the Revealer of verses, at noon, in the morning, and in the late afternoon. We have exempted you from another number, as a decree in the Book of God. He is indeed the Ordainer, the All-Powerful, who freely chooses. When you wish to perform obligatory prayer, turn your faces toward My Most Holy presence, the sacred Station that God has made the center around which the Concourse on high circles, the point toward which the inhabitants of the cities of eternity turn, and the source of command for all in the earth and the heavens. At the setting of the Sun of truth and explanation, turn toward the place We have appointed for you. He is indeed the Almighty, the All-Knowing.

8

كلّ شئ تحقّق بامره المبرم اذا اشرقت من افق البيان شمس الأحكام لكلٍ ان يتّبعوها ولو بامرٍ تنفطر عنه سموات افئدة الأديان انّه يفعل ما يشآء و لا يسئل عمّا شآء و ما حكم به المحبوب انّه لمحبوب و مالک الاختراع انّ الّذى وجد عرف الرّحمن و عرف مطلع هذا البيان انّه يستقبل بعينه السّهام لاثبات الأحكام بين الأنام طوبى لمن اقبل و فاز بفصل الخطاب

Kullu shayʾin taḥaqqaqa bi-amrihi al-mubram. Idhā ashraqat min ufuqi al-bayāni shamsu al-aḥkām li-kullin an yattabiʿūhā wa-law bi-amrin tanfaṭiru ʿanhu samāwātu afʾidati al-adyān. Innahu yafʿalu mā yashāʾ wa-lā yusʾalu ʿammā shāʾ wa-mā ḥakama bihi al-Maḥbūbu innahu la-maḥbūb wa-Māliki al-ikhtirāʿ. Inna alladhī wajada ʿarfa al-Raḥmān wa-ʿarafa maṭlaʿa hādhā al-bayān innahu yastaqbilu bi-ʿaynihi al-sihāma li-ithbāti al-aḥkāmi bayna al-anām. Ṭūbā li-man aqbala wa-fāza bi-faṣli al-khiṭāb.

Everything has come into being through His irrevocable command. When the Sun of laws shines from the horizon of utterance, everyone must follow them, even if a command should cause the heavens of the hearts of religions to split apart. He does whatever He wills and is not questioned about what He wills. Whatever the Beloved decrees is indeed beloved, by the Lord of creation! Whoever has caught the fragrance of the All-Merciful and recognized the Dawning Place of this utterance will face arrows with his own eyes to establish the laws among humanity. Blessed is the one who has turned toward Him and attained the decisive word.

9

یقرء ما نزّل قبلها والاّعفا الله عنه انّه له قد فصّلنا الصّلوة فی ورقةٍ اخری طوبی لمن عمل بما امر به من لدن مالک الرّقاب قد نزّلت فی صلوة المیت ستّ تکبیرات من الله منزل الایات و الّذی عنده علم القرآئة له ان و العزیز الغفّار

Yaqraʾu mā nuzzila qablahā wa-illā ʿafā Allāhu ʿanhu [corrupted text] qad faṣṣalnā al-ṣalāta fī waraqatin ukhrā ṭūbā li-man ʿamila bi-mā umira bihi min ladun Māliki al-riqāb. Qad nuzzilat fī ṣalāti al-mayyiti sittu takbīrātin min Allāhi Munzili al-āyāt wa-alladhī ʿindahu ʿilmu al-qirāʾati [corrupted text] al-ʿAzīzu al-Ghaffār.

He reads what was revealed before it; otherwise, God has pardoned him. [corrupted original text] We have set out the obligatory prayer in detail on another sheet. Blessed is the one who acts according to what he has been commanded by the Master of all people. Six repetitions of "God is Most Great" have been revealed for the prayer for the dead by God, the Revealer of verses, and the one who knows how to read [corrupted original text] the Almighty, the All-Forgiving.

10

لا یبطل الشّعر صلوتکم و لا ما منع عن الرّوح مثل العظام و غیرها البسوا السّمور کما تلبسون الخزّ و السّنجاب و ما دونهما انّه ما نهی فی الفرقان ولکن اشتبه علی العلمآء انّه لهو العزیز العلاّم

Lā yubṭilu al-shaʿru ṣalātakum wa-lā mā muniʿa ʿani al-rūḥi mithla al-ʿiẓāmi wa-ghayrihā. Ilbasū al-sammūra kamā talbasūna al-khazza wa-al-sinjāba wa-mā dūnahumā. Innahu mā nahā fī al-Furqān wa-lākin ishtabaha ʿalā al-ʿulamāʾ. Innahu la-huwa al-ʿAzīzu al-ʿAllām.

Hair does not invalidate your prayer, nor does anything devoid of life, such as bones and the like. Wear sable as you wear silk, squirrel fur, and other materials. He did not forbid this in the Qur'an, but the scholars misunderstood. He is indeed the Almighty, the All-Knowing.

11

قد فرض علیکم الصّلوة و الصّوم من اوّل البلوغ امراً من لدی الله ربّکم و ربّ ابائکم الأولین من کان فی نفسه ضعف من المرض او الهرم عفا الله عنه فضلاً من عنده انّه لهو الغفور الکریم قد اذن الله لکم السّجود علی کل شئٍ طاهرٍ و رفعنا عنه حکم الحدّ فی الکتاب انّ الله یعلم و انتم لا تعلمون من لم یجد المآء یذکر خمس مرّاتٍ بسم الله الأطهر الأطهر ثمّ یشرع فی العمل هذا ما حکم به مولی العالمین و البلدان الّتی طالت فیها اللّیالی و الایام فلیصلّوا بالسّاعات و المشاخص الّتی منها تحدّدت الأوقات انّه لهو المبین الحکیم

Qad furiḍa ᶜalaykumu al-ṣalātu wa-al-ṣawmu min awwali al-bulūgh amran min ladā Allāhi rabbikum wa-rabbi ābāʾikumu al-awwalīn. Man kāna fī nafsihi ḍaᶜfun mina al-maraḍi aw al-haram ᶜafā Allāhu ᶜanhu faḍlan min ᶜindihi innahu la-huwa al-Ghafūru al-Karīm. Qad adhina Allāhu lakumu al-sujūda ᶜalā kulli shayʾin ṭāhirin wa-rafaᶜnā ᶜanhu ḥukma al-ḥaddi fī al-kitāb. Inna Allāha yaᶜlamu wa-antum lā taᶜlamūn. Man lam yajidi al-māʾa yadhkuru khamsa marrātin bismi Allāhi al-Aṭhari al-Aṭhar thumma yashraᶜu fī al-ᶜamal. Hādhā mā ḥakama bihi Mawlā al-ᶜālamīn. Wa-al-buldānu allatī ṭālat fīhā al-layālī wa-al-ayyām fa-li-yuṣallū bi-al-sāᶜāti wa-al-mashākhiṣi allatī minhā taḥaddadati al-awqāt. Innahu la-huwa al-Mubīnu al-Ḥakīm.

Prayer and fasting have been made obligatory for you from the onset of maturity, as a command from God, your Lord and the Lord of your forefathers. Whoever is weakened by illness or old age has been exempted by God as a grace from Him. He is indeed the All-Forgiving, the Generous. God has permitted you to prostrate yourselves on any clean surface, and We have removed from the Book the restriction that applied to it. God knows, and you do not know. Whoever cannot find water is to repeat five times, “In the name of God, the Most Pure, the Most Pure,” and then proceed with the act. This is what the Lord of the worlds has decreed. In lands where nights and days are long, they are to pray according to clocks and instruments by which the times are determined. He is indeed the Expounder, the All-Wise.

12

قد عفونا عنکم صلوة الآیات اذا ظهرت اذکروا الله بالعظمة و الأقتدار انّه هو السّمیع البصیر قولوا العظمة لله ربّ ما یری و ما لا یری ربّ العالمین

Qad ᶜafawnā ᶜankum ṣalāta al-āyāt. Idhā ẓaharat udhkurū Allāha bi-al-ᶜaẓamati wa-al-iqtidār. Innahu huwa al-Samīᶜu al-Baṣīr. Qūlū al-ᶜaẓamatu li-Allāhi rabbi mā yurā wa-mā lā yurā rabbi al-ᶜālamīn.

We have exempted you from the prayer of the signs. When they appear, remember God with grandeur and power. He is the All-Hearing, the All-Seeing. Say: “Grandeur belongs to God, Lord of all that is seen and unseen, Lord of the worlds.”

13

کتب علیکم الصّلوة فرادی قد رفع حکم الجماعة الاّ فی صلوة المیت انّه لهو الأمر الحکیم

Kutiba ᶜalaykumu al-ṣalātu furādā qad rufiᶜa ḥukmu al-jamāᶜati illā fī ṣalāti al-mayyit. Innahu la-huwa al-Āmiru al-Ḥakīm.

You have been required to perform obligatory prayer individually. The ordinance of congregational prayer has been abolished, except for the prayer for the dead. He is indeed the Ordainer, the All-Wise.

14

قد عفا الله عن النّسآء حين ما يجدن الدّم الصّوم و الصّلوة و لهنّ ان يتوضّأن و يسبّحن خمساً و تسعين مرّة من زوالٍ الى زوالٍ سبحان الله ذى الطّلعة و الجمال هذا ما قدّر فى الكتاب ان انتم من العالمين

Qad ᶜafā Allāhu ᶜani al-nisāᵓi ḥīna mā yajidna al-dama al-ṣawma wa-al-ṣalāta wa-lahunna an yatawaḍḍaᵓna wa-yusabbiḥna khamsan wa-tisᶜīna marratan min zawālin ilā zawālin subḥāna Allāhi dhī al-ṭalᶜati wa-al-jamāl. Hādhā mā quddira fī al-kitābi in antum mina al-ᶜālimīn.

God has exempted women from fasting and obligatory prayer during menstruation. They are to perform ablutions and repeat ninety-five times, from one noon to the next, "Glory be to God, the Possessor of radiance and beauty." This is what has been ordained in the Book, if you are among those who know.

15

و لكم و لهنّ فى الاسفار اذ انزلتم و استرحتم المقام الأمن مكان كلّ صلوة سجدة واحدة و اذكروا فيها سبحان الله ذى العظمة و الاجلال و الموهبة و الافضال و الّذى عجز يقول سبحان الله انّه يكفيه بالحق انّه لهو الكافى الباقى الغفور الرّحيم و بعد اتمام السّجود لكم و لهنّ ان تقعدوا على هيكل التّوحيد و تقولوا ثمانى عشرة مرّة سبحان الله ذى الملک و الملكوت كذلک يبين الله سبل الحقّ و الهدى و انّها انتهت الى سبيل واحد و هو هذا الصّراط المستقيم اشكروا الله بهذا الفضل العظيم احمدوا الله بهذه الموهبة الّتى احاطت السّموات و الأرضين اذكروا الله بهذه الرّحمة الّتى سبقت العالمين

Wa-lakum wa-lahunna fī al-asfāri idhā nazaltum wa-istaraḥtumu al-maqāma al-amna makāna kulli ṣalātin sajdatun wāḥidatun wa-udhkurū fīhā subḥāna Allāhi dhī al-ᶜaẓamati wa-al-ijlāli wa-al-mawhibati wa-al-ifḍāl. Wa-alladhī ᶜajaza yaqūlu subḥāna Allāh innahu yakfīhi bi-al-ḥaqq innahu la-huwa al-Kāfī al-Bāqī al-Ghafūru al-Raḥīm. Wa-baᶜda itmāmi al-sujūdi lakum wa-lahunna an taqᶜudū ᶜalā haykali al-tawḥīdi wa-taqūlū thamāniya ᶜashrata marratan subḥāna Allāhi dhī al-mulki wa-al-malakūt. Kadhālika yubayyinu Allāhu subula al-ḥaqqi wa-al-hudā wa-innahā intahat ilā sabīlin wāḥidin wa-huwa hādhā al-ṣirāṭu al-mustaqīm. Ushkurū Allāha bi-hādhā al-faḍli al-ᶜaẓīm. Iḥmadū Allāha bi-hādhihi al-mawhibati allatī aḥāṭati al-samāwāti wa-al-araḍīn. Udhkurū Allāha bi-hādhihi al-raḥmati allatī sabaqati al-ᶜālamīn.

For you and for women, when traveling, upon stopping and resting in a safe place, a single prostration is to replace each obligatory prayer. During it say, "Glory be to God, the Possessor of grandeur and majesty, bounty and grace." Anyone unable to do this says, "Glory be to God"; this will indeed suffice. He is indeed the All-Sufficing, the Everlasting, the All-Forgiving, the Merciful. After completing the prostrations, you and women are to sit in the posture of unity and say eighteen times, "Glory be to God, the Possessor of the earthly and heavenly kingdoms." Thus God makes clear the ways of truth and guidance, and they have converged in a single way: this straight path. Thank God for this great grace. Praise God for this bounty that has encompassed the heavens and the earth. Remember God for this mercy that has preceded all the worlds.

16

قل قد جعل الله مفتاح الكنز حبّی المكنون لو انتم تعرفون لولا المفتاح لكان مكنوناً فی ازل الازال لو انتم توقنون قل هذا لمطلع الوحی و مشرق الأشراق الّذی به اشرقت الآفاق لو انتم تعلمون انّ هذا لهو القضآء المثبت و به ثبت كلّ قضآءٍ محتوم

Qul qad jaᶜala Allāhu miftāḥa al-kanzi ḥubbī al-maknūna law antum taᶜrifūn. Lawlā al-miftāḥu la-kāna maknūnan fī azali al-āzāl law antum tūqinūn. Qul hādhā la-maṭlaᶜu al-waḥyi wa-mashriqu al-ishrāqi alladhī bihi ashraqati al-āfāqu law antum taᶜlamūn. Inna hādhā la-huwa al-qaḍāᵓu al-muthbatu wa-bihi thabata kullu qaḍāᵓin maḥtūm.

Say: God has made My hidden love the key to the treasure, if only you would recognize it. Without the key, it would have remained concealed for all eternity, if only you were certain. Say: This is indeed the Dawning Place of revelation and the Dayspring of radiance through which the horizons have been illumined, if only you knew. This is indeed the established decree, and through it every irrevocable decree has been established.

17

یا قلم الأعلی قل یا ملاء الأنشآء قد كتبنا علیكم الصّیام ایاماً معدودات و جعلنا النّیروز عیداً لكم بعد اكمالها كذلک اضآئت شمس البیان من افق الكتّاب من لدن مالک المبدء و المأب و اجعلوا الأیام الزّآئدة عن الشّهور قبل شهر الصّیام انّا جعلناها مظاهر الهآء بین اللّیالی و الأیّام لذا ما تحدّدت بحدود السّنة و الشّهور ینبغی لأهل البهآء ان یطعموا فیها انفسهم و ذوی القربی ثمّ الفقرآء و المساكین و یهلّلن و یكبّرنّ و یسبّحنّ و یمجّدنّ ربّهم بالفرح و الأنبساط و اذا تمّت ایام الاعطآء قبل الامساک فلیدخلنّ فی الصّیام كذلک حكم مولی الأنام لیس علی المسافر و المریض و الحامل و المرضع من حرجٍ عفا الله عنهم فضلاً من عنده انّه لهو العزیز الوهّاب

Yā qalama al-aᶜlā qul yā malaᵓa al-inshāᵓ qad katabnā ᶜalaykumu al-ṣiyāma ayyāman maᶜdūdātin wa-jaᶜalnā al-nayrūza ᶜīdan lakum baᶜda ikmālihā. Kadhālika aḍāᵓat shamsu al-bayāni min ufuqi al-kitābi min ladun Māliki al-mabdaᵓi wa-al-maᵓāb. Wa-ijᶜalū al-ayyāma al-zāᵓidata ᶜani al-shuhūri qabla shahri al-ṣiyām. Innā jaᶜalnāhā maẓāhira al-hāᵓi bayna al-layālī wa-al-ayyām li-dhā mā taḥaddadat bi-ḥudūdi al-sanati wa-al-shuhūr. Yanbaghī li-ahli al-Bahāᵓi an yuṭᶜimū fīhā anfusahum wa-dhawī al-qurbā thumma al-fuqarāᵓa wa-al-masākīna wa-yuhallilanna wa-yukabbiranna wa-yusabbiḥanna wa-yumajjidanna rabbahum bi-al-faraḥi wa-al-inbisāṭ. Wa-idhā tammat ayyāmu al-iᶜṭāᵓi qabla al-imsāk fa-li-yadkhulanna fī al-ṣiyām. Kadhālika ḥakama Mawlā al-anām. Laysa ᶜalā al-musāfiri wa-al-marīḍi wa-al-ḥāmili wa-al-murḍiᶜi min ḥaraj. ᶜAfā Allāhu ᶜanhum faḍlan min ᶜindihi innahu la-huwa al-ᶜAzīzu al-Wahhāb.

Most Exalted Pen, say: People of creation, We have prescribed fasting for you for a specified number of days and have made Naw-Rúz a festival for you upon their completion. Thus has the Sun of utterance shone from the horizon of the Book, from the Lord of the beginning and the return. Place the days in excess of the months before the month of fasting. We have made them manifestations of the letter Há among the nights and days; thus they have not been bounded by the limits of the year and the months. During them, the people of Bahá should provide food for themselves and their relatives, as well as the poor and needy, and with joy and gladness proclaim the oneness and greatness of their Lord, praise Him, and glorify Him. When the days of giving that precede abstinence have ended, let them enter the fast. Thus has the Lord of humanity decreed. Travelers, the sick, pregnant women, and nursing mothers are under no obligation. God has exempted them as a grace from Him. He is indeed the Almighty, the Bestower.

18

هذه حدود الله الّتی رقمت من القلم الأعلی فی الزّبر و الألواح تمسّکوا باوامر الله و احکامه و لا تکونوا من الّذین اخذوا اصول انفسهم و نبذوا اصول الله ورآئهم بما اتّبعوا الظّنون و الأوهام کفّوا انفسکم عن الأکل و الشّرب من الطّلوع الی الأفول ایّاکم ان یمنعکم الهوی عن هذا الفضل الّذی قدّر فی الکتاب

Hādhihi ḥudūdu Allāhi allatī ruqimat mina al-qalami al-aʿlā fī al-zuburi wa-al-alwāḥ. Tamassakū bi-awāmiri Allāhi wa-aḥkāmihi wa-lā takūnū mina alladhīna akhadhū uṣūla anfusihim wa-nabadhū uṣūla Allāhi warāʾahum bi-mā ittabaʿū al-ẓunūna wa-al-awhām. Kuffū anfusakum ʿani al-akli wa-al-shurbi mina al-ṭulūʿi ilā al-ufūl. Iyyākum an yamnaʿakumu al-hawā ʿan hādhā al-faḍli alladhī quddira fī al-kitāb.

These are the laws of God inscribed by the Most Exalted Pen in the scriptures and Tablets. Hold fast to God's commandments and ordinances, and do not be among those who have adopted principles of their own and cast God's principles behind them, following conjectures and vain imaginings. Refrain from eating and drinking from sunrise to sunset. Beware lest desire deprive you of this grace ordained in the Book.

19

قد کتب لمن دان بالله الدّیان ان یغسل فی کلّ یومٍ یدیه ثمّ وجهه و یقعد مقبلاً الی الله و یذکر خمساً و تسعین مرّةً الله ابهی کذلک حکم فاطر السّمآء اذ استوی علی اعراش الأسماء بالعظمة و الأقتدار کذلک توضّأوا للصّلوة امراً من الله الواحد المختار

Qad kutiba li-man dāna bi-Allāhi al-Dayyāni an yaghsila fī kulli yawmin yadayhi thumma wa-jhahu wa-yaqʿuda muqbilan ilā Allāhi wa-yadhkura khamsan wa-tisʿīna marratan Allāhu Abhā. Kadhālika ḥakama Fāṭiru al-samāʾi idh istawā ʿalā aʿrāshi al-asmāʾi bi-al-ʿaẓamati wa-al-iqtidār. Kadhālika tawaḍḍaʾū li-al-ṣalāti amran min Allāhi al-Wāḥidi al-Mukhtār.

Everyone who believes in God, the Judge, has been required each day to wash his hands and then his face, sit facing God, and repeat ninety-five times, "God is Most Glorious." Thus has the Creator of heaven decreed as He sat upon the thrones of names in grandeur and power. Likewise, perform ablutions for obligatory prayer, as a command from God, the One, who freely chooses.

20

قد حرّم علیکم القتل و الزّنا ثمّ الغیبة و الافترآء اجتنبوا عمّا نهیتم عنه فی الصّحآئف و الألواح

Qad ḥurrima ʿalaykumu al-qatlu wa-al-zinā thumma al-ghībatu wa-al-iftirāʾ. Ijtanibū ʿammā nuhītum ʿanhu fī al-ṣaḥāʾifi wa-al-alwāḥ.

Murder, adultery, backbiting, and slander have been forbidden to you. Avoid whatever you have been forbidden in the scriptures and Tablets.

21

قد قسمنا المواريث على عدد الزّآء منها قدّر لذرّياتكم من كتاب الطّآء على عدد المقت و للأزواج من كتاب الحآء على عدد التّآء و الفآء و للابآء من كتاب الزّآء على عدد التّآء و الكاف و للأمّهات من كتاب الواو على عدد الرّفيع و للأخوان من كتاب الهآء عدد الشّين و للأخوات من كتاب الدّال عدد الرّآء و الميم و للمعلّمين من كتاب الجيم عدد القاف و الفآء كذلک حكم مبشّری الّذی يذكرنی فی اللّيالی و الأسحار انّا لمّا سمعنا ضجيج الذّرّيات فی الأصلاب زدنا ضعف مالهم و نقصنا عن الاخری انّه لهو المقتدر علی ما يشآء يفعل بسلطانه كيف اراد

Qad qasamnā al-mawārītha ᶜalā ᶜadadi al-zāʾ. Minhā quddira li-dhurriyyātikum min kitābi al-ṭāʾ ᶜalā ᶜadadi al-maqt, wa-li-l-azwāji min kitābi al-ḥāʾ ᶜalā ᶜadadi al-tāʾ wa-l-fāʾ, wa-li-l-ābāʾi min kitābi al-zāʾ ᶜalā ᶜadadi al-tāʾ wa-l-kāf, wa-li-l-ummahāti min kitābi al-wāw ᶜalā ᶜadadi al-rafīᶜ, wa-li-l-ikhwāni min kitābi al-hāʾ ᶜadada al-shīn, wa-li-l-akhawāti min kitābi al-dāl ᶜadada al-rāʾ wa-l-mīm, wa-li-l-muᶜallimīna min kitābi al-jīm ᶜadada al-qāf wa-l-fāʾ. Kadhālika ḥakama mubashshirī alladhī yadhkurunī fī al-layālī wa-l-asḥār. Innā lammā samiᶜnā ḍajīja al-dhurriyyāti fī al-aṣlāb zidnā ḍiᶜfa mā lahum wa-naqaṣnā ᶜani al-ukhrā. Innahu la-huwa al-muqtadiru ᶜalā mā yashāʾ, yafᶜalu bi-sulṭānihi kayfa arād.

We have divided inheritances according to the number of Zāʾ. Of these, your offspring have been allotted from the Book of Ṭāʾ according to the number of maqt; spouses, from the Book of Ḥāʾ according to the number of Tāʾ and Fāʾ; fathers, from the Book of Zāʾ according to the number of Tāʾ and Kāf; mothers, from the Book of Wāw according to the number of rafīᶜ; brothers, from the Book of Hāʾ, the number of Shīn; sisters, from the Book of Dāl, the number of Rāʾ and Mīm; and teachers, from the Book of Jīm, the number of Qāf and Fāʾ. Thus decreed My Herald, who remembers Me in the night and at dawn. When We heard the clamor of the offspring still in their fathers' loins, We doubled their share and reduced those of the others. He indeed has power over whatever He wills; through His sovereignty He does as He wishes.

22

من مات و لم يكن له ذرّية ترجع حقوقهم الی بيت العدل ليصرفوها امنآء الرّحمن فی الأيتام و الارامل و ما ينتفع به جمهور النّاس ليشكروا ربّهم العزيز الغفّار

Man māta wa-lam yakun lahu dhurriyyatun tarjiᶜu ḥuqūquhum ilā bayti al-ᶜadl li-yaṣrifūhā umanāʾu al-Raḥmān fī al-aytāmi wa-l-arāmili wa-mā yantafiᶜu bihi jumhūru al-nās li-yashkurū rabbahumu al-ᶜazīza al-ghaffār.

If someone dies without offspring, their shares revert to the House of Justice, so that the trustees of the All-Merciful may spend them on orphans, widows, and whatever benefits the general public, that they may give thanks to their Lord, the Almighty, the Ever-Forgiving.

23

و الّذی له ذرّية و لم يكن مادونها عمّا حدّد فی الكتاب يرجع الثّلثان ممّا تركه الی الذّرّية و الثّلث الی بيت العدل كذلک حكم الغنی المتّعال بالعظمة و الأجلال

Wa-alladhī lahu dhurriyyatun wa-lam yakun mā dūnahā ᶜammā ḥuddida fī al-kitāb yarjiᶜu al-thuluthāni mimmā tarakahu ilā al-dhurriyyati wa-l-thuluthu ilā bayti al-ᶜadl. Kadhālika ḥakama al-ghaniyyu al-mutaᶜāl bi-l-ᶜaẓamati wa-l-ijlāl.

If someone has offspring but none of the other heirs specified in the Book, two-thirds of what he leaves revert to the offspring and one-third to the House of Justice. Thus has the Self-Sufficient, the Most Exalted, decreed in majesty and glory.

24

و الّذی لم یکن له من یرثه و کان له ذو القربٰی من ابنآء الأخ و الأخت و بناتهما فلهم الثّلثان والاّ للأعمام و الأخوال و العمّات و الخالات و من بعدهم و بعدهنّ لابنآئهم و ابنآئهنّ و بناتهم و بناتهنّ و الثلث یرجع الی مقرّ العدل امراً فی الکتاب من لدی الله مالک الرّقاب

Wa-alladhī lam yakun lahu man yarithuhu wa-kāna lahu dhawū al-qurbā min abnāʾi al-akhi wa-l-ukhti wa-banātihimā fa-lahumu al-thuluthān, wa-illā fa-li-l-aᶜmāmi wa-l-akhwāli wa-l-ᶜammāti wa-l-khālāt, wa-min baᶜdihim wa-baᶜdihinna li-abnāʾihim wa-abnāʾihinna wa-banātihim wa-banātihinna, wa-l-thuluthu yarjiᶜu ilā maqarri al-ᶜadl, amran fī al-kitābi min ladā Allāhi māliki al-riqāb.

If someone has none to inherit from him but has relatives among the sons and daughters of his brother or sister, two-thirds go to them; otherwise, to his paternal and maternal uncles and aunts, and after them to their sons and daughters. One-third reverts to the Seat of Justice, as an ordinance in the Book from God, the Master of all people.

25

من مات و لم یکن له احد من الّذین نزّلت اسمائهم من القلم الأعلی ترجع الأموال کلّها الی المقرّ المذکور لتصرف فیما امر الله به انّه لهو المقتدر الأمّار

Man māta wa-lam yakun lahu aḥadun mina alladhīna nuzzilat asmāʾuhum mina al-qalami al-aᶜlā tarjiᶜu al-amwālu kulluhā ilā al-maqarri al-madhkūr li-tuṣrafa fīmā amara Allāhu bihi. Innahu la-huwa al-muqtadiru al-ammār.

If someone dies leaving none of those whose names have been sent down by the Most Exalted Pen, all the property reverts to the aforementioned Seat, to be spent on what God has ordained. He indeed is the All-Powerful, the Supreme Ordainer.

26

و جعلنا الدّار المسکونة و الالبسة المخصوصه للذّرّیة من الذّکران دون الأناث و الورّاث انّه لهو المعطی الفیاض

Wa-jaᶜalnā al-dāra al-maskūnata wa-l-albisata al-makhṣūṣata li-l-dhurriyyati mina al-dhukrāni dūna al-ināthi wa-l-wurrāth. Innahu la-huwa al-muᶜṭī al-fayyāḍ.

We have assigned the residence and personal clothing to the male offspring, to the exclusion of the female offspring and other heirs. He indeed is the Giver, the Most Bountiful.

27

انّ الّذی مات فی ایام والده و له ذرّیة اولئک یرثون ما لأبیهم فی کتاب الله اقسموا بینهم بالعدل الخالص کذلک ماج بحر الکلام و قذف لئالی الأحکام من لدن مالک الأنام

Inna alladhī māta fī ayyāmi wālidihi wa-lahu dhurriyyatun ulāʾika yarithūna mā li-abīhim fī kitābi Allāh. Iqsimū baynahum bi-l-ᶜadli al-khāliṣ. Kadhālika māja baḥru al-kalāmi wa-qadhafa laʾāliʾa al-aḥkāmi min ladun māliki al-anām.

If someone dies during his father's lifetime and leaves offspring, they inherit their father's share as prescribed in the Book of God. Divide it among them with pure justice. Thus has the ocean of utterance surged and cast forth the pearls of ordinances from the Lord of all people.

28

و الّذی ترک ذرّیةً ضعافاً سلّموا مالهم الی امین لیتجرّ لهم الی ان یبلغوا رشدهم او الی محلّ الشّراکة ثمّ عینوا للأمین حقّاً ممّا حصل من التّجارة و الأقتراف

Wa-alladhī taraka dhurriyyatan ḍiᶜāfan sallimū mālahum ilā amīnin li-yattajira lahum ilā an yablughū rushdahum aw ilā maḥalli al-shirāka. Thumma ᶜayyinū li-l-amīni ḥaqqan mimmā ḥaṣala mina al-tijārati wa-l-iqtirāf.

If someone leaves offspring who are minors, entrust their property to a trustworthy person to trade on their behalf until they reach maturity or the age of partnership. Then assign the trustee a share of the proceeds from trade and earnings.

29

کلّ ذلک بعد ادآء حقّ الله و الدّیون لو تکون علیه و تجهیز الأسباب للکفن و الدّفن و حمل المیت بالعزّة و الاءعتزاز کذلک حکم مالک المبدء و المأب

Kullu dhālika baᶜda adāʾi ḥaqqi Allāhi wa-l-duyūni law takūnu ᶜalayhi wa-tajhīzi al-asbābi li-l-kafani wa-l-dafni wa-ḥamli al-mayyiti bi-l-ᶜizzati wa-l-iᶜtizāz. Kadhālika ḥakama māliku al-mabdaʾi wa-l-maʾāb.

All this follows payment of the Right of God and any debts owed by the deceased, provision for shrouding and burial, and the conveyance of the deceased with dignity and honor. Thus has the Lord of the beginning and the return decreed.

30

قل هذا لهو العلم المکنون الّذی لن یتغیر لانّه بدء بالطّآء المدلّة علی الأسم المخزون الظّاهر الممتنع المنیع و ما خصّصناه للذّرّیات هذا من فضل الله علیهم لیشکروا ربّهم الرّحمن الرّحیم تلک حدود الله لا تعتدوها باهوآء انفسکم اتّبعوا ما امرتم به من مطلع البیان و المخلصون یرون حدود الله ماء الحیوان لاهل الأدیان و مصباح الحکمة و الفلاح لمن فی الأرضین و السّموات

Qul hādhā la-huwa al-ᶜilmu al-maknūnu alladhī lan yataghayyara li-annahu budiʾa bi-l-ṭāʾi al-mudillati ᶜalā al-ismi al-makhzūni al-ẓāhiri al-mumtaniᶜi al-manīᶜ. Wa-mā khaṣṣaṣnāhu

li-l-dhurriyyāti hādhā min faḍli Allāhi ᶜalayhim li-yashkurū rabbahumu al-Raḥmāna al-raḥīm. Tilka ḥudūdu Allāhi lā taᶜtadūhā bi-ahwāᵓi anfusikum. Ittabiᶜū mā umirtum bihi min maṭlaᶜi al-bayān. Wa-l-mukhliṣūna yarawna ḥudūda Allāhi māᵓa al-ḥayawāni li-ahli al-adyāni wa-miṣbāḥa al-ḥikmati wa-l-falāḥi li-man fī al-arḍīna wa-l-samāwāt.

Say: This is indeed the hidden knowledge that will never change, for it began with Ṭāᵓ, which points to the treasured Name, the Manifest, the Inaccessible, the Unassailable. What We have set aside for the offspring is a grace bestowed on them by God, that they may thank their Lord, the All-Merciful, the Compassionate. These are God's limits; do not transgress them at the prompting of your own desires. Follow what you have been commanded by the Dawning-Place of utterance. The sincere see God's ordinances as the water of life for the followers of religions and the lamp of wisdom and salvation for all in the earth and the heavens.

31

قد کتب الله علی کلّ مدینةٍ ان یجعلوا فیها بیت العدل و یجتمع فیه النّفوس علی عدد البهآء و ان ازداد لا بأس و یرون کانّهم یدخلون محضر الله العلی الأعلی و یرون من لا یری و ینبغی لهم ان یکونوا امنآء الرّحمن بین الاءمکان و وکلاء الله لمن علی الأرض کلّها و یشاوروا فی مصالح العباد لوجه الله کما یشاورون فی امورهم و یختاروا ما هو المختار کذلک حکم ربّکم العزیز الغفّار ایاکم ان تدعوا ما هو المنصوص فی اللّوح اتّقوا الله یا اولی الانظار

Qad kataba Allāhu ᶜalā kulli madīnatin an yajᶜalū fīhā bayta al-ᶜadli wa-yajtamiᶜa fīhi al-nufūsu ᶜalā ᶜadadi al-Bahāᵓ, wa-in izdāda lā baᵓs. Wa-yarawna ka-annahum yadkhulūna maḥḍara Allāhi al-ᶜaliyyi al-aᶜlā wa-yarawna man lā yurā. Wa-yanbaghī lahum an yakūnū umanāᵓa al-Raḥmāni bayna al-imkāni wa-wukalāᵓa Allāhi li-man ᶜalā al-arḍi kullihā wa-yushāwirū fī maṣāliḥi al-ᶜibādi li-wajhi Allāhi kamā yushāwirūna fī umūrihim wa-yakhtārū mā huwa al-mukhtār. Kadhālika ḥakama rabbukumu al-ᶜazīzu al-ghaffār. Iyyākum an tadaᶜū mā huwa al-manṣūṣu fī al-lawḥ. Ittaqū Allāha yā ulī al-anẓār.

God has prescribed that a House of Justice be established in every city, in which souls numbering the numerical value of Bahāᵓ shall gather; if the number is greater, there is no objection. They should regard themselves as entering the presence of God, the Most High, the Most Exalted, and as seeing Him who cannot be seen. They should be the trustees of the All-Merciful among created beings and God's representatives for all who dwell on earth. They should consult, for God's sake, on the interests of His servants as they consult on their own affairs, and choose what is best. Thus has your Lord, the Almighty, the Ever-Forgiving, decreed. Beware of abandoning what is expressly stated in the Tablet. Be mindful of God, you who possess insight.

32

یا ملاء الأنشآء عمّروا بیوتاً باکمل ما یمکن فی الامکان باسم مالک الأدیان فی البلدان و زینوها بما ینبغی لها لا بالصّور و الامثال ثمّ اذکروا فیها ربّکم الرّحمن بالرّوح و الرّیحان الا بذکره تستنیر الصّدور و تقرّ الأبصار

Yā malaᵓa al-inshāᵓ, ᶜammirū buyūtan bi-akmali mā yumkinu fī al-imkāni bi-smi māliki al-adyāni fī al-buldāni wa-zayyinūhā bi-mā yanbaghī lahā lā bi-l-ṣuwari wa-l-amthāl. Thumma udhkurū fīhā rabbakumu al-Raḥmāna bi-l-rūḥi wa-l-rayḥān. Alā bi-dhikrihi tastanīru al-ṣudūru wa-taqarru al-abṣār.

People of creation! Build houses throughout the lands in the name of the Lord of religions, as perfectly as is possible in the world of being, and adorn them with what befits them, not with images and statues. Then remember within them your Lord, the All-Merciful, with joy and gladness. Truly, through remembrance of Him hearts are illumined and eyes are cheered.

33

قد حكم الله لمن استطاع منكم حجّ البيت دون النّسآء عفا الله عنهنّ رحمة من عنده انّه لهو المعطى الوهّاب

Qad ḥakama Allāhu li-man istaṭāᶜa minkum ḥajja al-bayti dūna al-nisāᵓ. ᶜAfā Allāhu ᶜanhunna raḥmatan min ᶜindihi. Innahu la-huwa al-muᶜṭī al-wahhāb.

God has ordained pilgrimage to the House for those of you who are able, except women. God has exempted them as a mercy from Him. He indeed is the Giver, the All-Bountiful.

34

يا اهل البهآء قد وجب على كلّ واحدٍ منكم الاشتغال بامر من الامور من الصّنآيع و الاقتراف و امثالها و جعلنا اشتغالكم بها نفس العبادة لله الحق تفكّروا يا قوم فى رحمة الله و الطافه ثمّ اشكروه فى العشى و الأشراق لا تضيعوا اوقاتكم بالبطالة و الكسالة و اشتغلوا بما ينتفع به انفسكم و انفس غيركم كذلک قضى الأمر فى هذا اللّوح الّذى لاحت من افقه شمس الحكمة و التّبيان ابغض النّاس عند الله من يقعد و يطلب تمسّكوا بحبل الأسباب متوكّلين على الله مسبّب الأسباب

Yā ahla al-Bahāᵓ, qad wajaba ᶜalā kulli wāḥidin minkumu al-ishtighālu bi-amrin mina al-umūri mina al-ṣanāᵓiᶜi wa-l-iqtirāfi wa-amthālihā. Wa-jaᶜalnā ishtighālakum bihā nafsa al-ᶜibādati li-llāhi al-ḥaqq. Tafakkarū yā qawmi fī raḥmati Allāhi wa-alṭāfihi thumma ushkurūhu fī al-ᶜashiyyi wa-l-ishrāq. Lā tuḍayyiᶜū awqātakum bi-l-baṭālati wa-l-kasālati wa-ishtaghilū bi-mā yantafiᶜu bihi anfusukum wa-anfusu ghayrikum. Kadhālika quḍiya al-amru fī hādhā al-lawḥi alladhī lāḥat min ufuqihi shamsu al-ḥikmati wa-l-tibyān. Abghaḍu al-nāsi ᶜinda Allāhi man yaqᶜudu wa-yaṭlub. Tamassakū bi-ḥabli al-asbābi mutawakkilīna ᶜalā Allāhi musabbibi al-asbāb.

People of Bahāᵓ! Every one of you is required to engage in an occupation, such as a craft, a trade, or the like. We have made your engagement in such work the very worship of God, the True One. Reflect, My people, on God's mercy and favors, then thank Him in the evening and at daybreak. Do not waste your time in idleness and laziness, but occupy yourselves with what benefits you and others. Thus has the matter been decreed in this Tablet, from whose horizon the sun of wisdom and exposition has shone. The most detestable of people in God's sight is one who sits and begs. Hold fast to the cord of means, placing your trust in God, the Originator of all means.

35

قد حرّم عليكم تقبيل الأيادى فى الكتاب هذا ما نهيتم عنه من لدن ربّكم العزيز الحكّام ليس لأحدٍ ان يستغفر عند احد توبُوا الى الله تلقآء انفسكم انّه لهو الغافر المعطى العزيز التّوّاب

Qad ḥurrima ᶜalaykum taqbīlu al-ayādī fī al-kitāb. Hādhā mā nuhītum ᶜanhu min ladun rabbikumu al-ᶜazīzi al-ḥakkām. Laysa li-aḥadin an yastaghfira ᶜinda aḥad. Tūbū ilā Allāhi tilqāᵓa anfusikum. Innahu la-huwa al-ghāfiru al-muᶜṭī al-ᶜazīzu al-tawwāb.

Kissing hands has been forbidden to you in the Book. This is what your Lord, the Almighty, the Supreme Judge, has prohibited you from doing. No one may seek forgiveness in the presence of another. Turn to God in repentance on your own. He indeed is the Forgiver, the Giver, the Almighty, the Ever-Relenting.

36

يا عباد الرّحمن قوموا على خدمة الأمر على شأنٍ لا تأخذكم الأحزان من الّذين كفروا بمطلع الآيات لمّا جآء الوعد و ظهر الموعود اختلف النّاس و تمسّک کلّ حزبٍ بما عنده من الظّنون و الأوهام

Yā ᶜibāda al-Raḥmān, qūmū ᶜalā khidmati al-amri ᶜalā shaʾnin lā taʾkhudhukumu al-aḥzānu mina alladhīna kafarū bi-maṭlaᶜi al-āyāt. Lammā jāʾa al-waᶜdu wa-ẓahara al-mawᶜūdu ikhtalafa al-nāsu wa-tamassaka kullu ḥizbin bi-mā ᶜindahu mina al-ẓunūni wa-l-awhām.

Servants of the All-Merciful! Arise to serve the Cause in such a way that those who disbelieve in the Dawning-Place of the verses cannot afflict you with sorrow. When the promise was fulfilled and the Promised One appeared, the people fell into disagreement, and every party clung to its own conjectures and imaginings.

37

من النّاس من يقعد صفّ النّعال طلباً لصدر الجلال قل من انت يا ايها الغافل الغرّار و منهم من يدّعى الباطن و باطن الباطن قل يا ايها الكذّاب تالله ما عندک انّه من القشور ترکناها لکم کما تترک العظام للکلاب تالله الحقّ لو يغسل احد ارجل العالم و يعبد الله على الادغال و الشّواجن و الجبال و القنان و الشناخيب و عند کلّ حجر و شجر و مدر و لا يتضوّع منه عرف رضآئی لن يقبل ابداً هذا ما حکم به مولى الانام کم من عبد اعتزل فی جزائر الهند و منع عن نفسه ما احلّه الله له و حمل الرّياضات و المشقّات و لم يذکر عند الله منزل الآيات لا تجعلوا الأعمال شرک الآمال و لا تحرموا انفسکم عن هذا المأل الّذی کان امل المقرّبين فی ازل الازال قل روح الاعمال هو رضائی و علّق کلّ شئ بقبولی اقرؤا الالواح لتعرفوا ما هو المقصود فی کتب الله العزيز الوهّاب من فاز بحبّی حقّ له ان يقعد على سرير العقيان فی صدر الامکان و الّذی منع عنه لو يقعد على التّراب انّه يستعيذ منه الى الله مالک الأديان

Mina al-nāsi man yaqᶜudu ṣaffa al-niᶜāli ṭalaban li-ṣadri al-jalāl. Qul man anta yā ayyuhā al-ghāfilu al-gharrār. Wa-minhum man yaddaᶜī al-bāṭina wa-bāṭina al-bāṭin. Qul yā ayyuhā al-kadhdhāb, ta-Allāhi mā ᶜindaka innahu mina al-qushūri taraknāhā lakum kamā tutraku al-ᶜiẓāmu li-l-kilāb. Ta-Allāhi al-ḥaqq, law yaghsilu aḥadun arjula al-ᶜālami wa-yaᶜbudu Allāha ᶜalā al-adghāli wa-l-shawājini wa-l-jibāli wa-l-qināni wa-l-shanākhībi wa-ᶜinda kulli ḥajarin wa-shajarin wa-madarin wa-lā yataḍawwaᶜu minhu ᶜarfu riḍāʾī lan yuqbala abadan. Hādhā mā ḥakama bihi mawlā al-anām. Kam min ᶜabdin iᶜtazala fī jazāʾiri al-Hindi wa-manaᶜa ᶜan nafsihi mā aḥallahu Allāhu lahu wa-ḥamala al-riyāḍāti wa-l-mashaqqāti wa-lam yudhkar ᶜinda Allāhi munzili al-āyāt. Lā tajᶜalū al-aᶜmāla sharaka al-āmāli wa-lā taḥrimū anfusakum ᶜan hādhā al-maʾāli alladhī kāna amala al-muqarrabīna fī azali al-āzāl. Qul rūḥu al-aᶜmāli huwa riḍāʾī wa-ᶜulliqa kullu shayʾin bi-qabūlī. Iqraʾū al-alwāḥa li-taᶜrifū mā huwa al-maqṣūdu fī kutubi Allāhi al-ᶜazīzi al-wahhāb. Man fāza bi-ḥubbī ḥaqqa lahu an yaqᶜuda ᶜalā sarīri al-ᶜiqyāni fī ṣadri al-imkān, wa-alladhī muniᶜa ᶜanhu law yaqᶜudu ᶜalā al-turābi innahu yastaᶜīdhu minhu ilā Allāhi māliki al-adyān.

Among the people is one who sits among the shoes in pursuit of the seat of honor. Say: Who are you, heedless deceiver? Among them is one who claims knowledge of the inner meaning and its

innermost meaning. Say: Liar! By God, what you possess is only husks that We have left to you, as bones are left to dogs. By God, the True One, even if someone were to wash the feet of the whole world and worship God in thickets, ravines, mountains, peaks, and lofty summits, and beside every stone, tree, and clod of earth, yet the fragrance of My good pleasure did not waft from him, he would never be accepted. This is what the Lord of all people has decreed. How many a servant has withdrawn to the islands of India, denied himself what God has made lawful for him, and borne austerities and hardships, yet has not been remembered before God, the Revealer of the verses. Do not make your deeds a snare for your hopes, and do not deprive yourselves of this ultimate goal, which has been the hope of those brought near to God from all eternity. Say: The spirit of deeds is My good pleasure, and everything depends upon My acceptance. Read the Tablets, that you may know what is intended in the Books of God, the Almighty, the All-Bountiful. Whoever has attained My love is entitled to sit on a throne of pure gold in the seat of honor in the world of being. But if one who has been deprived of it should sit upon the dust, the dust would seek refuge from him with God, the Lord of religions.

38

من یدّعی امراً قبل اتمام الف سنةٍ کاملةٍ انّه کذّاب مفترٍ نسئل الله بان یؤیّده علی الرّجوع ان تاب انّه هو التّوّاب و ان اصرّ علی ما قال یبعث علیه من لا یرحمه انّه شدید العقاب من یأوّل هذه الآیة او یفسّرها بغیر ما نزّل فی الظّاهر انّه محروم من روح الله و رحمته الّتی سبقت العالمین خافوا الله و لا تتّبعوا ما عندکم من الاوهام اتّبعوا ما یأمرکم به ربّکم العزیز الحکیم سوف یرتفع النّعاق من اکثر البلدان اجتنبوا یا قوم و لا تتّبعوا کلّ فاجرٍ لئیمٍ هذا ما اخبرناکم به اذ کنّا فی العراق و فی ارض السّرّ و فی هذا المنظر المنیر

Man yaddaᶜī amran qabla itmāmi alfi sanatin kāmilatin innahu kadhdhābun muftarin. Nasʾalu Allāha bi-an yuʾayyidahu ᶜalā al-rujūᶜ. In tāba innahu huwa al-tawwāb, wa-in aṣarra ᶜalā mā qāla yabᶜathu ᶜalayhi man lā yarḥamuhu. Innahu shadīdu al-ᶜiqāb. Man yuʾawwilu hādhihi al-āyata aw yufassiruhā bi-ghayri mā nuzzila fī al-ẓāhiri innahu maḥrūmun min rūḥi Allāhi wa-raḥmatihi allatī sabaqati al-ᶜālamīn. Khāfū Allāha wa-lā tattabiᶜū mā ᶜindakum mina al-awhām. Ittabiᶜū mā yaʾmurukum bihi rabbukumu al-ᶜazīzu al-ḥakīm. Sawfa yartafiᶜu al-nuᶜāqu min akthari al-buldān. Ijtanibū yā qawmi wa-lā tattabiᶜū kulla fājirin laʾīm. Hādhā mā akhbarnākum bihi idh kunnā fī al-ᶜIrāqi wa-fī arḍi al-sirri wa-fī hādhā al-manẓari al-munīr.

Whoever claims a revelation before the completion of a full thousand years is a lying impostor. We ask God to help him turn back. If he repents, God is indeed the Ever-Relenting; but if he persists in what he has said, He will raise up against him one who will show him no mercy. He is indeed severe in punishment. Whoever interprets this verse or explains it contrary to its revealed, outward meaning is deprived of the Spirit of God and His mercy, which has encompassed all worlds. Fear God and do not follow your own imaginings. Follow what your Lord, the Almighty, the All-Wise, commands you. Clamor will soon arise from most lands. Shun it, My people, and do not follow any wicked, base person. This is what We told you when We were in Iraq, in the Land of Mystery, and in this radiant place.

39

یا اهل الأرض اذا غربت شمس جمالی و سترت سمآء هیکلی لا تضطربوا قوموا علی نصرة امری و ارتفاع کلمتی بین العالمین انّا معکم فی کلّ الأحوال و ننصرکم بالحقّ انّا کنّا قادرین من عرفنی یقوم علی خدمتی بقیامٍ لا تقعده جنود السّموات و الأرضین

Yā ahla al-arḍ, idhā gharabat shamsu jamālī wa-sutirat samāʾu haykalī lā taḍṭaribū. Qūmū ᶜalā nuṣrati amrī wa-irtifāᶜi kalimatī bayna al-ᶜālamīn. Innā maᶜakum fī kulli al-aḥwāli wa-nanṣurukum bi-l-ḥaqq. Innā kunnā qādirīn. Man ᶜarafanī yaqūmu ᶜalā khidmatī bi-qiyāmin lā tuqᶜiduhu junūdu al-samāwāti wa-l-arḍīn.

People of the earth! When the sun of My beauty has set and the heaven of My person has been concealed, do not be troubled. Arise to champion My Cause and exalt My Word among the peoples of the world. We are with you in all circumstances and will assuredly aid you. We are indeed powerful. Whoever has recognized Me will arise to serve Me with such resolve that the hosts of the heavens and the earth cannot hold him back.

40

انّ الناس نیام لو انتبهوا سرعوا بالقلوب الی الله العلیم الحکیم و نبذوا ما عندهم ولو کان کنوز الدّنیا کلّها لیذکرهم مولیهم بکلمةٍ من عنده کذلک ینبّئکم من عنده علم الغیب فی لوحٍ ما ظهر فی الامکان و ما اطّلع به الاّ نفسه المهیمنة علی العالمین قد اخذهم سکر الهوی علی شأنٍ لا یرون مولی الوری الّذی ارتفع ندآئه من کلّ الجهات لا اله الاّ انا العزیز الحکیم

Inna al-nāsa niyāmun, law intabahū saraᶜū bi-l-qulūbi ilā Allāhi al-ᶜalīmi al-ḥakīmi wa-nabadhū mā ᶜindahum wa-law kāna kunūza al-dunyā kullahā li-yadhkurahum mawlāhum bi-kalimatin min ᶜindihi. Kadhālika yunabbiʾukum man ᶜindahu ᶜilmu al-ghaybi fī lawḥin mā ẓahara fī al-imkāni wa-mā iṭṭalaᶜa bihi illā nafsuhu al-muhayminatu ᶜalā al-ᶜālamīn. Qad akhadhahum sukru al-hawā ᶜalā shaʾnin lā yarawna mawlā al-warā alladhī irtafaᶜa nidāʾuhu min kulli al-jihāt: lā ilāha illā anā al-ᶜazīzu al-ḥakīm.

People are asleep. Were they to awaken, they would hasten in their hearts to God, the All-Knowing, the All-Wise, and cast away all they possess, even if it were all the treasures of the world, so that their Lord might remember them with a word from Him. Thus does He who possesses knowledge of the unseen inform you in a Tablet that has not appeared in the world of being and of which none but His own Self, the Guardian over all worlds, has knowledge. The intoxication of desire has so seized them that they do not see the Lord of creation, whose call has risen from every direction: "There is no God but Me, the Almighty, the All-Wise."

41

قل لا تفرحوا بما ملکتموه فی العشی و فی الاءشراق یملکه غیرکم کذلک یخبرکم العلیم الخبیر قل هل رایتم لما عندکم من قرارٍ او وفاءٍ لا و نفسی الرّحمن لو انتم من المنصفین تمرّ ایام حیوتکم کما تمرّ الاریاح و یطوی بساط عزّکم کما طوی بساط الأوّلین تفکّروا یا قوم این ایّامکم الماضیة و این اعصارکم الخالیة طوبی لأیّام مضت بذکر الله و لاوقات صرفت فی ذکره الحکیم لعمری لا تبقی عزّة الاعزّآء و لا زخارف الاغنیآء و لا شوکة الاشقیآء سیفنی الکلّ بکلمة من عنده انّه لهو المقتدر العزیز القدیر لا ینفع النّاس ما عندهم من الاثاث و ما ینفعهم غفلوا عنه سوف ینتبهون و لا یجدون ما فات عنهم فی ایّام ربّهم العزیز الحمید لو یعرفون ینفقون ما عندهم لتذکر اسمائهم لدی العرش الا انّهم من المیتین

Qul lā tafraḥū bi-mā malaktumūhu fī al-ᶜashī wa-fī al-ishrāq yamlikuhu ghayrukum. Kadhālika yukhbirukum al-ᶜAlīm al-Khabīr. Qul hal raʾaytum li-mā ᶜindakum min qarārin aw wafāʾin? Lā wa-nafsī al-Raḥmān law antum min al-munṣifīn. Tamurru ayyāmu ḥayātikum ka-mā tamurru al-aryāḥ wa-yuṭwā bisāṭu ᶜizzikum ka-mā ṭuwiya bisāṭu al-awwalīn. Tafakkarū yā qawm ayna

ayyāmukum al-māḍiya wa-ayna aᶜṣārukum al-khāliya. Ṭūbā li-ayyāmin maḍat bi-dhikri Allāh wa-li-awqātin ṣurifat fī dhikrihi al-Ḥakīm. La-ᶜamrī lā tabqā ᶜizzatu al-aᶜizzāᵓ wa-lā zakhārifu al-aghniyāᵓ wa-lā shawkatu al-ashqiyāᵓ. Sa-yafnā al-kullu bi-kalimatin min ᶜindihi innahu la-huwa al-Muqtadir al-ᶜAzīz al-Qadīr. Lā yanfaᶜu al-nāsa mā ᶜindahum min al-athāth wa-mā yanfaᶜuhum ghafalū ᶜanhu. Sawfa yantabihūna wa-lā yajidūna mā fāta ᶜanhum fī ayyāmi Rabbihim al-ᶜAzīz al-Ḥamīd. Law yaᶜrifūna yunfiqūna mā ᶜindahum li-tudhkara asmāᵓuhum ladā al-ᶜarsh. Alā innahum min al-mayyitīn.

Say: Do not rejoice in what you possess in the evening, for at dawn someone else will possess it. Thus the All-Knowing, the All-Informed informs you. Say: Have you found any permanence or faithfulness in what you possess? No, by My own Self, the All-Merciful, if you judge fairly. The days of your lives pass like the winds, and the carpet of your glory will be rolled up as the carpet of those before you was rolled up. Reflect, people: where are your past days, and where are your bygone ages? Blessed are the days spent remembering God and the hours devoted to remembering Him, the All-Wise. By My life, neither the glory of the mighty, nor the finery of the rich, nor the power of the wicked will endure. All will perish at a word from Him. He is indeed the All-Powerful, the Almighty, the Omnipotent. People's possessions do not benefit them, while they neglect what does benefit them. Soon they will awaken and will not find what they missed in the days of their Lord, the Almighty, the Praiseworthy. If they understood, they would spend all they possess so that their names might be mentioned before the Throne. Yet they are indeed among the dead.

42

من النّاس من غرّته العلوم و بها من اسمی القیّوم و اذا سمع صوت النّعال عن خلفه یری نفسه اکبر من نمرود قل این هو یا ایها المردود تالله انّه لفی اسفل الجحیم قل یا معشر العلمآء اما تسمعون صریر قلمی الأعلی و اما ترون هذه الشّمس المشرقة من الأفق الأبهی الی م اعتکفتم علی اصنام اهوائکم دعوا الأوهام و توجّهوا الی الله مولیکم القدیم

Min al-nāsi man gharrathu al-ᶜulūm wa-bihā [corrupted text] ismī al-Qayyūm wa-idhā samiᶜa ṣawta al-niᶜāl ᶜan khalfihi yarā nafsahu akbara min Nimrūd. Qul ayna huwa yā ayyuhā al-mardūd? Ta-Allāh innahu la-fī asfali al-jaḥīm. Qul yā maᶜshara al-ᶜulamāᵓ a-mā tasmaᶜūna ṣarīra qalamī al-aᶜlā wa-a-mā tarawna hādhihi al-shamsa al-mushriqata min al-ufuq al-abhā? Ilā ma iᶜtakaftum ᶜalā aṣnāmi ahwāᵓikum? Daᶜū al-awhām wa-tawajjahū ilā Allāh mawlākum al-Qadīm.

Among the people is one whom learning has deluded, and through it [corrupted original text] My name, the Self-Subsisting. When he hears the sound of sandals behind him, he considers himself greater than Nimrod. Say: Where is he, you who have been rejected? By God, he is in the lowest depths of hell. Say: Scholars! Do you not hear the scratching of My Most Exalted Pen, and do you not see this Sun shining from the most glorious horizon? Why have you remained devoted to the idols of your desires? Abandon your imaginings and turn toward God, your ancient Lord.

43

قد رجعت الاوقاف المختصّة للخیرات الی الله مظهر الآیات لیس لأحد ان یتصرّف فیها الاّ بعد اذن مطلع الوحی و من بعده یرجع الحکم الی الأغصان و من بعدهم الی بیت العدل ان تحقّق امره فی البلاد لیصرفوها فی البقاع المرتفعة فی هذا الأمر و فیما امروا به من لدن مقتدر قدیر والاّ ترجع الی اهل البهآء الّذین لا یتکلّمون الاّ بعد اذنه و لا یحکمون الاّ بما حکم الله فی هذا اللّوح اولئک اولیآء النّصر بین السّموات و الأرضین لیصرفوها فیما حدّد فی الکتاب من لدن عزیز کریم

Qad rajaᶜat al-awqāfu al-mukhtaṣṣatu li-l-khayrāt ilā Allāh muẓhir al-āyāt. Laysa li-aḥadin an yataṣarrafa fīhā illā baᶜda idhni maṭlaᶜ al-waḥy wa-min baᶜdihi yarjiᶜu al-ḥukmu ilā al-Aghṣān wa-min baᶜdihim ilā Bayt al-ᶜAdl in taḥaqqaqa amruhu fī al-bilād li-yaṣrifūhā fī al-biqāᶜ al-murtafiᶜa fī hādhā al-amr wa-fī-mā umirū bihi min ladun Muqtadir Qadīr. Wa-illā tarjiᶜu ilā ahl al-Bahāʾ alladhīna lā yatakallamūna illā baᶜda idhnihi wa-lā yaḥkumūna illā bi-mā ḥakama Allāh fī hādhā al-lawḥ. Ulāʾika awliyāʾu al-naṣr bayna al-samāwāt wa-l-araḍīn li-yaṣrifūhā fī-mā ḥuddida fī al-kitāb min ladun ᶜAzīz Karīm.

Endowments dedicated to charitable purposes have reverted to God, the Revealer of signs. No one may dispose of them without permission from the Dawning Place of Revelation. After Him, authority passes to the Branches, and after them to the House of Justice, if it has been established in the lands, so that they may spend them on the places exalted in this Cause and on whatever they have been commanded by One who is All-Powerful and Omnipotent. Otherwise, they revert to the people of Bahá who speak only with His permission and judge only according to what God has decreed in this Tablet. These are the champions of victory between the heavens and the earth. They are to spend them as prescribed in the Book by One who is Almighty and Generous.

44

لا تجزعوا فی المصائب و لا تفرحوا ابتغوا امراً بین الأمرین هو التّذکّر فی تلک الحالة و التّنبّه علی ما یرد علیکم فی العاقبة کذلک ینبئکم العلیم الخبیر

Lā tajzaᶜū fī al-maṣāʾib wa-lā tafraḥū. Ibtaghū amran bayna al-amrayn huwa al-tadhakkur fī tilka al-ḥāla wa-l-tanabbuh ᶜalā mā yaridu ᶜalaykum fī al-ᶜāqiba. Kadhālika yunabbiʾukum al-ᶜAlīm al-Khabīr.

Do not despair in adversity, nor rejoice. Seek a course between the two: remembrance in that condition and awareness of what will come to you in the end. Thus the All-Knowing, the All-Informed instructs you.

45

لا تحلقوا رؤسکم قد زینها الله بالشّعر و فی ذلک لآیات لمن ینظر الی مقتضیات الطّبیعة من لدن مالک البریه انّه لهو العزیز الحکیم و لا ینبغی ان یتجاوز عن حدّ الآذان هذا ما حکم به مولی العالمین

Lā taḥliqū ruʾūsakum qad zayyanahā Allāh bi-l-shaᶜr wa-fī dhālika la-āyātun li-man yanẓuru ilā muqtaḍayāt al-ṭabīᶜa min ladun Mālik al-bariyya. Innahu la-huwa al-ᶜAzīz al-Ḥakīm. Wa-lā yanbaghī an yata jāwaza ᶜan ḥadd al-ādhān. Hādhā mā ḥakama bihi Mawlā al-ᶜālamīn.

Do not shave your heads. God has adorned them with hair, and in this are signs for anyone who considers the requirements of nature ordained by the Sovereign of creation. He is indeed the Almighty, the All-Wise. Hair should not extend beyond the ears. This is what the Lord of the worlds has decreed.

46

قد كتب على السّارق النّفى و الحبس و فى الثّالث فاجعلوا فى جبينه علامةً يعرف بها لئلاّ تقبله مدن الله و دياره ايّاكم ان تأخذكم الرّأفة فى دين الله اعملوا ما امرتم به من لدن مشفق رحيم انّا ربّيناكم بسياط الحكمة و الأحكام حفظاً لانفسكم و ارتفاعاً لمقاماتكم كما يربّى الاباآء ابنائهم لعمرى لو تعرفون ما اردناه لكم من اوامرنا المقدّسة لتفدون ارواحكم لهذا الأمر المقدّس العزيز المنيع

Qad kutiba ᶜalā al-sāriq al-nafy wa-l-ḥabs wa-fī al-thālith fa-jᶜalū fī jabīnihi ᶜalāmatan yuᶜrafu bihā li-allā taqbalahu mudunu Allāh wa-diyāruhu. Iyyākum an taᵓkhudhakum al-raᵓfatu fī dīn Allāh. Iᶜmalū mā umirtum bihi min ladun Mushfiq Raḥīm. Innā rabbaynākum bi-siyāṭ al-ḥikma wa-l-aḥkām ḥifẓan li-anfusikum wa-irtifāᶜan li-maqāmātikum ka-mā yurabbī al-ābāᵓ abnāᵓahum. La-ᶜamrī law taᶜrifūna mā aradnāhu lakum min awāmirinā al-muqaddasa la-tafdūna arwāḥakum li-hādhā al-amr al-muqaddas al-ᶜAzīz al-Manīᶜ.

Exile and imprisonment have been prescribed for the thief. On the third offense, place a mark on his forehead by which he may be recognized, so that the cities and lands of God will not admit him. Do not let pity restrain you in carrying out God's religion. Do what you have been commanded by One who is Compassionate and Merciful. We have trained you with the lashes of wisdom and laws to protect you and elevate your stations, just as fathers bring up their children. By My life, if you understood what We have intended for you through Our sacred commandments, you would sacrifice your lives for this holy, mighty, unassailable Cause.

47

من اراد ان يستعمل اوانى الذّهب و الفضّة لا بأس عليه ايّاكم ان تنغمس اياديكم فى الصّحاف و الصّحان خذوا ما يكون اقرب الى اللّطافة انّه اراد ان يريكم على آداب اهل الرّضوان فى ملكوته الممتنع المنيع تمسّكوا باللّطافة فى كلّ الأحوال لئلاّ تقع العيون على ما تكرهه انفسكم و اهل الفردوس و الّذى تجاوز عنها يحبط عمله فى الحين و ان كان له عذر يعفو الله عنه انّه لهو العزيز الكريم

Man arāda an yastaᶜmila awāniya al-dhahab wa-l-fiḍḍa lā baᵓsa ᶜalayhi. Iyyākum an tanghamisa ayādīkum fī al-ṣiḥāf wa-l-ṣiḥān. Khudhū mā yakūnu aqraba ilā al-laṭāfa. Innahu arāda an yuriyakum ᶜalā ādāb ahl al-Riḍwān fī malakūtihi al-mumtaniᶜ al-manīᶜ. Tamassakū bi-l-laṭāfa fī kull al-aḥwāl li-allā taqaᶜa al-ᶜuyūnu ᶜalā mā takrahuhu anfusukum wa-ahlu al-firdaws. Wa-alladhī tajāwaza ᶜanhā yaḥbaṭu ᶜamaluhu fī al-ḥīn wa-in kāna lahu ᶜudhrun yaᶜfū Allāh ᶜanhu. Innahu la-huwa al-ᶜAzīz al-Karīm.

Anyone who wishes to use vessels of gold and silver may do so. Take care not to plunge your hands into bowls and platters. Adopt what is most in keeping with refinement. He wishes to see you observe the manners of the people of Paradise in His inaccessible, unassailable Kingdom. Adhere to refinement in all circumstances, so that no eyes fall upon anything repugnant to you or to the people of Paradise. Whoever departs from it will have his deeds immediately brought to nothing; but if he has an excuse, God will pardon him. He is indeed the Almighty, the Generous.

48

ليس لمطلع الأمر شريک فى العصمة الكبرى انّه لمظهر يفعل ما يشآء فى ملكوت الانشآء قد خصّ الله هذا المقام لنفسه و ما قدّر لأحد نصيب من هذا الشّأن العظيم المنيع هذا امر الله قد كان مستوراً فى حجب الغيب اظهرناه فى هذا الظّهور و به خرقنا حجاب الّذين ما عرفوا حكم الكتاب و كانوا من الغافلين

Laysa li-maṭlaᶜ al-amr sharīkun fī al-ᶜiṣma al-kubrā. Innahu la-maẓharu yafᶜalu mā yashāᵓ fī malakūt al-inshāᵓ. Qad khaṣṣa Allāh hādhā al-maqāma li-nafsihi wa-mā qaddara li-aḥadin naṣīban min hādhā al-shaᵓn al-ᶜaẓīm al-manīᶜ. Hādhā amru Allāh qad kāna mastūran fī ḥujub al-ghayb aẓharnāhu fī hādhā al-ẓuhūr wa-bihi kharaqnā ḥijāba alladhīna mā ᶜarafū ḥukma al-kitāb wa-kānū min al-ghāfilīn.

The Dawning Place of the Cause has no partner in the Most Great Infallibility. He is indeed the manifestation of "He does whatever He wills" in the kingdom of creation. God has reserved this station for Himself and has allotted no one a share in this exalted, unassailable rank. This is God's decree, formerly concealed behind the veils of the unseen. We have disclosed it in this Revelation, and through it We have torn apart the veil of those who did not understand the ruling of the Book and were among the heedless.

49

كتب على كلّ اب تربية ابنه و بنته بالعلم و الخطّ و دونهما عمّا حدّد فى اللّوح و الّذى ترک ما امر به فللأمنآء ان يأخذوا منه ما يكون لازماً لتربيتهما ان كان غنياً والّا يرجع الى بيت العدل انّا جعلناه مأوى الفقرآء و المساكين انّ الّذى ربّى ابنه او ابناً من الأبنآء كأنّه ربّى احد ابنائى عليه بهائى و عنايتى و رحمتى الّتى سبقت العالمين

Kutiba ᶜalā kull ab tarbiyatu ibnihi wa-bintihi bi-l-ᶜilm wa-l-khaṭṭ wa-dūnihimā ᶜammā ḥuddida fī al-lawḥ. Wa-alladhī taraka mā umira bihi fa-li-l-umanāᵓ an yaᵓkhudhū minhu mā yakūnu lāziman li-tarbiyatihimā in kāna ghaniyyan wa-illā yarjiᶜu ilā Bayt al-ᶜAdl. Innā jaᶜalnāhu maᵓwā al-fuqarāᵓ wa-l-masākīn. Inna alladhī rabbā ibnahu aw ibnan min al-abnāᵓ ka-annahu rabbā aḥada abnāᵓī. ᶜAlayhi bahāᵓī wa-ᶜināyatī wa-raḥmatī allatī sabaqat al-ᶜālamīn.

Every father is required to educate his son and daughter in knowledge and writing, and in the other subjects prescribed in the Tablet. If anyone neglects what he has been commanded, the trustees may take from him what is needed for their education if he is wealthy; otherwise, the matter devolves upon the House of Justice. We have made it a refuge for the poor and needy. Whoever educates his own child or another child is as though he had educated one of My children. Upon him rest My glory, My loving care, and My mercy, which has encompassed all worlds.

50

قد حكم الله لكلّ زان و زانية دية مسلّمة الى بيت العدل و هى تسعة مثاقيل من الذّهب و ان عادا مرّة اخرى عودوا بضعف الجزآء هذا ما حكم به مالک الأسمآء فى الأولى و فى الأخرى قدّر لهما عذاب مهين من ابتلى بمعصية فله ان يتوب و يرجع الى الله انّه يغفر لمن يشآء و لا يسئل عمّا شآء انّه لهو التوّاب العزيز الحميد

Qad ḥakama Allāh li-kull zānin wa-zāniyatin diyatan musallamatan ilā Bayt al-ᶜAdl wa-hiya tisᶜatu mathāqīla min al-dhahab wa-in ᶜādā marratan ukhrā ᶜūdū bi-ḍiᶜf al-jazāᵓ. Hādhā mā ḥakama bihi Mālik al-asmāᵓ fī al-ūlā wa-fī al-ukhrā qaddara lahumā ᶜadhābun muhīn. Man ibtuliya bi-maᶜṣiyatin fa-lahu an yatūba wa-yarjiᶜa ilā Allāh. Innahu yaghfiru li-man yashāᵓ wa-lā yusᵓalu ᶜammā shāᵓ. Innahu la-huwa al-Tawwāb al-ᶜAzīz al-Ḥamīd.

God has decreed that every adulterer and adulteress pay a fine to the House of Justice of nine mithqals of gold. If they repeat the offense, double the penalty. This is what the Sovereign of Names has decreed in this world; in the world to come He has ordained a humiliating punishment

for them both. Anyone who commits a sin may repent and return to God. He forgives whomever He wills and is not questioned about what He wills. He is indeed the Ever-Forgiving, the Almighty, the Praiseworthy.

51

ایاکم ان تمنعکم سبحات الجلال عن زلال هذا السّلسال خذوا اقداح الفلاح فی هذا الصّباح باسم فالق الاصباح ثمّ اشربوا بذکره العزیز البدیع

Iyyākum an tamnaᶜakum subuḥātu al-jalāl ᶜan zulāl hādhā al-salsāl. Khudhū aqdāḥa al-falāḥ fī hādhā al-ṣabāḥ bi-smi Fāliq al-iṣbāḥ thumma ishrabū bi-dhikrihi al-ᶜAzīz al-Badīᶜ.

Do not let the veils of glory keep you from the pure water of this flowing spring. Take up the cups of salvation this morning in the name of Him who causes the dawn to break, then drink in remembrance of Him, the Almighty, the Incomparable.

52

انّا حلّلنا لکم اصغآء الأصوات و النّغمات ایّاکم ان یخرجکم الاصغآء عن شأن الأدب و الوقار افرحوا بفرح اسمی الأعظم الّذی به تولّهت الافئدة و انجذبت عقول المقرّبین انّا جعلناه مرقاةً لعروج الأرواح الی الأفق الأعلی لا تجعلوه جناح النّفس و الهوی انّی اعوذ ان تکونوا من الجاهلین

Innā ḥallalnā lakum iṣghāʾa al-aṣwāt wa-l-naghamāt. Iyyākum an yukhrijakum al-iṣghāʾ ᶜan shaʾn al-adab wa-l-waqār. Ifraḥū bi-faraḥ ismī al-aᶜẓam alladhī bihi tawallahat al-afʾida wa-injadhabat ᶜuqūlu al-muqarrabīn. Innā jaᶜalnāhu mirqātan li-ᶜurūj al-arwāḥ ilā al-ufuq al-aᶜlā. Lā tajᶜalūhu janāḥa al-nafs wa-l-hawā. Innī aᶜūdhu an takūnū min al-jāhilīn.

We have made it lawful for you to listen to voices and melodies. Take care that listening does not lead you beyond the bounds of propriety and dignity. Rejoice in the joy of My Most Great Name, through which hearts have been enraptured and the minds of those brought near have been drawn in attraction. We have made it a ladder for souls to ascend to the highest horizon. Do not make it a wing for self and desire. I seek refuge from your being among the ignorant.

53

قد ارجعنا ثلث الدّیات کلّها الی مقرّ العدل و نوصی رجاله بالعدل الخالص لیصرفوا ما اجتمع عندهم فیما امروا به من لدن علیم حکیم یا رجال العدل کونوا رعاة اغنام الله فی مملکته و احفظوهم عن الذّئاب الّذین ظهروا بالأثواب کما تحفظون ابنائکم کذلک ینصحکم النّاصح الأمین

Qad arjaᶜnā thultha al-diyāt kullihā ilā maqarr al-ᶜadl wa-nūṣī rijālahu bi-l-ᶜadl al-khāliṣ li-yaṣrifū mā ijtamaᶜa ᶜindahum fī-mā umirū bihi min ladun ᶜAlīm Ḥakīm. Yā rijāl al-ᶜadl kūnū ruᶜāta aghnām Allāh fī mamlakatihi wa-iḥfaẓūhum ᶜan al-dhiʾāb alladhīna ẓaharū bi-l-athwāb ka-mā taḥfaẓūna abnāʾakum. Kadhālika yanṣaḥukum al-Nāṣiḥ al-Amīn.

We have assigned a third of all fines to the seat of justice, and We counsel its members to practice pure justice, so that they may spend what has accumulated with them as they have been commanded by One who is All-Knowing and All-Wise. Members of the House of Justice! Be shepherds

of God's sheep in His kingdom, and protect them from the wolves that have appeared in disguise, just as you protect your own children. Thus the faithful Counselor advises you.

54

اذا اختلفتم فی امر فارجعوه الی الله ما دامت الشّمس مشرقة من افق هذه السّماء و اذا غربت ارجعوا الی ما نزّل من عنده انّه لیکفی العالمین قل یا قوم لا یأخذکم الاضطراب اذا غاب ملکوت ظهوری و سکنت امواج بحر بیانی انّ فی ظهوری لحکمة و فی غیبتی حکمة اخری ما اطّلع بها الاّ الله الفرد الخبیر و نراکم من افقی الأبهی و ننصر من قام علی نصرة امری بجنود من الملاء الأعلی و قبیل من الملائکة المقرّبین

Idhā ikhtalaftum fī amrin fa-arjiᶜūhu ilā Allāh mā dāmat al-shamsu mushriqatan min ufuq hādhihi al-samāᵓ wa-idhā gharabat irjiᶜū ilā mā nuzzila min ᶜindihi. Innahu la-yakfī al-ᶜālamīn. Qul yā qawm lā yaᵓkhudhkum al-iḍṭirāb idhā ghāba malakūtu ẓuhūrī wa-sakanat amwāju baḥr bayānī. Inna fī ẓuhūrī la-ḥikmatan wa-fī ghaybatī ḥikmatun ukhrā mā iṭṭalaᶜa bihā illā Allāh al-Fard al-Khabīr. Wa-narākum min ufuqī al-abhā wa-nanṣuru man qāma ᶜalā nuṣrati amrī bi-junūdin min al-malaᵓ al-aᶜlā wa-qabīlin min al-malāᵓika al-muqarrabīn.

If you disagree over a matter, refer it to God as long as the Sun shines from the horizon of this heaven. When it has set, turn to what has been sent down from Him. It is indeed sufficient for all worlds. Say: People! Do not be troubled when the kingdom of My revelation has disappeared and the waves of the ocean of My utterance have grown still. In My appearance there is a wisdom, and in My absence there is another wisdom, known to none but God, the One, the All-Informed. We see you from My most glorious horizon and will aid anyone who arises to champion My Cause with hosts from the Concourse on high and a company of angels brought near.

55

یا ملاء الأرض تالله الحقّ قد انفجرت من الأحجار الأنهار العذبة السّائغة بما اخذتها حلاوة بیان ربّکم المختار و انتم من الغافلین دعوا ما عندکم ثمّ طیروا بقوادم الانقطاع فوق الابداع کذلک یأمرکم مالک الاختراع الّذی بحرکة قلمه قلّب العالمین

Yā malaᵓ al-arḍ ta-Allāh al-Ḥaqq qad infajarat min al-aḥjār al-anhāru al-ᶜadhbatu al-sāᵓigha bi-mā akhadhathā ḥalāwatu bayāni Rabbikum al-Mukhtār wa-antum min al-ghāfilīn. Daᶜū mā ᶜindakum thumma ṭīrū bi-qawādim al-inqiṭāᶜ fawqa al-ibdāᶜ. Kadhālika yaᵓmurukum Mālik al-ikhtirāᶜ al-ladhī bi-ḥarakati qalamihi qallaba al-ᶜālamīn.

People of the earth! By God, the Truth, sweet, refreshing rivers have burst from the rocks, so seized have they been by the sweetness of the utterance of your Lord, the Unconstrained; yet you remain heedless. Abandon what you possess, then soar on the wings of detachment above creation. Thus commands you the Sovereign of creation, who has transformed the worlds with a movement of His Pen.

56

هل تعرفون من ایّ افقٍ یناديكم ربّكم الأبهی و هل علمتم من ایّ قلم یأمركم ربّكم مالک الأسمآء لا و عمری لو عرفتم لتركتم مقبلین بالقلوب الی شطر المحبوب و اخذكم اهتزاز الكلمة علی شأن یهتزّ منه العالم الأكبر و كیف هذا العالم الصّغیر كذلک هطلت من سماء عنایتی امطار مكرمتی فضلاً من عندی لتكونوا من الشّاكرین

Hal taᶜrifūna min ayyi ufuqin yunādīkum Rabbukum al-Abhā wa-hal ᶜalimtum min ayyi qalamin yaᵓmurukum Rabbukum Mālik al-asmāᵓ? Lā wa-ᶜamrī law ᶜaraftum la-taraktum muqbilīna bi-l-qulūb ilā shaṭr al-maḥbūb wa-akhadhakum ihtizāzu al-kalima ᶜalā shaᵓnin yahtazzu minhu al-ᶜālam al-akbar wa-kayfa hādhā al-ᶜālam al-ṣaghīr. Kadhālika haṭalat min samāᵓ ᶜināyatī amṭāru makrumatī faḍlan min ᶜindī li-takūnū min al-shākirīn.

Do you know from what horizon your all-glorious Lord calls you, and have you understood from what Pen your Lord, the Sovereign of Names, commands you? No, by My life! If you knew, you would let go, turning your hearts toward the Beloved, and the stirring of the Word would seize you with such force that the greater world would tremble—how much more this lesser world. Thus the rains of My generosity have poured down from the heaven of My loving care, as a grace from Me, so that you may be thankful.

57

و امّا الشّجاج و الضّرب تختلف احكامهما باختلاف مقاديرهما و حكم الدّیان لكلّ مقدار دیة معینة انّه لهو الحاكم العزیز المنیع لو نشآء نفصّلها بالحقّ وعداً من عندنا انّه لهو الموفّی العلیم

Wa-ammā al-shijāj wa-l-ḍarb takhtalifu aḥkāmuhumā bi-ikhtilāf maqādīrihimā wa-ḥakama al-Dayyān li-kull miqdārin diyatan muᶜayyana. Innahu la-huwa al-Ḥākim al-ᶜAzīz al-Manīᶜ. Law nashāᵓ nufaṣṣiluhā bi-l-ḥaqq waᶜdan min ᶜindinā. Innahu la-huwa al-Muwaffī al-ᶜAlīm.

As for wounds and blows, their rulings vary according to their severity, and the Judge has decreed a specified compensation for each degree. He is indeed the Ruler, the Almighty, the Unassailable. Should We wish, We will set them out in detail in truth—a promise from Us. He is indeed the One who fulfills His promise, the All-Knowing.

58

قد رقم علیكم الضّیافة فی كلّ شهر مرّةً واحدةً ولو بالمآء انّ الله اراد ان یؤلّف بین القلوب ولو باسباب السّموات و الأرضین

Qad ruqima ᶜalaykum al-ḍiyāfatu fī kull shahr marratan wāḥidatan wa-law bi-l-māᵓ. Inna Allāh arāda an yuᵓallifa bayna al-qulūb wa-law bi-asbāb al-samāwāt wa-l-araḍīn.

You have been enjoined to offer hospitality once each month, even if only with water. God wishes to unite hearts, even through the means of the heavens and the earth.

59

ایّاکم ان تفرّقکم شئونات النّفس و الهوی کونوا کالأصابع فی الید و الأرکان للبدن کذلک یعظکم قلم الوحی ان انتم من الموقنین

Iyyākum an tufarriqakum shuʾūnātu al-nafs wa-l-hawā. Kūnū ka-l-aṣābiᶜ fī al-yad wa-l-arkān li-l-badan. Kadhālika yaᶜiẓukum Qalam al-waḥy in antum min al-mūqinīn.

Do not let the promptings of self and desire divide you. Be like the fingers of one hand and the limbs of one body. Thus the Pen of Revelation counsels you, if you are among those who are certain.

60

فانظروا فی رحمة الله و الطافه انّه یأمرکم بما ینفعکم بعد اذ کان غنیاً عن العالمین لن تضرّنا سیئاتکم کما لا تنفعنا حسناتکم انّما ندعوکم لوجه الله یشهد بذلک کلّ عالم بصیر

Fa-nẓurū fī raḥmat Allāh wa-alṭāfihi innahu yaʾmurukum bi-mā yanfaᶜukum baᶜda idh kāna ghaniyyan ᶜan al-ᶜālamīn. Lan taḍurranā sayyiʾātukum ka-mā lā tanfaᶜunā ḥasanātukum. Innamā nadᶜūkum li-wajh Allāh. Yashhadu bi-dhālika kullu ᶜālim baṣīr.

Consider God's mercy and kindness: He commands you to do what benefits you, although He has no need of any of the worlds. Your evil deeds will never harm Us, just as your good deeds do not benefit Us. We call you only for the sake of God. Every discerning person of knowledge bears witness to this.

61

اذا ارسلتم الجوارح الی الصّید اذکروا الله اذاً یحلّ ما امسکن لکم ولو تجدونه میتاً انّه لهو العلیم الخبیر ایّاکم ان تسرفوا فی ذلک کونوا علی صراط العدل و الانصاف فی کلّ الأمور کذلک یأمرکم مطلع الظّهور ان انتم من العارفین

Idhā arsaltum al-jawāriḥ ilā al-ṣayd udhkurū Allāh idhan yaḥill mā amsakna lakum wa-law tajidūnahu maytan innahu la-huwa al-ᶜalīm al-khabīr. Iyyākum an tusrifū fī dhālik kūnū ᶜalā ṣirāṭ al-ᶜadl wa-al-inṣāf fī kull al-umūr. Kadhālika yaʾmurukum maṭlaᶜ al-ẓuhūr in antum min al-ᶜārifīn.

When you send hunting animals after game, mention God; then whatever they catch for you is lawful, even if you find it dead. He is indeed the All-Knowing, the All-Informed. Beware of excess in this matter. Follow the path of justice and fairness in all things. Thus the Dawning-Place of Revelation commands you, if you are among those who understand.

62

انّ الله قد امرکم بالمودّة فی ذوی القربی و ما قدّر لهم حقّاً فی اموال النّاس انّه لهو الغنی عن العالمین

Inna Allāh qad amarakum bi-al-mawadda fī dhawī al-qurbā wa-mā qaddara lahum ḥaqqan fī amwāl al-nās innahu la-huwa al-ghaniyy ᶜan al-ᶜālamīn.

God has commanded you to show affection toward His kindred, but has assigned them no right to the property of others. He is indeed independent of all the worlds.

63

من احرق بيتاً متعمّداً فاحرقوه و من قتل نفساً عامداً فاقتلوه خذوا سنن الله بأيادى القدرة و الاقتدار ثمّ اتركوا سنَنَ الجاهلين و ان تحكموا لهما حبساً ابديّاً لا بأس عليكم فى الكتاب انّه لهو الحاكم على ما يريد

Man aḥraqa baytan mutaᶜammidan fa-aḥriqūhu wa-man qatala nafsan ᶜāmidan fa-uqtulūhu. Khudhū sunan Allāh bi-ayādī al-qudra wa-al-iqtidār thumma utrukū sunan al-jāhilīn. Wa-in taḥkumū lahumā ḥabsan abadiyyan lā baʾs ᶜalaykum fī al-kitāb innahu la-huwa al-ḥākim ᶜalā mā yurīd.

Whoever deliberately burns down a house, burn him; whoever intentionally kills a person, put him to death. Take hold of God's laws with the hands of power and might, and abandon the ways of the ignorant. If you sentence them both to lifelong imprisonment, no blame attaches to you in the Book. He indeed rules as He wills.

64

بواحدة من الامآء استراحت نفسه و نفسها و من اتّخذ بكراً لخدمته قد كتب الله عليكم النّكاح ايّاكم ان تجاوزوا عن الاثنتين و الّذى اقتنع لا بأس عليه كذلک كان الأمر من قلم الوحى بالحقّ مرقوماً تزوّجوا يا قوم ليظهر منكم من يذكرنى بين عبادى هذا من امرى عليكم اتخذوه لانفسكم معيناً

Bi-wāḥida min al-imāʾ istarāḥat nafsuhu wa-nafsuhā wa-man ittakhadha bikran li-khidmatihi qad kataba Allāh ᶜalaykum al-nikāḥ iyyākum an tujāwizū ᶜan al-ithnatayn wa-alladhī iqtanaᶜa lā baʾs ᶜalayhi kadhālika kāna al-amr min qalam al-waḥy bi-al-ḥaqq marqūman. Tazawwajū yā qawm li-yaẓhara minkum man yadhkurunī bayna ᶜibādī hādhā min amrī ᶜalaykum ittakhidhūhu li-anfusikum muᶜīnan.

With one of the maidservants, his soul and hers find rest. As for whoever takes a virgin into his service, God has prescribed marriage for you. Beware of exceeding two, and whoever is content incurs no blame. Thus has the decree been inscribed in truth by the Pen of Revelation. Marry, O people, so that from you may appear someone who will remember Me among My servants. This is My command to you; take it as an aid to yourselves.

65

يا ملاء الانشآء لا تتّبعوا انفسكم انّها لأمّارة بالبغى و الفحشآء اتبعوا مالک الأشيآء الّذى يأمركم بالبرّ و التّقوى انّه كان عن العالمين غنياً ايّاكم ان تفسدوا فى الأرض بعد اصلاحها و من افسد انّه ليس منّا و نحن برءآء منه كذلک كان الأمر من سمآء الوحى بالحقّ مشهوداً

Yā malaʾ al-inshāʾ lā tattabiᶜū anfusakum innahā la-ammāra bi-al-baghy wa-al-faḥshāʾ. Ittabiᶜū mālik al-ashyāʾ alladhī yaʾmurukum bi-al-birr wa-al-taqwā innahu kāna ᶜan al-ᶜālamīn ghaniyyan. Iyyākum an tufsidū fī al-arḍ baᶜda iṣlāḥihā wa-man afsada innahu laysa minnā wa-naḥnu buraʾāʾ minhu. Kadhālika kāna al-amr min samāʾ al-waḥy bi-al-ḥaqq mashhūdan.

O people of creation, do not follow your own selves, for they constantly urge wrongdoing and indecency. Follow the Lord of all things, who commands you to practice righteousness and reverence for God. He is independent of all the worlds. Beware of spreading corruption on earth after it has

been set right. Whoever spreads corruption is not one of Us, and We disavow him. Thus has the decree been made manifest in truth from the heaven of revelation.

66

انّه قد حدّد فی البیان برضآء الطّرفین انّا لمّا اردنا المحبّة و الوداد و اتّحاد العباد لذا علّقناه باذن الأبوین بعدهما لئلاّ تقع بینهم الضّغینة و البغضآء و لنا فیه مأرب اخری و کذلک کان الأمر مقضیّا

Innahu qad ḥuddida fī al-bayān bi-riḍā al-ṭarafayn innā lammā aradnā al-maḥabba wa-al-widād wa-ittiḥād al-ᶜibād lidhā ᶜallaqnāhu bi-idhn al-abawayn baᶜdahumā li-allā taqaᶜa baynahum al-ḍaghīna wa-al-baghḍāʾ wa-lanā fīhi maʾrib ukhrā wa-kadhālika kāna al-amr maqḍiyyan.

In the Bayan, it was made conditional on the consent of both parties. Since We desire love, affection, and unity among Our servants, We have also made it dependent on the permission of the parents after that of the couple, so that resentment and hatred may not arise among them. We have other purposes in this as well. Thus has the matter been decreed.

67

لا یحقّق الصّهار الاّ بالامهار قد قدّر للمدن تسعة عشر مثقالاً من الذّهب الابریز و للقری من الفضّة و من اراد الزّیادة حرّم علیه ان یتجاوز عن خمسة و تسعین مثقالا کذلک کان الأمر بالعزّ مسطورا و الّذی اقتنع بالدّرجة الأولی خیر له فی الکتاب انّه یغنی من یشآء باسباب السّموات و الأرض و کان الله علی کلّ شئً قدیراً

Lā yuḥaqqaq al-ṣihār illā bi-al-imhār qad quddira li-al-mudun tisᶜata ᶜashara mithqālan min al-dhahab al-ibrīz wa-li-al-qurā min al-fiḍḍa wa-man arāda al-ziyāda ḥurrima ᶜalayhi an yatajāwaza ᶜan khamsa wa-tisᶜīn mithqālan kadhālika kāna al-amr bi-al-ᶜizz masṭūran. Wa-alladhī iqtanaᶜa bi-al-daraja al-ūlā khayr lahu fī al-kitāb innahu yughnī man yashāʾ bi-asbāb al-samāwāt wa-al-arḍ wa-kāna Allāh ᶜalā kull shayʾ qadīran.

Marriage is not established without a dowry. For towns, nineteen mithqals of pure gold have been prescribed, and for villages, the same amount of silver. Whoever wishes to increase this is forbidden to exceed ninety-five mithqals. Thus has the decree been inscribed in majesty. For whoever is content with the lowest amount, this is better for him according to the Book. He enriches whomever He wills through the means of the heavens and the earth. God has power over all things.

68

قد کتب الله لکلّ عبد اراد الخروج من وطنه ان یجعل میقاتا لصاحبته فی ایة مدّة اراد ان اتی و وفی بالوعد انّه اتّبع امر مولاه و کان من المحسنین من قلم الأمر مکتوبا والاّ ان اعتذر بعذر حقیقی فله ان یخبر قرینته و یکون فی غایة الجهد للرّجوع الیها و ان فات الأمران فلها تربّص تسعة اشهر معدودات و بعد اکمالها لا بأس علیها فی اختیار الزّوج و ان صبرت انّه یحبّ الصّابرات و الصّابرین اعملوا اوامری و لا تتّبعوا کلّ مشرک کان فی اللّوح اثیماً و ان اتی الخبر حین تربّصها لها ان تأخذ المعروف انّه اراد الاصلاح بین العباد و الاماء ایّاکم ان ترتکبوا ما یحدث به العناد بینکم کذلک قضی الأمر و کان الوعد مأتیاً و ان اتاها خبر الموت او القتل و ثبت بالشّیاع او بالعدلین لها ان تلبث فی البیت اذا مضت اشهر معدودات لها الاختیار فیما تختار هذا ما حکم به من کان علی الأمر قویا

Qad kataba Allāh li-kull ᶜabd arāda al-khurūj min waṭanihi an yajᶜala mīqātan li-ṣāḥibatihi fī ayyat mudda arād. In atā wa-wafā bi-al-waᶜd innahu ittabaᶜa amr mawlāhu wa-kāna min al-muḥsinīn min qalam al-amr maktūban wa-illā in iᶜtadhara bi-ᶜudhr ḥaqīqī fa-lahu an yukhbira qarīnatahu wa-yakūna fī ghāyat al-juhd li-al-rujūᶜ ilayhā wa-in fāta al-amrān fa-lahā tarabbuṣ tisᶜat ashhur maᶜdūdāt wa-baᶜda ikmālihā lā baʾs ᶜalayhā fī ikhtiyār al-zawj wa-in ṣabarat innahu yuḥibb al-ṣābirāt wa-al-ṣābirīn. Iᶜmalū awāmirī wa-lā tattabiᶜū kull mushrik kāna fī al-lawḥ athīman. Wa-in atā al-khabar ḥīna tarabbuṣihā lahā an taʾkhudha al-maᶜrūf innahu arāda al-iṣlāḥ bayna al-ᶜibād wa-al-imāʾ iyyākum an tartakibū mā yaḥduthu bihi al-ᶜinād baynakum kadhālika quḍiya al-amr wa-kāna al-waᶜd maʾtiyyan. Wa-in atāhā khabar al-mawt aw al-qatl wa-thabata bi-al-shiyāᶜ aw bi-al-ᶜadlayn lahā an talbatha fī al-bayt idhā maḍat ashhur maᶜdūdāt lahā al-ikhtiyār fīmā takhtār hādhā mā ḥakama bihi man kāna ᶜalā al-amr qawiyyan.

God has prescribed that every man who wishes to leave his homeland set a time for his wife, of whatever duration he wishes. If he returns and fulfills his promise, he has obeyed his Lord's command and is recorded by the Pen of Command among those who do good. Otherwise, if he has a genuine excuse, he must inform his wife and make every effort to return to her. If neither occurs, she is to wait nine full months; after completing them, she incurs no blame in choosing a husband. If she waits patiently, He loves women and men who are patient. Follow My commandments, and do not follow any who associates partners with God and is recorded as sinful in the Tablet. If news arrives during her waiting period, she may do what is right. He desires reconciliation between His male and female servants. Beware of doing anything that creates hostility among you. Thus has the matter been decreed, and the promise is fulfilled. If news of his death or killing reaches her and is established by widespread report or by two just witnesses, she is to remain in the house. When the appointed months have passed, she is free to choose as she wishes. This is what He who is mighty in command has decreed.

69

و ان حدث بینهما کدورة او کره لیس له ان یطلّقها و له ان یصبر سنة کاملة لعلّ تسطع بینهما رائحة المحبّة و ان کملت و ما فاحت فلا بأس فی الطّلاق انّه کان علی کلّ شئ حکیماً قد نهاکم الله عمّا عملتم بعد طلقات ثلاث فضلاً من عنده لتکونوا من الشّاکرین فی لوحٍ کان من قلم الأمر مسطوراً و الّذی طلّق له الاختیار فی الرّجوع بعد انقضاء کلّ شهر بالمودّة و الرضآء ما لم تستحصن و اذا استحصنت تحقّق الفصل بوصل آخر و قضی الأمر الاّ بعد امر مبین کذلک کان الأمر من مطلع الجمال فی لوح الجلال بالاجلال مرقوماً

Wa-in ḥadatha baynahumā kudūra aw kurh laysa lahu an yuṭalliqahā wa-lahu an yaṣbira sana kāmila laᶜalla tasṭaᶜu baynahumā rāʾiḥat al-maḥabba wa-in kamulat wa-mā fāḥat fa-lā baʾs fī al-ṭalāq innahu kāna ᶜalā kull shayʾ ḥakīman. Qad nahākum Allāh ᶜammā ᶜamiltum baᶜda ṭalaqāt thalāth faḍlan min ᶜindihi li-takūnū min al-shākirīn fī lawḥ kāna min qalam al-amr masṭūran. Wa-alladhī ṭallaqa lahu al-ikhtiyār fī al-rujūᶜ baᶜda inqiḍāʾ kull shahr bi-al-mawadda wa-al-riḍā mā lam tastaḥṣin wa-idhā istaḥṣanat taḥaqqaqa al-faṣl bi-waṣl ākhar wa-quḍiya al-amr illā baᶜda amr mubīn kadhālika kāna al-amr min maṭlaᶜ al-jamāl fī lawḥ al-jalāl bi-al-ijlāl marqūman.

If estrangement or aversion arises between them, he may not divorce her, but must wait a full year, so that perhaps the fragrance of love may spread between them. If the year is completed and that fragrance has not spread, there is no objection to divorce. He is wise in all things. In a Tablet inscribed by the Pen of Command, God has forbidden you what you formerly practiced after three divorces, as a favor from Him, so that you may be thankful. A man who has divorced his wife may choose to return to her at the end of any month, with affection and mutual consent, as long as

she has not remarried. If she has remarried, their separation is confirmed by another union, and the matter is settled, unless a manifest change occurs. Thus has the decree been inscribed with majesty by the Dawning-Place of Beauty in the Tablet of Glory.

70

و الّذی سافر و سافرت معه ثمّ حدث بینهما الاختلاف فله ان یؤتیها نفقة سنة کاملة و یرجعها الی المقرّ الّذی خرجت عنه او یسلّمها بید امین و ما تحتاج به فی السّبیل لیبلّغها الی محلّها انّ ربّک یحکم کیف یشآء بسلطان کان علی العالمین محیطا

Wa-alladhī sāfara wa-sāfarat maᶜahu thumma ḥadatha baynahumā al-ikhtilāf fa-lahu an yuᵓtiyahā nafaqat sana kāmila wa-yurjiᶜahā ilā al-maqarr alladhī kharajat ᶜanhu aw yusallimahā bi-yad amīn wa-mā taḥtāju bihi fī al-sabīl li-yuballighahā ilā maḥallihā inna rabbaka yaḥkum kayfa yashāᵓ bi-sulṭān kāna ᶜalā al-ᶜālamīn muḥīṭan.

If a man travels and his wife travels with him, and disagreement then arises between them, he must provide her with maintenance for a full year and return her to the place from which she departed, or entrust her to a trustworthy person, together with whatever she needs for the journey, to convey her to her home. Your Lord decrees as He wills, with an authority encompassing all the worlds.

71

و الّتی طلّقت بما ثبت علیها منکر لا نفقة لها ایّام تربّصها کذلک کان نیّر الأمر من افق العدل مشهودا انّ الله احبّ الوصل و الوفاق و ابغض الفصل و الطّلاق عاشروا یا قوم بالرّوح و الرّیحان لعمری سیفنی من فی الامکان و ما یبقی هو العمل الطّیّب و کان الله علی ما اقول شهیدا یا عبادی اصلحوا ذات بینکم ثمّ استمعوا ما ینصحکم به القلم الأعلی و لا تتّبعوا جبّاراً شقیا

Wa-allatī ṭulliqat bi-mā thabata ᶜalayhā munkar lā nafaqa lahā ayyām tarabbuṣihā kadhālika kāna nayyir al-amr min ufuq al-ᶜadl mashhūdan. Inna Allāh aḥabba al-waṣl wa-al-wifāq wa-abghaḍa al-faṣl wa-al-ṭalāq. ᶜĀshirū yā qawm bi-al-rūḥ wa-al-rayḥān la-ᶜamrī sa-yafnā man fī al-imkān wa-mā yabqā huwa al-ᶜamal al-ṭayyib wa-kāna Allāh ᶜalā mā aqūl shahīdan. Yā ᶜibādī aṣliḥū dhāta baynikum thumma istamiᶜū mā yanṣaḥukum bihi al-qalam al-aᶜlā wa-lā tattabiᶜū jabbāran shaqiyyan.

A woman divorced because of proven misconduct has no right to maintenance during her waiting period. Thus has the Sun of the Cause appeared above the horizon of justice. God loves union and harmony and detests separation and divorce. Associate with one another, O people, in joy and gladness. By My life, all who exist will pass away; what remains is the good deed. God bears witness to what I say. O My servants, set right your relations with one another, then listen to the counsel of the Most Exalted Pen, and do not follow any wretched tyrant.

72

ایّاکم ان تغرّنکم الدّنیا کما غرّت قوماً قبلکم اتّبعوا حدود الله و سننه ثمّ اسلکوا هذا الصّراط الّذی کان بالحقّ ممدوداً انّ الّذین نبذوا البغی و الغوی و اتّخذوا التّقوی اولئک من خیرة الخلق لدی الحقّ یذکرهم الملأ الأعلی و اهل هذا المقام الّذی کان باسم الله مرفوعاً

Iyyākum an taghurrannakum al-dunyā kamā gharrat qawman qablakum. Ittabiᶜū ḥudūd Allāh wa-sunanahu thumma uslukū hādhā al-ṣirāṭ alladhī kāna bi-al-ḥaqq mamdūdan. Inna alladhīna

nabadhū al-baghy wa-al-ghawā wa-ittakhadhū al-taqwā ulāʾika min khīrat al-khalq ladā al-ḥaqq yadhkuruhum al-malaʾ al-aʿlā wa-ahl hādhā al-maqām alladhī kāna bi-ism Allāh marfūʿan.

Beware lest the world deceive you as it deceived people before you. Follow God's ordinances and laws, and walk this path that has been laid out in truth. Those who cast aside wrongdoing and waywardness and embrace reverence for God are among the finest of His creatures in the sight of the True One. The Concourse on high remembers them, as do the inhabitants of this station that has been exalted in God's name.

73

قد حرّم علیکم بیع الاماآء و الغلمان لیس لعبد ان یشتری عبداً نهیاً فی لوح الله کذلک کان الأمر من قلم العدل بالفضل مسطورا و لیس لأحد ان یفتخر علی احد کلّ ارقّاء له و ادلاّء علی انّه لا اله الاّ هو انّه کان علی کلّ شئ حکیما

Qad ḥurrima ʿalaykum bayʿ al-imāʾ wa-al-ghilmān laysa li-ʿabd an yashtarī ʿabdan nahyan fī lawḥ Allāh kadhālika kāna al-amr min qalam al-ʿadl bi-al-faḍl masṭūran. Wa-laysa li-aḥad an yaftakhira ʿalā aḥad kull ariqqāʾ lahu wa-adillāʾ ʿalā annahu lā ilāha illā huwa innahu kāna ʿalā kull shayʾ ḥakīman.

You are forbidden to sell female or male slaves. No person may buy another person: this is prohibited in the Tablet of God. Thus has the decree been graciously inscribed by the Pen of Justice. No one may exalt himself above another. All are His bondservants and bear witness that there is no God but Him. He is wise in all things.

74

زینوا انفسکم بطراز الأعمال و الّذی فاز بالعمل فی رضاه انّه من اهل البهآء قد کان لدی العرش مذکوراً انصروا مالک البریة بالأعمال الحسنة ثمّ بالحکمة و البیان کذلک امرتم فی اکثر الألواح من لدی الرّحمن انّه کان علی ما اقول علیماً لا یعترض احد علی احد و لا یقتل نفس نفساً هذا ما نهیتم عنه فی کتاب کان فی سرادق العزّ مستورا اتقتلون من احیاه الله بروح من عنده انّ هذا خطأ قد کان لدی العرش کبیرا اتّقوا الله و لا تخربوا ما بناه الله بأیادی الظّلم و الطّغیان ثمّ اتّخذوا الی الحقّ سبیلا لما ظهرت جنود العرفان برایات البیان انهزمت قبائل الادیان الاّ من اراد ان یشرب کوثر الحیوان فی رضوانٍ کان من نفس السّبحان موجودا

Zayyinū anfusakum bi-ṭirāz al-aʿmāl wa-alladhī fāza bi-al-ʿamal fī riḍāhu innahu min ahl al-bahāʾ qad kāna ladā al-ʿarsh madhkūran. Unṣurū mālik al-bariyya bi-al-aʿmāl al-ḥasana thumma bi-al-ḥikma wa-al-bayān kadhālika umirtum fī akthar al-alwāḥ min ladā al-raḥmān innahu kāna ʿalā mā aqūl ʿalīman. Lā yaʿtariḍ aḥad ʿalā aḥad wa-lā yaqtul nafs nafsan hādhā mā nuhītum ʿanhu fī kitāb kāna fī surādiq al-ʿizz mastūran. A-taqtulūna man aḥyāhu Allāh bi-rūḥ min ʿindihi inna hādhā khaṭaʾ qad kāna ladā al-ʿarsh kabīran. Ittaqū Allāh wa-lā tukhribū mā banāhu Allāh bi-ayādī al-ẓulm wa-al-ṭughyān thumma ittakhidhū ilā al-ḥaqq sabīlan. Lammā ẓaharat junūd al-ʿirfān bi-rāyāt al-bayān inhazamat qabāʾil al-adyān illā man arāda an yashraba kawthar al-ḥayawān fī riḍwān kāna min nafs al-subḥān mawjūdan.

Adorn yourselves with the ornament of deeds. Whoever succeeds in acting according to His good pleasure is numbered among the people of Baha before the Throne. Aid the Lord of creation through good deeds, and through wisdom and utterance. Thus have you been commanded in most of the Tablets by the All-Merciful. He knows what I say. Let no one contend with another, and

let no person kill another. This is what you have been forbidden in a Book concealed within the pavilion of majesty. Would you kill someone whom God has brought to life through a spirit from Him? This is a grievous wrong before the Throne. Fear God, and do not destroy with the hands of oppression and tyranny what God has built. Take a path toward the True One. When the hosts of understanding appeared with the banners of utterance, the tribes of the religions were put to flight, except those who wished to drink from the river of life in a paradise brought into being by the All-Glorious Himself.

75

قد حكم الله بالطّهارة على مآء النّطفة رحمةً من عنده على البرية اشكروه بالرّوح و الرّيحان و لا تتّبعوا من كان عن مطلع القرب بعيدا قوموا على خدمة الأمر فى كلّ الأحوال انّه يؤيّدكم بسلطان كان على العالمين محيطا تمسّكوا بحبل اللّطافة على شأن لا يرى من ثيابكم اآثار الأوساخ هذا ما حكم به من كان الطف من كلّ لطيف و الّذى له عذر لا بأس عليه انّه لهو الغفور الرّحيم طهّروا كلّ مكروه بالمآء الّذى لم يتغير بالثلث ايّاكم ان تستعملوا المآء الّذى تغير بالهوآء او بشئ آخر كونوا عنصر اللّطافة بين البريّة هذا ما اراد لكم مولاكم العزيز الحكيم

Qad ḥakama Allāh bi-al-ṭahāra ᶜalā māᵓ al-nuṭfa raḥmatan min ᶜindihi ᶜalā al-bariyya ushkurūhu bi-al-rūḥ wa-al-rayḥān wa-lā tattabiᶜū man kāna ᶜan maṭlaᶜ al-qurb baᶜīdan. Qūmū ᶜalā khidmat al-amr fī kull al-aḥwāl innahu yuᵓayyidukum bi-sulṭān kāna ᶜalā al-ᶜālamīn muḥīṭan. Tamassakū bi-ḥabl al-laṭāfa ᶜalā shaᵓn lā yurā min thiyābikum [corrupted text] al-awsākh hādhā mā ḥakama bihi man kāna alṭaf min kull laṭīf wa-alladhī lahu ᶜudhr lā baᵓs ᶜalayhi innahu la-huwa al-ghafūr al-raḥīm. Ṭahhirū kull makrūh bi-al-māᵓ alladhī lam yataghayyar bi-al-thalāth iyyākum an tastaᶜmilū al-māᵓ alladhī taghayyara bi-al-hawāᵓ aw bi-shayᵓ ākhar kūnū ᶜunṣur al-laṭāfa bayna al-bariyya hādhā mā arāda lakum mawlākum al-ᶜazīz al-ḥakīm.

God has decreed that semen is pure, as a mercy from Him to His creatures. Thank Him with joy and gladness, and do not follow those who are far from the Dawning-Place of Nearness. Arise to serve the Cause under all circumstances. He will support you with an authority encompassing all the worlds. Hold fast to the cord of cleanliness, so that no [corrupted original text] of dirt may be seen on your clothes. This is what He who is more refined than all who possess refinement has decreed. Whoever has an excuse incurs no blame. He is indeed the Ever-Forgiving, the Merciful. Cleanse every unclean thing with water that has not undergone any of the three changes. Beware of using water that has been altered by the air or by anything else. Be the embodiment of cleanliness among creation. This is what your Lord, the Almighty, the All-Wise, desires for you.

76

و كذلک رفع الله حكم دون الطّهارة عن كلّ الأشياء و عن مللٍ اخرى موهبة من الله انّه لهو الغفور الكريم قد انغمست الأشيآء فى بحر الطّهارة فى اوّل الرّضوان اذ تجلّينا على من فى الامكان باسمآئنا الحسنى و صفاتنا العليا هذا من فضلى الّذى احاط العالمين لتعاشروا مع الأديان و تبلّغوا امر ربّكم الرّحمن هذا لا كليل الاعمال لو انتم من العارفين

Wa-kadhālika rafaᶜa Allāh ḥukm dūn al-ṭahāra ᶜan kull al-ashyāᵓ wa-ᶜan milal ukhrā mawhiba min Allāh innahu la-huwa al-ghafūr al-karīm. Qad inghamasat al-ashyāᵓ fī baḥr al-ṭahāra fī awwal al-riḍwān idh tajallaynā ᶜalā man fī al-imkān bi-asmāᵓinā al-ḥusnā wa-ṣifātinā al-ᶜulyā hādhā min faḍlī alladhī aḥāṭa al-ᶜālamīn li-tuᶜāshirū maᶜa al-adyān wa-tuballighū amr rabbikum al-raḥmān hādhā la-iklīl al-aᶜmāl law antum min al-ᶜārifīn.

Likewise, God has removed the designation of impurity from all things and from other religious communities, as a gift from God. He is indeed the Ever-Forgiving, the Generous. All things were immersed in the sea of purity on the first day of Ridvan, when We revealed Our splendor to all who exist through Our most beautiful names and Our most exalted attributes. This is from My grace, which encompasses all the worlds, so that you may associate with the followers of other religions and convey the Cause of your Lord, the All-Merciful. This is indeed the crown of deeds, if you are among those who understand.

77

و حکم باللّطافة الکبری و تغسیل ما تغبّر من الغبار و کیف الأوساخ المنجمدة و دونها اتّقوا الله و کونوا من المطهّرین و الّذی یری فی کسائه وسخ انّه لا یصعد دعائه الی الله و یجتنب عنه ملأ عالون استعملوا مآء الورد ثمّ العطر الخالص هذا ما احبّه الله من الأوّل الّذی لا اوّل له لیتضوّع منکم ما اراد ربّکم العزیز الحکیم

Wa-ḥakama bi-al-laṭāfa al-kubrā wa-taghsīl mā taghabbara min al-ghubār wa-kayfa al-awsākh al-munjamida wa-dūnihā ittaqū Allāh wa-kūnū min al-muṭahhirīn. Wa-alladhī yarā fī kisāʾihi wasakh innahu lā yaṣᶜadu duᶜāʾuhu ilā Allāh wa-yajtanibu ᶜanhu malaʾ ᶜālūn. Istaᶜmilū māʾ al-ward thumma al-ᶜiṭr al-khāliṣ hādhā mā aḥabbahu Allāh min al-awwal alladhī lā awwala lahu li-yataḍawwaᶜa minkum mā arāda rabbukum al-ᶜazīz al-ḥakīm.

He has decreed the utmost cleanliness and the washing of whatever has gathered dust—how much more, then, encrusted dirt and other impurities. Fear God and be among those who keep themselves pure. Whoever has visible dirt on his clothing, his prayer does not ascend to God, and the exalted Concourse shuns him. Use rosewater and pure perfume. This is what God has loved from the beginning that has no beginning, so that the fragrance your Lord, the Almighty, the All-Wise, desires may spread from you.

78

قد عفا الله عنکم ما نزّل فی البیان من محو الکتب و اذّنا کم بان تقرؤوا من العلوم ما ینفعکم لا ما ینتهی الی المجادلة فی الکلام هذا خیر لکم ان انتم من العارفین

Qad ᶜafā Allāh ᶜankum mā nuzzila fī al-bayān min maḥw al-kutub wa-adhinnākum bi-an taqraʾū min al-ᶜulūm mā yanfaᶜukum lā mā yantahī ilā al-mujādala fī al-kalām hādhā khayr lakum in antum min al-ᶜārifīn.

God has released you from the command revealed in the Bayan to destroy books. We have permitted you to study those branches of knowledge that benefit you, not those that end in verbal disputation. This is better for you, if you are among those who understand.

79

یا معشر الملوک قد اتی المالک و الملک لله المهیمن القیّوم الاّ تعبدوا الاّ الله و توجّهوا بقلوب نوراء الی وجه ربّکم مالک الأسمآء هذا امر لا یعادله ما عندکم لو انتم تعرفون

Yā maᶜshar al-mulūk, qad atā al-Mālik wa-l-mulk li-llāh al-Muhaymin al-Qayyūm. Allā taᶜbudū illā Allāh wa-tawajjahū bi-qulūb nūrāʾ ilā wajh rabbikum Mālik al-Asmāʾ. Hādhā amr lā yuᶜādiluhu mā ᶜindakum law antum taᶜrifūn.

O kings, the Sovereign has come, and sovereignty belongs to God, the All-Protecting, the Self-Subsisting. Worship none but God, and turn with radiant hearts toward the face of your Lord, the Lord of Names. This is a Cause that nothing you possess can equal, if only you understood.

80

انّا نریکم تفرحون بما جمعتموه لغیرکم و تمنعون انفسکم عن العوالم الّتی لم یحصها الاّ لوحی المحفوظ قد شغلتکم الأموال عن المأل هذا لا ینبغی لکم لو انتم تعلمون طهّروا قلوبکم عن ذفر الدّنیا مسرعین الی ملکوت ربّکم فاطر الأرض و السّمآء الّذی به ظهرت الزّلازل و ناحت القبائل الاّ من نبذ الوری و اخذ ما امر به فی لوح مکنون

Innā narākum tafraḥūn bi-mā jamaᶜtumūhu li-ghayrikum wa-tamnaᶜūn anfusakum ᶜan al-ᶜawālim allatī lam yuḥṣihā illā lawḥī al-maḥfūẓ. Qad shaghalatkum al-amwāl ᶜan al-maʾāl. Hādhā lā yanbaghī lakum law antum taᶜlamūn. Ṭahhirū qulūbakum ᶜan dhafar al-dunyā musriᶜīn ilā malakūt rabbikum Fāṭir al-arḍ wa-l-samāʾ alladhī bihi ẓaharat al-zalāzil wa-nāḥat al-qabāʾil illā man nabadha al-warā wa-akhadha mā umira bihi fī lawḥ maknūn.

We see you rejoicing in what you have amassed for others, while depriving yourselves of worlds that none but My preserved Tablet has numbered. Your wealth has distracted you from your final destination. This does not befit you, if only you knew. Cleanse your hearts of the stench of this world, hastening toward the kingdom of your Lord, the Creator of earth and heaven, through whom earthquakes have appeared and the peoples have lamented, except those who have cast aside all creation and embraced what they were commanded in a hidden Tablet.

81

هذا یوم فیه فاز الکلیم بانوار القدیم و شرب زلال الوصال من هذا القدح الّذی به سجّرت البحور قل تالله الحقّ انّ الطّور یطوف حول مطلع الظّهور و الرّوح ینادی من الملکوت هلّموا و تعالوا یا ابنآء الغرور هذا یوم فیه سرع کوم الله شوقا للقائه و صاح الصّهیون قد اتی الوعد و ظهر ما هو المکتوب فی الواح الله المتعالی العزیز المحبوب

Hādhā yawm fīhi fāza al-Kalīm bi-anwār al-Qadīm wa-shariba zulāl al-wiṣāl min hādhā al-qadaḥ alladhī bihi sujjirat al-buḥūr. Qul ta-llāh al-Ḥaqq inna al-Ṭūr yaṭūf ḥawla maṭlaᶜ al-ẓuhūr wa-l-Rūḥ yunādī min al-malakūt halummū wa-taᶜālaw yā abnāʾ al-ghurūr. Hādhā yawm fīhi saraᶜa kawm Allāh shawqan li-liqāʾihi wa-ṣāḥa al-Ṣahyūn qad atā al-waᶜd wa-ẓahara mā huwa al-maktūb fī alwāḥ Allāh al-Mutaᶜālī al-ᶜAzīz al-Maḥbūb.

This is the day when the One Who Conversed with God attained the lights of the Ancient One and drank the pure water of reunion from this cup through which the seas were set ablaze. Say: By God, the Truth! Sinai circles around the Dayspring of Revelation, and the Spirit calls from the kingdom: "Come, draw near, you children of delusion!" This is the day when the hill of God has hastened in longing to meet Him, and Zion has cried out: "The promise has come, and what was written in the Tablets of God, the Most Exalted, the Almighty, the Beloved, has appeared."

82

يا معشر الملوک قد نزّل النّاموس الأکبر فی المنظر الأنور و ظهر کل امر مستتر من لدن مالک القدر الّذی به اتت السّاعة و انشقّ القمر و فصّل کلّ امر محتوم

Yā maᶜshar al-mulūk, qad nuzzila al-nāmūs al-akbar fī al-manẓar al-anwar wa-ẓahara kull amr mustatir min ladun Mālik al-qadar alladhī bihi atat al-sāᶜa wa-nshaqqa al-qamar wa-fuṣṣila kull amr maḥtūm.

O kings, the Most Great Law has been sent down in the most radiant Vision, and every hidden matter has been revealed by the Lord of Destiny, through whom the Hour has come, the moon has split, and every irrevocable decree has been set forth.

83

یا معشر الملوک انتم الممالیک قد ظهر المالک بأحسن الطّراز و یدعوکم الی نفسه المهیمن القیّوم ایّاکم ان یمنعکم الغرور عن مشرق الظّهور او تحجبکم الدّنیا عن فاطر السّمآء قوموا علی خدمة المقصود الّذی خلقکم بکلمة من عنده و جعلکم مظاهر القدرة لما کان و ما یکون

Yā maᶜshar al-mulūk, antum al-mamālīk. Qad ẓahara al-Mālik bi-aḥsan al-ṭirāz wa-yadᶜūkum ilā nafsihi al-Muhaymin al-Qayyūm. Iyyākum an yamnaᶜakum al-ghurūr ᶜan mashriq al-ẓuhūr aw taḥjubakum al-dunyā ᶜan Fāṭir al-samāᵓ. Qūmū ᶜalā khidmat al-Maqṣūd alladhī khalaqakum bi-kalima min ᶜindihi wa-jaᶜalakum maẓāhir al-qudra li-mā kāna wa-mā yakūn.

O kings, you are but servants. The Sovereign has appeared in the finest adornment and calls you to Himself, the All-Protecting, the Self-Subsisting. Beware lest pride keep you from the Dawning-Place of Revelation, or the world veil you from the Creator of heaven. Arise to serve the Desired One, who created you through a word from Him and made you manifestations of power over all that has been and all that will be.

84

تالله لا نرید ان نتصرّف فی ممالککم بل جئنا لتصرّف القلوب انّها لمنظر البهآء یشهد بذلک ملکوت الأسمآء لو انتم تفقهون و الّذی اتّبع مولاه انّه اعرض عن الدّنیا کلّها و کیف هذا المقام المحمود دعوا البیوت ثمّ اقبلوا الی الملکوت هذا ما ینفعکم فی الآخرة و الأولی یشهد بذلک مالک الجبروت لو انتم تعلمون

Ta-llāh lā nurīd an nataṣarraf fī mamālikikum bal jiᵓnā li-taṣarruf al-qulūb. Innahā la-manẓar al-Bahāᵓ yashhadu bi-dhālika malakūt al-asmāᵓ law antum tafqahūn. Wa-lladhī ittabaᶜa mawlāhu innahu aᶜraḍa ᶜan al-dunyā kullihā wa-kayfa hādhā al-maqām al-maḥmūd. Daᶜū al-buyūt thumma aqbilū ilā al-malakūt. Hādhā mā yanfaᶜukum fī al-ākhira wa-l-ūlā yashhadu bi-dhālika Mālik al-jabarūt law antum taᶜlamūn.

By God! We do not wish to take possession of your kingdoms; rather, We have come to take possession of hearts. They are indeed the place where Bahá is revealed; the kingdom of names bears witness to this, if only you understood. Whoever has followed his Lord has turned away from the whole world—how much more so in this praiseworthy station! Leave your houses and turn toward the kingdom. This is what will benefit you in the next life and in this one. The Lord of the realm of power bears witness to this, if only you knew.

85

طوبی لملک قام علی نصرة امری فی مملکتی و انقطع عن سوائی انّه من اصحاب السّفینة الحمرآء التی جعلها الله لأهل البهآء ینبغی لکلٍ ان یعزّزوه و یوقّروه و ینصروه لیفتح المدن بمفاتیح اسمی المهیمن علی من فی ممالک الغیب و الشّهود انّه بمنزلة البَصَر للبشر و الغرّة الغرآء لجبین الانشآء و رأس الکرم لجسد العالم انصروه یا اهل البهآء بالأموال و النّفوس

Ṭūbā li-malik qāma ᶜalā nuṣrat amrī fī mamlakatī wa-nqaṭaᶜa ᶜan siwāʾī. Innahu min aṣḥāb al-safīna al-ḥamrāʾ allatī jaᶜalahā Allāh li-ahl al-Bahāʾ. Yanbaghī li-kull an yuᶜazzizūhu wa-yuwaqqirūhu wa-yanṣurūhu li-yaftaḥ al-mudun bi-mafātīḥ ismī al-Muhaymin ᶜalā man fī mamālik al-ghayb wa-l-shuhūd. Innahu bi-manzilat al-baṣar li-l-bashar wa-l-ghurra al-gharrāʾ li-jabīn al-inshāʾ wa-raʾs al-karam li-jasad al-ᶜālam. Unṣurūhu yā ahl al-Bahāʾ bi-l-amwāl wa-l-nufūs.

Blessed is the king who arises to aid My Cause in My kingdom and detaches himself from all but Me. He is among the companions of the Crimson Ark that God has ordained for the people of Bahá. Everyone should honor, revere, and support him, so that he may open the cities with the keys of My name, the All-Protecting over all who dwell in the kingdoms of the unseen and the seen. He is as sight to humanity, a radiant adornment on the brow of creation, and the head of generosity to the body of the world. Support him, O people of Bahá, with your wealth and your lives.

86

یا ملک النّمسة کان مطلع نور الأحدیّة فی سجن عکّآء اذ قصدت المسجد الأقصی مررت و ما سئلت عنه بعد اذ رفع به کلّ بیت و فتح کلّ باب منیف قد جعلناه مقبل العالم لذکری و انت نبذت المذکور اذ ظهر بملکوت الله ربّک و ربّ العالمین کأّ معک فی کلّ الأحوال و وجدناک متمسّکا بالفرع غافلا عن الأصل انّ ربّک علی ما اقول شهید قد اخذتنا الأحزان بما رأیناک تدور لاسمنا و لا تعرفنا امام وجهک افتح البصر لتنظر هذا المنظر الکریم و تعرف من تدعوه فی اللّیالی و الأیّام و تری النّور المشرق من هذا الأفق اللّمیع

Yā malik al-Nimsa, kāna maṭlaᶜ nūr al-aḥadiyya fī sijn ᶜAkkā idh qaṣadta al-masjid al-aqṣā. Mararta wa-mā saʾalta ᶜanhu baᶜda idh rufiᶜa bihi kull bayt wa-futiḥa kull bāb munīf. Qad jaᶜalnāhu muqbil al-ᶜālam li-dhikrī wa-anta nabadhta al-madhkūr idh ẓahara bi-malakūt Allāh rabbika wa-rabb al-ᶜālamīn. Kunnā maᶜaka fī kull al-aḥwāl wa-wajadnāka mutamassikan bi-l-farᶜ ghāfilan ᶜan al-aṣl. Inna rabbaka ᶜalā mā aqūl shahīd. Qad akhadhatnā al-aḥzān bi-mā raʾaynāka tadūr li-sminā wa-lā taᶜrifunā amāma wajhika. Iftaḥ al-baṣar li-tanẓur hādhā al-manẓar al-karīm wa-taᶜrif man tadᶜūhu fī al-layālī wa-l-ayyām wa-tarā al-nūr al-mushriq min hādhā al-ufuq al-lamīᶜ.

O king of Austria, the Dayspring of the light of oneness was in the prison of Acre when you set out for the Farthest Mosque. You passed by without asking about Him, through whom every house has been exalted and every lofty gate opened. We made it the place toward which the world turns to remember Me, yet you cast aside the One remembered when He appeared with the kingdom of God, your Lord and the Lord of all worlds. We were with you in every circumstance and found you clinging to the branch, heedless of the root. Your Lord bears witness to what I say. Sorrow seized Us when We saw you journeying for the sake of Our name, yet failing to recognize Us before your very eyes. Open your eyes to behold this noble Vision, recognize the One you invoke by night and day, and see the light shining from this radiant horizon.

87

قل یا ملک برلین اسمع النّدآء من هذا الهیکل المبین انّه لا اله الاّ انا الباقی الفرد القدیم ایّاک ان یمنعک الغرور عن مطلع الظّهور او یحجبک الهوی عن مالک العرش و الثّری کذلک ینصحک القلم الأعلی انّه لهو الفضّال الکریم اذکر من کان اعظم منک شأنا و اکبر منک مقاماً این هو و ما عنده انتبه و لا تکن من الرّاقدین انّه نبذ لوح الله ورائه اذ اخبرناه بما ورد علینا من جنود الظّالمین لذا اخذته الذّلّة من کلّ الجهات الی ان رجع الی التّراب خسران عظیم یا ملک تفکّر فیه و فی امثالک الّذین سخّروا البلاد و حکموا علی العباد قد انزلهم الرّحمن من القصور الی القبور اعتبر و کن من المتذکّرین

Qul yā malik Birlīn, ismaᶜ al-nidāᵓ min hādhā al-haykal al-mubīn. Innahu lā ilāha illā anā al-Bāqī al-Fard al-Qadīm. Iyyāka an yamnaᶜaka al-ghurūr ᶜan maṭlaᶜ al-ẓuhūr aw yaḥjubaka al-hawā ᶜan Mālik al-ᶜarsh wa-l-tharā. Kadhālika yanṣaḥuka al-Qalam al-Aᶜlā innahu la-huwa al-Faḍḍāl al-Karīm. Udhkur man kāna aᶜẓam minka shaᵓnan wa-akbar minka maqāman. Ayna huwa wa-mā ᶜindahu? Intabih wa-lā takun min al-rāqidīn. Innahu nabadha lawḥ Allāh warāᵓahu idh akhbarnāhu bi-mā warada ᶜalaynā min junūd al-ẓālimīn. Li-dhā akhadhat-hu al-dhilla min kull al-jihāt ilā an rajaᶜa ilā al-turāb. Khusrān ᶜaẓīm. Yā malik tafakkar fīhi wa-fī amthālika alladhīna sakhkharū al-bilād wa-ḥakamū ᶜalā al-ᶜibād. Qad anzalahum al-Raḥmān min al-quṣūr ilā al-qubūr. Iᶜtabir wa-kun min al-mutadhakkirīn.

Say: O king of Berlin, hear the call from this manifest Temple: "There is no god but Me, the Everlasting, the One, the Ancient." Beware lest pride keep you from the Dayspring of Revelation, or desire veil you from the Lord of the throne and the earth. Thus the Most Exalted Pen counsels you. He is indeed the Most Bountiful, the Generous. Remember the one who was greater than you in power and higher than you in station. Where is he, and where is all he possessed? Awaken, and do not be among those who sleep. He cast the Tablet of God behind him when We told him what had befallen Us at the hands of the armies of the oppressors. Therefore humiliation overtook him from every side, until he returned to dust. What a tremendous loss! O king, reflect on him and on those like you who subdued lands and ruled over their peoples. The All-Merciful brought them down from palaces to graves. Take heed, and be among those who remember.

88

انّا ما اردنا منکم شیئا انّما ننصحکم لوجه الله و نصبر کما صبرنا بما وردعلینا منکم یا معشر السّلاطین

Innā mā aradnā minkum shayᵓan innamā nanṣaḥukum li-wajh Allāh wa-naṣbir kamā ṣabarnā bi-mā warada ᶜalaynā minkum yā maᶜshar al-salāṭīn.

We have desired nothing from you. We counsel you only for the sake of God, and We endure patiently, as We have endured what you have inflicted on Us, O sovereigns.

89

یا ملوک امریقا و رؤسآء الجمهور فیها اسمعوا ما تغنّ به الورقآء علی غصن البقآء انّه لا اله الاّ انا الباقی الغفور الکریم زیّنوا هیکل الملک بطراز العدل و التّقی و رأسه باکلیل ذکر ربّکم فاطر السّمآء کذلک یأمرکم مطلع الأسمآء من لدن علیمٍ حکیمٍ قد ظهر الموعود فی هذا المقام المحمود الّذی به ابتسم ثغر الوجود من الغیب و الشّهود اغتنموا یوم الله انّ لقائه خیر لکم عمّا تطلع الشّمس علیها ان انتم من العارفین

يا معشر الأمرآء اسمعوا ما ارتفع من مطلع الكبريآء انّه لا اله الاّ انا النّاطق العليم اجبروا الكسير بايادى العدل و كسّروا الصّحيح الظّالم بسياط اوامر ربّكم الأمر الحكيم

Yā mulūk Amrīqā wa-ruʾasāʾ al-jumhūr fīhā, ismaᶜū mā taghann bihi al-warqāʾ ᶜalā ghuṣn al-baqāʾ. Innahu lā ilāha illā anā al-Bāqī al-Ghafūr al-Karīm. Zayyinū haykal al-mulk bi-ṭirāz al-ᶜadl wa-l-tuqā wa-raʾsahu bi-iklīl dhikr rabbikum Fāṭir al-samāʾ. Kadhālika yaʾmurukum maṭlaᶜ al-asmāʾ min ladun ᶜAlīm Ḥakīm. Qad ẓahara al-Mawᶜūd fī hādhā al-maqām al-maḥmūd alladhī bihi ibtasama thaghr al-wujūd min al-ghayb wa-l-shuhūd. Ightanimū yawm Allāh inna liqāʾahu khayr lakum ᶜammā taṭluᶜ al-shams ᶜalayhā in antum min al-ᶜārifīn. Yā maᶜshar al-umarāʾ, ismaᶜū mā irtafaᶜa min maṭlaᶜ al-kibriyāʾ. Innahu lā ilāha illā anā al-Nāṭiq al-ᶜAlīm. Ijburū al-kasīr bi-ayādī al-ᶜadl wa-kassirū al-ṣaḥīḥ al-ẓālim bi-siyāṭ awāmir rabbikum al-Āmir al-Ḥakīm.

O kings of America and presidents of its republics, listen to what the Dove sings upon the branch of eternity: “There is no god but Me, the Everlasting, the All-Forgiving, the Generous.” Adorn the body of sovereignty with justice and piety, and its head with the crown of remembrance of your Lord, the Creator of heaven. Thus the Dayspring of Names commands you on behalf of One who is All-Knowing, All-Wise. The Promised One has appeared in this praiseworthy station, through which all existence, unseen and seen, has smiled. Seize the opportunity of the Day of God. Meeting Him is better for you than all that the sun shines upon, if you are among those who understand. O rulers, listen to what has risen from the Dayspring of Grandeur: “There is no god but Me, the Speaker, the All-Knowing.” Bind up the broken with the hands of justice, and break the oppressor who is unbroken with the scourges of the commands of your Lord, the Ordainer, the All-Wise.

90

يا معشر الرّوم نسمع بينكم صوت البوم ء اخذكم سكر الهوى ام كنتم من الغافلين يا ايتها النّقطة الواقعة فى شاطئ البحرين قد استقرّ عليک كرسىّ الظّلم و اشتعلت فيک نار البغضآء على شأن ناح بها الملأ الأعلى و الّذين يطوفون حول كرسى رفيع نرى فيک الجاهل يحكم على العاقل و الظّلام يفتخر على النّور و انّک فى غرور مبين اغرّتک زينتک الظّاهرة سوف تفنى و ربّ البريّة و تنوح البنات و الأرامل و ما فيک من القبائل كذلک ينبئک العليم الخبير

Yā maᶜshar al-Rūm, nasmaᶜ baynakum ṣawt al-būm. A-akhadhakum sukr al-hawā am kuntum min al-ghāfilīn? Yā ayyatuhā al-nuqṭa al-wāqiᶜa fī shāṭiʾ al-baḥrayn, qad istaqarra ᶜalayki kursī al-ẓulm wa-shtaᶜalat fīki nār al-baghḍāʾ ᶜalā shaʾn nāḥa bihā al-malaʾ al-aᶜlā wa-lladhīna yaṭūfūn ḥawla kursī rafīᶜ. Narā fīki al-jāhil yaḥkum ᶜalā al-ᶜāqil wa-l-ẓalām yaftakhir ᶜalā al-nūr wa-innaki fī ghurūr mubīn. A-gharratki zīnatuki al-ẓāhira? Sawfa tafnā wa-rabb al-bariyya wa-tanūḥ al-banāt wa-l-arāmil wa-mā fīki min al-qabāʾil. Kadhālika yunabbiʾuki al-ᶜAlīm al-Khabīr.

O people of Rūm, We hear the owl’s cry among you. Has the intoxication of desire seized you, or are you among the heedless? O spot situated on the shore of the two seas, the throne of oppression has been established upon you, and the fire of hatred has blazed within you so fiercely that the exalted Concourse and those who circle a lofty throne have lamented. We see the ignorant ruling over the wise within you, and darkness boasting over light. You are indeed in manifest delusion. Has your outward splendor deceived you? By the Lord of creation, it will perish, and the daughters, the widows, and all the peoples within you will lament. Thus the All-Knowing, the All-Aware informs you.

91

يا شواطی نهر الرّين قد رأيناک مغطّاة بالدّماء بما سلّ عليک سيوف الجزآء و لک مرّة اخری و نسمع حنين البرلين ولو انّها اليوم علی عزّ مبين

Yā shawāṭiʾ nahr al-Rayn, qad raʾaynāki mughaṭṭāt bi-l-dimāʾ bi-mā sulla ʿalayki suyūf al-jazāʾ wa-laki marra ukhrā wa-nasmaʿ ḥanīn al-Birlīn wa-law annahā al-yawm ʿalā ʿizz mubīn.

O banks of the Rhine, We have seen you covered in blood, for the swords of retribution have been drawn against you; and you will have another turn. We hear the lament of Berlin, though today she enjoys manifest glory.

92

يا ارض الطّآء لا تحزنی من شئ قد جعلک الله مطلع فرح العالمين لو يشآء يبارک سريرک بالّذی يحکم بالعدل و يجمع اغنام الله الّتی تفرّقت من الذّئاب انّه يواجه اهل البهآء بالفرح و الانبساط الا انّه من جوهر الخلق لدی الحقّ عليه بهآء الله و بهآء من فی ملکوت الأمر فی کلّ حين

Yā arḍ al-Ṭāʾ, lā taḥzanī min shayʾ. Qad jaʿalaki Allāh maṭlaʿ faraḥ al-ʿālamīn. Law yashāʾ yubārik sarīraki bi-lladhī yaḥkum bi-l-ʿadl wa-yajmaʿ aghnām Allāh allatī tafarraqat min al-dhiʾāb. Innahu yuwājih ahl al-Bahāʾ bi-l-faraḥ wa-l-inbisāṭ. Alā innahu min jawhar al-khalq ladā al-Ḥaqq. ʿAlayhi bahāʾ Allāh wa-bahāʾ man fī malakūt al-amr fī kull ḥīn.

O land of Ṭā, grieve over nothing. God has made you the dayspring of joy for all worlds. If He wills, He will bless your throne with one who rules with justice and gathers the sheep of God that have been scattered by the wolves. He will meet the people of Bahá with joy and warmth. Indeed, in the sight of the True One, he is among the choicest of creation. Upon him be the glory of God and the glory of all who dwell in the kingdom of His Cause at every moment.

93

افرحی بما جعلک الله افق النّور بما ولد فيک مطلع الظّهور و سمّيت بهذا الاسم الّذی به لاح نيّر الفضل و اشرقت السّموات و الأرضون

Ifraḥī bi-mā jaʿalaki Allāh ufuq al-nūr bi-mā wulida fīki maṭlaʿ al-ẓuhūr wa-summīti bi-hādhā al-ism alladhī bihi lāḥa nayyir al-faḍl wa-ashraqat al-samāwāt wa-l-araḍūn.

Rejoice that God has made you the horizon of light, for the Dayspring of Revelation was born within you, and you were called by this name through which the sun of grace has shone and the heavens and the earth have been illumined.

94

سوف تنقلب فيک الأمور و يحکم عليک جمهور النّاس انّ ربّک لهو العليم المحيط اطمئنّی بفضل ربّک انّه لا تنقطع عنک لحظات الألطاف سوف يأخذک الاطمينان بعد الاضطراب کذلک قضی الأمر فی کتاب بديع

Sawfa tanqalib fīki al-umūr wa-yaḥkum ʿalayki jumhūr al-nās. Inna rabbaki la-huwa al-ʿAlīm al-Muḥīṭ. Iṭmaʾinnī bi-faḍl rabbiki innahu lā tanqaṭiʿ ʿanki laḥaẓāt al-alṭāf. Sawfa yaʾkhudhuki al-iṭmiʾnān baʿda al-iḍṭirāb. Kadhālika quḍiya al-amr fī kitāb badīʿ.

Affairs within you will change, and the people will rule over you. Your Lord is indeed the All-Knowing, the All-Encompassing. Be assured of your Lord's grace: His glances of favor toward you will not cease. Tranquillity will embrace you after turmoil. Thus has the matter been decreed in a wondrous Book.

95

يا ارض الخآء نسمع فيک صوت الرّجال فی ذکر ربّک الغنی المتّعال طوبی لیوم فیه تنصب رایات الأسمآء فی ملکوت الانشآء باسمی الأبهی یومئذ یفرح المخلصون بنصر الله و ینوح المشرکون

Yā arḍ al-Khāʾ, nasmaᶜ fīki ṣawt al-rijāl fī dhikr rabbiki al-Ghanī al-Mutaᶜāl. Ṭūbā li-yawm fīhi tunṣab rāyāt al-asmāʾ fī malakūt al-inshāʾ bi-smī al-Abhā. Yawmaʾidh yafraḥ al-mukhliṣūn bi-naṣr Allāh wa-yanūḥ al-mushrikūn.

O land of Khā, We hear within you the voices of men remembering your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the names will be raised in the kingdom of creation through My name, the All-Glorious. On that day the sincere will rejoice in God's victory, and those who associate partners with Him will lament.

96

لیس لأحد ان یعترض علی الّذین یحکمون علی العباد دعوا لهم ما عندهم و توجّهوا الی القلوب

Laysa li-aḥad an yaᶜtariḍ ᶜalā alladhīna yaḥkumūn ᶜalā al-ᶜibād. Daᶜūlahummāᶜindahum wa-tawajjahū ilā al-qulūb.

No one may oppose those who rule over the people. Leave to them what they possess, and turn your attention to hearts.

97

یا بحر الأعظم رشّ علی الأمم ما امرت به من لدن مالک القدم و زین هیاکل الأنام بطراز الأحکام الّتی بها تفرح القلوب و تقرّ العیون

Yā baḥr al-aᶜẓam, rushsha ᶜalā al-umam mā umirta bihi min ladun Mālik al-qidam wa-zayyin hayākil al-anām bi-ṭirāz al-aḥkām allatī bihā tafraḥ al-qulūb wa-taqarr al-ᶜuyūn.

O Most Great Ocean, sprinkle upon the nations what you have been commanded by the Lord of Eternity, and adorn the bodies of humanity with the laws through which hearts rejoice and eyes find delight.

98

و الّذی تملّک مأة مثقال من الذّهب فتسعة عشر مثقالا لله فاطر الأرض و السّمآء ایّاکم یا قوم ان تمنعوا انفسکم عن هذا الفضل العظیم قد امرناکم بهذا بعد اذ کنّا غنیا عنکم و عن کلّ من فی السّموات و الأرضین انّ فی ذلک لحکم و مصالح لم یحط بها علم احد الاّ الله العالم الخبیر قل بذلک اراد تطهیر اموالکم و تقرّبکم الی مقامات لا یدرکها الاّ من شاء الله انّه لهو الفضّال العزیز الکریم یا قوم لا تخونوا فی حقوق الله و لا تصرّفوا فیها الاّ بعد اذنه کذلک قضی الأمر فی الألواح و فی هذا اللّوح المنیع من خان الله یخان بالعدل و الّذی عمل بما امر ینزل علیه البرکة من سمآء عطآء ربّه الفیاض المعطی الباذل القدیم انّه اراد لکم ما لا تعرفونه الیوم سوف یعرفه القوم اذا طارت الأرواح و طویت زرابی الافراح کذلک یذکرکم من عنده لوح حفیظ

Wa-alladhī tamallaka miʾata mithqālin mina al-dhahabi fa-tisᶜata ᶜashara mithqālan li-llāhi fāṭiri al-arḍi wa-al-samāʾi. Iyyākum yā qawmi an tamnaᶜū anfusakum ᶜan hādhā al-faḍli al-ᶜaẓīmi. Qad amarnākum bi-hādhā baᶜda idh kunnā ghaniyyan ᶜankum wa-ᶜan kulli man fī al-samāwāti wa-al-araḍīna. Inna fī dhālika la-ḥikaman wa-maṣāliḥa lam yuḥiṭ bihā ᶜilmu aḥadin illā Allāhu al-ᶜālimu al-khabīru. Qul bi-dhālika arāda taṭhīra amwālikum wa-taqarrubakum ilā maqāmātin lā yudrikuhā illā man shāʾa Allāhu. Innahu la-huwa al-faḍḍālu al-ᶜazīzu al-karīmu. Yā qawmi lā takhūnū fī ḥuqūqi Allāhi wa-lā taṣarrafū fīhā illā baᶜda idhnihi. Kadhālika quḍiya al-amru fī al-alwāḥi wa-fī hādhā al-lawḥi al-manīᶜi. Man khāna Allāha yukhānu bi-al-ᶜadli wa-alladhī ᶜamila bi-mā umira yanzilu ᶜalayhi al-barakatu min samāʾi ᶜaṭāʾi rabbihi al-fayyāḍi al-muᶜṭī al-bādhili al-qadīmi. Innahu arāda lakum mā lā taᶜrifūnahu al-yawma. Sawfa yaᶜrifuhu al-qawmu idhā ṭārati al-arwāḥu wa-ṭuwiyat zarābiyyu al-afrāḥi. Kadhālika yudhakkirukum man ᶜindahu lawḥun ḥafīẓun.

Whoever possesses a hundred mithqals of gold, nineteen mithqals of it belong to God, the Creator of earth and heaven. Take care, O people, not to deprive yourselves of this great bounty. We have commanded you to observe this, although We have always been independent of you and of all who are in the heavens and on earth. In this lie wisdom and benefits beyond the knowledge of anyone except God, the All-Knowing, the All-Informed. Say: By this He has intended to purify your possessions and bring you near to stations that none can comprehend except those whom God wills. He is indeed the Bountiful, the Almighty, the Generous. O people, do not act dishonestly concerning the Right of God, nor dispose of it without His permission. Thus has the command been decreed in the Tablets and in this exalted Tablet. Whoever betrays God will, in justice, be betrayed; and whoever acts as commanded will receive blessings from the heaven of the bounty of his Lord, the All-Bountiful, the Bestower, the Munificent, the Ancient. He has intended for you what you do not understand today. The people will understand it when their spirits take flight and the carpets of joy are rolled up. Thus does He who possesses a preserving Tablet admonish you.

99

قد حضرت لدی العرش عرائض شتّی من الّذین امنوا و سئلوا فیها الله ربّ ما یری و ما لا یری ربّ العالمین لذا نزّلنا اللّوح و زیّناه بطراز الأمر لعلّ النّاس باحکام ربّهم یعملون و کذلک سئلنا من قبل فی سنین متوالیات و امسکنا القلم حکمة من لدنّا الی ان حضرت کتب من انفسٍ معدودات فی تلک الأیّام لذا اجبناهم بالحقّ بما تحیی به القلوب

Qad ḥaḍarat ladā al-ᶜarshi ᶜarāʾiḍu shattā mina alladhīna āmanū wa-saʾalū fīhā Allāha rabba mā yurā wa-mā lā yurā rabba al-ᶜālamīna. Lidhā nazzalnā al-lawḥa wa-zayyannāhu bi-ṭirāzi al-amri laᶜalla al-nāsa bi-aḥkāmi rabbihim yaᶜmalūna. Wa-kadhālika suʾilnā min qablu fī sinīna

mutawāliyātin wa-amsaknā al-qalama ḥikmatan min ladunnā ilā an ḥaḍarat kutubun min anfusin maᶜdūdātin fī tilka al-ayyāmi. Lidhā ajabnāhum bi-al-ḥaqqi bi-mā taḥyā bihi al-qulūbu.

Various petitions have reached the Throne from those who have believed, in which they have addressed questions to God, the Lord of the seen and the unseen, the Lord of all worlds. We have therefore sent down this Tablet and adorned it with the ornament of command, so that people may act according to the laws of their Lord. Likewise, We were questioned in previous years, one after another, but in Our wisdom We withheld the Pen until letters from a few individuals arrived in these days. We have therefore answered them in truth with that which brings hearts to life.

100

قل یا معشر العلمآء لا تزنوا کتاب الله بما عندکم من القواعد و العلوم انّه لقسطاس الحقّ بین الخلق قد یوزن ما عند الأمم بهذا القسطاس الأعظم و انّه بنفسه لو انتم تعلمون

Qul yā maᶜshara al-ᶜulamāʾi lā tazinū kitāba Allāhi bi-mā ᶜindakum mina al-qawāᶜidi wa-al-ᶜulūmi. Innahu la-qisṭāsu al-ḥaqqi bayna al-khalqi. Qad yūzanu mā ᶜinda al-umami bi-hādhā al-qisṭāsi al-aᶜẓami wa-innahu bi-nafsihi law antum taᶜlamūna.

Say: O assembly of scholars, do not weigh the Book of God by the rules and sciences you possess. It is the true balance among creation. Whatever the nations possess is weighed in this Most Great Balance, while it stands by itself, if only you knew.

101

تبکی علیکم عین عنایتی لانّکم ما عرفتم الّذی دعوتموه فی العشی و الاشراق و فی کلّ اصیلٍ و بکور توجّهوا یا قوم بوجوه بیضآء و قلوب نورآء الی البقعة المبارکة الحمرآء الّتی فیها تنادی سدرة المنتهی انّه لا اله الاّ انا المهیمن القیّوم

Tabkī ᶜalaykum ᶜaynu ᶜināyatī li-annakum mā ᶜaraftumu alladhī daᶜawtumūhu fī al-ᶜashiyyi wa-al-ishrāqi wa-fī kulli aṣīlin wa-bukūrin. Tawajjahū yā qawmi bi-wujūhin bayḍāʾa wa-qulūbin nawrāʾa ilā al-buqᶜati al-mubārakati al-ḥamrāʾi allatī fīhā tunādī sidratu al-muntahā innahu lā ilāha illā anā al-muhayminu al-qayyūmu.

The eye of My loving care weeps over you, because you have not recognized the One you have called upon at evening and sunrise, and at every dusk and dawn. Turn, O people, with radiant faces and luminous hearts toward the blessed crimson Spot, where the Lote Tree of the Utmost Boundary calls out: “There is no God but Me, the All-Protecting, the Self-Subsisting.”

102

یا معشر العلمآء هل یقدر احد منکم ان یستنّ معی فی میدان المکاشفة و العرفان او یجول فی مضمار الحکمة و التّبیان لا و ربّی الرّحمن کلّ من علیها فان و هذا وجه ربّکم العزیز المحبوب

Yā maᶜshara al-ᶜulamāʾi hal yaqdiru aḥadun minkum an yastanna maᶜī fī maydāni al-mukāshafati wa-al-ᶜirfāni aw yajūla fī miḍmāri al-ḥikmati wa-al-tibyāni. Lā wa-rabbī al-raḥmāni. Kullu man ᶜalayhā fānin wa-hādhā wajhu rabbikumu al-ᶜazīzi al-maḥbūbi.

O assembly of scholars, can any of you race with Me in the field of unveiling and recognition, or range over the arena of wisdom and exposition? No, by My Lord, the All-Merciful! Everyone on earth passes away, and this is the face of your Lord, the Almighty, the Beloved.

103

يا قوم انّا قدّرنا العلوم لعرفان المعلوم و انتم احتجبتم بها عن مشرقها الّذى به ظهر كلّ امر مكنون لو عرفتم الأفق الّذى منه اشرقت شمس الكلام لنبذتم الأنام و ما عندهم و اقبلتم الى المقام المحمود

Yā qawmi innā qaddarnā al-ᶜulūma li-ᶜirfāni al-maᶜlūmi wa-antum iḥtajabtum bihā ᶜan mashriqihā alladhī bihi ẓahara kullu amrin maknūnin. Law ᶜaraftumu al-ufuqa alladhī minhu ashraqat shamsu al-kalāmi la-nabadhtumu al-anāma wa-mā ᶜindahum wa-aqbaltum ilā al-maqāmi al-maḥmūdi.

O people, We ordained the sciences for the recognition of the One who is their object, yet you have allowed them to veil you from their dawning place, through whom every hidden thing has been revealed. Had you recognized the horizon from which the sun of utterance has risen, you would have cast aside humanity and all it possesses and turned toward the praiseworthy station.

104

قل هذه لسمآء فيها كنز امّ الكتاب لو انتم تعقلون هذا لهو الّذى به صاحت الصّخرة و نادت السّدرة على الطّور المرتفع على الأرض المباركة الملک لله الملک العزيز الودود

Qul hādhihi la-samāᵓun fīhā kanzu ummi al-kitābi law antum taᶜqilūna. Hādhā la-huwa alladhī bihi ṣāḥati al-ṣakhratu wa-nādati al-sidratu ᶜalā al-ṭūri al-murtafiᶜi ᶜalā al-arḍi al-mubārakati al-mulku li-llāhi al-maliki al-ᶜazīzi al-wadūdi.

Say: This is indeed a heaven in which lies the treasure of the Mother Book, if only you understood. This is the One through whom the Rock cried out and the Lote Tree proclaimed upon the Mount rising above the blessed land: “Sovereignty belongs to God, the King, the Almighty, the All-Loving.”

105

انّا ما دخلنا المدارس و ما طالعنا المباحث اسمعوا ما يدعوكم به هذا الأمى الى الله الأبدى انّه خير لكم عمّا كنز فى الأرض لو انتم تفقهون

Innā mā dakhalnā al-madārisa wa-mā ṭālaᶜnā al-mabāḥitha. Ismaᶜū mā yadᶜūkum bihi hādhā al-ummiyyu ilā Allāhi al-abadiyyi. Innahu khayrun lakum ᶜammā kuniza fī al-arḍi law antum tafqahūna.

We have not entered schools or studied learned treatises. Listen to that with which this unlettered One calls you to God, the Eternal. It is better for you than all the treasures stored in the earth, if only you understood.

106

انّ الّذی یاوّل ما نزّل من سمآء الوحی و یخرجه عن الظّاهر انّه ممّن حرّف کلمة الله العلیا و کان من الأخسرین فی کتاب مبین

Inna alladhī yuʾawwilu mā nuzzila min samāʾi al-waḥyi wa-yukhrijuhu ʿani al-ẓāhiri innahu mimman ḥarrafa kalimata Allāhi al-ʿulyā wa-kāna mina al-akhsarīna fī kitābin mubīnin.

Whoever interprets what has been sent down from the heaven of revelation and takes it away from its evident meaning is among those who have distorted the exalted Word of God, and is numbered among the greatest losers in a clear Book.

107

قد کتب علیکم تقلیم الاظفار و الدّخول فی مآء یحیط هیاکلکم فی کلّ اسبوع و تنظیف ابدانکم بما استعملتموه من قبل ایّاکم ان تمنعکم الغفلة عمّا امرتم به من لدن عزیز عظیم ادخلوا مآءَ بکرا و المستعمل منه لا یجوز الدّخول فیه ایّاکم ان تقربوا خزائن حمامات العجم من قصدها وجد رائحتها المنتنة قبل وروده فیها تجنّبوا یا قوم و لا تکوننّ من الصّاغرین انّه یشبه بالصّدید و الغسلین ان انتم من العارفین و کذلک حیاضهم المنتنة اترکوها و کونوا من المقدّسین انّا اردنا ان نراکم مظاهر الفردوس فی الأرض لیتضوّع منکم ما تفرح به افئدة المقرّبین و الّذی یصبّ علیه المآء و یغسل به بدنه خیر له و یکفیه عن الدّخول انّه اراد ان یسّهل علیکم الأمور فضلا من عنده لتکونوا من الشّاکرین

Qad kutiba ʿalaykum taqlīmu al-aẓfāri wa-al-dukhūlu fī māʾin yuḥīṭu hayākilakum fī kulli usbūʿin wa-tanẓīfu abdānikum bi-mā istaʿmaltumūhu min qablu. Iyyākum an tamnaʿakumu al-ghaflatu ʿammā umirtum bihi min ladun ʿazīzin ʿaẓīmin. Udkhulū māʾan bikran wa-al-mustaʿmalu minhu lā yajūzu al-dukhūlu fīhi. Iyyākum an taqrabū khazāʾina ḥammāmāti al-ʿajami. Man qaṣadahā wajada rāʾiḥatahā al-muntinata qabla wurūdihi fīhā. Tajannabū yā qawmi wa-lā takūnanna mina al-ṣāghirīna. Innahu yushbihu bi-al-ṣadīdi wa-al-ghislīni in antum mina al-ʿārifīna. Wa-kadhālika ḥiyāḍuhumu al-muntinatu utrukūhā wa-kūnū mina al-muqaddasīna. Innā aradnā an narākum maẓāhira al-firdawsi fī al-arḍi li-yataḍawwaʿa minkum mā tafraḥu bihi afʾidatu al-muqarrabīna. Wa-alladhī yuṣabbu ʿalayhi al-māʾu wa-yaghsilu bihi badanahu khayrun lahu wa-yakfīhi ʿani al-dukhūli. Innahu arāda an yusahhila ʿalaykumu al-umūra faḍlan min ʿindihi li-takūnū mina al-shākirīna.

You are required to trim your nails, immerse yourselves each week in water that surrounds your bodies, and clean your bodies with what you have used before. Take care that negligence does not prevent you from doing what you have been commanded by One who is Almighty, Most Great. Enter fresh water; immersion in water that has been used is not permitted. Take care not to approach the reservoirs of the Persian baths. Anyone making their way to them encounters their foul smell before entering. Avoid them, O people, and do not be among the abased. Such water resembles pus and foul discharge, if you understand. Likewise, abandon their foul-smelling pools and be among the pure. We have desired to see you as manifestations of paradise on earth, so that a fragrance may spread from you that gladdens the hearts of those brought near to God. For anyone who has water poured over him and washes his body with it, this is better and suffices in place of immersion. He has desired to make matters easy for you, as a bounty from Him, so that you may be thankful.

108

قد حرّمت علیکم ازواج آبائکم انّا نستحیی ان نذکر حکم الغلمان اتّقوا الرّحمن یا ملاء الامکان و لا ترتکبوا ما نهیتم عنه فی اللّوح و لا تکونوا فی هیماء الشّهوات من الهائمین

Qad ḥurrimat ᶜalaykum azwāju ābāᵓikum. Innā nastaḥyī an nadhkura ḥukma al-ghilmāni. Ittaqū al-raḥmāna yā malaᵓa al-imkāni wa-lā tartakibū mā nuhītum ᶜanhu fī al-lawḥi wa-lā takūnū fī haymāᵓi al-shahawāti mina al-hāᵓimīna.

Marriage to your fathers' wives has been forbidden to you. We are ashamed to mention the ruling concerning boys. Fear the All-Merciful, O people of the world of existence, and do not commit what you have been forbidden in the Tablet. Do not be among those who wander in the wilderness of desires.

109

لیس لأحد ان یحرّک لسانه امام النّاس اذ یمشی فی الطّرق و الأسواق بل ینبغی لمن اراد الذّکر ان یذکر فی مقام بنی لذکر الله او فی بیته هذا اقرب بالخلوص و التّقوی کذلک اشرقت شمس الحکم من افق البیان طوبی للعاملین

Laysa li-aḥadin an yuḥarrika lisānahu amāma al-nāsi idh yamshī fī al-ṭuruqi wa-al-aswāqi. Bal yanbaghī li-man arāda al-dhikra an yadhkura fī maqāmin buniya li-dhikri Allāhi aw fī baytihi. Hādhā aqrabu bi-al-khulūṣi wa-al-taqwā. Kadhālika ashraqat shamsu al-ḥukmi min ufuqi al-bayāni. Ṭūbā li-al-ᶜāmilīna.

No one may move his tongue in remembrance before others while walking in the streets and marketplaces. Rather, whoever wishes to engage in remembrance should do so in a place built for the remembrance of God or in his own home. This is closer to sincerity and piety. Thus has the sun of the ordinance shone from the horizon of utterance. Blessed are those who act accordingly.

110

قد فرض لکلّ نفس کتاب الوصیة و له ان یزین رأسه بالاسم الأعظم و یعترف فیه بوحدانیّة الله فی مظهر ظهوره و یذکر فیه ما اراد من المعروف لیشهد له فی عوالم الأمر و الخلق و یکون له کنزاً عند ربّه الحافظ الأمین

Qad furiḍa li-kulli nafsin kitābu al-waṣiyyati wa-lahu an yuzayyina raᵓsahu bi-al-ismi al-aᶜẓami wa-yaᶜtarifa fīhi bi-waḥdāniyyati Allāhi fī maẓhari ẓuhūrihi wa-yadhkura fīhi mā arāda mina al-maᶜrūfi li-yashhada lahu fī ᶜawālimi al-amri wa-al-khalqi wa-yakūna lahu kanzan ᶜinda rabbihi al-ḥāfiẓi al-amīni.

Everyone is required to write a will. He should adorn its heading with the Most Great Name, acknowledge in it the oneness of God in the Manifestation of His revelation, and set down in it whatever good he wishes, so that it may bear witness for him in the worlds of command and creation and be a treasure for him with his Lord, the Guardian, the Faithful.

111

قد انتهت الأعياد الى العيدين الأعظمين امّا الأوّل ايّام فيها تجلّى الرّحمن على من فى الامكان باسمائه الحسنى و صفاته العليا و الآخر يوم فيه بعثنا من بشّر النّاس بهذا الاسم الّذى به قامت الأموات و حشر من فى السّموات و الأرضين و الآخرين فى يومين كذلک قضى الأمر من لدن آمرٍ عليم

Qad intahati al-aᶜyādu ilā al-ᶜīdayni al-aᶜẓamayni. Ammā al-awwalu ayyāmun fīhā tajallā al-raḥmānu ᶜalā man fī al-imkāni bi-asmāᵓihi al-ḥusnā wa-ṣifātihi al-ᶜulyā wa-al-ākharu yawmun fīhi baᶜathnā man bashshara al-nāsa bi-hādhā al-ismi alladhī bihi qāmati al-amwātu wa-ḥushira man fī al-samāwāti wa-al-araḍīna wa-al-ākharayni fī yawmayni. Kadhālika quḍiya al-amru min ladun āmirin ᶜalīmin.

The festivals have culminated in the two Most Great Festivals. The first comprises the days when the All-Merciful revealed Himself to all in the world of existence through His most beautiful names and most exalted attributes. The other is the day on which We raised up the One who announced to humanity this Name, through which the dead have risen and all who are in the heavens and on earth have been gathered together. The other two festivals fall on two days. Thus has the matter been decreed by an all-knowing Ordainer.

112

طوبى لمن فاز باليوم الأوّل من شهر البهآء الّذى جعله الله لهذا الاسم العظيم طوبى لمن يظهر فيه نعمة الله على نفسه انّه ممّن اظهر شكر الله بفعله المدلّ على فضله الّذى احاط العالمين قل انّه لصدر الشّهور و مبدئها و فيه تمرّ نفحة الحيات على الممكنات طوبى لمن ادركه بالرّوح و الرّيحان نشهد انّه من الفائزين

Ṭūbā li-man fāza bi-al-yawmi al-awwali min shahri al-bahāᵓi alladhī jaᶜalahu Allāhu li-hādhā al-ismi al-ᶜaẓīmi. Ṭūbā li-man yuẓhiru fīhi niᶜmata Allāhi ᶜalā nafsihi. Innahu mimman aẓhara shukra Allāhi bi-fiᶜlihi al-dālli ᶜalā faḍlihi alladhī aḥāṭa al-ᶜālamīna. Qul innahu la-ṣadru al-shuhūri wa-mabdaᵓuhā wa-fīhi tamurru nafḥatu al-ḥayāti ᶜalā al-mumkināti. Ṭūbā li-man adrakahu bi-al-rūḥi wa-al-rayḥāni. Nashhadu innahu mina al-fāᵓizīna.

Blessed is whoever reaches the first day of the month of Bahāᵓ, which God has appointed for this great Name. Blessed is whoever displays on that day God's bounty to him. He is among those who have shown gratitude to God through an act that bears witness to His grace, which encompasses all worlds. Say: It is the foremost of the months and their beginning, and in it the breath of life passes over all created things. Blessed is whoever reaches it with joy and gladness. We testify that he is among those who have attained.

113

قل انّ العيد الاعظم لسلطان الأعياد اذكروا يا قوم نعمة الله عليكم اذ كنتم رقدآء ايقظكم من نسمات الوحى و عرّفكم سبيله الواضح المستقيم

Qul inna al-ᶜīda al-aᶜẓama la-sulṭānu al-aᶜyādi. Udhkurū yā qawmi niᶜmata Allāhi ᶜalaykum idh kuntum ruqadāᵓa ayqaẓakum min nasamāti al-waḥyi wa-ᶜarrafakum sabīlahu al-wāḍiḥa al-mustaqīma.

Say: The Most Great Festival is indeed the sovereign of festivals. Remember, O people, God's bounty to you: when you were asleep, He awakened you through the breezes of revelation and made known to you His clear and straight path.

114

اذا مرضتم ارجعوا الى الحذّاق من الأطبّآء انّا ما رفعنا الأسباب بل اثبتناها من هذا القلم الّذى جعله الله مطلع امره المشرق المنير

Idhā mariḍtum irjiᶜū ilā al-ḥudhdhāqi mina al-aṭibbāᵓi. Innā mā rafaᶜnā al-asbāba bal athbatnāhā min hādhā al-qalami alladhī jaᶜalahu Allāhu maṭlaᶜa amrihi al-mushriqa al-munīra.

When you are ill, consult skilled physicians. We have not set aside the use of means; rather, We have affirmed it through this Pen, which God has made the radiant, luminous dawning place of His Cause.

115

قد كتب الله على كلّ نفس ان يحضر لدى العرشبما عنده ممّا لا عدل له انّا عفونا عن ذلک فضلا من لدنّا انّه هو المعطى الكريم

Qad kataba Allāhu ᶜalā kulli nafsin an yuḥḍira ladā al-ᶜarshi bi-mā ᶜindahu mimmā lā ᶜidla lahu. Innā ᶜafawnā ᶜan dhālika faḍlan min ladunnā. Innahu huwa al-muᶜṭī al-karīmu.

God had required every person to bring before the Throne whatever he possessed that was without equal. We have waived this as a bounty from Us. He is indeed the Bestower, the Generous.

116

طوبى لمن توجّه الى مشرق الأذكار فى الأسحار ذاكرا متذكّرا مستغفرا و اذا دخل يقعد صامتا لاصغآء آيات الله الملک العزيز الحميد قل مشرق الأذكار انّه كلّ بيت بنى لذكرى فى المدن و القرى كذلک سمّى لدى العرش ان انتم من العارفين

Ṭūbā li-man tawajjaha ilā mashriqi al-adhkāri fī al-asḥāri dhākiran mutadhakkiran mustaghfiran wa-idhā dakhala yaqᶜudu ṣāmitan li-iṣghāᵓi āyāti Allāhi al-maliki al-ᶜazīzi al-ḥamīdi. Qul mashriqu al-adhkāri innahu kullu baytin buniya li-dhikrī fī al-muduni wa-al-qurā. Kadhālika summiya ladā al-ᶜarshi in antum mina al-ᶜārifīna.

Blessed is whoever turns toward the Dawning Place of Remembrance at dawn, remembering, reflecting, and seeking forgiveness, and who, upon entering, sits silently to listen to the verses of God, the King, the Almighty, the All-Praised. Say: The Dawning Place of Remembrance is every house built for My remembrance in cities and villages. Thus has it been named before the Throne, if you understand.

117

و الّذين يتلون آيات الرّحمن بأحسن الألحان اولئک يدركون منها ما لا يعادله ملکوت ملک السّموات و الأرضين و بها يجدون عرف عوالمی الّتی لا يعرفها اليوم الاّ من اوتی البصر من هذا المنظر الکريم قل انّها تجذب القلوب الصّافية الی العوالم الرّوحانية الّتی لا تعبّر بالعبارة و لا تشار بالاشارة طوبی للسّامعين

Wa-alladhīna yatlūna āyāti al-raḥmāni bi-aḥsani al-alḥāni ulāʾika yudrikūna minhā mā lā yuᶜādiluhu malakūtu mulki al-samāwāti wa-al-araḍīna wa-bihā yajidūna ᶜarfa ᶜawālimī allatī lā yaᶜrifuhā al-yawma illā man ūtiya al-baṣara min hādhā al-manẓari al-karīmi. Qul innahā tajdhibu al-qulūba al-ṣāfiyata ilā al-ᶜawālimi al-rūḥāniyyati allatī lā tuᶜabbaru bi-al-ᶜibārati wa-lā tushāru bi-al-ishārati. Ṭūbā li-al-sāmiᶜīna.

Those who recite the verses of the All-Merciful in the most beautiful melodies perceive in them what the entire dominion of the heavens and earth cannot equal. Through them they sense the fragrance of My worlds, which no one knows today except those who have been granted sight by this gracious Vision. Say: These verses draw pure hearts toward spiritual worlds that cannot be expressed in words or indicated by any allusion. Blessed are those who listen.

118

انصروا يا قوم اصفيائی الّذين قاموا علی ذکری بين خلقی و ارتفاع کلمتی فی مملکتی اولئک انجم سمآء عنايتی و مصابيح هدايتی للخلائق اجمعين و الّذی يتکلّم بغير ما نزّل فی الواحی انّه ليس منّی ايّاکم ان تتّبعوا کلّ مدّعٍ اثيم قد زينت الألواح بطراز ختم فالق الأصباح الّذی ينطق بين السّموات و الأرضين تمسّکوا بالعروة الوثقی و حبل امری المحکم المتين

Unṣurū yā qawmi aṣfiyāʾī alladhīna qāmū ᶜalā dhikrī bayna khalqī wa-irtifāᶜi kalimatī fī mamlakatī. Ulāʾika anjumu samāʾi ᶜināyatī wa-maṣābīḥu hidāyatī li-al-khalāʾiqi ajmaᶜīna. Wa-alladhī yatakallamu bi-ghayri mā nuzzila fī alwāḥī innahu laysa minnī. Iyyākum an tattabiᶜū kulla muddaᶜin athīmin. Qad zuyyinati al-alwāḥu bi-ṭirāzi khatmi fāliqi al-aṣbāḥi alladhī yanṭiqu bayna al-samāwāti wa-al-araḍīna. Tamassakū bi-al-ᶜurwati al-wuthqā wa-ḥabli amrī al-muḥkami al-matīni.

Support, O people, My chosen ones who have arisen to remember Me among My creation and exalt My Word in My kingdom. They are the stars of the heaven of My loving care and the lamps of My guidance to all created beings. Whoever speaks contrary to what has been sent down in My Tablets is not of Me. Take care not to follow any sinful pretender. The Tablets have been adorned with the seal of the One who causes the dawn to break, who speaks amid the heavens and earth. Hold fast to the surest handle and to the firm, strong cord of My Cause.

119

قد اذن الله لمن اراد ان يتعلّم الألسن المختلفة ليبلّغ امر الله شرق الأرض و غربها و يذکره بين الدّول و الملل علی شأن تنجذب به الافئدة و يحيی به کلّ عظم رميم

Qad adhina Allāhu li-man arāda an yataᶜallama al-alsuna al-mukhtalifata li-yuballigha amra Allāhi sharqa al-arḍi wa-gharbahā wa-yadhkurahu bayna al-duwali wa-al-milali ᶜalā shaʾnin tanjadhibu bihi al-afʾidatu wa-yaḥyā bihi kullu ᶜaẓmin ramīmin.

God has permitted whoever wishes to learn different languages to do so, so that he may convey the Cause of God to the east and west of the earth and proclaim it among nations and peoples in such a way that hearts are attracted and every decayed bone is brought to life.

120

ليس للعاقل ان يشرب ما يذهب به العقل و له ان يعمل ما ينبغى للانسان لا ما يرتكبه كلّ غافلٍ مريب

Laysa li-al-ᶜāqili an yashraba mā yadhhabu bihi al-ᶜaqlu wa-lahu an yaᶜmala mā yanbaghī li-al-insāni lā mā yartakibuhu kullu ghāfilin murībin.

A person of understanding must not drink what takes away reason, but should do what befits a human being, not what every heedless, dubious person commits.

121

زينوا رؤسكم باكليل الأمانة و الوفآء و قلوبكم بردآء التّقوى و السنكم بالصّدق الخالص و هياكلكم بطراز الآداب كلّ ذلک من سجية الانسان لو انتم من المتبصّرين يا اهل البهآء تمسّكوا بحبل العبودية لله الحقّ بها تظهر مقاماتكم و تثبت اسمائكم و ترتفع مراتبكم و اذكاركم فى لوح حفيظ ايّاكم ان يمنعكم من على الأرض عن هذا المقام العزيز الرّفيع قد وصّيناكم بها فى اكثر الألواح و فى هذا اللّوح الّذى لاح من افقه نيّر احكام ربّكم المقتدر الحكيم

Zayyinū ruʾūsakum bi-iklīl al-amāna wa-l-wafāʾ wa-qulūbakum bi-ridāʾ al-taqwā wa-alsinatakum bi-l-ṣidq al-khāliṣ wa-hayākilakum bi-ṭirāz al-ādāb. Kull dhālika min sajiyyat al-insān law antum min al-mutabaṣṣirīn. Yā ahl al-Bahāʾ, tamassakū bi-ḥabl al-ᶜubūdiyya li-llāh al-Ḥaqq. Bihā taẓhar maqāmātukum wa-tathbut asmāʾukum wa-tartafiᶜ marātibukum wa-adhkārukum fī lawḥ ḥafīẓ. Iyyākum an yamnaᶜakum man ᶜalā al-arḍ ᶜan hādhā al-maqām al-ᶜazīz al-rafīᶜ. Qad waṣṣaynākum bihā fī akthar al-alwāḥ wa-fī hādhā al-lawḥ alladhī lāḥa min ufuqihi nayyir aḥkām rabbikum al-Muqtadir al-Ḥakīm.

Adorn your heads with the crown of trustworthiness and fidelity, your hearts with the robe of reverence for God, your tongues with pure truthfulness, and your bodies with the ornament of good manners. All these belong to human nature, if you have insight. People of Bahá, hold fast to the cord of servitude to God, the Truth. Through it your stations become manifest, your names are established, and your ranks and remembrance are exalted in a preserving Tablet. Beware lest anyone on earth keep you from this mighty, lofty station. We have enjoined it upon you in most of the Tablets, and in this Tablet, from whose horizon the sun of the ordinances of your Lord, the All-Powerful, the All-Wise, has shone.

122

اذا غيض بحر الوصال و قضى كتاب المبدء فى المال توجّهوا الى من اراده الله الّذى انشعب من هذا الأصل القديم

Idhā ghīḍa baḥr al-wiṣāl wa-quḍiya kitāb al-mabdaʾ fī al-maʾāl, tawajj ahū ilā man arādahu Allāh alladhī inshaᶜaba min hādhā al-aṣl al-qadīm.

When the ocean of reunion has ebbed and the Book of the Beginning has reached its end, turn to the one whom God has intended, who has branched from this ancient Root.

123

فانظروا فی النّاس و قلّة عقولهم یطلبون ما یضرّهم و یترکون ما ینفعهم الا انّهم من الهائمین انّا نری بعض النّاس ارادوا الحرّیة و یفتخرون بها اولیک فی جهلٍ مبین

Fa-nẓurū fī al-nās wa-qillat ᶜuqūlihim. Yaṭlubūna mā yaḍurruhum wa-yatrukūna mā yanfaᶜuhum. Alā innahum min al-hāᵓimīn. Innā narā baᶜḍ al-nās arādū al-ḥurriyya wa-yaftakhirūna bihā. Ulāᵓika fī jahl mubīn.

Consider people and how little understanding they have. They seek what harms them and abandon what benefits them. Truly, they wander aimlessly. We see that some people desire liberty and take pride in it. They are in manifest ignorance.

124

انّ الحرّیة تنتهی عواقبها الی الفتنة الّتی لا تخمد نارها کذلک یخبرکم المحصی العلیم فاعلموا انّ مطالع الحرّیة و مظاهرها هی الحیوان و للانسان ینبغی ان یکون تحت سننٍ تحفظه عن جهل نفسه و ضرّ الماکرین انّ الحرّیة تخرج الانسان عن شئون الأدب و الوقار و تجعله من الارذلین

Inna al-ḥurriyya tantahī ᶜawāqibuhā ilā al-fitna allatī lā tukh m ad nāruhā. Kadhālika yukhbirukum al-Muḥṣī al-ᶜAlīm. Fa-ᶜlamū anna maṭāliᶜ al-ḥurriyya wa-maẓāhirahā hiya al-ḥayawān. Wa-li-l-insān yanbaghī an yakūna taḥta sunan taḥfaẓuhu ᶜan jahl nafsihi wa-ḍarr al-mākirīn. Inna al-ḥurriyya tukhrij al-insān ᶜan shuᵓūn al-adab wa-l-waqār wa-tajᶜaluhu min al-ardhalīn.

Liberty ultimately leads to turmoil whose fire cannot be extinguished. Thus the All-Reckoning, the All-Knowing informs you. Know that animals are the sources and manifestations of liberty. A human being should be subject to laws that protect him from his own ignorance and the harm of schemers. Liberty takes a person beyond the bounds of courtesy and dignity and makes him one of the most abject.

125

فانظروا الخلق کالأغنام لابدّ لها من راعٍ لیحفظها انّ هذا لحقٌّ یقین انّا نصدّقها فی بعض المقامات دون الآخر انّا کنّا عالمین

Fa-nẓurū al-khalq ka-l-aghnām. Lā budda lahā min rāᶜ li-yaḥfaẓahā. Inna hādhā la-ḥaqq yaqīn. Innā nuṣaddiquhā fī baᶜḍ al-maqāmāt dūna al-ākhar. Innā kunnā ᶜālimīn.

Look upon humanity as sheep that must have a shepherd to protect them. This is indeed a certain truth. We approve liberty in some circumstances, but not in others. We have always been all-knowing.

126

قل الحرّية فی اتّباع اوامری لو انتم من العارفین لو اتّبع النّاس ما نزّلناه لهم من سمآء الوحی لیجدنّ انفسهم فی حرّیة بحتة طوبی لمن عرف مراد الله فیما نزّل من سمآء مشیته المهیمنة علی العالمین قل الحرّیة الّتی تنفعکم انّها فی العبودیة لله الحق و الّذی وجد حلاوتها لا یبدّلها بملکوت ملک السّموات و الأرضین

Qul al-ḥurriyya fī ittibāᶜ awāmirī law antum min al-ᶜārifīn. Law ittabaᶜa al-nās mā nazzalnāhu lahum min samāᵓ al-waḥy la-yajidanna anfusahum fī ḥurriyya baḥta. Ṭūbā li-man ᶜarafa murād Allāh fīmā nazzala min samāᵓ mashīᵓatihi al-muhaymina ᶜalā al-ᶜālamīn. Qul al-ḥurriyya allatī tanfaᶜukum innahā fī al-ᶜubūdiyya li-llāh al-Ḥaqq. Wa-alladhī wajada ḥalāwatahā lā yubaddiluhā bi-malakūt mulk al-samāwāt wa-l-araḍīn.

Say: Liberty lies in following My commandments, if you understand. If people followed what We have sent down to them from the heaven of revelation, they would surely find themselves in pure liberty. Blessed is the one who recognizes God's purpose in what He has sent down from the heaven of His will, which reigns over all worlds. Say: The liberty that benefits you lies in servitude to God, the Truth. Whoever has tasted its sweetness would not exchange it for sovereignty over the dominion of the heavens and the earth.

127

حرّم علیکم السّؤال فی البیان عفا الله عن ذلک لتسئلواما تحتاج به انفسکم لا ما تکلّم به رجال قبلکم اتّقوا الله و کونوا من المتّقین اسئلوا ما ینفعکم فی امر الله و سلطانه قد فتح باب الفضل علی من فی السّموات و الأرضین

Ḥurrima ᶜalaykum al-suᵓāl fī al-Bayān. ᶜAfā Allāh ᶜan dhālika li-tasᵓalū mā taḥtāju bihi anfusukum lā mā takallama bihi rijāl qablakum. Ittaqū Allāh wa-kūnū min al-muttaqīn. Isᵓalū mā yanfaᶜukum fī amr Allāh wa-sulṭānihi. Qad futiḥa bāb al-faḍl ᶜalā man fī al-samāwāt wa-l-araḍīn.

Asking questions was forbidden to you in the Bayán. God has waived this prohibition so that you may ask about what you yourselves need, not what people before you discussed. Be mindful of God and be among those who revere Him. Ask about what benefits you in the Cause of God and His sovereignty. The door of grace has been opened to all who are in the heavens and the earth.

128

انّ عدّة الشّهور تسعة عشر شهراً فی کتاب الله قد زین اوّلها بهذا الاسم المهیمن علی العالمین

Inna ᶜiddat al-shuhūr tisᶜata ᶜashara shahran fī kitāb Allāh. Qad zuyyina awwaluhā bi-hādhā al-ism al-muhaymin ᶜalā al-ᶜālamīn.

The number of months in the Book of God is nineteen. The first of them has been adorned with this Name, which reigns over all worlds.

129

قد حكم الله دفن الأموات فى البلّور و الأحجار الممتنعة او الاخشاب الصّلبة اللّطيفة و وضع الخواتيم المنقوشة فى اصابعهم انّه لهو المقتدر العليم

Qad ḥakama Allāh dafn al-amwāt fī al-billawr wa-l-aḥjār al-mumtaniᶜa aw al-akhshāb al-ṣalba al-laṭīfa wa-waḍᶜ al-khawātīm al-manqūsha fī aṣābiᶜihim. Innahu la-huwa al-Muqtadir al-ᶜAlīm.

God has decreed that the dead be buried in crystal, durable stone, or fine hardwood, and that engraved rings be placed on their fingers. He is indeed the All-Powerful, the All-Knowing.

130

يكتب للرّجال و لله ما فى السّموات و الأرض و ما بينهما و كان الله بكلّ شئ عليماً و للورقات و لله ملک السّموات و الأرض و ما بينهما و كان الله على كلّ شئ قديرا هذا ما نزّل من قبل و ينادى نقطة البيان و يقول يا محبوب الامكان انطق فى هذا المقام بما تتضوّع به نفحات الطافک بين العالمين انّا اخبرنا الكلّ بأن لا يعادل بكلمة منک ما نزّل فى البيان انّک انت المقتدر على ما تشآء لا تمنع عبادک عن فيوضات بحر رحمتک انّک انت ذو الفضل العظيم قد استجبنا ما اراد انّه لهو المحبوب المجيب لو ينقش عليها ما نزّل فى الحين من لدى الله انّه خير لهم و لهنّ انّا كنّا حاكمين قد بدئت من الله و رجعت اليه منقطعا عمّا سواه و متمسّكا باسمه الرّحمن الرّحيم كذلک يختصّ الله من يشآء بفضل من عنده انّه لهو المقتدر القدير

Yuktab li-l-rijāl: Wa-li-llāh mā fī al-samāwāt wa-l-arḍ wa-mā baynahumā wa-kāna Allāh bi-kull shayʾ ᶜalīman. Wa-li-l-waraqāt: Wa-li-llāh mulk al-samāwāt wa-l-arḍ wa-mā baynahumā wa-kāna Allāh ᶜalā kull shayʾ qadīran. Hādhā mā nuzzila min qabl. Wa-yunādī Nuqṭat al-Bayān wa-yaqūl: Yā maḥbūb al-imkān, unṭuq fī hādhā al-maqām bi-mā tataḍawwaᶜu bihi nafaḥāt alṭāfika bayna al-ᶜālamīn. Innā akhbarnā al-kull bi-an lā yuᶜādalu bi-kalima minka mā nuzzila fī al-Bayān. Innaka anta al-muqtadir ᶜalā mā tashāʾ. Lā tamnaᶜ ᶜibādaka ᶜan fuyūḍāt baḥr raḥmatika. Innaka anta dhū al-faḍl al-ᶜaẓīm. Qad istajabnā mā arāda. Innahu la-huwa al-Maḥbūb al-Mujīb. Law yunqashu ᶜalayhā mā nuzzila fī al-ḥīn min ladā Allāh innahu khayr lahum wa-lahunna. Innā kunnā ḥākimīn. Qad badaʾtu min Allāh wa-rajaᶜtu ilayhi munqaṭiᶜan ᶜammā siwāhu wa-mutamassikan bi-ismihi al-Raḥmān al-Raḥīm. Kadhālika yakhtaṣṣu Allāh man yashāʾ bi-faḍl min ᶜindihi. Innahu la-huwa al-Muqtadir al-Qadīr.

For men, the inscription is: “To God belongs all that is in the heavens and the earth and whatever is between them, and God knows all things.” For the leaves: “To God belongs the dominion of the heavens and the earth and whatever is between them, and God has power over all things.” This is what was sent down before. The Point of the Bayán calls out and says: “Beloved of all existence, speak on this matter words through which the fragrances of Your loving-kindness may spread among all worlds. We have informed everyone that nothing revealed in the Bayán can equal a single word from You. You have power to do whatever You will. Do not withhold from Your servants the outpourings of the ocean of Your mercy. You are the Possessor of immense grace.” We have answered His wish. He is indeed the Beloved, the Responsive. If what has now been sent down from God is engraved upon them, it is better for both men and women. We have indeed decreed: “I came from God and have returned to Him, detached from all but Him and holding fast to His name, the All-Merciful, the Compassionate.” Thus God singles out whomever He wills for grace from His presence. He is indeed the All-Powerful, the Almighty.

131

و ان تکفنوه فی خمسة اثواب من الحریر او القطن من لم یستطع یکتفی بواحدة منهما کذلک قضی الأمر من لدن علیم خبیر حرّم علیکم نقل المیت ازید من مسافة ساعة من المدینة ادفنوه بالرّوح و الرّیحان فی مکان قریب

Wa-an tukaffinūhu fī khamsat athwāb min al-ḥarīr aw al-quṭn. Man lam yastaṭiᶜ yaktafī bi-wāḥida minhumā. Kadhālika quḍiya al-amr min ladun ᶜAlīm Khabīr. Ḥurrima ᶜalaykum naql al-mayyit azyad min masāfat sāᶜa min al-madīna. Idfinūhu bi-l-rūḥ wa-l-rayḥān fī makān qarīb.

And wrap the deceased in five lengths of silk or cotton. Whoever cannot afford this may make do with one of either. Thus has the ordinance been decreed by One who is All-Knowing, All-Aware. You are forbidden to transport the deceased more than an hour's journey from the city. Bury him with joy and fragrance in a nearby place.

132

قد رفع الله ما حکم به البیان فی تحدید الأسفا انّه لهو المختار یفعل ما یشآء و یحکم ما یرید

Qad rafaᶜa Allāh mā ḥakama bihi al-Bayān fī taḥdīd [corrupted text]. Innahu la-huwa al-Mukhtār yafᶜalu mā yashāʾ wa-yaḥkumu mā yurīd.

God has lifted what the Bayán ordained concerning the restriction of [corrupted original text]. He is indeed free to choose: He does whatever He wills and ordains whatever He desires.

133

یا ملاء الانشآء اسمعوا ندآء مالک الأسمآء انّه ینادیکم من شطر سجنه الأعظم انّه لا اله الاّ انا المقتدر المتکبّر المتسخّر المتعالی العلیم الحکیم انّه لا اله الاّ هو المقتدر علی العالمین لو یشآء یاخذ العالم بکلمة من عنده ایّاکم ان تتوقّفوا فی هذا الأمر الّذی خضع له الملأ الأعلی و اهل مدائن الأسمآء اتّقوا الله و لا تکوننّ من المحتجبین احرقوا الحجبات بنار حبّی و السّبحات بهذا الاسم الّذی به سخّرنا العالمین

Yā malaʾ al-inshāʾ, ismaᶜū nidāʾ Mālik al-Asmāʾ. Innahu yunādīkum min shaṭr sijnihi al-aᶜẓam: Innahu lā ilāha illā anā al-Muqtadir al-Mutakabbir al-Mutasakhkhir al-Mutaᶜālī al-ᶜAlīm al-Ḥakīm. Innahu lā ilāha illā huwa al-muqtadir ᶜalā al-ᶜālamīn. Law yashāʾ yaʾkhudh al-ᶜālam bi-kalima min ᶜindihi. Iyyākum an tatawaqqafū fī hādhā al-amr alladhī khaḍaᶜa lahu al-malaʾ al-aᶜlā wa-ahl madāʾin al-asmāʾ. Ittaqū Allāh wa-lā takūnanna min al-muḥtajibīn. Aḥriqū al-ḥujubāt bi-nār ḥubbī wa-l-subuḥāt bi-hādhā al-ism alladhī bihi sakhkharnā al-ᶜālamīn.

People of creation, hear the call of the Lord of Names. He calls to you from His Most Great Prison: "There is no God but Me, the All-Powerful, the Supremely Great, the One in service, the Most Exalted, the All-Knowing, the All-Wise." There is no God but Him, who has power over all worlds. If He wills, He can seize the world with a word from Himself. Beware of hesitating in this Cause, before which the Concourse on high and the inhabitants of the cities of names have bowed. Be mindful of God, and do not be among those who are veiled. Burn away the veils with the fire of My love, and the veils of glory with this Name through which We have subdued all worlds.

134

و ارفعنّ البیتین فی المقامین و المقامات الّتی فیها استقرّ عرش ربّکم الرّحمن کذلک یأمرکم مولی العارفین

Wa-irfaᶜanna al-baytayn fī al-maqāmayn wa-l-maqāmāt allatī fīhā istaqarra ᶜarsh rabbikum al-Raḥmān. Kadhālika yaᵓmurukum Mawlā al-ᶜārifīn.

Raise up the two Houses in the two places, and the sites where the throne of your Lord, the All-Merciful, was established. Thus commands you the Lord of those who know.

135

ایّاکم ان تمنعکم شئونات الأرض عمّا امرتم به من لدن قوی امین کونوا مظاهر الاستقامة بین البریّة علی شأن لا تمنعکم شبهات الّذین کفروا بالله اذ ظهر بسلطان عظیم ایّاکم ان یمنعکم ما نزّل فی الکتاب عن هذا الکتاب الّذی ینطق بالحقّ انّه لا اله الاّ انا العزیز الحمید انظروا بعین الانصاف الی من اتی من سمآء المشیّة و الاقتدار و لا تکوننّ من الظّالمین

Iyyākum an tamnaᶜakum shuᵓūnāt al-arḍ ᶜammā umirtum bihi min ladun Qawiyy Amīn. Kūnū maẓāhir al-istiqāma bayna al-bariyya ᶜalā shaᵓn lā tamnaᶜukum shubuhāt alladhīna kafarū bi-llāh idh ẓahara bi-sulṭān ᶜaẓīm. Iyyākum an yamnaᶜakum mā nuzzila fī al-kitāb ᶜan hādhā al-kitāb alladhī yanṭiqu bi-l-ḥaqq: Innahu lā ilāha illā anā al-ᶜAzīz al-Ḥamīd. Unẓurū bi-ᶜayn al-inṣāf ilā man atā min samāᵓ al-mashīᵓa wa-l-iqtidār wa-lā takūnanna min al-ẓālimīn.

Beware lest earthly affairs keep you from what you have been commanded by One who is Strong and Trustworthy. Be manifestations of steadfastness among humanity, so that the doubts of those who disbelieved in God when He appeared with mighty sovereignty cannot deter you. Beware lest what was revealed in the Book keep you from this Book, which declares the truth: "There is no God but Me, the Almighty, the Praiseworthy." Look with fairness upon the One who has come from the heaven of will and power, and do not be among the unjust.

136

ثمّ اذکروا ما جری من قلم مبشّری فی ذکر هذا الظّهور و ما ارتکبه اولو الطّغیان فی ایّامه الا انّهم من الأخسرین قال ان ادرکتم ما نظهره انتم من فضل الله تسئلون لیمنّ علیکم باستوائه علی سرائرکم فانّ ذلک عزّ ممتنع منیع ان یشرب کأس مآء عندکم اعظم من ان تشربنّ کلّ نفس مآء وجوده بل کلّ شئ ان یا عبادی تدرکون

Thumma udhkurū mā jarā min qalam mubashshirī fī dhikr hādhā al-ẓuhūr wa-mā irtakabahu ulū al-ṭughyān fī ayyāmihi. Alā innahum min al-akhsarīn. Qāla: In adraktum mā nuẓhiruhu antum min faḍl Allāh tasᵓalūn li-yamunna ᶜalaykum bi-istiwāᵓihi ᶜalā sarāᵓirikum fa-inna dhālika ᶜizz mumtaniᶜ manīᶜ. An yashraba kaᵓs māᵓ ᶜindakum aᶜẓam min an tashrabanna kull nafs māᵓ wujūdihi bal kull shayᵓ, in yā ᶜibādī tudrikūn.

Then remember what flowed from the pen of My Herald concerning this Revelation, and what the tyrannical committed in His days. Truly, they are among the greatest losers. He said: "If you attain the presence of the One We shall manifest, ask of God's grace that He may favor you by taking His seat in your innermost hearts, for that is an inaccessible, exalted honor. For Him to drink a cup of water in your presence is greater than for every soul—indeed, every thing—to drink the water of its own existence, if you understand, My servants."

137

هذا ما نزّل من عنده ذکرا لنفسی لو انتم تعلمون و الّذی تفکّر فی هذه الآیات و اطّلع بما ستر فیهنّ من اللآلیء المخزونة تالله انّه یجد عرف الرّحمن من شطر السّجن و یسرع بقلبه الیه باشتیاق لا تمنعه جنود السّموات و الأرضین قل هذا لظهور تطوف حوله الحجّة و البرهان کذلک انزله الرّحمن ان انتم من المنصفین قل هذا روح الکتب قد نفخ به فی القلم الأعلی و انصعق من فی الانشآء الاّ من اخذته نفحات رحمتی و فوحات الطافی المهیمنة علی العالمین

Hādhā mā nuzzila min ᶜindihi dhikran li-nafsī law antum taᶜlamūn. Wa-alladhī tafakkara fī hādhihi al-āyāt wa-iṭṭalaᶜa bi-mā sutira fīhinna min al-laʾālīʾ al-makhzūna, ta-llāh innahu yajidu ᶜarf al-Raḥmān min shaṭr al-sijn wa-yusriᶜu bi-qalbihi ilayhi bi-ishtiyāq lā tamnaᶜuhu junūd al-samāwāt wa-l-araḍīn. Qul hādhā la-ẓuhūr taṭūfu ḥawlahu al-ḥujja wa-l-burhān. Kadhālika anzalahu al-Raḥmān in antum min al-munṣifīn. Qul hādhā rūḥ al-kutub qad nufikha bihi fī al-qalam al-aᶜlā wa-inṣaᶜiqa man fī al-inshāʾ illā man akhadhathu nafaḥāt raḥmatī wa-fawḥāt alṭāfī al-muhaymina ᶜalā al-ᶜālamīn.

This is what was sent down from Him in remembrance of Me, if you only knew. Whoever reflects on these verses and discovers the treasured pearls concealed within them will, by God, perceive the fragrance of the All-Merciful from the direction of the prison and hasten toward Him in his heart with a longing that the armies of heaven and earth cannot restrain. Say: This is indeed a Revelation around which proof and testimony circle. Thus has the All-Merciful sent it down, if you judge fairly. Say: This is the spirit of the scriptures, breathed into the Most Exalted Pen, at which all creation has fallen thunderstruck, except those whom the breezes of My mercy and the fragrances of My loving-kindness, which reigns over all worlds, have embraced.

138

یا ملاء البیان اتّقوا الرّحمن ثمّ انظروا ما انزله فی مقام آخر قال انّما القبلة من یظهره الله متی ینقلب تنقلب الی ان یستقرّ کذلک نزّل من لدن مالک القدر اذ اراد ذکر هذا المنظر الأکبر تفکّروا یا قوم و لا تکوننّ من الهآئمین لو تنکرونه بأهوائکم الی آیة قبلة تتوجّهون یا معشر الغافلین تفکّروا فی هذه الآیة ثمّ انصفوا بالله لعلّ تجدون لآلیء الأسرار من البحر الّذی تموّج باسمی العزیز المنیع

Yā malaʾ al-Bayān, ittaqū al-Raḥmān thumma unẓurū mā anzalahu fī maqām ākhar. Qāla: Innamā al-qibla man yuẓhiruhu Allāh matā yanqalib tanqalib ilā an yastaqirr. Kadhālika nuzzila min ladun Mālik al-Qadar idh arāda dhikr hādhā al-manẓar al-akbar. Tafakkarū yā qawm wa-lā takūnanna min al-hāʾimīn. Law tunkirūnahu bi-ahwāʾikum ilā ayyat qibla tataw ajjahūn yā maᶜshar al-ghāfilīn? Tafakkarū fī hādhihi al-āya thumma anṣifū bi-llāh laᶜalla tajidūna laʾālīʾ al-asrār min al-baḥr alladhī tamawwaja bi-ismī al-ᶜAzīz al-Manīᶜ.

People of the Bayán, be mindful of the All-Merciful, and consider what He revealed elsewhere. He said: “The Qibla is none other than the One whom God will manifest. Whenever He moves, it moves, until He comes to rest.” Thus was it sent down by the Lord of Destiny when He wished to speak of this Most Great Vision. Reflect, people, and do not be among those who wander aimlessly. If you deny Him because of your desires, toward what Qibla will you turn, heedless ones? Reflect on this verse, and then, by God, judge fairly, so that you may find the pearls of mysteries in the ocean that has surged through My name, the Almighty, the Inaccessible.

139

ليس لأحد ان يتمسّک اليوم الاّ بما ظهر فی هذا الظّهور هذا حکم الله من قبل و من بعد و به زيّن صحف الأوّلين هذا ذکر الله من قبل و من بعد قد طرّز به ديباج کتاب الوجود ان انتم من الشّاعرين هذا امر الله من قبل و من بعد ايّاکم ان تکونوا من الصّاغرين لا يغنيکم اليوم شئ و ليس لأحد مهرب الاّ الله العليم الحکيم من عرفنی فقد عرف المقصود من توجّه الی قد توجّه الی المعبود کذلک فصّل فی الکتاب و قضی الأمر من لدی الله ربّ العالمين من يقرء آية من آياتی لخير له من ان يقرء کتب الأوّلين و الأخرين هذا بيان الرّحمن ان انتم من السّامعين قل هذا حقّ العلم لو انتم من العارفين

Laysa li-aḥad an yatamassaka al-yawm illā bi-mā ẓahara fī hādhā al-ẓuhūr. Hādhā ḥukm Allāh min qabl wa-min baᶜd wa-bihi zuyyina ṣuḥuf al-awwalīn. Hādhā dhikr Allāh min qabl wa-min baᶜd qad ṭurriza bihi dībā j kitāb al-wujūd in antum min al-shāᶜirīn. Hādhā amr Allāh min qabl wa-min baᶜd. Iyyākum an takūnū min al-ṣāghirīn. Lā yughnīkum al-yawm shayᵓ wa-laysa li-aḥad mahrab illā Allāh al-ᶜAlīm al-Ḥakīm. Man ᶜarafanī fa-qad ᶜarafa al-maqṣūd. Man tawajjaha ilayya qad tawajjaha ilā al-maᶜbūd. Kadhālika fuṣṣila fī al-kitāb wa-quḍiya al-amr min ladā Allāh rabb al-ᶜālamīn. Man yaqraᵓ āya min āyātī la-khayr lahu min an yaqraᵓ kutub al-awwalīn wa-l-ākhirīn. Hādhā bayān al-Raḥmān in antum min al-sāmiᶜīn. Qul hādhā ḥaqq al-ᶜilm law antum min al-ᶜārifīn.

Today no one may hold fast to anything but what has appeared in this Revelation. This is God's decree, before and hereafter, and with it the scriptures of the ancients were adorned. This is God's remembrance, before and hereafter, with which the brocade of the Book of Existence has been embroidered, if you perceive. This is God's command, before and hereafter. Beware of being among the abased. Nothing will avail you today, and no one has any refuge except God, the All-Knowing, the All-Wise. Whoever has recognized Me has recognized the One who is sought; whoever has turned toward Me has turned toward the One who is worshipped. Thus has it been set out in the Book, and the matter decreed by God, the Lord of all worlds. For anyone to read a single one of My verses is better than reading the books of the ancients and those who came after them. This is the utterance of the All-Merciful, if you listen. Say: This is true knowledge, if you understand.

140

ثمّ انظروا ما نزّل فی مقام اخر لعلّ تدعون ما عندکم مقبلين الی الله ربّ العالمين قال لا يحلّ الاقتران ان لم يکن فی البيان و ان يدخل من احد يحرم علی الآخر ما يملک من عنده الاّ و ان يرجع ذلک بعد ان يرفع امر من نظهره بالحقّ او ما قد ظهر بالعدل و قبل ذلک فلتقربنّ لعلّکم بذلک امر الله ترفعون کذلک تغرّدت الورقآء علی الافنان فی ذکر ربّها الرّحمن طوبی للسّامعين

Thumma unẓurū mā nuzzila fī maqām ākhar laᶜalla tadaᶜūna mā ᶜindakum muqbilīn ilā Allāh rabb al-ᶜālamīn. Qāla: Lā yaḥillu al-iqtirān in lam yakun fī al-Bayān wa-in yadkhul min aḥad yaḥrumu ᶜalā al-ākhar mā yamliku min ᶜindihi illā wa-an yarjiᶜa dhālika baᶜda an yurfaᶜa amr man nuẓhiruhu bi-l-ḥaqq aw mā qad ẓahara bi-l-ᶜadl wa-qabla dhālika fa-la-taqrubanna laᶜallakum bi-dhālika amr Allāh tarfaᶜūn. Kadhālika tagharradat al-warqāᵓ ᶜalā al-afnān fī dhikr rabbihā al-Raḥmān. Ṭūbā li-l-sāmiᶜīn.

Then consider what was revealed elsewhere, so that you may relinquish what you possess and turn toward God, the Lord of all worlds. He said: "Marriage is not lawful unless it is within the Bayán. If one of the two enters it, whatever that one possesses becomes unlawful to the other, unless the other returns, after the Cause of the One We shall manifest in truth, or what has appeared in

justice, has been raised up. Before that, you must draw close, so that through this you may exalt the Cause of God." Thus has the Dove sung upon the branches in remembrance of her Lord, the All-Merciful. Blessed are those who listen.

141

يا ملاء البيان اقسمكم بربّكم الرّحمن بأن تنظروا فيما نزّل بالحقّ بعين الانصاف و لا تكوننّ من الّذين يرون برهان الله و ينكرونه الا انّهم من الهالكين قد صرّح نقطة البيان فى هذه الآية بارتفاع امرى قبل امره يشهد بذلک كلّ منصف عليمٍ كما ترونه اليوم انّه ارتفع على شأن لا ينكره الا الّذين سكرت ابصارهم فى الأولى و فى الأخرى لهم عذاب مهين

Yā malaʾa al-Bayān, uqsimukum bi-rabbikumu al-Raḥmān bi-an tanẓurū fīmā nuzzila bi-al-ḥaqq bi-ʿayni al-inṣāf wa-lā takūnunna mina alladhīna yarawna burhāna Allāh wa-yunkirūnahu. Alā innahum mina al-hālikīn. Qad ṣarraḥa Nuqṭatu al-Bayān fī hādhihi al-āyah bi-irtifāʿi amrī qabla amrihi, yashhadu bi-dhālika kullu munṣifin ʿalīm, kamā tarawnahu al-yawma innahu irtafaʿa ʿalā shaʾnin lā yunkiruhu illā alladhīna sakirat abṣāruhum fī al-ūlā wa-fī al-ukhrā lahum ʿadhābun muhīn.

O people of the Bayán! I implore you by your Lord, the All-Merciful, to look with fairness upon what has been revealed in truth, and not to be among those who see the proof of God yet deny it. They are indeed among those who perish. In this verse, the Point of the Bayán explicitly declared that My Cause would be exalted before His own. Every fair-minded, knowledgeable person bears witness to this, just as you see today that it has been exalted to a degree that none deny except those whose sight is bewildered in this world; in the next, a humiliating punishment awaits them.

142

قل تالله انّى لمحبوبه و الان يسمع ما ينزل من سمآء الوحى و ينوح بما ارتكبتم فى ايّامه خافوا الله و لا تكوننّ من المعتدين قل يا قوم ان لن تؤمنوا به لا تعترضوا عليه تالله يكفى ما اجتمع عليه من جنود الظّالمين

Qul ta-Allāhi innī la-maḥbūbuhu wa-al-āna yasmaʿu mā yanzilu min samāʾi al-waḥy wa-yanūḥu bi-mā irtakabtum fī ayyāmihi. Khāfū Allāh wa-lā takūnunna mina al-muʿtadīn. Qul yā qawmi in lan tuʾminū bihi lā taʿtariḍū ʿalayhi. Ta-Allāhi yakfī mā ijtamaʿa ʿalayhi min junūdi al-ẓālimīn.

Say: By God, I am indeed His Beloved, and He now hears what descends from the heaven of revelation and laments what you have committed in His days. Fear God, and do not be among the transgressors. Say: O people! If you will not believe in Him, do not oppose Him. By God, the hosts of oppressors already arrayed against Him are enough.

143

انّه قد انزل بعض الأحكام لئلّا يتحرّک القلم الأعلى فى هذا الظّهور الاّ على ذكر مقاماته العليا و منظره الأسنى و انّا لمّا اردنا الفضل فصّلناها بالحقّ و خفّفنا ما اردناه لكم انّه لهو الفضّال الكريم

Innahu qad anzala baʿḍa al-aḥkām li-allā yataḥarraka al-Qalamu al-Aʿlā fī hādhā al-ẓuhūr illā ʿalā dhikri maqāmātihi al-ʿulyā wa-manẓarihi al-asnā. Wa-innā lammā aradnā al-faḍla faṣṣalnāhā bi-al-ḥaqq wa-khaffafnā mā aradnāhu lakum. Innahu la-huwa al-Faḍḍālu al-Karīm.

He revealed certain laws so that, in this Revelation, the Most Exalted Pen would move only to mention His highest stations and His most radiant appearance. Yet when We desired to bestow Our bounty, We set them out in truth and lightened what We had intended for you. He is indeed the Bountiful, the Generous.

144

قد اخبرکم من قبل بما ینطق به هذا الذّکر الحکیم قال و قوله الحقّ انّه ینطق فی کلّ شأن انّه لا اله الاّ انا الفرد الواحد العلیم الخبیر هذا مقام خصّه الله لهذا الظّهور الممتنع البدیع هذا من فضل الله ان انتم من العارفین هذا من امره المبرم و اسمه الأعظم و کلمته العلیا و مطلع اسمائه الحسنی لو انتم من العالمین بل به تظهر المطالع و المشارق تفکروا یا قومِ فیما نزّل بالحقّ و تدبّروا فیه و لا تکوننّ من المعتدین

Qad akhbarakum min qablu bi-mā yanṭiqu bihi hādhā al-Dhikru al-Ḥakīm. Qāla wa-qawluhu al-ḥaqq: innahu yanṭiqu fī kulli shaʾnin innahu lā ilāha illā anā al-Fardu al-Wāḥidu al-ᶜAlīmu al-Khabīr. Hādhā maqāmun khaṣṣahu Allāhu li-hādhā al-ẓuhūri al-mumtaniᶜi al-badīᶜ. Hādhā min faḍli Allāh in antum mina al-ᶜārifīn. Hādhā min amrihi al-mubram wa-ismihi al-aᶜẓam wa-kalimatihi al-ᶜulyā wa-maṭlaᶜi asmāʾihi al-ḥusnā law antum mina al-ᶜālimīn. Bal bihi taẓharu al-maṭāliᶜu wa-al-mashāriq. Tafakkarū yā qawmi fīmā nuzzila bi-al-ḥaqq wa-tadabbarū fīhi wa-lā takūnunna mina al-muᶜtadīn.

He previously informed you of what this wise Remembrance would proclaim. He said—and His word is the truth—"He proclaims in every circumstance: 'There is no God but Me, the Single, the One, the All-Knowing, the All-Informed.'" This is a station God has reserved for this inaccessible, wondrous Revelation. This is from the bounty of God, if you are among those who recognize. This proceeds from His irrevocable command, His Greatest Name, His most exalted Word, and the Dawning-Place of His most beautiful names, if you are among those who know. Indeed, through Him the dawning-places and daysprings appear. Reflect, O people, on what has been revealed in truth, ponder it, and do not be among the transgressors.

145

عاشروا مع الأدیان بالرّوح و الرّیحان لیجدوا منکم عرف الرّحمن ایّاکم ان تأخذکم حمیّة الجاهلیّة بین البریّة کلّ بدء من الله و یعود الیه انّه لمبدء الخلق و مرجع العالمین

ᶜĀshirū maᶜa al-adyān bi-al-rūḥi wa-al-rayḥān li-yajidū minkum ᶜarfa al-Raḥmān. Iyyākum an taʾkhudhakum ḥamiyyatu al-jāhiliyyah bayna al-bariyyah. Kullun badaʾa mina Allāh wa-yaᶜūdu ilayhi. Innahu la-mabdaʾu al-khalqi wa-marjiᶜu al-ᶜālamīn.

Associate with the followers of all religions in joy and fellowship, so that they may perceive from you the fragrance of the All-Merciful. Beware lest the zealotry of ignorance seize you among the people. All have originated from God and return to Him. He is indeed the source of creation and the One to whom all worlds return.

146

ایّاکم ان تدخلوا بیتاً عند فقدان صاحبه الاّ بعد اذنه تمسّکوا بالمعروف فی کلّ الأحوال و لا تکوننّ من الغافلین

Iyyākum an tadkhulū baytan ᶜinda fuqdāni ṣāḥibihi illā baᶜda idhnihi. Tamassakū bi-al-maᶜrūfi fī kulli al-aḥwāl wa-lā takūnunna mina al-ghāfilīn.

Beware of entering a house in its owner's absence without first obtaining permission. Adhere to what is right in all circumstances, and do not be among the heedless.

147

قد کتب علیکم تزکیة الاقوات و ما دونها بالزّکوة هذا ما حکم به منزل الآیات فی هذا الرّقّ المنیع سوف نفصّل لکم نصابها اذا شآء الله و اراد انّه یفصّل ما یشآء بعلم من عنده انّه لهو العلاّم الحکیم

Qad kutiba ᶜalaykum tazkiyatu al-aqwāti wa-mā dūnahā bi-al-zakāh. Hādhā mā ḥakama bihi Munzilu al-Āyāt fī hādhā al-raqqi al-manīᶜ. Sawfa nufaṣṣilu lakum niṣābahā idhā shāʾa Allāhu wa-arād. Innahu yufaṣṣilu mā yashāʾu bi-ᶜilmin min ᶜindihi. Innahu la-huwa al-ᶜAllāmu al-Ḥakīm.

You are required to purify your provisions and other possessions through the payment of zakát. This is what the Revealer of the Verses has decreed in this exalted parchment. We will set out its minimum assessment for you when God wishes and wills. He sets out whatever He wishes through knowledge from His own presence. He is indeed the All-Knowing, the All-Wise.

148

لا یحلّ السّؤال و من سئل حرّم علیه العطآء قد کتب علی الکّل ان یکسب و الّذی عجز فللوکلآء و الأغنیآء ان یعینوا له ما یکفیه اعملوا حدود الله و سننه ثمّ احفظوها کما تحفظون اعینکم و لا تکوننّ من الخاسرین

Lā yaḥillu al-suʾālu wa-man suʾila ḥurrima ᶜalayhi al-ᶜaṭāʾ. Qad kutiba ᶜalā al-kulli an yaksiba wa-alladhī ᶜajaza fa-li-al-wukalāʾi wa-al-aghniyāʾi an yuᶜīnū lahu mā yakfīhi. Iᶜmalū ḥudūda Allāhi wa-sunanahu thumma iḥfaẓūhā kamā taḥfaẓūna aᶜyunakum wa-lā takūnunna mina al-khāsirīn.

Begging is not permitted, and giving to one who begs is forbidden. Everyone is required to earn a living. For anyone unable to do so, it is for the trustees and the wealthy to provide what is sufficient. Observe God's laws and ordinances, and guard them as you guard your own eyes. Do not be among those who suffer loss.

149

قد منعتم فی الکّاب عن الجدال و النّزاع و الضّرب و امثالها عمّا تحزن به الافئدة و القلوب من یحزن احداً فله ان ینفق تسعة عشر مثقالاً من الذّهب هذا ما حکم به مولی العالمین انّه قد عفا ذلک عنکم فی هذا الظّهور و یوصیکم بالبرّ و التّقوی امراً من عنده فی هذا اللّوح المنیر لا ترضوا لأحدٍ ما لا ترضونه لانفسکم اتّقوا الله و لا تکوننّ من المتکبّرین کلّکم خلقتم من المآء و ترجعون الی التّراب تفکّروا فی عواقبکم و لا تکوننّ من الظّالمین اسمعوا ما تتلو السّدرة علیکم من آیات الله انّها لقسطاس الهدی من الله ربّ الآخرة و الأولی و بها تطیر النّفوس الی مطلع الوحی و تستضئ افئدة المقبلین تلک حدود الله قد فرضت علیکم و تلک اوامر الله قد امرتم بها فی اللّوح اعملوا بالرّوح و الرّیحان هذا خیر لکم ان انتم من العارفین

Qad muniᶜtum fī al-kitābi ᶜani al-jidāli wa-al-nizāᶜi wa-al-ḍarbi wa-amthālihā ᶜammā taḥzanu bihi al-afʾidatu wa-al-qulūb. Man yuḥzin aḥadan fa-lahu an yunfiqa tisᶜata ᶜashara mithqālan mina al-dhahab. Hādhā mā ḥakama bihi Mawlā al-ᶜālamīn. Innahu qad ᶜafā dhālika ᶜankum fī hādhā al-ẓuhūr wa-yūṣīkum bi-al-birri wa-al-taqwā amran min ᶜindihi fī hādhā al-lawḥi al-munīr. Lā tarḍaw li-aḥadin mā lā tarḍawnahu li-anfusikum. Ittaqū Allāh wa-lā takūnunna mina al-mutakabbirīn. Kullukum khuliqtum mina al-māʾi wa-tarjiᶜūna ilā al-turāb. Tafakkarū fī ᶜawāqibikum wa-lā takūnunna mina al-ẓālimīn. Ismaᶜū mā tatlū al-Sidratu ᶜalaykum min āyāti Allāh. Innahā la-qisṭāsu al-hudā mina Allāhi Rabbi al-ākhirati wa-al-ūlā wa-bihā taṭīru al-nufūsu ilā maṭlaᶜi al-waḥyi wa-tastaḍīʾu afʾidatu al-muqbilīn. Tilka ḥudūdu Allāhi qad furiḍat ᶜalaykum wa-tilka awāmiru Allāhi qad umirtum bihā fī al-lawḥ. Iᶜmalū bi-al-rūḥi wa-al-rayḥān. Hādhā khayrun lakum in antum mina al-ᶜārifīn.

In the Book you have been forbidden to engage in argument, conflict, violence, and similar acts that bring sorrow to hearts and souls. Whoever causes another sorrow is to expend nineteen mithqáls of gold. This is what the Lord of all worlds has decreed. In this Revelation He has relieved you of that obligation and enjoins goodness and piety upon you as a command from Him in this luminous Tablet. Do not wish for anyone what you would not wish for yourselves. Fear God, and do not be among the arrogant. You were all created from water and will return to dust. Reflect on your ultimate fate, and do not be among the wrongdoers. Listen to the verses of God that the Lote Tree recites to you. They are indeed the standard of guidance from God, the Lord of the world to come and of this world. Through them souls soar to the Dawning-Place of revelation, and the hearts of those who turn toward Him are illumined. These are the laws of God that have been made binding upon you, and these are the commandments of God that you have been enjoined to follow in the Tablet. Observe them with joy and gladness. This is better for you, if you are among those who recognize.

150

اتلوا آیات الله فی کلّ صباح و مسآء انّ الّذی لم یتل لم یوف بعهد الله و میثاقه و الّذی اعرض عنها الیوم انّه ممّن اعرض عن الله فی ازل الآزال اتّقنّ الله یا عبادی کلّکم اجمعون لا تغرّنکم کثرة القرائة و الاعمال فی اللیل و النّهار لو یقرء احدٌ آیةً من الآیات بالرّوح و الرّیحان خیر له من ان یتلو بالکسالة صحف الله المهیمن القیوم اتلوا آیات الله علی قدر لا تأخذکم الکسالة و الأحزان لا تحملوا علی الأرواح ما یکسلها و یثقلها بل ما یخفّفها لتطیر باجنحة الآیات الی مطلع البینات هذا اقرب الی الله لو انتم تعقلون

Utlū āyāti Allāhi fī kulli ṣabāḥin wa-masāʾ. Inna alladhī lam yatlu lam yūfi bi-ᶜahdi Allāhi wa-mīthāqihi wa-alladhī aᶜraḍa ᶜanhā al-yawma innahu mimman aᶜraḍa ᶜani Allāhi fī azali al-āzāl. Ittaqinna Allāha yā ᶜibādī kullukum ajmaᶜūn. Lā taghurrannakum kathratu al-qirāʾati wa-al-aᶜmāli fī al-layli wa-al-nahār. Law yaqraʾu aḥadun āyatun mina al-āyāti bi-al-rūḥi wa-al-rayḥān khayrun lahu min an yatluwa bi-al-kasālati ṣuḥufa Allāhi al-Muhaymini al-Qayyūm. Utlū āyāti Allāhi ᶜalā qadrin lā taʾkhudhukumu al-kasālatu wa-al-aḥzān. Lā taḥmilū ᶜalā al-arwāḥi mā yuksiluhā wa-yuthqiluhā bal mā yukhaffifuhā li-taṭīra bi-ajniḥati al-āyāti ilā maṭlaᶜi al-bayyināt. Hādhā aqrabu ilā Allāhi law antum taᶜqilūn.

Recite the verses of God every morning and evening. Whoever does not recite them has not fulfilled God's covenant and pledge, and whoever turns away from them today is among those who have turned away from God from all eternity. Fear God, My servants, each and every one of you. Do not let abundant recitation and deeds by night and day delude you. For someone to read a single verse with joy and gladness is better than to read with weariness the scriptures of God, the All-Protecting,

the Self-Subsisting. Recite the verses of God to such an extent that weariness and sorrow do not overtake you. Do not burden souls with what wearies and weighs them down, but rather with what lightens them, so that they may soar on the wings of the verses to the Dawning-Place of clear proofs. This is nearer to God, if you understand.

151

علّموا ذرّياتكم ما نزّل من سمآء العظمة و الاقتدار ليقرءوا الواح الرّحمن بحسن الألحان فى الغرف المبنية فى مشارق الأذكار انّ الّذى اخذه جذب محبّة اسمى الرّحمن انّه يقرء آيات الله على شأن تنجذب به افئدة الرّاقدين هنيئاً لمن شرب رحيق الحيوان من بيان ربّه الرّحمن بهذا الاسم الّذى به نسف كلّ جبل باذخ رفيع

ᶜAllimū dhurriyyātikum mā nuzzila min samāʾi al-ᶜaẓamati wa-al-iqtidār li-yaqraʾū alwāḥa al-Raḥmāni bi-ḥusni al-alḥāni fī al-ghurafi al-mabniyyati fī mashāriqi al-adhkār. Inna alladhī akhadhahu jadhbu maḥabbati ismī al-Raḥmān innahu yaqraʾu āyāti Allāhi ᶜalā shaʾnin tanjadhibu bihi afʾidatu al-rāqidīn. Hanīʾan li-man shariba raḥīqa al-ḥayawāni min bayāni rabbihi al-Raḥmān bi-hādhā al-ismi alladhī bihi nusifa kullu jabalin bādhikhin rafīᶜ.

Teach your children what has been revealed from the heaven of grandeur and power, so that they may recite the Tablets of the All-Merciful in beautiful melodies in the chambers built within the Dawning-Places of Remembrance. Whoever is seized by the rapture of love for My name, the All-Merciful, recites the verses of God in such a manner that the hearts of those who sleep are enraptured. Blessed is the one who has drunk the choice wine of life from the utterance of his Lord, the All-Merciful, through this Name by which every lofty, towering mountain has been scattered.

152

كتب عليكم تجديد اسباب البيت بعد انقضآء تسع عشرة سنة كذلک قضى الأمر من لدن عليم خبير انّه اراد تلطيفكم و ما عندكم اتّقوا الله و لا تكوننّ من الغافلين و الّذى لم يستطع عفا الله عنه انّه لهو الغفور الكريم

Kutiba ᶜalaykum tajdīdu asbābi al-bayti baᶜda inqiḍāʾi tisᶜa ᶜashrata sanah. Kadhālika quḍiya al-amru min ladun ᶜalīmin khabīr. Innahu arāda talṭīfakum wa-mā ᶜindakum. Ittaqū Allāha wa-lā takūnunna mina al-ghāfilīn. Wa-alladhī lam yastaṭiᶜ ᶜafā Allāhu ᶜanhu. Innahu la-huwa al-Ghafūru al-Karīm.

You are required to renew your household furnishings after nineteen years have elapsed. Thus has the matter been decreed by One who is All-Knowing, All-Informed. He desires refinement for you and for what you possess. Fear God, and do not be among the heedless. Whoever is unable to do so is excused by God. He is indeed the All-Forgiving, the Generous.

153

اغسلوا ارجلكم كلّ يوم فى الصّيف و فى الشّتآء كلّ ثلثة ايّام مرّة واحدة

Ighsilū arjulakum kulla yawmin fī al-ṣayfi wa-fī al-shitāʾi kulla thalāthati ayyāmin marratan wāḥidah.

Wash your feet every day in summer, and once every three days in winter.

154

و من اغتاظ عليكم قابلوه بالرّفق و الّذى زجركم لا تزجروه دعوه بنفسه و توكّلوا على الله المنتقم العادل القدير

Wa-man ightāẓa ᶜalaykum qābilūhu bi-al-rifqi wa-alladhī zajarakum lā tazjurūhu. Daᶜūhu bi-nafsihi wa-tawakkalū ᶜalā Allāhi al-Muntaqimi al-ᶜĀdili al-Qadīr.

Meet anyone who is angry with you with gentleness, and do not rebuke anyone who rebukes you. Leave that person alone, and put your trust in God, the Avenger, the Just, the All-Powerful.

155

قد منعتم عن الارتقآء الى المنابر من اراد ان يتلو عليكم الآيات ربّه فليقعد على الكرسى الموضوع على السّرير و يذكر الله ربّه و ربّ العالمين قد احبّ الله جلوسكم على السّرر و الكراسى لعزّ ما عندكم من حبّ الله و مطلع امره المشرق المنير

Qad muniᶜtum ᶜani al-irtiqāᵓi ilā al-manābir. Man arāda an yatluwa ᶜalaykumu al-āyāti rabbihi fa-l-yaqᶜud ᶜalā al-kursiyyi al-mawḍūᶜi ᶜalā al-sarīri wa-yadhkuri Allāha rabbahu wa-rabba al-ᶜālamīn. Qad aḥabba Allāhu julūsakum ᶜalā al-sururi wa-al-karāsī li-ᶜizzi mā ᶜindakum min ḥubbi Allāhi wa-maṭlaᶜi amrihi al-mushriqi al-munīr.

You have been forbidden to ascend pulpits. Anyone who wishes to recite the verses of his Lord to you should sit on a chair placed upon a platform and remember God, his Lord and the Lord of all worlds. God has wished you to sit on platforms and chairs, in honor of the love you bear for God and for the radiant, luminous Dawning-Place of His Cause.

156

حرّم عليكم الميسر و الأفيون اجتنبوا يا معشر الخلق و لا تكوننّ من المتجاوزين ايّاكم ان تستعملوا ما تكسل به هياكلكم و يضرّ ابدانكم انّا ما اردنا لكم الا ما ينفعكم يشهد بذلک كلّ الأشيآء لو انتم تسمعون

Ḥurrima ᶜalaykumu al-maysiru wa-al-afyūn. Ijtanibū yā maᶜshara al-khalqi wa-lā takūnunna mina al-mutajāwizīn. Iyyākum an tastaᶜmilū mā taksalu bihi hayākilukum wa-yaḍurru abdānakum. Innā mā aradnā lakum illā mā yanfaᶜukum. Yashhadu bi-dhālika kullu al-ashyāᵓi law antum tasmaᶜūn.

Gambling and opium have been forbidden to you. Avoid them, O people of creation, and do not be among those who overstep the bounds. Beware of using anything that makes your bodies sluggish and harms them. We have desired for you only what benefits you. All things bear witness to this, if you listen.

157

اذا دعيتم الى الولآئم و العزائم اجيبوا بالفرح و الانبساط و الّذى وفى بالوعد انّه امن من الوعيد هذا يوم فيه فصّل كلّ امر حكيم

Idhā duᶜītum ilā al-walāᵓimi wa-al-ᶜazāᵓimi ajībū bi-al-faraḥi wa-al-inbisāṭ. Wa-alladhī wafā bi-al-waᶜdi innahu amina mina al-waᶜīd. Hādhā yawmun fīhi fuṣṣila kullu amrin ḥakīm.

When you are invited to feasts and festive gatherings, respond with joy and delight. Whoever keeps a promise is safe from the threat of punishment. This is a day on which every wise decree has been set out.

158

قد ظهر سرّ التّنكيس لرمز الرّئيس طوبى لمن ايده الله على الاقرار بالسّتّة الّتى ارتفعت بهذا الألف القائمة الا انّه من المخلصين كم من ناسک اعرض و كم من تارک اقبل و قال لک الحمد يا مقصود العالمين انّ الأمر بيد الله يعطى من يشآء ما يشآء و يمنع عمّن يشآء ما اراد يعلم خافية القلوب و ما يتحرّک به اعين اللّامزين كم من غافلٍ اقبل بالخلوص اقعدناه على سرير القبول و كم من عاقل رجعناه الى النّار عدلا من عندنا انّا كنّا حاكمين انّه لمظهر يفعل الله ما يشآء و المستقرّ على عرش يحكم ما يريد

Qad ẓahara sirru al-tankīsi li-ramzi al-raʾīs. Ṭūbā li-man ayyadahu Allāhu ᶜalā al-iqrāri bi-al-sittati allatī irtafaᶜat bi-hādhihi al-alifi al-qāʾimah. Alā innahu mina al-mukhliṣīn. Kam min nāsikin aᶜraḍa wa-kam min tārik aqbala wa-qāla laka al-ḥamdu yā Maqṣūda al-ᶜālamīn. Inna al-amra bi-yadi Allāh yuᶜṭī man yashāʾu mā yashāʾu wa-yamnaᶜu ᶜamman yashāʾu mā arād. Yaᶜlamu khāfiyata al-qulūbi wa-mā tataḥarraku bihi aᶜyunu al-lāmizīn. Kam min ghāfilin aqbala bi-al-khulūṣi aqᶜadnāhu ᶜalā sarīri al-qabūli wa-kam min ᶜāqilin rajaᶜnāhu ilā al-nāri ᶜadlan min ᶜindinā. Innā kunnā ḥākimīn. Innahu la-maẓharu yafᶜalu Allāhu mā yashāʾu wa-al-mustaqirru ᶜalā ᶜarshi yaḥkumu mā yurīd.

The mystery of the inversion in the symbol of the Chief has been revealed. Blessed is the one whom God has enabled to acknowledge the six raised up by this upright alif. He is indeed among the sincere. How many a devout worshipper has turned away, and how many a neglectful one has turned toward Him and said, “Praise be to You, O Desire of all worlds!” The matter is in God’s hands: He gives to whomever He wishes whatever He wishes, and withholds from whomever He wishes whatever He wills. He knows what hearts conceal and what moves the eyes of those who find fault. How many a heedless person who turned toward Us with sincerity have We seated upon the throne of acceptance, and how many a learned person have We consigned to the fire, in justice on Our part. We have indeed been the judge. He is indeed the manifestation of “God does whatever He wishes” and the One established upon the throne of “He decrees whatever He wills.”

159

طوبى لمن وجد عرف المعانى من اثر هذا القلم الّذى اذا تحرّک فاحت نسمة الله فيما سواه و اذا توقّف ظهرت كينونة الاطمينان فى الامكان تعالى الرّحمن مظهر هذا الفضل العظيم قل بما حمل الظّلم ظهر العدل فيما سواه و بما قبل الذّلّة لاح عزّ الله بين العالمين

Ṭūbā li-man wajada ᶜarfa al-maᶜānī min athari hādhā al-qalami alladhī idhā taḥarraka fāḥat nasmatu Allāhi fīmā siwāhu wa-idhā tawaqqafa ẓaharat kaynūnatu al-iṭmiʾnāni fī al-imkān. Taᶜālā al-Raḥmānu muẓhiru hādhā al-faḍli al-ᶜaẓīm. Qul bi-mā ḥamala al-ẓulma ẓahara al-ᶜadlu fīmā siwāhu wa-bi-mā qabila al-dhillata lāḥa ᶜizzu Allāhi bayna al-ᶜālamīn.

Blessed is the one who has perceived the fragrance of inner meanings from the traces of this Pen, which, when it moves, spreads the breeze of God through all that is other than Him, and, when it rests, manifests the very essence of tranquillity throughout the world of being. Exalted is the All-Merciful, who manifests this great bounty. Say: Because He bore oppression, justice appeared throughout all that is other than Him, and because He accepted humiliation, the glory of God shone among all worlds.

160

حرّم عليكم حمل آلات الحرب الاّ حين الضّرورة و احلّ لكم لبس الحرير قد رفع الله عنكم حكم الحدّ فی اللّباس و اللّحی فضلاً من عنده انّه لهو الآمر العليم اعملوا ما لا تنكره العقول المستقيمة و لا تجعلوا انفسكم ملعب الجاهلين طوبی لمن تزيّن بطراز الآداب و الأخلاق انّه ممّن نصر ربّه بالعمل الواضح المبين

Ḥurrima ᶜalaykum ḥamlu ālāti al-ḥarbi illā ḥīna al-ḍarūrati wa-uḥilla lakum lubsu al-ḥarīr. Qad rafaᶜa Allāhu ᶜankum ḥukma al-ḥaddi fī al-libāsi wa-al-liḥā faḍlan min ᶜindihi. Innahu la-huwa al-Āmiru al-ᶜAlīm. Iᶜmalū mā lā tunkiruhu al-ᶜuqūlu al-mustaqīmatu wa-lā tajᶜalū anfusakum malᶜaba al-jāhilīn. Ṭūbā li-man tazayyana bi-ṭirāzi al-ādābi wa-al-akhlāq. Innahu mimman naṣara rabbahu bi-alᶜamali al-wāḍiḥi al-mubīn.

You are forbidden to carry weapons except when necessary, and you are permitted to wear silk. As a bounty from Him, God has removed the restrictions on clothing and beards. He is indeed the Ordainer, the All-Knowing. Do what sound minds do not disapprove of, and do not make yourselves the playthings of the ignorant. Blessed is the one adorned with good manners and character. Such a person is among those who have aided their Lord through clear and manifest deeds.

161

عمّروا ديار الله و بلاده ثمّ اذكروه فيها بترنّمات المقرّبين انّما تعمّر القلوب باللّسان كما تعمّر البيوت و الدّيار باليد و اسباب آخر قد قدّرنا لكلّ شئ سبباً من عندنا تمسّكوا به و توكّلوا علی الحكيم الخبير

ᶜAmmirū diyāra Allāhi wa-bilādahu thumma udhkurūhu fīhā bi-tarannumāṭi al-muqarrabīn. Innamā tuᶜammaru al-qulūbu bi-al-lisāni kamā tuᶜammaru al-buyūtu wa-al-diyāru bi-al-yadi wa-asbābin ukhar. Qad qaddarnā li-kulli shayʾin sababan min ᶜindinā. Tamassakū bihi wa-tawakkalū ᶜalā al-Ḥakīmi al-Khabīr.

Develop God's cities and lands, and remember Him there in the melodies of those brought near to Him. Hearts are built up through the tongue, just as houses and cities are built through the hand and other means. We have appointed a means for everything from Our own presence. Hold fast to it, and put your trust in the All-Wise, the All-Informed.

162

طوبی لمن اقرّ بالله و آياته و اعترف بانّه لا يسئل عمّا يفعل هذه كلمة قد جعلها الله طراز العقايد و اصلها و بها يقبل عمل العاملين اجعلوا هذه الكلمة نصب عيونكم لئلّا تزلّكم اشارات المعرضين

Ṭūbā li-man aqarra bi-Allāh wa-āyātihi wa-iᶜtarafa bi-annahu lā yusʾalu ᶜammā yafᶜal. Hādhihi kalima qad jaᶜalahā Allāh ṭirāz al-ᶜaqāʾid wa-aṣlahā wa-bihā yuqbalu ᶜamal al-ᶜāmilīn. Ijᶜalū hādhihi al-kalima nuṣba ᶜuyūnikum li-allā tuzillakum ishārāt al-muᶜriḍīn.

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 statement that God has made the adornment and foundation of all beliefs, and through it the deeds of those who act are accepted. Keep this statement before your eyes, so that the insinuations of those who turn away do not cause you to stumble.

163

لو یحلّ ما حرّم فی ازل الآزال او بالعکس لیس لأحد ان یعترض علیه و الّذی توقّف فی اقلّ من انٍ انّه من المعتدین

Law yuḥillu mā ḥarrama fī azal al-āzāl aw bi-l-ᶜaks laysa li-aḥad an yaᶜtariḍa ᶜalayhi wa-alladhī tawaqqafa fī aqalla min ānin innahu min al-muᶜtadīn.

Were He to make lawful what He had forbidden from all eternity, or the reverse, no one would have the right to object to Him. Whoever hesitates for less than an instant is among the transgressors.

164

و الّذی ما فاز بهذا الأصل الأسنی و المقام الأعلی تحرّکه ارياح الشّبهات و تقلّبه مقالات المشرکین من فاز بهذا الأصل قد فاز بالاستقامة الکبری حبّذا هذا المقام الأبهی الّذی بذکره زین کلّ لوح منیع کذلک یعلّمکم الله ما یخلّصکم عن الرّیب و الحیرة و ینجّیکم فی الدّنیا و الآخرة انّه هو الغفور الکریم هو الّذی ارسل الرّسل و انزل الکتب علی انّه لا اله الّا انا العزیز الحکیم

Wa-alladhī mā fāza bi-hādhā al-aṣl al-asnā wa-l-maqām al-aᶜlā tuḥarrikuhu aryāḥ al-shubuhāt wa-tuqallibuhu maqālāt al-mushrikīn. Man fāza bi-hādhā al-aṣl qad fāza bi-l-istiqāma al-kubrā. Ḥabbadhā hādhā al-maqām al-abhā alladhī bi-dhikrihi zuyyina kull lawḥ manīᶜ. Kadhālika yuᶜal-limukum Allāh mā yukhalliṣukum ᶜan al-rayb wa-l-ḥayra wa-yunajjīkum fī al-dunyā wa-l-ākhira. Innahu huwa al-ghafūr al-karīm. Huwa alladhī arsala al-rusul wa-anzala al-kutub ᶜalā annahu lā ilāha illā anā al-ᶜazīz al-ḥakīm.

Whoever has not attained this most exalted principle and this highest station is shaken by the winds of doubt and tossed about by the assertions of those who associate partners with God. Whoever has attained this principle has attained the greatest steadfastness. How excellent is this most glorious station, with whose mention every exalted Tablet is adorned! Thus God teaches you what will free you from doubt and bewilderment and save you in this world and the next. He is indeed the All-Forgiving, the All-Bountiful. He is the One who sent the Messengers and revealed the Books, declaring: “There is no god but Me, the Almighty, the All-Wise.”

165

یا ارض الکاف و الرّآء انّا نراک علی ما لا یحبّه الله و نری منک ما لا اطّلع به احد الّا الله العلیم الخبیر و نجد ما یمرّ منک فی سرّ السّرّ عندنا علم کلّ شئ فی لوح مبین لا تحزنی بذلک سوف یظهر الله فیک اولی باس شدید یذکرونی باستقامة لا تمنعهم اشارات العلمآء و لا تحجبهم شبهات المریبین اولئک ینظرون الله باعینهم و ینصرونه بأنفسهم الا انّهم من الرّاسخین

Yā arḍ al-kāf wa-l-rāʾ innā narāki ᶜalā mā lā yuḥibbuhu Allāh wa-narā minki mā lā iṭṭalaᶜa bihi aḥad illā Allāh al-ᶜalīm al-khabīr wa-najidu mā yamurru minki fī sirr al-sirr. ᶜIndanā ᶜilm kull shayʾ fī lawḥ mubīn. Lā taḥzanī bi-dhālika sawfa yuẓhiru Allāh fīki ulī baʾs shadīd yadhkurūnanī bi-istiqāma lā tamnaᶜuhum ishārāt al-ᶜulamāʾ wa-lā taḥjubuhum shubuhāt al-murībīn. Ulāʾika yanṣurūna Allāh bi-aᶜyunihim wa-yanṣurūnahu bi-anfusihim alā innahum min al-rāsikhīn.

O land of Kāf and Rāʾ! We see you in a condition that God does not love, and We see from you what no one knows but God, the All-Knowing, the All-Informed. We perceive what passes within you in the deepest secrecy. With Us is the knowledge of all things in a clear Tablet. Do not grieve over this. God will soon raise up within you people of mighty strength who will remember Me

with a steadfastness that neither the insinuations of the learned can hinder nor the doubts of those who sow doubt can veil. They will see God with their own eyes and aid Him with their own selves. They are indeed among those firmly established.

166

يا معشر العلمآء لمّا نزّلت الآيات و ظهرت البينات رأيناكم خلف الحجبات ان هذا الّا شئ عجاب قد افتخرتم باسمی و غفلتم عن نفسی اذ اتی الرّحمن بالحجّة و البرهان انّا خرقنا الأحجاب ایّاکم ان تحجبوا النّاس بحجاب اخر کسّروا سلاسل الأوهام باسم مالک الأنام و لا تکوننّ من الخادعین اذا اقبلتم الی الله و دخلتم هذا الأمر لا تفسدوا فیه و لا تقیسوا کتاب الله بأهوائکم هذا نصح الله من قبل و من بعد یشهد بذلک شهداء الله و اصفیائه انّا کلّ له شاهدون

Yā maᶜshar al-ᶜulamāᵓ lammā nuzzilat al-āyāt wa-ẓaharat al-bayyināt raᵓaynākum khalf al-ḥujubāt. In hādhā illā shayᵓ ᶜujāb. Qad iftakhartum bi-ismī wa-ghafaltum ᶜan nafsī idh atā al-Raḥmān bi-l-ḥujja wa-l-burhān. Innā kharaqnā al-aḥjāb iyyākum an taḥjubū al-nās bi-ḥijāb ākhar. Kassirū salāsil al-awhām bi-ism mālik al-anām wa-lā takūnanna min al-khādiᶜīn. Idhā aqbaltum ilā Allāh wa-dakhaltum hādhā al-amr lā tufsidū fīhi wa-lā taqīsū kitāb Allāh bi-ahwāᵓikum. Hādhā nuṣḥ Allāh min qabl wa-min baᶜd yashhadu bi-dhālika shuhadāᵓ Allāh wa-aṣfiyāᵓuhu innā kull lahu shāhidūn.

O company of the learned! When the verses were revealed and the clear proofs appeared, We saw you behind veils. This is truly an astonishing thing. You took pride in My name but neglected My own Self when the All-Merciful came with testimony and proof. We have torn through the veils; beware lest you veil the people with another veil. Break the chains of vain imaginings in the name of the Lord of all people, and do not be among the deceivers. When you turn to God and enter this Cause, do not spread corruption within it or measure the Book of God against your own desires. This is God's counsel, before and hereafter. God's witnesses and His chosen ones bear witness to this; We all bear witness to it.

167

اذکروا الشّیخ الّذی سمّی بمحمّد قبل حسن و کان من اعلم العلمآء فی عصره لمّا ظهر الحقّ اعرض عنه هو و امثاله و اقبل الی الله من ینقّی القمح و الشّعیر و کان یکتب علی زعمه احکام الله فی اللّیل و النّهار و لمّا اتی المختار ما نفعه حرف منها لو نفعه لم یعرض عن وجه به انارت وجوه المقرّبین لو آمنتم بالله حین ظهوره ما اعرض عنه النّاس و ما ورد علینا ما ترونه الیوم اتّقوا الله و لا تکوننّ من الغافلین

Udhkurū al-shaykh alladhī summiya bi-Muḥammad qabla Ḥasan wa-kāna min aᶜlam al-ᶜulamāᵓ fī ᶜaṣrihi lammā ẓahara al-ḥaqq aᶜraḍa ᶜanhu huwa wa-amthāluhu wa-aqbala ilā Allāh man yunaqqī al-qamḥ wa-l-shaᶜīr. Wa-kāna yaktubu ᶜalā zaᶜmihi aḥkām Allāh fī al-layl wa-l-nahār wa-lammā atā al-mukhtār mā nafaᶜahu ḥarf minhā. Law nafaᶜahu lam yuᶜriḍ ᶜan wajh bihi anārat wujūh al-muqarrabīn. Law āmantum bi-Allāh ḥīna ẓuhūrihi mā aᶜraḍa ᶜanhu al-nās wa-mā warada ᶜalaynā mā tarawnahu al-yawm. Ittaqū Allāh wa-lā takūnanna min al-ghāfilīn.

Remember the shaykh whose name was Muḥammad followed by Ḥasan, who was among the most learned scholars of his age. When the Truth appeared, he and others like him turned away from Him, while a sifter of wheat and barley turned to God. Night and day the shaykh wrote what he imagined were the laws of God, yet when the Chosen One came, not a single letter of them benefited him. Had they benefited him, he would not have turned away from the Face through

which the faces of those brought near to God were illumined. Had you believed in God when He appeared, the people would not have turned away from Him, nor would We have suffered what you see today. Fear God, and do not be among the heedless.

168

ایّاکم ان تمنعکم الأسماء عن مالکها او یحجبکم ذکر عن هذا الذّکر الحکیم استعیذوا بالله یا معشر العلمآء و لا تجعلوا انفسکم حجاباً بینی و بین خلقی کذلک یعظکم الله و یأمرکم بالعدل لئلّا تحبط اعمالکم و انتم غافلون انّ الّذی اعرض عن هذا الأمر هل یقدر ان یثبت حقاً فی الابداع لا و مالک الاختراع ولکنّ النّاس فی حجاب مبین قل به اشرقت شمس الحجّة و لاح نیر البرهان لمن فی الامکان اتّقوا الله یا اولی الابصار و لا تکرون ایّاکم ان یمنعکم ذکر النّبی عن هذا النّبأ الأعظم او الولایة عن ولایة الله المهیمنة علی العالمین قد خلق کلّ اسم بقوله و علّق کلّ امر بأمره المبرم العزیز البدیع قل هذا یوم الله لا یذکر فیه الاّ نفسه المهیمنة علی العالمین هذا امر اضطرب منه ما عندکم من الأوهام و التّماثیل

Iyyākum an tamnaᶜakum al-asmāᵓ ᶜan mālikihā aw yaḥjubakum dhikr ᶜan hādhā al-dhikr al-ḥakīm. Istaᶜīdhū bi-Allāh yā maᶜshar al-ᶜulamāᵓ wa-lā tajᶜalū anfusakum ḥijāban baynī wa-bayna khalqī. Kadhālika yaᶜiẓukum Allāh wa-yaᵓmurukum bi-l-ᶜadl li-allā taḥbaṭa aᶜmālukum wa-antum ghāfilūn. Inna alladhī aᶜraḍa ᶜan hādhā al-amr hal yaqdiru an yuthbita ḥaqqan fī al-ibdāᶜ lā wa-mālik al-ikhtirāᶜ wa-lākinna al-nās fī ḥijāb mubīn. Qul bihi ashraqat shams al-ḥujja wa-lāḥa nayyir al-burhān li-man fī al-imkān. Ittaqū Allāh yā ulī al-abṣār wa-lā tunkirūn. Iyyākum an yamnaᶜakum dhikr al-nabī ᶜan hādhā al-nabaᵓ al-aᶜẓam aw al-wilāya ᶜan wilāyat Allāh al-muhaymina ᶜalā al-ᶜālamīn. Qad khalaqa kull ism bi-qawlihi wa-ᶜallaqa kull amr bi-amrihi al-mubram al-ᶜazīz al-badīᶜ. Qul hādhā yawm Allāh lā yudhkaru fīhi illā nafsuhu al-muhaymina ᶜalā al-ᶜālamīn. Hādhā amr iḍṭaraba minhu mā ᶜindakum min al-awhām wa-l-tamāthīl.

Beware lest names keep you from their Lord, or any remembrance veil you from this wise Remembrance. Seek refuge in God, O company of the learned, and do not make yourselves a veil between Me and My creation. Thus God admonishes you and commands you to act justly, lest your deeds come to nothing while you remain unaware. Can one who has turned away from this Cause establish any truth in creation? No, by the Lord of all that has been brought into being! Yet the people are plainly veiled. Say: Through Him the sun of testimony has shone and the luminary of proof has dawned for all who dwell in the realm of existence. Fear God, you who have insight, and do not deny. Beware lest mention of the Prophet keep you from this Most Great Announcement, or guardianship from the guardianship of God, which encompasses all the worlds. He has created every name through His word and made every matter dependent on His irrevocable, mighty, wondrous command. Say: This is the Day of God, in which none is to be mentioned but His own Self, who holds sway over all the worlds. This is a Cause that has shaken the imaginings and idols you possess.

169

قد نری منکم من یأخذ الکتاب و یستدلّ به علی الله کما استدلّت کلّ ملّة بکتابها علی الله المهیمن القیوم قل تالله الحقّ لا تغنیکم الیوم کتب العالم و لا ما فیه من الصّحف الاّ بهذا الکتاب الّذی ینطق فی قطب الابداع انّه لا اله الاّ انا العلیم الحکیم

Qad narā minkum man yaᵓkhudhu al-kitāb wa-yastadillu bihi ᶜalā Allāh kamā istadallat kull milla bi-kitābihā ᶜalā Allāh al-muhaymin al-qayyūm. Qul ta-Allāh al-ḥaqq lā tughnīkum al-yawm kutub

al-ᶜālam wa-lā mā fīhi min al-ṣuḥuf illā bi-hādhā al-kitāb alladhī yanṭiqu fī quṭb al-ibdāᶜ innahu lā ilāha illā anā al-ᶜalīm al-ḥakīm.

We see among you those who take the Book and use it to argue against God, just as every religious community has used its own Book to argue against God, the All-Protecting, the Self-Subsisting. Say: By God, the Truth! Today neither the books of the world nor any of its scriptures can avail you except through this Book, which proclaims at the heart of creation: "There is no god but Me, the All-Knowing, the All-Wise."

170

یا معشر العلمآء ایّاکم ان تکونوا سبب الاختلاف فی الأطراف کما کنتم علّة الاعراض فی اوّل الأمر اجمعوا النّاس علی هذه الکلمة الّتی بها صاحت الحصاة الملک لله مطلع الآیات کذلک یعظکم الله فضلاً من عنده انّه لهو الغفور الکریم

Yā maᶜshar al-ᶜulamāᵓ iyyākum an takūnū sabab al-ikhtilāf fī al-aṭrāf kamā kuntum ᶜillat al-iᶜrāḍ fī awwal al-amr. Ijmaᶜū al-nās ᶜalā hādhihi al-kalima allatī bihā ṣāḥat al-ḥaṣāh al-mulk li-Allāh maṭlaᶜ al-āyāt. Kadhālika yaᶜiẓukum Allāh faḍlan min ᶜindihi innahu la-huwa al-ghafūr al-karīm.

O company of the learned! Beware lest you become a cause of discord throughout the lands, just as you were the cause of people turning away at the beginning of the Cause. Gather the people around this word, through which the pebbles have cried out: "Sovereignty belongs to God, the Dawning-Place of the verses." Thus God admonishes you as a bounty from His presence. He is indeed the All-Forgiving, the All-Bountiful.

171

اذکروا الکریم اذ دعوناه الی الله انّه استکبر بما اتّبع هواه بعد اذ ارسلنا الیه ما قرّت به عین البرهان فی الامکان و تمّت حجّة الله علی من فی السّموات و الأرضین انّا امرناه بالاقبال فضلا من الغنی المتعال انّه ولی مدبراً الی ان اخذته زبانیة العذاب عدلا من الله انّا کنّا شاهدین

Udhkurū al-Karīm idh daᶜawnāhu ilā Allāh innahu istakbara bi-mā ittabaᶜa hawāhu baᶜda idh arsalnā ilayhi mā qarrat bihi ᶜayn al-burhān fī al-imkān wa-tammat ḥujjat Allāh ᶜalā man fī al-samāwāt wa-l-araḍīn. Innā amarnāhu bi-l-iqbāl faḍlan min al-ghaniyy al-mutaᶜāl. Innahu wallā mudbiran ilā an akhadhat-hu zabāniyat al-ᶜadhāb ᶜadlan min Allāh innā kunnā shāhidīn.

Remember Karīm when We called him to God. He grew arrogant, following his own desires, after We had sent him that which gladdened the eye of proof in the realm of existence and completed God's testimony to all who dwell in the heavens and the earth. We commanded him to turn toward Us, as a bounty from the All-Sufficient, the Most Exalted. He turned his back until the wardens of torment seized him, as an act of justice from God. We were indeed witnesses.

172

اخرقنّ الأحجاب علی شأن یسمع اهل الملکوت صوت خرقها هذا امر الله من قبل و من بعد طوبی لمن عمل بما امر ویلٌ للتّارکین

Ikhriqanna al-aḥjāb ᶜalā shaᵓn yasmaᶜu ahl al-malakūt ṣawt kharqihā. Hādhā amr Allāh min qabl wa-min baᶜd. Ṭūbā li-man ᶜamila bi-mā umira waylun li-l-tārikīn.

Tear through the veils so that the inhabitants of the Kingdom hear the sound of their tearing. This is God's command, before and hereafter. Blessed is the one who acts as commanded; woe to those who neglect it.

173

انّا ما اردنا فی الملک الاّ ظهور الله و سلطانه و کفی بالله علی شهیداً انّا ما اردنا فی الملکوت الاّ علوّ امر الله و ثنائه و کفی بالله علی وکیلا انّا ما اردنا فی الجبروت الاّ ذکر الله و ما نزّل من عنده و کفی بالله معینا

Innā mā aradnā fī al-mulk illā ẓuhūr Allāh wa-sulṭānahu wa-kafā bi-Allāh ᶜalayya shahīdan. Innā mā aradnā fī al-malakūt illā ᶜuluww amr Allāh wa-thanāᵓihi wa-kafā bi-Allāh ᶜalayya wakīlan. Innā mā aradnā fī al-jabarūt illā dhikr Allāh wa-mā nuzzila min ᶜindihi wa-kafā bi-Allāh muᶜīnan.

In the earthly realm, We have desired only the manifestation of God and His sovereignty, and God is sufficient as a witness over Me. In the Kingdom, We have desired only the exaltation of God's Cause and His praise, and God is sufficient as My guardian. In the realm of power, We have desired only the remembrance of God and what has been sent down from His presence, and God is sufficient as a helper.

174

طوبی لکم یا معشر العلمآء فی البهآء تالله انتم امواج البحر الأعظم و انجم سمآء الفضل و الویة النّصر بین السّموات و الأرضین انتم مطالع الاستقامة بین البریة و مشارق البیان لمن فی الامکان طوبی لمن اقبل الیکم ویل للمعرضین ینبغی الیوم لمن شرب رحیق الحیوان من ید الطاف ربّه الرّحمن ان یکون نبّاضاً کالشّریان فی جسد الامکان لیتحرّک به العالم و کلّ عظم رمیم

Ṭūbā lakum yā maᶜshar al-ᶜulamāᵓ fī al-Bahāᵓ. Ta-Allāh antum amwāj al-baḥr al-aᶜẓam wa-anjum samāᵓ al-faḍl wa-alwiyat al-naṣr bayna al-samāwāt wa-l-araḍīn. Antum maṭāliᶜ al-istiqāma bayna al-bariyya wa-mashāriq al-bayān li-man fī al-imkān. Ṭūbā li-man aqbala ilaykum waylun li-l-muᶜriḍīn. Yanbaghī al-yawm li-man shariba raḥīq al-ḥayawān min yad alṭāf rabbihi al-Raḥmān an yakūna nabbāḍan ka-l-shiryān fī jasad al-imkān li-yataḥarraka bihi al-ᶜālam wa-kull ᶜaẓm ramīm.

Blessed are you, O company of the learned in Bahā! By God, you are the waves of the Most Great Ocean, the stars of the heaven of bounty, and the banners of victory between the heavens and the earth. You are the dawning-places of steadfastness among creation and the daysprings of utterance for all who dwell in the realm of existence. Blessed is the one who turns toward you; woe to those who turn away. Today, whoever has drunk the choice wine of life from the hand of the loving kindness of his Lord, the All-Merciful, should pulse like an artery in the body of existence, so that through him the world and every crumbling bone may be stirred to life.

175

یا اهل الانشآء اذا طارت الورقاء عن ایک الثّنآء و قصدت المقصد الأقصی الأخفی ارجعوا ما لا عرفتموه من الکتاب الی الفرع المنشعب من هذا الأصل القویم

Yā ahl al-inshāᵓ idhā ṭārat al-warqāᵓ ᶜan ayk al-thanāᵓ wa-qaṣadat al-maqṣad al-aqṣā al-akhfā irjiᶜū mā lā ᶜaraftumūhu min al-kitāb ilā al-farᶜ al-munshaᶜib min hādhā al-aṣl al-qawīm.

O people of creation! When the Dove has flown from the grove of praise and made its way to the farthest, most hidden destination, refer whatever you have not understood in the Book to the Branch that has sprung from this firmly established Root.

176

یا قلم الأعلی تحرّک علی اللّوح باذن ربّک فاطر السّمآء ثمّ اذکر اذ اراد مطلع التّوحید مکتب التّجرید لعلّ الاحرار یطّلعنّ علی قدر سمّ الابرة بما هو خلف الأستار من اسرار ربّک العزیز العلاّم قل انّا دخلنا مکتب المعانی و التّبیان حین غفلة من فی الامکان و شاهدنا ما انزله الرّحمن و قبلنا ما اهداه لی من آیات الله المهیمن القیوم و سمعنا ما شهد به فی اللّوح انّا کنّا شاهدین و اجبناه بأمر من عندنا انّا کنّا آمرین

Yā qalam al-aᶜlā taḥarrak ᶜalā al-lawḥ bi-idhn rabbika fāṭir al-samāᵓ thumma udhkur idh arāda maṭlaᶜ al-tawḥīd maktab al-tajrīd laᶜalla al-aḥrār yaṭṭaliᶜunna ᶜalā qadr samm al-ibra bi-mā huwa khalf al-astār min asrār rabbika al-ᶜazīz al-ᶜallām. Qul innā dakhalnā maktab al-maᶜānī wa-l-tibyān ḥīna ghaflat man fī al-imkān wa-shāhadnā mā anzalahu al-Raḥmān wa-qabilnā mā ahdāhu lī min āyāt Allāh al-muhaymin al-qayyūm wa-samiᶜnā mā shahida bihi fī al-lawḥ innā kunnā shāhidīn wa-ajabnāhu bi-amr min ᶜindinā innā kunnā āmirīn.

O Most Exalted Pen! Move across the Tablet by permission of your Lord, the Creator of heaven. Then recount when the Dawning-Place of Divine Unity set out for the school of detachment, so that the free may glimpse, to the extent of a needle's eye, the mysteries of your Lord, the Almighty, the All-Knowing, that lie behind the veils. Say: We entered the school of inner meanings and exposition while those in the realm of existence were heedless. We beheld what the All-Merciful had sent down and accepted what He offered Me as a gift of the verses of God, the All-Protecting, the Self-Subsisting. We heard what He testified to in the Tablet; We were indeed witnesses. And We answered Him with a command from Our presence; We were indeed the One who commanded.

177

یا ملاء البیان انّا دخلنا مکتب الله اذ انتم راقدون و لاحظنا اللّوح اذ انتم نائمون تالله الحقّ قد قرئناه قبل نزوله و انتم غافلون قد احطنا الکتاب اذ کنتم فی الأصلاب هذا ذکری علی قدرکم لا علی قدر الله یشهد بذلک ما فی علم الله لو انتم تعرفون و یشهد بذلک لسان الله لو انتم تفقهون تالله لو نکشف الحجاب انتم تنصعقون

Yā malaᵓ al-bayān innā dakhalnā maktab Allāh idh antum rāqidūn wa-lāḥaẓnā al-lawḥ idh antum nāᵓimūn. Ta-Allāh al-ḥaqq qad qaraᵓnāhu qabla nuzūlihi wa-antum ghāfilūn. Qad aḥaṭnā al-kitāb idh kuntum fī al-aṣlāb. Hādhā dhikrī ᶜalā qadrikum lā ᶜalā qadr Allāh yashhadu bi-dhālika mā fī ᶜilm Allāh law antum taᶜrifūn wa-yashhadu bi-dhālika lisān Allāh law antum tafqahūn. Ta-Allāh law nakshif al-ḥijāb antum tanṣaᶜiqūn.

O people of the Bayān! We entered the school of God while you lay sleeping, and We examined the Tablet while you slumbered. By God, the Truth! We read it before it was revealed, while you were heedless. We encompassed the Book while you were still in the loins of your fathers. This account of Mine is according to your capacity, not according to God's measure. What is in the knowledge of God bears witness to this, if only you knew, and the Tongue of God bears witness to it, if only you understood. By God! Were We to lift the veil, you would be struck senseless.

178

ایّاکم ان تجادلوا فی الله و امره انّه ظهر علی شأن احاط ما کان و ما یکون لو نتکلّم فی هذا المقام بلسان اهل الملکوت لنقول قد خلق الله ذلک المکتب قبل خلق السّموات و الأرض و دخلنا فیه قبل ان یقترن الکاف برکنها النّون هذا لسان عبادی فی ملکوتی تفکّروا فیما ینطق به لسان اهل جبروتی بما علّمناهم علما من لدنّا و ما کان مستورا فی علم الله و ما ینطق به لسان العظمة و الاقتدار فی مقامه المحمود

Iyyākum an tujādilū fī Allāh wa-amrihi innahu ẓahara ᶜalā shaᵓn aḥāṭa mā kāna wa-mā yakūn. Law natakallam fī hādhā al-maqām bi-lisān ahl al-malakūt la-naqūl qad khalaqa Allāh dhālika al-maktab qabla khalq al-samāwāt wa-l-arḍ wa-dakhalnā fīhi qabla an yaqtarina al-kāf bi-ruknihā al-nūn. Hādhā lisān ᶜibādī fī malakūtī tafakkarū fīmā yanṭiqu bihi lisān ahl jabarūtī bi-mā ᶜallamnāhum ᶜilman min ladunnā wa-mā kāna mastūran fī ᶜilm Allāh wa-mā yanṭiqu bihi lisān al-ᶜaẓama wa-l-iqtidār fī maqāmihi al-maḥmūd.

Beware of disputing about God and His Cause. He has appeared in such a manner as to encompass all that has been and all that will be. Were We to speak of this matter in the language of the inhabitants of the Kingdom, We would say: God created that school before creating the heavens and the earth, and We entered it before the Kāf was joined to its counterpart, the Nūn. This is the language of My servants in My Kingdom. Reflect on what the tongue of the inhabitants of My realm of power utters through the knowledge We have taught them from Our presence, on what has been concealed in God's knowledge, and on what the Tongue of grandeur and power utters in its praiseworthy station.

179

لیس هذا امر تلعبون به بأوهامکم و لیس هذا مقام یدخل فیه کلّ جبان موهوم تالله هذا مضمار المکاشفة و الانقطاع و میدان المشاهدة و الارتفاع لا یجول فیه الاّ فوارس الرّحمن الّذین نبذوا الامکان اولئک انصار الله فی الأرض و مشارق الاقتدار بین العالمین

Laysa hādhā amr talᶜabūna bihi bi-awhāmikum wa-laysa hādhā maqām yadkhulu fīhi kull jabān mawhūm. Ta-Allāh hādhā miḍmār al-mukāshafa wa-l-inqiṭāᶜ wa-maydān al-mushāhada wa-l-irtifāᶜ lā yajūlu fīhi illā fawāris al-Raḥmān alladhīna nabadhū al-imkān. Ulāᵓika anṣār Allāh fī al-arḍ wa-mashāriq al-iqtidār bayna al-ᶜālamīn.

This is not a Cause with which you may toy through your imaginings, nor is this a station that every deluded coward may enter. By God! This is the course of unveiling and detachment, the arena of vision and ascent. None may ride within it but the horsemen of the All-Merciful who have cast aside the realm of existence. They are God's helpers on earth and the daysprings of power among the worlds.

180

ایّاکم ان یمنعکم ما فی البیان عن ربّکم الرّحمن تالله انّه قد نزّل لذکری لو انتم تعرفون لا یجد منه المخلصون الاّ عرف حبّی و اسمی المهیمن علی کلّ شاهد و مشهود قل یا قوم توجّهوا الی ما نزّل من قلمی الأعلی ان وجدتم منه عرف الله لا تعترضوا علیه و لا تمنعوا انفسکم عن فضل الله و الطافه کذلک ینصحکم الله انّه لهو النّاصح العلیم

Iyyākum an yamnaᶜakum mā fī al-bayān ᶜan rabbikum al-Raḥmān. Ta-Allāh innahu qad nuzzila li-dhikrī law antum taᶜrifūn. Lā yajidu minhu al-mukhliṣūn illā ᶜarf ḥubbī wa-ismī al-muhaymin

ᶜalā kull shāhid wa-mashhūd. Qul yā qawm tawajjahū ilā mā nuzzila min qalamī al-aᶜlā in wajadtum minhu ᶜarf Allāh lā taᶜtariḍū ᶜalayhi wa-lā tamnaᶜū anfusakum ᶜan faḍl Allāh wa-alṭāfihi. Kadhālika yanṣaḥukum Allāh innahu la-huwa al-nāṣiḥ al-ᶜalīm.

Beware lest what is in the Bayān keep you from your Lord, the All-Merciful. By God! It was sent down to make mention of Me, if only you knew. The sincere find in it only the fragrance of My love and of My name, which holds sway over all who witness and all that is witnessed. Say: O people! Turn toward what has been sent down from My Most Exalted Pen. If you find in it the fragrance of God, do not object to it or deprive yourselves of God's bounty and loving kindness. Thus God counsels you. He is indeed the All-Knowing Counsellor.

181

ما لا عرفتموه من البيان فاسئلوا الله ربّكم و ربّ ابائكم الأوّلين انّه لو يشآء يبين لكم ما نزّل فيه و ما ستر فی بحر كلماته من لآلیٔ العلم و الحكمة انّه لهو المهيمن على الأسمآء لا اله الاّ هو المهيمن القيوم

Mā lā ᶜaraftumūhu mina al-Bayāni fa-sᵓalū Allāha rabbakum wa-rabba ābāᵓikumu al-awwalīna. Innahu law yashāᵓu yubayyinu lakum mā nuzzila fīhi wa-mā sutira fī baḥri kalimātihi min laᵓāliᵓi al-ᶜilmi wa-al-ḥikmati. Innahu la-huwa al-muhayminu ᶜalā al-asmāᵓi lā ilāha illā huwa al-muhayminu al-qayyūmu.

Whatever you have not understood in the Bayān, ask God, your Lord and the Lord of your forefathers. If He wishes, He will explain to you what has been sent down in it and the pearls of knowledge and wisdom concealed in the ocean of His words. He is indeed the Guardian over all names. There is no god but Him, the All-Protecting, the Self-Subsisting.

182

قد اضطرب النّظم من هذا النّظم الأعظم و اختلف التّرتيب بهذا البديع الّذی ما شهدت عين الابداع شبهه

Qadi iḍṭaraba al-naẓmu min hādhā al-naẓmi al-aᶜẓami wa-ikhtalafa al-tartību bi-hādhā al-badīᶜi alladhī mā shahidat ᶜaynu al-ibdāᶜi shibhahu.

The established order has been shaken by this Most Great Order, and its arrangement has been transformed by this wondrous new order, the like of which the eye of creation has never witnessed.

183

اغتمسوا فی بحر بيانی لعلّ تطّلعون بما فيه من لآلیٔ الحكمة و الأسرار ايّاكم ان توقّفوا فی هذا الأمر الّذی به ظهرت سلطنة الله و اقتداره اسرعوا اليه بوجوه بيضآء هذا دين الله من قبل و من بعد من اراد فليقبل و من لم يرد فانّ الله لغنی عن العالمين

Ightamisū fī baḥri bayānī laᶜalla taṭṭaliᶜūna bi-mā fīhi min laᵓāliᵓi al-ḥikmati wa-al-asrāri. Iyyākum an tawaqqafū fī hādhā al-amri alladhī bihi ẓaharat salṭanatu Allāhi wa-iqtidāruhu. Asriᶜū ilayhi bi-wujūhin bayḍāᵓa. Hādhā dīnu Allāhi min qablu wa-min baᶜdu. Man arāda fa-līuqbil wa-man lam yurid fa-inna Allāha la-ghaniyyun ᶜani al-ᶜālamīna.

Immerse yourselves in the ocean of My utterance, so that you may discover the pearls of wisdom and mysteries within it. Beware of hesitating in this Cause, through which God's sovereignty and

might have been revealed. Hasten to Him with radiant faces. This is the religion of God, before and hereafter. Whoever wishes, let him turn toward it; and whoever does not wish—God is indeed independent of all the worlds.

184

قل هذا لقسطاس الهدى لمن فی السّموات و الأرض و البرهان الأعظم لو انتم تعرفون قل به ثبت کلّ حجّة فی الأعصار لو انتم توقنون قل به استغنی کلّ فقیر و تعلّم کلّ عالمٍ و عرج من اراد الصّعود الی الله ایّاکم ان تختلفوا فیه کونوا کالجبال الرّواسخ فی امر ربّکم العزیز الودود

Qul hādhā la-qisṭāsu al-hudā li-man fī al-samāwāti wa-al-arḍi wa-al-burhānu al-aᶜẓamu law antum taᶜrifūna. Qul bihi thabata kullu ḥujjatin fī al-aᶜṣāri law antum tūqinūna. Qul bihi istaghnā kullu faqīrin wa-taᶜallama kullu ᶜālimin wa-ᶜaraja man arāda al-ṣuᶜūda ilā Allāhi. Iyyākum an takhtalifū fīhi. Kūnū ka-al-jibāli al-rawāsikhi fī amri rabbikumu al-ᶜazīzi al-wadūdi.

Say: This is indeed the balance of guidance for all who are in the heavens and on earth, and the greatest proof, if only you knew. Say: Through it every proof throughout the ages has been established, if only you were certain. Say: Through it every poor person has been enriched, every learned person has gained knowledge, and whoever has desired to ascend to God has risen. Beware of differing over it. Be like firmly rooted mountains in the Cause of your Lord, the Almighty, the All-Loving.

185

قل یا مطلع الاعراض دع الاغماض ثمّ انطق بالحقّ بین الخلق تالله قد جرت دموعی علی خدودی بما اراک مقبلاً الی هواک و معرضاً عمّن خلقک و سوّاک اذکر فضل مولاک اذ ربّیناک فی اللّیالی و الأیّام لخدمة الأمر اتّق الله و کن من التّائبین هبنی اشتبه علی النّاس امرک هل یشتبه علی نفسک خف عن الله ثمّ اذکر اذ کنت قائما لدی العرش و کتبت ما القیناک من ایات الله المهیمن المقتدر القدیر ایّاک ان تمنعک الحمیّة عن شطر الأحدیة توجّه الیه و لا تخف من اعمالک انّه یغفر من یشآء بفضل من عنده لا اله الاّ هو الغفور الکریم انّما ننصحک لوجه الله ان اقبلت فلنفسک و ان اعرضت انّ ربّک غنی عنک و عن الّذین اتّبعوک بوهم مبین قد اخذ الله من اغواک فارجع الیه خاضعاً خاشعاً متذلّلاً انّه یکفّر عنک سیئاتک انّ ربّک لهو التّوّاب العزیز الرّحیم

Qul yā maṭlaᶜa al-iᶜrāḍi daᶜi al-ighmāḍa thumma inṭiq bi-al-ḥaqqi bayna al-khalqi. Ta-Allāhi qad jarat dumūᶜī ᶜalā khudūdī bi-mā arāka muqbilan ilā hawāka wa-muᶜriḍan ᶜamman khalaqaka wa-sawwāka. Udhkur faḍla mawlāka idh rabbaynāka fī al-layālī wa-al-ayyāmi li-khidmati al-amri. Ittaqi Allāha wa-kun mina al-tāʾibīna. Habnī ishtabaha ᶜalā al-nāsi amruka hal yashtabihu ᶜalā nafsika. Khaf ᶜani Allāhi thumma udhkur idh kunta qāʾiman ladā al-ᶜarshi wa-katabta mā alqaynāka min āyāti Allāhi al-muhaymini al-muqtadiri al-qadīri. Iyyāka an tamnaᶜaka al-ḥamiyyatu ᶜan shaṭri al-aḥadiyyati. Tawajjah ilayhi wa-lā takhaf min aᶜmālika. Innahu yaghfiru man yashāʾu bi-faḍlin min ᶜindihi lā ilāha illā huwa al-ghafūru al-karīmu. Innamā nanṣaḥuka li-wajhi Allāhi. In aqbalta fa-li-nafsika wa-in aᶜraḍta inna rabbaka ghaniyyun ᶜanka wa-ᶜani alladhīna ittabaᶜūka bi-wahmin mubīnin. Qad akhadha Allāhu man aghwāka fa-irjiᶜ ilayhi khāḍiᶜan khāshiᶜan mutadhallilan. Innahu yukaffiru ᶜanka sayyiʾātika inna rabbaka la-huwa al-tawwābu al-ᶜazīzu al-raḥīmu.

Say: O source of rejection! Give up your willful blindness, then speak the truth among the people. By God! My tears have flowed down My cheeks because I see you turning toward your own desires and away from Him who created and fashioned you. Remember the bounty of your Lord, when

We nurtured you through the nights and days for service to the Cause. Fear God and be among those who repent. Suppose your true condition is unclear to others: is it unclear to yourself? Fear God, then remember when you stood before the Throne and wrote down the verses of God, the All-Protecting, the All-Powerful, the Almighty, that We imparted to you. Beware lest pride keep you from turning toward the Divine Unity. Turn to Him and do not fear because of your deeds. He forgives whomever He wishes through His grace. There is no god but Him, the Ever-Forgiving, the Generous. We counsel you only for the sake of God. If you turn toward Him, it is for your own good; and if you turn away, your Lord has no need of you or of those who have followed you in manifest delusion. God has seized the one who led you astray, so return to Him in submission, humility, and lowliness. He will indeed efface your misdeeds. Your Lord is indeed the Ever-Relenting, the Almighty, the Merciful.

186

هذا نصح الله لو انت من السّامعين هذا فضل الله لو انت من المقبلين هذا ذكر الله لو انت من الشّاعرين هذا كنز الله لو انت من العارفين

Hādhā nuṣḥu Allāhi law anta mina al-sāmiᶜīna. Hādhā faḍlu Allāhi law anta mina al-muqbilīna. Hādhā dhikru Allāhi law anta mina al-shāᶜirīna. Hādhā kanzu Allāhi law anta mina al-ᶜārifīna.

This is God's counsel, if only you would listen. This is God's grace, if only you would turn toward Him. This is God's remembrance, if only you would perceive. This is God's treasure, if only you would recognize it.

187

هذا كتاب اصبح مصباح القدم للعالم و صراطه الأقوم بين العالمين قل انّه لمطلع علم الله لو انتم تعلمون و مشرق اوامر الله لو انتم تعرفون

Hādhā kitābun aṣbaḥa miṣbāḥa al-qidami li-al-ᶜālami wa-ṣirāṭahu al-aqwama bayna al-ᶜālamīna. Qul innahu la-maṭlaᶜu ᶜilmi Allāhi law antum taᶜlamūna wa-mashriqu awāmiri Allāhi law antum taᶜrifūna.

This is a Book that has become the lamp of eternity for the world and His straightest path among all peoples. Say: It is indeed the dawning place of God's knowledge, if only you knew, and the dayspring of God's commandments, if only you recognized it.

188

لا تحملوا على الحيوان ما يعجز عن حمله انّا نهيناكم عن ذلک نهياً عظيماً فى الكتاب كونوا مظاهر العدل و الانصاف بين السّموات و الأرضين

Lā taḥmilū ᶜalā al-ḥayawāni mā yaᶜjizu ᶜan ḥamlihi. Innā nahaynākum ᶜan dhālika nahyan ᶜaẓīman fī al-kitābi. Kūnū maẓāhira al-ᶜadli wa-al-inṣāfi bayna al-samāwāti wa-al-arḍīna.

Do not load an animal with more than it can carry. We have most emphatically forbidden you to do so in the Book. Be manifestations of justice and fairness throughout the heavens and the earth.

189

من قتل نفساً خطأً فله دية مسلّمة الى اهلها و هى مائة مثقال من الذّهب اعملوا بما امرتم به فى اللّوح و لا تكوننّ من المتجاوزين

Man qatala nafsan khaṭaʾan fa-lahu diyatun musallamatun ilā ahlihā wa-hiya miʾatu mithqālin mina al-dhahabi. Iᶜmalū bi-mā umirtum bihi fī al-lawḥi wa-lā takūnanna mina al-mutajāwizīna.

Whoever kills a person by mistake must pay compensation to that person's family, amounting to one hundred mithqāls of gold. Act according to what you have been commanded in the Tablet, and do not be among those who transgress.

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يا اهل المجالس فى البلاد اختاروا لغة من اللّغات ليتكلّم بها من على الأرض و كذلک من الخطوط انّ الله يبين لكم ما ينفعكم و يغنيكم عن دونكم انّه لهو الفضّال العليم الخبير هذا سبب الاتّحاد لو انتم تعلمون و العلة الكبرى للاتّفاق و التّمدّن لو انتم تشعرون انّا جعلنا الأمرين علامتين لبلوغ العالم الأوّل و هو الاسّ الأعظم نزّلناه فى الواح اخرى و الثّانى نزل فى هذا اللّوح البديع

Yā ahla al-majālisi fī al-bilādi ikhtārū lughatan mina al-lughāti li-yatakallama bihā man ᶜalā al-arḍi wa-kadhālika mina al-khuṭūṭi. Inna Allāha yubayyinu lakum mā yanfaᶜukum wa-yughnīkum ᶜan dūnikum. Innahu la-huwa al-faḍḍālu al-ᶜalīmu al-khabīru. Hādhā sababu al-ittiḥādi law antum taᶜlamūna wa-al-ᶜillatu al-kubrā li-al-ittifāqi wa-al-tamadduni law antum tashᶜurūna. Innā jaᶜalnā al-amrayni ᶜalāmatayni li-bulūghi al-ᶜālami. Al-awwalu wa-huwa al-ussu al-aᶜẓamu nazzalnāhu fī alwāḥin ukhrā wa-al-thānī nazala fī hādhā al-lawḥi al-badīᶜi.

O members of assemblies in the countries of the world! Choose one language from among the languages for everyone on earth to speak, and likewise one script from among the scripts. God makes clear to you what will benefit you and make you independent of others. He is indeed the Most Bountiful, the All-Knowing, the All-Informed. This is a means of unity, if only you knew, and the greatest means of harmony and civilization, if only you perceived. We have made these two matters signs of the world's maturity. The first, which is the greatest foundation, We have sent down in other Tablets, and the second has been sent down in this wondrous Tablet.

191

قد حرّم عليكم شرب الأفيون انّا نهيناكم عن ذلک نهياً عظيماً فى الكتاب و الّذى شرب انّه ليس منّى اتّقوا الله يا اولى الألباب

Qad ḥurrima ᶜalaykum shurbu al-afyūni. Innā nahaynākum ᶜan dhālika nahyan ᶜaẓīman fī al-kitābi wa-alladhī shariba innahu laysa minnī. Ittaqū Allāha yā ulī al-albābi.

Consuming opium has been forbidden to you. We have most emphatically forbidden you to do so in the Book, and whoever consumes it is not of Me. Fear God, O people of understanding.

BH00003

1

01 اگر افق اعلی از زخرف دنیا خالیست ولکن در خزائن توکّل و تفویض از برای ورّاث میراث مرغوب لا عدل له گذاشتیم گنج نگذاشتیم و بر رنج نیفزودیم ایم الله در ثروت خوف مستور و خطر مکنون انظروا ثمّ اذکروا ما انزله الرّحمن فی الفرقان ویل لکلّ همزة لمزة الّذی جمع مالاً و عدّده ثروت عالم را وفائی نه آنچه را فنا اخذ نماید و تغییر پذیرد لایق اعتنا نبوده و نیست مگر علی قدر معلوم

01 Agar ofoq-e aʿlā az zokhrof-e donyā khālīst valīken dar khazāʾen-e tavakkol o tafvīż az barā-ye vorrās mīrās-e marghūb lā ʿadla lah goẕāshtīm ganj nagoẕāshtīm o bar ranj nayafzūdīm īm Allāh dar servat khowf mastūr o khaṭar maknūn onẓorū somma oẕkorū mā anzalah al-Raḥmān fī al-Furqān wayl li-kulli humazatin lumazatin alladhī jamaʿa mālan wa-ʿaddadah servat-e ʿālam rā vafāʾī na ānche rā fanā akhz namāyad o taghyīr paẕīrad lāyeq-e eʿtenā nabūde o nīst magar ʿalā qadr-e maʿlūm

01 Though the Most Exalted Horizon is devoid of the adornments of the world, We have left in the treasuries of trust and surrender an incomparable and cherished inheritance for the heirs. We have left no treasure and added no burden. By God, fear lies hidden in wealth, and danger is concealed within it. Look, then remember what the All-Merciful revealed in the Qur'an: "Woe to every slanderer and backbiter who amasses wealth and counts it." The wealth of the world has no constancy. That which perishes or is subject to change has not been, and is not, worthy of attention, except to a known measure.

2

02 مقصود این مظلوم از حمل شدائد و بلایا و انزال آیات و اظهار بیّنات اخماد نار ضغینه و بغضا بوده که شاید آفاق افئدهٔ اهل عالم بنور اتّفاق منوّر گردد و بآسایش حقیقی فائز گردد و از افق لوح الهی نیّر این بیان لائح و مشرق باید کل بآن ناظر باشند ای اهل عالم شما را وصیّت مینمایم بآنچه سبب ارتفاع مقامات شما است بتقوی الله تمسّک نمائید و بذیل معروف تشبّث کنید براستی میگویم لسان از برای ذکر خیر است او را بگفتار زشت میالائید عفا الله عمّا سلف از بعد باید کل بما ینبغی تکلّم نمایند از لعن و طعن و ما یتکدّر به الانسان اجتناب نمایند مقام انسان بزرگست چندی قبل این کلمهٔ علیا از مخزن قلم ابهی ظاهر امروز روزیست بزرگ و مبارک آنچه در انسان مستور بوده امروز ظاهر شده و میشود مقام انسان بزرگست اگر بحقّ و راستی تمسّک نماید و بر امر ثابت و راسخ باشد انسان حقیقی بمثابهٔ آسمان لدی الرّحمن مشهود شمس و قمر سمع و بصر و انجم او اخلاق منیرهٔ مضیئه مقامش اعلی المقام و آثارش مربّی امکان

02 Maqṣūd-e īn maẓlūm az ḥaml-e shadāyed o balāyā o enzāl-e āyāt o eẓhār-e bayyenāt ekhmād-e nār-e żaghīne o baghżā būde ke shāyad āfāq-e afʾede-ye ahl-e ʿālam be-nūr-e ettefāq monavvar gardad o be-āsāyesh-e ḥaqīqī fāʾez gardad o az ofoq-e lowḥ-e elāhī nayyer-e īn bayān lāyeḥ o moshreq bāyad koll be-ān nāẓer bāshand ey ahl-e ʿālam shomā rā vaṣīyat mīnamāyam be-ānche sabab-e ertefāʿ-e maqāmāt-e shomā ast be-taqvā Allāh tamassok namāyīd o be-ẕayl-e maʿrūf tashabbos

konīd be-rāstī mīgūyam lesān az barā-ye ẕekr-e kheyr ast ū rā be-goftār-e zesht mayālāyīd ᶜafā Allāh ᶜammā salaf az baᶜd bāyad koll bi-mā yanbaghī takallom namāyand az laᶜn o ṭaᶜn o mā yatakaddar bih al-insān ejtenāb namāyand maqām-e ensān bozorg ast chandī qabl īn kalame-ye ᶜolyā az makhzan-e qalam-e abhā ẓāher emrūz rūzīst bozorg o mobārak ānche dar ensān mastūr būde emrūz ẓāher shode o mīshavad maqām-e ensān bozorg ast agar be-ḥaqq o rāstī tamassok namāyad o bar amr sābet o rāsekh bāshad ensān-e ḥaqīqī be-masābe-ye āsemān ladā al-Raḥmān mashhūd shams o qamar samᶜ o baṣar o anjom-e ū akhlāq-e monīre-ye możīᵊe maqāmash aᶜlā al-maqām o āsārash morabbī-ye emkān

02 The purpose of this Wronged One in bearing hardships and afflictions, revealing verses, and making clear proofs manifest has been to extinguish the fire of rancor and hatred, so that the horizons of the hearts of the people of the world might be illumined by the light of concord and they might attain true peace. From the horizon of the divine Tablet, the sun of this utterance shines forth: All must turn toward it. O people of the world, I counsel you to do what will raise your stations. Hold fast to the fear of God and cling to what is right. I tell you truly: the tongue is meant for speaking well of others; do not defile it with ugly speech. God has forgiven what is past. Henceforth all must speak as is fitting and refrain from curses, reproaches, and anything that grieves a person. The station of the human being is great. Some time ago, these exalted words issued from the treasury of the Most Glorious Pen: “Today is a great and blessed day. What was hidden within the human being has become, and is becoming, manifest. The station of the human being is great, provided one holds fast to truth and honesty and remains steadfast and firm in the Cause. In the sight of the All-Merciful, a true human being appears like the heavens: hearing and sight are their sun and moon, and their radiant, luminous qualities are their stars. Their station is the highest of stations, and their works nurture the realm of existence.”

3

03 هر مقبلی الیوم عرف قمیص را یافت و بقلب طاهر بافق اعلی توجّه نمود او از اهل بها در صحیفهٔ حمرا مذکور خذ قدح عنایتی باسمی ثمّ اشرب منه بذکری العزیز البدیع

03 Har moqbelī al-yawm ᶜarf-e qamīṣ rā yāft o be-qalb-e ṭāher be-ofoq-e aᶜlā tavajjoh namūd ū az ahl-e Bahā dar ṣaḥīfe-ye ḥamrā maẕkūr khuḏ qadāḥa ᶜināyatī bi-ismī thumma ishrab minhu bi-dhikrī al-ᶜazīz al-badīᶜ

03 Whoever today has turned toward God, perceived the fragrance of the garment, and directed a pure heart toward the Most Exalted Horizon is numbered among the people of Bahá in the Crimson Scroll. Take the cup of My favor in My name, then drink from it in remembrance of Me, the Mighty, the Wondrous.

4

04 ای اهل عالم مذهب الهی از برای محبّت و اتّحاد است او را سبب عداوت و اختلاف منمائید نزد صاحبان بصر و اهل منظر اکبر آنچه سبب حفظ و علّت راحت و آسایش عباد است از قلم اعلی نازل شده ولکن جهّال ارض چون مربّای نفس و هوسند از حکمتهای بالغهٔ حکیم حقیقی غافلند و بظنون و اوهام ناطق و عامل

04 Ey ahl-e ᶜālam maẕhab-e elāhī az barā-ye maḥabbat o etteḥād ast ū rā sabab-e ᶜadāvat o ekhtelāf manamāyīd nazd-e ṣāḥebān-e baṣar o ahl-e manẓar-e akbar ānche sabab-e ḥefẓ o ᶜellat-e rāḥat o āsāyesh-e ᶜebād ast az qalam-e aᶜlā nāzel shode valīken johhāl-e arż chon morabbā-ye nafs o havasand az ḥekmathā-ye bāleghe-ye ḥakīm-e ḥaqīqī ghāfeland o be-ẓonūn o owhām nāṭeq o ᶜāmel

04 O people of the world, divine religion exists for love and unity. Do not make it a cause of enmity and division. To those with insight and those who behold the Most Great Vision, it is evident that what preserves God's servants and brings them comfort and peace has been revealed by the Most Exalted Pen. But the ignorant of the earth, nurtured by selfish desire, are heedless of the consummate wisdom of the true Wise One; they speak and act according to suspicions and vain imaginings.

5

05 یا اولیآء الله و امنائه ملوک مظاهر قدرت و مطالع عزّت و ثروت حقّند در بارهٔ ایشان دعا کنید حکومت ارض بآن نفوس عنایت شد و قلوب را از برای خود مقرّر داشت

05 Yā awliyāʾ Allāh va omanāʾeh molūk maẓāher-e qodrat o maṭāleᶜ-e ᶜezzat o servat-e Ḥaqqand dar bāre-ye īshān doᶜā konīd ḥokūmat-e arż be-ān nofūs ᶜenāyat shod o qolūb rā az barā-ye khod moqarrar dāsht

05 O friends of God and His trusted ones, kings are manifestations of God's power and dawning places of His might and wealth. Pray for them. The government of the earth has been entrusted to those souls, while He has reserved hearts for Himself.

6

06 نزاع و جدال را نهی فرمود نهیاً عظیما فی الکتاب هذا امر الله فی هذا الظّهور الأعظم و عصمه من حکم المحو و زیّنه بطراز الاثبات انّه هو العلیم الحکیم

06 Nezāᶜ o jedāl rā nahy farmūd nahyan ᶜaẓīman fī al-kitāb hādhā amr Allāh fī hādhā al-ẓuhūr al-aᶜẓam wa-ᶜaṣamahu min ḥukm al-maḥw wa-zayyanahu bi-ṭirāz al-ithbāt innahu huwa al-ᶜalīm al-ḥakīm

06 He has emphatically forbidden conflict and contention in the Book. This is God's command in this Most Great Revelation. He has protected it from abrogation and adorned it with the distinction of permanence. He is, indeed, the All-Knowing, the All-Wise.

7

07 مظاهر حکم و مطالع امر که بطراز عدل و انصاف مزیّنند بر کل اعانت آن نفوس لازم طوبی للأمرآء و العلمآء فی البهآء اولئک امنائی بین عبادی و مشارق احکامی بین خلقی علیهم بهائی و رحمتی و فضلی الّذی احاط الوجود در کتاب اقدس در این مقام نازل شده آنچه که از آفاق کلماتش انوار بخشش الهی لامع و ساطع و مشرقست

07 Maẓāher-e ḥokm o maṭāleᶜ-e amr ke be-ṭerāz-e ᶜadl o enṣāf mozayyanand bar koll eᶜānat-e ān nofūs lāzem ṭūbā li-l-umarāʾ wa-l-ᶜulamāʾ fī al-Bahāʾ ulāʾika umanāʾī bayna ᶜibādī wa-mashāriq

aḥkāmī bayna khalqī ᶜalayhim bahāᵓī wa-raḥmatī wa-faḍlī alladhī aḥāṭa al-wujūd dar Ketāb-e Aqdas dar īn maqām nāzel shode ānche ke az āfāq-e kalamātash anvār-e bakhshesh-e elāhī lāmeᶜ o sāṭeᶜ o moshreq ast

07 All must assist those who manifest authority and serve as dawning places of command, when they are adorned with justice and fairness. “Blessed are the rulers and the learned among the people of Bahá. They are My trusted ones among My servants and the dawning places of My commandments among My creation. Upon them rest My glory, My mercy, and My grace, which encompass all existence.” On this subject, words have been revealed in the Most Holy Book from whose horizons the lights of divine generosity shine and radiate.

8

08 یا اغصانی در وجود قوّت عظیمه و قدرت کامله مکنون و مستور باو و جهة اتّحاد او ناظر باشید نه باختلافات ظاهره از او

08 Yā aghṣānī dar vojūd qovvat-e ᶜaẓīme o qodrat-e kāmele maknūn o mastūr be-ū o jehat-e etteḥād-e ū nāẓer bāshīd na be-ekhtelāfāt-e ẓāhere az ū

08 O My Branches, a great strength and a perfect power lie concealed within existence. Turn your attention to it and to the unity it brings, not to the apparent differences arising from it.

9

09 وصیّة الله آنکه باید اغصان و افنان و منتسبین طرّاً بغصن اعظم ناظر باشند انظروا ما انزلناه فی کتابی الأقدس اذا غیض بحر الوصال و قضی کتاب المبدإ فی المآل توجّهوا الی من اراده الله الّذی انشعب من هذا الأصل القدیم مقصود از این آیهٔ مبارکه غصن اعظم بوده کذلک اظهرنا الأمر فضلاً من عندنا و انا الفضّال الکریم قد قدّر الله مقام الغصن الأکبر بعد مقامه انّه هو الآمر الحکیم قد اصطفینا الأکبر بعد الأعظم امراً من لدن علیم خبیر

09 Vaṣīyat Allāh ānke bāyad aghṣān o afnān o montasebīn ṭorran be-Ghoṣn-e Aᶜẓam nāẓer bāshand unẓurū mā anzalnāhu fī kitābī al-Aqdas idhā ghīḍa baḥr al-wiṣāl wa-quḍiya kitāb al-mabdaᵓ fī al-maᵓāl tawajjahū ilā man arādahu Allāh alladhī inshaᶜaba min hādhā al-aṣl al-qadīm maqṣūd az īn āye-ye mobārake Ghoṣn-e Aᶜẓam būde ka-dhālika aẓharnā al-amr faḍlan min ᶜindinā wa-anā al-faḍḍāl al-karīm qad qaddara Allāh maqām al-Ghoṣn al-Akbar baᶜda maqāmihi innahu huwa al-āmir al-ḥakīm qad iṣṭafaynā al-Akbar baᶜda al-Aᶜẓam amran min ladun ᶜalīm khabīr

09 God’s testament is that the Branches, the Afnán, and all relatives must turn toward the Most Great Branch. Consider what We have revealed in My Most Holy Book: “When the ocean of My presence has ebbed and the Book of My Revelation has reached its end, turn toward Him whom God has intended, who has branched from this Ancient Root.” This blessed verse refers to the Most Great Branch. Thus have We made the matter clear as a favor from Us, and I am the Bountiful, the Generous. God has ordained the station of the Greater Branch to follow his station. He is, indeed, the Ordainer, the All-Wise. We have chosen the Greater after the Most Great, by command of One who is All-Knowing, All-Informed.

10

10 محبّت اغصان بر کل لازم ولکن ما قدّر الله لهم حقّاً فی اموال النّاس

10 Maḥabbat-e aghṣān bar koll lāzem valīken mā qaddara Allāh lahum ḥaqqan fī amwāl al-nās

10 All must love the Branches, but God has assigned them no right to the property of others.

11

11 یا اغصانی و افنانی و ذوی قرابتی نوصیکم بتقوی الله و بمعروف و بما ینبغی و بما ترتفع به مقاماتکم براستی میگویم تقوی سردار اعظمست از برای نصرت امر الهی و جنودی که لایق این سردارست اخلاق و اعمال طیّبهٔ طاهرهٔ مرضیّه بوده و هست

11 Yā aghṣānī va afnānī va dhawī qarābatī nūṣīkum bi-taqwā Allāh wa-bi-maᶜrūf wa-bi-mā yanbaghī wa-bi-mā tartafiᶜu bihi maqāmātukum be-rāstī mīgūyam taqvā sardār-e aᶜẓam ast az barā-ye noṣrat-e amr-e elāhī o jonūdī ke lāyeq-e īn sardār ast akhlāq o aᶜmāl-e ṭayyebe-ye ṭāhere-ye marżīye būde o hast

11 O My Branches, My Afnán, and My relatives, We counsel you to fear God, to do what is right and fitting, and to do what will raise your stations. I tell you truly: the fear of God is the supreme commander in the service of His Cause, and the troops worthy of this commander have always been, and remain, pure and goodly qualities and deeds that are pleasing to God.

12

12 بگو ای عباد اسباب نظم را سبب پریشانی منمائید و علّت اتّحاد را علّت اختلاف مسازید امید آنکه اهل بها بکلمهٔ مبارکهٔ قل کلّ من عند الله ناظر باشند و این کلمهٔ علیا بمثابهٔ آبست از برای اطفاء نار ضغینه و بغضا که در قلوب و صدور مکنون و مخزونست احزاب مختلفه از این کلمهٔ واحده بنور اتّحاد حقیقی فائز میشوند انّه یقول الحقّ و یهدی السّبیل و هو المقتدر العزیز الجمیل

12 Begū ey ᶜebād asbāb-e naẓm rā sabab-e parīshānī manamāyīd o ᶜellat-e etteḥād rā ᶜellat-e ekhtelāf masāzīd omīd ānke ahl-e Bahā be-kalame-ye mobārake-ye qul kullun min ᶜind Allāh nāẓer bāshand o īn kalame-ye ᶜolyā be-masābe-ye āb ast az barā-ye eṭfā-ye nār-e żaghīne o baghżā ke dar qolūb o ṣodūr maknūn o makhzūn ast aḥzāb-e mokhtalefe az īn kalame-ye vāḥede be-nūr-e etteḥād-e ḥaqīqī fāᵊez mīshavand innahu yaqūlu al-ḥaqq wa-yahdī al-sabīl wa-huwa al-muqtadir al-ᶜazīz al-jamīl

12 Say: O servants, do not turn the means of order into a cause of turmoil, or a source of unity into a cause of division. It is hoped that the people of Bahá will heed the blessed words “Say: All is from God.” These exalted words are like water for extinguishing the fire of rancor and hatred hidden and stored in hearts. Through these single words, differing groups can attain the light of true unity. He speaks the truth and guides the way; He is the All-Powerful, the Mighty, the Beautiful.

13

13 احترام و ملاحظهٔ اغصان بر کل لازم لاعزاز امر و ارتفاع کلمه و این حکم از قبل و بعد در کتب الهی مذکور و مسطور طوبی لمن فاز بما امر به من لدن آمر قدیم و همچنین احترام حرم و آل الله و افنان و منتسبین و نوصیکم بخدمة الأمم و اصلاح العالم از ملکوت بیان مقصود عالمیان نازل شد

13 Eḥterām o molāḥeẓe-ye aghṣān bar koll lāzem li-iᶜzāz al-amr wa-irtifāᶜ al-kalima o īn ḥokm az qabl o baᶜd dar kotob-e elāhī maẕkūr o masṭūr ṭūbā li-man fāza bi-mā umira bihi min ladun āmir qadīm o hamchenīn eḥterām-e ḥaram o āl Allāh o afnān o montasebīn wa-nūṣīkum bi-khidmat al-umam wa-iṣlāḥ al-ᶜālam az malakūt-e bayān-e Maqṣūd-e ᶜālamiyān nāzel shod

13 All must show respect and consideration for the Branches, for the honor of the Cause and the exaltation of its Word. This command has been recorded in the divine Books, both before and since. Blessed is whoever has attained what was commanded by the Ancient Ordainer. Likewise, respect must be shown to the Holy Household, the family of God, the Afnán, and the relatives. "We counsel you to serve the nations and work for the betterment of the world" was revealed from the realm of the utterance of the Desire of all peoples.

14

14 آنچه که سبب حیات عالم و نجات امم است نصایح قلم اعلی را بگوش حقیقی اصغا نمائید انّها خیر لکم عمّا علی الأرض یشهد بذلک کتابی العزیز البدیع

14 Ānche ke sabab-e ḥayāt-e ᶜālam o najāt-e omam ast naṣāyeḥ-e qalam-e aᶜlā rā be-gūsh-e ḥaqīqī eṣghā namāyīd innahā khayrun lakum ᶜammā ᶜalā al-arḍ yashhadu bi-dhālika kitābī al-ᶜazīz al-badīᶜ

14 Listen attentively to the counsels of the Most Exalted Pen, which bring life to the world and salvation to the nations. They are better for you than anything on earth. My mighty and wondrous Book bears witness to this.

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1

هوالله المستعان

Huwa Allāh al-Mustaᶜān.

He is God, whose help is sought.

2

مکتوبت که مشعر بر بعض روایات غیر محقّقه و اخبارات غیر صادقه بود باین عبد فانی واصل از جهتی ابواب سرور گشود و از جهتی ابواب حزن مفتوح نمود امّا سرور چه که مشعر بر سلامتی بود و امّا حزن نظر بآنکه مشاهده شد که بالأخره انفس مشرکه تو را از شطر احدیّه ممنوع نموده‌اند و از نفحات حبّ الٰهیه محروم داشته‌اند نسئل الله بأن ینصرفك عنهم و یقلبك الی وجهه المنیر

Maktūbat kih mushᶜir bar baᶜḍ rivāyāt-i ghayr-i muḥaqqaqih va ikhbārāt-i ghayr-i ṣādiqih būd bi-īn ᶜabd-i fānī vāṣil, az jihatī abvāb-i surūr gushūd va az jihatī abvāb-i ḥuzn maftūḥ namūd. Ammā surūr chih kih mushᶜir bar salāmatī būd va ammā ḥuzn naẓar bi-ānkih mushāhidih shud kih bi'l-ākharah anfus-i mushrikih tu rā az shaṭr-i aḥadiyyih mamnūᶜ namūdih-and va az nafaḥāt-i ḥubb-i ilāhiyyih maḥrūm dāshtih-and. Nasᵓalu Allāha bi-an yanṣarifaka ᶜanhum wa yuqallibaka ilā wajhihi al-munīr.

Your letter, conveying certain unverified accounts and untrue reports, reached this transitory servant. In one respect it opened the gates of joy, and in another it opened the gates of sorrow. As for joy, it gave news of your well-being; as for sorrow, it became apparent that, in the end, souls who associate partners with God have kept you from the realm of divine unity and deprived you of the breezes of divine love. We ask God to turn you away from them and direct you toward His radiant face.

3

و چون این عبد ملاحظه نمود که آنچه مرقوم داشته از فطرت ظاهر نشده بلکه از کلمات کاذبه انفس مشرکه بوده که نزد تو مذکورداشته‌اند لذا خالصاً لوجه الله و حبّاً لك لازم شد که جواب مذکور دارم که شاید بقوّه ربّ الأرباب حجاب اعظم و سبحات جلال را بانامل قدرت و انقطاع شقّ نمائی و بمقرّی که مقدّس از ذکر و اشاره و کلمات و عبارات است صعود نمائی و سبّاحان قلزم کبریائی و طایران هواء عزّ ربّانی را از طیور ظلمانی تمیز دهی

Va chūn īn ᶜabd mulāḥiẓih namūd kih ānchih marqūm dāshtih az fiṭrat ẓāhir nashudih balkih az kalimāt-i kādhibih-yi anfus-i mushrikih būdih kih nazd-i tu madhkūr dāshtih-and, lidhā khāliṣan li-wajhi Allāh va ḥubban laka lāzim shud kih javāb madhkūr dāram kih shāyad bi-quvvih-yi Rabb

al-Arbāb ḥijāb-i aᶜẓam va subuḥāt-i jalāl rā bi-anāmil-i qudrat va inqiṭāᶜ shaqq namāʾī va bi-maqarrī kih muqaddas az dhikr va ishārih va kalimāt va ᶜibārāt ast ṣuᶜūd namāʾī va sabbāḥān-i qulzum-i kibriyāʾī va ṭāyirān-i havā-yi ᶜizz-i rabbānī rā az ṭuyūr-i ẓulmānī tamīz dihī.

When this servant observed that what you had written had not arisen from your own nature, but consisted of the lying words of souls who associate partners with God, which they had recounted to you, it became necessary, solely for the sake of God and out of love for you, to give a reply. Perhaps, through the power of the Lord of Lords, you may rend the greatest veil and the veils of glory with the fingers of power and detachment, ascend to an abode sanctified beyond mention, allusion, words, and expressions, and distinguish those who swim in the ocean of majesty and soar in the heaven of divine glory from the birds of darkness.

4

اگرچه مشاهده میشود که حجاب اکبر بصرت را از منظر اکبر بکلّی محروم نموده ولکن چون بر حسب ظاهر کلمات نصحیّه ذکر نموده بودی لذا بر این عبد لازم شد که بآنچه از طمطام یمّ عنایت الهی و ظهورات تجلّی عزّ صمدانی فایز شده‌ام بهمان مقدار تو را اخبار نمایم که شاید از حرم عزّ تقدیس محروم نگردی و از کعبه قدس تجرید بی‌نصیب نمانی

Agarchih mushāhidih mīshavad kih ḥijāb-i akbar baṣarat rā az manẓar-i akbar bi-kullī maḥrūm namūdih va lākin chūn bar ḥasab-i ẓāhir kalimāt-i nuṣḥiyyih dhikr namūdih būdī lidhā bar īn ᶜabd lāzim shud kih bi-ānchih az ṭamṭām-i yamm-i ᶜināyat-i ilāhī va ẓuhūrāt-i tajallī-yi ᶜizz-i ṣamadānī fāʾiz shudih-am bi-hamān miqdār tu rā ikhbār namāyam kih shāyad az ḥaram-i ᶜizz-i taqdīs maḥrūm nagardī va az Kaᶜbih-yi quds-i tajrīd bī-naṣīb namānī.

Although it is apparent that the greatest veil has entirely deprived your sight of the greatest vision, since you had offered words that outwardly took the form of counsel, it became necessary for this servant to inform you, to the extent of what I have received, of the surging ocean of divine favor and the manifestations of the radiance of everlasting glory. Perhaps you may not be deprived of the sanctuary of sanctified glory or left without a share in the sacred Kaaba of detachment.

5

اگرچه کلماتی از لسان مبارك استماع شد و از مضمون آن این عبد از اکثری از ناس مأیوس شده و لکن خالصاً لوجه الله اظهار میشود که لعلّ بنسیمی از رضوان عزّ تقدیس فایز شوی و بثمره از اثمار سدره لاشرقیّه و لاغربیّه مرزوق گردی و آن کلمات اینست که فرمودند انّ النّاس اکثرهم یسترضعون الیوم من ثدی الغفلة و الجهل و ما جائتهم ایّام فطامهم فکیف بلوغهم لذا لا تؤثّر فیهم الکلمة لانّهم لا یفقهون و لا یشعرون و انّك فاشهد هؤلآء الخلق کاغنام یذهبهم صبی من الصّبیان کیف یشآء کذلك نزل من قبل و لکن النّاس هم لایعرفون

Agarchih kalimātī az lisān-i mubārak istimāᶜ shud va az maḍmūn-i ān īn ᶜabd az aktharī az nās maʾyūs shudih va lākin khāliṣan li-wajhi Allāh iẓhār mīshavad kih laᶜall bi-nasīmī az Riḍvān-i ᶜizz-i taqdīs fāʾiz shavī va bi-thamarih az athmār-i sidrih-yi lā-sharqiyyih va lā-gharbiyyih marzūq gardī va ān kalimāt īnast kih farmūdand: Inna al-nāsa aktharahum yastarḍiᶜūna al-yawma min thadyi al-ghaflati wa al-jahli wa mā jāʾathum ayyāmu fiṭāmihim fa-kayfa bulūghuhum lidhā lā tuʾaththiru fīhimu al-kalimatu li-annahum lā yafqahūna wa lā yashᶜurūna wa innaka fa-ishhad hāʾulāʾi al-khalqa ka-aghnāmin yadhhabuhum ṣabiyyun mina al-ṣibyāni kayfa yashāʾu kadhālika nazala min qablu wa lākinna al-nāsa hum lā yaᶜrifūn.

Although words were heard from the blessed tongue whose import has caused this servant to lose hope in most people, this is nevertheless set forth solely for the sake of God, so that perhaps you may receive a breeze from the Paradise of sanctified glory and be granted a fruit from the tree that is neither of the East nor of the West. These are the words that were spoken: “Most people today suckle at the breast of heedlessness and ignorance. The days of their weaning have not yet come, much less their maturity. Therefore the Word has no effect upon them, for they neither understand nor perceive. Behold these people as sheep whom a child leads wherever he wishes. Thus was it revealed before, yet the people do not recognize it.”

6

و چون در مکتوبت مطالب عدیده ذکر شده بود لذا بر این عبد لازم شد که هر یك از مطالب تو را مرقوم نماید و بعد جواب مذکور دارد که لعلّ در این ایّام که ظلمت جمیع ارض را احاطه نموده بعضی از قاصدین و طالبین بانوار شمس هدایت مهتدی شوند و از کوثر حیوان بی‌نصیب نمانند و انّه لیهدی من یشآء و انّه علی کلّ شیء قدیر

Va chūn dar maktūbat maṭālib-i ᶜadīdih dhikr shudih būd lidhā bar īn ᶜabd lāzim shud kih har yak az maṭālib-i tu rā marqūm namāyad va baᶜd javāb madhkūr dārad kih laᶜall dar īn ayyām kih ẓulmat jamīᶜ-i arḍ rā iḥāṭih namūdih baᶜḍī az qāṣidīn va ṭālibīn bi-anvār-i shams-i hidāyat muhtadī shavand va az kawthar-i ḥayavān bī-naṣīb namānand. Wa innahu la-yahdī man yashāᵓu wa innahu ᶜalā kulli shayᵓin qadīr.

Since numerous points were mentioned in your letter, it became necessary for this servant to write down each of your points and then give a reply, so that perhaps, in these days when darkness has encompassed the whole earth, some of those who seek and aspire may be guided by the light of the sun of guidance and not be left without a share of the Kawthar of life. He indeed guides whomever He wills, and He has power over all things.

7

اینست اوّل مطلب تو که مرقوم داشته امید از خداوند متعال چنان است که ملاقات نصیب گرداند که شاید رفع تعیّنات ظلمانیّه و حجبات وهمیّه گردد و معلوم شود سابحین در بحر احدیّه و طایرین در فضای رفعت از ساکنین در بئر ظلمت و واقفین در بیدای حیرت انتهی

Īnast avval maṭlab-i tu kih marqūm dāshtih: Umīd az Khudāvand-i mutaᶜāl chunān ast kih mulāqāt naṣīb gardānad kih shāyad rafᶜ-i taᶜayyunāt-i ẓulmāniyyih va ḥujubāt-i vahmiyyih gardad va maᶜlūm shavad sābiḥīn dar baḥr-i aḥadiyyih va ṭāyirīn dar faḍā-yi rifᶜat az sākinīn dar biᵓr-i ẓulmat va vāqifīn dar baydā-yi ḥayrat. Intahā.

This is the first point you wrote: “My hope in God, the Most Exalted, is that He may grant us a meeting, so that perhaps the dark limitations and veils of illusion may be removed, and those who swim in the sea of divine unity and soar in the heights may be distinguished from those who dwell in the pit of darkness and remain in the desert of bewilderment.” End of quotation.

8

اینکه خواسته بودی که ملاقات حاصل شود و از آن ملاقات رفع حجبات گردد هر ملاقاتی علّت کشف حجاب نبوده و نخواهد بود در اکثری ملاقات بر حجاب بیفزاید چنانچه نفسیکه منبع غلّ و معدن فساد بوده آمده و تو حجبات او را خرق ننموده که سهل است بر حجبات تو افزوده اگر تو قادر بر خرق حجاب بودی البتّه حجبات مانعه از نفس محجوبه را کشف مینمودی و لکن انشآءالله از فضل الهی امیدواریم که ملاقاتی بروح و ریحان دست دهد و جمیع در انجمن قدس مجتمع شویم و از اشارات لفظیّه مقدّس شده بعوالم نامتناهی معانی پی بریم چه که این ایّام ایّام کشف و شهود است نه ایّام تحقیق ظنون و موهوم از خدا وصل و لقا را طالبیم و انّه لنعم المولی و نعم المجیب معلومست که این کلمات از خودت نبوده از وسوسه انفس بعیده مرقوم داشته

Īnkih khvāstih būdī kih mulāqāt ḥāṣil shavad va az ān mulāqāt rafᶜ-i ḥujubāt gardad, har mulāqātī ᶜillat-i kashf-i ḥijāb nabūdih va nakhvāhad būd. Dar aktharī mulāqāt bar ḥijāb bīfzāyad chunānchih nafsīkih manbaᶜ-i ghill va maᶜdan-i fasād būdih āmadih va tu ḥujubāt-i ū rā kharq nanamūdih kih sahl ast bar ḥujubāt-i tu afzūdih. Agar tu qādir bar kharq-i ḥijāb būdī al-battih ḥujubāt-i māniᶜih az nafs-i maḥjūbih rā kashf mīnamūdī va lākin in shāº Allāh az faḍl-i ilāhī umīdvārīm kih mulāqātī bi-rūḥ va rayḥān dast dihad va jamīᶜ dar anjuman-i quds mujtamiᶜ shavīm va az ishārāt-i lafẓiyyih muqaddas shudih bi-ᶜavālim-i nāmutanāhī-yi maᶜānī pay barīm chih kih īn ayyām ayyām-i kashf va shuhūd ast nah ayyām-i taḥqīq-i ẓunūn va mawhūm. Az Khudā vaṣl va liqā rā ṭālibīm va innahu la-niᶜma al-mawlā wa niᶜma al-mujīb. Maᶜlūmast kih īn kalimāt az khudat nabūdih az vasvasih-yi anfus-i baᶜīdih marqūm dāshtih.

As for your wish that a meeting take place and that through it the veils be removed, not every meeting has been or will be a cause of unveiling. In most cases, a meeting adds to the veil. Thus, a person who was a source of malice and a mine of corruption came, and far from your rending his veils, he added to yours. Had you been capable of rending a veil, you would certainly have removed the obstructing veils from that veiled soul. Nevertheless, God willing, we hope through divine grace that a meeting may take place in joy and delight, that we may all gather in the assembly of holiness and, freed from verbal allusions, find our way into the limitless worlds of meaning. For these days are days of unveiling and witnessing, not days of investigating conjectures and imaginings. From God we seek reunion and meeting; He is indeed the best Protector and the best to answer. It is clear that these words were not your own: you wrote them at the prompting of souls far removed.

9

ذات نایافته از هستی بخش کی تواند که شود هستی بخش

Dhāt nāyāftih az hastī-bakhsh kay tavānad kih shavad hastī-bakhsh.

A self that has received nothing from the Giver of being—how can it become a giver of being?

10

امثال آن نفوس پژمرده محرومه یمین را ازشمال تمیز نداده‌اند چگونه خود را هادی و منجی فرض گرفته‌اند نفحات انفس الهیّه از فوحات انفس مشرکه بسی واضح و معلوم است نه هر که بصورت انسان از انسان محسوب و نه هر که بدو کلمه ناطق از اهل بیان مذکور انفس محدوده از عالم احدیّه محروم بوده و خواهند بود و ابصر مرموده از مشاهده انوار آفتاب معانی بی‌نصیب عجب است از تو که جوهر وهم را نفس یقین دانسته و نفس موهوم را معلوم ذکر نموده انّهم خلقوا من الوهم و بدئوا منه و رجعوا الیه و الیوم طایران هوای قرب الهی

و سبّاحان قلزم رحمت رحمانی چون شمس مشرق و مضیئند و واللّه اگر نفوس محتجبه ابصر خود را از رمد نفس و هوی مطهّر سازند فی الحین باشراق نیّر آفاق فایز شوند

Amthāl-i ān nufūs-i pazhmurdih-yi maḥrūmih yamīn rā az shimāl tamīz nadādih-and chigūnih khud rā hādī va munjī farḍ giriftih-and. Nafaḥāt-i anfus-i ilāhiyyih az fawḥāt-i anfus-i mushrikih basī vāḍiḥ va maᶜlūm ast. Nah har kih bi-ṣūrat-i insān az insān maḥsūb va nah har kih bi-du kalimih nāṭiq az ahl-i bayān madhkūr. Anfus-i maḥdūdih az ᶜālam-i aḥadiyyih maḥrūm būdih va khvāhand būd va abṣur-i marmūdih az mushāhidih-yi anvār-i āftāb-i maᶜānī bī-naṣīb. ᶜAjab ast az tu kih jawhar-i vahm rā nafs-i yaqīn dānistih va nafs-i mawhūm rā maᶜlūm dhikr namūdih. Innahum khuliqū mina al-wahmi wa budiᵊū minhu wa rajaᶜū ilayhi. Va imrūz ṭāyirān-i havā-yi qurb-i ilāhī va sabbāḥān-i qulzum-i raḥmat-i raḥmānī chūn shams mushriq va muḍīᵊand va va'llāh agar nufūs-i muḥtajibih abṣur-i khud rā az ramad-i nafs va havā muṭahhar sāzand fī al-ḥīn bi-ishrāq-i nayyir-i āfāq fāᵊiz shavand.

The likes of those withered, deprived souls have not distinguished right from left. How have they presumed themselves to be guides and saviors? The distinction between the breezes of divine souls and the odors of souls who associate partners with God is abundantly clear and evident. Not everyone with a human form is counted as human, nor is everyone who utters two words reckoned among the people of utterance. Limited souls have been and will remain deprived of the realm of divine unity, and diseased eyes have no share in beholding the rays of the sun of meanings. It is astonishing that you have taken the essence of illusion for certainty itself, and described what is imagined as something known. They were created from illusion, originated from it, and returned to it. Today, those who soar in the heaven of nearness to God and swim in the ocean of the All-Merciful's mercy are radiant and shining like the sun. By God, if veiled souls cleanse their eyes of the disease of self and desire, they will at once receive the radiance of the Luminary of the horizons.

11

و لکن چه ذکر نمایم که امر بسیار بر تو مشتبه شده و هذا لم یکن من عندك بل من الّذی لم یکن له ذکر عندالله و کان محروماً عن نفحات ایّام الله المهیمن القیّوم قولك بلی اگرچه حالتم بر حسب ظاهر خوب و در کمال صحّت در گذر است ولی از بس فسرده‌ام یکی از محرومی فیض خدمت احباب و دیگر آنکه هر قدر جان میکنیم و کوشش مینمائیم و از شهر بشهر و وادی بوادی میدویم بلکه نوعی شود خیال آسوده شود نمیشود و نمیگذارند عجب است از تو و این عبد خادم بسیار متحیّر شده از این عبارات که مرقوم داشته که شهر بشهر میدویم که خیال آسوده شود و نمیشود چه که از این کلمه همچه مفهوم شد که نعوذ بالله ملتفت نشده که شهر بشهر گشتن سبب آسودگی خیال نبوده و نخواهد شد کاش تو در همان محلّ توقف مینمودی و یك نفس خالصی لله برمیاوردی و البتّه آن نفس بمکمن رحمن حاضر میشد چه که اگر مقصود از حرکت تو عرفان حقّ بوده باید بایندینه بیائی مطهّرا عن کلّ الاشارات و الدّلالات و بعد ملاقات نموده خود ببصر خود تمیز دهی و حقّ را از دونش بشناسی نه بقول نفسیکه عندالله مردود بوده بشأنی محتجب شوی که خود را از جمال مقصود بالمرّه محروم داری و السّالك لن یبلغ الی وطن الأمن و الأمان الّا بکفّ الصّفر عما فی الامکان

Va lākin chih dhikr namāyam kih amr bisyār bar tu mushtabih shudih. Wa hādhā lam yakun min ᶜindika bal mina alladhī lam yakun lahu dhikrun ᶜinda Allāhi wa kāna maḥrūman ᶜan nafaḥāti ayyāmi Allāhi al-Muhaymini al-Qayyūm. Qawluka: Balī agarchih ḥālatam bar ḥasab-i ẓāhir khūb va dar kamāl-i ṣiḥḥat dar gudhar ast valī az bas fasurdih-am, yakī az maḥrūmī-yi fayḍ-i khidmat-i aḥbāb va dīgar ānkih har qadr jān mīkanīm va kūshish mīnamāyīm va az shahr bi-shahr va vādī bi-vādī mīdavīm balkih nawᶜī shavad khiyāl āsūdih shavad namīshavad va namīgudhārand. ᶜAjab ast az tu va īn ᶜabd-i khādim bisyār mutaḥayyir shudih az īn ᶜibārāt kih marqūm dāshtih kih shahr

bi-shahr mīdavīm kih khiyāl āsūdih shavad va namīshavad chih kih az īn kalimih hamchih mafhūm shud kih naᶜūdhu bi'llāh multafit nashudih kih shahr bi-shahr gashtan sabab-i āsūdigī-yi khiyāl nabūdih va nakhvāhad shud. Kāsh tu dar hamān maḥall tavaqquf mīnamūdī va yak nafas-i khāliṣī li'llāh bar mīāvardī va al-battih ān nafas bi-makman-i Raḥmān ḥāḍir mīshud chih kih agar maqṣūd az ḥarakat-i tu ᶜirfān-i Ḥaqq būdih bāyad bi-īn madīnih biyāᵓī muṭahharan ᶜan kulli al-ishārāti wa al-dalālāt va baᶜd mulāqāt namūdih khud bi-baṣar-i khud tamīz dihī va Ḥaqq rā az dūnash bishināsī nah bi-qawl-i nafsīkih ᶜinda Allāh mardūd būdih bi-shaᵓnī muḥtajib shavī kih khud rā az jamāl-i Maqṣūd bi'l-marrih maḥrūm dārī. Wa al-sāliku lan yablugha ilā waṭani al-amni wa al-amāni illā bi-kaffi al-ṣifri ᶜammā fī al-imkān.

But what can I say, when the matter has become so confused for you? This did not come from you, but from one who had no mention in God's presence and was deprived of the breezes of the days of God, the All-Protecting, the Self-Subsisting. Your words: "Yes, although outwardly my condition is good and I am passing my days in perfect health, I am deeply dispirited: first, from being deprived of the blessing of serving the friends, and second, because however much we struggle and strive, running from city to city and valley to valley in the hope that somehow we may find peace of mind, it does not happen, and they do not allow it." This is astonishing on your part, and this servant is greatly bewildered by these expressions you have written: that you run from city to city to find peace of mind, yet do not find it. For these words suggest that, God forbid, you have failed to realize that roaming from city to city has never been and will never be a cause of peace of mind. If only you had remained in that same place and drawn a single breath purely for God! That breath would certainly have reached the hidden abode of the All-Merciful. For if the purpose of your journey was recognition of the Truth, you should come to this city, purified of all allusions and indications, and then meet and discern with your own eyes, distinguishing the Truth from all else—not become so veiled by the words of a soul rejected in God's sight that you deprive yourself altogether of the beauty of the Desired One. The wayfarer will never reach the homeland of safety and security except with hands empty of all that is in the contingent world.

12

قوله رفته بود که قدری آسایش حاصل نمائیم و از شرّ فتنه ایمن باشیم فراغتی حاصل شود وساوس شیاطین بهوای نفس شرّی برانگیخته خلل در اعتقادات انداخته فتنه نوی بر پا نموده الفتنة نائمة لعن الله من ایقظها انتهی تکاد ان تنفطر السّمآء من هذا القول و تنشق الأرض و تدكّ الجبال و تنقطع البحار عن الأمواج و الأشجار من الأثمار فوالله تکاد ان تنعدم ارکان الوجود من الغیب و الشّهود و بما خرج من فمك اصفرّت وجوه المقرّبین و لو یکون ذو درایة لیوقن بأنّ وجه نقطة الأولی حینئذ اصفرّ من لطمات هذه الکلمات و اذاً ینوح فی رفیق الأعلی و ینوح معه ملائکة المقرّبین هیچ ملاحظه نموده‌ئی که چه نوشته مقصود از این بیان چه و مقصود که و لکن از سجّیه اهل الله نبوده که فوق شأن خود تکلّم نمایند من لم یعرف حدّه و شأنه لم یعرف ربّه

Qawluhu: Raftih būd kih qadrī āsāyish ḥāṣil namāyīm va az sharr-i fitnih īman bāshīm farāghatī ḥāṣil shavad vasāvis-i shayāṭīn bi-havā-yi nafs sharrī bar angīkhtih khalal dar iᶜtiqādāt andākhtih fitnih-yi nawī bar pā namūdih. Al-fitnatu nāᵓimatun laᶜana Allāhu man ayqaẓahā. Intahā. Takādu an tanfaṭira al-samāᵓu [corrupted text] min hādhā al-qawli wa tanshaqqa al-arḍu wa tandakka al-jibālu wa tanqaṭiᶜa al-biḥāru ᶜani al-amwāji wa al-ashjāru mina al-athmār. Fa-wa'llāhi takādu an tanᶜadima arkānu al-wujūdi mina al-ghaybi wa al-shuhūd wa bi-mā kharaja min famika iṣfarrat wujūhu al-muqarrabīn wa law yakūnu dhū dirāyatin li-yūqina bi-anna wajha Nuqṭati al-Ūlā ḥīnaᵓidhin iṣfarra min laṭamāti hādhihi al-kalimāt wa idhan yanūḥu fī Rafīqi al-Aᶜlā wa yanūḥu maᶜahu malāᵓikatu al-muqarrabīn. Hīch mulāḥiẓih namūdih-ī kih chih nivishtih maqṣūd az īn bayān chih va

maqṣūd kih va lākin az sajiyyih-yi ahl-i Allāh nabūdih kih fawq-i shaʾn-i khud takallum namāyand. Man lam yaʿrif ḥaddahu wa shaʾnahu lam yaʿrif rabbahu.

His words: “It had been intended that we should gain some comfort, be safe from the evil of strife, and find some respite. The whisperings of devils, following selfish desire, have stirred up mischief, undermined beliefs, and raised a new disturbance. Strife is asleep; may God curse whoever awakens it.” End of quotation. The heaven is almost rent [corrupted original text] by this statement, the earth split apart, the mountains crushed, the seas deprived of their waves, and the trees of their fruits. By God, the very pillars of existence, unseen and visible, are almost brought to nothing. What has issued from your mouth has turned pale the faces of those brought near to God. Anyone possessed of understanding would surely know that the face of the Primal Point has now grown pale from the blows of these words. He therefore laments in the companionship of the Most High, and with Him lament the angels who are brought near. Have you considered at all what you have written, what is meant by this statement, and whom it concerns? Yet it is not the character of the people of God to speak beyond their station. Whoever has not known his own limits and station has not known his Lord.

13

باری این عباد که بأیادی تربیت الهیّه تربیت شده‌اند و در ظل سدره ادب ساکنند دوست نداشته و ندارند که این کلمات را بمثل تو جواب ذکر نمایند فوّضنا الأمور الی الله و انّه لنعم الوکیل بشنو ندای عبد ناصح را فضل اعظم را غضب مدان و صلح اکبر را فتنه مشمر و رحمت کلّیه الهیّه را قهر مبین ماء عذب فرات را از ملح اجاج بصر ظاهره تمیز ندهد بلکه محتاج بذائقه بوده و خواهد بود و ذائقه هم اگر بامراض وارده تغییر نماید انّهم از ادراك عاجز خواهد بود از خدا میطلبیم ذائقه قدسیّه لطیفه عنایت فرماید که کوثر بیان الهی را از ملح اجاج نفسانی تمیز دهیم و الأمر بیده انّه علی کلّ شیء حکیم و علی کلّ شیء قدیر

Bārī īn ʿibād kih bi-ayādī-yi tarbiyat-i ilāhiyyih tarbiyat shudih-and va dar ẓill-i sidrih-yi adab sākinand dūst nadāshtih va nadārand kih īn kalimāt rā bi-mithl-i tu javāb dhikr namāyand. Fawwaḍnā al-umūra ilā Allāhi wa innahu la-niʿma al-wakīl. Bishnaw nidā-yi ʿabd-i nāṣiḥ rā faḍl-i aʿẓam rā ghaḍab madān va ṣulḥ-i akbar rā fitnih mashmur va raḥmat-i kulliyyih-yi ilāhiyyih rā qahr mabīn. Māʾ-i ʿadhb-i furāt rā az milḥ-i ujāj baṣar-i ẓāhirih tamīz nadihad balkih muḥtāj bi-dhāʾiqih būdih va khvāhad būd va dhāʾiqih ham agar bi-amrāḍ-i vāridih taghyīr namāyad ān ham az idrāk ʿājiz khvāhad būd. Az Khudā mīṭalabīm dhāʾiqih-yi qudsiyyih-yi laṭīfih ʿināyat farmāyad kih kawthar-i bayān-i ilāhī rā az milḥ-i ujāj-i nafsānī tamīz dihīm. Wa al-amru bi-yadihi innahu ʿalā kulli shayʾin ḥakīmun wa ʿalā kulli shayʾin qadīr.

In any case, these servants, who have been nurtured by the hands of divine education and dwell in the shade of the tree of courtesy, have never wished, nor do they now wish, to answer such words from one like you. We have entrusted all matters to God; He is indeed the best Trustee. Listen to the call of a servant who offers sincere counsel: do not mistake the greatest grace for wrath, count the greatest peace as strife, or regard God’s all-embracing mercy as vengeance. The outward eye cannot distinguish sweet, refreshing water from bitter salt water; this has always required, and will always require, the sense of taste. If the sense of taste is altered by diseases that afflict it, it too will be incapable of perception. We ask God to bestow a delicate, sanctified sense of taste, so that we may distinguish the Kawthar of divine utterance from the bitter salt water of the self. The matter is in His hand. He is wise in all things and has power over all things.

14

اگر آسایش میخواهی این بیان حقّ را بشنو که فرموده از آلایش نفس و هوی پاك شو تا بآسایش لایفنی فایز شوی این آسایش در ظلّ حقّ بوده نه در دونش چه که جز ظلّش الیوم برهوت عندالله محسوب انشآء الله امیدواریم که صدر را از کلمات و اشارات مشرکین ممرّد نموده تا محلّ تجلّی سلطان احدیّه شود وبالمرّه از قیل و قال و جنگ و جدال بیاساید

Agar āsāyesh mīkhwāhī īn bayān-e Ḥaqq rā beshnow keh farmūdeh: az ālāyesh-e nafs va havā pāk show tā be-āsāyesh-e lā-yafnā fāyez shavī. Īn āsāyesh dar ẓell-e Ḥaqq būdeh nah dar dūnash, cheh keh joz ẓellash al-yawm barahūt ᶜinda Allāh maḥsūb. In shāᵓ Allāh omīdvārīm keh ṣadr rā az kalemāt va eshārāt-e moshrekīn momarrad namūdeh tā maḥall-e tajallī-ye Solṭān-e Aḥadīyeh shavad va bel-marreh az qīl o qāl va jang o jedāl beyāsāyad.

If you desire rest, listen to this utterance of God: "Purify yourself of the defilement of self and desire, so that you may attain imperishable rest." This rest lies in the shade of God, not elsewhere, for today everything outside His shade is reckoned a barren wilderness in God's sight. God willing, We hope that you will cleanse your breast of the words and insinuations of those who associate partners with God, so that it may become the seat of the revelation of the Sovereign of Oneness and find complete rest from disputation, conflict, and contention.

15

مذکور نموده بودی که ازشرّ فتنه ایمن باشیم همچه مفهوم میشود که تو ظهورات حقّیّه که در عالم شده از آدم تا خاتم جمیع را فتنه دانسته و اعتقاد نموده که تکلّم نمودن بکلمه حقّ فتنه است و لکن زین فتنه تا آن فتنه فرق است بسیار و لایعقلها الّا اولو الأبصار فتنه حقّ فتنهایست که صدهزار شریعه امن و امان از او جارست فوالله اگر ذی شمّی یافت شود از این فتنه نفحات احدیّه استشمام نماید و دیگر میفرماید قوله جلّ کبریائه الم احسب النّاس ان یترکوا ان یقولوا آمنّا و هم لایفتنون

Madhkūr namūdeh būdī keh az sharr-e fetneh īmen bāshīm. Hamcheh mafhūm mīshavad keh to ẓohūrāt-e ḥaqqīyeh keh dar ᶜālam shodeh az Ādam tā Khātam jamīᶜ rā fetneh dānesteh va eᶜteqād namūdeh keh takallom namūdan be-kalemeh-ye ḥaqq fetneh ast. Va lāken zīn fetneh tā ān fetneh farqī ast besyār, va lā yaᶜqiluhā illā ulū al-abṣār. Fetneh-ye Ḥaqq fetneh-īst keh ṣad-hezār sharīᶜeh-ye amn o amān az ū jārīst. Fa-wa-Allāh agar dhī-shammī yāft shavad az īn fetneh nafaḥāt-e Aḥadīyeh estesḥmām namāyad. Va dīgar mīfarmāyad, qawluhu jalla kibriyāᵓuhu: Alif Lām Mīm. A-ḥasiba al-nāsu an yutrakū an yaqūlū āmannā wa-hum lā yuftanūn.

You had written, "May we be safe from the evil of strife." It would appear that you have regarded all the Manifestations of God who have appeared in the world, from Adam to the Seal, as strife, and have believed that speaking the word of truth is strife. Yet there is a vast difference between this strife and that strife, and none comprehend it except those possessed of insight. The strife of God is a strife from which a hundred thousand streams of peace and security flow. By God, if anyone possessed of a sense of smell were found, he would inhale the fragrances of Oneness from this strife. Elsewhere He says—His words, exalted be His majesty: "Alif. Lam. Mim. Do people suppose that they will be left to say, 'We believe,' without being put to the test?"

16

اگر آنچه از حقّ ظاهر میشود آن را فتنه انگاشته صدهزار جان فدای چنین فتنه که انفس مشرکه فرعونیّه را از مظاهر احدیّه تمیز داده و تفصیل فرموده ای عبد از خدا میطلبم که بصر حدید بجمیع ناس عنایت فرماید و نفس زکیّه مرحمت نماید و اذن واعیه مبذول دارد تا کلمات مشرکه را از کلمات الهیّه فرق گذارند

Agar āncheh az Ḥaqq ẓāher mīshavad ān rā fetneh engāshteh, ṣad-hezār jān fadā-ye chonīn fetneh keh anfos-e moshrekeh-ye ferᶜownīyeh rā az maẓāher-e Aḥadīyeh tamyīz dādeh va tafṣīl farmūdeh. Ey ᶜAbd, az Khodā mīṭalabam keh baṣar-e ḥadīd be-jamīᶜ-e nās ᶜenāyat farmāyad va nafs-e zakīyeh marḥamat namāyad va odhon-e vāᶜīyeh mabdhūl dārad tā kalemāt-e moshrekeh rā az kalemāt-e elāhīyeh farq godhārand.

If you have deemed what appears from God to be strife, may a hundred thousand lives be sacrificed for such strife, which has distinguished and separated the idolatrous, Pharaoh-like souls from the Manifestations of Oneness. O servant, I ask God to bestow keen sight upon all people, to grant them pure souls, and to endow them with attentive ears, so that they may distinguish idolatrous words from divine words.

17

هرگز راضی نمیشوم که تو چنین کلمات مرقوم نمائی ذکر شده بود که وساوس شیاطین بهوای نفس شرّی برانگیخته خلل در اعتقادات انداخته‌ای برادر من نفحات قدسیّه ربّ العالمین را وساوس شیاطین ذکر منما فوالله یبکی کلّ شیء و الّذی امرك بما ظهر من قلمك یلعنه کلّ الذّرّات و لکن هو لا یستشعر فی نفسه لانّ الله ضرب علی قلبه غشاوة النّار یقول ما لا یفقه و تکلّم بما لا تکلّم به مظاهر النّفی کلّها و اذا هو فی خسران عظیم تکاد الوجود ان یذوب من هذه الکلمة و لکن ملقیك فی حجاب غلیظ و امّا خلل در اعتقادات که مذکور داشته بدانکه در اعتقادات احدی از ظهورالله و امره خلل نرسیده بلکه محکم و ثابت و راسختر شده مگر آن نفوسیکه در ظهور قبل کینوناتشان از سجّین بوده و بر حسب ظاهر بتصدیق آن ظهور از علّیّین محسوب شده‌اند و چون امتحان کبری ظاهر آن نفوس راجع باصل خود شده و نفوس قدسیّه منیره بوطن اصلیّه خود که اقرار و اعتراف بنفس ظهور است واصل شده‌اند طوبی للواصلین

Hargez rāḍī namīshavam keh to chonīn kalemāt marqūm namāᵊī. Dhekr shodeh būd keh vasāves-e shayāṭīn be-havā-ye nafs sharrī bar angīkhteh khalal dar eᶜteqādāt andākhteh. Ey barādar-e man, nafaḥāt-e qodsīyeh-ye Rabb al-ᶜālamīn rā vasāves-e shayāṭīn dhekr manamā. Fa-wa-Allāh yabkī kullu shayᵊ wa-alladhī amaraka bi-mā ẓahara min qalamika yalᶜanuhu kullu al-dharrāt, wa-lākin huwa lā yastashᶜiru fī nafsihi li-anna Allāha ḍaraba ᶜalā qalbihi ghishāwata al-nār. Yaqūlu mā lā yafqahu wa-takallama bi-mā lā takallama bihi maẓāhiru al-nafy kulluhā wa-idhā huwa fī khusrān ᶜaẓīm. Takādu al-wujūd an yadhūba min hādhihi al-kalimah wa-lākin mulqīka fī ḥijāb ghalīẓ. Va ammā khalal dar eᶜteqādāt keh madhkūr dāshteh, bedān keh dar eᶜteqādāt-e aḥadī az ẓohūr Allāh va amrihi khalal naresīdeh balkeh moḥkam va thābet va rāsekhtar shodeh, magar ān nofūsī keh dar ẓohūr-e qabl kaynūnātashān az Sijjīn būdeh va bar ḥasab-e ẓāher be-taṣdīq-e ān ẓohūr az ᶜIllīyīn maḥsūb shodeh-and. Va chon emteḥān-e kobrā ẓāher, ān nofūs rājeᶜ be-aṣl-e khod shodeh va nofūs-e qodsīyeh-ye monīreh be-vaṭan-e aṣlīyeh-ye khod keh eqrār va eᶜterāf be-nafs-e ẓohūr ast vāṣel shodeh-and. Ṭūbā li-l-wāṣilīn.

I can never consent to your writing such words. It had been stated that “the whisperings of devils, following selfish desire, have stirred up mischief and undermined beliefs.” My brother, do not call the holy breezes of the Lord of the worlds the whisperings of devils. By God, everything weeps, and every atom curses the one who instructed you in what has issued from your pen. Yet he is unaware

within himself, for God has laid a veil of fire over his heart. He says what he does not understand and has spoken words that none of the manifestations of negation have spoken; he is indeed in grievous loss. Existence itself almost melts away at this statement, yet the one who prompted you is wrapped in a thick veil. As for the undermining of beliefs that you mentioned, know that no one's beliefs have been undermined by the revelation of God and His Cause. Rather, they have become firm, steadfast, and more deeply rooted, except in the case of those souls whose very beings were of Sijjin in the previous revelation, but who, through their outward acknowledgment of that revelation, were reckoned as belonging to Illiyyin. When the greatest test appeared, those souls returned to their origin, while the radiant, holy souls reached their original homeland, which is acknowledgment and recognition of the Manifestation Himself. Blessed are those who have arrived.

18

آن اعتقاداتی که منوط بعبادت عجل شده اصفیاءالله و احبّائه از آن مقدّس و منزّه و مبرّا و هر نفسیکه العیاذ بالله در این ظهور نیّر معانی محتجب ماند عقیده نداشته و نخواهد داشت تا خلل بهمرسد آیا نشنیده نغمه ورقای الهی را که میفرماید اگر نفسی بدوام ملك و ملکوت بقیام و قعود و سجود حقّ را ذاکر شود و عبادت نماید و در حین ظهور اقلّ من آن توقّف نماید لیحبط اعماله و بقدر همان توقّف در نار بوده و خواهد بود تا چه رسد باعراض و استکبار نسئل الله بأن یعصمنا من وساوس الشّیاطین الّذین کفروا بالله جهرة و یحسبون انّهم من العارفین لا فوربّ العالمین

Ān eᶜteqādātī keh manūṭ be-ᶜebādat-e ᶜejl shodeh, aṣfiyāᵓ Allāh va aḥibbāᵓihi az ān moqaddas va monazzah va mobarrā. Va har nafsī keh al-ᶜiyādhu bi-Allāh dar īn ẓohūr-e Nayyir-e Maᶜānī moḥtajeb mānd, ᶜaqīdeh nadāshteh va nakhwāhad dāsht tā khalal be-ham resad. Āyā nashenīdeh naghmeh-ye Varqā-ye Elāhī rā keh mīfarmāyad agar nafsī be-davām-e molk va malakūt be-qīyām va qoᶜūd va sojūd Ḥaqq rā dhāker shavad va ᶜebādat namāyad va dar ḥīn-e ẓohūr aqall-e men ān tavaqqof namāyad, la-yaḥbaṭu aᶜmāluhu, va be-qadr-e hamān tavaqqof dar nār būdeh va khwāhad būd, tā cheh resad be-eᶜrāḍ va estekbār. Nasᵓalu Allāha bi-an yaᶜṣimanā min wasāwis al-shayāṭīn alladhīna kafarū bi-Allāhi jahratan wa-yaḥsabūna annahum min al-ᶜārifīn. Lā fa-wa-Rabb al-ᶜālamīn.

God's chosen ones and His loved ones are sanctified, purified, and free from those beliefs that depend upon worship of the calf. Any soul who, God forbid, remains veiled in this revelation of the Luminary of Meanings has never possessed, nor will ever possess, a belief that could be undermined. Have you not heard the song of the divine Dove, who says that if a soul were to remember and worship God, standing, sitting, and bowing down, for as long as the earthly and heavenly kingdoms endure, yet were to hesitate for less than an instant at the time of His revelation, his deeds would surely come to nothing? For the duration of that hesitation he has been, and will remain, in the fire—how much more so in the case of rejection and arrogance. We ask God to protect us from the whisperings of devils who have openly disbelieved in God and imagine themselves to be among those who know. No, by the Lord of the worlds!

19

فتنه نو ذکر نموده بودی امر جدیدی بر پا نشده و ظاهر نگشته این عباد از اوّل یومیکه بعرفان الله فایز شده‌ایم نظر باین ظهور قدس صمدانی داشته‌ایم و مادون این ظهور کلیّه الهیّه را در ساحتش مفقود میشمردیم چنانچه بعضی مذکور میداشتند که لأجل مصلحت ایشان اشاره بغیر میفرمایند و بعد که معلوم شد آنچه ذکر شد حقّ بود و ما بعده الّا الضّلال عجب است از تو که چنین ذکر نموده

Fetneh-ye now dhekr namūdeh būdī. Amr-e jadīdī bar pā nashodeh va ẓāher nagashteh. Īn ᶜebād az avval-e yawmī keh be-ᶜerfān Allāh fāyez shodeh-īm naẓar be-īn ẓohūr-e qods-e ṣamadānī dāshteh-īm va mā-dūn-e īn ẓohūr-e kollīyeh-ye elāhīyeh rā dar sāḥatash mafqūd mīshomordīm, chonāncheh baᶜḍī madhkūr mīdāshtand keh li-ajl-e maṣlaḥat īshān eshāreh be-ghayr mīfarmāyand. Va baᶜd keh maᶜlūm shod āncheh dhekr shod ḥaqq būd va mā baᶜdahu illā al-ḍalāl. ᶜAjab ast az to keh chonīn dhekr namūdeh.

You had spoken of a new disturbance. No new cause has been established or appeared. From the very first day that we, these servants, attained recognition of God, we have had our eyes fixed upon this holy, eternal Revelation, and have counted everything other than this universal divine Revelation as nonexistent in His presence. Indeed, some used to say that He referred to another out of expediency. Later it became clear that what had been said was the truth, and beyond it there is nothing but error. It is astonishing that you should have spoken in this way.

20

اگر مقصود از فتنه فساد جدید بوده والله الّذی لا اله الّا هو که همان نفسیکه این کلمات را بتو القاء نموده او بر پا کرده چنانچه مشهود است چهل سنه با هم جمع بوده‌اند و خود تو موقنی بآنچه ذکر شده و در این سفر که آن مشرك در حزب الله وارد شد عامل شد آنچه را که نمرود و شدّاد عامل نشده مع‌ذلك ندانستیم که سبب چه شده که باغوای او از بصر و سمع و فؤاد خود گذشته و آنچه او گفته مسلّم داشته

Agar maqṣūd az fetneh fasād-e jadīd būdeh, wa-Allāh alladhī lā ilāha illā huwa keh hamān nafsī keh īn kalemāt rā be-to elqā namūdeh ū bar pā kardeh, chonāncheh mashhūd ast. Chehel saneh bā ham jamᶜ būdeh-and va khod-e to mūqenī be-āncheh dhekr shodeh. Va dar īn safar keh ān moshrek dar ḥezb Allāh vāred shod ᶜāmel shod āncheh rā keh Nimrūd va Shaddād ᶜāmel nashodeh. Maᶜa dhālek nadānestīm keh sabab cheh shodeh keh be-eghvā-ye ū az baṣar va samᶜ va foᵓād-e khod godhashteh va āncheh ū gofteh mosallam dāshteh.

If by strife you meant a new outbreak of disorder, by God, besides whom there is no god, the very person who prompted you to write these words has stirred it up, as is evident. They had been together for forty years, and you yourself are certain of what has been said. On this journey, when that idolater entered among the people of God, he committed what Nimrod and Shaddad had not committed. Even so, We have not understood what has caused you, through his deception, to abandon your own sight, hearing, and heart, and to accept whatever he has said as certain.

21

نسئل الله بأن یوفّقك علی امره و یرزقك عرفان مظهر نفسه و یطهّرك عن اشارات المعرضین آنچه از حقّ ظاهر رحمت است از برای موحّدین و نقمت است از برای مشرکین نسئله بأن یرزقك کأساً من مآء الحیوان الّذی جری فی قطب الامکان لعلّ بها تنقطع عمّا سواه و تستقرب الی مقرّ الّذی لا یری فیه الّا انوار وجه ربّك العلیّ العظیم و از خدا میطلبیم که از عبادی محسوب نشوی که لازال برحقّ امثال این اعتراضات را نموده‌اند چنانچه بحسین بن علیّ روح ما سواه فداه مشرکین اعتراضاً علیه نوشتند که تو سبب تفریق اجتماع امّت شده و در دین جدّت فتنه نموده و بعضی بدعتها گذاشته و همین کلمات مفصّل در کتب ثبت است ملاحظه نمائید دیگر احتیاج بذکر این بنده نیست از ذکر فقرهٔ آخر تکاد ان تنعدم ارکان کلّ شیء و لکن صبرنا و نصبر بحول الله و قوّته و رجعنا الحکم الی الله المقتدر المهیمن القیّوم

Nasʾalu Allāha bi-an yuwaffiqaka ʿalā amrihi wa-yarzuqaka ʿirfāna maẓhari nafsihi wa-yuṭahhiraka ʿan ishārāt al-muʿriḍīn. Āncheh az Ḥaqq ẓāher raḥmat ast az barā-ye movaḥḥedīn va neqmat ast az barā-ye moshrekīn. Nasʾaluhu bi-an yarzuqaka kaʾsan min māʾ al-ḥayawān alladhī jarā fī quṭb al-imkān laʿalla bihā tanqaṭiʿu ʿammā siwāhu wa-tastaqribu ilā maqarri alladhī lā yurā fīhi illā anwāru wajhi Rabbika al-ʿAliyy al-ʿAẓīm. Va az Khodā mīṭalabīm keh az ʿebādī maḥsūb nashavī keh lā-zāl bar Ḥaqq amthāl-e īn eʿterāḍāt rā namūdeh-and, chonāncheh be-Ḥosayn ibn ʿAlī, rūḥu mā siwāhu fidāhu, moshrekīn iʿtirāḍan ʿalayhi neveshtand keh to sabab-e tafrīq-e ejtemāʿ-e ommat shodeh va dar dīn-e jaddat fetneh namūdeh va baʿḍī bedʿathā godhāshteh. Va hamīn kalemāt mofaṣṣal dar kotob thabt ast. Molāḥeẓeh namāʾīd, dīgar eḥtīāj be-dhekr-e īn bandeh nīst. Az dhekr-e feqreh-ye ākhar takādu an tanʿadima arkānu kulli shayʾ, wa-lākin ṣabarnā wa-naṣbiru bi-ḥawl Allāhi wa-quwwatihi wa-rajaʿnā al-ḥukma ilā Allāhi al-Muqtadir al-Muhaymin al-Qayyūm.

We ask God to aid you in His Cause, to grant you recognition of the Manifestation of His own Self, and to purify you of the insinuations of those who turn away. What appears from God is mercy for those who acknowledge His oneness and chastisement for those who associate partners with Him. We ask Him to grant you a cup of the water of life that has flowed at the heart of contingent existence, so that through it you may detach yourself from everything but Him and draw near to the seat where nothing is seen but the lights of the face of your Lord, the Most High, the Almighty. We ask God that you may not be counted among those servants who have always raised such objections against God. Thus the idolaters wrote in protest to Husayn ibn Ali—may the souls of all others be sacrificed for Him—"You have caused division in the unity of the community, stirred up strife in the religion of your grandfather, and introduced certain innovations." These very words are recorded at length in the books. Consult them; there is no further need for this servant to speak. At the mention of the final passage, the pillars of all things almost cease to exist. Yet We have been patient, and remain patient through God's power and might, and We have referred the judgment to God, the All-Powerful, the All-Protecting, the Self-Subsisting.

22

فتنه که تصوّر نموده لم یزل شأن حقّ نبوده و این ظهور مخصوص ایتلاف و اتّحاد و اتّفاق اهل ارض ظاهر شده که شاید جمیع امم مختلفه بر شریعه واحده جمع شوند و کلّ بتسبیح و تهلیل پروردگار ناطق گردند معلوم شد که مصلح و مفسد را فرق نگذاشته انشآء الله امیدواریم از فضل الهی که اگر بمظاهر علّیّن عارف نشده اقلّاً مظاهر شیاطین و مطالع سجّین و مفسدین را بشناسی

Fetneh keh taṣavvor namūdeh lam-yazal shaʾn-e Ḥaqq nabūdeh va īn ẓohūr makhṣūṣ-e eʾtelāf va etteḥād va ettefāq-e ahl-e arḍ ẓāher shodeh keh shāyad jamīʿ-e omam-e mokhtalefeh bar sharīʿeh-ye vāḥedeh jamʿ shavand va koll be-tasbīḥ va tahlīl-e Parvardegār nāṭeq gardand. Maʿlūm shod keh moṣleḥ va mofsed rā farq nagodhāshteh. In shāʾ Allāh omīdvārīm az faḍl-e elāhī keh agar be-maẓāher-e ʿIllīyīn ʿāref nashodeh aqallan maẓāher-e shayāṭīn va maṭāleʿ-e Sijjīn va mofsedīn rā beshenāsī.

The strife you have imagined has never been God's way. This Revelation has appeared specifically to bring about harmony, unity, and concord among the people of the earth, so that perhaps all the diverse nations may gather around a single faith, and all may voice the praise and oneness of the Lord. It has become clear that you have not distinguished the one who puts things right from the one who causes corruption. God willing, We hope, through divine grace, that if you have not recognized the manifestations of Illiyyin, you may at least recognize the manifestations of devils, the dawning places of Sijjin, and the workers of corruption.

23

لم يزل حقّ ناس را باتّحاد و اتّفاق خوانده در كلمات منزله ملاحظه نما تا بر تو معلوم شود هذه الكلمة ما كان من عندك لانّا ظننّا بأنّك ما ارتكبت هذا الذّنب من عند نفسك بل بما الهمك الّذى كان كأحد منّا فلمّا ارتكب ما ارتكب اطرده الله عن ساحة عزّه لذا قام على الاعراض قد اتّخذ لنفسه عجلا جسدا له خوار و يدعو النّاس اليه اعتراضاً على مظهر نفس الله و اثبات الرّياسة لنفسه و له كذلك كان الأمر ان انت من العارفين

Lam-yazal Ḥaqq nās rā be-etteḥād va ettefāq khwāndeh. Dar kalemāt-e monzaleh molāḥeẓeh namā tā bar to maᶜlūm shavad. Hādhihi al-kalimah mā kāna min ᶜindika li-annā ẓanannā bi-annaka mā irtakabta hādhā al-dhanba min ᶜindi nafsika bal bi-mā alhamaka alladhī kāna ka-aḥadin minnā. Fa-lammā irtakaba mā irtakaba aṭradahu Allāhu ᶜan sāḥati ᶜizzihi li-dhā qāma ᶜalā al-iᶜrāḍ. Qad ittakhadha li-nafsihi ᶜijlan jasadan lahu khuwār wa-yadᶜū al-nāsa ilayhi iᶜtirāḍan ᶜalā maẓhari nafs Allāh wa-ithbāta al-riyāsati li-nafsihi wa-lahu. Kadhālika kāna al-amru in anta min al-ᶜārifīn.

God has always called people to unity and concord. Examine the revealed words, so that this may become clear to you. This statement did not originate with you, for We have supposed that you did not commit this sin on your own initiative, but through what was suggested to you by one who was as one of Us. When he committed what he committed, God expelled him from the court of His glory; therefore he arose in opposition. He has taken for himself a calf, a body that lows, and calls people to it in protest against the Manifestation of God's own Self, and to establish leadership for himself and for it. Such is the matter, if you are among those who know.

24

و اين كلمات كه كبد اصفياء از آن محترق شده از معانى و روح عارى و خالى بوده و خواهد بود و لكن در غمد آن كلمات عوض معانى اسياف شاحذه مستور و سرّاً در كلّ حين بجسد امر وارد اى كاش صاحب بصر و درايتى يافت ميشد تا ادراك نمايد چه ظلمى اليوم ظاهر شده و ظالمين تا بچه شأن بر ضرّ امر الهى ايستاده‌اند و لكن نسئل الله بأن ينزل من غمام امره ما يلحقهم بمقرّهم فى اسفل السّافلين

Va īn kalemāt keh kabed-e aṣfiyā az ān moḥtareq shodeh az maᶜānī va rūḥ ᶜārī va khālī būdeh va khwāhad būd, va lāken dar ghemd-e ān kalemāt ᶜavaḍ-e maᶜānī asyāf-e shāḥedheh mastūr va serran dar koll-e ḥīn be-jasad-e Amr vāred. Ey kāsh ṣāḥeb-e baṣar va derāyatī yāft mīshod tā edrāk namāyad cheh ẓolmī al-yawm ẓāher shodeh va ẓālemīn tā be-cheh shaᵓn bar ḍorr-e Amr-e Elāhī īstādeh-and. Va lāken nasᵓalu Allāha bi-an yunazzila min ghamāmi amrihi mā yulḥiquhum bi-maqarrihim fī asfal al-sāfilīn.

These words, which have set the hearts of the chosen ones ablaze, have been and will remain devoid of meaning and spirit. Yet concealed within the sheath of these words, in place of meanings, are sharpened swords that secretly strike the body of the Cause at every moment. If only someone possessed of sight and discernment could be found to perceive what oppression has appeared today, and to what extent the oppressors have risen to harm the Cause of God. We ask God to send down from the clouds of His command that which will consign them to their abode in the lowest depths.

25

و دیگر نوشته بودی قولك از این جهت خیال آنکه جوابی نویسم نداشتم میخواستم دم فرو بسته از این مقوله سخن نگویم حالت قیل و قال نمانده این دو روز عمر لایق آن نیست که همه بقال و جنگ و شرّ و تأویلات زورکی بخواهش نفس گذرد انتهی

Va dīgar neveshteh būdī, qawluka: az īn jahat khayāl-e ānkeh javābī nevīsam nadāshtam. Mīkhwāstam dam forū basteh az īn maqūleh sokhan nagūyam. Ḥālat-e qīl o qāl namāndeh. Īn do rūz ᶜomr lāyeq-e ān nīst keh hameh be-qāl va jang va sharr va taᵓvīlāt-e zūrakī be-khwāhesh-e nafs godharad. Intahā.

You had also written—your words: "For this reason I had no intention of writing a reply. I wished to remain silent and not speak of such matters. I no longer have the disposition for disputation. These two days of life are not worth spending entirely on argument, conflict, mischief, and forced interpretations at the bidding of the self." End of quotation.

26

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

Kāsh javāb namīneveshtī va agar ham mīneveshtī az khod marqūm mīdāshtī nah kalemāt-e majᶜūleh-ye anfos-e moshrekeh rā. Albatteh az chonīn adhkār keh namūdeh dam forū bastan ṣad-hezār hezār martabeh arjaḥ būdeh. Kalām khūb ast dar dhekr va ethbāt-e Amr Allāh nah dar mojādeleh va moḥārebeh bā ū, chonāncheh dar vaṣāyā-ye elāhī madhkūr.

If only you had not written a reply, or, if you had, had written from yourself rather than the fabricated words of idolatrous souls. Certainly, remaining silent would have been a hundred thousand thousand times preferable to making such statements as you have made. Speech is good when it serves to proclaim and establish the Cause of God, not to dispute and wage war with Him, as is stated in the divine counsels.

27

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

Lesān az barā-ye dhekr-e Raḥmān khalq shodeh, zīnhār ū rā be-kalemāt-e maẓāher-e shayṭān mayālāᵓīd. Lesān mashreq-e anvār-e ṣedq ast, ū rā maṭlaᶜ-e kalemāt-e kedhb manamāᵓīd. Lesān makhzan-e bayān va thanā-ye man ast, ū rā be-dhekr-e īn o ān mashghūl masāzīd, cheh keh ū rā dar maqām-e khod āyeh farmāyad. Neveshteh būdī īn do rūzeh ᶜomr lāyeq va lā-yanfad qarār farmūdeh-am, chonāncheh āncheh noṭq namāyad qāder ast. Mādām keh vojūd bāqī noṭq az ū maqṭūᶜ nashavad magar maraḍī ḥāyel shavad mābeyn-e ū va thanā-ye Rabb-e ū. Va az ū ᶜāref-e baṣīr edrāk mīnamāyad keh ᶜelm-e elāhī entehā nadāshteh va nakhwāhad dāsht. Laᵓālī-ye bayān-e

ᶜālamīn dar ū mastūr va lāken bar joth-theh-ye ū nayafzūdeh va anhār-e maᶜānī az ū jārī va az ū dharreh-ī kam nagashteh.

The tongue was created to remember the All-Merciful; take care not to defile it with the words of the manifestations of Satan. The tongue is the dawning place of the lights of truthfulness; do not make it the rising place of words of falsehood. The tongue is the treasury of My utterance and praise; do not occupy it with mention of this person and that, for in its own station He designates it a sign. You had written, "These two days of life are worthy," and I have made it inexhaustible, for it is capable of uttering whatever it may. As long as existence endures, speech will not be cut off from it, unless an illness intervenes between it and the praise of its Lord. From it the discerning knower perceives that divine knowledge has never had, nor will ever have, an end. The pearls of the utterance of the worlds are concealed within it, yet have not increased its bulk; rivers of meanings flow from it, yet it has not diminished by a single atom.

28

باری در اینمقام اذکار بسیار است و این عبد باین مختصر اکتفا نموده که شاید لسان ظاهر و باطن را از مرض نفس و هوی مطهّر داری و بثناء الله ناطق نمائی چه که الیوم ناطق آن است که بثناء حقّ قیام نماید و الّا ناعق بوده و خواهد بود

Bārī dar īn maqām adhkār besyār ast va īn ᶜabd be-īn mokhtaṣar ektefā namūde ke shāyad lesān-e ẓāher va bāṭen rā az maraż-e nafs va havā moṭahhar dārī va be-thanā-ye Allāh nāṭeq namāʾī che ke al-yawm nāṭeq ān ast ke be-thanā-ye Ḥaqq qīyām namāyad va ellā nāᶜeq būde va khvāhad būd.

In any case, much could be said on this subject, but this servant has confined himself to this brief account, that perhaps you may purify your outward and inward tongue of the disease of self and desire and cause it to speak in praise of God. For today, one who truly speaks is one who arises to praise God; otherwise, he has been and will remain merely a crier.

29

نوشته بودی حالت قیل و قال نمانده کسی بجنگ و جدال بر نخواسته عجب است که خود عاملید آنچه را از او شکایت مینمائید قیل و قال عالم در اینکلمات که ارسال داشته مستور و مکنون گویا در این مکتوب تو ترك نشده ذرّه‌ئی از اقوال منکرین و مشرکین کتاب هر نفسی در دستش داده شده و لکن نظر بعدم التفات مشعر نشده و دیار بدیار میفرستند

Neveshte būdī ḥālat-e qīl va qāl namānde kasī be-jang va jedāl bar nakhāste ᶜajab ast ke khvod ᶜāmelīd ānche rā az ū shekāyat mīnamāʾīd qīl va qāl-e ᶜālam dar īn kalemāt ke ersāl dāshte mastūr va maknūn gūyā dar īn maktūb-e to tark nashode dharre-ʾī az aqvāl-e monkerīn va moshrekīn ketāb-e har nafsī dar dastash dāde shode va lāken naẓar be-ᶜadam-e eltefāt moshᶜer nashode va dīyār be-dīyār mīferestand.

You had written, "There is no disposition left for disputation; no one has risen to fight and quarrel." It is astonishing that you yourselves practice what you complain of. The disputation of the whole world lies concealed and hidden in these words you have sent. It seems that not a particle of the sayings of the deniers and the idolaters has been left out of this letter of yours. Each soul's book has been placed in his hand, yet through inattention he has not become aware of it, and they send it from land to land.

30

بسیار این عبد تحیّر دارد که چگونه تو این کلمات ثقلیّه را حمل نموده کاش بمبدئش راجع مینمودند خوب یا بد لایق ملقی بوده و خواهد بود از فضل اعظم الهی میطلبیم که تو را از آن دلالات وهمیّه مقدّس قابل آن نیست که همه بقیل و قال و جنگ و شرّ و تأویلات زورکی بجهت خواهش نفس گذرد عجب است که اثبات انقطاع بلسان و ادّعا شده چنانچه نفسیکه بجمیع نواهی که تصوّر شود عامل بوده چنانچه حال در هر ارضی یك علامتی از آن شجره اعراض باقیست مع ذلك او را منقطع دانسته و از آن گذشته نفسیکه بکلّ فواحش ظاهر و نار حرصش بشدّتی مشتعل که از اینجا باسلامبول بجهت لقمه نان دویده این بفعل از او ظاهر شده و لکن بعضی از متوهّمین را که ملاقات نماید یك آه طولانی و یك تحریك رأس و دو کلمه اظهار تبرّی از دنیا رأس المنقطعین محسوب

Besyār īn ᶜabd taḥayyor dārad ke chegūne to īn kalemāt-e thaqīle rā ḥaml namūde kāsh be-mabdaᵓash rājeᶜ mīnamūdand khūb yā bad lāyeq-e molqī būde va khvāhad būd az fażl-e aᶜẓam-e elāhī mīṭalabīm ke to rā az ān dalālāt-e vahmīye moqaddas qābel-e ān nīst ke hame be-qīl va qāl va jang va sharr va taᵓvīlāt-e zūrakī be-jehat-e khvāhesh-e nafs godharad ᶜajab ast ke ethbāt-e enqeṭāᶜ be-lesān va eddeᶜā shode chenānche nafsī ke be-jamīᶜ-e navāhī ke taṣavvor shavad ᶜāmel būde chenānche ḥāl dar har arżī yek ᶜalāmatī az ān shajare-ye eᶜrāż bāqīst maᶜa dhālek ū rā monqaṭeᶜ dāneste va az ān godhashte nafsī ke be-koll-e favāḥesh ẓāher va nār-e ḥerṣash be-sheddatī moshtaᶜel ke az īnjā be-Eslāmbūl be-jehat-e loqme nān davīde īn be-feᶜl az ū ẓāher shode va lāken baᶜżī az motavahhemīn rā ke molāqāt namāyad yek āh-e ṭūlānī va yek taḥrīk-e raᵓs va do kaleme eẓhār-e tabarrī az donyā raᵓs-e monqaṭeᶜīn maḥsūb.

This servant is greatly astonished that you have borne these weighty words. If only they would return them to their source! Good or bad, they have befitted, and will befit, the one who uttered them. We ask the surpassing grace of God to sanctify you from those illusory indications. It is not worthy that all should pass in disputation, warfare, mischief, and forced interpretations for the sake of selfish desire. It is astonishing that detachment has come to be established by words and claims. Thus, a person who has committed every conceivable forbidden act—so that even now, in every land, a trace of that tree of opposition remains—has nevertheless been regarded as detached. Beyond this, a person who has manifested every indecency, and whose fire of greed burns so fiercely that he has run from here to Istanbul for a morsel of bread—this has actually been manifested by him—need only meet some of those given to delusions, utter one long sigh, shake his head once, and say two words professing renunciation of the world, to be reckoned the foremost of the detached.

31

آلت حرب و حفظ مشرکین ذکر موت و انقطاع از دنیا است و بتوهّم خوب تلقین نموده‌اند بشأنیکه در صدرت نقش بسته و لکن منقطعین را نفحات دیگر و عرف دیگر است حنظل اگر دعوی شکری نماید اهل ذائقه نپذیرند هر قولی را فعل لازم لازال نفوسیکه بر حقّ اعتراض نموده‌اند بامثال این کلمات ناطق بوده‌اند چنانچه نفس مقدّسی که در بلایائی بوده که والله الّذی لا اله الّا هو که اگر این عباد گمان مینمودند که محفوظ ماند شما نسبت بدنیا داده‌اید و نفسیکه مادام عمر بکمال عیش و راحت مشغول بوده او را منقطع نامیده‌اید فویل للّذین یتکلّمون باهوآء انفسهم و لایعرفون

Ālat-e ḥarb va ḥefẓ-e moshrekīn dhekr-e mawt va enqeṭāᶜ az donyā ast va be-tavahhom khūb talqīn namūde-and be-shaᵓnī ke dar ṣadrat naqsh baste va lāken monqaṭeᶜīn rā nafaḥāt-e dīgar va ᶜarf-e dīgar ast ḥanẓal agar daᶜvā-ye shekarī namāyad ahl-e dhāᵓeqe napadhīrand har qawlī rā feᶜl lāzem lāzāl nofūsī ke bar Ḥaqq eᶜterāż namūde-and be-amthāl-e īn kalemāt nāṭeq būde-and chenānche nafs-e moqaddasī ke dar balāyāᵓī būde ke wa-Allāh alladhī lā ilāha illā Huwa ke agar īn

ᶜebād gomān mīnamūdand ke maḥfūẓ mānad shomā nesbat be-donyā dāde-īd va nafsī ke mādām-e ᶜomr be-kamāl-e ᶜeysh va rāḥat mashghūl būde ū rā monqaṭeᶜ nāmīde-īd fa-waylun li-lladhīna yatakallamūna bi-ahwāᵓi anfusihim wa-lā yaᶜrifūn.

The idolaters' weapon of warfare and defense is talk of death and detachment from the world. Through delusion they have instilled this so effectively that it has become impressed upon your heart. Yet those who are detached have another breath and another fragrance. If colocynth claims to be sugar, those with a sense of taste will not accept it. Every word requires a deed. Those who have objected to God have always uttered words such as these. Thus, you have attributed worldliness to a sanctified Soul who has suffered such afflictions that—by God, besides whom there is no other god—these servants could scarcely have thought He would survive; yet a person who has spent his entire life in the utmost pleasure and ease you have called detached. Woe, then, to those who speak according to their own desires and do not understand.

32

و دیگر ندانستم مقصود از تأویلات چه چیز است که ذکر نموده مأوّل آنانند که ندیده میگویند و نرسیده حکم مینمایند بفضل الله آنچه ذکر نموده‌ایم از محکمات الهیّه بوده است و از مسلّمات مطالب شما و ملأ بیانیّه بشأنیکه نازل نشده بیان مگر آنکه جمیع را امر فرموده منصوصاً من غیر تأویل که اگر نفسی بآیات الهی ظاهر شود احدی معترض او نشود و بشأنی مبالغه فرموده‌اند در این فقره که ایمان و ایقان کل را منوط باقرار نفس ظهور نموده‌اند و تو این کلمه محکمه الهیّه را متشابه و تأویل زورکی نامیده اگر این مطلب از بیان برداشته شود دیگر بچه برهان اثبات ایمان مدّعیان میشود فبئس ما ظنّوا فی انفسهم

Va dīgar nadānestam maqṣūd az taᵓvīlāt che chīz ast ke dhekr namūde moᵓavvel ānānand ke nadīde mīgūyand va naresīde ḥokm mīnamāyand be-faẓl-e Allāh ānche dhekr namūde-īm az moḥkamāt-e elāhīye būde ast va az mosallamāt-e maṭāleb-e shomā va malaᵓ-e bayānīye be-shaᵓnī ke nāzel nashode Bayān magar ānke jamīᶜ rā amr farmūde manṣūṣan min ghayri taᵓwīl ke agar nafsī be-āyāt-e elāhī ẓāher shavad aḥadī moᶜtareż-e ū nashavad va be-shaᵓnī mobāleghe farmūde-and dar īn feqre ke īmān va īqān-e koll rā manūṭ be-eqrār-e nafs-e ẓohūr namūde-and va to īn kaleme-ye moḥkame-ye elāhīye rā motashābeh va taᵓvīl-e zūrakī nāmīde agar īn maṭlab az Bayān bardāshte shavad dīgar be-che borhān ethbāt-e īmān-e moddaᶜīyān mīshavad fa-biᵓsa mā ẓannū fī anfusihim.

Furthermore, I did not understand what you meant by the interpretations you mentioned. Those who interpret are those who speak without having seen and pass judgment without having attained. By the grace of God, what we have stated belongs to the unequivocal divine pronouncements and to the accepted tenets of you and the people of the Bayán. Indeed, the Bayán was revealed for no other purpose than to command everyone, explicitly and without interpretation, that if a Soul should appear with divine verses, no one should object to Him. So emphatically has this point been stressed that the faith and certitude of all have been made dependent upon their acknowledgment of the very Manifestation. Yet you have called this unequivocal divine statement ambiguous and a forced interpretation. If this principle were removed from the Bayán, by what proof could the faith of those who claim it be established? How evil, then, is what they have supposed within themselves.

33

باری چه زود تحریف نمودند کلمات الهی را بعضی از هیاکل جعلیّه جعلیّه سبب شده‌اند که روایح رحمن را از اهل امکان منقطع نموده‌اند فرق این است که این عباد دیده میگویند و شما بوهم انشاء الله امیدواریم که هوی را از خدا تمیز دهی اگر منصف باشی خود شهادت میدهی که همیشه آنچه واقع شده بر خلاف مشتهیات نفسانیّه بوده چه که نفس امّاره از راحت و آسایش خود نگذشته و نخواهد گذشت نفسی بجمیع آیات الهیّه ظاهر و لازال در دست اعداء مبتلی و ناطق است بآنچه در کلّ الواح مذکور معذلك ما ظهر من عنده را بنفس و هوی تعبیر نموده صدهزار جان مقرّبین فدای این هوی که بهبوبش نفحات مسکیّه از رضوان احدیّه ساطع و از حرکت آن انفس ساکنه شوقاً للقآء الله مهتزّ و متحرّك و از سکونش افئده مضطربه ساکن و مطمئن و از حرارتش نار الهی در سدره‌های وجود انسانی مشتعل و بندآء انّه لا اله الّا هو ناطق

Bārī che zūd taḥrīf namūdand kalemāt-e elāhī rā baᶜżī az hayākel-e jaᶜlīye-ye jaᶜlīye sabab shode-and ke ravāyeḥ-e Raḥmān rā az ahl-e emkān monqaṭeᶜ namūde-and farq īn ast ke īn ᶜebād dīde mīgūyand va shomā be-vahm in shāʾa Allāh omīdvārīm ke havā rā az Khodā tamīz dehī agar monṣef bāshī khvod shahādat mīdehī ke hamīshe ānche vāqeᶜ shode bar khelāf-e moshtahayāt-e nafsānīye būde che ke nafs-e ammāre az rāḥat va āsāyesh-e khvod nagodhashte va nakhvāhad godhasht nafsī be-jamīᶜ-e āyāt-e elāhīye ẓāher va lāzāl dar dast-e aᶜdā mobtalā va nāṭeq ast be-ānche dar koll-e alvāḥ madhkūr maᶜa dhālek mā ẓahara min ᶜindihi rā be-nafs va havā taᶜbīr namūde ṣad-hezār jān-e moqarrabīn fedā-ye īn havā ke be-hobūbash nafaḥāt-e meskīye az Reżvān-e aḥadīye sāṭeᶜ va az ḥarakat-e ān anfos-e sākene shawqan li-liqāʾi Allāh mohtazz va motaḥarrek va az sokūnash afʾede-ye moẓṭarebe sāken va moṭmaʾenn va az ḥarāratash nār-e elāhī dar sedre-hā-ye vojūd-e ensānī moshtaᶜel va be-nedā-ye innahu lā ilāha illā Huwa nāṭeq.

How quickly they have distorted the words of God! Certain counterfeit, counterfeit figures have caused the fragrances of the All-Merciful to be cut off 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 fair, you yourself will testify that everything that has occurred has always run counter to selfish desires, for the self that commands evil has never relinquished its own comfort and ease, nor will it ever do so. A Soul has appeared with all the divine signs, has continually suffered at the hands of enemies, and speaks what is recorded in all the Tablets. Nevertheless, you have construed what has appeared from Him as self and desire. May a hundred thousand lives of those brought near be sacrificed for this desire, at whose wafting musky fragrances spread from the Paradise of oneness; through whose movement still souls are stirred and set in motion, longing to meet God; through whose stillness troubled hearts become calm and assured; and through whose heat the divine fire is kindled in the trees of human existence, voicing the call, “There is no god but Him.”

34

امیدواریم که شئونات الهیّه و ظهورات ربوبیّه را هوای نفسیّه ندانی و بشطر انصاف ناظر گردی

Omīdvārīm ke shoʾūnāt-e elāhīye va ẓohūrāt-e robūbīye rā havā-ye nafsīye nadānī va be-shaṭr-e enṣāf nāẓer gardī.

We hope that you will not regard divine acts and the manifestations of lordship as selfish desire, and that you will turn your gaze toward fairness.

35

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

Va dīgar neveshte būdī ke bar shomā moshtabeh shode delam az īn mīsūzad ke sāliyān-e sāl dar mīyān-e kohne ᶜorafā būde be-qawl-e ᶜavāmm bā [corrupted text] qawm be-sar borde bāz amr moshtabeh shavad intahā.

You had also written, “You have been mistaken. My heart burns at this: after spending year upon year among seasoned mystics and, as ordinary people say, living with the [corrupted original text] of the people, one should still be mistaken about the matter.” End of quotation.

36

آنقدر بدانید که در مقام یقین شبهه راه ندارد و اگر بگوئید عرفان ظهور بدیع براین عبد مشتبه شده فاحضر لتشهد و اگر بگوئید که در آیات منزله این اشتباه واقع فاحضر لتسمع و تری و اگر بگوئید در عمل واقع کل ذی عمل عمله منوط بامره و معلّق باذنه مقام حقّ‌الیقین مقدّس از ظنون و اوهام عالمین و مغلّین معلوم است که اینکلمات از تو نبوده چه که باین مقدار گمان نمیرود که متابعت ظنون و اوهام نمائی

Ānqadr bedānīd ke dar maqām-e yaqīn shobhe rāh nadārad va agar begūʾīd ᶜerfān-e ẓohūr-e badīᶜ bar īn ᶜabd moshtabeh shode fa-ḥḍur li-tashhad va agar begūʾīd ke dar āyāt-e monzale īn eshte-bāh vāqeᶜ fa-ḥḍur li-tasmaᶜ wa-tarā va agar begūʾīd dar ᶜamal vāqeᶜ kullu dhī ᶜamalin ᶜamaluhu manūṭun bi-amrihi wa-muᶜallaqun bi-idhnihi maqām-e ḥaqq al-yaqīn moqaddas az ẓonūn va awhām-e ᶜālamīn va moghellīn maᶜlūm ast ke īn kalemāt az to nabūde che ke be-īn meqdār gomān nemīravad ke motābeᶜat-e ẓonūn va awhām namāʾī.

Know at least this much: doubt has no place in the station of certitude. If you say that this servant has been mistaken in recognizing the wondrous Manifestation, then come and witness. If you say that this mistake concerns the revealed verses, then come, hear, and see. If you say that it concerns deeds, the deeds of everyone who acts are dependent upon His command and contingent upon His permission. The station of true certitude is sanctified above the conjectures and imaginings of the peoples of the world and those who harbor malice. It is clear that these words did not originate with you, for it is not supposed that you would follow conjectures and imaginings to such a degree.

37

و جمیع این امور که واقع شده از قبل در الواح منزله مذکور و از آن گذشته در سنهٔ اوّل ورود این ارض جمال ابهی در قرب مرادیّه در بیتی ساکن و این عباد هم در بیتی دیگر روزی طرف عصر از حرم بیرون تشریف آوردند و جمیع عباد مهاجرین در خدمتشان قائم از جمله این عبد و حاجی میرزا احمد و سیّد محمّد و سایرین فرمودند الیوم امر غریبی مشاهده شده این عباد منتظر که چه واقع شده مقدار عشرة دقایق او ازید سکوت فرمودند و بعد باین عباد توجّه نموده فرمودند که الیوم حین فجر طیری بر غصنی از اغصان شجره بیت جالس و باینکلمه ناطق محمّد آمد و بلا آمد و کرّرت الطّیر هذه الکلمة ثلثة مرّات

Va jamīᶜ-e īn omūr ke vāqeᶜ shode az qabl dar alvāḥ-e monzale madhkūr va az ān godhashte dar sane-ye avval-e vorūd-e īn arż Jamāl-e Abhā dar qorb-e Morādīye dar baytī sāken va īn ᶜebād ham dar baytī dīgar rūzī ṭaraf-e ᶜaṣr az ḥaram bīrūn tashrīf āvardand va jamīᶜ-e ᶜebād-e mohājerīn dar

khedmatashān qāʾem az jomle īn ᶜabd va Ḥājī Mīrzā Aḥmad va Seyyed Moḥammad va sāyerīn farmūdand al-yawm amr-e gharībī moshāhede shode īn ᶜebād montaẓer ke che vāqeᶜ shode meqdār-e ᶜasharata daqāyeq aw azyad sokūt farmūdand va baᶜd be-īn ᶜebād tavajjoh namūde farmūdand ke al-yawm ḥīn-e fajr ṭayrī bar ghoṣnī az aghṣān-e shajare-ye bayt jāles va be-īn kaleme nāṭeq Moḥammad āmad va balā āmad wa-karrarat al-ṭayr hādhihi al-kalima thalātha marrāt.

All these things that have occurred were mentioned beforehand in the revealed Tablets. Beyond this, in the first year after arriving in this land, the Most Glorious Beauty was residing in a house near the Murádíyyih, while these servants were in another house. One afternoon He came out of the inner quarters, and all the emigrant servants stood in His presence, including this servant, Ḥájí Mírzá Aḥmad, Siyyid Muḥammad, and others. He said, "Today a strange thing was witnessed." These servants waited to hear what had happened. He remained silent for ten minutes or more, then turned to these servants and said, "Today at dawn, a bird was perched on one of the branches of the tree in the house, uttering these words: 'Muḥammad has come, and calamity has come.' And the bird repeated these words three times."

38

هیچ یك از این عباد گمان محمّد موجود را نمینمود خود سیّد محمّد هم چنین امری درباره خود محال میدانست و این عباد بتأویلات مشغول شدیم و از جمله چند نفوس در اطراف بودند که باین اسم موسوم بالأخره موقن شدیم که یکی از آنها باید در این ارض بیاید و فسادی از او ظاهر شود و بعد از انقضاء دو سنه کامله ظاهر شد آنچه ظاهر شد در آن حین معلوم شد که مقصود از محمّد مذکور که بوده والله والله افعال و اعمالش قابل ذکر نه و بحقّ خودشان که اگر کلمه بغیر آنچه واقع شده ذکر نموده‌ام آنچه واقع شده بعینه همین است که ذکر شد و همچه ندانند که ذکر این فقره بجهت اظهار معجزات بوده لا فوربّ العالمین چه که موقنیم باینکه کسانیکه در صدرشان غلّ حقّ بوده بهیچ حجّت و برهانی موقن نشده و نخواهند شد چنانچه اخبار داده شده و ان یروا کلّ آیة لن یؤمنوا بها و لکن مقصود آنکه احوال او معلوم بوده فی لوح ما غادر فیه ذرّة من اعمال الخلایق جمیعاً

Hīch yek az īn ᶜebād gomān-e Moḥammad-e mawjūd rā nemīnamūd khvod-e Seyyed Moḥammad ham chenīn amrī dar bāre-ye khvod moḥāl mīdānest va īn ᶜebād be-taʾvīlāt mashghūl shodīm va az jomle chand nofūs dar aṭrāf būdand ke be-īn esm mawsūm be-l-ākhare mūqen shodīm ke yekī az ānhā bāyad dar īn arż bīyāyad va fasādī az ū ẓāher shavad va baᶜd az enqeżā-ye do sane-ye kāmele ẓāher shod ānche ẓāher shod dar ān ḥīn maᶜlūm shod ke maqṣūd az Moḥammad-e madhkūr ke būde wa-Allāh wa-Allāh afᶜāl va aᶜmālash qābel-e dhekr na va be-ḥaqq-e khvodashān ke agar kaleme be-ghayr-e ānche vāqeᶜ shode dhekr namūde-am ānche vāqeᶜ shode be-ᶜayneh hamīn ast ke dhekr shod va hamche nadānand ke dhekr-e īn feqre be-jehat-e eẓhār-e moᶜjezāt būde lā fa-wa-Rabbi al-ᶜālamīn che ke mūqenīm be-īnke kasānī ke dar ṣadrashān ghell-e Ḥaqq būde be-hīch ḥojjat va borhānī mūqen nashode va nakhvāhand shod chenānche akhbār dāde shode wa-in yaraw kulla āyatin lan yuʾminū bihā va lāken maqṣūd ānke aḥvāl-e ū maᶜlūm būde fī lawḥin mā ghādara fīhi dharratan min aᶜmāli al-khalāʾiq jamīᶜan.

None of these servants thought of the Muḥammad who was present. Siyyid Muḥammad himself considered such a thing impossible concerning himself. We servants began to offer interpretations. Among others, there were several people in the surrounding regions who bore this name. Eventually we became certain that one of them must come to this land and cause some disturbance. After two full years had passed, what came to pass came to pass. It then became clear who was meant by the Muḥammad mentioned. By God, by God, his deeds and actions are not fit to mention! By His own truth, if I have stated a word other than what occurred—what occurred is precisely what has

been recounted. Nor should they think that this incident has been mentioned to display miracles. No, by the Lord of the worlds! For we are certain that those whose hearts harbor malice toward God have never become convinced by any proof or evidence, nor will they ever do so, as has been foretold: "Even if they see every sign, they will not believe in it." The point, however, is that his circumstances were known in a Tablet in which He has left out not a particle of the deeds of all created beings.

39

این عبارت تو بسیار تحیّر افزود چه که نفسیکه مردود این طایفه بوده و قابل سخن گفتن نبوده و نیست بر تو چنان امر را مشتبه نموده که حال در تیه شبهات سالکی و در بادیه‌های ظنونات سایر چه که نیکو است که این پر های عاریتی را بیفکنی و بپرهای معنوی در هواهای عزّ قدس صمدانی پرواز کنی و بفضاهای خوش روحانی درائی و تو که سالها خود را از رنود میشمردی آخر یك هبوب قواصف ظنونیّه و وهمیّه چنان ربوده و حرکت داده که وصف آن ممکن نه دیگر حقّ عالم است که بکجا مقرّ دهد علمه عند ربّی و ما انا الّا عبد منیب

Īn ᶜebārat-e to besyār taḥayyor afzūd che ke nafsī ke mardūd-e īn ṭāyefe būde va qābel-e sokhan goftan nabūde va nīst bar to chenān amr rā moshtabeh namūde ke ḥāl dar tīh-e shobohāt sālekī va dar bādīye-hā-ye ẓonūnāt sāyer che ke nīkū ast ke īn par-hā-ye ᶜārīyatī rā bīafkanī va be-par-hā-ye maᶜnavī dar havā-hā-ye ᶜezz-e qods-e ṣamadānī parvāz konī va be-fażā-hā-ye khvosh-e rūḥānī darāᵓī va to ke sālhā khvod rā az ronūd mīshomordī ākhar yek hobūb-e qavāṣef-e ẓonūnīye va vahmīye chenān robūde va ḥarakat dāde ke vaṣf-e ān momken na dīgar Ḥaqq ᶜālem ast ke be-kojā maqarr dehad ᶜilmuhu ᶜinda rabbī wa-mā anā illā ᶜabdun munīb.

This statement of yours greatly increased my astonishment, for a person who was rejected by this community, and who was never and is not now fit to be spoken to, has so confused the matter for you that you now wander in the wilderness of doubts and roam the deserts of conjecture. It would be well for you to cast off these borrowed wings, fly on spiritual wings in the skies of the glory of divine holiness, and enter the delightful expanses of the spirit. You, who for years counted yourself among the worldly-wise, have at last been so swept away and shaken by a single gust of the tempests of conjecture and imagination that it cannot be described. God alone knows where He will finally bring you to rest. Knowledge of it is with my Lord, and I am only a servant who turns to Him.

40

امیدواریم که از حبال وهمیّه ظنونیّه بحبل محکمه شدیده متمسّك شوی و از بیت ظنّ و گمان بمدینه طیّبه تمکین و یقین و اطمینان وارد گردی قسم بحقّ که بسیار دلم بر شما سوخت و میسوزد که بعد از زحمتهای لا یحصی بگیر قول بیابان وهم و هوی افتاده‌اید نسئل الله بأن یخلّصك و یشربك ما یطهّرك به عمّا سمعت و یجعلك مقدّساً عن دونه و یستقرك فی ظلّ عنایته و انّه هو ارحم الرّاحمین

Omīdvārīm ke az ḥebāl-e vahmīye-ye ẓonūnīye be-ḥabl-e moḥkame-ye shadīde motamassek shavī va az bayt-e ẓann va gomān be-madīne-ye ṭayyebe-ye tamkīn va yaqīn va eṭmīnān vāred gardī qasam be-Ḥaqq ke besyār delam bar shomā sūkht va mīsūzad ke baᶜd az zaḥmat-hā-ye lā yuḥṣā be-gīr-e qawl-e bīyābān-e vahm va havā oftāde-īd nasᵓalu Allāha bi-an yukhallisaka wa-yushribaka mā yuṭahhiruka bihi ᶜammā samiᶜta wa-yajᶜalaka muqaddasan ᶜan dūnihi wa-yastaqirraka fī ẓilli ᶜināyatihi wa-innahu huwa arḥamu al-rāḥimīn.

We hope that you will turn from the cords of imagination and conjecture to grasp the firm and mighty cord, and leave the house of doubt and supposition to enter the goodly city of steadfastness, certitude, and assurance. I swear by God that my heart has burned and still burns deeply for you, for after countless hardships you have become ensnared by the speech of the wilderness of illusion and desire. We ask God to deliver you, to give you to drink what will purify you of what you have heard, to sanctify you from all besides Him, and to establish you beneath the shadow of His loving care. He is indeed the most merciful of the merciful.

41

و دیگر نوشته بودی که دلم میسوزد که بجهت بعد زمان از بعثت پیغمبر امثال ماها بادیان تاویلی متمسّك بوده چندی را خیال خوش کرده خون جگر میخوردیم بخیال آنکه از دین تاویلی زورکی فارغ شده حال بفرمایش شما بقول مردم اوّل پیاله و درد باید باز داخل بدین تأویلی شد هنوز محکمات بیان رواج نگرفته و ظاهر نشده بدم متشابهات باید چسبید انتهی

Va dīgar nivishtih būdī kih dilam mīsūzad kih bi-jihat-i buᶜd-i zamān az biᶜthat-i Payghambar amthāl-i māhā bi-adyān-i taᵓvīlī mutamassik būdih chandī rā khiyāl khush kardih khūn-i jigar mīkhurdīm bi-khiyāl-i ānkih az dīn-i taᵓvīlī-yi zūrakī fārigh shudih ḥāl bi-farmāyish-i shumā bi-qawl-i mardum avval-i piyālih va durd bāyad bāz dākhil bi-dīn-i taᵓvīlī shud hanūz muḥkamāt-i Bayān ravāj nagiriftih va ẓāhir nashudih bi-dum-i mutashābihāt bāyad chasbīd. Intahā.

You had also written: “My heart burns because, owing to the long interval since the Prophet’s mission, people like us have clung to religions based on interpretation. For a time we consoled ourselves with pleasant imaginings, suffering bitter anguish, thinking we had escaped a religion of forced interpretations. Now, according to what you say—as people put it, ‘the first cup, and already the dregs’—we must enter a religion of interpretation once again. Before the unambiguous statements of the Bayán have gained currency or become manifest, we must cling to the tails of its ambiguous statements.” End of quotation.

42

آنقدر معلوم بوده که مأوّلین بهوای نفس و اهل ظنون و اوهام لازال بر مقرّ خود ساکن و مستریح اگر صدهزار تصریح نازل شود ابداً برشحی از آن فایز نگردند چنانچه مشاهده میشود بحر تصریح موّاج و کلّ در برکهء وهم و تأویل مجتمع و لکن از برای تأویل مراتب ما لانهایه بوده یك تأویل برضای حقّ بوده و یك تأویل اعتراضاً علی الحقّ از برای کلمات الهیّه تأویلات لانهایه و لکن احدی بآن مطّلع نه الّا الله و الیوم بنصّ نقطه بیان روح ما سواه فداه حرام است بر مستظلین شجره بیان که حرفی از کلمات الله را تأویل نمایند و یا تفسیر کنند چه که احدی مطّلع نه مگر نفس ظهور این تأویل که شأن خلق نبوده

Ānqadr maᶜlūm būdih kih muᵓavvilīn bi-havā-yi nafs va ahl-i ẓunūn va avhām lāzāl bar maqarr-i khud sākin va mustarīḥ agar ṣad-hizār taṣrīḥ nāzil shavad abadan bi-rashḥī az ān fāᵓiz nagardand chunānchih mushāhidih mīshavad baḥr-i taṣrīḥ mavvāj va kull dar birkih-yi vahm va taᵓvīl mujtamiᶜ va lākin az barā-yi taᵓvīl marātib-i mā lā-nihāyih būdih yik taᵓvīl bi-riżā-yi Ḥaqq būdih va yik taᵓvīl iᶜtirāḍan ᶜalā al-Ḥaqq az barā-yi kalimāt-i ilāhiyyih taᵓvīlāt-i lā-nihāyih va lākin aḥadī bi-ān muṭṭaliᶜ nah illā Allāh va al-yawm bi-naṣṣ-i Nuqṭih-yi Bayān rūḥ-i mā sivāh fidāh ḥarām ast bar mustaẓillīn-i Shajarih-yi Bayān kih ḥarfī az kalimāt-i Allāh rā taᵓvīl namāyand va yā tafsīr kunand chih kih aḥadī muṭṭaliᶜ nah magar Nafs-i Ẓuhūr īn taᵓvīl kih shaᵓn-i khalq nabūdih.

This much has been clear: those who interpret according to their own desires, and those given to conjecture and delusion, have always remained settled and at ease in their own abode. Even if a hundred thousand explicit declarations were sent down, they would never receive so much as a drop from them. As can be seen, the ocean of explicit declaration is surging, while all are gathered in the pool of delusion and interpretation. Interpretation, however, has innumerable degrees: one interpretation accords with God's good pleasure, while another is made in objection to God. The divine words have endless interpretations, but no one knows them except God. Today, according to the explicit text of the Point of the Bayán—may the souls of all besides Him be sacrificed for Him—it is forbidden for those sheltered beneath the Tree of the Bayán to interpret or expound a single letter of the words of God, for no one knows them except the Manifestation Himself. Such interpretation has never been the prerogative of created beings.

43

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

Va ammā ān taʾvīlī kih tu dhikr namūdih taʾvīlāt-i anfus-i mushrikih būdih kih lāzāl mardūd būdih va khvāhad būd chunānchih al-yawm taṣrīḥ rā gudhāshtih-and va az Nafs-i Ẓuhūr muḥtajib va bi-ẓunūn va avhām dar tafsīr va taʾvīl-i kalimāt-i qablash mashghūland fa-waylun lahum va bi-mā hum yaʿmalūn maqṣūd az jamīʿ-i taʾvīlāt va tafāsīr va maʿānī-yi kalimāt va āyāt ān būdih kih maʿrifat-i Ḥaqq ḥāṣil shavad va baʿd az ānkih az Nafs-i Ḥaqq muḥtajib shudih-and kull bi-maqām-i khud rājiʿ va ān nufūs bi-asfal al-sāfilīn mustaqarr.

As for the interpretation you mentioned, it is the interpretations of those who associate partners with God, which have always been and will always be rejected. Today, for example, they have set aside explicit declarations and remain veiled from the Manifestation Himself, occupying themselves, through conjecture and delusion, with expounding and interpreting His earlier words. Woe to them and to what they do! The purpose of all interpretations, expositions, and meanings of words and verses has been to attain the knowledge of God. Now that they have become veiled from God Himself, all these return to their own station, while those souls are lodged in the lowest depths.

44

و اینکه نوشته بودی که خون جگر میخوریم و بخیال اینکه آسوده شده از دین تأویلی زورکی فارغ شده نه والله خون جگر نخورده چه که اگر خون جگر خورده بودی البتّه بمقرّ اطهر وارد میشدی و منظر اکبر را از مطلع بقر تمیز میدادی اگر چه چنان معلوم و مستفاد میشود که بعضی از شیاطین انسیّه اراده نموده‌اند که ما بین تو و این پست‌ترین بریّه فساد نمایند و لکن حقّ شاهد و گواه است که این عبد از کلمات تو اگر مخصوص باین عبد بود ولو هرچه بود نمیرنجیدم و لکن احترقت اکباد العالمین من اشارات کلماتك و تصریحات الفاظك لأنّ کلّها ترجع بظنونکم الی مقرّ الّذی فوالله الّذی لا اله الّا هو لو یطیرنّ هؤلآء الّذین اتّخذتهم لنفسك محبوباً من دون الله بدوام الله لن یبلغن الی هوآء الّذی فیه تهبّ نسایم اسم من اسمائه الّتی خلقت بقوله فکیف نفسه المقتدر العلی الحکیم و لکنّ الله قد جعل ذیله مقدّساً عن نباح هؤلآء و قباعهم و عن مسّ ایدی هؤلآء المشرکین

Va īnkih nivishtih būdī kih khūn-i jigar mīkhorīm va bi-khiyāl-i īnkih āsūdih shudih az dīn-i taʾvīlī-yi zūrakī fārigh shudih nah va-Allāh khūn-i jigar nakhurdih chih kih agar khūn-i jigar khurdih būdī al-battih bi-maqarr-i aṭhar vā rid mīshudī va Manẓar-i Akbar rā az maṭlaᶜ-i baqar tamyīz mīdādī agar chih chunān maᶜlūm va mustafād mīshavad kih baᶜżī az shayāṭīn-i insiyyih irādih namūdih-and kih mā bayn-i tu va īn past-tarīn-i bariyyih fasād namāyand va lākin Ḥaqq shāhid va guvāh ast kih īn ᶜabd az kalimāt-i tu agar makhṣūṣ bi-īn ᶜabd būd valaw har-chih būd namīranjīdam va lākin iḥtaraqat akbādu al-ᶜālamīn min ishārāti kalimātika va taṣrīḥāti alfāẓika li-anna kullahā tarjiᶜu bi-ẓunūnikum ilā maqarri alladhī fa-wa-Allāhi alladhī lā ilāha illā Huwa law yaṭīranna hāʾulāʾi alladhīna ittakhadhtahum li-nafsika maḥbūban min dūni Allāh bi-dawāmi Allāh lan yablughanna ilā havāʾi alladhī fīhi tahubbu nasāʾimu ismin min asmāʾihi allatī khuliqat bi-qawlihi fa-kayfa Nafsihi al-Muqtadiri al-ᶜAliyyi al-Ḥakīm va lākinna Allāha qad jaᶜala dhaylahu muqaddasan ᶜan nubāḥi hāʾulāʾi va qubāᶜihim va ᶜan massi aydī hāʾulāʾi al-mushrikīn.

As for your having written, “We suffer bitter anguish, thinking that we had found relief and escaped a religion of forced interpretations”—no, by God, you have not suffered such anguish. Had you done so, you would surely have entered the most pure abode and distinguished the Most Great Vision from the place where the ox appears. It does seem, however, that certain human devils have intended to sow discord between you and this lowliest of creatures. Yet God bears witness that, had your words been directed solely at this servant, whatever they might have been, I would not have been offended. But the hearts of all the worlds have burned at the implications of your words and the explicit statements of your utterances, for in your suppositions they all refer to the seat of Him who—by God, besides whom there is no other god—even if those whom you have taken as your beloved instead of God were to fly for as long as God endures, they would never reach the air in which blow the breezes of one of His names, which were created by His word, much less His own Self, the All-Powerful, the Most High, the All-Wise. But God has sanctified the hem of His robe from their barking and grunting and from the touch of the hands of these associators of partners with God.

45

بشنو ذکر این عبد را و احتراز کن از آن نفوس فوالله بهم یتغیّر هوآء کلّ مدینة و انّهم یدّعون الایمان بعلیّ من قبل بما نزلت علیه آیات الله العزیز الکریم فلما نزلت مرّة اخری کفروا بها الا لعنة الله علی الکاذبین و الظّالمین از روایح کلمات تو جز اعراض و اعتراض چیزی استشمام نشده و نمیشود لذا بسیار بر این عبد صعب است تحریر در ایتقام و الّا فی‌الحقیقة اگر نفسی یافت شود و از اشارات مشرکین شبهه نماید البتّه محبوبست شبهات خود را مذکور دارد و این عباد در این ارض شغلی نداریم و منتظریم اگر بر نفسی شبهه‌ئی وارد شود جواب آنرا علی قدر شأننا و استطاعتنا و شأنه مذکور داریم که شاید بعنایت الهی قلبش از شبهات افکیّه و ظنونات وهمیّه مقدّس شود و از تو همین قدر متوقّعیم که ببصر مقدّس در آنچه ذکر میشود ملاحظه نمائی

Bishnav dhikr-i īn ᶜabd rā va iḥtirāz kun az ān nufūs fa-wa-Allāhi bihim yataghayyaru havāʾu kulli madīnatin va innahum yaddaᶜūna al-īmāna bi-ᶜAliyyin min qablu bi-mā nazalat ᶜalayhi āyātu Allāhi al-ᶜAzīzi al-Karīm fa-lammā nazalat marratan ukhrā kafarū bihā alā laᶜnatu Allāhi ᶜalā al-kādhibīna va al-ẓālimīn az ravāyiḥ-i kalimāt-i tu juz iᶜrāż va iᶜtirāż chīzī istishmām nashudih va namīshavad lidhā bisyār bar īn ᶜabd ṣaᶜb ast taḥrīr dar īn maqām va illā fī al-ḥaqīqih agar nafsī yāft shavad va az ishārāt-i mushrikīn shubhih namāyad al-battih maḥbūb ast shubuhāt-i khud rā madhkūr dārad va īn ᶜibād dar īn arż shughlī nadārīm va muntaẓirīm agar bar nafsī shubhih-ī vā rid shavad javāb-i ānrā ᶜalā qadri shaʾninā va istiṭāᶜatinā va shaʾnihi madhkūr dārīm kih shāyad

bi-ᶜināyat-i ilāhī qalbash az shubuhāt-i ifkiyyih va ẓunūnāt-i vahmiyyih muqaddas shavad va az tu hamīn qadr mutavaqqiᶜīm kih bi-baṣar-i muqaddas dar ānchih dhikr mīshavad mulāḥiẓih namāʾī.

Listen to this servant's words and keep away from those souls. By God, through them the air of every city is corrupted. They profess belief in 'Alí of old because the verses of God, the Almighty, the Generous, were sent down to Him; yet when they were sent down once again, they disbelieved in them. Surely God's curse rests upon the liars and the wrongdoers! Nothing but rejection and objection has been, or is, discernible in the scent of your words. It is therefore very difficult for this servant to write on this subject. Otherwise, if someone should truly be found who has developed doubts through the insinuations of those who associate partners with God, it is certainly desirable that he state his doubts. We servants have no occupation in this land, and we wait, should any soul be troubled by a doubt, to give an answer according to our station and ability and his station, so that perhaps, through divine loving-kindness, his heart may be purified of false doubts and delusive conjectures. All we expect of you is that you consider what is said with a purified vision.

46

از کلمات حضرت ابهی است روح ما سواه فداه که میفرمایند من لم یطهّر قلبه و فؤاده و بصره و اذنه عمّا عنده لم یقدر ان یعرف ما نزل بالحقّ فی الواح عزّ مبین لذا از خدا آملیم که نسیمی از نسایم خوش رضون بر اهل امکان بفرستد تا جمیع را از غبار عصیان پاك و مقدّس نموده بشطر قدس رحمن متوجّه سازد و انّه لمن دعاه قریب مجیب

Az kalimāt-i Ḥaḍrat-i Abhā ast rūḥ-i mā sivāh fidāh kih mīfarmāyand man lam yuṭahhir qalbahu va fuʾādahu va baṣarahu va udhunahu ᶜammā ᶜindahu lam yaqdir an yaᶜrifa mā nazala bi-al-ḥaqqi fī alwāḥi ᶜizzin mubīn lidhā az Khudā āmilīm kih nasīmī az nasāyim-i khush-i Riżvān bar ahl-i imkān bifiristad tā jamīᶜ rā az ghubār-i ᶜiṣyān pāk va muqaddas namūdih bi-shaṭr-i quds-i Raḥmān mutavajjih sāzad va innahu li-man daᶜāhu qarībun mujīb.

Among the words of His Holiness the All-Glorious—may the souls of all besides Him be sacrificed for Him—is this utterance: "Whoever has not purified his heart, his inmost being, his sight, and his hearing of what he possesses cannot recognize what has been sent down in truth in the tablets of manifest glory." We therefore hope that God will send one of the sweet breezes of Riḍván upon the people of the contingent world, to cleanse and sanctify them all from the dust of disobedience and turn them toward the holy presence of the All-Merciful. He is indeed near and responsive to whoever calls upon Him.

47

ای برادر من این طیور هوای حبّ مظهر تفرید از خرمنهای قدس توحید دانه برداشته و از نغمات قدس معنوی استماع نموده‌اند مشکل بدام اهل دنیا درآیند و یا از وساوس کلمات معرضین و مشرکین از ربّ العالمین ممنوع شوند ومحروم گردند قاصدین اینمطلب را جز حسرت بیفزاید و جز زحمت و کسالت نصیب نداشته و نخواهند داشت چه که بفضل الله در ریاض مکاشفه سایریم و در انجمن مشاهده حاضر از وهم و تقلید گذشته‌ایم و در مقرّ شهود و مشاهده آرمیده‌ایم بدنیا و اهل آن کاری نداشته و نداریم چنانچه فعل ما بر دین ما گواه است از برای شهریّه و لقمهء نان بدرها ندویده‌ایم و زن بسرایه نفرستاده‌ایم و بحقّ افترا نبسته‌ایم فوالله الّذی لا اله الّا هو که اگر بهمان کذب‌هائیکه در آن ارض بشما گفته و مفتریاتیکه بحقّ نسبت داده مطّلع شوی البتّه سر بصحرا گذاری و از کلّ من علی الأرض منقطع شوی لو تکون من المنصفین

Ay barādar-i man īn ṭuyūr-i havā-yi ḥubb-i Maẓhar-i Tafrīd az kharman-hā-yi quds-i tawḥīd dānih bardāshtih va az naghamāt-i quds-i maᶜnavī istimāᶜ namūdih-and mushkil bi-dām-i ahl-i dunyā dar-āyand va yā az vasāvis-i kalimāt-i muᶜriżīn va mushrikīn az Rabb al-ᶜālamīn mamnūᶜ shavand va maḥrūm gardand qāṣidīn-i īn maṭlab rā juz ḥasrat biyafzāyad va juz zaḥmat va kasālat naṣīb nadāshtih va nakhvāhand dāsht chih kih bi-faḍl-i Allāh dar riyāż-i mukāshifih sāyirīm va dar anjuman-i mushāhidih ḥāżir az vahm va taqlīd gudhashtih-īm va dar maqarr-i shuhūd va mushāhidih ārāmīdih-īm bi-dunyā va ahl-i ān kārī nadāshtih va nadārīm chunānchih fiᶜl-i mā bar dīn-i mā guvāh ast az barā-yi shahrīyyih va luqmih-yi nān bi-darhā nadavīdih-īm va zan bi-sarāyih nafiristādih-īm va bi-Ḥaqq iftirā nabastih-īm fa-wa-Allāhi alladhī lā ilāha illā Huwa kih agar bi-hamān kidḥ-hāʾīkih dar ān arż bi-shumā guftih va muftariyātīkih bi-Ḥaqq nisbat dādih muṭṭaliᶜ shavī al-battih sar bi-ṣaḥrā gudhārī va az kulli man ᶜalā al-arḍ munqaṭiᶜ shavī law takūnu min al-munṣifīn.

O my brother! These birds of the heaven of love for the Manifestation of Oneness have gathered grain from the sacred harvests of divine unity and have listened to spiritual melodies of holiness. They are hardly likely to fall into the snares of the worldly, or to be kept back and deprived of the Lord of the worlds by the insinuating words of those who turn away and associate partners with God. Those who seek this end will only increase their own regret; nothing but trouble and weariness has been or will be their portion. For, by the grace of God, we roam the gardens of revelation and are present in the gathering of direct vision. We have passed beyond delusion and imitation and have found repose in the abode of witnessing and beholding. We have had, and have, no concern with the world and its people, as our deeds bear witness to our faith. We have not run from door to door for a monthly allowance and a morsel of bread, nor sent a woman to the palace, nor fabricated lies against God. By God, besides whom there is no other god, if you were to learn of the lies they have told you in that land and the fabrications they have attributed to God, you would surely flee to the wilderness and detach yourself from everyone on earth, if you are fair-minded.

48

و دیگر نوشته اوّل پیاله و درد این کلمه را ذکر نموده و لکن ندانسته در چه محلّ باید ذکر نمود نقطه بیان روح ما سواه فداه در جمیع بیان تصریحاً میفرمایند بآنچه خلق شده ما بین سموات و ارض چه از کتب منزله و چه از صحف قیّمه و چه از آیات بدیعه و چه مظاهر تکوینیّه و چه مظاهر تشریعیّه از نفس ظهور محتجب نمانید و مع آنکه اخذ عهد ولایت این ظهور امنع اقدس را از کلّ فرموده بقوله عزّ ذکره سبحانك اللّهمّ فاشهد بانّی بذلك الکتاب قد اخذت عهد ولایت من تظهرنّه عن کلّ شیء قبل عهد ولایتی و کفی بك و بمن آمن بآیاتك علیّ شهدآء و انّك انت حسبی علیك توکّلت و انّك کنت علی کلّ شیء حسیباً کلّ از جمالش معرض و بقاتلش متمسّك

Va dīgar nivishtih avval-i piyālih va durd īn kalimih rā dhikr namūdih va lākin nadānistih dar chih maḥall bāyad dhikr namūd Nuqṭih-yi Bayān rūḥ-i mā sivāh fidāh dar jamīᶜ-i Bayān taṣrīḥan mīfarmāyand bi-ānchih khalq shudih mā bayn-i samāvāt va arż chih az kutub-i munzalih va chih az ṣuḥuf-i qayyimih va chih az āyāt-i badīᶜih va chih maẓāhir-i takvīniyyih va chih maẓāhir-i tashrīᶜiyyih az Nafs-i Ẓuhūr muḥtajib namānīd va maᶜa ānkih akhdh-i ᶜahd-i vilāyat-i īn Ẓuhūr-i Amnaᶜ-i Aqdas rā az kull farmūdih bi-qawlihi ᶜazza dhikruhu subḥānaka Allāhumma fa-shhad bi-annī bi-dhālika al-kitābi qad akhadhtu ᶜahda vilāyati man tuẓhirannahu ᶜan kulli shayʾin qabla ᶜahdi vilāyatī va kafā bika va bi-man āmana bi-āyātika ᶜalayya shuhadāʾa va innaka Anta ḥasbī ᶜalayka tavakkaltu va innaka kunta ᶜalā kulli shayʾin ḥasīban kull az Jamālash muᶜriż va bi-qātilash mutamassik.

You also wrote, “The first cup, and already the dregs.” You have used this expression without knowing where it should be used. Throughout the Bayán, the Point of the Bayán—may the souls of all besides Him be sacrificed for Him—explicitly declares: “Do not let anything created between the heavens and the earth—whether revealed books, upright scriptures, wondrous verses, manifestations in creation, or manifestations of religious law—veil you from the Manifestation Himself.” And although He has taken from all the covenant of allegiance to this most unassailable, most holy Manifestation, saying—exalted be His mention—“Glory be to You, O God! Bear witness that through that Book I have taken from all things the covenant of allegiance to Him whom You will manifest, before the covenant of allegiance to Myself. You and those who believe in Your verses suffice as witnesses to Me. You, indeed, are sufficient for Me. In You have I placed My trust, and You have ever taken account of all things,” all have turned away from His Beauty and clung to His slayer.

49

فوالله الّذی لا اله الّا هو که مشهود بود که بر این جمال مبارك چه وارد میآورند ملاحظه کن که در همین فقره نقطه بیان روح ما سواه فداه چه مقدار از نوحه و ندبه و حنین مستور است حقّ و جمیع عباد را در اخذ عهد این ظهور مبارك شاهد و گواه گرفته که شاید اهل بیان در ظهور نفس رحمن طغیان ننمایند و عمّا نزل فی البیان حیا کنند مع‌ذلك وارد شده آنچه مشاهده میشود و هنوز ایّامی نگذشته و در آذان کلّ کلمات منزل بیان بوده و هنوز اثر دم مطهّر آن شهید مظلوم بر ارض باقی که بنفس او و کینونت او و روح او وارد آورده‌اند آنچه را که هیچ ملّتی وارد نیآورده اینجا است مقام آنکه بگوئی اوّل پیاله و درد حال

Fa-wa-Allāhi alladhī lā ilāha illā Huwa kih mashhūd būd kih bar īn Jamāl-i Mubārak chih vā rid mīāvarand mulāḥiẓih kun kih dar hamīn faqarih Nuqṭih-yi Bayān rūḥ-i mā sivāh fidāh chih miqdār az nawḥih va nudbih va ḥanīn mastūr ast Ḥaqq va jamīᶜ-i ᶜibād rā dar akhdh-i ᶜahd-i īn Ẓuhūr-i Mubārak shāhid va guvāh giriftih kih shāyad ahl-i Bayān dar ẓuhūr-i Nafs-i Raḥmān ṭughyān nanamāyand va ᶜammā nazala fī al-Bayān ḥayā kunand maᶜa dhālik vā rid shudih ānchih mushāhidih mīshavad va hanūz ayyāmī nagudhashtih va dar ādhān-i kull kalimāt-i Munzil-i Bayān būdih va hanūz athar-i dam-i muṭahhar-i ān Shahīd-i Maẓlūm bar arż bāqī kih bi-Nafs-i Ū va Kaynūnat-i Ū va Rūḥ-i Ū vā rid āvardih-and ānchih rā kih hīch millatī vā rid nayāvardih īnjā ast maqām-i ānkih bigūʾī avval-i piyālih va durd ḥāl.

By God, besides whom there is no other god, it was plain what they would inflict upon this Blessed Beauty. Consider how much lamentation, mourning, and yearning is concealed in this very passage of the Point of the Bayán—may the souls of all besides Him be sacrificed for Him. In taking the covenant of this blessed Manifestation, He called upon God and all His servants as witnesses, so that perhaps the people of the Bayán would not rebel when the All-Merciful Himself appeared, and would feel shame before what was sent down in the Bayán. Nevertheless, what can now be seen has come to pass. Scarcely any time has elapsed; the words of the Revealer of the Bayán still ring in everyone’s ears, and traces of the pure blood of that wronged Martyr still remain upon the earth. Yet they have inflicted upon His own Self, His Being, and His Spirit what no religious community has ever inflicted. Here is the place for you to say, “The first cup, and already the dregs.” Now,

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ملاحظه نمائید که چه مقدار کلمات را مغایر و مخالف و غیر موقع ذکر مینمائید نفسی را که میفرماید اخذ ولایت او را قبل از اخذ عهد ولایت خود نموده‌ام مع‌ذلك معرضین بیانیّه نفوس مقبله باین نفس رحمانیّه را اهل تأویل شمرده‌اند نشکو بثآء و حزننا الی الله فیما

ورد علیه من عباده الّذین خلقوا بقوله کن فیکون

Mulāḥiẓih namāʾīd kih chih miqdār kalimāt rā mughāyir va mukhālif va ghayr-i mawqiᶜ dhikr mīnamāʾīd Nafsī rā kih mīfarmāyad akhdh-i vilāyat-i Ū rā qabl az akhdh-i ᶜahd-i vilāyat-i khud namūdih-am maᶜa dhālik muᶜriżīn-i Bayāniyyih nufūs-i muqbilih bi-īn Nafs-i Raḥmāniyyih rā ahl-i taʾvīl shumurdih-and nashkū bi-thanāʾin va ḥuznanā ilā Allāhi fīmā varada ᶜalayhi min ᶜibādihi alladhīna khuliqū bi-qawlihi kun fa-yakūn.

consider how greatly you use expressions in contrary, conflicting, and inappropriate ways. Of this Person He says, “I took allegiance to Him before taking the covenant of allegiance to Myself.” Nevertheless, those among the people of the Bayán who turn away have counted the souls who turn toward this all-merciful Person among the proponents of interpretation. With praise, we bring our complaint and sorrow to God concerning what has befallen Him at the hands of His servants, who were created by His word, “Be,” and it is.

51

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

Va dīgar madhkūr namūdih būdī kih hanūz muḥkamāt-i Bayān ravāj nagiriftih va ẓāhir nashudih bi-dum-i mutashābihāt bāyad chasbīd hīch dhī-ᶜaql va dirāyatī chunīn kalimih az lisānash jārī namīshavad mutaḥayyiram chigūnih rāżī shudih kalimāt-i mushrikīn rā bi-ism-i khud dhikr namūd shaʾn-i ahl-i Ḥaqq nabūdih kih az maqām-i adab tajāvuz namāyand lidhā īn ᶜibād javāb-i baᶜżī az faqarāt-i madhkūrih-at rā bi-Khudā vā mīgudhārīm chih kih maẓlūmiyyat maḥbūb-i Ḥaqq būdih.

You had also stated: “Before the unambiguous statements of the Bayán have gained currency or become manifest, we must cling to the tails of its ambiguous statements.” No one possessed of reason and discernment would utter such words. I am astonished that you consented to state in your own name the words of those who associate partners with God. It has never been fitting for the people of God to transgress the bounds of courtesy. We servants therefore leave the answer to some of the passages you have written to God, for being wronged has ever been beloved of God.

52

و امّا در محکم و متشابه که ذکر نموده از این بیان همچه مستفاد میشود که فرق میانه محکم و متشابه درست در نظرت نبوده و الّا موقن میشدی بآنکه محکمات ما نزل فی البیان باتمّها و اکملها ظاهر شده لذا مجملی در اینمقام ذکر میشود بدانکه از محکم و متشابه ما بین هر حزبی ذکری مذکور و تفصیلی موجود چنانچه در کتب ثبت است و تفصیل آن موجب تطویل خواهد شد و لکن عند الحقّ آیات محکمات آنکه مقصود الهی از نفس آیه مستفاد شود و در اثبات آن محتاج ببرهان و ذکر دیگر نباشد حال انصاف دهید در حقیقت اوّلیّه آن آیه کدام است نزد هر ذی بصری مبرهن و واضح است که آن آیه اعظم که در اثبات خود محتاج بدونش نبوده و نخواهد بود در حقیقت اوّلیّه نفس ظهور بوده چه که مادونش هر چه باشد و هر که باشد محتاج بامرش و لاینکر ذلك الّا کلّ جاهل مردود

Va ammā dar muḥkam va mutashābih kih dhikr namūdih, az īn bayān hamchih mustafād mīshavad kih farq-i miyānih-yi muḥkam va mutashābih durust dar naẓarat nabūdih, va illā mūqin mīshudī bi-ānkih muḥkamāt-i mā nazala fī al-Bayān bi-atammihā va akmalihā ẓāhir shudih. Lidhā mujmalī

dar īn maqām dhikr mīshavad. Bidānkih az muḥkam va mutashābih mā bayn-i har ḥizbī dhikrī madhkūr va tafṣīlī mawjūd, chinānchih dar kutub thabt ast, va tafṣīl-i ān mūjib-i taṭvīl khāhad shud. Va lākin ᶜinda al-Ḥaqq āyāt-i muḥkamāt ānkih maqṣūd-i ilāhī az nafs-i āyih mustafād shavad va dar ithbāt-i ān muḥtāj bi-burhān va dhikr-i dīgar nabāshad. Ḥāl inṣāf dahīd, dar ḥaqīqat-i avvalīyyih ān āyih kudām ast? Nazd-i har dhī baṣarī mubarhan va vāḍiḥ ast kih ān āyih-yi aᶜẓam kih dar ithbāt-i khud muḥtāj bi-dūnash nabūdih va nakhāhad būd, dar ḥaqīqat-i avvalīyyih nafs-i ẓuhūr būdih, chih kih mā dūnash har chih bāshad va har kih bāshad muḥtāj bi-amrash, va lā yunkiru dhālika illā kull jāhil mardūd.

As for what you mentioned concerning the unambiguous and the ambiguous, your statement suggests that the distinction between them was not clear to you. Otherwise, you would have been certain that the unambiguous passages of what was revealed in the Bayán have appeared in their fullest and most perfect form. A brief account is therefore given here. Know that every community has its own account and explanation of the unambiguous and the ambiguous, as recorded in the books; to explain this in detail would prolong the discussion. In the sight of the True One, however, unambiguous verses are those in which the divine intention can be understood from the verse itself, without requiring another proof or statement to establish it. Now judge fairly: in the primary reality, which is that verse? It is demonstrably clear to everyone possessed of insight that, in the primary reality, that greatest Verse, which has never needed and will never need anything other than itself to establish its truth, is the Manifestation Himself. For everything and everyone besides Him depends upon His command. None denies this but an ignorant outcast.

53

و اگر بگوئید آیات محکمات اوامر الهیّه است که در الواح نازل لاشكّ فی ذلك انّا كلّ بها موقنون و مؤمنون و من فضله آملون و این محکمات بنسبتها الی احکم الحاکمین محکم بوده چنانچه مشهود است که اگر نفسی بجمیع آیات محکمات عارف شود و در تصدیق آن آیه اعظم اقلّ من آن توقّف نماید کلّ اعمال او او را ثمری نبخشد و هباء بوده و خواهد بود و آن نفسیکه آیات او محکمات بوده و خواهد بود میفرماید جمیع بیان ورقیست از اوراق جنّت نزد آن ساذج وجود و در مقام دیگر میفرماید ما نزل فی البیان منوط بامره و معلّق باذنه و مشیّته و در مقام دیگر میفرماید مخاطباً لملأ البیان که مباد ببیان و ما نزل فیه از ظهور موعود محروم شوید و امثال این بیانات محکمات زیاده از حدّ احصا نازل و مع‌ذلك نفسی را که جمیع محکمات باراده‌اش ظاهر و جمیع انهار معارف و بیان از اصبعی از اصابع مشیّتش جاری از او معرض و بگمان خود محکمات فهمیده و ادراك نموده‌اند

Va agar bigūyīd āyāt-i muḥkamāt avāmir-i ilāhīyyih ast kih dar alvāḥ nāzil, lā shakka fī dhālika, innā kull bihā mūqinūn va muʾminūn va min faḍlihi āmilūn. Va īn muḥkamāt bi-nisbatihā ilā Aḥkam al-Ḥākimīn muḥkam būdih, chinānchih mashhūd ast kih agar nafsī bi-jamīᶜ-i āyāt-i muḥkamāt ᶜārif shavad va dar taṣdīq-i ān āyih-yi aᶜẓam aqall min ān tavaqquf namāyad, kull-i aᶜmāl-i ū ū rā thamarī nabakhshad va habāʾ būdih va khāhad būd. Va ān nafsī kih āyāt-i ū muḥkamāt būdih va khāhad būd mīfarmāyad jamīᶜ-i Bayān varaqīst az avrāq-i jannat nazd-i ān sādhij-i vujūd. Va dar maqām-i dīgar mīfarmāyad mā nazala fī al-Bayān manūṭ bi-amrihi va muᶜallaq bi-idhnihi va mashīyyatihi. Va dar maqām-i dīgar mīfarmāyad mukhāṭaban li-malaʾ al-Bayān kih mabād bi-Bayān va mā nazala fīhi az ẓuhūr-i mawᶜūd maḥrūm shavīd. Va amthāl-i īn bayānāt-i muḥkamāt ziyādih az ḥadd-i iḥṣā nāzil, va maᶜa dhālik nafsī rā kih jamīᶜ-i muḥkamāt bi-irādih-ash ẓāhir va jamīᶜ-i anhār-i maᶜārif va bayān az iṣbaᶜī az aṣābiᶜ-i mashīyyatash jārī, az ū muᶜriḍ va bi-gumān-i khud muḥkamāt fahmīdih va idrāk namūdih-and.

If you say that the unambiguous verses are the divine commandments revealed in the Tablets, there is no doubt of this: we are all certain of them, believe in them, and hope for His grace. These unambiguous passages are unambiguous by virtue of their relation to the Most Just of Judges. It is evident that if someone were to know all the unambiguous verses, yet hesitate for less than an instant to acknowledge that greatest Verse, none of that person's deeds would bear fruit; they have been and will remain mere dust. He whose verses have been and will remain unambiguous says: "The whole Bayán is a leaf among the leaves of Paradise in the presence of that pure Essence of Being." Elsewhere He says: "What has been revealed in the Bayán depends upon His command and is conditional upon His permission and His will." Elsewhere, addressing the people of the Bayán, He says: "Do not let the Bayán and what has been revealed in it deprive you of the promised Manifestation." Unambiguous statements such as these have been revealed beyond all reckoning. Nevertheless, they turn away from Him through whose will all the unambiguous passages have appeared and from one finger of whose will all the rivers of knowledge and utterance flow, while imagining that they have understood and comprehended the unambiguous passages.

54

حال چشم انصاف بگشا و اهل التباس و مظاهر خنّاس را بشناس یعنی نفوسی که امثال ان کلمات را بر تو القاء نموده‌اند بلی لازال نفوسی خود را باسم حقّ نامیده و ضعفای بیچاره را در تیه ظنون و اوهام مبتلا نموده و خود بریاست مشغول شده‌اند لیس هذا اوّل سهم ورد علینا و لا اوّل رمح ورد علی محبوب العالمین

Ḥāl chashm-i inṣāf bigushā va ahl-i iltibās va maẓāhir-i khannās rā bishināsh, yaʿnī nufūsī kih amthāl-i ān kalimāt rā bar tu ilqā namūdih-and. Balī, lā zāl nufūsī khud rā bi-ism-i Ḥaqq nāmīdih va ḍuʿafā-yi bīchārih rā dar tīh-i ẓunūn va awhām mubtalā namūdih va khud bi-riyāsat mashghūl shudih-and. Laysa hādhā awwal sahm warada ʿalaynā va lā awwal rumḥ warada ʿalā Maḥbūb al-ʿĀlamīn.

Now open the eye of fairness and recognize the people of deception and the embodiments of the insidious whisperer—that is, those who have suggested such words to you. Indeed, there have always been people who have called themselves by the name of the True One, cast the helpless and weak into the wilderness of conjectures and delusions, and occupied themselves with leadership. This is not the first arrow to strike Us, nor the first spear to strike the Beloved of the worlds.

55

و اگر بگوئی محکمات اوصاف منزله در بیان است که مخصوص بعضی نفوس نازل شده اوّلا آن اوصاف را تو عارف نبوده که مقصود کیست و ثانی فونفسه الحقّ که کلّ اشیآء را بمنتهی وصف وصف فرموده‌اند بشأنیکه جمیع اسماء و صفات را بکلّ شیء راجع نموده‌اند و اینقام ما تری فی خلق الرّحمن من تفاوت بوده ما سوایش خلق او و کلّ در اوصاف شریك چه که در منظر اکبر کلّ در صقع واحد بوده و خواهند بود

Va agar bigūʾī muḥkamāt awṣāf-i munazzalih dar Bayān ast kih makhṣūṣ-i baʿḍī nufūs nāzil shudih, avvalan ān awṣāf rā tu ʿārif nabūdih kih maqṣūd kīst, va thānī fa-wa-nafsihi al-ḥaqq kih kull-i ashyāʾ rā bi-muntahā-yi vaṣf vaṣf farmūdih-and, bi-shaʾnī kih jamīʿ-i asmāʾ va ṣifāt rā bi-kull-i shayʾ rājiʿ namūdih-and. Va īn maqām mā tarā fī khalq al-Raḥmān min tafāwut būdih. Mā sivāyash khalq-i ū va kull dar awṣāf sharīk, chih kih dar manẓar-i akbar kull dar ṣuqʿ-i vāḥid būdih va khāhand būd.

If you say that the unambiguous passages are the descriptions revealed in the Bayán specifically concerning certain people, first, you have not understood whom those descriptions refer to. Second, by His own true Self, He has described all things in the most exalted terms, to such an extent that He has referred all names and attributes to every single thing. This is the station of "You see no disparity in the creation of the All-Merciful." All besides Him are His creation, and all share in these attributes, for in the Most Great Perspective all have been and will remain on a single plane.

56

و اینکه درباره بعضی آیات الهیّه بر حسب ظاهر نازل مقصود تشویق آن نفوس بوده و از آن گذشته جمیع بآیهء تجلّی حقّ راجع مادامیکه آن آیهء تجلّی در هر شیء موجود بکلّ اسماء و صفات موصوف ومذکور و بعد از اخذ آن معدوم بوده تفکّر فی ذلك لتکون من العارفین

Va īnkih darbārih-yi baᶜḍī āyāt-i ilāhīyyih bar ḥasab-i ẓāhir nāzil, maqṣūd tashvīq-i ān nufūs būdih, va az ān gudhashtih jamīᶜ bi-āyih-yi tajallī-yi Ḥaqq rājiᶜ. Mādāmī kih ān āyih-yi tajallī dar har shayᵓ mawjūd, bi-kull-i asmāᵓ va ṣifāt mawṣūf va madhkūr, va baᶜd az akhdh-i ān maᶜdūm būdih. Tafakkar fī dhālika li-takūna min al-ᶜārifīn.

As for the divine verses that outwardly concern certain people, their purpose was to encourage those souls. Beyond this, all refer to the sign of the True One's self-revelation. So long as that sign of self-revelation is present in anything, it is described and mentioned by all names and attributes; once that sign is withdrawn, it is nonexistent. Reflect on this, that you may be among those who understand.

57

و سلّمنا که بعضی اوصاف مخصوص نفسی که ذکر نموده نازل آیا نشنیده که میفرماید بحروفات بیان از نفس ظهور در حین ظهور محتجب مشوید و حروفات بیان اوّل نفوسی هستند که بکلّ اوصاف موصوف گشته‌اند و بکلّ اسماء موسوم و همین قول سلطان قدم دلیلی است واضح بر احتجاب بعضی از حروفات چنانچه مشاهده میشود که نفسی خود را از حروف و مرایا محسوب میدارد از ذیل تقدیس منقطع و بحبل نفس و هوی متمسّك

Va sallamnā kih baᶜḍī awṣāf makhṣūṣ-i nafsī kih dhikr namūdih nāzil. Āyā nashunīdih kih mī-farmāyad bi-ḥurūfāt-i Bayān az nafs-i ẓuhūr dar ḥīn-i ẓuhūr muḥtajib mashavīd? Va ḥurūfāt-i Bayān avval nufūsī hastand kih bi-kull-i awṣāf mawṣūf gashtih-and va bi-kull-i asmāᵓ mawsūm. Va hamīn qawl-i Sulṭān-i Qidam dalīlī ast vāḍiḥ bar iḥtijāb-i baᶜḍī az ḥurūfāt, chinānchih mushāhadih mīshavad kih nafsī khud rā az ḥurūf va marāyā maḥsūb mīdārad, az dhayl-i taqdīs munqaṭiᶜ va bi-ḥabl-i nafs va havā mutamassik.

Even if we concede that certain descriptions were revealed specifically concerning the person you mentioned, have you not heard Him say: "Do not let the Letters of the Bayán veil you from the Manifestation Himself at the time of His appearance"? The Letters of the Bayán are the first souls to have been described by all attributes and designated by all names. This very statement of the Sovereign of Eternity is clear evidence that some of the Letters would be veiled, as can be seen: a person counts himself among the Letters and Mirrors, yet is cut off from the hem of holiness and clings to the cord of self and desire.

58

و هم چنین میفرماید که در ظهور نیّر اعظم در کرّه اخری طوریّون معدوم و لاشیء میشوند قدری تأمّل نمائید که شاید بعلوّ امر اطّلاع یابید بعد از اینکه عظمت امر بشأنی است که میفرمایند طوریّون میّت و لاشیء میشوند حروفات و مرایا در آن مقرّ ذکر نداشته و ندارند الّا بعد حبّهنّ و هم‌چنین در مقام دیگر میفرمایند قوله جلّ و عزّ حلّ لمن یظهر ان یردّ من لم یکن فوق الأرض اعلی منه اذ ذلك خلق فی قبضته انتهی

Va hamchunīn mīfarmāyad kih dar ẓuhūr-i Nayyir-i Aʿẓam dar karrih-yi ukhrā Ṭūriyyūn maʿdūm va lā shayʾ mīshavand. Qadrī taʾammul namāyīd kih shāyad bi-ʿuluvv-i amr iṭṭilāʿ yābīd. Baʿd az īnkih ʿaẓamat-i amr bi-shaʾnī ast kih mīfarmāyand Ṭūriyyūn mayyit va lā shayʾ mīshavand, ḥurūfāt va marāyā dar ān maqarr dhikr nadāshtih va nadārand illā baʿda ḥubbihinna. Va hamchunīn dar maqām-i dīgar mīfarmāyand, qawluhu jalla va ʿazza: ḥalla li-man yaẓhar an yarudda man lam yakun fawq al-arḍ aʿlā minhu, idh dhālika khalq fī qabḍatihi. Intahā.

He likewise says that at the appearance of the Most Great Luminary in another cycle, the dwellers of Sinai become nonexistent and as nothing. Reflect a little, that perhaps you may recognize the loftiness of the Cause. Since the greatness of the Cause is such that He says the dwellers of Sinai become dead and as nothing, the Letters and Mirrors have never had, and do not have, any standing in that court except after their love. Elsewhere He also says—exalted and mighty are His words: "It is lawful for Him who will appear to reject the one above whom there is none on earth, for that one is a creature in His grasp." End of quotation.

59

این بیانات موجد اسماء و صفات و ان کلمات انفس محتجبه مغلّه تالله اذاً قد اشرقت شموس محکمات و آیات واضحات و دلالات متقنات و کلمات تامّات و مع‌ذلك مینویسید میرزا یحیی نمیشود مردود شود مع آنکه منتهی شأن او این بوده که بین یدی جمال ابهی حاضر میشد و کلمات الهی بر او القاء میگشت فوالله مع افعال او احدی متعرّض او نشده خود خود را مردود نمود باعراض از حقّ الّذی خلق بقوله کذلك فصّل لك الأمر لتکون من العالمین

Īn bayānāt mūjid-i asmāʾ va ṣifāt va ān kalimāt-i anfus-i muḥtajibih-yi mughallih. Ta-llāh, idhan qad ashraqat shumūs muḥkamāt va āyāt wāḍiḥāt va dalālāt mutqanāt va kalimāt tāmmāt. Va maʿa dhālik mīnivīsīd Mīrzā Yaḥyā namīshavad mardūd shavad, maʿa ānkih muntahā-yi shaʾn-i ū īn būdih kih bayn-i yaday Jamāl-i Abhā ḥāḍir mīshud va kalimāt-i ilāhī bar ū ilqā mīgasht. Fa-wallāh maʿa afʿāl-i ū aḥadī mutaʿarriḍ-i ū nashudih, khud khud rā mardūd namūd bi-iʿrāḍ az Ḥaqq alladhī khuliqa bi-qawlihi. Kadhālika fuṣṣila laka al-amr li-takūna min al-ʿālimīn.

These utterances bring names and attributes into being, whereas those are the words of veiled and shackled souls. By God, the suns of unambiguous statements, clear verses, firmly established proofs, and perfect words have now shone forth. Nevertheless, you write that Mírzá Yaḥyá cannot be rejected, although the utmost extent of his station was that he would enter the presence of the All-Glorious Beauty and divine words would be imparted to him. By God, despite his deeds, no one has assailed him. He made himself an outcast by turning away from the True One, by whose word he was created. Thus has the matter been explained to you, that you may be among those who know.

60

حال تفکّر نمائید که محکمات آیات الهی کدام بوده و متشابهات کدام و تعرف الّذین اخذوا المتشابهات و ترکوا المحکمات عن ورائهم و کانوا من المشرکین در ایمقام محبوب است که از آیات محکمات که از سماء مشیّت ابهی جلّت عظمته نازل شده ذکر نمایم فوالله یکفی الخلایق اجمعین تا هر صاحب ایمانی که ذرّه از حبّ الهی در قلب او باشد بآن تمسّك جسته خود را از ظنونات اهل ارض و مؤتفکات مظاهر شیطان نجات دهد و دیگر در ایمان خود ثابت ماند و تزلزل مشاهده نکند و این بعض آیات منزله است که در لوح یکی از احبّا لأحد من الأشقیآء نازل شده قوله عزّ بهائه و ان رأیت اسم الها ذکره بآیات ربّك لعلّ یکون من المقبلین الی شطر الّذی من اقبل الیه فقد نجی و من اعرض فقد هلك کذلك نطق الرّوح حینئذ بین السّموات و الأرضین

Ḥāl tafakkur namāyīd kih muḥkamāt-i āyāt-i ilāhī kudām būdih va mutashābihāt kudām, va taᶜrif alladhīna akhadhū al-mutashābihāt va tarakū al-muḥkamāt ᶜan warāᵓihim va kānū min al-mushrikīn. Dar īn maqām maḥbūb ast kih az āyāt-i muḥkamāt kih az samāᵓ-i mashīyyat-i Abhā jallat ᶜaẓamatuhu nāzil shudih dhikr namāyam, fa-wa-llāh yakfī al-khalāᵓiq ajmaᶜīn, tā har ṣāḥib-i īmānī kih dharrih az ḥubb-i ilāhī dar qalb-i ū bāshad bi-ān tamassuk justih, khud rā az ẓunūnāt-i ahl-i arḍ va muᵓtafikāt-i maẓāhir-i shayṭān najāt dahad va dīgar dar īmān-i khud thābit mānad va tazalzul mushāhadih nakunad. Va īn baᶜḍ-i āyāt-i munazzalih ast kih dar lawḥ-i yikī az aḥibbāᵓ li-aḥad min al-ashqiyāᵓ nāzil shudih, qawluhu ᶜazza bahāᵓuhu: va in raᵓayta ism al-Hā dhakkirhu bi-āyāt rabbika laᶜalla yakūn min al-muqbilīn ilā shaṭr alladhī man aqbala ilayhi fa-qad najā va man aᶜraḍa fa-qad halaka. Kadhālika naṭaqa al-Rūḥ ḥīnaᵓidh bayn al-samāwāt va al-araḍīn.

Now reflect on which of the divine verses are unambiguous and which are ambiguous, and recognize those who have taken hold of the ambiguous passages, cast the unambiguous ones behind their backs, and become among those who associate partners with God. Here I wish to mention some of the unambiguous verses revealed from the heaven of the will of the All-Glorious—exalted be His grandeur. By God, they suffice for all created beings, so that every person of faith who has an atom of divine love in their heart may cling to them, rescue themselves from the conjectures of the people of the earth and the fabrications of the manifestations of Satan, and thereafter remain steadfast in faith and experience no wavering. These are some of the verses revealed in a Tablet to one of the loved ones concerning one of the wretched. He says—mighty be His glory: "If you see the name Há, remind him of the verses of your Lord, that perhaps he may turn toward Him through turning to whom one is saved, and through turning away from whom one perishes. Thus has the Spirit spoken at this time between the heavens and the earths."

61

قل ان یا عبد اسمع قولی تالله الحقّ لن تجد لنفسك ناصحاً انصح منّی لاتوقّف علی الصّراط ثمّ مرّ عنه کمرّ السّحاب کذلك امرناك من قبل و نأمرك حینئذ و ان لن تقبل منّی فسوف نأمرك بذلك من بعد و من بعد بعد الی ان تمرّ عنه بسلطانی الغالب المقتدر الحکیم

Qul in yā ᶜabd, ismaᶜ qawlī. Ta-llāh al-Ḥaqq, lan tajida li-nafsika nāṣiḥan anṣaḥ minnī. Lā tawaqqaf ᶜalā al-ṣirāṭ, thumma murr ᶜanhu ka-marr al-saḥāb. Kadhālika amarnāka min qabl va naᵓmuruka ḥīnaᵓidh, va in lan taqbal minnī fa-sawfa naᵓmuruka bi-dhālika min baᶜd va min baᶜd baᶜd ilā an tamurra ᶜanhu bi-sulṭānī al-ghālib al-muqtadir al-ḥakīm.

Say: "O servant, listen to My words. By God, the True One, you will find no counselor more sincere toward you than I. Do not linger on the path, but pass beyond it as the clouds pass. Thus We commanded you before and command you now. If you will not accept this from Me, We

will command you to do so hereafter, and again thereafter, until you pass beyond it through My all-conquering, all-powerful, all-wise sovereignty."

62

شقّ حجبات الأوهام بذكری ثمّ اسمی و دع کلّ ما یمنعك عن ورائك ثمّ اظهر بغتةً بظهور ربّك و لاتکن من الصّابرین ایّاک ان تمنعك الرّیاسة عن ذکر ربّك تالله الحقّ لو یسجدك کلّ من فی السّموات و الأرض و لم تکن فی ظلّی لاینفعك و بذلك یشهد روحك لو تکون من السّامعین اتحبّ بأن تکون من الّذین منعتهم الرّیاسة فی ایّام الّتی شقّت فیها سمآء الأمر و اتی علی ظلل و کفروا بالله خالقهم و مبدعهم الی ان افتوا علی قتله بعد الّذی جائهم بحجّة من لدی الله و برهان عظیم

Shuqq ḥujubāt al-awhām bi-dhikrī thumma ismī, va daᶜ kull mā yamnaᶜuka ᶜan warāᵓika, thumma iẓhar baghtatan bi-ẓuhūr rabbika va lā takun min al-ṣābirīn. Iyyāka an tamnaᶜaka al-riyāsa ᶜan dhikr rabbika. Ta-llāh al-Ḥaqq, law yasjuduka kull man fī al-samāwāt va al-arḍ va lam takun fī ẓillī lā yanfaᶜuka, va bi-dhālika yashhadu rūḥuka law takūn min al-sāmiᶜīn. A-tuḥibbu bi-an takūna min alladhīna manaᶜathum al-riyāsa fī ayyām allatī shuqqat fīhā samāᵓ al-amr va atā ᶜalā ẓulal, va kafarū bi-llāh khāliqihim va mubdiᶜihim ilā an aftaw ᶜalā qatlihi baᶜda alladhī jāᵓahum bi-ḥujja min ladā Allāh va burhān ᶜaẓīm.

Tear through the veils of delusion by My remembrance and then My name, and leave behind you everything that holds you back. Then appear suddenly through the appearance of your Lord, and do not be among those who wait. Beware lest leadership keep you from the remembrance of your Lord. By God, the True One, even if everyone in the heavens and on earth were to bow down before you, it would not benefit you if you were not beneath My shadow. Your own spirit bears witness to this, if you are among those who listen. Do you wish to be among those whom leadership held back in the days when the heaven of the Cause was split apart and He came upon clouds, and who disbelieved in God, their Creator and Originator, until they pronounced a sentence of death against Him after He had come to them with a testimony from God and a mighty proof?

63

تالله یا ایّها العبد ماکان مقصودی الّا تطهیرك عن کلّ ما لا ینبغی لك و کلّما اصمت فی ذکرك لسان الله ینطق علی لسانی و یأمرنی بالتّبلیغ علیك و ما علیّ الّا البلاغ المبین فکّر فی نفسك اقلّ من ان هل سمعت ظهوراً اعظم من هذا او من آیات اکبر عما نزّلت بالحقّ اذا فانطق علی الصّدق الخالص و کن من الّذینهم توجّهوا الی منظر الأکبر فی یوم الّذی انقلبت فیه وجوه الخلایق اجمعین

Ta-llāh, yā ayyuhā al-ᶜabd, mā kāna maqṣūdī illā taṭhīruka ᶜan kull mā lā yanbaghī laka. Va kullamā aṣmut fī dhikrika lisān Allāh yanṭiqu ᶜalā lisānī va yaᵓmurunī bi-al-tablīgh ᶜalayka, va mā ᶜalayya illā al-balāgh al-mubīn. Fakkir fī nafsika aqall min ān, hal samiᶜta ẓuhūran aᶜẓam min hādhā aw min āyāt akbar ᶜammā nuzzilat bi-al-ḥaqq? Idhan fa-nṭiq ᶜalā al-ṣidq al-khāliṣ va kun min alladhīnahum tawajjahū ilā manẓar al-akbar fī yawm alladhī inqalabat fīhi wujūh al-khalāᵓiq ajmaᶜīn.

By God, O servant, My purpose has been only to purify you of everything unworthy of you. Whenever I fall silent concerning you, the tongue of God speaks through My tongue and commands Me to convey the message to you. My duty is only to convey it clearly. Reflect within yourself for less than an instant: have you heard of a revelation greater than this, or of verses greater than those

revealed in truth? Then speak with pure truthfulness and be among those who have turned toward the Most Great Vision on the day when the faces of all created beings have been turned away.

64

و ان تخاف من ایمانك خذ هذا اللّوح ثمّ احفظه فی جیب توكّلك و اذا دخلت موقف الحشر فی یوم الّذی فیه یبعث كلّ الممكنات تلقآء وجه ربّك من نفحاته البدیع المنیع و یسئلك الله بأیّ حجّة آمنت بهذا الظّهور اذا فاخرج اللّوح و قل بهذا الكتاب المنزل المبارك القدیم ثمّ اقرأ ما نزل فیه تلقآء وجه ربّك مقرّ الّذی تشهد فیه كلّ النّبیین و المرسلین تالله اذاً تمدّ ایادی الكلّ الیك و یأخذنّ اللّوح و یضعنه علی عیونهم شوقاً للقائی و شغفا لحبی و یجدن منه روایح قدسی العزیز المنیع كذلك فصّلنا لك الآیات لتطمئنّ فی نفسك و تكون من المطمئنّین

Va in takhāf min īmānika khudh hādhā al-lawḥ thumma iḥfaẓhu fī jayb tawakkulika, va idhā dakhalta mawqif al-ḥashr fī yawm alladhī fīhi yubᶜath kull al-mumkināt tilqāᵓ wajh rabbika min nafaḥātihi al-badīᶜ al-manīᶜ, va yasᵓaluka Allāh bi-ayy ḥujja āmanta bi-hādhā al-ẓuhūr, idhan fa-akhrij al-lawḥ va qul bi-hādhā al-kitāb al-munzal al-mubārak al-qadīm. Thumma iqraᵓ mā nazala fīhi tilqāᵓ wajh rabbika, maqarr alladhī tashhadu fīhi kull al-nabiyyīn va al-mursalīn. Ta-llāh, idhan tumadd ayādī al-kull ilayka va yaᵓkhudhanna al-lawḥ va yaḍaᶜnahu ᶜalā ᶜuyūnihim shawqan li-liqāᵓī va shaghafan li-ḥubbī, va yajidanna minhu rawāᵓiḥ qudsī al-ᶜazīz al-manīᶜ. Kadhālika faṣṣalnā laka al-āyāt li-taṭmaᵓinna fī nafsika va takūna min al-muṭmaᵓinnīn.

If you fear on account of your faith, take this Tablet and keep it in the breast of your trust in God. When you enter the place of gathering on the day when all contingent beings are raised before the face of your Lord through His wondrous, unassailable breaths, and God asks you, “By what proof did you believe in this Revelation?” then bring out the Tablet and say, “By this revealed, blessed, ancient Book.” Then read what has been revealed in it before the face of your Lord, in that abode where you will behold all the Prophets and Messengers. By God, then the hands of all will stretch out toward you, and they will take the Tablet and place it upon their eyes, longing to meet Me and aflame with love for Me. They will find in it the fragrances of My mighty, unassailable holiness. Thus have We set forth the verses for you, that you may be assured within yourself and be among those who are at peace.

65

و لو یعذّبك الله بما آمنت بآیاته فی هذا الظّهور فبأیّ حجّة یعذّب الّذینهم ما آمنوا بعلیّ من قبل و من قبله بمحمّد رسول الله و من قبله بعیسی بن مریم و من قبله بالكلیم و من قبله بالخلیل الی ان ینتهی الظّهورات الی البدیع الأوّل الّذی خلق بارادة ربّك القادر المرید

Va law yuᶜadhdhibuka Allāh bi-mā āmanta bi-āyātihi fī hādhā al-ẓuhūr, fa-bi-ayy ḥujja yuᶜadhdhib alladhīnahum mā āmanū bi-ᶜAlī min qabl, va min qablihi bi-Muḥammad Rasūl Allāh, va min qablihi bi-ᶜĪsā ibn Maryam, va min qablihi bi-al-Kalīm, va min qablihi bi-al-Khalīl, ilā an yantahiya al-ẓuhūrāt ilā al-Badīᶜ al-Awwal alladhī khuliqa bi-irādat rabbika al-Qādir al-Murīd.

If God were to punish you for believing in His verses in this Revelation, by what proof would He punish those who did not believe in ‘Alí before this, and before Him in Muḥammad, the Messenger of God, and before Him in Jesus son of Mary, and before Him in the One who spoke with God, and before Him in the Friend of God, until the succession of Revelations reaches the First Wondrous One, who was created through the will of your Lord, the Powerful, the One who wills?

66

ان یا اسمی انّ الأمر اظهر من ان یخفی و ابین من ان یستر و یستضیء کالشّمس فی قطب الزّوال و انّك لو تخلص نفسك عن الحجبات لتصل الیه اقرب من ان یرتدّ بصرك الی نفسك و انّ هذا لحقّ یقین

In yā ismī, inna al-amra aẓharu min an yakhfā wa-abyanu min an yustara wa-yastaḍīᵓu ka-al-shamsi fī quṭbi al-zawāl, wa-innaka law tukhliṣu nafsaka ᶜan al-ḥujubāti la-taṣila ilayhi aqraba min an yartadda baṣaruka ilā nafsika, wa-inna hādhā la-ḥaqqu yaqīn.

O My Name, the Cause is too manifest to be concealed and too clear to be veiled; it shines like the sun at the zenith of noon. If you free yourself from the veils, you will reach it sooner than your gaze can return to yourself. This is indeed the certain truth.

67

اسمع قول من ینطق بالحقّ و لاتجادل بآیات الله بعد انزالها و لو یأمرك بذلك کلّ العباد و لاتمنع نفسك عن فضله و لو یمنعك عن ذلك کلّ الثّقلین فانظر امر ربّك ببصرك ثمّ اعرفه بنفسك و روحك لأنّ عرفان غیرك لم یکن دلیلاً لك و اعراض ما سواك لم یکن حجّة علیك ایّاک ان تحتجب عن الّذی لو تحتجب عنه اقلّ من ان لتحبط اعمالك و یصدقنی فی ذلك کلّما نزل من قبل من صحایف الله الملك المنزل القدیر انتهی

Ismaᶜ qawla man yanṭiqu bi-al-ḥaqqi wa-lā tujādil bi-āyāti Allāhi baᶜda inzālihā wa-law yaᵓmuruka bi-dhālika kullu al-ᶜibād, wa-lā tamnaᶜ nafsaka ᶜan faḍlihi wa-law yamnaᶜuka ᶜan dhālika kullu al-thaqalayn. Fa-unẓur amra rabbika bi-baṣrika thumma iᶜrifhu bi-nafsika wa-rūḥika li-anna ᶜirfāna ghayrika lam yakun dalīlan laka wa-iᶜrāḍa mā siwāka lam yakun ḥujjatan ᶜalayka. Iyyāka an taḥtajiba ᶜan alladhī law taḥtajibu ᶜanhu aqalla min ān la-taḥbaṭa aᶜmāluka, wa-yuṣaddiqunī fī dhālika kullu mā nazala min qablu min ṣaḥāᵓifi Allāhi al-maliki al-munzili al-qadīr. Intahā.

Listen to the words of Him who speaks the truth, and do not dispute God's verses after they have been sent down, even if all people bid you do so. Do not deprive yourself of His grace, even if all humans and jinn would keep you from it. Examine your Lord's Cause with your own eyes, then recognize Him with your own self and spirit, for another's recognition is no proof for you, nor is the rejection of anyone else an argument against you. Beware of being veiled from Him: were you to remain veiled from Him for less than an instant, your deeds would come to nothing. Everything previously sent down in the scriptures of God, the King, the Revealer, the All-Powerful, bears witness to the truth of what I say. End of quotation.

68

این کلمات منزله است که ذکر شد حال انصاف دهید و کلمات محکمات را از دونش بشناسید و اگر نفسی جذوه از نار محبّت الهی در قلبش باشد بآنچه از سماء مشیّت ربّانی نازل شده عمل مینماید و منقطعاً عن کلّ من فی السّموات و الأرض و مستقرّاً علی بساط السّکون و موقناً بامرالله و مستغنیاً عمّا سواه خود را مشاهده مینماید و الله حجّت تمام و نعمت کامل و شمس مشرق و آیات نازل و ظهور اظهر و مع‌ذلك خود را در تیه تحقیق و ظنون و اشارات مبتلی نموده‌اید نسئل الله بأن یوفّقنا و ایّاک و یرزقنا ما قدّر من عنده و انّه لهو العزیز الکریم

Īn kalemāt-e monazale ast keh dhekr shod. Ḥāl enṣāf dehīd va kalemāt-e moḥkamāt rā az dūnash beshenāsīd va agar nafsī jadhve az nār-e maḥabbat-e elāhī dar qalbash bāshad be-āncheh az samā-ye

mashīyyat-e rabbānī nāzel shodeh ᶜamal mīnamāyad va munqaṭiᶜan ᶜan kulli man fī al-samāwāti wa-al-arḍi wa-mustaqirran ᶜalā bisāṭi al-sukūni wa-mūqinan bi-amri Allāhi wa-mustaghniyan ᶜammā siwāhu khod rā moshāhedeh mīnamāyad. Va-Allāh ḥojjat tamām va neᶜmat kāmel va shams moshreq va āyāt nāzel va ẓohūr aẓhar va maᶜa-dhālek khod rā dar tīh-e taḥqīq va ẓonūn va eshārāt mobtalā nemūdeh-īd. Nasᵓalu Allāha bi-an yuwaffiqanā wa-iyyāka wa-yarzuqanā mā qaddara min ᶜindihi wa-innahu la-huwa al-ᶜazīzu al-karīm.

These are the revealed words that have been cited. Now judge fairly, and distinguish the unambiguous words from what is otherwise. If a soul has a spark of the fire of divine love in his heart, he acts according to what has descended from the heaven of the divine Will, and finds himself detached from all who are in the heavens and on earth, firmly established upon the plane of tranquillity, assured of God's Cause, and independent of all else besides Him. By God, the proof is complete, the blessing perfect, the sun shining, the verses descending, and the Revelation most manifest; yet you have entangled yourselves in the wilderness of investigation, conjectures, and allusions. We ask God to grant success to us and to you, and to bestow upon us what He has ordained from His presence. He is indeed the Almighty, the Generous.

69

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

Va dīgar qawluka: Āfarīn, ᶜajab kārī shod! Hanūz mardom dar aṣl ḥarf dārand, be-īn maᶜnā hanūz nadānesteh-and sokhan cheh būdeh va aḥkām cheh dāshteh. Ḥāl awżāᶜ-e tāzeh va dīn-e taᵓvīlī keh mūjeb-e hezār gūneh fetneh shavad barpā shodeh. Intahā.

And further, your statement: "Bravo! What a thing has happened! People still have objections to the very foundation—that is, they have not yet understood what the message was or what laws it contained. Now new arrangements and a religion of interpretation have been set up that will cause a thousand kinds of turmoil." End of quotation.

70

بشما بی‌ادبی نمینمایم و لکن اشهد بالله که تا حال هیچ عاقلی چنین تکلّم نمینماید چه که اگر منوط حرف مردم و ما عندهم باشد هرگز باید حقّ ظاهر نشود چه که لازال در هر عهد و عصر که شمس حقیقت ربّانی از افق مشیّت طالع و مشرق کلّ حرف داشته و باشدّ اعراض معرض و جمیع آن هیکل احدیّه را از اهل فتنه و فساد میشمردند مع آنکه نزد هر ذی بصری مشهود است که مقصود جز اتّحاد نبوده و نخواهد بود

Be-shomā bī-adabī namīnamāyam va lāken ashhadu bi-Allāh keh tā ḥāl hīch ᶜāqelī chonīn takallom namīnamāyad, cheh keh agar manūṭ-e ḥarf-e mardom va mā ᶜendahom bāshad hargaz bāyad Ḥaqq ẓāher nashavad, cheh keh lā-zāl dar har ᶜahd va ᶜaṣr keh shams-e ḥaqīqat-e rabbānī az ofoq-e mashīyyat ṭāleᶜ va moshreq koll ḥarf dāshteh va be-ashadd-e eᶜrāż moᶜreż va jamīᶜ ān haykal-e aḥadīyyeh rā az ahl-e fetneh va fasād mīshomordand, maᶜ-e ānkeh nazd-e har dhī-baṣarī mashhūd ast keh maqṣūd joz etteḥād nabūdeh va nakhāhad būd.

I intend no discourtesy to you, but I call God to witness that no rational person has ever spoken in this way. For if it depended on people's objections and what they possess, the True One would

never be manifested. In every age and era when the Sun of divine Reality has risen and shone from the horizon of the divine Will, all have raised objections, turned away in the strongest rejection, and counted that embodiment of oneness among the people of turmoil and corruption. Yet it is evident to every discerning person that the purpose has never been, and will never be, anything but unity.

71

و از این گذشته حرف این مردم تخصیص باین ظهور نداشته در ظهور رسول الله هنوز حرف دارند اگر حرف مردم منوط باشد نعوذ بالله باید انکار کلّ ظهورات نمود و از آن گذشته از این ظهور احکام بیان ثابت و ظاهر شده نه از آن انفس متوهّمه که شما خیال نموده‌اید و الله بحرفی از آن عامل نشده‌اند و نعوذ بالله اگر از اعمالشان ذکر شود یفرّ الشّیطان من اعمالهم بسیار امور برتو مشتبه شده و مستور گشته نسئل الله بأن یفتح بصریك بالفضل و ینقذك عن الظّلمات النّفس و الهوی و یقرّبك الی سدرة المنتهی و انّه لهو القادر علی ما یشآء و انّه بکلّ شیء رقیباً

Va az īn godhashteh ḥarf-e īn mardom takhṣīṣ be-īn ẓohūr nadāshteh, dar ẓohūr-e Rasūl Allāh hanūz ḥarf dārand. Agar ḥarf-e mardom manūṭ bāshad, naᶜūdhu bi-Allāh, bāyad enkār-e koll-e ẓohūrāt nemūd. Va az ān godhashteh az īn ẓohūr aḥkām-e Bayān thābet va ẓāher shodeh, nah az ān anfos-e motavahhemeh keh shomā khayāl nemūdeh-īd. Va-Allāh be-ḥarfī az ān ᶜāmel nashodeh-and va, naᶜūdhu bi-Allāh, agar az aᶜmāles hān dhekr shavad, yafirru al-shayṭānu min aᶜmālihim. Besyār omūr bar to moshtabeh shodeh va mastūr gashteh. Nasᵓalu Allāha bi-an yaftaḥa baṣrayka bi-al-faḍli wa-yunqidhaka ᶜan al-ẓulumāti al-nafsi wa-al-hawā wa-yuqarribaka ilā sidrati al-muntahā wa-innahu la-huwa al-qādiru ᶜalā mā yashāᵓu wa-innahu bi-kulli shayᵓin raqīban.

Moreover, these people's objections have not been confined to this Revelation: they still object to the Revelation of the Messenger of God. If people's objections were to be the deciding factor, we would have to deny all Revelations—God forbid! Furthermore, the laws of the Bayān have been established and made manifest through this Revelation, not through those deluded souls you have imagined. By God, they have not acted upon a single word of it. God forbid that their deeds should be mentioned: Satan flees from their deeds. Many matters have become confused and hidden from you. We ask God to open your eyes through His grace, rescue you from the darkness of self and desire, and bring you near to the Lote Tree of the Utmost Limit. He indeed has power over whatever He wills, and He watches over all things.

72

حقّ ناظر بقول و اعراض و اعتراض ناس نبوده و نخواهد بود یفعل ما یشآء رغماً لانف الّذینهم کفروا بالله و کانوا من المعرضین اگر فی‌الجمله تعقّل نمائید این اعتراضات شما جمیعاً بر نقطه اولی روح ما سواه فداه وارد و هم‌چنین من قبل بکلّ رسل اسمع قولی ثمّ استغفر عمّا ارتکبت لعلّ الله یغفرك و یکفّر عنك سیّئاتك و انّه لغفور رحیم

Ḥaqq nāẓer be-qawl va eᶜrāż va eᶜterāż-e nās nabūdeh va nakhāhad būd. Yafᶜalu mā yashāᵓu raghman li-anfi alladhīna-hum kafarū bi-Allāhi wa-kānū min al-muᶜriḍīn. Agar fī-al-jomleh taᶜaq qol namāyīd īn eᶜterāżāt-e shomā jamīᶜan bar Noqṭeh-ye Ūlā, rūḥ-e mā sevāh fedāh, vāred va ham-chenīn men qabl be-koll-e rosol. Ismaᶜ qawlī thumma istaghfir ᶜammā irtakabta laᶜalla Allāha yaghfiruka wa-yukaffiru ᶜanka sayyiᵓātika wa-innahu la-ghafūrun raḥīm.

The True One has never heeded, and will never heed, people's words, rejection, or objections. He does whatever He wills, despite those who have disbelieved in God and turned away. If you reflect even a little, all these objections of yours apply to the Primal Point—may the souls of all besides Him be sacrificed for Him—and likewise to all the Messengers before Him. Listen to My words, then seek forgiveness for what you have done, that God may forgive you and blot out your misdeeds. He is indeed forgiving and merciful.

73

قول دیگر آن مبغض ملقی

Qawl-e dīgar-e ān mobgheż-e molqī.

Another statement by that hateful instigator:

74

پس بنابراین فکر خود را گر کنی تاویل به که کنی تاویل آن نامشتبه

Pas banābarīn fekr-e khod rā gar konī taʾvīl beh keh konī taʾvīl-e ān nāmoshtabeh.

"Therefore, it is better to reinterpret your own thinking than to reinterpret what is unambiguous.

75

عجب است از شما که امر بر شما مشتبه شده در صریح امر کم جو التباس انتهی

ᶜAjab ast az shomā keh amr bar shomā moshtabeh shodeh. Dar ṣarīḥ-e amr kam jū eltebās. Intahā.

It is astonishing that the matter has become confused for you. Do not seek ambiguity in an explicit matter." End of quotation.

76

این عباد فکر خود را نموده‌اند و بفضل الله از آجام تاویل بصحرای با فضای خوش تصریح رسیده‌اند مأوّل کسانی هستند که حقّ ظاهر منیع را میگذارند و از تیشه ظنون اصنام اوهام میتراشند و بعد بمصنوع خود عاکف و ساجد و خاضع میشوند و مع‌ذلك خود را از عابدین حقّ میشمرند و منقطعین الی الله میدانند

Īn ᶜebād fekr-e khod rā nemūdeh-and va be-faḍl Allāh az ājām-e taʾvīl be-ṣaḥrā-ye bā-faẓā-ye khosh-e taṣrīḥ resīdeh-and. Moʾavvel kasānī hastand keh Ḥaqq-e ẓāher-e manīᶜ rā mīgo dhārand va az tīsheh-ye ẓonūn aṣnām-e awhām mītarāshand va baᶜd be-maṣnūᶜ-e khod ᶜākef va sājed va khāżeᶜ mīshavand va maᶜa-dhālek khod rā az ᶜābedīn-e Ḥaqq mīshomorand va munqaṭiᶜīn ilā Allāh mīdānand.

These servants have reflected for themselves and, through God's grace, have emerged from the thickets of interpretation into the pleasant, spacious plain of explicit statement. The interpreters are those who abandon the manifest, exalted True One, carve idols of fancy with the axe of conjecture,

and then devote themselves to their own handiwork, prostrating themselves and bowing before it. Yet they count themselves among the worshippers of the True One and regard themselves as detached from all but God.

77

بشنو ذکر این عبد را و قلب را از اوهام فارغ کن و بربّ الأنام ناظر شو چه که دوست آن است که اگر ملاحظه نماید دوستی در غرقاب فنا افتاده بقدر قوّه و استعداد خود اعانت نماید که شاید سبب نجاح و فلاح گردد لذا امیدواریم که بحبل عنایت الهی متمسّك شوید و از غرقاب کدورت و ظلمت برهید و در ظلّ اشراق فجر الهیّه وارد شوید

Beshnow dhekr-e īn ᶜabd rā va qalb rā az awhām fāregh kon va be-Rabb al-anām nāẓer show, cheh keh dūst ān ast keh agar molāḥeẓeh namāyad dūstī dar gharqāb-e fanā oftādeh be-qadr-e qovveh va esteᶜdād-e khod eᶜānat namāyad keh shāyad sabab-e najāḥ va falāḥ gardad. Ledhā omīdvārīm keh be-ḥabl-e ᶜenāyat-e elāhī motamassek shavīd va az gharqāb-e kodūrat va ẓolmat berahīd va dar ẓell-e eshrāq-e fajr-e elāhīyyeh vāred shavīd.

Listen to this servant's words, free your heart from vain imaginings, and turn your gaze toward the Lord of all people. A friend is one who, on seeing a friend fallen into the whirlpool of destruction, helps him to the extent of his strength and ability, in the hope of bringing about his deliverance and salvation. We therefore hope that you will hold fast to the cord of divine providence, escape the whirlpool of impurity and darkness, and enter beneath the shelter of the radiance of the divine dawn.

78

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

Shomā amr be-īn ṣarīḥī keh al-ān mowjūd ast va be-ḥaqq nāṭeq az ū godhashteh va chashm pūshīdeh-īd va bāb-e taʾvīl keh lā-zāl saqīm va ᶜalīl būdeh bar vajh-e khod bāz nemūdeh-īd, be-shaʾnī keh be-khod-e shomā kedhb elqā nemūdeh va maᶜa-dhālek mīnevīsīd va ṣādeqash mīshomorīd. Az jomleh kāghadhī az ānjā resīd, maᶜlūm nabūd keh az kīst va keh neveshteh, cheh keh bī-mohr va esm būdeh va lāken baᶜżī kalemāt-e kādhebeh-ye majᶜūleh dar ān kāghadh thabt būd va īn vāżeḥ ast keh shayṭān elqā nemūdeh va ān jaᶜᶜāl keh maᶜlūm nīst kīst be-elqā-ye ū neveshteh. Khod-e nevīsandeh bar īn kedhb moṭṭaleᶜ ast va shomā ham moṭṭaleᶜ va maᶜa-dhālek ū rā ḥaqq dānesteh-īd va be-ẓonūn va awhām mīkhāhīd ḥaqq-e man lahu al-ḥaqq rā be-dūnash rājeᶜ namāyīd. Ḥāl molāḥeẓeh konīd keh dar ṣarīḥ-e amr keh eltebās josteh. Nasʾalu Allāha bi-an yaftaḥa baṣaraka wa-yuʾayyidaka ᶜalā ᶜirfāni maẓhari nafsihi wa-yajᶜalaka min al-fāʾizīn.

You have passed over and disregarded a Cause so explicit, now present and speaking the truth, and have opened before yourselves the door of interpretation, which has always been unsound and infirm. It has gone so far as to instill falsehood in you yourselves, yet you write it down and regard

it as true. Among other things, a letter arrived from there whose sender and writer were unknown, since it bore neither seal nor name. Yet certain false, fabricated statements were recorded in that letter. It is clear that Satan inspired them, and that the forger, whose identity is unknown, wrote at his prompting. The writer himself knows this falsehood, and you know it too; nevertheless, you have regarded it as true, and through conjectures and vain imaginings you wish to assign the right of Him to whom the right belongs to someone else. Now consider who has sought ambiguity in an explicit matter. We ask God to open your eyes, assist you to recognize the Manifestation of His own Self, and make you one of those who attain their goal.

79

قول دیگر آن معترض بلی بنده در میان نبوده امّا چنان میدانم که بهتر از آن اشخاصیکه سالها بوده‌اند اطّلاع دارم علاوه از آنکه قواعد کلّیه که میزان هست در دست هست انتهی

Qawl-e dīgar-e ān moᶜtareż: Balī bandeh dar mīyān nabūdeh ammā chonān mīdānam keh behtar az ān ashkhāṣī keh sālhā būdeh-and eṭṭelāᶜ dāram, ᶜalāveh az ānkeh qavāᶜed-e kollīyyeh keh mīzān hast dar dast hast. Intahā.

Another statement by that objector: “Yes, I was not among them, but I believe I am better informed than those who were there for years. Moreover, the general principles that serve as the standard are at hand.” End of quotation.

80

اینکه ادّعای اطّلاع نموده‌اید نه والله ابداً کسی مطّلع نیست نه شما و نه غیر شما و آنچه بشما القاء کرده‌اند والله الّذی لا اله الّا هو کلّ خلاف بوده و خواهد بود کاش آن نفسی را که الآن من دون الله حقّ اخذ کرده‌اند مثل یکی از آدمهای سوق بود عجب است که شما اراده نموده‌اید که باین عبد مشتبه نمائید جمیع کلمات شما و ظنونات و تأویلات و اشارات و دلالات و محکمات و متشابهات و ادّعای علمیّت که در این امر نموده‌اید کلّ بسیّد محمّد اصفهانی راجع و منتهی میشود فضیلت او نزد این عباد خوب واضح است و از قبل هم واضح بوده عجب است از بصیرت شما خوب آدم میشناسید

Īnkeh eddeᶜā-ye eṭṭelāᶜ nemūdeh-īd, nah va-Allāh, abadan kasī moṭṭaleᶜ nīst, nah shomā va nah ghayr-e shomā, va āncheh be-shomā elqā kardeh-and, wa-Allāhi alladhī lā ilāha illā huwa, koll khelāf būdeh va khāhad būd. Kāsh ān nafsī rā keh al-ān men dūn Allāh Ḥaqq akhdh kardeh-and mesl-e yekī az ādamhā-ye sūq būd. ᶜAjab ast keh shomā erādeh nemūdeh-īd keh be-īn ᶜabd moshtabeh namāyīd. Jamīᶜ-e kalemāt-e shomā va ẓonūnāt va taʾvīlāt va eshārāt va delālāt va moḥkamāt va motashābehāt va eddeᶜā-ye ᶜelmīyyat keh dar īn amr nemūdeh-īd koll be-Sayyed Moḥammad-e Eṣfahānī rājeᶜ va montahī mīshavad. Fażīlat-e ū nazd-e īn ᶜebād khūb vāżeḥ ast va az qabl ham vāżeḥ būdeh. ᶜAjab ast az baṣīrat-e shomā, khūb ādam mīshenāsīd!

As for your claim to be informed: no, by God, no one is informed at all, neither you nor anyone else. By God, besides whom there is no other god, everything they have instilled in you has been, and will remain, contrary to the truth. Would that the person whom they have now taken as the True One apart from God were like even one of the people in the marketplace! It is astonishing that you have sought to confuse this servant. All your words, conjectures, interpretations, allusions, arguments, unambiguous and ambiguous statements, and claims to learning in this matter refer and lead back entirely to Sayyid Muḥammad of Iṣfahān. His excellence is perfectly clear to these servants, as it was before. How astonishing is your insight! How well you know people!

81

باری امیدوارم که حقّ آن مفسد را از میان بردارد فسادی نموده که از اوّل ابداع تا حال شبه آن دیده نشده و البتّه او هم ادّعای اطّلاع نموده آنقدر بدانید که واللّه الّذی لا اله الّا هو ابداً اطّلاع نداشته آنچه گفته کذب صرف و افترای بحت این چهار روزه عمر قابل نیست که انسان بفساد و عناد و ارتکاب اینگونه امور شنیعه مشغول شود شأن تو آن بود که بعد از ورود آن مفسد بآن ارض او را بموعظه حسنه و کلمات حکمیّه نصیحت نمائی نه آنکه تقویت او نمائی و مرآت او شوی و حاکی از او گردی انشآءاللّه امیدواریم که از گندم ری نخورد

Bārī omīdvāram keh Ḥaqq ān mofsed rā az mīyān bardārad. Fasādī nemūdeh keh az avval-e ebdāᶜ tā ḥāl shebh-e ān dīdeh nashodeh va albatteh ū ham eddeᶜā-ye eṭṭelāᶜ nemūdeh. Ānqadr bedānīd keh, wa-Allāhi alladhī lā ilāha illā huwa, abadan eṭṭelāᶜ nadāshteh, āncheh gofteh kedhb-e ṣerf va efterā-ye baḥt. Īn chahār rūzeh ᶜomr qābel nīst keh ensān be-fasād va ᶜenād va ertekāb-e īngūneh omūr-e shanīᶜeh mashghūl shavad. Shaʾn-e to ān būd keh baᶜd az vorūd-e ān mofsed be-ān arż ū rā be-mowᶜeẓeh-ye ḥasaneh va kalemāt-e ḥekmīyyeh naṣīḥat namāʾī, nah ānkeh taqvīyat-e ū namāʾī va merʾāt-e ū shavī va ḥākī az ū gardī. In shāʾ Allāh omīdvārīm keh az gandom-e Rey nakhorad.

In any case, I hope that the True One will remove that corrupter from our midst. He has wrought corruption the like of which has not been seen from the beginning of creation until now. Of course, he too has claimed to be informed. Know at least this: by God, besides whom there is no other god, he has never had any knowledge of the matter; everything he has said is sheer falsehood and utter fabrication. This fleeting, four-day life is not worth spending on corruption, hostility, and the perpetration of such disgraceful deeds. It befitted you, after that corrupter arrived in that land, to counsel him with goodly exhortations and words of wisdom, not to strengthen him, become his mirror, and repeat his words. God willing, we hope that he will not eat the wheat of Rayy.

82

حمد میکنیم خدا را که این عباد را از شرّ و خدعه او حفظ فرمود دیگر این عبد چه ذکر کند این ایّامی است که نزد متوهّمین قول بعوضه ارض جرزه مسموع است و کلمة اللّه غیر مسموع اگر انصاف داشته باشند جمیع باید خون گریه کنند و در صحراها ناله نمایند چه که بکلمات نقطه اولی روح ماسواه فداه استدلال حقّیّت از برای دونش مینمایند و بر نفسش سیف میزنند

Ḥamd mīkonīm Khodā rā keh īn ᶜebād rā az sharr va khodᶜeh-ye ū ḥefẓ farmūd. Dīgar īn ᶜabd cheh dhekr konad? Īn ayyāmī ast keh nazd-e motavahhemīn qawl-e baᶜūżeh-ye arż-e jorozeh masmūᶜ ast va kalemat Allāh ghayr-e masmūᶜ. Agar enṣāf dāshteh bāshand jamīᶜ bāyad khūn geryeh konand va dar ṣaḥrāhā nāleh namāyand, cheh keh be-kalemāt-e Noqṭeh-ye Ūlā, rūḥ-e mā sevāh fedāh, estedlāl-e ḥaqqīyyat az barā-ye dūnash mīnamāyand va bar nafsash sayf mīzanand.

We praise God for having protected these servants from his malice and deceit. What more can this servant say? These are days when the deluded listen to the words of a gnat of the barren land, but do not listen to the Word of God. If they had any fairness, they would all weep tears of blood and lament in the wilderness, for they use the words of the Primal Point—may the souls of all besides Him be sacrificed for Him—to argue for the truth of someone other than Him, while striking His own Self with the sword.

83

و از اینها گذشته میخواهیم به بینیم بنقطه اولی بچه حجّت و برهان مؤمنند فاتوا به و بها لو انتم من الصّادقین بهمان حجّتیکه بنقطه اولی مؤمن و موقنند ما باعظم از آن بنفس ظهور مؤمن و موقنیم فرقی که در میان است اینست که چون محك الهی و میزان عدل ربّانی بمیان آمد موحّد و مشرك از هم معلوم شد انصاف دهید این ظهور و شئونات و آیاتش را انکار کنیم دیگر بچه رو و بچه امر دعوی ایمان نمائیم

Va az īnhā godhashteh mīkhāhīm bebīnīm be-Noqṭeh-ye Ūlā be-cheh ḥojjat va borhān moᵓmenand. Fa-ᵓtū bihi wa-bihā law antum min al-ṣādiqīn. Be-hamān ḥojjatī keh be-Noqṭeh-ye Ūlā moᵓmen va mūqenand mā be-aᶜẓam az ān be-nafs-e ẓohūr moᵓmen va mūqenīm. Farqī keh dar mīyān ast īnast keh chon meḥakk-e elāhī va mīzān-e ᶜadl-e rabbānī be-mīyān āmad movaḥḥed va moshrek az ham maᶜlūm shod. Enṣāf dehīd, īn ẓohūr va shoᵓūnāt va āyātash rā enkār konīm dīgar be-cheh rū va be-cheh amr daᶜvā-ye īmān namāᵓīm?

Beyond all this, we wish to see by what testimony and proof they believe in the Primal Point. Bring them forth, if you are truthful. By the same testimony through which they believe with certitude in the Primal Point, we believe with certitude in the Manifestation Himself, on evidence greater still. The difference is this: when the divine touchstone and the balance of divine justice appeared, the believer in God's oneness was distinguished from the one who joins partners with Him. Judge fairly: if we deny this Revelation, its manifestations, and its verses, with what face and on what grounds could we any longer claim to believe?

84

و اینکه نوشته بودید علاوه از آنکه قواعد کلّیه که میزان است در دست هست قد کبر هذا القول منك لانّ هذا مقام قد جعله الله فوق العالمین لانّ نفس الظّهور هو میزان الله و قسطاسه یتقلّب معه الحقّ کما یتقلّب الظلّ مع الشّمس و کذلك نزل فی البیان ان انت من العارفین بعینه مثل شما مثل کسی است که یکقطعه حجر بردارد و پیش نفسی برد که نزد او کنائز جواهر موجود و دعوی نماید که باین حجر میخواهم جواهر تو را بشناسم و تمیز دهم

Va īnkih nivishtih būdīd ᶜalāvih az ānkih qavāᶜid-i kullīyih kih mīzān ast dar dast hast, qad kabura hādhā al-qawlu minka li-anna hādhā maqāmun qad jaᶜalahu Allāhu fawqa al-ᶜālamīn, li-anna nafsa al-ẓuhūri huwa mīzānu Allāhi va qisṭāsuhu, yataqallabu maᶜahu al-ḥaqqu kamā yataqallabu al-ẓillu maᶜa al-shamsi, va kadhālika nazala fī al-Bayāni in anta mina al-ᶜārifīn. Bi-ᶜaynih mathal-i shumā mathal-i kasī ast kih yik qiṭᶜih ḥajar bardārad va pīsh-i nafsī barad kih nazd-i ū kanāᵓiz-i javāhir mawjūd va daᶜvā namāyad kih bi-īn ḥajar mīkhvāham javāhir-i tu rā bishināsam va tamyīz daham.

As for what you wrote, "Besides, the universal principles that constitute the balance are at hand"—grave indeed is this statement of yours, for this is a station that God has placed above all the worlds. The Manifestation Himself is God's balance and His scales of justice. Truth turns with Him as the shadow turns with the sun. Thus was it revealed in the Bayán, if you are among those who understand. Your likeness is precisely that of someone who picks up a piece of stone, takes it to a person who possesses treasuries of jewels, and declares, "With this stone I intend to recognize and distinguish your jewels."

85

آن میزانیکه در دست خلق است امثال خود را شاید بآن میزان بشناسد نفس الله مقدّس از آن و ابداً باو شناخته نشده و نخواهد شد میزان الهی لم‌یزل نفس او بوده و خواهد بود من عرفه فقد عرف المیزان و من احتجب ضلّ سعیه و کان من الخاسرین

Ān mīzānī kih dar dast-i khalq ast amthāl-i khud rā shāyad bi-ān mīzān bishināsad. Nafs-i Allāh muqaddas az ān va abadan bi-ū shināKhtih nashudih va nakhvāhad shud. Mīzān-i ilāhī lam-yazal nafs-i ū būdih va khvāhad būd. Man ᶜarafahu fa-qad ᶜarafa al-mīzāna va man iḥtajaba ḍalla saᶜyuhu va kāna mina al-khāsirīn.

The balance in people's hands may serve to recognize others like themselves. God's own Self is sanctified above it and has never been, nor ever will be, known through it. The divine balance has always been, and will always be, His own Self. Whoever has recognized Him has recognized the balance; whoever remains veiled has wasted his efforts and is among the losers.

86

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

Yaqīn mīzānī kih dhikr namūdih-īd az hamān mīzānī ast kih dar ḥīn-i ẓuhūr-i Nuqṭiy-i Ūlā, rūḥ-i mā sivāhu fidāh, dar dast-i ᶜulamāy-i ᶜaṣr būd va ham-chunīn dar ẓuhūr-i Rasūl-i Allāh min qabl va az qabl-i ū ẓuhūr-i ᶜĪsā ibn-i Maryam kih jamīᶜ-i ᶜulamā va ruᵓasā bi-mīzān-i anfus-i khud bar ān shumūs-i ḥaqīqat iᶜtirāḍ namūdih tā ānkih bi-al-ākharah fatvā bar qatl-i ān hayākil-i qudsīyih dādand. Alā laᶜnatu Allāhi ᶜalā al-ẓālimīn.

Surely the balance you have mentioned is the very balance that was in the hands of the learned of the age when the Primal Point appeared—may the soul of all besides Him be sacrificed for Him—and likewise at the earlier appearance of the Messenger of God and, before Him, the appearance of Jesus son of Mary. All the learned and the leaders used the balance of their own selves to raise objections against those Suns of Truth, until at last they issued decrees for the killing of those sacred Temples. Indeed, God's curse rests upon the wrongdoers.

87

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

Ay rāqid-i ghāfil, bidānkih mīzān-i ilāhī lam-yazal nafs-i ū va mā yaẓharu min ᶜindihi būdih va khvāhad būd. Kullu dhālika faḍlan min ladunhu in antum taᶜlamūn. Va agar fī-al-ḥaqīqih nafsī bi-Nuqṭiy-i Bayān va vaṣāyāy-i ū nāẓir bāshad agar kull-i ᶜālamīn bi-asyāf-i shāḥidhih bi-ū rū namāyand va jamīᶜ-i aᶜḍāyash rā qiṭᶜih qiṭᶜih sāzand tavaqquf dar īn ẓuhūr nakhvāhad namūd, chih kih ānchih marqūm farmūdih-and va az samāᵓ-i mashīyyat nāzil shudih kull ṣarīḥ bi-īn ẓuhūr-i aᶜẓam būdih va khvāhad būd.

O heedless sleeper! Know that the divine balance has always been, and will always be, His own Self and whatever appears from Him. All this is a bounty from Him, if you only knew. If someone truly looks to the Point of the Bayán and His counsels, even if all the peoples of the worlds should turn upon him with sharpened swords and cut every limb of his body to pieces, he would not hesitate over this Revelation. For everything He wrote, everything sent down from the heaven of His will, has been and will remain an explicit reference to this Most Great Revelation.

88

و اگر ناظر ببیان نیستید و حجّت الهی را که کلّ انبیاء و رسل بآن اتیان نموده انکار مینمائید و آیات الله را که لمیزل و لایزال حجّت محکمه بوده میزان نمیدانید فاتوا بما عندکم لو انتم من الصّادقین البتّه بر شما لازم است که آن میزان و آن حجّتی که الیوم بآن حقّیّت خود را ثابت مینمائید بیاورید لا والله لن تستطیعن و لن تقدرنّ کلّ الأمور فی قبضته و کلّ شیء فی کفّ اقتداره و ما دونه مخلوق عنده و بذلك یشهد کلّ ذی بصر علیم

Va agar nāẓir bi-Bayān nīstīd va ḥujjat-i ilāhī rā kih kull-i anbiyā va rusul bi-ān ityān namūdih inkār mīnamāyīd va āyāt-i Allāh rā kih lam-yazal va lā-yazāl ḥujjat-i muḥkamih būdih mīzān nimīdānīd, faʾtū bi-mā ᶜindakum law antum mina al-ṣādiqīn. Al-battih bar shumā lāzim ast kih ān mīzān va ān ḥujjatī kih al-yawm bi-ān ḥaqqīyyat-i khud rā thābit mīnamāyīd biyāvarīd. Lā va-Allāhi lan tastaṭīᶜunna va lan taqdiranna. Kullu al-umūri fī qabḍatihi va kullu shayʾin fī kaffi iqtidārihi va mā dūnahu makhlūqun ᶜindahu va bi-dhālika yashhadu kullu dhī baṣarin ᶜalīm.

If you do not look to the Bayán, if you deny the divine proof that all the Prophets and Messengers have brought, and if you do not regard the verses of God—which have always been and will always remain a conclusive proof—as the balance, then bring forward what you possess, if you are truthful. You must certainly produce that balance and that proof by which you establish the truth of your own claim today. No, by God! You will never be able to do so, nor will you have the power. All affairs are in His grasp, and all things are in the hand of His might. Everything besides Him is a creature in His presence; to this every discerning person of insight bears witness.

89

اگر نفسی الیوم این شئونات الهیّه و ظهورات ربوبیّه و آیات منزلهٔیکه در این ظهور امنع اقدس ظاهر شده و بمثل غیث هاطل جاری انکار نماید انکار حق و کلّ رسل را نموده و انّه من المشرکین قد کان فی ام الألواح من قلم الأمر مرقوماً

Agar nafsī al-yawm īn shuʾūnāt-i ilāhīyih va ẓuhūrāt-i rubūbīyih va āyāt-i munazzalih-ī kih dar īn ẓuhūr-i amnaᶜ-i aqdas ẓāhir shudih va bi-mithl-i ghayth-i hāṭil jārī inkār namāyad, inkār-i Ḥaqq va kull-i rusul rā namūdih va innahu mina al-mushrikīn qad kāna fī Ummi al-Alwāḥi min qalami al-amri marqūman.

If anyone today denies these divine expressions, these manifestations of lordship, and these revealed verses that have appeared in this most exalted, most holy Revelation and flow like pouring rain, he has denied God and all the Messengers. He is indeed among those who associate partners with God: this has been inscribed in the Mother of Tablets by the Pen of the Cause.

90

يك نغمه از نغمات ورقاء بيان در ذكر ميزان مخصوص قاصدان حرم رحمن ذكر ميشود لعلّ بمعرفت آن فائز شده از مظاهر شيطانيّه بكلّيه منقطع شوند و حجبات اوهام را شقّ نمايند على شأن يسمعنّ اهل ملأ الأعلى صوت خرقها و يشهدنّ انفسهم فوق ملأ البيان كلّها من الّذينهم كفروا و اشركوا و يفرّنّ من غصن الى غصن ليدخلنّ الشّكّ و الرّيب فى قلوب الّذين قلّبتهم نسمات الرّحمن عن شمال الظّنّ الى يمين اليقين قوله عزّ ذكره و عزّ ثنائه و عزّ كلمته و اعظم احسانه او است ميزان و امر اوست ميزان و احوال او است ميزان و دلالات او است ميزان ما ينسب الى الميزان ميزان انتهى

Yik naghmih az naghamāt-i Varqāy-i Bayān dar dhikr-i mīzān makhṣūṣ-i qāṣidān-i ḥaram-i Raḥmān dhikr mīshavad laᶜall bi-maᶜrifat-i ān fāᵓiz shudih az maẓāhir-i shayṭānīyih bi-kullīyih munqaṭiᶜ shavand va ḥujubāt-i awhām rā shaqq namāyand, ᶜalā shaᵓnin yasmaᶜanna ahlu Malaᵓi al-Aᶜlā ṣawta kharqihā va yashhadanna anfusahum fawqa malaᵓi al-Bayāni kullihā mina alladhīnahum kafarū va ashrakū va yafirrunna min ghuṣnin ilā ghuṣnin li-yudkhilanna al-shakka va al-rayba fī qulūbi alladhīna qallabathum nasamātu al-Raḥmāni ᶜan shimāli al-ẓanni ilā yamīni al-yaqīn. Qawluhu ᶜazza dhikruhu va ᶜazza thanāᵓuhu va ᶜazzat kalimatuhu va aᶜẓama iḥsānahu: Ū ast mīzān va amr-i ūst mīzān va aḥvāl-i ū ast mīzān va dalālāt-i ū ast mīzān. Mā yunsabu ilā al-mīzāni mīzān. Intahā.

One melody from the melodies of the Dove of the Bayán concerning the balance is recounted especially for those who seek the sanctuary of the All-Merciful, so that they may attain an understanding of it, detach themselves entirely from satanic manifestations, and tear apart the veils of vain imaginings in such a way that the inhabitants of the Concourse on high will hear the sound of their rending, and they will see themselves above the entire assembly of the Bayán, consisting of those who have disbelieved and associated partners with God and who flee from branch to branch to instill doubt and misgiving in the hearts of those whom the breezes of the All-Merciful have turned from the left hand of conjecture to the right hand of certitude. His words—exalted be His remembrance, exalted be His praise, exalted be His word, and how great His bounty—are: “He is the balance, His command is the balance, His conditions are the balance, and His indications are the balance. Whatever is related to the balance is a balance.” End of quotation.

91

بارى ميزان نفس ظهور بوده و خواهد بود و آنچه از بحر جود وكرم ظاهر فرمايد و بآنچه اليوم عاملند و بآنچه ناطقند و بآنچه آمرند ميزان كلّ از قبل و بعد بوده و خواهد بود و اليوم هر نفسى را از اين ميزان قدس رحمانى خارج مشاهده نمائى باطل دان و مردود شمر و نعوذ بالله باصل ميزان جسارت منما خف عن الله الّذى خلقك من قطرة ماء مهين

Bārī mīzān nafs-i ẓuhūr būdih va khvāhad būd va ānchih az baḥr-i jūd va karam ẓāhir farmāyad va bi-ānchih al-yawm ᶜāmiland va bi-ānchih nāṭiqand va bi-ānchih āmirand mīzān-i kull az qabl va baᶜd būdih va khvāhad būd va al-yawm har nafsī rā az īn mīzān-i quds-i raḥmānī khārij mushāhidih namāᵓī bāṭil dān va mardūd shumur va naᶜūdhu bi-Allāh bi-aṣl-i mīzān jasārat manamā. Khaf ᶜan Allāhi alladhī khalaqaka min qaṭrati māᵓin mahīn.

In short, the balance has been and will be the Manifestation Himself and whatever He brings forth from the ocean of bounty and generosity. What He does today, what He says, and what He commands have been and will be the balance for all, both before and after. Today, regard anyone you see standing outside this holy, all-merciful balance as false, and count him as rejected. Do

not—God forbid—presume to assail the very source of the balance. Fear God, who created you from a drop of lowly water.

92

قول دیگران مبغض اوّلاً آنکه در اصل مدّعی و مطلب عرض نمایم همان حضرت باب که شما ربّ اعلی میگوئید در حقّیّت خود آیات خود را مقرّر فرموده‌اند و بآیات اثبات حقّیّت خود فرموده‌و هیچ کسی را از معتقدین انکار بر این نیست و یقین است که شما هم نمیتوانید انکار نمائید بلکه تصدیق شما و دیگران حضرت باب را بآیات بوده انتهی

Qawl-i dīgarān-i mubghiḍ: Avvalan ānkih dar aṣl-i muddaʿā va maṭlab ʿarḍ namāyam hamān Ḥaḍrat-i Bāb kih shumā Rabb-i Aʿlā mīgūʾīd dar ḥaqqīyyat-i khud āyāt-i khud rā muqarrar farmūdih-and va bi-āyāt ithbāt-i ḥaqqīyyat-i khud farmūdih va hīch kasī rā az muʿtaqidīn inkār bar īn nīst va yaqīn ast kih shumā ham nimītavānīd inkār namāʾīd balkih taṣdīq-i shumā va dīgarān Ḥaḍrat-i Bāb rā bi-āyāt būdih. Intahā.

The words of other hostile persons: “First, let me address the central claim and issue. That same Báb whom you call the Most Exalted Lord established His own verses as the proof of His truth and demonstrated His truth through those verses. None of the believers denies this, and it is certain that you too cannot deny it. Indeed, your acceptance of the Báb, and that of others, was based on His verses.” End of quotation.

93

فوالّذی نفسی بیده که هیچ ذی شمّی از این کلمات که مرقوم داشته رایحه حقّ استشمام ننماید زهی حسرت و ندامت که در این ربیع روحانی بطراز بدیع مزیّن نشدی و از نفحات خوش رضوان معانی استشمام ننمودی کلمات مثل کلمات محتجبین بل احقر فوالله لو تتفکّر فیها لتکون نجلاً فی نفسك و تمحو کلّها قدر و شأن انسان از کلماتش ظاهر و فی‌الحقیقه کلمه مرآت نفس است لو انت من العارفین

Fa-va-alladhī nafsī bi-yadihi kih hīch dhī shammī az īn kalimāt kih marqūm dāshtih rāyiḥiy-i Ḥaqq istishmām nanamāyad. Zihī ḥasrat va nadāmat kih dar īn rabīʿ-i rūḥānī bi-ṭirāz-i badīʿ muzayyan nashudī va az nafaḥāt-i khush-i Riḍvān-i maʿānī istishmām nanamūdī. Kalimātat mithl-i kalimāt-i muḥtajibīn bal aḥqar. Fa-va-Allāhi law tatafakkaru fīhā la-takūnu khajilan fī nafsika va tamḥū kullahā. Qadr va shaʾn-i insān az kalimātash ẓāhir va fī-al-ḥaqīqih kalimih mirʾāt-i nafs ast, law anta mina al-ʿārifīn.

By Him in whose hand is my soul! No one with a sense of smell could perceive the fragrance of truth in these words you have written. What sorrow and regret that, in this spiritual springtime, you have not adorned yourself with a wondrous adornment or inhaled the sweet breezes of the Riḍván of inner meanings! Your words resemble those of the veiled—indeed, they are baser. By God! If you reflected on them, you would feel ashamed within yourself and erase them all. A person’s worth and station are revealed by his words. In truth, a word is the mirror of the self, if you are among those who understand.

94

لم یزل باین کلمات غیر متقنه هیاکل ظنونیّه ناس را از شطر احدیّه منع نموده‌اند چه مقام مشاهده میشود تقدیس امر و چه مقام مشاهده میشود انفس محتجبه اسمع قولی ثمّ دعها عن ورائك فاقبل الی الله بکلّك لعلّ یجری من قلبك بحور المعانی و البیان فی ذکر ربّك المقتدر العزیز المنّان

Lam-yazal bi-īn kalimāt-i ghayr-i mutqanih hayākil-i ẓunūnīyih nās rā az shaṭr-i aḥadīyih manᶜ namūdih-and. Chih maqām mushāhidih mīshavad taqdīs-i amr va chih maqām mushāhidih mīshavad anfus-i muḥtajibih. Ismaᶜ qawlī thumma daᶜhā ᶜan warāʾika fa-aqbil ilā Allāhi bi-kullika laᶜalla yajrī min qalbika buḥūru al-maᶜānī va al-bayāni fī dhikri Rabbika al-Muqtadiri al-ᶜAzīzi al-Mannān.

With such unsound words, these embodiments of conjecture have always kept people from turning toward the divine Unity. At what a station is the sanctity of the Cause seen, and at what a station these veiled souls! Hear my words, then leave those things behind you and turn with your whole being toward God, so that oceans of inner meanings and utterance may flow from your heart in remembrance of your Lord, the All-Powerful, the Almighty, the Bestower.

95

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

Agar chih qalam khijlat mīkishad dar dhikr-i javāb-i chunīn kalimāt va lākin naẓar bi-ānkih javāb rā vājib dānistih-and madhkūr mīdāram kih hamīn kalimāt-i shumā radd bar shumā ast va ithbāt-i Amru'llāh nivishtih va multafit nashudih. Kadhālika yujrī Allāhu mina al-qalami mā yakūnu ghāfilan ᶜanhu kātibuhu fa-waylun li-l-muḥtajibīna min ᶜadhābi yawmin ᶜaẓīm.

Although the pen feels ashamed to set down a reply to such words, since a reply has been deemed necessary, I state that these very words of yours refute you. You have written a proof of the Cause of God without realizing it. Thus God causes to flow from the pen what its writer is unaware of. Woe, then, to the veiled, from the punishment of a momentous day!

96

ای برادر مرئه عقیمه در کلّ ملل بی‌قدر بوده چه که محروم گشته از نسل ظاهره فوالله نفوسی که قلوبشان عقیم گشته از ظهور ابکار معارف الهیّه این نفوس اشدّ محروماً بنظر آیند و حال مشاهده میشود اکثری از محتجبین قلب و فؤاد و بصرشان عقیم گشته بشأنیکه آنچه خود مینویسند بادراك آن قادر نیستند تا چه رسد باشارات کلمات الهیّه و جواهر حکم بالغه ربّانیّه تالله اولئك عقیم من رحمة الله و من الصّدق و الانصاف و لم یظهر منهم الّا ما یشتدّ به غضب الله و سخطه علیهم و لکنّهم لا یفقهون

Ay barādar, marʾih-yi ᶜaqīmih dar kull-i milal bī-qadr būdih chih kih maḥrūm gashtih az nasl-i ẓāhirih. Fa-va-Allāh nufūsī kih qulūbishān ᶜaqīm gashtih az ẓuhūr-i abkār-i maᶜārif-i ilāhīyih īn nufūs ashaddu maḥrūman bi-naẓar āyand va ḥāl mushāhidih mīshavad aktharī az muḥtajibīn qalb va fuʾād va baṣarishān ᶜaqīm gashtih bi-shaʾnī kih ānchih khud mīnivīsand bi-idrāk-i ān qādir

nīstand tā chih rasad bi-ishārāt-i kalimāt-i ilāhīyih va javāhir-i ḥikam-i bālighih-yi rabbānīyih. Ta-Allāhi ulāʾika ᶜaqīmun min raḥmati Allāhi va mina al-ṣidqi va al-inṣāfi va lam yaẓhar minhum illā mā yashtaddu bihi ghaḍabu Allāhi va sakhaṭuhu ᶜalayhim va lākinnahum lā yafqahūn.

O brother! A barren woman has been held in little esteem among all peoples because she has been deprived of physical offspring. By God! Those whose hearts have become barren of the emergence of the virginal truths of divine knowledge appear far more deprived. Now it can be seen that the hearts, inner understanding, and sight of most of the veiled have become so barren that they cannot comprehend what they themselves write, much less the allusions of the divine words and the gems of consummate heavenly wisdom. By God! These people are barren of God's mercy, of truthfulness, and of fairness. Nothing has appeared from them but what intensifies God's anger and wrath against them, yet they do not understand.

97

اینکه نوشته همان حضرت باب که شما ربّ اعلی میدانید از اینکلمه معلوم میشود که شما ربّ اعلی نمیدانید و یا تقیّه نموده‌اید مثل مرشدین شما که در بعضی مواضع انکار مینمایند و تبرّی میجویند و باطراف پشته پشته کتب مجعوله در اثبات حقّیّت خود میفرستند شما و کلّ من فی السّموات و الأرض جمیعاً بدانید بانّا کنّا موقناً معترفاً مذعناً ناطقاً ذاکراً قائلاً منادیاً مضجّاً مصرخاً مصحاً متکلّماً مبلّغاً معجّاً بأعلی الصّوت بأنّه هو ربّ الأعلی و سدرة المنتهی و شجرة القصوی و ملکوت العلی و جبروت العمآء و لاهوت البقآء و روح البهآء و سرّ الأعظم و کلمة الأتمّ و مظهر القدم و هیکل الأکرم و رمز المنمنم و ربّ الأمم و البحر الملتطم و کلمة العلیا و درّة الأولی و صحیفة المکنون و کتاب المخزون جمال الأحدیّه و مظهر الهویّة و مطلع الصمدیّة لولاه ما ظهر الوجود و ما عرف المقصود و ما برز جمال المعبود تالله باسمه قد خلقت السّمآء و ما فیها و الأرض و من علیها و به موّجت البحار و جرت الأنهار و اثمرت الأشجار و به حقّقت الأدیان و ظهر جمال الرّحمن فوالله لو نصفه الی آخر الّذی لا آخر له لن یسکن فؤادی من عطش حبّ ذکر اسمائه و صفاته فکیف نفسه المقدّس العزیز الجمیل

Īnkih nivishtih hamān Ḥaḍrat-i Bāb kih shumā Rabb-i Aᶜlā mīdānīd az īn kalimih maᶜlūm mīshavad kih shumā Rabb-i Aᶜlā nimīdānīd va yā taqīyyih namūdih-īd mithl-i murshidīn-i shumā kih dar baᶜḍī mavāḍiᶜ inkār mīnamāyand va tabarrī mījūyand va bi-aṭrāf pushtih pushtih kutub-i majᶜūlih dar ithbāt-i ḥaqqīyyat-i khud mīfiristand. Shumā va kull-i man fī al-samāvāti va al-arḍ jamīᶜan bidānīd bi-annā kunnā mūqinan muᶜtarifan mudhᶜinan nāṭiqan dhākiran qāʾilan munādiyan muḍijjan muṣrikhan muṣiḥḥan mutakalliman muballighan muᶜijjan bi-aᶜlā al-ṣawti bi-annahu huwa Rabbu al-Aᶜlā va Sidratu al-Muntahā va Shajaratu al-Quṣwā va Malakūtu al-ᶜUlā va Jabarūtu al-ᶜAmāʾ va Lāhūtu al-Baqāʾ va Rūḥu al-Bahāʾ va Sirru al-Aᶜẓam va Kalimatu al-Atamm va Maẓharu al-Qidam va Haykalu al-Akram va Ramzu al-Munamnam va Rabbu al-Umam va al-Baḥru al-Mulṭaṭim va Kalimatu al-ᶜUlyā va Durratu al-Ūlā va Ṣaḥīfatu al-Maknūn va Kitābu al-Makhzūn, Jamāl-i Aḥadīyih va Maẓhar-i Huvīyyat va Maṭlaᶜ-i Ṣamadīyyat. Lawlāhu mā ẓahara al-wujūdu va mā ᶜurifa al-Maqṣūdu va mā baraza jamālu al-Maᶜbūd. Ta-Allāhi bi-ismihi qad khuliqati al-samāʾu va mā fīhā va al-arḍu va man ᶜalayhā va bihi muwwijati al-biḥāru va jarati al-anhāru va athmarati al-ashjāru va bihi ḥuqqiqati al-adyānu va ẓahara jamālu al-Raḥmān. Fa-va-Allāhi law naṣifuhu ilā ākhiri alladhī lā ākhira lahu lan yaskuna fuʾādī min ᶜaṭashi ḥubbi dhikri asmāʾihi va ṣifātihi fa-kayfa nafsihi al-muqaddasi al-ᶜAzīzi al-Jamīl.

You wrote, "That same Báb whom you regard as the Most Exalted Lord." From these words it is clear that you do not regard Him as the Most Exalted Lord, or else you have concealed your belief, like your guides, who in some places deny Him and disavow Him, while sending stacks upon stacks of fabricated books in every direction to establish the truth of their own claims. You, and all who are

in the heavens and on earth, know that We have been certain, acknowledging, assenting, declaring, remembering, stating, proclaiming, crying aloud, calling out, affirming, speaking, conveying, and raising Our voice at its highest pitch that He is the Most Exalted Lord, the Lote-Tree of the Utmost Boundary, the Farthest Tree, the Kingdom on high, the Dominion of the Cloud, the Divinity of everlastingness, the Spirit of Glory, the Most Great Secret, the Most Perfect Word, the Manifestation of eternity, the Most Bountiful Temple, the finely adorned Mystery, the Lord of the nations, the surging Ocean, the Most Exalted Word, the Primal Pearl, the Hidden Scroll, the Treasured Book, the Beauty of Oneness, the Manifestation of the divine Identity, and the Dawning-Place of eternal Self-Sufficiency. Were it not for Him, existence would not have appeared, the Desired One would not have been known, and the beauty of the Worshipped One would not have emerged. By God! Through His name the heaven and all that is within it, and the earth and all who dwell upon it, were created. Through Him the seas were made to surge, the rivers flowed, and the trees bore fruit. Through Him the religions were established and the beauty of the All-Merciful appeared. By God! Were We to describe Him until the end that has no end, my heart's thirst in its love of mentioning His names and attributes would not be stilled—how much less its thirst for His own sanctified, mighty, beautiful Self!

98

و شما شاهد و گواه باشید همین لوح را بهر نفسی از نفوس معرضه که بخواهید بنمائید مرخّصید چنانچه مرشدت الواح الهیه بخطّ غصن ربانیّه اخذ نموده و ببعضی نشان داده و خود تبرّی جسته هذا ما فعل فی السّر و لکن فی الجهر یخضع رأسه و یطوّل نفسه بین ملأ البیان الّذین اتّخذوه ربا لانفسهم و یستدلّ لهم اثبات نفسه المجعولة المکذوبة و یفرح برياسته علیهم قل فویل لك یا ایّها الخائف الخائن الخائب الخاسر ما یغنیك الیوم شیء و لو تتمسّك بکلّ ما خلق بین السّموات و الأرضین

Va shumā shāhid va gavāh bāshīd hamīn lawḥ rā bi-har nafsī az nufūs-i muᶜriḍih kih bikhvāhīd binamāᵓīd murakhkhaṣīd chunānchih murshidat alvāḥ-i ilāhīyih bi-khaṭṭ-i ghuṣn-i rabbānīyih akhdh namūdih va bi-baᶜḍī nishān dādih va khud tabarrī justih. Hādhā mā faᶜala fī al-sirri va lākin fī al-jahri yakhḍaᶜu raᵓsahu va yuṭawwilu nafsahu bayna malaᵓi al-Bayāni alladhīna ittakhadhūhu rabban li-anfusihim va yastadillu lahum ithbāta nafsihi al-majᶜūlati al-makdhūbati va yafraḥu bi-riyāsatihi ᶜalayhim. Qul fa-waylun laka yā ayyuhā al-khāᵓifu al-khāᵓinu al-khāᵓibu al-khāsir, mā yughnīka al-yawma shayᵓun va law tatamassaku bi-kulli mā khuliqa bayna al-samāvāti va al-arḍīn.

Be a witness and bear testimony: you have permission to show this very Tablet to any of the souls who have turned away, as you wish. Your guide obtained divine Tablets in the handwriting of the heavenly Branch and showed them to certain people, while himself disavowing them. This is what he did in secret. In public, however, he bows his head and exalts himself among the people of the Bayán, who have taken him as a lord for themselves. He offers them arguments to establish his own fabricated and false self, and rejoices in his leadership over them. Say: Woe to you, O fearful, treacherous, disappointed loser! Nothing will avail you today, even if you cling to everything created between the heavens and the earths.

99

و ایکاش بهمین کفایت مینمودند بلکه کلماتی شبه آن نوشته و باسم حقّ ببعضی نموده انّ الله یعلم ما فی سرّه و احصی کلّ شیء فی امام مبین حال شما هم اگر اراده نمائید این لوح را بهر نفسیکه اراده کنید بنمائید فوالله انّ ربی ما حفظ نفسه و ما یحفظ ابداً و ینتظر

الصّليب من اليهود و السّنان من السّنان لو انت من العارفين بدانكه حقّ منتظر است آنچه را كه بظهور قبلش وارد شده و هم‌چنين آنچه را كه برسول الله از قبل وارد شده و هم‌چنين از قبل او بروح ثمّ من قبله بالخليل ما خاف من احد و لن يخاف بفضل الله و عنايته اذا فاجتمعوا لسفك دمه المطهّر العزيز المنيع

Va ey kāsh be-hamīn kefāyat mī-nemūdand balke kalemātī shebh-e ān neveshte va be-esm-e Ḥaqq be-baᶜżī nemūde. Inna Allāha yaᶜlamu mā fī sirrihi wa-aḥṣā kulla shayᵓin fī imāmin mubīn. Ḥāl shomā ham agar erāde namāyīd īn lowḥ rā be-har nafsī ke erāde konīd benamāyīd. Fa-wa-Allāhi inna rabbī mā ḥafiẓa nafsahu wa-mā yaḥfaẓu abadan wa-yantaẓiru al-ṣalība min al-Yahūd wa-l-sināna min al-sinān law anta min al-ᶜārifīn. Bedān ke Ḥaqq montaẓer ast ānche rā ke be-ẓohūr-e qablash vāred shode va ham-chenīn ānche rā ke be-Rasūl Allāh az qabl vāred shode va ham-chenīn az qabl-e ū be-Rūḥ thumma min qablihi bi-l-Khalīl. Mā khāfa min aḥadin wa-lan yakhāfa bi-faḍli Allāhi wa-ᶜināyatihi. Idhan fa-jtamiᶜū li-safki damihi al-muṭahhari al-ᶜazīzi al-manīᶜ.

Would that they had been content with this! Instead, they wrote words resembling those and showed them to certain people in the name of the True One. God knows what is in his secret heart and has recorded all things in a manifest register. Now you too, if you wish, may show this Tablet to any soul you choose. By God! My Lord has not protected Himself, nor will He ever protect Himself, and He awaits the cross from the Jews and the spear from the spear, if you are among those who understand. Know that the True One awaits what befell His previous Manifestation, and likewise what befell the Messenger of God before Him, and, before Him, the Spirit, and before Him, the Friend. He has feared no one and will never fear, through God's grace and loving care. Gather, then, to shed His purified, mighty, inviolable blood.

100

و اينكه نوشته بودى در حقّيّت خود آيات را مقرّر فرموده‌اند و بآيات اثبات حقّيّت خود فرموده همين كلمه لو تعرف در اثبات اين امر از قلم جارى شده و شما ادراك ننموده‌ايد چه كه اين آياتى كه ذكر نموده شما بآن موقنيد يا نه اگر نيستيد جميع اين كلمات كه ذكر نموده‌ايد لغو بوده و خواهد بود و اگر موقنيد چرا باين آيات منزله كه بمثابه غيث هاطله در كلّ حين نازل است منكر و معرضيد يقين بدان كه اهل بصر و فؤاد فرصتت نميدهند كه از كلمه اوّل تجاوز نمائى در همين يك كلمه تو برهان الهى و حجّت او را بر تو ثابت و مسجّل مينمايند بهمان نحو كه آن شجره احديّه اثبات امر خود فرموده و ما عارف شده‌ايم حال هم بهمان قسم امر الله ظاهر و آيات الله نازل و اين عباد موقن شده‌اند اهل انكار اين عباد نبوده و نخواهند بود منكر نفوسى هستند كه آمنوا ببعض الكتاب و كفروا ببعض لا والله بل كفروا بكلّ الكتب چه كه اليوم اگر نفسى از حرفى از اين آيات اعراض نمايد اعراضش بر كلّ ثابت و محقّق است انّا آمنّا بما نزل من قبل و حينئذ و يشهد بذلك كلّ شيء ان انت من الموقنين خوب استدلال مينمائى و بمحبوب نقطه اولى باعتراض و جدال مشغولى و مينويسى كه بآيات حقّ او ثابت شده بگمان خود بتنزيل ناظرى و لكن از منزل بسى بعيد

Va īnke neveshte būdī dar ḥaqqīyat-e khod āyāt rā moqarrar farmūde-and va be-āyāt ethbāt-e ḥaqqīyat-e khod farmūde, hamīn kaleme, law taᶜrifu, dar ethbāt-e īn amr az qalam jārī shode va shomā edrāk na-nemūde-īd. Che ke īn āyātī ke dhekr nemūde shomā be-ān mūqenīd yā na? Agar nīstīd jamīᶜ-e īn kalemāt ke dhekr nemūde-īd laghv būde va khāhad būd, va agar mūqenīd cherā be-īn āyāt-e monzale ke be-mathābe-ye gheyth-e hāṭele dar koll-e ḥīn nāzel ast monker va moᶜreżīd? Yaqīn bedān ke ahl-e baṣar va foᵓād forṣatat ne-mī-dehand ke az kaleme-ye avval tajāvoz namāyī. Dar hamīn yek kaleme-ye to borhān-e elāhī va ḥojjat-e ū rā bar to thābet va mosajjal mī-namāyand. Be-hamān naḥv ke ān shajare-ye aḥadīye ethbāt-e amr-e khod farmūde va mā ᶜāref shode-īm, ḥāl ham be-hamān qesm amr Allāh ẓāher va āyāt Allāh nāzel va īn ᶜebād mūqen shode-and. Ahl-e enkār īn ᶜebād na-būde va na-khāhand būd. Monker nofūsī hastand ke āmanū bi-baᶜḍi al-kitāb wa-kafarū bi-baᶜḍ. Lā wa-Allāh bal kafarū bi-kulli al-kutub. Che ke al-yowm agar nafsī az ḥarfī az

īn āyāt eᶜrāż namāyad eᶜrāżash bar koll thābet va moḥaqqaq ast. Innā āmannā bi-mā nazala min qablu wa-ḥīnaᵓidhin wa-yashhadu bi-dhālika kullu shayᵓin in anta min al-mūqinīn. Khūb estedlāl mī-namāyī va be-maḥbūb-e Noqṭe-ye Ūlā be-eᶜterāż va jedāl mashghūlī va mī-nevīsī ke be-āyāt ḥaqq-e ū thābet shode. Be-gomān-e khod be-tanzīl nāẓerī va lāken az monzel basī baᶜīd.

As for your statement that He established verses as the criterion of His own truth and proved His own truth through verses: these very words, if you understood, have flowed from the Pen in proof of this Cause, but you have not grasped them. For are you certain of these verses you have mentioned, or not? If you are not, all these words you have written have been and will remain futile. If you are certain, why do you deny and turn away from these revealed verses, which descend at every moment like pouring rain? Know for certain that those endowed with sight and understanding will not give you the chance to proceed beyond your first statement. Through this single statement of yours, they establish and confirm God's proof and His testimony against you. Just as that Tree of Oneness established His Cause and we came to recognize it, so now, in the same way, the Cause of God is manifest, the verses of God are revealed, and these servants have attained certainty. These servants have not been, nor will they be, among the deniers. The deniers are those souls who have believed in part of the Book and disbelieved in part. No, by God! Rather, they have disbelieved in all the Books. For today, if a soul turns away from a single letter of these verses, his rejection of them all is established and confirmed. We have believed in what was revealed before and what is revealed now, and all things bear witness to this, if you are among those who are certain. How well you reason! You are occupied with objections and disputes against the Beloved of the Primal Point, while writing that His truth was established through verses. You imagine that you look to the revelation, yet you are far indeed from its Revealer.

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و اینکه نوشته بودی که یقین است شما هم نمیتوانید انکار نمائید یشهد بآیاته سرّنا و کینونتنا و لساننا و قلبنا و جوارحنا ان انت من العارفین قسم بآفتاب عزّ توحید که حرفی از کلمات آن مظهر اسماء و صفات نزد جمال ابهی احبّ و اعزّ است از کلّ آنچه در آسمانها و زمینها است دیگر تا چه رسد باین عباد که معدومیم نزد حرفی از او و خاضعیم نزد آنچه ظاهر شده از آن شجره حقیقت و شمس عنایت و قمر عطوفت فرق ما بین این عباد و شما اینست که شما لفظاً از وراء هزار ستر و حجاب موقنید و از نفس و کینونت و روح و ذات او معرض و کاش باعراض هم کفایت میرفت لا فونفسه الرّحمن الرّحیم بلکه در لیالی و ایّام در تدبیر سفك دم طیّب طاهر مشغولید چنانچه از مکری که در آن ارض نموده واضح شد و این عباد بآیات او و کلمات او و ظهور او و نفس او و روح او بجمیع موقن و مذعن و معترفیم اذا فاعرف شأن المعرضین و شأن الله العلی العظیم و شأن هؤلآء الفقرآء و المساکین و

Va īnke neveshte būdī ke yaqīn ast shomā ham ne-mī-tavānīd enkār namāyīd, yashhadu bi-āyātihi sirrunā wa-kaynūnatunā wa-lisānunā wa-qalbunā wa-jawāriḥunā in anta min al-ᶜārifīn. Qasam be-āftāb-e ᶜezz-e towḥīd ke ḥarfī az kalemāt-e ān maẓhar-e asmāᵓ va ṣefāt nazd-e Jamāl-e Abhā aḥabb va aᶜazz ast az koll-e ānche dar āsemānhā va zamīnhā ast. Dīgar tā che resad be-īn ᶜebād ke maᶜdūmīm nazd-e ḥarfī az ū va khāżeᶜīm nazd-e ānche ẓāher shode az ān shajare-ye ḥaqīqat va shams-e ᶜenāyat va qamar-e ᶜoṭūfat. Farq-e mā-beyn-e īn ᶜebād va shomā īnast ke shomā lafẓan az varā-ye hezār setr va ḥejāb mūqenīd va az nafs va keynūnat va rūḥ va dhāt-e ū moᶜreż. Va kāsh be-eᶜrāż ham kefāyat mī-raft. Lā fa-wa-nafsihi al-Raḥmāni al-Raḥīm! Balke dar layālī va ayyām dar tadbīr-e safk-e dam-e ṭayyeb-e ṭāher mashghūlīd chenānche az makrī ke dar ān arż nemūde vāżeḥ shod. Va īn ᶜebād be-āyāt-e ū va kalemāt-e ū va ẓohūr-e ū va nafs-e ū va rūḥ-e ū be-jamīᶜ mūqen va modhᶜen va moᶜtarefīm. Idhan fa-ᶜrif shaᵓna al-muᶜriḍīn wa-shaᵓna Allāhi al-ᶜAliyyi al-ᶜAẓīm wa-shaᵓna hāᵓulāᵓi al-fuqarāᵓ wa-l-masākīn wa-

As for your statement, “It is certain that you too cannot deny”: our inmost being, our existence, our tongue, our heart, and our limbs bear witness to His verses, if you are among those who understand. I swear by the Sun of the glory of divine unity that a single letter of the words of that Manifestation of the names and attributes is dearer and more precious to the Most Glorious Beauty than all that is in the heavens and the earths. How much more is this true of these servants, who are as nothing before a single letter of His and are humble before all that has appeared from that Tree of Truth, that Sun of loving care, and that Moon of compassion. The difference between these servants and you is this: you profess certainty in words, from behind a thousand coverings and veils, while turning away from His Self, His being, His spirit, and His essence. Would that you had been content merely to turn away! No, by His own Self, the All-Merciful, the Ever-Merciful! Rather, night and day you are occupied with devising ways to shed His good and pure blood, as became clear from the plot contrived in that land. These servants, however, are certain of, assent to, and acknowledge His verses, His words, His Manifestation, His Self, and His spirit—all of them. Recognize, then, the condition of those who turn away, the station of God, the Most High, the Most Great, and the condition of these poor and lowly ones, and

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دیگر نوشته و خودش هم آیات را از غیر آیات از دیگران بهتر تمیز خواهد داد بلکه امتیاز واقعی را او باید بدهد و البتّه چنین شخصی دروغ گو هم نخواهد بود و بهوای نفس حرکت نخواهد نمود انتهی

Dīgar neveshte va khodash ham āyāt rā az gheyr-e āyāt az dīgarān behtar tamīz khāhad dād balke emtīyāz-e vāqeᶜī rā ū bāyad bedehad va albatte chenīn shakhṣī dorūgh-gū ham na-khāhad būd va be-havā-ye nafs ḥarakat na-khāhad nemūd. Intahā.

You further wrote, “He himself will also distinguish verses from what are not verses better than others; indeed, he is the one who must make the true distinction. Certainly, such a person will not be a liar, nor will he act according to selfish desire.” End of quotation.

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اگر شما بظنّ و گمان نوشته‌اید این عباد موقناً بین سموات و ارض ناطقند بأنّه لا اله الّا هو و انّ نقطة البیان لمیزانه و ظهوره و کلّما نزل من عنده لحقّ لاریب فیه و انّه لمیّز الحقّ عن الباطل و الشّکّ عن الیقین حال این ممیّزی که ذکر نموده بکلّ آیات او موقن و مذعنی یا بآنچه بنفس و هوای خود تفسیر نموده و مطابق دیده اگر بجمیع ما نزل من عنده موقنی که میفرمایند قوله عزّ ذکره کلّ آنچه در بیان است تحفه‌ایست از خدا از برای آنظهور عزّ صمدانی و بعد میفرمایند سبحانك اللّهمّ یا الهی ما اصغر ذکری و ما ینسب الیّ اذا ارید ان انسبه الیك فلتقبلنی و ما ینسب الیّ بفضلك و انّك انت خیر الفاضلین

Agar shomā be-ẓann va gomān neveshte-īd īn ᶜebād mūqanan beyn-e samāvāt va arż nāṭeqand bi-annahu lā ilāha illā huwa wa-inna Nuqṭata al-Bayān la-mīzānuhu wa-ẓuhūruhu wa-kullamā nazala min ᶜindihi la-ḥaqqun lā rayba fīhi wa-innahu la-mumayyizu al-ḥaqq ᶜan al-bāṭil wa-l-shakk ᶜan al-yaqīn. Ḥāl īn momayyezī ke dhekr nemūde be-koll-e āyāt-e ū mūqen va modhᶜenī yā be-ānche be-nafs va havā-ye khod tafsīr nemūde va moṭābeq dīde? Agar be-jamīᶜ-e mā nazala min ᶜindihi mūqenī ke mī-farmāyand qawluhu ᶜazza dhikruhu koll-e ānche dar Bayān ast toḥfe-īst az Khodā az barā-ye ān ẓohūr-e ᶜezz-e ṣamadānī va baᶜd mī-farmāyand subḥānaka Allāhumma yā ilāhī mā aṣghara dhikrī wa-mā yunsabu ilayya idhā urīdu an ansibahu ilayka fa-la-taqbalannī wa-mā yunsabu ilayya bi-faḍlika wa-innaka anta khayru al-fāḍilīn.

If you have written on the basis of conjecture and supposition, these servants proclaim with certainty between the heavens and the earth that there is no God but Him, that the Point of the Bayán is indeed His Balance and His Manifestation, that everything revealed by Him is the truth, beyond all doubt, and that He is indeed the One who distinguishes truth from falsehood and doubt from certainty. Now, concerning this One who distinguishes, whom you have mentioned: are you certain of and do you assent to all His verses, or only those you have interpreted according to your own self and desire and found to accord with them? If you are certain of all that has been revealed by Him, He says—exalted be His mention—"Everything in the Bayán is a gift from God for that Manifestation of self-subsisting glory." And afterward He says, "Glory be to You, O God, my God! How insignificant is my mention and all that is attributed to me when I wish to ascribe it to You! Accept, then, through Your grace, me and all that is attributed to me. You are indeed the best of those who bestow grace."

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ای غافلین از ملأ بیان مع این خضوع نقطه اولی عند ظهوره الآخر مرّة اخری متنبّه نشده باین اذکار مشغول گشته‌اید فوالله اگر فی‌الجمله تفکّر نمائید از برای انفس خود نوحه کنید چه که در این مقام آن وجود مبارك خود را بکمال خشوع و فنای محض ذکر فرموده‌اند دیگر کجا مقام مرایا و ما ینسب الیهنّ مذکور میشود آیا سطری از بیان مشاهده شده که منتهی باین ذکر ابدع بدیع نشده لا فونفسه الحقّ و لکن انتم لاتعرفون و الله در مقامی افتاده‌اید که گویا بهزار سلاسل حرکت ننمائید آخر یك نفس از مفازه اشارات بیرون خرام ودر فضای خوش تجرید وارد شو تا حقّ منیع را بنفس مقدّسش بشناسی و از دونش منقطع شوی

Ey ghāfelīn az malaᵓ-e Bayān, maᶜ-e īn khożūᶜ-e Noqṭe-ye Ūlā ᶜinda ẓuhūrihi al-ākhar marratan ukhrā motanabbeh na-shode be-īn adhkār mashghūl gashte-īd. Fa-wa-Allāh agar fī-l-jomle tafakkor namāyīd az barā-ye anfos-e khod nowḥe konīd, che ke dar īn maqām ān vojūd-e mobārak khod rā be-kamāl-e khoshūᶜ va fanā-ye maḥż dhekr farmūde-and. Dīgar kojā maqām-e marāyā va mā yunsabu ilayhinna madhkūr mī-shavad? Āyā saṭrī az Bayān moshāhede shode ke montahī be-īn dhekr-e abdaᶜ-e badīᶜ na-shode? Lā fa-wa-nafsihi al-Ḥaqq wa-lākin antum lā taᶜrifūn. Va-Allāh dar maqāmī oftāde-īd ke gūyā be-hezār salāsel ḥarakat na-namāyīd. Ākhar yek nafas az mafāze-ye eshārāt bīrūn kherām va dar fażā-ye khosh-e tajrīd vāred show tā Ḥaqq-e manīᶜ rā be-nafs-e moqaddasash beshenāsī va az dūnash monqaṭeᶜ shavī.

O heedless ones among the people of the Bayán! Despite this humility of the Primal Point before His other Manifestation, you have once again failed to take heed and have occupied yourselves with these assertions. By God! If you reflect even a little, you will lament for yourselves, for in this passage that blessed Being has spoken of Himself with utter humility and complete self-effacement. What place, then, is there to mention the station of the mirrors and what is attributed to them? Has a single line of the Bayán been seen that does not culminate in this most wondrous, incomparable remembrance? No, by His own Self, the True One! Yet you do not understand. By God! You have fallen into such a state that it is as though a thousand chains prevent you from moving. At last, step out for a moment from the wilderness of allusions and enter the delightful expanse of detachment, so that you may recognize the unassailable True One through His own sanctified Self and detach yourself from all besides Him.

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و اینکه آن طلعت احدیّه را ممیّز ذکر نموده بچه دلیل اگر بآیات بوده پس چرا از این ممیّز معرضی که بآیاتی ظاهر شده که کلّ ذی آیه خاضع است لدی حضرته الّا الّذینهم تحرّکهم ارياح الرّياسة کیف تشآء مرّة یضربهم علی قلل الجبال و مرّة علی تیه الضّلال و مرّة یطرحهم الی غمرات الفنآء و مرّة یدعهم تحت ذیاب النّفس و الهوی قل موتوا بغیظکم تالله قد ظهر من ثبت بقوله حجّة الأوّلین و الآخرین و به تثبت الی آخر الّذی لا آخر له و لا ینکر ذلك الّا کلّ کفّار اثیم

Va īnke ān ṭalᶜat-e aḥadīye rā momayyez dhekr nemūde be-che dalīl? Agar be-āyāt būde pas cherā az īn momayyez moᶜreżī ke be-āyātī ẓāher shode ke koll-e dhī āye khāżeᶜ ast ladā ḥaḍratihi illā alladhīna hum tuḥarrikuhum aryāḥu al-riʾāsa kayfa tashāʾ. Marratan yaḍribuhum ᶜalā qulali al-jibāl wa-marratan ᶜalā tīhi al-ḍalāl wa-marratan yaṭraḥuhum ilā ghamarāti al-fanāʾ wa-marratan yadaᶜuhum taḥta dhiʾābi al-nafs wa-l-hawā. Qul mūtū bi-ghayẓikum. Ta-Allāhi qad ẓahara man thabata bi-qawlihi ḥujjatu al-awwalīn wa-l-ākhirīn wa-bihi tathbutu ilā ākhiri alladhī lā ākhira lahu wa-lā yunkiru dhālika illā kullu kaffārin athīm.

On what evidence have you described that Countenance of Oneness as the One who distinguishes? If it was on the basis of verses, why, then, do you turn away from this One who distinguishes, who has appeared with verses before which everyone endowed with verses bows humbly in His presence, except those whom the winds of leadership move as they please? At one time they dash them against the mountaintops, at another against the wilderness of error; at one time they cast them into the depths of extinction, and at another leave them beneath the wolves of self and desire. Say: Die in your rage! By God! The One has appeared through whose word the proof of the first and the last was established, and through whom it will remain established until the end that has no end. None denies this but every sinful, inveterate disbeliever.

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و اینکه نوشته دروغ گو هم نخواهد بود اگر چه بظاهر تصدیق صدق حضرت نموده و لکن این تصدیق شبحی بوده و اخذ شد چه که اگر موقن بصدق نقطه اولی بودی منبع صدق را که باراده از او حقیقت صدق مخلوق و ممدوح تکذیب نمینمودی و تصدیق صدق حضرت در اینمقام نظر بآن بوده که باین تصدیق ظاهره کینونت و حقیقتش را تکذیب نمائی چنانچه علمای قبل حین ظهور نقطه بیان جلّت عظمته همین قسم متکلّم که یقین ائمّه هدی صادقند احادیث متواتره از ایشان موجود که هر نفسی قائل شود که باید قائم متولّد شود کاذب و منافق و مفتری است و قتلش واجب و همچنین استدلال مینمودند که خاتم النّبیّین قول خدا است و در قرآن بنصّ صریح نازل و یقین است که خدا صادق است و نبی او صادق و بعد اعتراضاً علی الله و مظهر نفسه باین کلمات ناطق که این شخص مدّعی قولش باطل و از درجه اعتبار ساقط چه که مخالف کتاب الله و سننه و نبی صادق تکلّم نموده چنانچه در کتاب او است که نبی از اوّل لا اوّل آمده و الی آخر لا آخر خواهد آمد

Va īnke neveshte dorūgh-gū ham na-khāhad būd, agar-che be-ẓāher taṣdīq-e ṣedq-e Ḥażrat nemūde va lāken īn taṣdīq shabaḥī būde va akhdh shod, che ke agar mūqen be-ṣedq-e Noqṭe-ye Ūlā būdī manbaᶜ-e ṣedq rā ke be-erāde az ū ḥaqīqat-e ṣedq makhlūq va mamdūḥ takdhīb ne-mī-nemūdī. Va taṣdīq-e ṣedq-e Ḥażrat dar īn maqām naẓar be-ān būde ke be-īn taṣdīq-e ẓāhere keynūnat va ḥaqīqatash rā takdhīb namāyī. Chenānche ᶜolamā-ye qabl ḥīn-e ẓohūr-e Noqṭe-ye Bayān jallat ᶜaẓamatuhu hamīn qesm motakallem ke yaqīn aʾemme-ye hodā ṣādeqand. Aḥādīth-e motavātere az īshān mowjūd ke har nafsī qāʾel shavad ke bāyad Qāʾem motavalled shavad kādheb va monāfeq va moftarī ast va qatl-ash vājeb. Va ham-chenīn estedlāl mī-nemūdand ke Khātam al-Nabīyīn qowl-e Khodā ast va dar Qorʾān be-naṣṣ-e ṣarīḥ nāzel va yaqīn ast ke Khodā ṣādeq ast va Nabī-ye ū

ṣādeq. Va baᶜd iᶜtirāḍan ᶜalā Allāh wa-maẓhari nafsihi be-īn kalemāt nāṭeq ke īn shakhṣ-e moddaᶜī qowlash bāṭel va az daraje-ye eᶜtebār sāqeṭ che ke mokhālef-e Kitāb Allāh va sonan-ash va Nabī-ye ṣādeq takallom nemūde, chenānche dar ketāb-e ū ast ke Nabī az avval-e lā avval āmade va elā ākher-e lā ākher khāhad āmad.

As for your statement, "He will not be a liar": although you have outwardly affirmed His truthfulness, this affirmation was a mere semblance and has been taken up. For had you been certain of the truthfulness of the Primal Point, you would not have denied the Source of truthfulness, by an act of whose will the very reality of truthfulness is created and praised. Your affirmation of His truthfulness here was intended to enable you, through this outward affirmation, to deny His being and His reality. In the same way, the divines of the past, at the appearance of the Point of the Bayán—glorified be His majesty—said, "The Imams of guidance are certainly truthful. There are widely transmitted traditions from them stating that anyone who says the Qá'im must be born is a liar, a hypocrite, and a fabricator, and must be put to death." They also argued that "Seal of the Prophets" is God's word, explicitly revealed in the Qur'an, and that God is certainly truthful and His Prophet truthful. Then, in objection to God and the Manifestation of His own Self, they uttered these words: "The words of this claimant are false and devoid of credibility, for he has spoken contrary to the Book of God, His established ways, and His truthful Prophet. Thus, in his book it says that Prophets have come from the beginning that has no beginning and will come until the end that has no end."

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بعینه همین قسم که شما اعتراض نموده‌اید اولئك اعترضوا بل انتم اشدّ اعتراضاً لو انتم تعرفون حال ملاحظه کن که چه قدر متوهّمند آن معرضین که این کلماترا بشما القا نموده‌اند گویا بحرفی از معانی کلمات الهیّه فایز نشده‌اند و بغرفه از قلزم عزّ صمدانیه مرزوق نگشته‌اند فویل لهم و بما امرهم نفسهم و هویهم آنچه از بیان ذکر نمائید و تسلیم هم نمائیم که جمیع را فهمیده‌اید و حال آنکه این محال بوده چه که احدی بمعانی آن مطّلع نه الّا الله و هم‌چنین بجمیع اعمال آن عامل در حین ظهور نفع نمی‌بخشد تو را الّا بتصدیق ظهور چه که بنص صریح میفرماید بما نزل فی البیان از آن طلعت رحمن محتجب نشوید تا چه رسد باین چهار کلمه که شما ذکر نموده‌اید

Be-ᶜeyne hamīn qesm ke shomā eᶜterāż nemūde-īd ulāᵓika iᶜtaraḍū bal antum ashaddu iᶜtirāḍan law antum taᶜrifūn. Ḥāl molāḥeẓe kon ke che qadr motavahhemand ān moᶜreżīn ke īn kalemāt rā be-shomā elqā nemūde-and. Gūyā be-ḥarfī az maᶜānī-ye kalemāt-e elāhīye fāᵓez na-shode-and va be-ghorfe az qolzom-e ᶜezz-e ṣamadānīye marzūq na-gashte-and. Fa-waylun lahum wa-bi-mā amarahum nafsuhum wa-hawāhum. Ānche az Bayān dhekr namāyīd va taslīm ham namāyīm ke jamīᶜ rā fahmīde-īd va ḥāl ānke īn moḥāl būde che ke aḥadī be-maᶜānī-ye ān moṭṭaleᶜ na illā Allāh va ham-chenīn be-jamīᶜ-e aᶜmāl-e ān ᶜāmel, dar ḥīn-e ẓohūr nafᶜ ne-mī-bakhshad to rā illā be-taṣdīq-e ẓohūr, che ke be-naṣṣ-e ṣarīḥ mī-farmāyad bi-mā nazala fī al-Bayān az ān ṭalᶜat-e Raḥmān moḥtajeb na-shavīd tā che resad be-īn chahār kaleme ke shomā dhekr nemūde-īd.

They raised objections in precisely the same way you have done; indeed, your objections are even more vehement, if you only understood. Now consider how deluded are those who have turned away and instilled these words into you. It is as though they have not attained a single letter of the meanings of the divine words or received a single draught from the ocean of self-subsisting glory. Woe to them and to what their selves and desires have commanded them! Whatever you may cite from the Bayán—even if we concede that you have understood it all, though this is impossible, for no one knows its meanings except God, and that you also carry out all its prescribed deeds—it will not benefit you at the time of the Manifestation unless you acknowledge that Manifestation. For

He explicitly says, “Do not let what has been revealed in the Bayán veil you from that Countenance of the All-Merciful.” How much less, then, can these few words you have mentioned avail you!

108

و یا بعد از ثبوت این کلمه طیّبه مبارکه کلّ آنچه ذکر نموده‌اید و یا از بعد بآن مستدلّ شوید جمیع راجع بانفس محدوده ذاکر و مستدلّ بوده و حقّ مقدّس از کلّ و این بسی واضح است که اگر نقطه اولی را صادق میدانستی ابداً تکذیب این ظهور ابدع امنع نمینمودی حال بلسان صادقش میدانی و امّا بفعل نعوذ بالله کاذب فاستغفر عما ظننت و قلت و کتبت و

Va yā baᶜd az thobūt-e īn kaleme-ye ṭayyebe-ye mobārake koll-e ānche dhekr nemūde-īd va yā az baᶜd be-ān mostadell shavīd jamīᶜ rājeᶜ be-anfos-e maḥdūde-ye dhāker va mostadell būde va Ḥaqq moqaddas az koll. Va īn basī vāżeḥ ast ke agar Noqṭe-ye Ūlā rā ṣādeq mī-dānestī abadan takdhīb-e īn ẓohūr-e abdaᶜ-e amnaᶜ ne-mī-nemūdī. Ḥāl be-lesān ṣādeqash mī-dānī va ammā be-feᶜl naᶜūdhu bi-Allāh kādheb. Fa-staghfir ᶜammā ẓananta wa-qulta wa-katabta wa-

Or, after the truth of this good and blessed word has been established, everything you have mentioned, or may afterward adduce as evidence, refers entirely to the limited selves of those who mention it and argue from it, while the True One is sanctified above all. It is abundantly clear that, had you regarded the Primal Point as truthful, you would never have denied this most wondrous, most unassailable Manifestation. Now, with your tongue you deem Him truthful, but through your actions—God forbid—a liar. Seek forgiveness, then, for what you have thought and said and written, and

109

قل سبحانك اللّهمّ یا الهی انا الّذی فرّطت فی جنبك و سلکت مسالك الظّنون و الأوهام بما کنت محتجباً عن عرفان مظهر نفسك و استدللت بما احترق کبد علیّ ثمّ قلب محمّد رسول الله کانّی قتلت کلّ الوجود من الغیب و الشّهود اذا فانظرنی یا الهی بلحظات رأفتك و لا تدعنی بنفسی و هوائی ثمّ طهّرنی عن اشارات الّتی بها صرت محروماً عن ریاض وصلك و لقائك و انّك انت المقتدر علی ما تشآء و انّك انت المهیمن القیّوم

Qul subḥānaka Allāhumma yā ilāhī, anā alladhī farraṭtu fī janbika wa-salaktu masālika al-ẓunūni wa-al-awhām, bimā kuntu muḥtajiban ᶜan ᶜirfāni maẓhari nafsika, wa-istad laltu bimā iḥtaraqa kabidu ᶜAliyyin thumma qalbu Muḥammadin Rasūli Allāh. Ka-annī qataltu kulla al-wujūdi mina al-ghaybi wa-al-shuhūd. Idhan fa-unẓurnī yā ilāhī bi-laḥaẓāti raʾfatika wa-lā tadaᶜnī bi-nafsī wa-hawāʾī, thumma ṭahhirnī ᶜan ishārāti allatī bihā ṣirtu maḥrūman ᶜan riyāḍi waṣlika wa-liqāʾika, wa-innaka anta al-muqtadiru ᶜalā mā tashāʾu wa-innaka anta al-muhayminu al-qayyūm.

Say: “Glory be to You, O God, my God! I am the one who neglected his duty toward You and followed the paths of conjecture and delusion, for I was veiled from recognizing the Manifestation of Your own Self. I adduced as evidence that which burned the liver of ᶜAlí and then the heart of Muḥammad, the Messenger of God. It is as though I had slain all existence, unseen and seen. Look upon me, then, O my God, with the glances of Your compassion, and do not abandon me to my own self and desires. Then purify me of the allusions through which I was deprived of the gardens of union with You and of meeting You. You indeed have power over whatever You will, and You are indeed the All-Protecting, the Self-Subsisting.”

110

و دیگر نوشته بودید احدی از خارج و داخل و شهرت و واقع تواند شکّی نمود که حضرت باب تصدیق میرزا یحیی ننموده باین معنی که باطراف و اصحاب در حقّیّت او بعبارات مختلفه ننوشته که بعد از من او است و اطاعت او بر همه لازم است وصیّ و خلیفه هر چه هست بعد از من او است صریحاً و بعبارات صریحه بجهت اهل تقلید و عوام بیان فرموده این را و امّا بجهت اولی الأبصار و الأفئده عبارات دیگر بیان فرموده که انّ الأمر ینتهی الی اسم الوحید لانّ ظهوره بنفسه حجّة و لا یحتاج الی نصّ انتهی

Va dīgar nivishtih būdīd aḥadī az khārij va dākhil va shuhrat va vāqiᶜ tavānad shakkī nimūd kih Ḥaḍrat-i Bāb taṣdīq-i Mīrzā Yaḥyā nanimūdih, bi-īn maᶜnā kih bi-aṭrāf va aṣḥāb dar ḥaqqiyyat-i ū bi-ᶜibārāt-i mukhtalifih nanivishtih kih baᶜd az man ū ast va iṭāᶜat-i ū bar hamih lāzim ast, vaṣī va khalīfih har chih hast baᶜd az man ū ast. Ṣarīḥan va bi-ᶜibārāt-i ṣarīḥih bi-jihat-i ahl-i taqlīd va ᶜavāmm bayān farmūdih īn rā, va ammā bi-jihat-i ulī al-abṣār va al-afᵓidih ᶜibārāt-i dīgar bayān farmūdih kih inna al-amra yantahī ilā ismi al-waḥīd li-anna ẓuhūrahu bi-nafsihi ḥujjatun wa-lā yaḥtāju ilā naṣṣī. Intahā.

You also wrote: “Can anyone, whether an outsider or an insider, whether on the basis of common report or actual fact, doubt that the Báb confirmed Mírzá Yaḥyá—that is, that He wrote in various terms to the regions and the believers affirming his rightful standing: ‘After Me, it is he, and obedience to him is incumbent on everyone. Whatever the position of legatee and successor may be, after Me it is he’? He stated this explicitly and in plain terms for the followers of tradition and the common people. But for those endowed with insight and understanding He used other words: ‘The Cause will culminate in the name of the One, for His appearance is in itself a proof and requires no written designation.’ ” End of quotation.

111

بسیار دلم بعد از ملاحظه این کلمات سوخت بر شما چه که بعینه مثل طلبه‌های مدرسه که حال در مدارس اثبات مطلب خود مینمایند بهمان دلایل وهمیّه و کلمات متشابه مستدل شده‌اید بقول خود شما که اهل فرقان را موهوم میدانید وهم شما صدهزار درجه بیشتر از آن طایفه مشاهده میشود الی متی تکون راقداً علی البساط فارفع رأسك عن النّوم ثمّ افتح بصرك لتشهد الشّمس مشرقة فی قطب الزّوال بگذارید این کلمات را و بمنزل آن ناظر شوید وهم را بیندازید و بسلطان یقین تشبّث نمائید حیف سمع و بصر که بمشاهده و استماع این کلمات مشغول شود

Bisyār dilam baᶜd az mulāḥaẓih-yi īn kalimāt sūkht bar shumā, chih kih bi-ᶜaynih mithl-i ṭalabih-hā-yi madrisih kih ḥāl dar madāris ithbāt-i maṭlab-i khud mīnamāyand, bi-hamān dalāᵓil-i vahmiyyih va kalimāt-i mutashābih mustadill shudih-īd. Bi-qawl-i khud-i shumā kih ahl-i Furqān rā mawhūm mīdānīd, vahm-i shumā ṣad-hizār darajih bīshtar az ān ṭāᵓifih mushāhadih mīshavad. Ilā matā takūnu rāqidan ᶜalā al-bisāṭ? Fa-irfaᶜ raᵓsaka ᶜan al-nawm thumma iftaḥ baṣaraka li-tashhada al-shamsa mushriqatan fī quṭbi al-zawāl. Bigudhārīd īn kalimāt rā va bi-munzil-i ān nāẓir shavīd. Vahm rā biyandāzīd va bi-sulṭān-i yaqīn tashabbuth namāyīd. Ḥayf-i samᶜ va baṣar kih bi-mushāhadih va istimāᶜ-i īn kalimāt mashghūl shavad.

My heart burned with sorrow for you after reading these words, for you have relied on precisely the same fanciful arguments and ambiguous statements by which the seminary students now establish their claims in their schools. You yourself regard the people of the Qurᵓán as deluded, yet your own delusion is seen to exceed theirs a hundred thousandfold. How long will you lie asleep upon the carpet? Raise your head from sleep, then open your eyes to behold the sun shining at its noonday

height. Set these words aside and look toward the One who revealed them. Cast away delusion and cling to the Sovereign of certitude. What a waste of hearing and sight that they should be occupied with looking at and listening to these words!

112

اوّلا آنکه آنچه نوشته‌اید بر عکس بوده و از آن گذشته میفرماید ا تؤمنون ببعض الکتّاب و تکفرون ببعض چگونه این کلماتی که اصلش معلوم نیست که بکجا راجع است مسلّم دانسته‌اید و جمیع بیان که میفرماید در حین ظهور بهیچ شیء غیر او متمسّك نشوید این بیان رحمن غیر مسموع و حال کلمات مجعوله باید استماع نمود

Avvalan ānkih ānchih nivishtih-īd bar ᶜaks būdih va az ān gudhashtih mīfarmāyad a-tuʾminūna bi-baᶜḍi al-kitābi wa-takfurūna bi-baᶜḍ? Chigūnih īn kalimātī kih aṣlash maᶜlūm nīst kih bi-kujā rājiᶜ ast musallam dānistih-īd va jamīᶜ-i Bayān kih mīfarmāyad dar ḥīn-i ẓuhūr bi-hīch shayʾ ghayr-i ū mutamassik nashavīd, īn bayān-i Raḥmān ghayr-i masmūᶜ va ḥāl kalimāt-i majᶜūlih bāyad istimāᶜ nimūd.

First, what you have written is the reverse of the truth. Moreover, He says: "Do you believe in part of the Book and disbelieve in part?" How have you accepted as indisputable these words, whose reference is not known at all, while the whole Bayán declares that at the time of the Manifestation you must cling to nothing other than Him? This utterance of the All-Merciful goes unheard, while fabricated words must now be listened to!

113

ابداً در بیان ذکر وصایت و خلافت نبوده و نیست بقول شما این کلمات اهل فرقان است آنچه در بیان ذکر شده ذکر حروفات و مرایا بوده و در جمیع مواضع میفرمایند مرایا منحصر نبوده و نخواهد بود هر نفسی باشراق شمس الهیّه مقابل شود او از مرایا محسوب بوده و این شأن باقی مادامکه از تقابل انحراف نجوید و بعد از انحراف یرجع النّور الی مقرّه و ینتهی المخلوق الی شکله و مثله

Abadan dar Bayān dhikr-i viṣāyat va khilāfat nabūdih va nīst. Bi-qawl-i shumā īn kalimāt-i ahl-i Furqān ast. Ānchih dar Bayān dhikr shudih dhikr-i ḥurūfāt va marāyā būdih va dar jamīᶜ-i mavāḍiᶜ mīfarmāyand marāyā munḥaṣir nabūdih va nakhvāhad būd. Har nafsī bi-ishrāq-i shams-i ilāhiyyih muqābil shavad ū az marāyā maḥsūb būdih va īn shaʾn bāqī mādāmīkih az taqābul inḥirāf najūyad va baᶜd az inḥirāf yarjiᶜu al-nūru ilā maqarrihi wa-yantahī al-makhlūqu ilā shaklihi wa-mithlihi.

There has never been, nor is there now, any mention in the Bayán of legateeship or succession. In your own words, these are the terms of the people of the Qurʾán. What is mentioned in the Bayán is Letters and Mirrors, and throughout it He states that the Mirrors have not been, and will not be, restricted to a fixed number. Any soul who faces the radiance of the divine Sun is counted among the Mirrors, and this station endures so long as that soul does not turn away from facing it. After that turning away, the light returns to its seat, and the creature reverts to its own kind and likeness.

114

و در کلّ بیان مخصوصاً منصوصاً میفرماید در یوم ظهور ابدا بغیر او ناظر نباشید چه که آن جمال قدم ببصر غیر خود شناخته نمیشود چنانچه نشده و الآن خود نقطه اولی میفرماید که آنچه شما مینویسید خطا است و استدلالات شما راجع بانفس متوهّمین قد ظهر الحقّ بسلطانه و دلیله آیاته و ظهوره نفسه اذاً موتوا بغیظکم یا ملأ المتوهّمین

Va dar kull-i Bayān makhṣūṣan manṣūṣan mīfarmāyad dar yawm-i ẓuhūr abadan bi-ghayr-i ū nāẓir nabāshīd, chih kih ān Jamāl-i Qidam bi-baṣar-i ghayr-i khud shinākhtih namīshavad, chinānchih nashudih, va al-ān khud-i Nuqṭih-yi Ūlā mīfarmāyad kih ānchih shumā mīnivīsīd khaṭā ast va istidlālāt-i shumā rājiᶜ bi-anfus-i mutavahhimīn. Qad ẓahara al-Ḥaqqu bi-sulṭānihi wa-dalīlihi āyātihi wa-ẓuhūrihi nafsihi. Idhan mūtū bi-ghayẓikum yā malaᵓa al-mutawahhimīn.

Throughout the Bayán He specifically and explicitly declares: “On the day of the Manifestation, never look toward anyone other than Him,” for that Ancient Beauty cannot be recognized through the eyes of anyone other than Himself, nor has He been. Now the Primal Point Himself declares that what you write is erroneous and that your arguments refer back to the selves of the deluded. The True One has appeared with His sovereignty, His proof—His verses—and His manifestation—His own Self. Die, then, in your rage, you company of the deluded!

115

ذکر خارج و داخل و شهرت نموده جمیع این کلمات را بوهم صرف و ظنّ بحت نوشته امّا خارج که ابدا اطّلاع نداشته و امّا داخل که بعضی برفیق اعلی ارتقاء جسته‌اند و بعضی هم که موجودند شما آن نفوس را تکذیب نموده‌اید و بهواهای خود جعلیّاتی ترتیب داده که شاید ضعفای بیچاره را از حقّ منیع محروم نمائید چنانچه از قبل نموده‌اند و کاش ادراك میشد که شهرت را که داده و حکمت آن چه بوده لا یعرفها الّا اولی الأباب

Dhikr-i khārij va dākhil va shuhrat nimūdih, jamīᶜ-i īn kalimāt rā bi-vahm-i ṣirf va ẓann-i baḥt nivishtih. Ammā khārij kih abadan iṭṭilāᶜ nadāshtih va ammā dākhil kih baᶜḍī bi-Rafīq-i Aᶜlā irtiqā justih-and va baᶜḍī ham kih mawjūdand shumā ān nufūs rā takdhīb nimūdih-īd va bi-havāhā-yi khud jaᶜliyyātī tartīb dādih kih shāyad ḍuᶜafā-yi bīchārih rā az Ḥaqq-i Manīᶜ maḥrūm namāyīd, chinānchih az qabl nimūdih-and. Va kāsh idrāk mīshud kih shuhrat rā kih dādih va ḥikmat-i ān chih būdih. Lā yaᶜrifuhā illā ulū [corrupted text].

You have mentioned outsiders, insiders, and common report, writing all these words out of sheer delusion and pure conjecture. As for outsiders, they have had no knowledge at all. As for insiders, some have ascended to the Most Exalted Companion, while those who are still present you have branded as liars. Following your own desires, you have put together fabrications so that you might deprive the helpless and weak of the unassailable True One, just as others have done before. If only it were understood who gave rise to that common report and what the wisdom behind it was! None knows it except those endowed with [corrupted original text].

116

و این عبد متحیّر است که تو بچه دلیل ادعای اطّلاع نموده چه که هیچ وقت داخل این امر نبوده بلی عنقریب است که روایات غیر صحیحه سقیمه از ناحیه کذب انفس مشرکه ظاهر شود و البتّه معنعن هم خواهد شد آن روایات و منتهی میشود بسیّد محمّد اصفهانی و یا بحسین مشهور بسوخته که این ایّام وارد شده و در ظلّ شیطان واقع و یا بمیرزا حسین قمی الّذی تقل علی وجه المحبوب لحفظ نفسه

الخبیثة او الاعرج الّذی تبرّء عن الله حین الّذی کان علی المنبر و خود شما هم میدانید که هیچیك از این نفوس خبر نداشته‌اند و لکن هوی شما را بر آن داشته که تصدیق من لا صدق له را نموده خف عن الله و لاتقل ما لا تعلم و لاتکن من المفترین

Va īn ᶜabd mutaḥayyir ast kih tu bi-chih dalīl iddiᶜā-yi iṭṭilāᶜ nimūdih, chih kih hīch vaqt dākhil-i īn amr nabūdih. Balī ᶜan-qarīb ast kih rivāyāt-i ghayr-i ṣaḥīḥih-yi saqīmih az nāḥiyih-yi kidhib-i anfus-i mushrikih ẓāhir shavad va al-battih muᶜanᶜan ham khvāhad shud ān rivāyāt va muntahī mīshavad bi-Sayyid Muḥammad-i Iṣfahānī va yā bi-Ḥusayn mashhūr bi-Sūkhtih kih īn ayyām vārid shudih va dar ẓill-i shayṭān vāqiᶜ va yā bi-Mīrzā Ḥusayn-i Qummī alladhī taqala ᶜalā wajhi al-Maḥbūb li-ḥifẓi nafsihi al-khabīthati aw al-aᶜraji alladhī tabarraᵓa ᶜan Allāhi ḥīna alladhī kāna ᶜalā al-minbar. Va khud-i shumā ham mīdānīd kih hīch-yik az īn nufūs khabar nadāshtih-and va lākin havā shumā rā bar ān dāshtih kih taṣdīq-i man lā ṣidqa lahu rā nimūdih. Khaf ᶜan Allāh wa-lā taqul mā lā taᶜlam wa-lā takun mina al-muftarīn.

This servant is bewildered as to the grounds on which you claim to have knowledge, for you have never been within this Cause. Indeed, before long unsound and false reports will emerge from the realm of the lies of idolatrous souls. Those reports will certainly be furnished with chains of transmission, ending with Siyyid Muḥammad-i-Iṣfahání, or Ḥusayn, known as Súkhtih, who has arrived in these days and is under the shadow of Satan, or Mírzá Ḥusayn-i-Qummí, who spat in the face of the Beloved to preserve his own vile self, or the lame man who disavowed God while on the pulpit. You yourself know that none of these souls had any knowledge, yet your desire has led you to affirm someone in whom there is no truthfulness. Fear God, do not say what you do not know, and do not be among those who fabricate falsehoods.

117

اگر کلّ ما علی الأرض الیوم مرایای لطیفه شوند و شهادت دهند بر امری کفایت نخواهد نمود چه که شهادت کلّ منوط است بنفس ظهور چنانچه نقطه بیان روح ما سواه فداه در ظهور آخر میفرماید قوله عزّ ذکره اگر کلّ ما علی الأرض شهادت دهند بر امری و او شهادت دهد بدون آن که آنها شهادت داده شهادت او مثل شمس است و شهادت آنها مثل شبح شمس است که در تقابل واقع نشده و الّا مطابق با شهادت او میگردید قسم بذات اقدس الهی که یك سطر از کلام او بهتر است از کلام کلّ ما علی الأرض بلکه استغفار میکنم از این ذکر افعل التّفضیل کجا میتواند آثار شموس در مرایا مثل آثار شمس در سماء گردد ذلك فی حدّ اللّا شیء و هذا فی حدّ مشیّئ الشّیئ بالله عزّ و جلّ انتهی

Agar kull-i mā ᶜalā al-arḍ al-yawm marāyā-yi laṭīfih shavand va shahādat dihand bar amrī kifāyat nakhvāhad nimūd, chih kih shahādat-i kull manūṭ ast bi-nafs-i ẓuhūr, chinānchih Nuqṭih-yi Bayān, rūḥ-i mā sivāh fidāh, dar ẓuhūr-i ākhar mīfarmāyad, qawluhu ᶜazza dhikruhu: Agar kull-i mā ᶜalā al-arḍ shahādat dihand bar amrī va ū shahādat dihad bi-dūn-i ān kih ānhā shahādat dādih, shahādat-i ū mithl-i shams ast va shahādat-i ānhā mithl-i shabaḥ-i shams ast kih dar taqābul vāqiᶜ nashudih va illā muṭābiq bā shahādat-i ū mīgardīd. Qasam bi-dhāt-i aqdas-i ilāhī kih yik saṭr az kalām-i ū bihtar ast az kalām-i kull-i mā ᶜalā al-arḍ, balkih istighfār mīkunam az īn dhikr-i afᶜal al-tafḍīl. Kujā mītavānad āthār-i shumūs dar marāyā mithl-i āthār-i shams dar samāᵓ gardad? Dhālika fī ḥaddi al-lā shayᵓ wa-hādhā fī ḥaddi mushayyiᵓi al-shayᵓ bi-Allāhi ᶜazza wa-jall. Intahā.

Even if all who are on earth today were to become refined mirrors and testify to a matter, this would not suffice, for the testimony of all depends on the Manifestation Himself. Thus the Point of the Bayán—may the souls of all besides Him be sacrificed for Him—says concerning the other Manifestation, in His words, exalted be His mention: “If all who are on earth testify to a matter and He testifies to something other than what they have testified to, His testimony is like the sun,

and theirs is like an image of the sun that has not been placed facing it; otherwise, it would accord with His testimony. I swear by the most holy Essence of God that one line of His words is better than the words of all who are on earth. Indeed, I ask forgiveness for this use of the comparative. How could the effects of suns in mirrors ever become like the effects of the sun in heaven? The former is at the level of nothingness, and the latter at the level of the One who brings things into being, by God, mighty and glorious is He." End of quotation.

118

حال آنچه در نزد عباد مذکور و مشهور علی زعمك ابداً عندالله معتبر نبوده و نخواهد بود و کلّ معلّق و منوط بتصدیق این ظهور ابدع امنع اقدس لو انتم تعلمون و بر فرض تصدیق آنچه ذکر نموده‌اید در حین ظهور آخر میفرمایند عزّ ذکره که طوریون میّت و لاشیء میشوند حروفات و ادلّاء نور محتجب میمانند و شجره اثبات از نفی محسوب میشود و هم‌چنین میفرمایند بسا نفسی در ظهوری از اعلی علوّ اهل جنّت است و حین ظهور بعد از ادنی دنوّ اهل نار میگردد

Ḥāl ānchih dar nazd-i ᶜibād madhkūr va mashhūr ᶜalā zaᶜmika abadan ᶜinda Allāh muᶜtabar nabūdih va nakhvāhad būd va kull muᶜallaq va manūṭ bi-taṣdīq-i īn ẓuhūr-i abdaᶜ-i amnaᶜ-i aqdas, law antum taᶜlamūn. Va bar farḍ-i taṣdīq-i ānchih dhikr nimūdih-īd, dar ḥīn-i ẓuhūr-i ākhar mīfarmāyand, ᶜazza dhikruhu, kih ṭūriyyūn mayyit va lā shayʾ mīshavand, ḥurūfāt va adillāʾ-i nūr muḥtajib mīmānand va shajari h-yi ithbāt az nafy maḥsūb mīshavad. Va ham-chunīn mīfarmāyand basā nafsī dar ẓuhūrī az aᶜlā ᶜuluvv-i ahl-i jannat ast va ḥīn-i ẓuhūr-i baᶜd az adnā dunuvv-i ahl-i nār mīgardad.

Now, what you suppose to be mentioned and widely known among people has never had, and will never have, any standing before God. Everything is conditional upon and dependent on the confirmation of this most wondrous, most unassailable, most holy Manifestation, if you only knew. Even supposing that what you have mentioned is acknowledged, He says—exalted be His mention—that at the time of the other Manifestation the people of Sinai become dead and as nothing, the Letters and the guides of light remain veiled, and the tree of affirmation is reckoned among negation. He likewise says: "Many a soul who in one Manifestation is among the highest of the inhabitants of paradise becomes, at the time of the next Manifestation, among the lowest of the inhabitants of the fire."

119

بگو بمعرضین و مغلّین که ای بی‌بصران که خود را از کوثر معانی و تسنیم معارف و سلسبیل بیان محروم و ممنوع نموده‌اید در اعلی علوّ تفکّر نمائید شاید بقطره از بحر اعظم مشروب گردید و هم‌چنین در مقام دیگر میفرماید عزّ ذکره که اعلی سکان جنّت قبل در ادنی دنوّ نار ساکن میگردند حال بصر طاهر لازم تا در این بیانات مظهر امر تفکّر نماید لم‌یزل مشرکین در احیان ظهور بکلمات قبلش تمسّك جسته بر مظهر نفس الهی اعتراض مینمودند چنانچه شما هم الیوم بکلمات قبلش تمسّك جسته بر نفسش اعتراض نموده و مینمائید ویل لهم و لکم و لمن یتّبعکم من عذاب یوم عظیم

Bigū bi-muᶜriḍīn va mughillīn kih ay bī-baṣarān kih khud rā az kawthar-i maᶜānī va tasnīm-i maᶜārif va salsabīl-i bayān maḥrūm va mamnūᶜ nimūdih-īd, dar aᶜlā ᶜuluvv tafakkur namāyīd, shāyad bi-qaṭrih az baḥr-i aᶜẓam mashrūb gardīd. Va ham-chunīn dar maqām-i dīgar mīfarmāyad, ᶜazza dhikruhu, kih aᶜlā-yi sukkān-i jannat-i qabl dar adnā dunuvv-i nār sākin mīgardand. Ḥāl baṣar-i ṭāhir lāzim tā dar īn bayānāt-i Maẓhar-i Amr tafakkur namāyad. Lam-yazal mushrikīn dar

aḥyān-i ẓuhūr bi-kalimāt-i qablash tamassuk justih bar Maẓhar-i Nafs-i Ilāhī iᶜtirāḍ mīnamūdand, chinānchih shumā ham al-yawm bi-kalimāt-i qablash tamassuk justih bar nafsash iᶜtirāḍ nimūdih va mīnamāyīd. Waylun lahum wa-lakum wa-li-man yattabiᶜukum min ᶜadhābi yawmin ᶜaẓīm.

Say to those who turn away and harbor malice: "You who lack sight and have deprived and debarred yourselves from the Kawthar of meanings, the Tasním of knowledge, and the Salsabíl of utterance! Reflect upon 'the highest,' so that you may perhaps drink a drop from the Most Great Ocean." Likewise, in another passage He says—exalted be His mention—that the highest inhabitants of the former paradise come to dwell in the lowest depths of the fire. Pure sight is now needed to reflect upon these utterances of the Manifestation of the Cause. At the time of each Manifestation, the idolaters have always clung to His previous words and raised objections against the Manifestation of the divine Self, just as you today have clung to His previous words and have raised, and continue to raise, objections against His own Self. Woe to them, to you, and to those who follow you, from the punishment of a tremendous day!

120

و بشأنی غفلت نموده‌اید که کلماتی که لایق ابصر مشرکین است که بآن نظر نمایند بمقرّ اطهر امنع میفرستید در اینمقام ظهور قبل روح ما سواه فداه بیانی فرموده‌اند خالصاً لوجه الله ذکر میشود که شاید معرضین متنبّه شوند و از شمس هدایت محجوب نمانند قوله عزّ ذکره مثل آن ایّام مثل شمس است بستارگان و همچنین مثل اهل آن ظهور بالنّسبة بظاهر مثل همین است از این جهت است که در آن ظهور عارفین بآن قلم را جریان ندهند و حیا کنند از تصانیف و تألیف و انشاءات خود و ظهورات و بروزات خود انتهی ایکاش این یك نصیحت سلطان احدیّه را استماع مینمودند و ارتکاب نمینمودند آنچه را که از آن نهی شده‌اند لم ادر بایّ صراط یمشون و فی ایّ مناهج یسلکون یستدلّون بآیات الله ثمّ بمنزله یکفرون

Va bi-shaʾnī ghaflat nimūdih-īd kih kalimātī kih lāyiq-i abṣar-i mushrikīn ast kih bi-ān naẓar namāyand bi-maqarr-i aṭhar-i amnaᶜ mīfiristīd. Dar īn maqām ẓuhūr-i qabl, rūḥ-i mā sivāh fidāh, bayānī farmūdih-and, khāliṣan li-wajhi Allāh dhikr mīshavad kih shāyad muᶜriḍīn mutanabbih shavand va az shams-i hidāyat maḥjūb namānand. Qawluhu ᶜazza dhikruhu: Mithl-i ān ayyām mithl-i shams ast bi-sitārigān va ham-chunīn mithl-i ahl-i ān ẓuhūr bi-al-nisbih bi-ẓāhir mithl-i hamīn ast. Az īn jihat ast kih dar ān ẓuhūr ᶜārifīn bi-ān qalam rā jarayān nadihand va ḥayā kunand az taṣānīf va taʾlīf va inshāʾāt-i khud va ẓuhūrāt va burūzāt-i khud. Intahā. Ay kāsh īn yik naṣīḥat-i Sulṭān-i Aḥadiyyih rā istimāᶜ mīnamūdand va irtikāb namīnamūdand ānchih rā kih az ān nahy shudih-and. Lam adri bi-ayyi ṣirāṭin yamshūna wa-fī ayyi manāhija yaslukūn. Yastadillūna bi-āyāti Allāhi thumma bi-munzilihi yakfurūn.

You have become so heedless that you send to the most pure, most unassailable Seat words fit for the most discerning of the idolaters to examine. On this subject the previous Manifestation—may the souls of all besides Him be sacrificed for Him—made a statement. It is quoted solely for the sake of God, so that those who turn away may perhaps be awakened and not remain veiled from the Sun of guidance. His words, exalted be His mention: "The likeness of those days is that of the sun in relation to the stars, and the likeness of the people of that Manifestation in relation to the One who appears is likewise the same. For this reason, in that Manifestation those who recognize Him do not set their pens in motion, and feel shame at their own compositions, writings, and literary productions, and their own manifestations and appearances." End of quotation. If only they would listen to this one counsel of the Sovereign of Oneness and refrain from committing what they have been forbidden! I do not know what path they walk or what ways they follow. They adduce the verses of God as evidence, then disbelieve in the One who revealed them.

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و اینکه نوشته که حضرت باب تصدیق میرزا یحیی نموده اولّا تو از آن تصدیق مطّلع نیستی که مقصود چه بوده و مراد که چه که حوریات معانی الهیّه در غرفات کلمات عصمت ربانیّه لمیزل از انظر بریّة مستور بوده و خواهد بود لم یطمثهنّ احد الّا نفس الظّهور و الّذینهم کانوا ادلّآء علیه فی یوم ظهوره فوالله ما صدق الّا هذا الجمال الّذی وقع بین اظفار المشرکین و تحت مخالیب المنکرین ثمّ السن الغافلین و المغلّین و بر فرض تصدیق این قول اگر ببصر دقیق ملاحظه نمائی این تصدیق را درباره کلّ مشاهده مینمائی چه که میفرماید عزّ ذکره که شکّی نبوده که جمیع نفوسی که ببیان مومن شده‌اند از انبیاء و اولیاء و اصفیاء بوده و هستند و بعد در مقام دیگر میفرمایند قوله عزّ ذکره کلّ از برای این است که در یوم ظهور باسماء محتجب نمانی بلکه نظر کنی بما یقوم به الأسماء من کلّ شیء حتّی ذکر النّبی فانّ ذلك الاسم یخلق به بما ینزل الله انتهی

Va īnke neveshte ke Ḥażrat-e Bāb taṣdīq-e Mīrzā Yaḥyā namūde, avvalan to az ān taṣdīq moṭṭale^{c} nīstī ke maqṣūd che būde va morād ke che, ke ḥūriyyāt-e ma^{c}ānī-ye elāhiyye dar ghorofāt-e kalemāt-e ^{c}eṣmat-e rabbāniyye lam-yazal az [corrupted text] bariyye mastūr būde va khāhad būd. Lam [corrupted text] aḥad illā nafs al-ẓuhūr wa-alladhīna-hum kānū adillā^{ɔ}a ^{c}alayhi fī yawmi ẓuhūrihi. Fa-wa-llāhi mā ṣaddaqa illā hādhā al-jamāl alladhī waqa^{c}a bayna aẓfār al-mushrikīn wa-taḥta makhālīb al-munkirīn thumma alsun al-ghāfilīn wa-al-mughillīn. Va bar farż-e taṣdīq-e īn qawl agar be-baṣar-e daqīq molāḥeẓe namā^{ɔ}ī īn taṣdīq rā darbāre-ye koll moshāhede mīnamā^{ɔ}ī, che ke mīfarmāyad ^{c}azza dhikruhu ke shakkī nabūde ke jamī^{c}-e nofūsī ke be-Bayān mo^{ɔ}men shode-and az anbiyā va awliyā va aṣfiyā būde va hastand. Va ba^{c}d dar maqām-e dīgar mīfarmāyand, qawluhu ^{c}azza dhikruhu: Koll az barā-ye īn ast ke dar yawm-e ẓohūr be-asmā^{ɔ} moḥtajeb namānī balke naẓar konī bi-mā yaqūmu bihi al-asmā^{ɔ} min kulli shay^{ɔ} ḥattā dhikr al-nabī fa-inna dhālika al-ism yukhlaqu bihi bi-mā yunazzilu Allāh. Intahā.

As for your statement that the Báb endorsed Mírzá Yaḥyá: first, you do not understand that endorsement or what its purpose and intention were. For the heavenly maidens of divine meanings, within the chambers of words endowed with divine infallibility, have always been and will remain concealed from the [corrupted original text] of creation. No one has [corrupted original text] except the Manifestation Himself and those who pointed to Him on the day of His appearance. By God, He endorsed none other than this Beauty, who has fallen among the claws of the idolaters, beneath the talons of the deniers, and then beneath the tongues of the heedless and the malicious. Even supposing this claim to be true, if you examine it with discerning sight, you will see that this endorsement applies to everyone. For He says, exalted be His mention, that there has been no doubt that all souls who have believed in the Bayán have been and are prophets, saints, and chosen ones. Then, elsewhere, He says, exalted be His mention: “All this is so that, on the day of the Manifestation, you may not remain veiled by names, but may instead look to that through which the names of all things subsist, even the designation ‘Prophet’; for that name is created through Him by what God reveals.” End of quotation.

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

Besyār ḥeyrat ast ke hanūz dar ^{c}aqabe-ye asmā^{ɔ} vāqefīd. Āfarīn, khūb vaṣiyyat-e elāhī rā ^{c}amal namūde-īd! Be-sha^{ɔ}nī ghāfel shode-īd ke be-asmā^{ɔ} ^{c}ābed va ^{c}ākefīd, chenānche mottaṣel dhekr

mīnamāʾīd, va bi-mā yaqūmu bihi al-asmāʾ dar koll-e ḥīn seyf-e kīn keshīde va mīkeshīd. Lā tashᶜurūna mā taᶜlamūn.

It is astonishing that you are still stopped at the obstacle of names. Well done! How well you have carried out the divine counsel! You have become so heedless that you worship names and remain devoted to them, as you continually declare, while at every moment you have drawn, and continue to draw, the sword of malice against Him through whom the names subsist. You do not perceive what you know.

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جمیع استدلال و اوصاف شما که ذکر نموده و یا نمائید نسبت بایّ نفس کان راجع ببیان میشود و در کلّ بیان منصوص است که بیان و ما فی البیان معلّق بمشیّت آن سلطان احدیّه بوده و خواهد بود و آن جمال قدم قادر است بر اینکه جمیع خلق او را بکلمه لا نفی فرماید و باسفل النّار راجع نماید و یا جمیع را بقول بلی در ظلّ اثبات کشاند و باعلی ذروه جنّت عرفان مقرّ دهد لایسئل عمّا یفعل و کلّ عن کلّشیء یسئلون

Jamīᶜ-e estedlāl va awṣāf-e shomā ke dhekr namūde va yā namāʾīd nesbat be-ayy-e nafs kān rājeᶜ be-Bayān mīshavad, va dar koll-e Bayān manṣūṣ ast ke Bayān va mā fī al-Bayān moᶜallaq be-mashiyyat-e ān solṭān-e aḥadiyye būde va khāhad būd. Va ān jamāl-e qedam qāder ast bar īnke jamīᶜ-e khalq-e ū rā be-kaleme-ye lā nafy farmāyad va be-asfal-e nār rājeᶜ namāyad va yā jamīᶜ rā be-qawl-e balā dar ẓell-e ethbāt kashānad va be-aᶜlā dhorve-ye jannat-e ᶜerfān maqarr dehad. Lā yusʾalu ᶜammā yafᶜalu wa-kullun ᶜan kulli shayʾin yusʾalūn.

All the arguments and descriptions you have offered or may offer concerning any person whatsoever refer back to the Bayán. Throughout the Bayán it is expressly stated that the Bayán and all it contains have been and will remain dependent on the will of that Sovereign of Oneness. That ancient Beauty has the power to negate all His creation with the word "No" and consign them to the lowest depths of the fire, or to draw them all beneath the shelter of affirmation with the word "Yes" and establish them on the loftiest summit of the paradise of recognition. He is not questioned about what He does, while everyone is questioned about everything.

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و کاش ادراك مینمودی که درباره که تصدیق فرموده فوالله الّذی لا اله الّا هو انّه ما اصبح الّا بذکره و ما امسی الّا بثنائه و ما تحرّك الّا بحبّه و ما تنفّس الّا فی امره و انتم اعرضتم عنه و اعترضتم علیه و تمسّکتم بالّذی کان عند الله احقر منکم لو انتم تعلمون محبوب امکان را که درباره‌اش نقطه بیان میفرماید قوله عزّ ذکره لو لا کان کتابه ما نزل ذلك الکتاب و لو لا کان نفسه ما اظهرنی الله از او اعراض نموده و مینویسید که در بیان فلان را وصف فرموده مع آنکه نه وصف را دانسته‌اید و نه واصف و موصوف را شناخته‌اید فوالله لو تعرف ما فعلت لتبکی علی نفسك و لو عرفت هذا الظّهور و کان عندك ملأ السّموات و الأرض من الذّهب و الفضّة لانفقتها لتدخل فی ظلّه و تسمع نغمة من نغماته و لکن لما احتجبت عن ذلك صرت محروماً عن نفحات الله المهیمن القیّوم

Va kāsh edrāk mīnamūdī ke darbāre-ye ke taṣdīq farmūde. Fa-wa-llāhi alladhī lā ilāha illā huwa innahu mā aṣbaḥa illā bi-dhikrihi wa-mā amsā illā bi-thanāʾihi wa-mā taḥarraka illā bi-ḥubbihi wa-mā tanaffasa illā fī amrihi wa-antum aᶜraḍtum ᶜanhu wa-iᶜtaraḍtum ᶜalayhi wa-tamassaktum bi-alladhī kāna ᶜinda Allāhi aḥqara minkum law antum taᶜlamūn. Maḥbūb-e emkān rā ke darbāre-ash Noqṭe-ye Bayān mīfarmāyad, qawluhu ᶜazza dhikruhu: Law lā kāna kitābuhu mā nazala dhālika al-kitāb wa-law lā kāna nafsuhu mā aẓharanī Allāh, az ū eᶜrāż namūde va mīnevīsīd ke dar Bayān

folān rā vaṣf farmūde, maᶜ ānke na vaṣf rā dāneste-īd va na vāṣef va mawṣūf rā shenākhte-īd. Fa-wa-llāhi law taᶜrifu mā faᶜalta la-tabkī ᶜalā nafsika wa-law ᶜarafta hādhā al-ẓuhūr wa-kāna ᶜindaka milᵓ al-samāwāt wa-al-arḍ min al-dhahab wa-al-fiḍḍa la-anfaqtahu li-tadkhula fī ẓillihi wa-tasmaᶜa naghmatan min naghamātihi wa-lākin lammā iḥtajabta ᶜan dhālika ṣirta maḥrūman ᶜan nafaḥāt Allāhi al-muhaymin al-qayyūm.

If only you understood whom He endorsed! By God, besides whom there is no god, He passed no morning except in remembrance of Him, no evening except in His praise; He made no movement except out of love for Him and drew no breath except in His Cause. Yet you have turned away from Him, opposed Him, and clung to one who, in God's sight, is more abject than you, if you only knew. You have turned away from the Beloved of all existence, concerning whom the Point of the Bayán says, exalted be His mention, "Had it not been for His Book, that Book would not have been revealed; and had it not been for His own Self, God would not have manifested Me." Yet you write that He praised a certain person in the Bayán, although you have neither understood the praise nor recognized the one who praised or the one who was praised. By God, if you knew what you had done, you would weep for yourself. If you recognized this Manifestation and possessed enough gold and silver to fill the heavens and the earth, you would spend it to enter His shadow and hear a single melody among His melodies. But because you have remained veiled from this, you have been deprived of the breezes of God, the All-Protecting, the Self-Subsisting.

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ان یا اخی تالله الّذینهم کفروا الیوم قد کان لهم غبن بعد غبن و خسران بعد خسران و ذلّة بعد ذلّة و نقصان بعد نقصان و لکن هم لایفقهون الّا حین الّذی یأتیهم ملائکة العذاب و یتحرّك عیونهم عن سطوات الموت اذا یجزعون و یقولون هل لنا من سبیل اذا تضرب علی فمهم بأیادی القهر و ترجعهم الی مثوئهم فی قعر النّار کذلك قضی الأمر من لدی الله المقتدر القهّار و انّك فامح ما عندك ثمّ اثبت ما عندالله علی لوح صدرك لتجده ممرّداً منیراً بأنوار شموس الحکمة و المعانی کذلك یعظك هذا العبد لعلّ تکون من السّامعین

In yā akhī ta-llāhi alladhīna-hum kafarū al-yawm qad kāna lahum ghabnun baᶜda ghabn wa-khusrānun baᶜda khusrān wa-dhillatun baᶜda dhilla wa-nuqṣānun baᶜda nuqṣān wa-lākin hum lā yafqahūna illā ḥīna alladhī taᵓtīhim malāᵓikat al-ᶜadhāb wa-yataḥarraku ᶜuyūnuhum ᶜan saṭawāt al-mawt idhan yajzaᶜūna wa-yaqūlūna hal lanā min sabīl idhan taḍribu ᶜalā famihim bi-ayādī al-qahr wa-turjiᶜuhum ilā mathwāhum fī qaᶜr al-nār kadhālika quḍiya al-amru min ladā Allāhi al-muqtadir al-qahhār wa-innaka fa-imḥu mā ᶜindaka thumma uthbit mā ᶜinda Allāh ᶜalā lawḥi ṣadrika li-tajidahu mumarradan munīran bi-anwār shumūs al-ḥikma wa-al-maᶜānī kadhālika yaᶜiẓuka hādhā al-ᶜabdu laᶜalla takūna min al-sāmiᶜīn.

O my brother! By God, those who have disbelieved today have suffered deprivation upon deprivation, loss upon loss, abasement upon abasement, and diminishment upon diminishment. Yet they will not understand until the angels of punishment come to them and their eyes move under the assaults of death. Then they will cry out in anguish and say, "Is there any way open to us?" Then the angels will strike their mouths with the hands of subjugation and return them to their dwelling in the depths of the fire. Thus has the matter been decreed by God, the All-Powerful, the All-Subduing. As for you, erase what you possess, then inscribe what is with God upon the tablet of your breast, so that you may find it polished and illumined by the light of the suns of wisdom and meanings. Thus does this servant counsel you, so that you may be among those who listen.

126

و اینکه نوشته که فرموده‌اند وصیّ و خلیفه هر چه هست بعد از من او است فوالّذی تفرّد بالعزّ و الکبریا و خلق الأشیآء بلا مثال بکلمة العلیا که اگر نفسی نفحه از رضوان بیان استشمام نموده باشد بچنین کلمات تکلّم نمینماید بل یفرّ من الّذین یتکلّمون بتلك الکلمات شما هنوز حشر بدیع و روح بدیع و کلمات بدیع ادراك ننموده‌اید امر بیان مقدّس از آن اموری است که از پیش گذشت قد طوی ما عندکم من قبل و بسط بساط آخر باذن الله العلی الأظهر و لکن انتم ما ادرکتم لا اوّله و لا آخره حمد محبوب را که مغلّین را چنان محروم کرده که الآن احقر از ملل قبل بین یدی مذکور و مشهودند مثل آن است که جامه از یکقطعه حدید پوشیده‌اند که ابدا قادر بر حرکت نیستند و هم‌چنین قلب و فؤادشان قدم برداشته‌اند تازه باثر قدم اهل فرقان گذارده‌اند

Va īnke neveshte ke farmūde-and vaṣī va khalīfe har che hast baᶜd az man ū ast, fa-wa-alladhī tafarrada bi-al-ᶜizz wa-al-kibriyā wa-khalaqa al-ashyāᵓ bi-lā mithāl bi-kalimati al-ᶜulyā, ke agar nafsī nafḥe az Reżvān-e Bayān esteshmām namūde bāshad be-chenīn kalemāt takallom namīnamāyad, bal yafirru min alladhīna yatakallamūna bi-tilka al-kalimāt. Shomā hanūz ḥashr-e badīᶜ va rūḥ-e badīᶜ va kalemāt-e badīᶜ edrāk nanamūde-īd. Amr-e Bayān moqaddas az ān omūrī ast ke az pīsh godhasht. Qad ṭuwiya mā ᶜindakum min qabl wa-busiṭa bisāṭun ākhar bi-idhni Allāhi al-ᶜalī al-aẓhar wa-lākin antum mā adraktum lā awwalahu wa-lā ākhirahu. Ḥamd-e maḥbūb rā ke moghellīn rā chenān maḥrūm karde ke al-ān aḥqar az melal-e qabl bayna yaday madhkūr va mashhūdand. Methl-e ān ast ke jāme az yek qeṭᶜe ḥadīd pūshīde-and ke abadan qāder bar ḥarekat nīstand va ham-chenīn qalb va foᵓādshān. Qadam bardāshte-and tāze be-athar-e qadam-e ahl-e Forqān godhāshte-and.

As for your statement that He said, “Whatever the office of executor and successor may be, after Me it belongs to him”: by Him who alone possesses might and majesty and who created all things without a model through His exalted Word, if anyone had inhaled a single breeze from the Riḍván of the Bayán, he would not utter such words. Rather, he would flee from those who utter them. You have not yet understood the wondrous resurrection, the wondrous spirit, or the wondrous words. The Cause of the Bayán is sanctified above those things that came before. What you formerly possessed has been rolled up, and another expanse has been spread out by the permission of God, the Exalted, the Most Manifest. Yet you have understood neither its beginning nor its end. Praise be to the Beloved, who has so utterly deprived the malicious that they are now mentioned and seen before Him as more abject than the religious communities of the past. It is as though they have put on a garment made from a single piece of iron, so that they are utterly incapable of movement; so too are their hearts and inmost beings. They have taken a step only to set it in the footprints of the people of the Qur’an.

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بشنوید و بشکنید این سدّه‌های مانعه را و بفضای بدیع وسیع مالك یوم الّدین درآئید تا عوالمی غیر عوالم خود مشاهده کنید آنقدر بر خود سخت مگیرید ترحّم نمائید بر خود و بر مستضعفین عباد تازه ببقیّه وهم ما ترك من اهل الفرقان تمسّك جسته‌اید گاهی ذکر خلافت مجعول و وصایت مکذوب مینمائید و گاهی کلمات جعل نموده بنقطه اولی روح ما سواه فداه نسبت میدهید بشنو ندای ربّ علیّ اعلی را که مخاطباً للمرایا میفرمایند

Beshnavīd va beshkanīd īn sodde-hā-ye māneᶜe rā va be-fażā-ye badīᶜ-e vasīᶜ-e Mālek-e Yawm-e Dīn darāᵓīd tā ᶜavālemī gheyr-e ᶜavālem-e khod moshāhede konīd. Ānqadr bar khod sakht magīrīd. Taraḥḥom namāᵓīd bar khod va bar mostażᶜafīn-e ᶜebād. Tāze be-baqiyye-ye vahm-e mā taraka min ahl al-Furqān tamassok joste-īd. Gāhī dhekr-e khelāfat-e majᶜūl va veṣāyat-e makdhūb mīnamāᵓīd

va gāhī kalemāt jaᶜl namūde be-Noqṭe-ye Ūlā rūḥ-e mā sevāh fedāh nesbat mīdehīd. Beshnow nedā-ye Rabb-e ᶜAlī-ye Aᶜlā rā ke mukhāṭaban li-al-marāyā mīfarmāyand.

Listen, break down these obstructing barriers, and enter the wondrous, boundless expanse of the Lord of the Day of Judgment, so that you may behold worlds other than your own. Do not be so hard on yourselves. Have mercy on yourselves and on the weak among His servants. You have now clung to the remnants of delusion left by the people of the Qur'an. At times you speak of a fabricated successorship and a falsely claimed executorship; at other times you invent words and attribute them to the Primal Point—may the souls of all besides Him be sacrificed for Him. Hear the call of the Lord, the Exalted, the Most High, who says, addressing the Mirrors:

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اذا اشرقت شمس البهآء عن افق البقآء انتم فاحضر وا بين يدى العرش ايّاكم ان تقعدوا بين يديه او تسئلوا ما لا اذن لكم اتّقوا الله يا ايّها المرايا كلكم اجمعون ان اسئلوا من بدايع فضله ليظهر لكم ما شآء و اراد لانّ كلّ الفضل فى ذلك اليوم يطوف حول عرشه و يظهر من عنده ان انتم تعلمون ان اصمتوا تلقآء العرش لانّ الصّمت فى ذلك اليوم خير عمّا خلق بين السّموات و الأرض و لا تكونوا من الّذين اوتوا العلم من قبل و استكبروا به على الله المهيمن القيّوم لانّه فى ذلك اليوم قد كان فوق كلّ ذى علم علّاماً عالماً عليم و فوق كلّ ذى قدرة كان قدّاراً مقتدراً قدير و فوق كلّ ذى عظمة قد كان عظّاماً متعظّماً عظيم و فوق كلّ ذى رفعة قد كان رفّاعاً مرتفعاً رفيع و فوق كلّ ذى عزّ قد كان عزّازا متعزّزاً عزيز وفوق كلّ ذى حكم قد كان حكّاماً حاكماً حكيم و فوق كلّ ذى جود قد كان جوّاداً جاوداً جويد و فوق كلّ ذى امر قد كان امّاراً آمرا امير و فوق كّل ذى فضل قد كان فضّالاً فاضلا فضيل

Idhā ashraqat shams al-Bahāᵓ ᶜan ufuq al-baqāᵓ antum fa-uḥḍurū bayna yaday al-ᶜarsh iyyākum an taqᶜudū bayna yadayhi aw tasᵓalū mā lā idhna lakum ittaqū Allāha yā ayyuhā al-marāyā kullukum ajmaᶜūn in isᵓalū min badāᵓiᶜ faḍlihi li-yuẓhira lakum mā shāᵓa wa-arāda li-anna kulla al-faḍl fī dhālika al-yawm yaṭūfu ḥawla ᶜarshihi wa-yaẓharu min ᶜindihi in antum taᶜlamūn in uṣmutū tilqāᵓa al-ᶜarsh li-anna al-ṣamt fī dhālika al-yawm la-khayrun ᶜammā khuliqa bayna al-samāwāt wa-al-arḍ wa-lā takūnū min alladhīna ūtū al-ᶜilma min qabl wa-istakbarū bihi ᶜalā Allāhi al-muhaymin al-qayyūm li-annahu fī dhālika al-yawm qad kāna fawqa kulli dhī ᶜilmin ᶜallāman ᶜāliman ᶜalīm wa-fawqa kulli dhī qudratin kāna qaddāran muqtadiran qadīr wa-fawqa kulli dhī ᶜaẓamatin qad kāna ᶜaẓẓāman mutaᶜaẓẓiman ᶜaẓīm wa-fawqa kulli dhī rifᶜatin qad kāna raffāᶜan murtafiᶜan rafīᶜ wa-fawqa kulli dhī ᶜizzin qad kāna ᶜazzāzan mutaᶜazzizan ᶜazīz wa-fawqa kulli dhī ḥukmin qad kāna ḥakkāman ḥākiman ḥakīm wa-fawqa kulli dhī jūdin qad kāna jawwādan jāwidan jawīd wa-fawqa kulli dhī amrin qad kāna ammāran āmiran amīr wa-fawqa kulli dhī faḍlin qad kāna faḍḍālan fāḍilan faḍīl.

"When the Sun of Bahá shines from the horizon of eternity, present yourselves before the Throne. Beware of sitting in His presence or asking what you have not been permitted to ask. Fear God, O Mirrors, all of you without exception. Ask for the wonders of His grace, so that He may reveal to you whatever He wishes and desires; for all grace on that day circles His Throne and proceeds from Him, if you only knew. Remain silent before 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 previously given knowledge and, because of it, behaved arrogantly toward God, the All-Protecting, the Self-Subsisting. For on that day, above everyone possessed of knowledge, He is the All-Knowing, the Knowing, the Most Learned; above everyone possessed of power, He is the All-Powerful, the Omnipotent, the Mighty; above everyone possessed of greatness, He is the Supremely Great, the Most Majestic, the Great; above everyone possessed of elevation, He is the Supreme Exalter, the

Exalted, the Lofty; above everyone possessed of might, He is the All-Mighty, the Supremely Glorious, the Mighty; above everyone possessed of judgment, He is the Supreme Judge, the Ruler, the Wise; above everyone possessed of generosity, He is the All-Bountiful, the Bestower, the Generous; above everyone possessed of command, He is the Supreme Ordainer, the Commander, the Sovereign; and above everyone possessed of grace, He is the All-Gracious, the Bestower of Grace, the Gracious.

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كلكم خلقتم للقائه و الحضور فی ذلك الموقف الأعظم العظيم و انّه قد ينزل من سمآء جوده ما هو خير لكم و ما نزل من عنده انّه ليغنيكم عن العالمين لن ينفع اليوم كلّ ذی علم علمه و لا كلّ ذی فضل فضله و لا كلّ ذی عظمة عظمته و لا كلّ ذی قدرة قدرته و لا كلّ ذی ذكر ذكره و لا كلّ ذی عمل عمله و لا كلّ ذی ركوع ركوعه و لا كلّ ذی سجود سجوده و لا كلّ ذی توجّه توجّهه و لا كلّ ذی شرف شرفه و لا كلّ ذی نسب عالی نسبه و لا كلّ ذی حسب متعالی حسبه و لا كلّ ذی بيان بيانه ولا كلّ ذی نور نوره و لا كلّ ذی اسم اسمه لانّ كلّ ذلك و كلّ ما عرفتم و ادركتم كلّها قد خلق بقوله كن فيكون و انّه لو يشآء ليبعث الممكنات بكلمة من عنده ليقدر و انّه قد كان فوق ذلك لقدّاراً مقتدراً قدير

Kullukum khuliqtum li-liqāʾihi wa-al-ḥuḍūr fī dhālika al-mawqif al-aᶜẓam al-ᶜaẓīm wa-innahu qad yunazzilu min samāʾi jūdihi mā huwa khayrun lakum wa-mā nazala min ᶜindihi innahu la-yughnīkum ᶜan al-ᶜālamīn lan yanfaᶜa al-yawm kulla dhī ᶜilmin ᶜilmuhu wa-lā kulla dhī faḍlin faḍluhu wa-lā kulla dhī ᶜaẓamatin ᶜaẓamatuhu wa-lā kulla dhī qudratin qudratuhu wa-lā kulla dhī dhikrin dhikruhu wa-lā kulla dhī ᶜamalin ᶜamaluhu wa-lā kulla dhī rukūᶜin rukūᶜuhu wa-lā kulla dhī sujūdin sujūduhu wa-lā kulla dhī tawajjuhin tawajjuhuhu wa-lā kulla dhī sharafin sharafuhu wa-lā kulla dhī nasabin ᶜālin nasabuhu wa-lā kulla dhī ḥasabin mutaᶜālin ḥasabuhu wa-lā kulla dhī bayānin bayānuhu wa-lā kulla dhī nūrin nūruhu wa-lā kulla dhī ismin ismuhu li-anna kulla dhālika wa-kulla mā ᶜaraftum wa-adraktum kulluhā qad khuliqa bi-qawlihi kun fa-yakūn wa-innahu law yashāʾu li-yabᶜatha al-mumkināt bi-kalimatin min ᶜindihi la-yaqdiru wa-innahu qad kāna fawqa dhālika la-qaddāran muqtadiran qadīr.

All of you were created to meet Him and to be present at that most great and mighty gathering. He sends down from the heaven of His bounty what is best for you, and whatever descends from Him will surely make you independent of all the worlds. Today, no one's knowledge will benefit him, nor anyone's grace, greatness, power, remembrance, deeds, bowing, prostration, turning toward God, honor, lofty lineage, exalted standing, utterance, light, or name. For all these things, and everything you have known and understood, were created through His saying, 'Be,' and it is. If He wished to raise up all contingent beings through a word from Himself, He would assuredly have the power; and beyond even that, He is indeed the All-Powerful, the Omnipotent, the Mighty.

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ايّاكم يا ايّها المرايا ان تغرّنكم الأسماء فی ذلك اليوم فاعلموا انتم و ما فوقكم و مادونكم قد خلقتم لذلك اليوم اتّقوا الله و لا ترتكبوا ما يحزن به فؤاده و تكوننّ من الغافلين ربّما يظهر بالحقّ و انتم راقدون على مقاعدكم و يأتيكم رسله بالواح عزّ مبين و انتم تستكبرون و تحكمون عليه ما لا تحكمون به على انفسكم و تقولون ليس هذا من الله المهيمن القيّوم

Iyyākum yā ayyuhā al-marāyā an taghurrannakum al-asmāʾ fī dhālika al-yawm fa-iᶜlamū antum wa-mā fawqakum wa-mā dūnakum qad khuliqtum li-dhālika al-yawm ittaqū Allāha wa-lā tartakibū mā yaḥzanu bihi fuʾāduhu wa-takūnunna min al-ghāfilīn rubbamā yaẓharu bi-al-ḥaqq wa-antum

rāqidūna ᶜalā maqāᶜidikum wa-yaᵓtīkum rusuluhu bi-alwāḥi ᶜizzin mubīn wa-antum tastakbirūna wa-taḥkumūna ᶜalayhi mā lā taḥkumūna bihi ᶜalā anfusikum wa-taqūlūna laysa hādhā min Allāhi al-muhaymin al-qayyūm.

Beware, O Mirrors, lest names deceive you on that day. Know that you, all that is above you, and all that is below you were created for that day. Fear God, and do not commit what would grieve His heart and make you among the heedless. He may appear in truth while you lie asleep upon your seats, and His messengers may come to you with Tablets of manifest glory, while you behave arrogantly, pass judgments against Him that you would not pass against yourselves, and say, 'This is not from God, the All-Protecting, the Self-Subsisting.'

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سبحانك اللّهم یا الهی انت تعلم بانّی بلغت کلمتك و ما قصرت فیما امرتنی به اسئلك بأن تعتصمنّ فی ذلك الیوم خلق البیان بأن لا یعترضوا علیك و لا یجادلوا بیاتك و لتحفظهم یا الهی بقدرتك الّتی استطلتها علی العالمین

Subḥānaka Allāhumma yā ilāhī anta taᶜlamu bi-annī ballaghtu kalimataka wa-mā qaṣṣartu fī-mā amartanī bihi asᵓaluka bi-an taᶜtaṣimanna fī dhālika al-yawm khalq al-Bayān bi-an lā yaᶜtariḍū ᶜalayka wa-lā yujādilū [corrupted text] wa-li-taḥfaẓhum yā ilāhī bi-qudratika allatī istaṭaltahā ᶜalā al-ᶜālamīn.

Glory be to You, O God, my God! You know that I have conveyed Your word and have not fallen short in what You commanded Me. I ask You to protect the people of the Bayán on that day, so that they may neither oppose You nor dispute [corrupted original text]. Preserve them, O my God, through Your power, which You have exercised over all the worlds."

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در اینمقام باین کلمات قناعت شد اکثر بیانات الهی که در این ظهور امنع اقدس نازل شده احدی ملاحظه ننموده بعضی آن را از مواضع خود تحریف نموده‌اند و بعضی را ستر نموده و بعضی را بحسب ظاهر کلمه تغییر داده‌اند اگر چه فی‌الحقیقة آنچه از بیان نزد هر نفسی موجود است کفایت میکند او را در تذکّر باین کلمه اتمّ اعظم و کان الله علی ذلك شهید و علیم

Dar īn maqām be-īn kalemāt qanāᶜat shod. Akthar-e bayānāt-e elāhī ke dar īn ẓohūr-e amnaᶜ-e aqdas nāzel shode aḥadī molāḥeẓe nanamūde. Baᶜżī ān rā az mavāżeᶜ-e khod taḥrīf namūde-and va baᶜżī rā satr namūde va baᶜżī rā be-ḥasab-e ẓāher kaleme taghyīr dāde-and. Agarche fī al-ḥaqīqe ānche az Bayān nazd-e har nafsī mawjūd ast kefāyat mīkonad ū rā dar tadhakkor be-īn kaleme-ye atamm-e aᶜẓam. Wa-kāna Allāhu ᶜalā dhālika shahīdan wa-ᶜalīm.

At this point, these words have been deemed sufficient. No one has examined most of the divine utterances revealed concerning this most unassailable, most holy Manifestation. Some have distorted them out of their proper context, concealed others, and changed the outward wording of still others. In truth, however, whatever portion of the Bayán anyone possesses is sufficient to remind him of this most perfect, most great Word. God is a witness to this and knows it.

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و اینکه نوشته که فرموده انّ الأمر ینتهی الی اسم الوحید لانّ ظهوره بنفسه حجّة و لایحتاج الی نصّی فوالله حین الّذی کتبت هذه الکلمة قد بکت کلّ الأشیآء و ناح اهل ملأ الأعلی و تزلزلت ارکان الوجود من الغیب و الشّهود لانّك لاثبات عدوّا من اعدآء الله احتقرت شأن الله و عظمته و کبریائه فوالله انّ الّذی اتّخذته ربّاً من دون الله انّه یحتاج بکلّ شیء و الّذی کلّ یحتاج الیه انّه قد ظهر بالحقّ فی سنة السّتّین و حینئذ استوی بالحقّ فتبارك الله احسن الخالقین

Va īnkih nivishtih kih farmūdih inna al-amra yantahī ilā ismi al-Waḥīd li-anna ẓuhūrahu bi-nafsihi ḥujjatun wa-lā yaḥtāju ilā naṣṣī fa-wa-llāhi ḥīna alladhī katabta hādhihi al-kalimata qad bakat kullu al-ashyāʾ wa-nāḥa ahlu malaʾi al-aʿlā wa-tazalzalat arkānu al-wujūdi min al-ghaybi wa-al-shuhūd li-annaka li-ithbāti ʿaduwwan min aʿdāʾi Allāhi iḥtaqarta shaʾna Allāhi wa-ʿaẓamatahu wa-kibriyāʾahu fa-wa-llāhi inna alladhī ittakhadhtahu rabban min dūni Allāhi innahu yaḥtāju bi-kulli shayʾ wa-alladhī kullun yaḥtāju ilayhi innahu qad ẓahara bi-al-ḥaqqi fī sanati al-sittīn wa-ḥīnaʾidhin istawā bi-al-ḥaqqi fa-tabāraka Allāhu aḥsanu al-khāliqīn.

And as for your having written that He said, “The Cause will devolve upon the name of the Unique One, because his appearance is itself a proof and he has no need of My explicit designation”: by God, when you wrote these words, all things wept, the inhabitants of the Most Exalted Assembly lamented, and the foundations of existence, both unseen and visible, were shaken, because, to establish the claim of an enemy of God, you belittled God’s station, greatness, and majesty. By God, the one you have taken as a lord apart from God is in need of everything, whereas the One whom all need appeared in truth in the year sixty and then ascended His throne in truth. Blessed, then, is God, the best of creators.

134

خف عن الله و لاتجر قلمك فی اتباع نفسك و هوئك و لاتکفر بالّذی باشارة من قلمه ثبت ادیان العالمین انّ الّذی قمت لحبّه علی النّفاق کان ان یقوم تلقآء الوجه و یلقی علیه الآیات و کان مفتخراً بذلك اذ انّك اتّبعته من عند نفسك و به اعترضت علی الله الّذی خلق کلّ شیء بأمر من عنده لا اله الّا هو الغالب القاهر المقتدر المتعالی العزیز المحبوب

Khaf ʿan Allāhi wa-lā tajur qalamaka fī ittibāʿi nafsika wa-hawāka wa-lā takfur bi-alladhī bi-ishāratin min qalamihi thabatat adyānu al-ʿālamīn. Inna alladhī qumta li-ḥubbihi ʿalā al-nifāqi kāna an yaqūma tilqāʾa al-wajhi wa-yulqā ʿalayhi al-āyātu wa-kāna muftakhiran bi-dhālika idh innaka ittabaʿtahu min ʿindi nafsika wa-bihi iʿtaraḍta ʿalā Allāhi alladhī khalaqa kulla shayʾin bi-amrin min ʿindihi lā ilāha illā huwa al-ghālibu al-qāhiru al-muqtadiru al-mutaʿālī al-ʿazīzu al-maḥbūb.

Fear God, and do not wield your pen in pursuit of your own self and desires. Do not disbelieve in the One through a gesture of whose Pen the religions of the worlds were established. The one for whose love you have risen in hypocrisy used to stand before the Presence and have the verses recited to him, and he took pride in this. Yet you have followed him of your own accord and, through him, opposed God, who created all things by a command from Himself. There is no God but Him, the All-Victorious, the All-Subduing, the All-Powerful, the Most Exalted, the Almighty, the Beloved.

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نفسیکه خود شما ذکر میکنید که مرآت است و بر هر ذی بصری معلوم که مرآت از خود تحقّقی نداشته و نخواهد داشت وجودش از برای آن بوده که خاکی باشد از تجلّیات شمس در باره او قائل شده که نقطه اولی روح ماسواه فداه فرموده که او بنفسه حجّت است و احتیاج بنصّ من ندارد فوالله یؤیّد السنکم هوئکم و یظهر منه ما یشآء لاما قدّر من لدی الله العزیز القدیر این ظهور که آیات و ظهوراتش کلّ عالم را احاطه نموده انکار نموده و نصّ خواسته مع آنکه کلّ بیان صریحاً منصوصاً در این ظهور ابدع امنع نازل شده و مع آنکه این امر لمیزل و لایزال مقدّس از دلیل و اشاره و عباره و دلاله بوده و خواهد بود ظهورش بنفسه حجّت و آیاتش برهان الله علی العالمین

Nafsīkih khud-i shumā dhikr mīkunīd kih mirʾāt ast va bar har dhī-baṣarī maʿlūm kih mirʾāt az khud taḥaqquqī nadāshtih va nakhvāhad dāsht vujūdash az barā-yi ān būdih kih khākī bāshad az tajalliyāt-i shams dar bārih-yi ū qāʾil shudih kih Nuqṭih-yi Ūlā rūḥ-i mā-sivāh fidāh farmūdih kih ū bi-nafsih ḥujjat ast va iḥtiyāj bi-naṣṣ-i man nadārad. Fa-wa-llāhi yuʾayyidu alsunakum hawākum wa-yaẓharu minhu mā yashāʾu lā mā quddira min ladā Allāhi al-ʿazīzi al-qadīr. Īn ẓuhūr kih āyāt va ẓuhūrātash kull-i ʿālam rā iḥāṭih nimūdih inkār nimūdih va naṣṣ khvāstih maʿa ānkih kull-i Bayān ṣarīḥan manṣūṣan dar īn ẓuhūr-i abdaʿ-i amnaʿ nāzil shudih va maʿa ānkih īn amr lam-yazal va lā-yazāl muqaddas az dalīl va ishārih va ʿibārih va dilālih būdih va khvāhad būd ẓuhūrash bi-nafsih ḥujjat va āyātash burhānu Allāhi ʿalā al-ʿālamīn.

Of the very person whom you yourselves describe as a mirror—and everyone endowed with sight knows that a mirror has never had, and will never have, any independent reality, its existence having been for the purpose of being dust from the radiances of the Sun—you have asserted that the Primal Point, may the spirit of all besides Him be sacrificed for Him, said that he is himself a proof and has no need of My explicit designation. By God, your desire lends strength to your tongues, and from it emerges whatever it wishes, not what has been ordained by God, the Almighty, the All-Powerful. You have denied this Manifestation, whose verses and revelations have encompassed the whole world, and demanded an explicit designation, even though the whole Bayán was revealed explicitly and expressly concerning this most wondrous, most unassailable Manifestation. Moreover, this Cause has always been, and will forever remain, sanctified above evidence, allusion, expression, and indication. His manifestation is itself a proof, and His verses are God's demonstration to all the worlds.

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و ایکاش دلائل السّبعه که از کلمات اوّلیّه نقطه بیان است ملاحظه مینمودی از قراري که معلوم میشود مقصودی جز اعراض از حقّ و اعتراض بر او نداشته و ندارید لو یأتیکم الله بکلّ الآیات لن تؤمنوا به چنانچه نقطه بیان روح ماسواه فداه از این ایّام خبر دادهاند فانظروا فی کلمات الله لعلّ تکوننّ من المتنبّهین

Va ay kāsh Dalāʾil-i Sabʿih kih az kalimāt-i avvalīyih-yi Nuqṭih-yi Bayān ast mulāḥiẓih mīnamūdī. Az qarārī kih maʿlūm mīshavad maqṣūdī juz iʿrāḍ az Ḥaqq va iʿtirāḍ bar ū nadāshtih va nadārīd. Law yaʾtīkum Allāhu bi-kulli al-āyāti lan tuʾminū bihi. Chinānchih Nuqṭih-yi Bayān rūḥ-i mā-sivāh fidāh az īn ayyām khabar dādih-and. Fa-unẓurū fī kalimāti Allāhi laʿalla takūnanna min al-mutanabbihīn.

If only you had examined the Seven Proofs, which is among the early writings of the Point of the Bayán. As is apparent, you have had, and still have, no purpose other than turning away from the Truth and opposing Him. Even if God were to come to you with every sign, you would not believe in Him. Thus did the Point of the Bayán, may the spirit of all besides Him be sacrificed

for Him, foretell these days. Examine, then, the words of God, that you may be among those who take heed.

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و اینکه نوشته که فرموده‌اند انّ الأمر ینتهی الی اسم الوحید فوالله الّذی لا اله الّا هو که وحید را نشناخته و ندانسته که مقصود که بوده و سلّمنا که مقصود از وحید مقصود اوّل معرض بالله باشد چرا عبارت بعد را ملاحظه ننموده که میفرماید فان یظهر الله فی ایّامك مثلك هذا ما یورثن الأمر من الله الواحد الوحید مع ذلك این ظهوری که بجمیع شئونات الهیّه ظاهر شده بقدر یك مرآت هم نبوده که جمیع ص باظفار غلّ و بغضا حولش جمع شده‌اید و در هر حین بمکر جدید در تضییع امرش مشغول گشته‌اید فافّ علی الّذینهم اعرضوا عن کلّ الآیات و اتّخذوا من الکتاب حرفاً و استدلّوا بهآء علی ما عندهم و کفروا بالله الّذی بامر من عنده نزلت صحایف عزّ کریم و الواح قدس منیع

Va īnkih nivishtih kih farmūdih-and inna al-amra yantahī ilā ismi al-Waḥīd fa-wa-llāhi alladhī lā ilāha illā huwa kih Vaḥīd rā nashināKhtih va nadānistih kih maqṣūd kih būdih va sallamnā kih maqṣūd az Vaḥīd maqṣūd-i avval-i muᶜriḍ bi-Allāh bāshad chirā ᶜibārat-i baᶜd rā mulāḥiẓih nanimūdih kih mīfarmāyad fa-in yuẓhiri Allāhu fī ayyāmika mithlaka hādhā mā yūrathanna al-amra min Allāhi al-wāḥidi al-waḥīd. Maᶜa dhālik īn ẓuhūrī kih bi-jamīᶜ-i shuʾūnāt-i ilāhīyih ẓāhir shudih bi-qadr-i yik mirʾāt ham nabūdih kih jamīᶜ [corrupted text] bi-aẓfār-i ghill va baghḍā ḥawlash jamᶜ shudih-īd va dar har ḥīn bi-makr-i jadīd dar taḍyīᶜ-i amrash mashghūl gashtih-īd. Fa-uffin ᶜalā alladhīna hum aᶜraḍū ᶜan kulli al-āyāti wa-ittakhadhū min al-kitābi ḥarfan wa-istadallū [corrupted text] ᶜalā mā ᶜindahum wa-kafarū bi-Allāhi alladhī bi-amrin min ᶜindihi nazalat ṣaḥāʾifu ᶜizzin karīmin wa-alwāḥu qudsin manīᶜ.

And as for your having written that He said, “The Cause will devolve upon the name of the Unique One”: by God, besides whom there is no God, you have neither recognized the Unique One nor understood who was intended. Even if we concede that by the Unique One was intended the one meant by the foremost of those who turn away from God, why have you not considered the passage that follows, where He says, “If God should bring forth in your days one like you, this is the one who shall be made heir to the Cause by God, the One, the Unique”? Despite this, has this Manifestation, who has appeared with every divine attribute, not been worth even a single mirror, that you have all [corrupted original text] gathered around Him with the claws of malice and hatred, and at every moment busied yourselves with a new scheme to undermine His Cause? Shame on those who have turned away from all the verses, taken a single letter from the Book, and adduced [corrupted original text] in support of what they possess, and disbelieved in God, at whose command the scrolls of noble glory and the tablets of unassailable holiness were revealed.

138

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

Īnast kih Nuqṭih-yi Bayān rūḥ-i mā-sivāh fidāh mīfarmāyad kih ān ẓuhūr-i aᶜẓam rā ahl-i Bayān yikī az muʾminīn ham nakhvāhand shumurd chih kih agar muʾmin ham bidānand rāḍī namīshavand az barā-yi ū ānchih rā kih az barā-yi khud namīpasandand. Ṣadaqa Allāhu al-ᶜaliyyu al-ᶜaẓīm.

This is why the Point of the Bayán, may the spirit of all besides Him be sacrificed for Him, says that the people of the Bayán will not count that Most Great Manifestation even as one of the believers. For if they regarded Him as even a believer, they would not consent to inflict on Him what they would not accept for themselves. God, the Most High, the Most Great, has spoken the truth.

139

از جمیع اینها گذشته قول الحقّ کلمة واحدة و هی ما نزّلت من عنده ان انتم من العارفین قال و قوله الحقّ ایّاک ایّاک ایّام ظهوره ان تحتجب بالواحد البیانیّه فانّ ذلك الواحد خلق عنده و ایّاک ایّاک ان تحتجب بکلمات ما نزلت فی البیان فانّها کلمات نفسه فی هیکل ظهوره من قبل انتهی و

Az jamīᶜ-i īnhā gudhashtih qawlu al-Ḥaqqi kalimatun wāḥidatun wa-hiya mā nuzzilat min ᶜindihi in antum min al-ᶜārifīn. Qāla wa-qawluhu al-ḥaqqu iyyāka iyyāka ayyāma ẓuhūrihi an taḥtajiba bi-al-wāḥidi al-bayānīyyati fa-inna dhālika al-wāḥida khul iqa ᶜindahu wa-iyyāka iyyāka an taḥtajiba bi-kalimāti mā nazalat fī al-Bayāni fa-innahā kalimātu nafsihi fī haykali ẓuhūrihi min qablu intahā va.

Beyond all this, the word of the Truth is a single word: what has been revealed by Him, if you are among those who recognize. He said—and His word is the truth—"Beware, beware, in the days of His manifestation, lest you be veiled by the Váḥid of the Bayán, for that Váḥid was created in His presence. Beware, beware lest you be veiled by the words revealed in the Bayán, for they are His own words in the Temple of His former manifestation." End of quotation. And

140

کلّ آنچه نوشته‌اند در صورت تصدیق و تسلیم رشحی از طمطام یمّ بیان الهی بوده صدهزار امثال این نفوس بقولی خلق شده و میشوند و مع‌ذلك افترإ علی الله و کذباً علیه و بغیاً علی حضرته و طغیاناً علی بهائه و اثباتاً لأعدائه مینویسی که حضرت اعلی فرموده که احتیاج بنصّ من ندارد و بهذه الکلمة تبرّء منك کلّ ما ظهر من القلم فی ممالك الله المقتدر العلیّ العلیم

Kull-i ānchih nivishtih-and dar ṣūrat-i taṣdīq va taslīm rashḥī az ṭamṭām-i yamm-i bayān-i ilāhī būdih. Ṣad-hizār amthāl-i īn nufūs bi-qawlī khalq shudih va mīshavand va maᶜa dhālik iftirāᵓan ᶜalā Allāhi wa-kadhiban ᶜalayhi wa-baghyan ᶜalā ḥaḍratihi wa-ṭughyānan ᶜalā bahāᵓihi wa-ithbātan li-aᶜdāᵓihi mīnivīsī kih Ḥaḍrat-i Aᶜlā farmūdih kih iḥtiyāj bi-naṣṣ-i man nadārad wa-bi-hādhihi al-kalimati tabarraᵓa minka kullu mā ẓahara min al-qalami fī mamāliki Allāhi al-muqtadiri al-ᶜaliyyi al-ᶜalīm.

Everything they have written, if acknowledged and accepted, has been but a spray from the surging ocean of divine utterance. A hundred thousand souls like these have been, and are being, created by a word. Yet, fabricating a falsehood against God, lying about Him, transgressing against His presence, rebelling against His glory, and vindicating His enemies, you write that His Holiness the Most Exalted said that he has no need of My explicit designation. Through these words, everything that has issued from the Pen throughout the realms of God, the All-Powerful, the Most High, the All-Knowing, has disowned you.

141

الیوم جمیع اسماء حسنی بملکوت خود راجع و لایفقه ذلك الّا کلّ موقن عالم بصیر و آنچه در بیان نازل شده چه از احکام و چه از اوصاف منزله در شأن حروفات و مرایا احدی را نفع نمبخشد مگر بتصدیق این ظهور بذلك تنفّس نفس الرّحمن فی نفس البیان لو انتم من العارفین و الیوم چون معرضین قابل عرفان مثل اعلی که حجّة الله و برهانه بوده نبوده و نیستند و از ادراك لطایف کلمات الهیّه عاجز مشاهده می شوند لذا در ایتقام مثل ادنی ذکر میشود که شاید نفوس مقبله بحدیقه معانی باطنیّه وارد شوند

Al-yawm jamīᶜ-i asmāᵓ-i ḥusnā bi-malakūt-i khud rājiᶜ va-lā yafqahu dhālika illā kullu mūqinin ᶜālimin baṣīr. Va ānchih dar Bayān nāzil shudih chih az aḥkām va chih az awṣāf-i munazzalih dar shaᵓn-i ḥurūfāt va marāyā aḥadī rā nafᶜ namībakhshad magar bi-taṣdīq-i īn ẓuhūr. Bi-dhālika tanaffasa nafasu al-Raḥmāni fī nafsi al-Bayāni law antum min al-ᶜārifīn. Va al-yawm chūn muᶜriḍīn qābil-i ᶜirfān-i mathal-i aᶜlā kih ḥujjatu Allāh va burhān-i ū būdih nabūdih va nīstand va az idrāk-i laṭāᵓif-i kalimāt-i ilāhīyih ᶜājiz mushāhidih mīshavand lidhā dar īn maqām mathal-i adnā dhikr mīshavad kih shāyad nufūs-i muqbilih bi-ḥadīqih-yi maᶜānī-yi bāṭinīyih vārid shavand.

Today all the most beautiful names have returned to their own kingdom, and none understands this except those possessed of certitude, knowledge, and insight. Whatever has been revealed in the Bayán, whether laws or descriptions revealed concerning the Letters and the Mirrors, benefits no one unless they acknowledge this Manifestation. Thus has the breath of the All-Merciful breathed within the Bayán itself, if you are among those who recognize. Today, since those who turn away have not been, and are not, capable of recognizing the most exalted likeness, which is God's proof and demonstration, and are seen to be incapable of grasping the subtleties of the divine words, a lesser analogy is given here, so that receptive souls may enter the garden of inner meanings.

142

سلطانی نفسی را حاکم و مختار مینماید در کلّ امور چنانچه دیده میشود که بعضی از ولات که از جانب سلطان در دیار حاکمند مختارند در کلّ امور مع ذلك آیا سلطان قادر است بر عزل آنها یا نه اگر تکذیب نمائی کاذب بوده چه که مشهود است که قادر است و هم‌چنین بعد از جلوس سلطان ثانی آیا آن فرمان و حکمی که حکّام مختار بوده‌اند از قبل سلطان قبل منوط باجازه حکم سلطان ثانی بوده و یا نه شکّی نیست که جمیع منوط و معلّق بامر و اجازه سلطان بعد است این در شأن ولات و سلاطین ظاهریّه ذکر شد که شاید بآن سلطان مقتدری که در کلّ حین در شأن بدیع بوده و خواهد بود لم‌یزل یفعل ما یشآء و یحکم ما یرید قدرت او را از او نفی نمائید و یدالله را مغلول نشمرید اقلّا قدرتش را بقدر سلاطین ظاهریّه بدانید

Sulṭānī nafsī rā ḥākim va mukhtār mīnamāyad dar kull-i umūr chinānchih dīdih mīshavad kih baᶜḍī az vulāt kih az jānib-i sulṭān dar diyār ḥākimand mukhtārand dar kull-i umūr. Maᶜa dhālik āyā sulṭān qādir ast bar ᶜazl-i ānhā yā nah? Agar takdhīb namāᵓī kādhib būdih chih kih mashhūd ast kih qādir ast. Va hamchinīn baᶜd az julūs-i sulṭān-i thānī āyā ān farmān va ḥukmī kih ḥukkām mukhtār būdih-and az qibal-i sulṭān-i qabl manūṭ bi-ijāzih-yi ḥukm-i sulṭān-i thānī būdih va yā nah? Shakkī nīst kih jamīᶜ manūṭ va muᶜallaq bi-amr va ijāzih-yi sulṭān-i baᶜd ast. Īn dar shaᵓn-i vulāt va salāṭīn-i ẓāhirīyih dhikr shud kih shāyad bi-ān sulṭān-i muqtadirī kih dar kull-i ḥīn dar shaᵓn-i badīᶜ būdih va khvāhad būd lam yazal yafᶜalu mā yashāᵓu wa-yaḥkumu mā yurīdu qudrat-i ū rā az ū nafy nanamāᵓīd va yadu Allāh rā maghlūl nashmurīd. Aqallan qudratash rā bi-qadr-i salāṭīn-i ẓāhirīyih bidānīd.

A sovereign appoints someone as governor and grants him authority in all affairs, just as some governors who rule regions on behalf of a sovereign are seen to have authority in all affairs. Nevertheless, can the sovereign dismiss them or not? If you deny it, you are a liar, for it is evident that he can. Likewise, after a second sovereign ascends the throne, are the decrees and authority under which the governors exercised their powers on behalf of the former sovereign subject to the sanction of the second sovereign's rule or not? There is no doubt that all depend upon, and are subject to, the command and permission of the succeeding sovereign. This has been mentioned concerning outward governors and sovereigns so that you may not deny His power to that all-powerful Sovereign who has ever been, and will ever be, manifest in a new state at every moment, who has always done whatever He wills and decreed whatever He desires, and so that you may not regard the hand of God as fettered. At least consider His power equal to that of outward sovereigns.

143

والله اگر نفسی آن سلطان قدم را قادر بداند بامثال این کلمات بر موجد اسماء و صفات اعتراض نمینماید ای بی‌نصیبان از کوثر معارف رحمن سلّمنا بقول شما نفسی بقمیص اسمی از اسماء بین ارض و سماء مزیّن شده آیا حقّ قادر نیست بر انتزاع آن فویل لکم تالله یکذّبکم کلّ الوجود من الغیب و الشّهود هرگز حقّ جلّ ذکره در حین اعطاء بنفسی مصلحت نمود که در حین اخذ مصلحت نماید قلم حیا مینماید از ذکر آنچه این ایّام تلقآء وجه ملیك علّام بآن مشغول شده‌اید خافوا عن الله ثمّ اترکوا ما عندکم و خذوا ما عند الله هذا خیر لکم عمّا خلق بین السّموات و الأرضین

Va-llāh agar nafsī ān sulṭān-i qidam rā qādir bidānad bi-amthāl-i īn kalimāt bar mūjid-i asmāʾ va ṣifāt iᶜtirāḍ namīnamāyad. Ay bī-naṣībān az kawthar-i maᶜārif-i Raḥmān sallamnā bi-qawl-i shumā nafsī bi-qamīṣ-i ismī az asmāʾ bayn-i arḍ va samāʾ muzayyan shudih āyā Ḥaqq qādir nīst bar intizāᶜ-i ān? Fa-waylun lakum ta-Allāhi yukadhdhibukum kullu al-wujūdi min al-ghaybi wa-al-shuhūd. Hargiz Ḥaqq jalla dhikruhu dar ḥīn-i iᶜṭā bi-nafsī maṣlaḥat nimūd kih dar ḥīn-i akhdh maṣlaḥat namāyad? Qalam ḥayā mīnamāyad az dhikr-i ānchih īn ayyām tilqāʾ-i vajh-i Malīk-i ᶜAllām bi-ān mashghūl shudih-īd. Khāfū ᶜan Allāhi thumma utrukū mā ᶜindakum wa-khudhū mā ᶜinda Allāhi hādhā khayrun lakum ᶜammā khuliqa bayna al-samāwāti wa-al-arḍīn.

By God, if anyone regarded that Sovereign of eternity as powerful, he would not raise objections such as these against the Creator of names and attributes. You who have no share of the Kawthar of the All-Merciful's knowledge! Let us concede your assertion that someone has been adorned with the robe of one of the names between earth and heaven: is God not able to strip it away? Woe to you! By God, all existence, unseen and visible, gives you the lie. Did God—exalted be His mention—ever consult anyone when bestowing a gift, that He should consult anyone when taking it away? The Pen is ashamed to mention what you have busied yourselves with in these days before the face of the all-knowing King. Fear God, then abandon what you possess and take what is with God. This is better for you than all that has been created between the heavens and the earths.

144

و اینکه تقسیم نموده بودید که نقطه بیان روح ماسواه فداه بجهت اهل تقلید و عوام بیان فرموده این را و بجهت اولی الأبصار و الافئده بیان دیگر فرموده هذا بغی منك علی الله المهیمن القیّوم این قول بسیار لغو و بی معنی است قد ظهر بنفسه الحقّ بآیات بیّنات و انّها لحجّة من عند الله علی کلّ نفس ان انت من العارفین حجّت الهی لمهزل واحد بوده و از برای کلّ همان آیات منزلات را حجّت قرار فرموده‌اند و اگر در خلق آیه عرفان و ادراك آیات نمیبود البتّه بآیات ظاهر نمیشدند فی ذلك لحکمة لأولی الأباب و لایعرفها الّا اولو الأبصار

Va īnkih taqsīm nimūdih būdīd kih Nuqṭih-yi Bayān rūḥ-i mā-sivāh fidāh bi-jahat-i ahl-i taqlīd va ᶜavāmm bayān farmūdih īn rā va bi-jahat-i ulī al-abṣār va al-afᵓidih bayān-i dīgar farmūdih hādhā baghyun minka ᶜalā Allāhi al-muhaymini al-qayyūm. Īn qawl bisyār laghv va bī-maᶜnī ast. Qad ẓahara bi-nafsihi al-ḥaqqu bi-āyātin bayyinātin wa-innahā la-ḥujjatun min ᶜindi Allāhi ᶜalā kulli nafsin in anta min al-ᶜārifīn. Ḥujjat-i ilāhī lam-yazal vāḥid būdih va az barā-yi kull hamān āyāt-i munazzalāt rā ḥujjat qarār farmūdih-and va agar dar khalq āyih-yi ᶜirfān va idrāk-i āyāt namībūd albattih bi-āyāt ẓāhir namīshudand. Fī dhālika la-ḥikmatun li-ulī [corrupted text] wa-lā yaᶜrifuhā illā ulū al-abṣār.

And as for the distinction you made, saying that the Point of the Bayán, may the spirit of all besides Him be sacrificed for Him, made this statement for the imitators and the common people, and made another statement for those endowed with sight and understanding: this is a transgression on your part against God, the All-Protecting, the Self-Subsisting. This assertion is utterly vain and meaningless. The Truth Himself has appeared with clear verses, and these are indeed a proof from God for every soul, if you are among those who recognize. God's proof has always been one, and He has appointed those same revealed verses as a proof for everyone. Had there been no sign within creation of the capacity to recognize and understand the verses, He would certainly not have appeared with verses. In this there is indeed wisdom for those endowed with [corrupted original text], and none recognizes it except those endowed with sight.

145

و دیگر معلوم نیست که را اهل تقلید و عوام دانسته‌اید و که را اولو الافئده و اولو الأبصار اتّخذتم لانفسکم امراً و به ضللتم و ظلمتم و لا تعرفون بدانکه اولو الأبصار و غیره بتصدیق و تکذیب معلوم میشوند و ممتاز میگردند هر نفسیکه موفّق شد بقول بلی در ظهور امنع اقدس اعلی او عندالله از اخیار و اولو الأبصار بوده و من دون آن از اشرار و فجّار و البتّه اولو الأبصار نزد شما جهلائی هستند که ادّعای علم و حکمت نموده‌اند بشنو بیان نقطه اوّلیّه و مظهر کلیّه را که فرموده‌اند گندم پاك کن ارض صاد لباس نقابت را پوشید با اینکه حرفی از علم نخوانده بود و شیخ محمّد حسن که پانصد هزار بیت در عمل بالله نوشت حرفی ثمر نبخشید که در یوم قیامت او را از نار نجات دهد

Va dīgar maᶜlūm nīst kih rā ahl-i taqlīd va ᶜavāmm dānistih-īd va kih rā ulū al-afᵓidih va ulū al-abṣār. Ittakhadhtum li-anfusikum amran wa-bihi ḍalaltum wa-ẓalamtum wa-lā taᶜrifūn. Bidānkih ulū al-abṣār va ghayrih bi-taṣdīq va takdhīb maᶜlūm mīshavand va mumtāz mīgardand. Har nafsīkih muwaffaq shud bi-qawl-i balā dar ẓuhūr-i amnaᶜ-i aqdas-i aᶜlā ū ᶜinda Allāh az akhyār va ulū al-abṣār būdih va min dūn-i ān az ashrār va fujjār. Va albattih ulū al-abṣār nazd-i shumā juhalāᵓī hastand kih iddiᶜā-yi ᶜilm va ḥikmat nimūdih-and. Bishnaw bayān-i Nuqṭih-yi Avvalīyih va Maẓhar-i Kullīyih rā kih farmūdih-and gandum pāk-kun-i arḍ-i Ṣād libās-i niqābat rā pūshīd bā īnkih ḥarfī az ᶜilm nakhvāndih būd va Shaykh Muḥammad Ḥasan kih pānṣad hizār bayt dar ᶜamal bi-Allāh nivisht ḥarfī thamar nabakhshīd kih dar yawm-i qiyāmat ū rā az nār najāt dahad.

Moreover, it is unclear whom you have regarded as imitators and common people, and whom as those endowed with understanding and sight. You have devised a matter for yourselves and through it have gone astray and acted unjustly, yet you do not know. Know that those endowed with sight and those who are not are identified and distinguished by their acknowledgment or denial. Every soul enabled to say "Yes" in this most unassailable, most holy, most exalted Manifestation is, in God's sight, among the righteous and those endowed with sight; all others are among the wicked and the ungodly. Of course, those endowed with sight in your estimation are ignorant people who have claimed knowledge and wisdom. Listen to the utterance of the Primal Point and Universal

Manifestation, who said, “The wheat-sifter of the land of Ṣád put on the robe of leadership, although he had not studied a single letter of learning, whereas Shaykh Muḥammad Ḥasan, who wrote five hundred thousand verses on acting in accordance with God, gained not a single letter’s benefit that would save him from the fire on the Day of Resurrection.”

146

و هم‌چنین در مقام دیگر منصوصاً در معنی اولو الأبصار میفرمایند قوله جلّ ثنائه اینست که مشتبه میگردد در نزد هر ظهوری حقّ صرف از دون او الّا نزد اولی الأبصار که ایشان حقایق اشیاء را کما هی مشاهده مینمایند و همیشه ناظر بشمس حقیقت هستند و ظهور او و حدودات مرایا ایشانرا محتجب از ظاهر در آنها نمینماید اولئك هم المتّقون حقّا فی کتاب الله من قبل و من بعد اولئك هم المهتدون انتهی

Va ham-chunīn dar maqām-i dīgar manṣūṣan dar maᶜnī-yi ulū al-abṣār mīfarmāyand qawluhu jalla thanāᵓuhu īnast kih mushtabih mīgardad dar nazd-i har ẓuhūrī Ḥaqq-i ṣirf az dūn-i ū illā nazd-i ulī al-abṣār kih īshān ḥaqāyiq-i ashyā rā kamā hiya mushāhidih mīnamāyand va hamīshih nāẓir bi-shams-i ḥaqīqat hastand va ẓuhūr-i ū va ḥudūdāt-i marāyā īshānrā muḥtajib az ẓāhir dar ānhā namīnamāyad ulāᵓika hum al-muttaqūn ḥaqqan fī kitābi Allāh min qabl wa-min baᶜd ulāᵓika hum al-muhtadūn intahā.

Likewise, in another passage He explicitly states concerning the meaning of those endowed with sight—His words, exalted be His praise: “At every Manifestation, the pure Truth becomes indistinguishable from all else except to those endowed with sight, who behold the realities of things as they are and always look toward the Sun of Truth and His manifestation. The limitations of the mirrors do not veil them from the One manifest in them. These are truly the God-fearing in the Book of God, before and after; these are the rightly guided.” End of quotation.

147

این بیان نقطه بیان روح ما سواه فداه حال ملاحظه نما تا اولو الأبصار را بشناسی چنانچه مشاهده مینمائی که ابدا حدودات مرایا آن نفوس مقدّسه را از شاطی بحر احدیّه منع ننموده و صدهزار امثال آن مرایا را نزد اشراق تجلّی شمس حقیقت معدوم صرف مشاهده مینمایند آن نفوسند که عندالله و مظاهر امر او باولو الأبصار معروفند نه نفوسیکه علی زعم خود مرآتی درست نموده و بآن از حقّ منیع محتجب مانده‌اند فویل للّذین غفلوا عمّا نزل فی الکتاب و اخذوا کلمة منه و فسّروها بما تهوی به انفسهم و اهوائهم و اعترضوا بها علی الله المهیمن القیّوم و ایکاش که این رؤسای بیان که الآن موجودند علم ظاهره هم میداشتند لافوالّذی نفسی بیده جز کذب و افترا و اعراض از حقّ و جعل نزد این نفوس نبوده و نخواهد بود کذلك بیّن الله کلّ امر فی کتاب مبین

Īn bayān-i Nuqṭiy-i Bayān rūḥ-i mā sivāh fidāh ḥāl mulāḥiẓih namā tā ulū al-abṣār rā bishināsī chunānchih mushāhidih mīnamāᵓī kih abadan ḥudūdāt-i marāyā ān nufūs-i muqaddasih rā az shāṭī-yi baḥr-i aḥadīyyih manᶜ nanamūdih va ṣad-hizār amthāl-i ān marāyā rā nazd-i ishrāq-i tajallī-yi shams-i ḥaqīqat maᶜdūm-i ṣirf mushāhidih mīnamāyand ān nufūsand kih ᶜinda Allāh va maẓāhir-i amr-i ū bi-ulū al-abṣār maᶜrūfand nah nufūsīkih ᶜalā zaᶜm-i khud mirᵓātī durust namūdih va bi-ān az Ḥaqq-i manīᶜ muḥtajib māndih-and fa-waylun li-lladhīna ghafalū ᶜammā nazala fī al-kitāb wa-akhadhū kalimatan minhu wa-fassarūhā bi-mā tahwā bihi anfusuhum wa-ahwāᵓuhum wa-iᶜtaraḍū bihā ᶜalā Allāh al-muhaymin al-qayyūm va ay kāsh kih īn ruᵓasā-yi Bayān kih al-ān mawjūdand ᶜilm-i ẓāhirih ham mīdāshtand lā fa-wa-lladhī nafsī bi-yadihi juz kidhb va iftirā va iᶜrāḍ az Ḥaqq

va jaᶜl nazd-i īn nufūs nabūdih va nakhwāhad būd kadhālika bayyana Allāh kulla amrin fī kitābin mubīn.

This is the utterance of the Point of the Bayán, may the spirit of all besides Him be sacrificed for Him. Now reflect, so that you may recognize those endowed with sight. As you observe, the limitations of the mirrors have never kept those sanctified souls from the shore of the ocean of oneness, and they regard a hundred thousand such mirrors as utter nothingness before the radiant revelation of the Sun of Truth. These are the souls known to God and the Manifestations of His Cause as those endowed with sight, not those who have fashioned a mirror according to their own fancy and through it remained veiled from the unassailable Truth. Woe, then, to those who have neglected what was sent down in the Book, taken a word from it, interpreted it according to the inclinations of their own selves and desires, and used it to object to God, the All-Protecting, the Self-Subsisting. If only these present leaders of the Bayán possessed even outward learning! No, by Him in whose hand is my soul! Nothing but lies, slander, turning away from the Truth, and fabrication has ever been found among these souls, nor will it ever be. Thus has God made every matter clear in a lucid Book.

148

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

Va dīgar nivishtih būdīd murād ān ast kih mubālaghih dar īn amr farmūdih az barā-yi ashkhāṣīkih tamīz-i āyāt namīdihand va taṣrīḥ farmūdih va ammā az barā-yi ashkhāṣīkih tamīz-i āyāt mīdihand farmūdih kih ū khud ṣāḥib-i āyāt ast va dar tamām-i nivishtih-jāt shukr va ḥamd-i Parvardigār namūdih kih vaṣī-yi marā bi-āyāt ẓāhir farmūdih intahā.

You also wrote: “The intention is that He emphasized this matter and stated it explicitly for those who cannot discern the verses. But for those who can discern the verses, He said that he himself is the possessor of verses, and throughout His writings He has thanked and praised the Lord, saying that He has made My successor manifest with verses.” End of quotation.

149

اوّلا اکثری از این کلمات از حضرت اعلی روح ماسواه فداه نبوده و نیست بسیار از این اقوال جعل نموده و مینمایند شما بتفصیل مطّلع نیستید و ثانیا آنکه آیات مرایا در رتبه مرایا مذکور مثل شبح شمس در مرآت حال آن تجلّی در مرآت در رتبه مرآت مشهود و مذکور و لکن نسبت بشمس سماء ذکری نداشته و نخواهد داشت چنانچه مشاهده میشود که اگر مرایای مالانهایه مقابل شوند بشمس در کلّ شبح شمس ظاهر و بعد از انحراف کلّ فانی و شمس بتمام ضیا در مقرّ خود مشرق و مضئ و نقطه اولی روح ما سواه فداه در اینمقام بیانات لایحصی فرموده‌اند فطوبی للنّاظرین ثمّ للعارفین هر ذی بصر و ذي شعوری ملاحظه نماید از آیاتش رتبه و مقامش را ادراك مینماید

Avvalan aktharī az īn kalimāt az Ḥaḍrat-i Aᶜlā rūḥ-i mā sivāh fidāh nabūdih va nīst bisyār az īn aqvāl jaᶜl namūdih va mīnamāyand shumā bi-tafṣīl muṭṭaliᶜ nīstīd va thāniyan ānkih āyāt-i marāyā dar rutbiy-i marāyā madhkūr mithl-i shabaḥ-i shams dar mirᵓāt ḥāl ān tajallī dar mirᵓāt dar rutbiy-i mirᵓāt mashhūd va madhkūr va lākin nisbat bi-shams-i samā dhikrī nadāshtih va nakhwāhad dāsht

chunānchih mushāhidih mīshavad kih agar marāyā-yi mā lā nihāyih muqābil shavand bi-shams dar kull shabaḥ-i shams ẓāhir va baᶜd az inḥirāf kull fānī va shams bi-tamām-i ḍiyā dar maqarr-i khud mushriq va muḍīᵓ va Nuqṭiy-i Ūlā rūḥ-i mā sivāh fidāh dar īn maqām bayānāt-i lā yuḥṣā farmūdih-and fa-ṭūbā li-l-nāẓirīn thumma li-l-ᶜārifīn har dhī baṣar va dhī shuᶜūrī mulāḥiẓih namāyad az āyātash rutbih va maqāmash rā idrāk mīnamāyad.

First, most of these words have never come from His Holiness the Most Exalted, may the spirit of all besides Him be sacrificed for Him. They have fabricated many such statements and continue to do so; you are not acquainted with the details. Second, the verses of the mirrors are spoken of at the level of the mirrors, like the image of the sun in a mirror. That reflection in the mirror is seen and spoken of at the level of the mirror, but in relation to the sun in the sky it has never merited mention, nor will it ever do so. As can be observed, if infinitely many mirrors face the sun, its image appears in them all; when they turn away, all those images vanish, while the sun shines resplendent in its own station with all its radiance. The Primal Point, may the spirit of all besides Him be sacrificed for Him, has made countless statements on this subject. Blessed, then, are those who behold, and then those who recognize. Anyone endowed with sight and understanding who reflects will perceive his rank and station from his verses.

150

و دیگر آنکه در مقامی کلّ اشیآء آیات الله بوده و خواهد بود لو انتم فی آیات الله فی انفس الخلق تنظرون و کم من آیة فی السّموات و الأرض یمرّون علیها و هم عنها معرضون و آیات الهی در کلّ شیء مشهود و موجود ولکن مادامی که در ظلّ حقّ مشاهده میشوند از آیات علّیین مذکور و من دون آن از سجّین محسوب

Va dīgar ānkih dar maqāmī kull-i ashyā āyāt-i Allāh būdih va khwāhad būd law antum fī āyāti Allāh fī anfusi al-khalq tanẓurūn wa-kam min āyatin fī al-samāwāti wa-l-arḍ yamurrūna ᶜalayhā wa-hum ᶜanhā muᶜriḍūn va āyāt-i ilāhī dar kull-i shayᵓ mashhūd va mawjūd va lākin mā dāmī kih dar ẓill-i Ḥaqq mushāhidih mīshavand az āyāt-i ᶜillīyyīn madhkūr va min dūn-i ān az sijjīn maḥsūb.

Moreover, in one sense all things have always been and will ever be signs of God, if you would look upon the signs of God within created beings. “How many a sign in the heavens and the earth do they pass by, turning away from it!” The divine signs are visible and present in everything. Yet so long as these things are seen beneath the shadow of the Truth, they are spoken of as signs of the highest heaven; otherwise, they are reckoned as belonging to the nethermost prison.

151

قسم بحقّ که از کلمات تو نجلت بردم چه که بکلماتی تکلّم نموده که هیچیك از محتجبین قبل بآن تکلّم ننموده‌اند بحر اعظم مشهود و ملاحظه نموده و مینمائی مع‌ذلك باثبات ماء غدیر که از رایحه و طعمش انسان متأذّی است مشغول شده شمس باشراقها و انوارها ظاهر و مشهود و تو خود را از انوار و ضیائش محروم نموده و ادلّه برای معدومی که ندیده و ادراك ننموده ذکر مینمائی والله که حرفی از بیان ادراك ننموده و بعوالم تبیان که مقام ظهور نفحات الهیّه و فوحات قدس صمدانیّه است قدم نگذارده بکلمه از ذوالکلمه ممنوع شده و بحجاب اشارات از نفحات ربّ الأرباب محروم گشته

Qasam bi-Ḥaqq kih az kalimāt-i tu khijlat burdam chih kih bi-kalimātī takallum namūdih kih hīch-yik az muḥtajibīn-i qabl bi-ān takallum nanamūdih-and baḥr-i aᶜẓam mashhūd va mulāḥiẓih

namūdih va mīnamāʾī maᶜa dhālik bi-ithbāt-i māʾ-i ghadīr kih az rāyiḥih va ṭaᶜmash insān mutaʾadhdhī ast mashghūl shudih shams bi-ishrāqihā va anwārihā ẓāhir va mashhūd va tu khud rā az anvār va ḍiyāʾash maḥrūm namūdih va adillih barā-yi maᶜdūmī kih nadīdih va idrāk nanamūdih dhikr mīnamāʾī va-llāh kih ḥarfī az Bayān idrāk nanamūdih va bi-ᶜavālim-i tibyān kih maqām-i ẓuhūr-i nafaḥāt-i ilāhīyyih va fawaḥāt-i quds-i ṣamadānīyyih ast qadam nagudhāshtih bi-kalimih az Dhu al-Kalimih mamnūᶜ shudih va bi-ḥijāb-i ishārāt az nafaḥāt-i Rabb al-Arbāb maḥrūm gashtih.

By the Truth, I felt ashamed of your words, for you have spoken words that none of those veiled in the past have ever uttered. The Most Great Ocean is visible, and you have beheld it and continue to behold it; nevertheless, you have busied yourself with establishing the worth of water in a pool whose smell and taste cause distress. The sun is manifest and visible in its radiance and light, yet you have deprived yourself of its light and splendor and adduce proofs for a nonexistent thing that you have neither seen nor perceived. By God, you have not understood a single letter of the Bayán, nor set foot in the realms of exposition, where the divine breezes and the holy fragrances of the Eternal are made manifest. A word has kept you from the Possessor of the Word, and the veil of allusions has deprived you of the breezes of the Lord of Lords.

152

سبحان الله سلطان مقتدری که مع کمال ظهور و بروز مشرکین را از مشاهده جمالش منع نموده و مع کمال سموّ و علوّ مغلّین را از ادراك انوار وجهش بی‌نصیب گذاشته بآیات اثبات بیّنه مینمایند و از سلطان آیات معرض کذلك کان مقتدراً علی کلّ شیء و لکنّ النّاس لا یبصرون بشنو ندای این عبد فانی را و بعرصه روحانی وارد شو نقطه اولی بنفسه ظاهر و انوار و تجلّیاتش عالم غیب و شهاده را منوّر فرموده بآن ناظر نیستی و بکلماتش که ابداً عارف بحرفی از آن نبوده اثبات حقّیّت از برای اعدایش مینمائی آفرین بر بصر شما که یار را اغیار دانسته و فجّار را اخیار شمرده

Subḥān Allāh Sulṭān-i muqtadirī kih maᶜa kamāl-i ẓuhūr va burūz mushrikīn rā az mushāhidiy-i jamālash manᶜ namūdih va maᶜa kamāl-i sumuvv va ᶜuluvv mughillīn rā az idrāk-i anvār-i vajhash bī-naṣīb gudhāshtih bi-āyāt ithbāt-i bayyinih mīnamāyand va az Sulṭān-i āyāt muᶜriḍ kadhālika kāna muqtadiran ᶜalā kulli shayʾ wa-lākinna al-nāsa lā yubṣirūn bishinaw nidā-yi īn ᶜabd-i fānī rā va bi-ᶜarṣiy-i rūḥānī vārid shaw Nuqṭiy-i Ūlā bi-nafsih ẓāhir va anvār va tajallīyātash ᶜālam-i ghayb va shahādih rā munavvar farmūdih bi-ān nāẓir nīstī va bi-kalimātash kih abadan ᶜārif bi-ḥarfī az ān nabūdih ithbāt-i ḥaqqīyyat az barā-yi aᶜdāyash mīnamāʾī āfarīn bar baṣar-i shumā kih yār rā aghyār dānistih va fujjār rā akhyār shumurdih.

Glory be to God! What a mighty Sovereign, who, despite His complete manifestation and appearance, has prevented the idolaters from beholding His beauty, and despite His consummate loftiness and exaltation, has left the malicious without a share in perceiving the lights of His face. They use verses to establish a proof, yet turn away from the Sovereign of verses. Thus has He ever been powerful over all things, but the people do not see. Hear the call of this evanescent servant and enter the spiritual realm. The Primal Point Himself is manifest, and His lights and revelations have illumined the worlds of the unseen and the seen. You do not look toward Him, but use His words, of which you have never understood a single letter, to establish the legitimacy of His enemies. Bravo for your sight, which has taken the Friend for a stranger and reckoned the wicked among the good!

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فوالله این عبد متحیّر است بلکه عالمی متحیّر و مبهوت متّصل مینویسید که نقطه اولی چنین و چنان فرموده و نفس نقطه را در کلّ حین باسیاف بغضا و رماح غلّ و فحشا مجروح مینمائی تضربون و لا تشعرون مثل شما مثل نفوسی است که در لیالی و ایّام منتظر حقّ بوده‌اند و بعد از ظهور بکلمات قبلش استدلال بر کفر و فسادش نموده تا آنکه بالأخره بتمام ظلم سفك دم مطهّرش نموده‌اند الا لعنة الله علی الّذین ظلموا و یظلمون حینئذ و لا یشعرون متوهّم شنیده بودیم و لکن والله باین شأن که تو ظاهر شده نشنیده و ندیده بودیم نسئل الله بأن یطهّرنا و ایّاک و یجمعنا علی شریعة حبّه و رضائه و لایجعلنا محروماً عن انوار وجهه المشرق المنیر

Fa-va-llāh īn ᶜabd mutaḥayyir ast balkih ᶜālamī mutaḥayyir va mabhūt muttaṣil mīnivīsīd kih Nuqṭiy-i Ūlā chunīn va chunān farmūdih va nafs-i Nuqṭih rā dar kull-i ḥīn bi-asyāf-i baghḍā va rimāḥ-i ghill va faḥshā majrūḥ mīnamāᵓī taḍribūna wa-lā tashᶜurūn mathal-i shumā mathal-i nufūsī ast kih dar layālī va ayyām muntaẓir-i Ḥaqq būdih-and va baᶜd az ẓuhūr bi-kalimāt-i qablash istidlāl bar kufr va fasādash namūdih tā ānkih bi-l-ākharah bi-tamām-i ẓulm safk-i dam-i muṭahharash namūdih-and alā laᶜnatu Allāh ᶜalā alladhīna ẓalamū wa-yaẓlimūna ḥīnaᵓidhin wa-lā yashᶜurūn mutavahhim shinīdih būdīm va lākin va-llāh bi-īn shaᵓn kih tu ẓāhir shudih nashinīdih va nadīdih būdīm nasᵓalu Allāh bi-an yuṭahhiranā wa-iyyāka wa-yajmaᶜanā ᶜalā sharīᶜati ḥubbihi wa-riḍāᵓihi wa-lā yajᶜalanā maḥrūman ᶜan anwāri wajhihi al-mushriq al-munīr.

By God, this servant is bewildered—indeed, a whole world is bewildered and astonished. You continually write that the Primal Point said this and that, while at every moment you wound the Point Himself with the swords of hatred and the spears of malice and abuse. You strike and do not realize it. You are like those souls who awaited the Truth by night and day, and after His appearance used His former words to argue for His unbelief and corruption, until at last, in utter injustice, they shed His sacred blood. Truly, God's curse rests upon those who committed injustice and commit it now, yet do not realize it. We had heard of deluded people, but, by God, we had neither heard nor seen anything like the state you have displayed. We ask God to purify us and you, to gather us upon the path of His love and good pleasure, and not to deprive us of the lights of His radiant, luminous face.

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ودیگر نوشته بودید که صریح فرموده که آیات او از من است و من او هستم و او من میباشد و او را ثمره خود خوانده حال انصاف بدهید که خود حضرت باب آیات را بهتر تمیز میداد یا بنده و شما و این تقلید نیست و اگر بفرمائید تقلید است خود انصاف بدهید که از اوّل امر الی الآن از میرزا یحیی چه قدرها آیات بظهور رسیده و میرسد انتهی

Va dīgar nivishtih būdīd kih ṣarīḥ farmūdih kih āyāt-i ū az man ast va man ū hastam va ū man mībāshad va ū rā th marih-yi khud khwāndih ḥāl inṣāf bidihīd kih khud-i Ḥaḍrat-i Bāb āyāt rā bihtar tamīz mīdād yā bandih va shumā va īn taqlīd nīst va agar bifarmāᵓīd taqlīd ast khud inṣāf bidihīd kih az avval-i amr ilā al-ān az Mīrzā Yaḥyā chih qadr-hā āyāt bi-ẓuhūr rasīdih va mīrasad intahā.

You also wrote: "He explicitly stated that his verses are from Me, and I am he and he is Me, and He called him His own fruit. Now judge fairly: was the Báb Himself better able to discern the verses, or are you and I? This is not imitation. And if you say it is imitation, judge fairly for yourself how many verses have appeared and continue to appear from Mírzá Yaḥyá from the beginning of the Cause until now." End of quotation.

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بر فرض تصدیق این فقره کلّ اشیآء را بخود نسبت داده‌اند و بکلّ اسماء خود را نامیده‌اند چه که در کلّ آیه تجلّی خود را مشاهده فرموده‌اند مع تقدیس ذاته عن کلّ صفة و تنزیه کینونته عن کلّ اسم چنانچه در مقامی میفرمایند قوله عزّ ذکره قل تنزّلت حتّی قلت انّنی انا ذرّ و دون ذرّ مثل ما انّنی انا قلت انا ربّ و مربّب کلّ ذی ربّ الی الآخر عجب است از شما که پی باین مطلب واضح نبرده اگر بصیر باشی موقن میشوی که از اوّل ظهور تا حین ارقاء غیر خود را مشاهده نفرموده‌اند بشأنیکه چشم مبارك جز بر طلعت مبارك نیفتاده و این یك مقام از مقامات آن طلعت قدم بوده و ما اطّلع به احد الّا نفسه العلیم الحکیم

Bar farḍ-i taṣdīq-i īn faqrih kull-i ashyā rā bi-khud nisbat dādih-and va bi-kull-i asmā khud rā nāmīdih-and chih kih dar kull āyiy-i tajallī-yi khud rā mushāhidih farmūdih-and maᶜa taqdīsi dhātihi ᶜan kulli ṣifah wa-tanzīhi kaynūnatihi ᶜan kulli ism chunānchih dar maqāmī mīfarmāyand qawluhu ᶜazza dhikruhu qul tanazzaltu ḥattā qultu innanī anā dharr wa-dūna dharr mithla mā innanī anā qultu anā rabb wa-murabbib kulli dhī rabb ilā al-ākhir ᶜajab ast az shumā kih pay bi-īn maṭlab-i vāḍiḥ naburdih agar baṣīr bāshī mūqin mīshavī kih az avval-i ẓuhūr tā ḥīn-i irqāᵓ ghayr-i khud rā mushāhidih nafarmūdih-and bi-shaᵓnīkih chashm-i mubārak juz bar ṭalᶜat-i mubārak nayuftādih va īn yik maqām az maqāmāt-i ān Ṭalᶜat-i Qidam būdih wa-mā iṭṭalaᶜa bihi aḥadun illā nafsuhu al-ᶜalīm al-ḥakīm.

Even assuming this statement to be authentic, He has attributed all things to Himself and called Himself by every name, for in everything He has beheld a sign of His own revelation, while His essence remains sanctified above every attribute and His being exalted above every name. Thus, in one passage He says—His words, exalted be His mention: “Say: I have descended until I said, ‘I am indeed an atom, and less than an atom,’ just as I have said, ‘I am a Lord and the nurturer of every possessor of lordship,’ ” and so forth. It is astonishing that you have not grasped this clear matter. If you possess insight, you will become certain that from the beginning of His manifestation until the time of His ascension He beheld none but Himself, such that His blessed eye fell on nothing but His blessed countenance. This was one of the stations of that Countenance of Eternity, and no one has perceived it except He Himself, the All-Knowing, the All-Wise.

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

Va fawq-i īn maqām maqāmāt-i lā nihāyih ᶜinda Allāh būdih lā yanbaghī iẓhāruhā lam yazal ināᵓ-i ᶜilm-i ilāhī bi-khātam-i ḥifẓ makhtūm būdih va khwāhad būd kull-i ashyā az ānchih mansūb bi-Ḥaqqand bi-nidā-yi innanī anā Allāh lā ilāha illā anā nāṭiq va īn basī vāḍiḥ ast kih īn kalimih va īn rutbih az nafs-i ān shayᵓ nabūdih balkih naẓar bi-ān ast kih dar ẓill-i Ḥaqq sākin gashtih va az Ḥaqq maḥsūb shudih va baᶜd az qaṭᶜ-i ān nisbat hamān shayᵓ az ahl-i sijjīn ᶜinda Allāh madhkūr

chunānchih Nuqṭiy-i Bayān rūḥ-i mā sivāh fidāh farmūdih qawluhu ᶜazza dhikruhu īn ḥujrih kih bi-lā abvāb ast va bi-lā ḥudūd-i maᶜrūfih imrūz aᶜlā ghuraf-i Riḍvān ast kih Shajariy-i Ḥaqīqat dar ū mustaqarr ast kih gūyā dharrāt-i ān hamih bi-nidā-yi dhikr-i innanī anā Allāh lā ilāha illā anā rabbu kulli shayᵓ mīkhwānand bar kull-i ḥujurāt agarchih maqāᶜid-i mirᵓātīyyih muṭarrazih bi-dhahab bāshad valī agar Shajariy-i Ḥaqīqat dar mithl-i ān ḥujurāt sākin gardad ān vaqt ān dharrāt-i marāyā mīkhwānand chunānchih dharrāt-i marāyā-yi aᶜlā maqāᶜid-i ᶜimārat-i Ṣadrī kih dar ayyām-i arḍ-i Ṣād dar ānjā sākin būdih mīkhund va mīkhwānand va ḥukm az barā-yi hīch shayᵓ nīst illā ānkih rājiᶜ bi-ān nafs mīg ar dad intahā.

Above this station there have ever been limitless stations with God that should not be disclosed. The vessel of divine knowledge has always been, and will ever remain, sealed with the seal of protection. All things, insofar as they are attributed to the Truth, proclaim the call, "I am indeed God; there is no god but Me." It is abundantly clear that this utterance and this rank do not arise from the thing itself, but are due to its having come to dwell beneath the shadow of the Truth and to be reckoned as belonging to Him. Once that relationship is severed, that same thing is spoken of in God's sight as belonging to the people of the nethermost prison. Thus the Point of the Bayán, may the spirit of all besides Him be sacrificed for Him, has said—His words, exalted be His mention: "This chamber, which is without doors and without customary boundaries, is today the loftiest of the chambers of Paradise, for the Tree of Truth is established within it. It is as though all its particles proclaim over every other chamber, 'I am indeed God; there is no god but Me, the Lord of all things,' even though those chambers be mirrored seats adorned with gold. But if the Tree of Truth should dwell in such chambers, then those particles of the mirrors would proclaim it, just as the particles of the mirrors of the loftiest seats of the Ṣadrí mansion, where He dwelt during His days in the land of Ṣád, proclaimed it and still proclaim it. No judgment applies to anything except insofar as it refers back to that Person." End of quotation.

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این شهادت که خود آن جمال مبارك در ذرّات تراب داده قدری تفکّر کن شاید بکلماتی که صدهزار رتبه در تحت وصف تراب افتاده از نفس حقّ محتجب نمانی اگرچه قسم بآفتاب عزّ تقدیس که محتجبین این طایفه احجب از کلّ مشاهده میشوند بشأنیکه نزدیك بآن رسیده که بروایت خبیثی از صدهزار قدرت مشهوده الهی و آیات منزله صمدانی محجوب مانند بلکه باعراض و اعتراض برخیزند و اینست از وعدهائیکه خود صاحب بیان روح ماسواه فداه فرموده و هم‌چنین این ظهور امنع اقدس در اکثر الواح قبل ما یظهر من بعد را خبر داده‌اند

Īn shahādat kih khud ān Jamāl-i Mubārak dar dharrāt-i turāb dādih qadrī tafakkur kun shāyad bi-kalimātī kih ṣad-hizār rutbih dar taḥt-i vaṣf-i turāb uftādih az nafs-i Ḥaqq muḥtajib namānī agarchih qasam bi-āftāb-i ᶜizz-i taqdīs kih muḥtajibīn-i īn ṭāᵓifih aḥjab az kull mushāhidih mīshavand bi-shaᵓnīkih nazdīk bi-ān rasīdih kih bi-rivāyat-i khabīthī az ṣad-hizār qudrat-i mashhūdiy-i ilāhī va āyāt-i munazzaliy-i ṣamadānī maḥjūb mānand balkih bi-iᶜrāḍ va iᶜtirāḍ bar khīzand va īnast az vaᶜdih-hāᵓīkih khud Ṣāḥib-i Bayān rūḥ-i mā sivāh fidāh farmūdih va ham-chunīn īn Ẓuhūr-i Amnaᶜ-i Aqdas dar akthar-i alvāḥ-i qabl mā yaẓharu min baᶜd rā khabar dādih-and.

Reflect a little on this testimony that the Blessed Beauty Himself has given concerning the particles of dust, so that you may not remain veiled from the Truth Himself by words that stand a hundred thousand degrees below the description of dust. Yet, by the sun of the glory of sanctity, the veiled among this people are seen to be more deeply veiled than all others, to such a degree that they have nearly reached the point where a malicious report would veil them from a hundred thousand visible manifestations of divine power and divinely revealed verses—indeed, would cause them to

rise up in rejection and opposition. This is among the promises made by the Author of the Bayán Himself, may the spirit of all besides Him be sacrificed for Him. Likewise, this most unassailable, most holy Manifestation has foretold in most of His earlier Tablets what will appear hereafter.

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مع آنکه درباره تراب تصدیق انّه لا اله الّا هو فرموده‌اند میفرمایند حکم از برای هیچ شیء نیست الّا آنکه راجع بآن نفس میگردد یعنی نفس حقّ چنانچه الیوم جمیع اوصاف بیان بجبروت صفات راجع و هم‌چنین جمیع اسماء حسنی که در او نازل بملکوت اسماء و مقصود از کلّ این اذکار ظهور آخر در کرّه اخری بوده چه که او محبوب جان و مقصود روانش بوده چنانچه هر نفسی در بیان ناظر شود تصریحاً من غیر تلویح مشاهده نماید و موقن شود باینکه مقصود از کلّ بیان آن جوهر تبیان بوده و خواهد بود

Maᶜ ānkih darbārih-yi turāb taṣdīq-i annahu lā ilāha illā huwa farmūdih-and, mīfarmāyand ḥukm az barā-yi hīch shayᵒ nīst illā ānkih rājiᶜ bi-ān nafs mīgardad, yaᶜnī nafs-i Ḥaqq. Chunānchih al-yawm jamīᶜ-i awṣāf-i Bayān bi-jabarūt-i ṣifāt rājiᶜ va hamchunīn jamīᶜ-i asmā-yi ḥusnā kih dar ū nāzil bi-malakūt-i asmā. Va maqṣūd az kull-i īn adhkār ẓuhūr-i ākhar dar karrih-yi ukhrā būdih, chih kih ū maḥbūb-i jān va maqṣūd-i ravānash būdih. Chunānchih har nafsī dar Bayān nāẓir shavad, taṣrīḥan min ghayri talwīḥ mushāhadih namāyad va mūqin shavad bi-īnkih maqṣūd az kull-i Bayān ān jawhar-i tibyān būdih va khwāhad būd.

Although He has affirmed concerning the dust, "There is no god but Him," He says that no judgment applies to anything except insofar as it refers back to that Person, meaning the Truth Himself. Thus, today, all the attributes in the Bayán refer to the dominion of attributes, and likewise all the most beautiful names revealed in it refer to the kingdom of names. The purpose of all these references was the subsequent Manifestation in another cycle, for He was the beloved of His soul and the desire of His spirit. Anyone who examines the Bayán will see this stated explicitly, not merely implied, and will become certain that the purpose of the entire Bayán has been, and will remain, that Essence of exposition.

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مثلاً ببعضی الواح فرستاده‌اند در صدر آن نازل هذا کتاب من عندالله المهیمن القیّوم الی من یظهره الله انّه لا اله الّا انا العزیز المحبوب و حال آنکه آن لوح بحسب ظاهر بجهت نفس دیگر بوده و هم‌چنین در کتاب بعضی نازل هذا کتاب من الله المهیمن القیّوم الی الله المهیمن القیّوم اینست که میفرماید آنچه در بیان نازل شده در حقیقت اوّلیه مقصود ظهور آخر است و در مادون آن نظر بآن نسبتی است که بشجره حقیقت داشته‌اند و هم‌چنین مخصوص بعضی الواح ارسال و در صدر آن هو انت و انت هو نازل از جمله جناب ملّا محمّد علی زنجانی و دیگر در ذکر تکمیل مراتب توحید در اعداد کلّ شیء میفرمایند لا اله الّا هو و لا اله الّا انا و لا اله الّا الله و لا اله الّا انت و لا اله الّا الّذی و لا اله الّا ایّای ربّ العالمین جمیعاً و لا اله الّا ایّاک ربّ العالمین جمیعاً

Mathalan bi-baᶜḍī alvāḥ firistādih-and, dar ṣadr-i ān nāzil: hādhā kitābun min ᶜindi Allāhi al-muhaymini al-qayyūmi ilā man yuẓhiruhu Allāh, innahu lā ilāha illā anā al-ᶜazīzu al-maḥbūb. Va ḥāl ānkih ān lawḥ bi-ḥasab-i ẓāhir bi-jihat-i nafs-i dīgar būdih. Va hamchunīn dar kitāb-i baᶜḍī nāzil: hādhā kitābun min Allāhi al-muhaymini al-qayyūmi ilā Allāhi al-muhaymini al-qayyūm. Īnast kih mīfarmāyad ānchih dar Bayān nāzil shudih dar ḥaqīqat-i avvalīyih maqṣūd ẓuhūr-i ākhar ast va dar mādūn-i ān naẓar bi-ān nisbatī ast kih bi-shajari h-yi ḥaqīqat dāshtih-and. Va hamchunīn makhṣūṣ-i baᶜḍī alvāḥ irsāl va dar ṣadr-i ān huwa anta va anta huwa nāzil, az jumlih Janāb-i Mullā Muḥammad ᶜAlī-yi Zanjānī. Va dīgar dar dhikr-i takmīl-i marātib-i tawḥīd dar aᶜdād-i kull-i shayᵒ

mīfarmāyand: lā ilāha illā huwa va lā ilāha illā anā va lā ilāha illā Allāh va lā ilāha illā anta va lā ilāha illā alladhī va lā ilāha illā iyyāya rabba al-ᶜālamīna jamīᶜan va lā ilāha illā iyyāka rabba al-ᶜālamīna jamīᶜan.

For example, He sent Tablets to certain people, at the beginning of which was revealed: "This is a Book from God, the All-Protecting, the Self-Subsisting, to Him whom God will make manifest. There is no god but Me, the Almighty, the Beloved." Yet, outwardly, that Tablet was intended for another person. Likewise, in the letter to another was revealed: "This is a Book from God, the All-Protecting, the Self-Subsisting, to God, the All-Protecting, the Self-Subsisting." This is why He says that, in its primary reality, what has been revealed in the Bayán is intended for the subsequent Manifestation; at a lesser level, it concerns the relationship people have had to the Tree of Truth. Likewise, He sent Tablets specifically to certain people, at the beginning of which was revealed, "He is you, and you are He," among them the honored Mullá Muḥammad ᶜAlí of Zanján. Furthermore, in speaking of the completion of the degrees of divine unity in the numbers of all things, He says: "There is no god but Him, and there is no god but Me, and there is no god but God, and there is no god but You, and there is no god but He who is, and there is no god but Me, the Lord of all the worlds, and there is no god but You, the Lord of all the worlds."

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امیدواریم که از این بیانات مالك اسماء و صفات قدری از حدودات نفسیّه و حجبات و اشارات انفس مردوده طاهر شوید که اقلّا اگر در یوم ظهور اعانت حقّ نمینمائید بر نفسش سیف نکشید و فتوی بر قتلش ندهید باری در هر شیء از اشیآء که منسوب الی الله است چه از اعلی علوّ و چه از ادنی دنوّ و این علوّ و دنوّ نظر بخلق ذکر میشود بر جمیع کلّ اسماء و کلّ اوصاف اطلاق شده و میشود مادامیکه در ظلّ حقّ مستقرّ و الّا حکم وجود بر آنها نمیشود تا چه رسد بمراتب عالیه نسئل الله بأن یغسّلك من کوثر الّذی جری من اصبع الفضل و ینزع عن هیکلك ثوب الاشارات و یخلعك بطراز اسمه العلی العظیم

Umīdvārīm kih az īn bayānāt-i Mālik-i asmā va ṣifāt qadrī az ḥudūdāt-i nafsīyih va ḥujubāt va ishārāt-i anfus-i mardūdih ṭāhir shavīd kih aqallan agar dar yawm-i ẓuhūr iᶜānat-i Ḥaqq namī-namāyīd, bar nafsash sayf nakashīd va fatvā bar qatlash nadahīd. Bārī dar har shayᵓ az ashyāᵓ kih mansūb ilā Allāh ast, chih az aᶜlā-yi ᶜuluvv va chih az adnā-yi dunuvv, va īn ᶜuluvv va dunuvv naẓar bi-khalq dhikr mīshavad, bar jamīᶜ kull-i asmā va kull-i awṣāf iṭlāq shudih va mīshavad mādāmīkih dar ẓill-i Ḥaqq mustaqarr, va illā ḥukm-i vujūd bar ānhā namīshavad tā chih rasad bi-marātib-i ᶜālīyih. Nasᵓalu Allāha bi-an yughassilaka min kawthari alladhī jarā min iṣbaᶜi al-faḍli va yanziᶜa ᶜan haykalika thawba al-ishārāti va yakhlaᶜaka bi-ṭirāzi ismihi al-ᶜaliyyi al-ᶜaẓīm.

We hope that through these utterances of the Sovereign of names and attributes you may become somewhat purified of the limitations of self and of the veils and allusions of rejected souls, so that, at the very least, if you do not aid the Truth on the Day of Manifestation, you will not draw a sword against Him or issue a decree for His death. In short, all names and all attributes have been, and are, applied to every thing that is attributed to God, whether at the highest height or the lowest depth—and this height and depth are spoken of with reference to creation—so long as it remains established beneath the shadow of the Truth. Otherwise, it is not even accounted as existing, much less as possessing exalted stations. We ask God to wash you with the heavenly water that has flowed from the finger of grace, to strip from your person the garment of allusions, and to invest you with the adornment of His name, the Most High, the Most Great.

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و اینکه نوشته او را ثمره خود خوانده بگو بآن معرضین که ای غافلان از معانی کلمات الهی و ای بی‌بهره گان از ثمره شجره ربّانی اوّل مذهب بیان را ادراك نمائید که چیست و مقصود نقطه بیان جلّت عظمته از کلمات و آیاتش چه بعد بتحقیق مشغول شوید و مباشید از نفوسیکه کلمات الهیّه را بهوای نفسانیه تأویل نموده‌اند و معانی آن را تحریف کرده‌اند

Va īnkih nivishtih ū rā thamarih-yi khud khwāndih, bigū bi-ān muᶜriḍīn kih ay ghāfilān az maᶜānī-yi kalimāt-i ilāhī va ay bī-bahrigān az thamarih-yi shajari h-yi rabbānī, avval madhhab-i Bayān rā idrāk namāyīd kih chīst va maqṣūd-i Nuqṭih-yi Bayān, jallat ᶜaẓamatuhu, az kalimāt va āyātash chih, baᶜd bi-taḥqīq mashghūl shavīd va mabāshīd az nufūsīkih kalimāt-i ilāhīyih rā bi-havā-yi nafsānīyih taᵓvīl namūdih-and va maᶜānī-yi ān rā taḥrīf kardih-and.

As for your statement that He called him His own fruit, say to those who turn away: “You who are heedless of the meanings of the divine words and deprived of the fruit of the divine Tree! First understand what the teaching of the Bayán is, and what the Point of the Bayán—exalted be His grandeur—intends by His words and verses; then undertake your investigation. Do not be among those who have interpreted the divine words according to selfish desires and distorted their meanings.”

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مذهب نقطه بیان این است که ذکر میشود اصل ظهور را شجره میفرمایند و بعد مظاهر آن ظهور کلّ را از اغصان و افنان و اوراق و اثمار شجره ظهور چنانچه مشاهده میشود مثلاً خود نقطه اولی روح ماسواه فداه شجره ظهور الهیّه بوده و متدیّنین بدین او جمیع از اوراق و اغصان و افنان و اثمار او محسوب میشوند و هم‌چنین در جمیع ظهورات ملاحظه کن و بهر اسم و رسم که بخواهی ذکر نما مثلاً نقطه را بحر و سایرین را امواج و هم‌چنین شمس و سایرین را مرایا در اینمقام اگر هر یك از مظاهر آن ظهور را بفرماید که او من است و من او حقّ بوده و لا ریب فیه چنانچه در حروفات حیّ که بعضی از آن نفوس موجودند و هم‌چنین در اعداد لانهایه که منتهی بواحد بیان میشود میفرماید که در کلّ دیده نمیشود مگر جمال آن ظهور

Madhhab-i Nuqṭih-yi Bayān īn ast kih dhikr mīshavad: aṣl-i ẓuhūr rā shajarih mīfarmāyand va baᶜd maẓāhir-i ān ẓuhūr, kull rā az aghṣān va afnān va awrāq va athmār-i shajari h-yi ẓuhūr, chunānchih mushāhadih mīshavad. Mathalan khud-i Nuqṭih-yi Ūlā, rūḥ-i mā-sivāhu fidāh, shajari h-yi ẓuhūr-i ilāhīyih būdih va mutadayyinīn bi-dīn-i ū jamīᶜ az awrāq va aghṣān va afnān va athmār-i ū maḥsūb mīshavand. Va hamchunīn dar jamīᶜ-i ẓuhūrāt mulāḥiẓih kun va bi-har ism va rasm kih bikhwāhī dhikr namā, mathalan Nuqṭih rā baḥr va sāyirīn rā amvāj va hamchunīn shams va sāyirīn rā marāyā. Dar īn maqām agar har yak az maẓāhir-i ān ẓuhūr rā bifarmāyad kih ū man ast va man ū, ḥaqq būdih va lā rayba fīh. Chunānchih dar Ḥurūfāt-i Ḥayy kih baᶜḍī az ān nufūs mawjūdand va hamchunīn dar aᶜdād-i lā-nihāyih kih muntahī bi-Vāḥid-i Bayān mīshavad mīfarmāyad kih dar kull dīdih namīshavad magar jamāl-i ān ẓuhūr.

The teaching of the Point of the Bayán is as follows: He calls the source of the Manifestation the Tree, and then regards all the manifestations of that Revelation as branches, twigs, leaves, and fruits of the Tree of Revelation, as can be seen. For example, the Primal Point Himself—may the spirit of all besides Him be sacrificed for Him—was the Tree of divine Revelation, and all who profess His religion are reckoned as His leaves, branches, twigs, and fruits. Consider all Revelations in the same way, and describe them by whatever name and designation you wish: for example, the Point as the ocean and the others as waves, or as the sun and the others as mirrors. In this station, if He says of any one of the manifestations of that Revelation, “He is Me, and I am he,” this is true,

and there is no doubt about it. Thus, concerning the Letters of the Living, some of whom are still alive, and likewise the limitless numbers that culminate in the Váḥid of the Bayán, He says that in all of them nothing is seen but the beauty of that Manifestation.

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جمیع اشیاء در مقامی منسوب بحقّند و از حقّند و بحقّ قائمند و از حقّ ظاهرند و بحقّ راجعند و بحقّ ناظرند و بحقّ متحرّك و الله الّذی لا اله الّا هو یك مقامی ورای آنچه مشاهده مینمائی در سرادق معانی الهی مستور است که اگر انامل قدرت ربّ صمدانی حجاب سرادق روحانی را حرکت دهد و از آن وجه معانی مستوره اشراقی ظاهر شود ننصعق و ینصعق کلّ من فی السّموات و الأرض و لکن کور از ظهور انوار شمس معانی مهجور و کر از صریر قلم سلطان لایزالی ممنوع

Jamīᶜ-i ashyāʾ dar maqāmī mansūb bi-Ḥaqq-and va az Ḥaqq-and va bi-Ḥaqq qāʾimand va az Ḥaqq ẓāhirand va bi-Ḥaqq rājiᶜand va bi-Ḥaqq nāẓirand va bi-Ḥaqq mutaḥarrik. Va Allāhi alladhī lā ilāha illā huwa, yak maqāmī varā-yi ānchih mushāhadih mīnamāʾī dar surādiq-i maᶜānī-yi ilāhī mastūr ast kih agar anāmil-i qudrat-i Rabb-i ṣamadānī ḥijāb-i surādiq-i rūḥānī rā ḥarakat dihad va az ān vajh-i maᶜānī-yi mastūrih ishrāqī ẓāhir shavad, nanṣaᶜiqu va yanṣaᶜiqu kullu man fī al-samāwāti va al-arḍ. Va lākin kūr az ẓuhūr-i anvār-i shams-i maᶜānī mahjūr va kar az ṣarīr-i qalam-i Sulṭān-i lā-yazālī mamnūᶜ.

In one station, all things are attributed to the Truth, are from the Truth, subsist through the Truth, appear from the Truth, return to the Truth, look toward the Truth, and move through the Truth. By God, besides whom there is no god! Beyond what you observe, a station lies concealed in the tabernacle of divine meanings. Should the fingers of the power of the Eternal Lord stir the veil of the spiritual tabernacle, and a radiance shine forth from that countenance of hidden meanings, We would swoon, and everyone in the heavens and on earth would swoon. Yet the blind are shut out from the shining lights of the sun of meanings, and the deaf are deprived of the sound of the Pen of the everlasting Sovereign.

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باری این فضایلی که من حیث لا یشعر بشما القاء نموده‌اند که بشجره اعراض راجع نموده بر فرض تسلیم بکلّ اشیآء در مقامی راجع بوده و خواهد بود از ارض تحدید بسماء عزّ تجرید پرواز کن تا آنچه ذکر مینمایم بچشم خود ملاحظه نمائی و همچه ندانید که این خادم فانی عمر تلف نموده و آب و علف خورده و مثل شما بوهم و تقلید اکتفا نموده باری خوشتر آن است که اینطالب را بگذاریم چه که ذکر اینمقام فوق ادراك همج رعاع بوده وخواهد بود

Bārī īn faḍāʾilī kih min ḥaythu lā yashᶜur bi-shumā ilqā namūdih-and kih bi-shajari h-yi iᶜrāḍ rājiᶜ namūdih, bar farḍ-i taslīm bi-kull-i ashyāʾ dar maqāmī rājiᶜ būdih va khwāhad būd. Az arḍ-i taḥdīd bi-samā-yi ᶜizz-i tajrīd parvāz kun tā ānchih dhikr mīnamāyam bi-chashm-i khud mulāḥiẓih namāʾī. Va hamchih nadānīd kih īn khādim-i fānī ᶜumr talaf namūdih va āb va ᶜalaf khurdih va mithl-i shumā bi-vahm va taqlīd iktifā namūdih. Bārī khushtar ān ast kih īn maṭālib rā bigudhārīm, chih kih dhikr-i īn maqām fawq-i idrāk-i hamaj-i raᶜāᶜ būdih va khwāhad būd.

In short, even if one were to concede these virtues that have been conveyed to you unwittingly and that you have attributed to the tree of rejection, they have applied, and will apply, in one station to all things. Soar from the earth of limitation to the heaven of the glory of detachment, so that you may see with your own eyes what I am describing. Do not imagine that this mortal servant has wasted his life, consumed water and fodder, and, like you, contented himself with fancy and

imitation. In any case, it is better to leave these matters aside, for discussion of this station has been, and will remain, beyond the understanding of the ignorant rabble.

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بعالم ادراك شما راجع شويم و از مطالب آن نفوس ذكر نمائيم آنكه نقطه اولى روح ماسواه فداه اصل شجره امر و بحر اعظم و شمس حقيقت و سماء قدم را نفس ظهور دانسته در هر ظهور و مادونش را خلق آن ظهور كه بكلمه از حركت قلمش خلق شده‌اند چنانچه ميفرمايد اگر بشجره از اشجار مغرسه در اين ارض ظاهره نفس ظهور بفرمايد كه اين حجّت است بر كلّ شيء هرآينه حجّت است مثل آنچه خلق فرموده‌است حجج را از قبل و فرق مابين اين دو مشهود نه و اين حجيّت نظر بتجلّى شمس كلمه است در او كه بقول او خلق شده چنانچه حجر محلّ طواف شده و معبد عباد گشته حال ملاحظه كن كه اگر آن حجر نبود و حجر ديگر را ميفرمود او هم بهمين شرافت مشرّف ميشد و اين شرافت اسماء است در ملكوت اسماء

Bi-ᶜālam-i idrāk-i shumā rājiᶜ shavīm va az maṭālib-i ān nufūs dhikr namāᵓīm. Ānkih Nuqṭih-yi Ūlā, rūḥ-i mā-sivāhu fidāh, aṣl-i shajari h-yi amr va baḥr-i aᶜẓam va shams-i ḥaqīqat va samā-yi qidam rā nafs-i ẓuhūr dānistih dar har ẓuhūr va mādūnash rā khalq-i ān ẓuhūr kih bi-kalimih az ḥarakat-i qalamash khalq shudih-and. Chunānchih mīfarmāyad agar bi-shajarih az ashjār-i mughar rasih dar īn arḍ-i ẓāhirih nafs-i ẓuhūr bifarmāyad kih īn ḥujjat ast bar kull-i shayᵓ, har-āyinih ḥujjat ast, mithl-i ānchih khalq farmūdih-ast ḥujaj rā az qabl va farqī mābayn-i īn du mashhūd nah. Va īn ḥujjīyat naẓar bi-tajallī-yi shams-i kalimih ast dar ū kih bi-qawl-i ū khalq shudih, chunānchih ḥajar maḥall-i ṭavāf shudih va maᶜbad-i ᶜibād gashtih. Ḥāl mulāḥiẓih kun kih agar ān ḥajar nabūd va ḥajar-i dīgar rā mīfarmūd, ū ham bi-hamīn shirāfat musharraf mīshud va īn shirāfat-i asmā ast dar malakūt-i asmā.

Let Us return to the realm of your understanding and speak of the contentions of those people. The Primal Point—may the spirit of all besides Him be sacrificed for Him—has regarded the root of the Tree of the Cause, the Most Great Ocean, the Sun of Truth, and the Heaven of Eternity, in every Revelation, as the Manifestation Himself, and all besides Him as the creation of that Revelation, brought into being by a word through the movement of His Pen. Thus He says that if the Manifestation Himself should declare of a tree planted in this visible earth, "This is a proof for all things," it would assuredly be a proof, just as the proofs He created before, and no difference would be seen between the two. This standing as a proof is due to the radiance within it of the sun of the Word, for it was created by His utterance. Thus a stone has become a place of circumambulation and a sanctuary of worship for His servants. Now consider: if it had not been that stone, and He had pronounced this concerning another stone, it too would have been invested with this same honor. This is the honor of names in the kingdom of names.

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ايكاش نفوس بالغ مشاهده ميشدند تا رشحى از طمطام اسماء در اينمقام ذكر ميگشت و معلوم ميشد كه جميع اشياء در آن ساحت مقدّس در صقع واحد مشهود و امتيازات اسمائيّه نظر بحكمت بالغه الهيّه بوده كه از انظر بريّه مستور گشته الّا من شآء ربّه بهتر آنكه اينمقام هم از محتجبين مستور ماند چنانچه مستور بوده و هست اين قدر بدان كه اين اسامى صادق و اين شرافت باقى مادام كه در ظلّ حقّ بوده و بآن اسم متمسّك و بعد از تجاوز و خروج از حدّ خلعت اسمى اخذ ميشود و مطروح و مردود عندالله مذكور و مشهود و بشأنى از رضوان مشاهده و مكاشفه دور مانده‌اند كه مطالب وهميّه خود را هر وقت اراده نموده كه ذكر نمايند بروايتى از روايات ملل قبل متمسّك ميشوند و ذكر مينمايند

Ay kāsh nufūs-i bāligh mushāhadih mīshudand tā rashḥī az ṭamṭām-i asmā dar īn maqām dhikr mīgasht va maᶜlūm mīshud kih jamīᶜ-i ashyāʾ dar ān sāḥat-i muqaddas dar ṣuqᶜ-i vāḥid mashhūd va imtiyāzāt-i asmāʾīyih naẓar bi-ḥikmat-i bālighih-yi ilāhīyih būdih kih az [corrupted text] barīyih mastūr gashtih illā man shāʾa rabbuhu. Bihtar ānkih īn maqām ham az muḥtajibīn mastūr mānad, chunānchih mastūr būdih va hast. Īn qadr bidān kih īn asāmī ṣādiq va īn shirāfat bāqī mādām kih dar ẓill-i Ḥaqq būdih va bi-ān ism mutamassik, va baᶜd az tajāvuz va khurūj az ḥadd khilᶜat-i ismī akhdh mīshavad va maṭrūḥ va mardūd ᶜinda Allāh madhkūr va mashhūd. Va bi-shaʾnī az riḍvān-i mushāhadih va mukāshifih dūr māndih-and kih maṭālib-i vahmīyih-yi khud rā har vaqt irādih namūdih kih dhikr namāyand bi-rivāyatī az rivāyāt-i milal-i qabl mutamassik mīshavand va dhikr mīnamāyand.

If only mature souls could be found, so that a drop from the surging ocean of names might be mentioned in this connection! It would then become clear that all things in that sacred court are seen on a single plane, and that distinctions among names are due to the consummate divine wisdom, which has remained hidden from the [corrupted original text] of creation, except those whom their Lord wills. It is better that this station too remain hidden from the veiled, as it has been and still is. Know only this much: these names hold true and this honor endures so long as a thing remains beneath the shadow of the Truth and clings to that name. Once it transgresses and passes beyond the limit, the robe of the name is taken away, and it is spoken of and seen in God's sight as cast out and rejected. They have remained so far from the paradise of vision and unveiling that whenever they wish to express their fanciful notions, they seize upon and cite a tradition from among the traditions of earlier religious communities.

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

Bigū ay bī-baṣarān, qabl va baᶜd rā az īn amr bishināsīd va ᶜārif shavīd, chih kih īn amr bi-dūnash shinākhtih nashudih va nakhwāhad shud. Ānchih dar dast-i nās būdih jamīᶜ tavahhumāt-i lā-yughniyih būdih va khwāhad būd. Va ānchih dhikr namāʾīd nazd-i ulū al-baṣar maᶜlūm va vāḍiḥ ast kih az ᶜadam-i bulūgh bi-chunīn adhkār tamassuk justih-and. Ḥaqq ẓāhir va mashhūd ast, ū rā mīzān kunīd va az mīzān-i Allāh tajāvuz manamāʾīd va jamīᶜ-i umūr rā bi-īn mīzān-i ilāhī bisanjīd. Har kudām rā muṭābiq mulāḥiẓih namūdīd qabūl namāʾīd, chih az qabl va chih az baᶜd, va har kudām mukhālif mushāhadih shud, daᶜhu ᶜan warāʾika va kun fī istiqāmatin badīᶜ.

Say: "You who lack insight! Recognize and understand what came before and what comes after through this Cause, for this Cause has not been, and will not be, known through anything but itself. Everything in people's possession has been, and will remain, unavailing imaginings. Whatever you may say, it is evident and clear to those with insight that such statements have been seized upon out of immaturity. The Truth is manifest and visible. Make Him the standard, do not transgress God's standard, and weigh all matters by this divine standard. Accept whatever you find to conform to it, whether from before or after; and whatever is found to conflict with it, cast it behind you and stand firm with wondrous steadfastness."

168

ایدوست زبانی من مظاهر ظهور را ثمره شجره ظهور ملاحظه کن و این اثمار مادامیکه بشجره متمسّك از او محسوب و بعد از قطع از شجره هبوب ارياح نفس و هوی چنان متغيّرش نمايد که از طعم و لطافت و طراوت جميع ممنوع شود و محروم گردد و اين اذکار نظر بعرفان ناس ذکر شده و الّا قسم بجمال علیّ ابهی روح ماسواه فداه که نفس ظهور را با دونش نسبت و ربط و مشابهت و مشاکلت بهيچ‌وجه نبوده و نخواهد بود و اين نسبتها در عوالم اسماء مذکور و الّا ساحت ظهور مقدّس است از آنچه ذکر شده و ميشود

Ay dūst-i zabānī-yi man, maẓāhir-i ẓuhūr rā thamarih-yi shajari h-yi ẓuhūr mulāḥiẓih kun, va īn athmār mādāmīkih bi-shajarih mutamassik az ū maḥsūb, va baᶜd az qaṭᶜ az shajarih hubūb-i aryāḥ-i nafs va havā chunān mutaghayyirash namāyad kih az ṭaᶜm va laṭāfat va ṭarāvat jamīᶜ mamnūᶜ shavad va maḥrūm gardad. Va īn adhkār naẓar bi-ᶜirfān-i nās dhikr shudih, va illā qasam bi-Jamāl-i ᶜAlī-yi Abhā, rūḥ-i mā-sivāhu fidāh, kih nafs-i ẓuhūr rā bā dūnash nisbat va rabṭ va mushābahat va mushākalat bi-hīch vajh nabūdih va nakhwāhad būd. Va īn nisbat-hā dar ᶜavālim-i asmā madhkūr, va illā sāḥat-i ẓuhūr muqaddas ast az ānchih dhikr shudih va mīshavad.

My friend in words alone! Regard the manifestations of the Revelation as the fruit of the Tree of Revelation. These fruits are reckoned as belonging to the Tree so long as they cling to it. Once severed from the Tree, the blowing winds of self and desire alter them so completely that they are deprived of all flavor, delicacy, and freshness. These descriptions have been given in accordance with people's understanding. Otherwise, I swear by the exalted, all-glorious Beauty—may the spirit of all besides Him be sacrificed for Him—that the Manifestation Himself has never had, and will never have, any relationship, connection, resemblance, or likeness whatsoever to anyone besides Him. These relationships are spoken of in the worlds of names; otherwise, the court of the Manifestation is sanctified above all that has been or is being said.

169

فتعالی عما ظننت و عرفت و علمت و قلت و تقول معانی کلمات بيان را احدی جز نفس رحمن مطلع نبوده و نخواهد بود ای کاش در ظلّ شجره فردانيّه مستظلّ ميشدی و از اثمارش که بهيئت لا اله الّا هو ظاهر شده‌اند مرزوق ميگشتی و معلوم ميشد که مقصود منزل بيان از بيان چه بوده و لکن قضی منك بما اکتسبت يداك

Fa-taᶜālā ᶜammā ẓananta va ᶜarafta va ᶜalimta va qulta va taqūl. Maᶜānī-yi kalimāt-i Bayān rā aḥadī juz nafs-i Raḥmān muṭṭaliᶜ nabūdih va nakhwāhad būd. Ay kāsh dar ẓill-i shajari h-yi fardānīyih mustaẓill mīshudī va az athmārash kih bi-hayʾat-i lā ilāha illā huwa ẓāhir shudih-and marzūq mīgashtī va maᶜlūm mīshud kih maqṣūd-i Munzil-i Bayān az Bayān chih būdih, va lākin quḍiya minka bi-mā iktasabat yadāk.

Exalted is He above what you have imagined, recognized, known, said, and now say. No one but the All-Merciful Himself has known, or will ever know, the meanings of the words of the Bayán. If only you had sought shelter beneath the shadow of the Tree of Oneness and been nourished by its fruits, which have appeared in the form of "There is no god but Him"! Then it would have become clear what the Revealer of the Bayán intended by the Bayán. But judgment has been passed upon you through what your own hands have earned.

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و اینکه نوشته که حال انصاف بدهید خود حضرت باب آیات را بهتر تمیز میداد یا بنده و شما و این تقلید نیست الی آخر قد کبر قول من القاك و عظم کفره و عدم کینونته میگویند و شاعر نیستند قسم بنقطه وجود در حینیکه این کلمات از قلم معرضین جاری کلّ اشیاء بر عقل و درایتشان هم متحیّر و هم مضحك چه که نقطه اولی بکینونته ظاهر و آیات الهی بمثل غیث هاطل نازل مع ذلك از آن اعراض نموده‌اند و بذکر اثبات دونش مشغول گشته‌اند

Va īnke neveshte ke ḥāl enṣāf bedahīd khod-e Ḥażrat-e Bāb āyāt rā behtar tamīz mīdād yā bande va shomā va īn taqlīd nīst ilā ākhir. Qad kabura qawlu man alqāka wa ᶜaẓuma kufruhu wa ᶜadamu kaynūnatihi. Mīgūyand va shāᶜer nīstand. Qasam be Noqṭe-ye Vojūd dar ḥīnī ke īn kalemāt az qalam-e moᶜreżīn jārī, koll-e ashyāᵓ bar ᶜaql va derāyatashān ham motaḥayyer va ham moḍḥek, che ke Noqṭe-ye Ūlā bi-kaynūnatihi ẓāher va āyāt-e elāhī be methl-e ghayth-e hāṭel nāzel, maᶜa dhālek az ān eᶜrāż nemūde-and va be dhekr-e ethbāt-e dūnash mashghūl gashte-and.

And as for what he has written: “Now judge fairly: did the Báb Himself discern the verses better, or do you and I? And this is not imitation,” and so forth. Grave indeed is the utterance of the one who prompted you, and great are his unbelief and his lack of true existence. They speak without awareness. I swear by the Point of Existence: as these words flow from the pens of those who turn away, all things are both bewildered by their reason and discernment and moved to laughter. For the Primal Point has appeared in His own Being, and the divine verses descend like pouring rain; nevertheless, they have turned away from Him and busied themselves with arguments to establish the claims of another.

171

اگر چشم بصیرت میداشتند ملاحظه مینمودند که نقطه بیان از ظلم مظاهر شیطان و مطالع حسبان فوالله بصیحه و ندبه و نوحه مشغولست چه که فرموده آنچه وصف در بیان نازل شده مقصود ظهور آخر است و حال مشاهده میشود که طلعت اولی در کرّه اخری ظاهر و بکلمات ظهور قبلش بر نفسش سیف کشیده‌اند چنانچه از قبل هم امثال این نفوس بکلمات ظهور قبلش مستدلّ شده دم مطهّرش را ریختند قل قد فعلتم و تفعلون حینئذ ما لافعل النّمرود و لا الشّمر و لا السّنان و لا ابن ملجم و لا الأوّل و لا الثّانی

Agar chashm-e baṣīrat mīdāshtand molāḥeẓe mīnemūdand ke Noqṭe-ye Bayān az ẓolm-e maẓāher-e shayṭān va maṭāleᶜ-e ḥosbān, fa-wa-Allāh, be ṣayḥe va nodbe va nowḥe mashghūl ast, che ke farmūde ānche vaṣf dar Bayān nāzel shode maqṣūd ẓohūr-e ākhar ast. Va ḥāl moshāhede mīshavad ke Ṭalᶜat-e Ūlā dar karre-ye okhrā ẓāher va be kalemāt-e ẓohūr-e qablash bar nafsash sayf keshīde-and, chenānche az qabl ham amthāl-e īn nofūs be kalemāt-e ẓohūr-e qablash mostadell shode dam-e moṭahharash rā rīkhtand. Qul qad faᶜaltum wa tafᶜalūna ḥīnaᵓidhin mā lā faᶜala al-Nimrūd wa lā al-Shimr wa lā al-Sinān wa lā Ibn Muljam wa lā al-Awwal wa lā al-Thānī.

Had they possessed the eye of insight, they would have seen that the Point of the Bayán is, by God, crying out, lamenting, and mourning because of the oppression of the manifestations of Satan and the sources of vain imaginings. For He has said that all the descriptions revealed in the Bayán refer to the later Revelation. And now it is seen that the Primal Countenance has appeared once more, yet with the words of His previous Revelation they have drawn a sword against His very Self, just as, in the past, souls like these invoked the words of His previous Revelation and shed His sacred blood. Say: You have done, and are now doing, what neither Nimrod, nor Shimr, nor Sinán, nor Ibn Muljam, nor the First, nor the Second ever did.

172

کاش از بصر و فؤاد که محروم شده‌اند اقلّا شامّه میداشتند و الله از آن هم محروم شده‌اند چه که نکهت دفراء را از عرف طیب بقاء تمیز نداده‌اند و برایحه جعل خود را از عطر ریاحین رضوان عزّ صمدانی محروم نموده‌اند و این کلمه را موهوم مدان چنانچه بسیّد محمّد اصفهانی که والله هر نفسیکه اقلّ من ذرّ صاحب شامّه باشد رایحه منتنه‌اش را از فرسنگهای بعیده میشنود و احتراز میجوید با او مأنوس شده از عرف گلزار قدس ربّانی بعید و بی‌نصیب مانده‌اند

Kāsh az baṣar va foʾād ke maḥrūm shode-and aqallan shāmme mīdāshtand. Va-Allāh az ān ham maḥrūm shode-and, che ke nakhat-e dafrā rā az ᶜarf-e ṭīb-e baqā tamīz nadāde-and va be rāyeḥe-ye joᶜal khod rā az ᶜeṭr-e rayāḥīn-e Reżvān-e ᶜezz-e ṣamadānī maḥrūm nemūde-and. Va īn kaleme rā mowhūm madān, chenānche be Sayyed Moḥammad-e Eṣfahānī, ke va-Allāh har nafsī ke aqall-e men dharr ṣāḥeb-e shāmme bāshad rāyeḥe-ye montene-ash rā az farsanghā-ye baᶜīde mīshenavad va eḥterāz mījūyad, bā ū maʾnūs shode az ᶜarf-e golzār-e qods-e rabbānī baᶜīd va bī-naṣīb māndeand.

If only, deprived as they are of sight and heart, they at least possessed a sense of smell! By God, they have been deprived of that as well, for they have failed to distinguish a foul stench from the sweet fragrance of eternity, and for the odor of a dung beetle they have deprived themselves of the perfume of the flowers of the Paradise of everlasting glory. Do not regard these words as imaginary. They have become intimate with Siyyid Muḥammad-i-Iṣfahání—whose foul odor, by God, anyone possessing even less than an atom of a sense of smell would detect from many leagues away and shun—and have remained far removed from, and deprived of, the fragrance of the rose garden of divine holiness.

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متحیّرم که با چنین انفس چه ذکر نمایم و چه القاء کنم بادلّه بر جعل میتوان ثابت نمود که رایحه گلزار محبوب است لا فونفس المحبوب لو انت من العارفین آیا بکر میتوان محقّق نمود که نغمات الهی نیکو است لا فوربّ الأسماء و الصّفات لو انت من المستشعرین

Motaḥayyeram ke bā chenīn anfos che dhekr namāyam va che elqā konam. Be adelle bar joᶜal mītavān thābet nemūd ke rāyeḥe-ye golzār maḥbūb ast? Lā fa-wa-nafsi al-Maḥbūb law anta min al-ᶜārifīn. Āyā be kar mītavān moḥaqqaq nemūd ke naghamāt-e elāhī nīkū ast? Lā fa-wa-Rabbi al-asmāʾ wa al-ṣifāt law anta min al-mustashᶜirīn.

I am bewildered as to what I should say to such souls and what I should convey to them. Can one prove by arguments to a dung beetle that the fragrance of a rose garden is delightful? No, by the Self of the Beloved, if you are among those who know! Can one demonstrate to the deaf that the divine melodies are beautiful? No, by the Lord of names and attributes, if you are among those who perceive!

174

میفرمایند ببیان و ما نزّل فیه از آن ساذج حقیقت محتجب نمانید و شما بالقای آن نفس مشرك اوصاف کلمات معرضین نوشته و بمقرّ اطهر ارسال داشته‌اید و اعتراضا علی الله بکلمات نقطه اولی هم مستدلّ شده‌اید از برای نفس نقطه از کلمات قبلش استدلال مینمایند و شاعر نیستند و اگر شاعر بودند باید آنچه از جمال احدیّه الیوم ظاهر بآن متمسّك شوند بگو ای بی‌بصر چشم بگشا شمس قدم مقابل

وجهت نشسته و قلب مبارکش از ظلمت مجروح باو ناظر شو و رحم کن و از دونش از او سؤال مکن بحر معنی رسیدی از تحریف کلمات بگذر بشمس واصل شدی از سراج منقطع شو

Mīfarmāyand be Bayān va mā nuzzila fīhi az ān Sādhej-e Ḥaqīqat moḥtajeb namānīd, va shomā be elqā-ye ān nafs-e moshrek owṣāf-e kalemāt-e moᶜreżīn neveshte va be maqarr-e aṭhar ersāl dāshte-īd va iᶜtirāḍan ᶜalā Allāh be kalemāt-e Noqṭe-ye Ūlā ham mostadell shode-īd. Az barā-ye nafs-e Noqṭe az kalemāt-e qablash estedlāl mīnemāyand va shāᶜer nīstand, va agar shāᶜer būdand bāyad ānche az Jamāl-e Aḥadiyye al-yawm ẓāher be ān motamassek shavand. Begū ey bī-baṣar chashm bogshā, Shams-e Qedam moqābel-e vajhat neshaste va qalb-e mobārakash az ẓolmat majrūḥ. Be ū nāẓer show va raḥm kon va az dūnash az ū soᵓāl makon. Be baḥr-e maᶜnā resīdī, az taḥrīf-e kalemāt bogdhar. Be shams vāṣel shodī, az serāj monqaṭeᶜ show.

He says: "Do not let the Bayán and what has been revealed in it veil you from that Essence of Truth." Yet, at the prompting of that idolatrous soul, you have written descriptions of the words of those who turn away and sent them to the most holy Seat, and, in objection to God, you have even invoked the words of the Primal Point as evidence. They reason about the Point Himself from His earlier words, without awareness. If they were aware, they would have to hold fast to whatever appears today from the Beauty of Oneness. Say: O sightless one, open your eyes! The Sun of Eternity is seated before your face, and His blessed heart is wounded by your oppression. Look upon Him and have mercy, and do not question Him about anyone besides Him. You have reached the ocean of meaning: leave off distorting words. You have attained the sun: detach yourself from the lamp.

175

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

Noqṭe-ye Bayān mīfarmāyad jamīᶜ-e Bayān al-yawm manūṭ be taṣdīq-e Maẓhar-e Ẓohūr ast. Maᶜa dhālek az kalemāt-e moḥkame-ye elāhiyye ghāfel shode va be havā-ye nafs-e khod mashghūl gashte-and. Fa-wa-Allāh methl-e ān moshāhede mīshavand ke az barā-ye qaṭre-ye māᵓ-e melḥ-e ojāj owṣāf-e baḥr-e ᶜadhb-e forāt dhekr namāyand. ᶜAjab ast ke shomā neveshte-īd ḥāl enṣāf dehīd va taqlīd nīst, maᶜa ānke be salāsel-e taqlīd chenān baste shode-īd ke agar jonūd-e samāvāt va arż jamᶜ shavand az goshūdanash ᶜājez gardand.

The Point of the Bayán says that the entire Bayán today depends upon the confirmation of the Manifestation of Revelation. Nevertheless, they have neglected the decisive words of God and busied themselves with their own desires. By God, they are seen to be like those who ascribe the qualities of an ocean of sweet, refreshing water to a drop of bitter brine. It is astonishing that you have written, "Now judge fairly," and, "This is not imitation," when you are so tightly bound in the chains of imitation that, were the hosts of heaven and earth to gather together, they would be powerless to undo them.

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و دیگر ذکر انصاف هم نموده حال ای با انصاف انصاف ده آنچه نوشته و بجمال قدم نسبت داده جز از سیّد محمّد شنیده بکدام شرع قول مدّعی مقبول و مسموع اگر در یکی از شرایع الهی که از قبل لا قبل مابین ناس بوده حکمی آوردی که مدلّ باشد بر اینکه کلمات مدّعی مسموع است این عباد اذعان مینمایند قول شما را بقول نفسیکه لایعرف الیمین عن الیسار و لا النّور عن الظّلمة و جمیع ذرّات شهادت بر فسق و فجور و عنادش داده و میدهند بر حقّ وارد آورده آنچه را که هیچ ظالمی وارد نیاورد

Va dīgar dhekr-e enṣāf ham nemūde. Ḥāl ey bā-enṣāf enṣāf deh, ānche neveshte va be Jamāl-e Qedam nesbat dāde joz az Sayyed Moḥammad shenīde? Be kodām shar^{c} qowl-e modda^{c}ī maqbūl va masmū^{c}? Agar dar yekī az sharāye^{c}-e elāhī ke az qabl-e lā qabl mābayn-e nās būde ḥokmī āvordī ke modell bāshad bar īnke kalemāt-e modda^{c}ī masmū^{c} ast, īn ^{c}ebād edh^{c}ān mīnemāyand qowl-e shomā rā. Be qowl-e nafsī ke lā ya^{c}rifu al-yamīn ^{c}an al-yasār wa lā al-nūr ^{c}an al-ẓulma va jamī^{c}-e dharrāt shahādat bar fesq va fojūr va ^{c}enādash dāde va mīdehand, bar Ḥaqq vāred āvorde ānche rā ke hīch ẓālemī vāred nayāvard.

He has also spoken of fairness. Now, O fair-minded one, judge fairly: has he heard what he has written and attributed to the Ancient Beauty from anyone but Siyyid Muḥammad? Under which religious law is the claimant's own statement accepted and admitted as testimony? If you produce a ruling from any of the divine laws that have existed among people from a beginning with no beginning, showing that the claimant's words are admissible, these servants will acknowledge your assertion. On the word of a soul who cannot distinguish right from left or light from darkness, and to whose wickedness, depravity, and malice every atom has borne and continues to bear witness, you have inflicted upon the True One what no oppressor has ever inflicted.

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قریب هفتاد نفس در این سفر بوده‌اند و قریب همین عدد هم نفوس از بعد بمقرّ ظهور وارد شده‌اند اگر یك نفس بگوید احدی باین دو مشرك بالله معارضه نموده و یا نزاع و مجادله و مکالمه مابین شده آنچه بقلم کذب نوشته‌اند مسلّم میداریم فانصف فی نفسك یا عبد مع ذلك بقول سیّد محمّد ظلم بحقّ نسبت داده مع آنکه آنچه حکم فرمایند مختارند و آنچه عامل شوند عمل حقّ بوده و خواهد بود و لکن سمع نه تا اصغا نماید و قلب نه تا ادراك کند از برای کر هر چه گفته شود حقّ یفعل ما یشآء و یحکم مایرید بوده چه فایده حاصل شود

Qarīb-e haftād nafs dar īn safar būde-and va qarīb-e hamīn ^{c}adad ham nofūs az ba^{c}d be maqarr-e ẓohūr vāred shode-and. Agar yek nafs begūyad aḥadī be īn do moshrek be Allāh mo^{c}āreże nemūde va yā nezā^{c} va mojādele va mokāleme mābayn shode, ānche be qalam-e kedhb neveshte-and mosallam mīdārīm. Fa-anṣif fī nafsika yā ^{c}abd. Ma^{c}a dhālek be qowl-e Sayyed Moḥammad ẓolm be Ḥaqq nesbat dāde, ma^{c}a ānke ānche ḥokm farmāyand mokhtārand va ānche ^{c}āmel shavand ^{c}amal-e Ḥaqq būde va khvāhad būd. Va lāken sam^{c} na tā eṣghā namāyad va qalb na tā edrāk konad. Az barā-ye kar har che gofte shavad Ḥaqq yaf^{c}alu mā yashā^{ɔ} va yaḥkumu mā yurīd būde, che fāyde ḥāṣel shavad?

Nearly seventy souls were on this journey, and about the same number subsequently arrived at the seat of Revelation. If a single soul should say that anyone opposed these two who associate partners with God, or that any quarrel, dispute, or exchange of words took place between them, We will concede what they have written with the pen of falsehood. So judge fairly within yourself, O servant. Nevertheless, on Siyyid Muḥammad's word, you have attributed oppression to the True One, although He is free to decree whatever He wishes, and whatever He does has been and will

be the action of the True One. But there is no ear to listen and no heart to understand. However often the deaf are told that the True One does whatever He wills and ordains whatever He desires, what benefit can result?

178

فوالله اوراق شجرهء طوبی از ظلم آن ظالمان فرو ریخته و اغصان سدره منتهی درهم شکسته و وجه منیر علیّ اعلی از لطمات اشارات هیاکل بغضا تغییر نموده و صدر ممرّد منیرش مجروح گشته و ذیل تقدیسش بغبار مفتریات انفس مشرکه آلوده شده از حقّ میطلبم آیه تطهیری تا ارض طیّبه مبارکه عرفانش را از انفس خبیثه نجسّه کثیفه مشرکه مطهّر نماید

Fa-wa-Allāh owrāq-e shajare-ye Ṭūbā az ẓolm-e ān ẓālemān forū rīkhte va aghṣān-e Sedre-ye Montahā darham shekaste va vajh-e monīr-e ᶜAliyy-e Aᶜlā az laṭamāt-e eshārāt-e hayākel-e baghżā taghyīr nemūde va ṣadr-e momarrad-e monīrash majrūḥ gashte va dheyl-e taqdīsash be ghobār-e moftarayāt-e anfos-e moshreke ālūde shode. Az Ḥaqq mīṭalabam āye-ye taṭhīrī tā arż-e ṭayyebe-ye mobārake-ye ᶜerfānash rā az anfos-e khabīthe-ye najese-ye kathīfe-ye moshreke moṭahhar namāyad.

By God, the leaves of the Tree of Blessedness have fallen through the oppression of those oppressors, the branches of the Tree beyond which there is no passing have been shattered, the radiant face of the Exalted, the Most High, has been altered by the blows of the insinuations of those embodiments of hatred, His smooth, radiant breast has been wounded, and the hem of His holiness has been soiled by the dust of the slanders of idolatrous souls. I ask the True One for a verse of purification, that He may cleanse the pure and blessed land of His recognition of wicked, unclean, filthy, idolatrous souls.

179

ای باانصاف نفسی ظاهر و بکلّ آیات قدرتیّه و ظهورات عزّ صمدانیّه مشهود چنانچه کلّ مشاهده نموده و مینمایند اگر شما منکری از ملل مختلفه جویا شو و مع ذلك بهمان آیات که نقطه اولی روح ماسواه فداه اثبات حقّیّت خود فرموده بل اعظم ظاهر شده و میفرماید یا قوم انّی لنفس علیّ بینکم و جمال محمّد فیکم و کینونة الرّوح بین السّموات و الأرضین یا قوم خافوا عن الله انّی عبد آمنت بالله و آیاته و کنت راقداً علی بساطی مرّت علیّ نسائم الرّحمن و ایقظنی بالحقّ و علّمنی علم ما کان و ما یکون و اظهرنی بطراز نفسه و انطقنی بثنائه ان انتم تعلمون

Ey bā-enṣāf nafsī ẓāher va be koll-e āyāt-e qodratiyye va ẓohūrāt-e ᶜezz-e ṣamadāniyye mashhūd, chenānche koll moshāhede nemūde va mīnemāyand. Agar shomā monkerī az melal-e mokhtalefe jūyā show. Va maᶜa dhālek be hamān āyāt ke Noqṭe-ye Ūlā rūḥ-e mā sevāh fedāh ethbāt-e ḥaqqiyyat-e khod farmūde, bal aᶜẓam, ẓāher shode va mīfarmāyad: Yā qawm innī la-nafsu ᶜAlī baynakum wa jamālu Muḥammad fīkum wa kaynūnatu al-Rūḥ bayna al-samāwāt wa al-arḍīn. Yā qawm khāfū ᶜan Allāh innī ᶜabd āmantu bi-Allāh wa āyātihi wa kuntu rāqidan ᶜalā bisāṭī marrat ᶜalayya nasāᵓimu al-Raḥmān wa ayqaẓanī bi-al-ḥaqq wa ᶜallamanī ᶜilma mā kāna wa mā yakūn wa aẓharanī bi-ṭirāzi nafsihi wa anṭaqanī bi-thanāᵓihi in antum taᶜlamūn.

O fair-minded one! A Soul has appeared, manifest with all the signs of power and the revelations of everlasting glory, as everyone has witnessed and continues to witness. If you deny this, inquire among the various peoples. Moreover, He has appeared with the very same verses by which the Primal Point—may the spirit of all besides Him be sacrificed for Him—established His own truth,

indeed with greater ones, and He says: “O people! I am indeed the very Self of ᶜAlí among you, the Beauty of Muḥammad in your midst, and the Being of the Spirit between the heavens and the earths. O people! Fear God. I am a servant who has believed in God and His verses. I lay asleep upon My couch when the breezes of the All-Merciful passed over Me, and He awakened Me through the truth, taught Me the knowledge of all that has been and all that will be, arrayed Me in the adornment of His own Self, and caused Me to speak His praise, if you but knew.”

180

يا قوم ان لا تؤمنوا لاتتعرّضوا بی و ل اتفعلوا ما منعتم عنه فی کلّ الألواح اتّقواالله و لا تشرکون انّی آمنت بما عندکم من صحف الله و کتبه و اصدّق ما امرتم به من لدی الله المقتدر المهیمن العزیز القیّوم و من کان ذی شمّ یستنشق منّی رایحة القدس و من کان ذی ذائقة لیذوق من اثمار هذه الشّجرة ما ذاق محمّد من سدرة المنتهی و ماذاق علیّ من سدرة البیان ان انتم تعلمون

Yā qawm in lā tuʾminū lā tataᶜarraḍū bī wa lā tafᶜalū mā muniᶜtum ᶜanhu fī kull al-alwāḥ. Ittaqū Allāh wa lā tushrikūn. Innī āmantu bi-mā ᶜindakum min ṣuḥuf Allāh wa kutubihi wa uṣaddiqu mā umirtum bihi min ladā Allāh al-Muqtadir al-Muhaymin al-ᶜAzīz al-Qayyūm. Wa man kāna dhī shamm yastanshiqu minnī rāʾiḥata al-quds wa man kāna dhī dhāʾiqa li-yadhūq min athmār hādhihi al-shajara mā dhāqa Muḥammad min Sidrat al-Muntahā wa mā dhāqa ᶜAlī min Sidrat al-Bayān in antum taᶜlamūn.

“O people! If you do not believe, do not assail Me, and do not do what you have been forbidden in all the Tablets. Fear God and do not associate partners with Him. I have believed in the scriptures and books of God that are in your possession, and I affirm what you have been commanded by God, the All-Powerful, the All-Protecting, the Almighty, the Self-Subsisting. Whoever possesses a sense of smell inhales from Me the fragrance of holiness, and whoever possesses a sense of taste, let him taste of the fruits of this Tree what Muḥammad tasted from the Tree beyond which there is no passing, and what ᶜAlí tasted from the Tree of the Bayán, if you but knew.”

181

يا قوم خافوا عن الله انّی کنت کأحد منکم واردت ان اصمت تلقاء نفسی و لکنّ الرّوح اهتزّنی و حرّکنی بالحقّ و انطقنی بآیات الله ثمّ ببیّناته و هذا لیس منّی بل من لدی الله المقتدر العزیز المحبوب فوالله لو کان فی قلوبکم حبّ الله اقلّ عمّا یحصی لم تسفکوا دم هذا المظلوم لانّه لو لم یکن کما انتم تظنّون و لکن ینسب نفسه الی محبوبکم و بحبّکم هذا الاسم لاینبغی ان تتعرّضوا علیه و تفعلوا ما یکبّ بوجهه علی التّراب روح الأعظم ثمّ حقایق ما خلق بین الکاف و النّون

Yā qawm khāfū ᶜan Allāh innī kuntu ka-aḥadin minkum wa aradtu an aṣmuta tilqāʾa nafsī wa lākinna al-Rūḥa ihtazzanī wa ḥarrakanī bi-al-ḥaqq wa anṭaqanī bi-āyāt Allāh thumma bi-bayyināthi wa hādhā laysa minnī bal min ladā Allāh al-Muqtadir al-ᶜAzīz al-Maḥbūb. Fa-wa-Allāh law kāna fī qulūbikum ḥubbu Allāh aqall ᶜammā yuḥṣā lam tasfikū dama hādhā al-Maẓlūm li-annahu law lam yakun ka-mā antum taẓunnūn wa lākin yansibu nafsahu ilā maḥbūbikum wa bi-ḥubbikum hādhā al-ism lā yanbaghī an tataᶜarraḍū ᶜalayhi wa tafᶜalū mā yakubbu bi-wajhihi ᶜalā al-turāb rūḥa al-Aᶜẓam thumma ḥaqāʾiqa mā khuliqa bayna al-kāf wa al-nūn.

“O people! Fear God. I was as one of you and wished, of My own accord, to remain silent, but the Spirit stirred Me, moved Me through the truth, and caused Me to utter the verses of God and His clear proofs. This is not from Me, but from God, the All-Powerful, the Almighty, the Beloved.

By God, if there were in your hearts a love of God smaller than could be reckoned, you would not shed the blood of this Wronged One. For even if He were not what you suppose, He nevertheless ascribes Himself to your Beloved; and, because of your love for this Name, you should not assail Him and do what casts the Spirit of the Most Great face down upon the dust, and with it the realities of all that has been created between the letters káf and nún."

182

و یا قوم انا نهیناکم عمّا نهیتم عنه فی کلّ الألواح و امرناکم بما امرتم به فی الواح الله المهیمن العزیز القیّوم و انتم ما سمعتم قولی و تجاوزتم عن حدودکم الی ان تصرّفتم فی حرم الله و ارتکبتم ما ظهرت الصّیحة بین السّموات و الأرض و لکن انتم لا تسمعون و کذلك نهیناکم عن التّصرّف فی اماآء النّاس ثمّ نسائهم و کذلك عن سفك الدّمآء و انتم بذلك قمتم علیّ بالاعراض و فعلتم ما لا فعله المشرکون و لو اقتل فی کلّ حین بکلّ الأسیاف لن اصدّق افعالکم و بذلك امرت من لدی الله و هذا لم یکن من عندی بل من لدنه و انّه لهو الحقّ علّام الغیوب

Wa yā qawm innā nahaynākum ᶜammā nuhītum ᶜanhu fī kull al-alwāḥ wa amarnākum bi-mā umirtum bihi fī alwāḥ Allāh al-Muhaymin al-ᶜAzīz al-Qayyūm wa antum mā samiᶜtum qawlī wa tajāwaztum ᶜan ḥudūdikum ilā an taṣarraftum fī ḥaram Allāh wa irtakabtum mā ẓaharat al-ṣayḥatu bayna al-samāwāt wa al-arḍ wa lākin antum lā tasmaᶜūn. Wa kadhālika nahaynākum ᶜan al-taṣarruf fī imāᵓ al-nās thumma nisāᵓihim wa kadhālika ᶜan safk al-dimāᵓ wa antum bi-dhālika qumtum ᶜalayya bi-al-iᶜrāḍ wa faᶜaltum mā lā faᶜalahu al-mushrikūn. Wa law uqtal fī kull ḥīn bi-kull al-asyāf lan uṣaddiqa afᶜālakum wa bi-dhālika umirtu min ladā Allāh wa hādhā lam yakun min ᶜindī bal min ladunhu wa innahu la-huwa al-Ḥaqq ᶜAllām al-ghuyūb.

"O people! We have forbidden you what you were forbidden in all the Tablets and commanded you what you were commanded in the Tablets of God, the All-Protecting, the Almighty, the Self-Subsisting. Yet you did not heed My words and overstepped your bounds, until you violated the sanctity of God's household and committed deeds that raised a cry between the heavens and the earth; but you do not hear. Likewise, We forbade you to violate other people's maidservants and their wives, and likewise to shed blood. Because of this, you rose against Me in rejection and did what even those who associate partners with God have not done. Were I to be slain at every moment by every sword, I would never sanction your deeds. Thus have I been commanded by God. This is not from Me but from Him, and He is indeed the Truth, the Knower of all that is unseen."

183

حال ملاحظه کن ای باانصاف که کی بی‌انصاف است نفوس زانیه که در اصل حرم عزّ صمدانیّه خیانت نموده‌اند و دیگر چه ارتکابات شنیعه که بآن عامل گشته که والله الّذی لا اله الّا هو که قلم از ذکرش حیا مینماید مع‌ذلك نسبت حقّ باین نفوس داده و بحقّ نسبت ظلم راجع کرده حال ما بی‌انصافیم و شما باانصاف کتاب مستیقظ را بخوان که در آن کتاب مرشدت میرزا یحیی فتوی بر دم جمیع نفوس مقدّسه داده چنانچه نفسی را که منصوصاً نقطه اولی روح ماسواه فداه حرف ثالث من یظهره الله نامیده بفتوای آن ظالم شهید شده و کتاب دیگرش که در آن مخصوص در اماکن متعدّده فتوی بر قتل کلّ نفوس داده مع‌ذلك جمیع را بحقّ راجع نموده

Ḥāl molāḥeẓe kon ey bā-enṣāf ke kī bī-enṣāf ast. Nofūs-e zāniye ke dar aṣl-e ḥaram-e ᶜezz-e ṣamadāniyye khiyānat nemūde-and va dīgar che ertekābāt-e shanīᶜe ke be ān ᶜāmel gashte ke va-Allāh alladhī lā ilāha illā huwa ke qalam az dhekrash ḥayā mīnemāyad, maᶜa dhālek nesbat-e ḥaqq be īn nofūs dāde va be Ḥaqq nesbat-e ẓolm rājeᶜ karde. Ḥāl mā bī-enṣāfīm va shomā bā-enṣāf?

Ketāb-e Mostayqeẓ rā bekhvān ke dar ān ketāb morshedat Mīrzā Yaḥyā fatvā bar dam-e jamīᶜ-e nofūs-e moqaddase dāde, chenānche nafsī rā ke manṣūṣan Noqṭe-ye Ūlā rūḥ-e mā sevāh fedāh Ḥarf-e Thāleth-e Man Yoẓheroh Allāh nāmīde be fatvā-ye ān ẓālem shahīd shode, va ketāb-e dīgarash ke dar ān makhṣūṣ dar amāken-e motaᶜaddede fatvā bar qatl-e koll-e nofūs dāde. Maᶜa dhālek jamīᶜ rā be Ḥaqq rājeᶜ nemūde.

Now consider, O fair-minded one, who is unfair. Adulterous souls have acted treacherously within the very household of everlasting glory, and what other abominable deeds they have committed—by God, besides whom there is no other god, the pen is ashamed to mention them! Nevertheless, you have ascribed right to these souls and attributed oppression to the True One. Are We, then, unfair, and you fair? Read the book Mustayqiẓ, for in that book your guide, Mírzá Yaḥyá, has issued a decree for the blood of all holy souls. Indeed, the soul whom the Primal Point—may the spirit of all besides Him be sacrificed for Him—explicitly named the Third Letter of Him Whom God Shall Make Manifest was martyred by the decree of that oppressor. And read his other book, in which, in numerous places, he has specifically decreed the killing of all souls. Nevertheless, you have attributed it all to the True One.

184

و خود آن خبیث مشرك بحضرت ابهی عریضه معروض داشته و حال بخطّ خود او موجود است و نوشته آنچه ما بکنیم باسم شما تمام میشود چه که شما رئیس هستید و در مدینه کبیر مشافهه بیکی از اصحاب گفته که تا حال آنچه از جعلیات گفته‌ام نقلی نبوده من بعد جعلها خواهم کرد و فسادها خواهم برپا نمود چنانچه نموده مخصوص گفته که جمال ابهی آدم باطراف بجهت فساد فرستاده‌اند و خود شما میدانید که آنچه گفته کذب صرف بوده و مع‌ذلك صادقش شمرده مع آنکه در لیالی و ایّام کذب تعلیم شما مینمود که همچه بگو و همچه بنویس و شما عامل بوده و هستید

Va khod ān khabīs-i mushrik bi-Ḥaḍrat-i Abhā ᶜarīḍa maᶜrūḍ dāshta va ḥāl bi-khaṭṭ-i khod-i ū mawjūd ast va nivishta ānchi mā bikunīm bi-ism-i shumā tamām mīshavad chi ki shumā raʾīs hastīd va dar Madīna-yi Kabīr mushāfahatan bi-yikī az aṣḥāb gufta ki tā ḥāl ānchi az jaᶜliyyāt gufta-am naqlī nabūda min baᶜd jaᶜlhā khwāham kard va fasādhā khwāham barpā namūd chunānchi namūda makhṣūṣ gufta ki Jamāl-i Abhā ādam bi-aṭrāf bi-jihat-i fasād firistāda-and va khod-i shumā mīdānīd ki ānchi gufta kiẕb-i ṣirf būda va maᶜa-dhālik ṣādiqash shumurda maᶜa ānki dar layālī va ayyām kiẕb taᶜlīm-i shumā mīnamūd ki hamcha bigū va hamcha binivīs va shumā ᶜāmil būda va hastīd.

That wicked man who associates partners with God himself submitted a letter to His Most Glorious Presence, which still exists in his own handwriting, and wrote: “Whatever we do is attributed to you, because you are the chief.” In the Great City he told one of the companions face to face: “The fabrications I have uttered so far have been nothing of consequence. From now on I will invent falsehoods and stir up disorders”—as indeed he has done. He specifically said that the Abhá Beauty had sent people to various regions to stir up disorder. You yourself know that everything he said was sheer falsehood, yet you have considered him truthful, even though day and night he taught you to lie, saying, “Say this and write that,” and you have acted, and still act, accordingly.

185

و آنقدر ملتفت نیستید که آنی تفکّر نمائی که ادرنه خلف کوه قاف نیست للّه چند روزی بروم و بچشم خود به‌بینم حقّ و دونش در آن ارض موجود باین موفّق نشده و بمفتریات مشغول گشته الیوم که لقا ممکن بود بآن فایز نشدی باری این نعمت بی زوال همیشه بدست

نیاید و این ربیع الهی همیشه ظاهر نه عنقریب است که کلّ محروم شوند این عبد از خدا میطلبد که در دنیا و آخرت این عباد را از ظلّ فناء بابش محروم نفرماید و لازال در حول بیت طایف باشیم و بانوارش مشرق و از فواکه عرفانش مرزوق و از کوثر رضایش مشروب دنیا را بطالبانش واگذاشته‌ایم از دنیا و عقبی جز دوست نخواسته و نخواهیم انّه لخیر معطی و احسن مجیب

Va ānqadr multafit nīstīd ki ānī tafakkur namāʾī ki Adrianih khalf-i Kūh-i Qāf nīst li-llāh chand rūzī biravam va bi-chashm-i khod bibīnam Ḥaqq va dūnash dar ān arḍ mawjūd bi-īn muvaffaq nashuda va bi-muftariyāt mashghūl gashta al-yawm ki liqā mumkin būd bi-ān fāʾiz nashudī bārī īn niᶜmat-i bī-zavāl hamīsha bi-dast nayāyad va īn rabīᶜ-i ilāhī hamīsha ẓāhir na ᶜan-qarīb ast ki kull maḥrūm shavand īn ᶜabd az Khudā mīṭalabad ki dar dunyā va ākhirat īn ᶜibād rā az ẓill-i finā-yi bābash maḥrūm nafarmāyad va lā-zāl dar ḥawl-i bayt ṭāʾif bāshīm va bi-anvārash mushriq va az favākih-i ᶜirfānash marzūq va az kawthar-i riḍāyash mashrūb dunyā rā bi-ṭālibānash vāgudhāshta-īm az dunyā va ᶜuqbā juz Dūst nakhwāsta va nakhwāhīm innahu la-khayru muᶜṭin wa-aḥsanu mujīb.

You are not attentive enough to reflect for a moment: “Adrianople is not beyond Mount Qáf. For God’s sake, let me go for a few days and see with my own eyes. The True One and those besides Him are present in that land.” You have not succeeded in doing this and have instead occupied yourself with fabrications. Today, when meeting Him was possible, you did not attain it. In any event, this unfailing bounty will not always be within reach, nor will this divine springtime always be manifest. Soon all will be deprived. This servant asks God not to deprive these servants, in this world or the next, of the shelter of the courtyard of His gate, and that we may always circle around the House, shine with His lights, be nourished by the fruits of His knowledge, and drink from the Kawthar of His good pleasure. We have left the world to those who seek it. From this world and the next we have sought, and will seek, none but the Friend. He is indeed the best of givers and the most gracious of responders.

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

Az ahl-i inṣāf nīstīd ki sahl ast dar kūy-i munṣifīn ham murūr nanamūda va qadam nagudhāshta chi ki agar qadamī rafta būdī naminivishtī ki taqlīd nīst va ḥāl ānki abadan az Bayān iṭṭilāᶜ nadāshta va nadārī va ānchi dhikr namūda maḥḍ-i taqlīd būda ki az Sayyid Muḥammad-i khabīs-i kādhib-i mufsid shinīda tā ḥīn ki az ravāyiḥ-i inṣāf maḥrūm būda va lākin az Khudā mīṭalabam ki az shimāl-i ẓulm va iᶜtisāf bi-yamīn-i ᶜadl va inṣāf rājiᶜ shavī agarchi bisyār mushkil ast chi ki naḥl-i angabīn jins-i dīgar va zanbūr jins-i dīgar va lākin nazd-i qudrat-i ilāhī hīch chīz muḥāl nabūda va nīst va ān muḥāliyyat dar khod-i ashyā mawjūd va mashhūd.

Not only are you not among the fair-minded; you have never even passed through their quarter or set foot there. For had you taken a single step there, you would not have written that this was not blind imitation, when you have never had, and still have no, knowledge of the Bayán. Everything you have mentioned has been mere imitation of what you heard from that wicked, lying mischief-maker, Siyyid Muḥammad. Until now you have been deprived of the fragrances of fairness, but I ask God that you may turn from the left hand of oppression and injustice to the right hand of

justice and fairness. This is very difficult, for the honeybee is one kind and the wasp another. Yet nothing has ever been, or is, impossible for divine power; that impossibility exists and is evident in the things themselves.

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فکّر لتعرف ذکر ممیّزی نقطه اولی نموده بودی اگر شما ناظر بممیّز بودید چرا آن قول ممیّز را اطاعت ننمودی که در جمیع بیان فرموده که کلّ در حین ظهور باید از کلّ شیء و عن کلّ ما عندهم منقطع شوند و بنفس ظهور ناظر گردند چه که آنچه از قبل بآن متمسّك بوده‌اند در آن یوم کفایت نمینماید الّا بتصدیق باو بشأنیکه میفرمایند سطری از آیات آن شمس ظهور اعظم است از آنچه از قبل نازل شده و مع‌ذلك بذکر اثبات کلمات خلق او مشغول گشته و حال آنکه اطّلاع از کلمات آن نفس نداشته و نداری و آنچه نزدش بوده رشحی از این بحر اعظم بوده که باو عنایت شده و بعد باعراضش از حقّ اخذ شده نفوسیکه بر جمیع امور مطّلعند الآن موجود جمیع این عباد را بی‌دین مدان و بی مذهب مشمر فوالله که لله هجرت نموده‌ایم و الی الله سایر گشته‌ایم اگر چه معلوم است که آن مفسد خبیث بشماچه القاء نموده و جمیع این عباد را بدنیا نسبت داده خود شما فکر نمائید کجا دنیا بوده و بکه دنیا رسیده

Fakkir li-taᶜrif dhikr-i mumayyizī-yi Nuqṭa-yi Ūlā namūda būdī agar shumā nāẓir bi-mumayyiz būdīd chirā ān qawl-i mumayyiz rā iṭāᶜat nanamūdī ki dar jamīᶜ-i Bayān farmūda ki kull dar ḥīn-i ẓuhūr bāyad az kull-i shayᵓ va ᶜan kulli mā ᶜindahum munqaṭiᶜ shavand va bi-nafs-i ẓuhūr nāẓir gardand chi ki ānchi az qabl bi-ān mutamassik būda-and dar ān yawm kifāyat namīnamāyad illā bi-taṣdīq bi-ū bi-shaᵓnī ki mīfarmāyand saṭrī az āyāt-i ān Shams-i Ẓuhūr aᶜẓam ast az ānchi az qabl nāzil shuda va maᶜa-dhālik bi-dhikr-i ithbāt-i kalimāt-i khalq-i ū mashghūl gashta va ḥāl ānki iṭṭilāᶜ az kalimāt-i ān nafs nadāshta va nadārī va ānchi nazdash būda rashḥī az īn Baḥr-i Aᶜẓam būda ki bi-ū ᶜināyat shuda va baᶜd bi-iᶜrāḍash az Ḥaqq akhdh shuda nufūsī ki bar jamīᶜ-i umūr muṭṭaliᶜand al-ān mawjūd jamīᶜ-i īn ᶜibād rā bī-dīn madān va bī-madhhab mashmur fa-wa-llāh ki li-llāh hijrat namūda-īm va ilā Allāh sāyir gashta-īm agar chi maᶜlūm ast ki ān mufsid-i khabīs bi-shumā chi ilqā namūda va jamīᶜ-i īn ᶜibād rā bi-dunyā nisbat dāda khod-i shumā fikr namāᵓīd kujā dunyā būda va bi-ki dunyā rasīda.

Reflect, so that you may understand. You had mentioned the Primal Point's discerning judgment. If you looked to that discerning Judge, why did you not obey His statement, repeated throughout the Bayán, that at the time of the Manifestation all must detach themselves from everything and from all that they possess, and look to the Manifestation Himself? For whatever they previously clung to will not suffice on that Day unless they acknowledge Him. So emphatically does He speak that He says a single line of the verses of that Sun of Revelation is greater than everything previously revealed. Nevertheless, you have occupied yourself with establishing the validity of the words of one of His creatures, although you have never had, and still have no, knowledge of that person's words. Whatever he possessed was a sprinkling from this Most Great Ocean, bestowed upon him and then taken away when he turned from the True One. Those who are informed of all these matters are now present. Do not regard all these servants as irreligious or reckon them faithless. For, by God, we have emigrated for God's sake and journeyed toward God. It is clear, however, what that wicked mischief-maker has insinuated to you, attributing worldliness to all these servants. Reflect for yourself: where has this worldly gain been, and to whom has it come?

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و اگر این عباد یك كلمه صدق ظاهره از آن نفوس میشنیدند باز ممكن بود كه بعضی از اعمالشان را تأویل كنیم متّصلا بمكر و كذب و افترا مشغول چون ملاحظه نمودند كه این عباد بفضل الله بر حقّ ثابت و مستقیمند تدبیر نموده‌اند كه شاید بنسبت بدنیا و امورات كذبه این عباد را تضییع نمایند و مظلومیّتی از برای خود ثابت كنند بحقّ نقطه وجود روح من فی ملكوت الغیب و الشّهود فداه كه ظلمی نموده‌اند كه از اوّل آفرینش ابداع تا بحال احدی ارتكاب ننموده الا لعنة الله علی الكاذبین و المفترین و الظّالمین

Va agar īn ᶜibād yik kalima-yi ṣidq-i ẓāhira az ān nufūs mīshinīdand bāz mumkin būd ki baᶜḍī az aᶜmālashān rā taᵓvīl kunīm muttaṣilan bi-makr va kiẕb va iftirā mashghūl chūn mulāḥaẓa namūdand ki īn ᶜibād bi-faḍli Allāh bar Ḥaqq thābit va mustaqīmand tadbīr namūda-and ki shāyad bi-nisbat bi-dunyā va umūrāt-i kādhiba īn ᶜibād rā taḍyīᶜ namāyand va maẓlūmiyyatī az barāy-i khod thābit kunand bi-ḥaqq-i Nuqṭa-yi Vujūd rūḥu man fī malakūti al-ghaybi wa-al-shuhūdi fidāh ki ẓulmī namūda-and ki az avval-i āfarīnish-i ibdāᶜ tā bi-ḥāl aḥadī irtikāb nanamūda alā laᶜnatu Allāhi ᶜalā al-kādhibīna wa-al-muftarīna wa-al-ẓālimīn.

If these servants had heard even one manifestly truthful word from those people, it would still have been possible for us to interpret some of their deeds favorably. They are continually occupied with deceit, lies, and slander. When they saw that, by God's grace, these servants remained firm and steadfast in the True One, they devised a scheme, hoping to discredit these servants by attributing worldliness and false matters to them, and to establish themselves as victims of oppression. By the Point of existence—may the spirit of all in the kingdom of the unseen and the seen be sacrificed for Him—they have committed an injustice that no one has committed from the beginning of creation until now. Indeed, God's curse rests upon the liars, the slanderers, and the oppressors.

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و اینكه ذكر آیات میرزا یحیی نموده بودی نقطه اولی روح ماسواه فداه میفرماید كه از حین غروب شمس حقیقت دیگر احدی آیات الله نخواهد شنید الّا در ظهور بعد چنانچه حال هم خود آن جمال مبارك همین را بنفسه میفرماید چه كه آیات دونش مادامیكه مدلّ بر آیات الهی است بحقّ نسبت داده میشود و وجودش مثل وجود مرایا است كه از خود تحقّقی نداشته و ندارند و لكن مادامی كه بشمس عزّ صمدانی مقابل اشراق در او ظاهر و بعد از انحراف محو و اینهم از آن بیان است كه میفرمایند در مظاهر ظهور دیده نمیشود مگر نفس ظهور لذا در جمیع مظاهر ظهور چه در كور فرقان و چه در كور انجیل و چه در كور زبور و چه در كور توریة دیده نمیشود مگر نفس ظهور و هم‌چنین در سكّان بیان دیده نمیشود مگر ظهور نقطه بیان و این مادام كه در ظلّ بیانند و العیاذ بالله اگر نفسی خارج شد دیده نمیشود در او مگر شیطان و افعال و اعمال او

Va īnki dhikr-i āyāt-i Mīrzā Yaḥyā namūda būdī Nuqṭa-yi Ūlā rūḥ-i mā sivāh fidāh mīfarmāyad ki az ḥīn-i ghurūb-i Shams-i Ḥaqīqat dīgar aḥadī āyāt-i Allāh nakhwāhad shinīd illā dar ẓuhūr-i baᶜd chunānchi ḥāl ham khod-i ān Jamāl-i Mubārak hamīn rā bi-nafsih mīfarmāyad chi ki āyāt-i dūnash mādāmī ki mudill bar āyāt-i ilāhī ast bi-Ḥaqq nisbat dāda mīshavad va vujūdash mithl-i vujūd-i marāyā ast ki az khod taḥaqquqī nadāshta va nadārand va lākin mādāmī ki bi-Shams-i ᶜIzz-i Ṣamadānī muqābil ishrāq dar ū ẓāhir va baᶜd az inḥirāf maḥv va īnham az ān bayān ast ki mīfarmāyand dar maẓāhir-i ẓuhūr dīda namīshavad magar nafs-i ẓuhūr lidhā dar jamīᶜ-i maẓāhir-i ẓuhūr chi dar kawr-i Furqān va chi dar kawr-i Injīl va chi dar kawr-i Zabūr va chi dar kawr-i Tawrāt dīda namīshavad magar nafs-i ẓuhūr va hamchunīn dar sukkān-i Bayān dīda namīshavad magar ẓuhūr-i Nuqṭa-yi Bayān va īn mādām ki dar ẓill-i Bayānand va al-ᶜiyādhu bi-llāh agar nafsī khārij shud dīda namīshavad dar ū magar shayṭān va afᶜāl va aᶜmāl-i ū.

As for your mention of the verses of Mírzá Yaḥyá, the Primal Point—may the spirit of all besides Him be sacrificed for Him—says that, from the setting of the Sun of Truth, no one will again hear the verses of God until the next Manifestation. Now that Blessed Beauty Himself likewise says this in person. For the verses of anyone besides Him are attributed to the True One only so long as they point to the divine verses. Their existence is like that of mirrors, which have never had, and do not have, any independent reality. As long as a mirror faces the Sun of everlasting glory, its radiance appears within it; once it turns away, that radiance vanishes. This, too, follows from the statement in which He says that nothing is seen in the manifestations of Revelation but Revelation itself. Thus, in all the manifestations of Revelation, whether in the cycle of the Qur'an, the Gospel, the Psalms, or the Torah, nothing is seen but Revelation itself. Likewise, in the inhabitants of the Bayán nothing is seen but the revelation of the Point of the Bayán, and this is so only while they remain beneath the shelter of the Bayán. Should anyone leave it—God forbid—nothing is seen in him but Satan and his deeds and actions.

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و این مسلّم است که هر نفسی در این ظهور توقّف نماید از بیان خارج و از حصن معانی محروم چنانچه خود نقطه بیان روح ماسواه فداه باین تصریح فرموده‌اند لذا آیات هر یك از مظاهر ظهور ذکر آیتیّت بر ایشان صادق مادامیکه در ظلّ ذوالآیه مستقرّ و ساکنند و بعد از تجاوز از اهل نار محسوب و همان تجاوز نفس نار او است لو انتم من النّاظرین

Va īn musallam ast ki har nafsī dar īn ẓuhūr tavaqquf namāyad az Bayān khārij va az ḥiṣn-i maᶜānī maḥrūm chunānchi khod-i Nuqṭa-yi Bayān rūḥ-i mā sivāh fidāh bi-īn taṣrīḥ farmūda-and lidhā āyāt-i har yik az maẓāhir-i ẓuhūr dhikr-i āyatiyyat bar īshān ṣādiq mādāmī ki dar ẓill-i Dhu al-Āya mustaqarr va sākinand va baᶜd az tajāvuz az ahl-i nār maḥsūb va hamān tajāvuz nafs-i nār-i ū ast law antum mina al-nāẓirīn.

It is certain that anyone who hesitates in this Revelation is outside the Bayán and deprived of the stronghold of inner meanings, as the Point of the Bayán Himself—may the spirit of all besides Him be sacrificed for Him—has expressly stated. Thus the verses of each of the manifestations of Revelation may truly be called signs only so long as they remain established and abiding beneath the shelter of the Possessor of the Sign. Once they transgress that boundary, they are counted among the people of the fire, and that very transgression is their fire, if you are among those who see.

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

Bārī aẓlāl va ashbāḥ rā shams farḍ magīrīd va bi-taḥrīf-i maᶜānī-yi kalimāt-i ilāhiyya mashghūl nashavīd chunānchi az qabl mashghūl shuda-īd az Jamāl-i Nuqṭa-yi Bayān ki al-ān mushriq va mashhūd ast ḥayā kunīd bi-khalq-i ū az ū iᶜrāḍ manamāʾīd kalimātash raḥmatī būda az nazd-i ū bar ᶜibād-i ū ū rā sayf-i khod qarār madihīd va bar nafs-i mubārakash ḍarbat mazanīd chunānchi

ahl-i Furqān bi-kalimāt-i Rasūl-i Allāh istidlāl namūda bar kaynūnatash vā rid āvardand ānchi vā rid āvardand.

In short, do not mistake shadows and phantoms for the sun, and do not occupy yourselves with distorting the meanings of the divine words, as you have done before. Feel shame before the Beauty of the Point of the Bayán, who is now shining and visible. Do not turn away from Him because of His creatures. His words have been a mercy from Him to His servants. Do not make them your sword and strike His blessed person with them, as the people of the Qur'an, invoking the words of the Messenger of God as their proof, inflicted upon His being what they inflicted.

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از جمیع این امور گذشته بگو ای غافلان مگر سمع و بصر ندارید خود آیات را بخوانید فوالله الّذی لا اله الّا هو بلوحی از آیات بدیع مقابله نمینماید آنچه استماع نموده‌اید آیا مشاهده نشد که بالغ کامل طفل را چه قدر مرحمت مینماید بشأنیکه افعال او را تعریف میکند این تعریف و توصیف نظر بملاطفت کبری است و اگر همان فعل از عاقلی ظاهر شود البتّه قبیح بوده و خواهد بود در حقّ صبی افعال او در رتبه او ممدوح و از رتبه که تجاوز نمود قبیح و غیر مقبول درست ملتفت شوید که چه ذکر میشود اگر چه در ناس شعور ملاحظه نشده و ادراك مشاهده نگشته و لکن اگر شما و امثال شما عارف نشوید عبادی خلق خواهد شد که کوثر معانی را از کأس کلمات الهی بیاشامند و بمقصود مطّلع گردند

Az jamīᶜ-i īn umūr gudhashta bigū ay ghāfilān magar samᶜ va baṣar nadārīd khod-i āyāt rā bikhwānīd fa-wa-llāhi alladhī lā ilāha illā huwa bi-lawḥī az āyāt-i badīᶜ muqābila namīnamāyad ānchi istimāᶜ namūda-īd āyā mushāhada nashud ki bāligh-i kāmil ṭifl rā chi qadr marḥamat mī-namāyad bi-shaʾnī ki afᶜāl-i ū rā taᶜrīf mīkunad īn taᶜrīf va tawṣīf naẓar bi-mulāṭafat-i kubrā ast va agar hamān fiᶜl az ᶜāqilī ẓāhir shavad albatta qabīḥ būda va khwāhad būd dar ḥaqq-i ṣabī afᶜāl-i ū dar rutba-yi ū mamdūḥ va az rutba ki tajāvuz namūd qabīḥ va ghayr-i maqbūl durust multafit shavīd ki chi dhikr mīshavad agar chi dar nās shuᶜūr mulāḥaẓa nashuda va idrāk mushāhada nagashta va lākin agar shumā va amthāl-i shumā ᶜārif nashavīd ᶜibādī khalq khwāhad shud ki kawthar-i maᶜānī rā az kaʾs-i kalimāt-i ilāhī biyāshāmand va bi-maqṣūd muṭṭaliᶜ gardand.

Apart from all these matters, say: "O heedless ones! Have you no hearing or sight? Read the verses yourselves. By God, besides whom there is no other god, all that you have heard cannot compare with a single tablet of wondrous verses. Have you not seen how kindly a fully mature adult treats a child, even praising his actions? Such praise and commendation arise from the utmost kindness. If the same action were performed by a person of understanding, it would certainly be, and remain, blameworthy. A child's actions are praiseworthy at his own stage, but once he passes beyond that stage, they are blameworthy and unacceptable. Pay close attention to what is being said. Although no awareness has been discerned among the people and no understanding witnessed, if you and those like you fail to understand, servants will be created who will drink the Kawthar of inner meanings from the cup of the divine words and comprehend what is intended."

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اکثری الیوم رضیع عندالله محسوبند چه که از ثدی غفلت میاشامند و هنوز ایّام فطام ایشان نرسیده چه رسد ببلوغ و اگر بالغ یافت شود از آیات عزّ صمدانی که در این ظهور ظاهر شده حلاوت تسنیم معرفت ربّانی و سلسبیل قدس صمدانی را میچشد و ادراك مینماید و دونش را مثل سراب بقیعه مشاهده میکند قل خافوا عن الله و ل اتذکروا دونه عنده ول اتقاسوا ما سواه بنفسه ول اتظنّوا فی حقّه ما

لا یلیق و لا ینبغی لکم اتّقوا الله یا قوم و لا تعقّبوا الّذین کفروا بالله فی ایّامه و جادلوا ببرهانه و غصبوا حقّه و تجاوزوا عن عدله و ظلموا و استظلموا اولئك یلعنهم کلّ الذّرّات ان انتم تفقهون

Aktharī al-yawm raḍīᶜ ᶜinda Allāh maḥsūband chi ki az thady-i ghaflat mīyāshāmand va hanūz ayyām-i fiṭām-i īshān narasīda chi rasad bi-bulūgh va agar bāligh yāft shavad az āyāt-i ᶜizz-i ṣamadānī ki dar īn ẓuhūr ẓāhir shuda ḥalāvat-i tasnīm-i maᶜrifat-i rabbānī va salsabīl-i quds-i ṣamadānī rā mīchashad va idrāk mīnamāyad va dūnash rā mithl-i sarāb bi-qīᶜa mushāhada mīkunad qul khāfū ᶜani Allāhi wa-[corrupted text] dūnahu ᶜindahu [corrupted text] mā siwāhu bi-nafsihi [corrupted text] fī ḥaqqihi mā lā yalīqu wa-lā yanbaghī lakum ittaqū Allāha yā qawmu wa-lā taᶜaqqabū alladhīna kafarū bi-llāhi fī ayyāmihi wa-jādalū bi-burhānihi wa-ghaṣabū ḥaqqahu wa-tajāwazū ᶜan ᶜadlihi wa-ẓalamū wa-istaẓlamū ulāᵓika yalᶜanuhum kullu al-dharrāti in antum tafqahūn.

Most people today are accounted nursing infants in God's sight, for they drink from the breast of heedlessness, and their time of weaning has not yet come, much less that of maturity. If a mature person is found, he tastes and perceives, in the verses of everlasting glory manifested in this Revelation, the sweetness of the Tasním of divine knowledge and the Salsabíl of everlasting holiness. He sees all besides Him as a mirage on a plain. Say: "Fear God, and [corrupted original text] anyone besides Him in His presence, [corrupted original text] anything other than Him with His own Self, [corrupted original text] concerning Him what is unfitting and unseemly for you. Fear God, O people, and do not follow those who disbelieved in God in His days, disputed His proof, usurped His right, transgressed His justice, and committed oppression while claiming to be oppressed. These are the ones whom every atom curses, if you understand."

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و دیگر نوشته بودید آیات میرزا یحیی در اطراف منبسط است و مدّعی مقام حقّیّت خود میباشد به بیّنه آیات خود قطع نظر از نصّ ربّ اعلی که اعظم دلیل است انتهی این دعوی از اصل باطل بوده چه که اگر خلق مستقلّا ادّعای آیات نمایند باطل بوده و خواهند بود و همان ادّعا دلیل بر بطلان است بعینه مثل آن است که عکس در مرآت بگوید که من شمس سما هستم خود تو نوشته که او مرآت است لو نصدّقك شکّی نیست که وجود مرایا لانطباع تجلّی شمس بوده و خواهد بود مع این رتبه ادّعای رتبه فوق باطل بوده و خواهد بود تناقض در اینمقام است نه در آنمقام که ذکر نموده چه که با وصف مرآتیّت خواسته رتبه شمس ثابت نمائی آیا تجلّی که در مرآت دیده میشود اگر دعوی نماید که من بنفس خود قائم صادق است لا فونفس الله المهیمن القیّوم

Va dīgar nivishta būdīd āyāt-i Mīrzā Yaḥyā dar aṭrāf munbasiṭ ast va muddaᶜī-yi maqām-i ḥaqqiyyat-i khod mībāshad bi-bayyina-yi āyāt-i khod qaṭᶜ-i naẓar az naṣṣ-i Rabb-i Aᶜlā ki aᶜẓam dalīl ast intahā īn daᶜvā az aṣl bāṭil būda chi ki agar khalq mustaqillan iddiᶜā-yi āyāt namāyand bāṭil būda va khwāhand būd va hamān iddiᶜā dalīl bar buṭlān ast bi-ᶜaynih mithl-i ān ast ki ᶜaks dar mirᵓāt bigūyad ki man Shams-i Samā hastam khod-i tu nivishta ki ū mirᵓāt ast law nuṣaddiquka shakkī nīst ki vujūd-i marāyā li-inṭibāᶜ-i tajallī-yi shams būda va khwāhad būd maᶜa īn rutba iddiᶜā-yi rutba-yi fawq bāṭil būda va khwāhad būd tanāquḍ dar īn maqām ast na dar ān maqām ki dhikr namūda chi ki bā vaṣf-i mirᵓātiyyat khwāsta rutba-yi shams thābit namāᵓī āyā tajallī ki dar mirᵓāt dīda mīshavad agar daᶜvā namāyad ki man bi-nafs-i khod qāᵓimam ṣādiq ast lā fa-wa-nafsi Allāhi al-muhaymini al-qayyūm.

You had also written: "The verses of Mírzá Yaḥyá are spread abroad, and he claims the station of truth for himself on the evidence of his own verses, quite apart from the explicit text of the Most Exalted Lord, which is the greatest proof." Here ends your statement. This claim is fundamentally invalid, for if creatures independently lay claim to verses, they have been, and will be, false; that

very claim is proof of their falsity. It is exactly as though the reflection in a mirror were to say, "I am the sun in the sky." You yourself have written that he is a mirror. Even if we accept your word, there is no doubt that mirrors have existed, and will exist, to receive the imprint of the sun's radiance. While occupying this station, a claim to the station above it has been, and will be, invalid. The contradiction lies here, not where you have alleged it, for while describing him as a mirror, you have sought to establish for him the station of the sun. If the radiance seen in a mirror claims, "I subsist by myself," is it truthful? No, by the very Self of God, the All-Protecting, the Self-Subsisting!

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و دیگر عجب است که انتشار آیات موهومی را که نشناخته حجّت اخذ نموده و دلیل بر حقّیّت او ذکر نموده مع آنکه آن آیات در رتبه خود او بوده کلّما اظهر من الخلق فی حدّه و مقامه و از آیاتیکه مهیمن است بر کلّ من فی السّموات و الأرض و مشرق است مثل شمس از افق ابهی محتجب مانده اگر انتشار است که انتشار این آیات بشأنی شده که فوق آن متصوّر نه خف عن الله الّذی خلقك و لا تذکر آیات احد تلقآء ذکر آیاته لو تقابل شمس الّتی کانت فی صور المرایا شمس الّتی کانت مشرقة عن افق القدس لتقابل آیاته بآیات الله المهیمن العزیز القیّوم و این در وقتی است که مرآت حقیقی باشد و اگر مرآت امثال شما بوده که ذکری نزد حقّ نداشته و نخواهد داشت فافتح اذنك لتسمع من کلّ حرف من آیات ربّك انّه لا اله الّا انا ان یا کلّشیء قد خلقتم بنفسی لنفسی ایّاکم ان تنکرون و لو تطهّر بصرك لتشهد کلّ کلمات ربّك علی هیکل الرّوح و ینطقن بأنّه لا اله الّا انا المقتدر المهیمن العزیز المحبوب قل فاستغفر عمّا ارتکبت یا ایّها الغافل لانّ ما عندك لن یذکر عند الله و ما عرفته یرجع الیك کذلك کان الأمر و لکن انت لا تکون من الشّاعرین

Va dīgar ᶜajab ast keh enteshār-e āyāt-e mowhūmī rā keh nashenākhteh ḥojjat akhdh namūdeh va dalīl bar ḥaqqiyyat-e ū dhekr namūdeh maᶜa ānkeh ān āyāt dar rotbeh-ye khod-e ū būdeh kullu mā aẓhara min al-khalq fī ḥaddihi va maqāmihi va az āyātī keh mohaymen ast bar kulli man fī al-samāwāt va al-arḍ va moshreq ast methl-e shams az ofoq-e Abhā moḥtajeb māndeh agar enteshār ast keh enteshār-e īn āyāt beh shaʾnī shodeh keh fowq-e ān motaṣavvar nah khaf ᶜan Allāh alladhī khalaqaka va lā tadhkur āyāti aḥadin tilqāʾa dhikri āyātihi law tuqābilu shams allatī kānat fī ṣuwar al-marāyā shams allatī kānat mushriqatan ᶜan ufuq al-quds la-tuqābilu āyātahu bi-āyāt Allāh al-Muhaymin al-ᶜAzīz al-Qayyūm va īn dar vaqtī ast keh merʾāt ḥaqīqī bāshad va agar merʾāt amthāl-e shomā būdeh keh dhekrī nazd-e Ḥaqq nadāshteh va nakhāhad dāsht fa-ftaḥ udhunaka li-tasmaᶜa min kulli ḥarfin min āyāti rabbika innahu lā ilāha illā anā in yā kulla shayʾin qad khuliqtum bi-nafsī li-nafsī iyyākum an tunkirūn va law tuṭahhir baṣaraka li-tashhada kulla kalimāti rabbika ᶜalā haykal al-rūḥ va yanṭiqna bi-annahu lā ilāha illā anā al-Muqtadir al-Muhaymin al-ᶜAzīz al-Maḥbūb qul fa-staghfir ᶜammā irtakabta yā ayyuhā al-ghāfil li-anna mā ᶜindaka lan yudhkara ᶜinda Allāh va mā ᶜaraftahu yarjiᶜu ilayka kadhālika kāna al-amr va lākin anta lā takūnu min al-shāᶜirīn.

It is also astonishing that you have taken the circulation of imaginary verses that you have not recognized as proof, and cited it as evidence of his truth, even though those verses belong to his own rank. Whatever any creature brings forth is within its own limits and station. Yet you have remained veiled from verses that hold sway over all who are in the heavens and on earth and shine like the sun from the All-Glorious horizon. If circulation is the criterion, these verses have circulated to a degree beyond which nothing can be imagined. Fear God, who created you, and do not mention anyone's verses in the presence of His verses. If the sun appearing in the images of mirrors could rival the sun shining from the horizon of holiness, then his verses could rival the verses of God, the All-Protecting, the Almighty, the Self-Subsisting. And this is only if it is a true mirror; if it is a mirror like you, it has never had, and will never have, any standing before God. Open your ear, then, to hear from every letter of your Lord's verses: "There is no God but Me.

O all created things! You have been created by My own Self for My own Self. Beware lest you deny Me." If you purify your sight, you will behold all the words of your Lord in the form of the Spirit, declaring: "There is no God but Me, the All-Powerful, the All-Protecting, the Almighty, the Beloved." Say: "Ask forgiveness for what you have done, you who are heedless, for what you possess will never be accounted anything before God, and what you have recognized returns to you. Such has been the matter, but you are not among those who perceive."

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نسائم خریف را بنسائم ربیع چه مناسبت و نفحات علّیین را بنفحات سجّین چه مشابهت فوالّذی نفسی بیده اگر بصیر بودی همان لوحی که از سماء مشیّت الهی اتماماً لحجّته نازل و مخصوص تو ارسال شد حرفی از آن تو را کافی بود و همان لوح را میزان کن با آنچه از قبل نازل شده لتشهد بانّ هذا قد نزل من لدن منزل قدیم اگر در دون کلمات الله تعریف و یا توصیف شود این نظر باظهار عنایت و تشویق نفوس است و علی حدّهم و شأنهم ذکر میشود لو یقترن المخلوق الی الخالق و یقابل السّراج بالشّمس لتقترن آیات دونه بآیاته و تقابلها

Nasāʾem-e kharīf rā beh nasāʾem-e rabīᶜ cheh monāsebat va nafaḥāt-e ᶜilliyyīn rā beh nafaḥāt-e sijjīn cheh moshābahat fa-wa-alladhī nafsī bi-yadihi agar baṣīr būdī hamān lowḥī keh az samā-ye mashiyyat-e elāhī itmāman li-ḥujjatihi nāzel va makhṣūṣ-e to ersāl shod ḥarfī az ān to rā kāfī būd va hamān lowḥ rā mīzān kon bā āncheh az qabl nāzel shodeh li-tashhada bi-anna hādhā qad nazala min ladun Munzilin Qadīm agar dar dūn-e kalimāt-e Allāh taᶜrīf va yā towṣīf shavad īn naẓar beh eẓhār-e ᶜenāyat va tashvīq-e nofūs ast va ᶜalā ḥaddihim va shaʾnihim dhekr mīshavad law yaqtarinu al-makhlūq ilā al-khāliq va yuqābalu al-sirāj bi-al-shams la-taqtarinu āyātu dūnihi bi-āyātihi va tuqābiluhā.

What affinity do the breezes of autumn have with the breezes of spring, and what resemblance do the breaths of the highest heaven bear to the breaths of the nethermost prison? By Him in whose hand is my soul! Had you possessed insight, a single letter of that Tablet which descended from the heaven of the divine will to complete His proof, and was sent expressly to you, would have sufficed you. Take that very Tablet as the balance against which to weigh what was revealed before, so that you may witness that this has descended from an eternal Revealer. If anything other than the words of God is praised or commended, this is to show favor and encourage souls, and it is spoken of within their limits and according to their station. If the creature could be joined to the Creator and the lamp could rival the sun, then the verses of anyone other than Him could be joined to His verses and rival them.

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اتّق الله و لاتفسد فی الأرض بعد اصلاحها و لاتکن من الّذینهم بذکر الورقة احتجبوا عن الشّجر و افنانه و اغصانه و اوراقه و اثماره لو یکون ورقة حقیقیّة چون از عین کدره نوشیده از عین عذبه سایغه سایله جاریه محروم مانده و قل بسم الله و بالله ثمّ ارفع یدك و خذ منه غرفة ثم اشربها تالله یستنیر بها قلبك و تطمئن بها نفسك و یبرد فؤادك و تکون من الموقنین

Ittaq Allāh va lā tufsid fī al-arḍ baᶜda iṣlāḥihā va lā takun min alladhīnahum bi-dhikr al-waraqah iḥtajabū ᶜan al-shajar va afnānihi va aghṣānihi va awrāqihi va athmārihi law yakūnu waraqatan ḥaqīqiyyatan chūn az ᶜayn-e kadereh nūshīdeh az ᶜayn-e ᶜadhbeh-ye sāʾegheh-ye sāʾeleh-ye jāriyeh maḥrūm māndeh va qul bi-sm Allāh va bi-Allāh thumma irfaᶜ yadaka va khudh minhu ghurfatan thumma ishrabhā ta-Allāh yastanīru bihā qalbuka va taṭmaʾinnu bihā nafsuka va yabrudu fuʾāduka va takūnu min al-mūqinīn.

Fear God, and do not spread corruption on earth after it has been set right. Do not be among those who, through mention of the leaf, have become veiled from the tree, its boughs, its branches, its leaves, and its fruits—even if it is a true leaf. Because you have drunk from a turbid spring, you have remained deprived of the sweet, refreshing, flowing spring. Say, "In the name of God and by God," then raise your hand, take a handful from it, and drink it. By God! Through it your heart will be illumined, your soul will find peace, your inner heart will be cooled, and you will be among those who are certain.

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بدان اینکه نوشته مدّعی مقام حقّیّت خود است ببیّنه آیات خود هذا بغی منك و منه علی الله المهیمن القیّوم چه که این رتبه مخصوص مظاهر احدیّه و این ظهور بدع رحمانیّه بوده و خواهد بود که بآیات الله و بیّناته ظاهر شده و جز آیات منزله و ظهورات قدرتیّه بامری متمسّك نشده چنانچه در جمیع اوراق بیان مسطور است فافتح بصرك لتعرف و اینست مقام یا من دلّ علی ذاته بذاته و هم‌چنین مقام دلیله آیاته و وجوده اثباته و هم‌چنین اعرفوا الله بالله چه که بر او جایز نیست که بغیر خود استدلال بر حقّیّت خود نماید او بنفس خود معروف بوده و خواهد بود و ماسواه باو معروف و بنسبتهم الیه مفتخر او است میزان الهیّه و صراط احدیّه و شمس قدمیّه و بحر اعظم و کلمه اتمّ و رمز مستور و بیت معمور و کتاب مسطور جمیع باین میزان سنجیده میشوند و او بذات خود کلّ بنفحه از او مبعوث و او بنفس خود

Bedān īnkeh neveshteh moddaᶜī-ye maqām-e ḥaqqiyyat-e khod ast beh bayyeneh-ye āyāt-e khod hādhā baghyun minka va minhu ᶜalā Allāh al-Muhaymin al-Qayyūm cheh keh īn rotbeh makhṣūṣ-e maẓāher-e aḥadiyyeh va īn ẓohūr-e badᶜ-e raḥmāniyyeh būdeh va khāhad būd keh beh āyāt-e Allāh va bayyenātesh ẓāher shodeh va joz āyāt-e monzaleh va ẓohūrāt-e qodratiyyeh beh amrī motamassek nashodeh chenāncheh dar jamīᶜ-e owrāq-e Bayān masṭūr ast fa-ftaḥ baṣaraka li-taᶜrifa va īnast maqām-e yā man dalla ᶜalā dhātihi bi-dhātihi va hamchenīn maqām-e dalīluhu āyātuhu va wujūduhu ithbātuhu va hamchenīn iᶜrifū Allāh bi-Allāh cheh keh bar ū jāyez nīst keh beh gheyr-e khod estedlāl bar ḥaqqiyyat-e khod namāyad ū beh nafs-e khod maᶜrūf būdeh va khāhad būd va māsavāh beh ū maᶜrūf va bi-nisbatihim ilayhi moftakher ū ast mīzān-e elāhiyyeh va ṣerāṭ-e aḥadiyyeh va shams-e qedamiyyeh va baḥr-e aᶜẓam va kalemeh-ye atamm va ramz-e mastūr va bayt-e maᶜmūr va ketāb-e masṭūr jamīᶜ beh īn mīzān sanjīdeh mīshavand va ū beh dhāt-e khod koll beh nafḥeh az ū mabᶜūth va ū beh nafs-e khod.

As for what you wrote, that he claims the station of truth for himself on the evidence of his own verses, know that this is an act of rebellion by you and by him against God, the All-Protecting, the Self-Subsisting. For this rank has belonged, and will belong, exclusively to the Manifestations of divine unity and this wondrous Revelation of the All-Merciful, which has appeared with the verses of God and His clear proofs and has appealed to nothing but revealed verses and manifestations of power, as is recorded throughout the pages of the Bayán. Open your eyes, then, so that you may recognize. This is the station of "O You who have pointed to Your own Essence through Your own Essence," and likewise the station of "His proof is His verses, and His existence is His evidence," and likewise "Know God through God." For it is not fitting for Him to appeal to anything other than Himself as evidence of His truth. He has been, and will be, known through His own Self, while all besides Him are known through Him and glory in their relationship to Him. He is the divine Balance, the Path of unity, the Sun of eternity, the Most Great Ocean, the Most Perfect Word, the Hidden Mystery, the Frequented House, and the Inscribed Book. All are weighed in this Balance, while He is weighed by His own Essence. All are raised up by a breath from Him, while He is raised up by His own Self.

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قل یا ایّها البعید تقول و لاتشعر و تذکر و لاتعرف اگر فی‌الجمله شعور ملاحظه میشد ذکری از معانی مستوره که در سرادق عرفان معنوی این ظهور مستور است مذکور میامد تا بر جنّت لا ظل لها فی الجمله مطّلع میشدی و لکن حیف است که لآلیٔ قلزم عزّ ربّانی را بدست سارقین داد و حور معانی مقصوره را در محضر ظالمین مکشوف آورد چه که بچشم و بصر و فؤاد و قلب خائن بوده و هستند مثل آنکه عبارات حضرت ابهی روح ماسواه فداه را سرقت نموده بکلمات مجعوله خود مرکب نموده‌اند و باسم خود انتشار داده‌اند و غافل از اینکه صرّافان احدیّه در صد هزار هزار حجر یکدانه لؤلؤ را بشناسند و از او بمعدنش پی‌برند چه که از معدن آهك تسنیم قدس الهی جاری نشود و از منبع قطران سلسبیل حکمت ربّانی ساری نگردد و عبادی هستند که برایحه رضوان بمکمن رحمن پی برند چه که رایحه طیّبه هدایت نماینده است صاحبان شامّه اصفی را برضوان جمال علیّ ابهی البتّه در ملك ابصر حدیده ظاهر شوند و صرّافان احدیّه بوجود آیند و جواهر کلماتش را بجان خریدار شوند و از کون و امکان در سبیلش بگذرند و جان در رهش ایثار نمایند باسمش از رسم دنیا منقطع گردند و بذکرش از ذکر عالمین بی نیاز و بیادش از یاد دونش فارغ

Qul yā ayyuhā al-baʿīd taqūlu va lā tashʿuru va tadhkuru va lā taʿrifu agar fī al-jomleh shoʿūrī molāḥaẓeh mīshod dhekrī az maʿānī-ye mastūreh keh dar sorādeq-e ʿerfān-e maʿnavī-ye īn ẓohūr mastūr ast madhkūr mīāmad tā bar jannat-e lā ẓilla lahā fī al-jomleh moṭṭaleʿ mīshodī va lāken ḥeyf ast keh laʾālī-ye qolzom-e ʿezz-e rabbānī rā beh dast-e sāreqīn dād va ḥūr-e maʿānī-ye maqṣūreh rā dar maḥḍar-e ẓālemīn makshūf āvard cheh keh beh chashm va baṣar va foʾād va qalb khāʾen būdeh va hastand methl-e ānkeh ʿebārāt-e Ḥaḍrat-e Abhā rūḥ-e māsavāh fedāh rā serqat namūdeh beh kalemāt-e majʿūleh-ye khod morakkab namūdeh-and va beh esm-e khod enteshār dādeh-and va ghāfel az īnkeh ṣarrāfān-e aḥadiyyeh dar ṣad hezār hezār ḥajar yek dāneh loʾloʾ rā beshenāsand va az ū beh maʿdanash pey barand cheh keh az maʿdan-e āhak tasnīm-e qods-e elāhī jārī nashavad va az manbaʿ-e qaṭrān salsabīl-e ḥekmat-e rabbānī sārī nagardad va ʿebādī hastand keh beh rāyeḥeh-ye Reḍvān beh makman-e Raḥmān pey barand cheh keh rāyeḥeh-ye ṭayyebeh hedāyat namāyandeh ast ṣāḥebān-e shāmmeh-ye aṣfā rā beh Reḍvān-e Jamāl-e ʿAlī-ye Abhā albatteh dar molk abṣor-e ḥadīdeh ẓāher shavand va ṣarrāfān-e aḥadiyyeh beh vojūd āyand va javāher-e kalemātesh rā beh jān kharīdār shavand va az kown va emkān dar sabīlash bogdharand va jān dar rahash īthār namāyand beh esmash az rasm-e donyā monqaṭeʿ gardand va beh dhekrash az dhekr-e ʿālamīn bī-niyāz va beh yādash az yād-e dūnash fāregh.

Say: “You who are far away! You speak without perceiving and make mention without understanding.” Had even a little awareness been discerned, some of the hidden meanings concealed within the tabernacle of the spiritual knowledge of this Revelation would have been mentioned, so that you might have gained some knowledge of the paradise that has no shade. But it would be a pity to place the pearls of the ocean of divine glory in the hands of thieves, or to unveil the secluded maidens of inner meanings in the presence of oppressors, for they have been, and remain, treacherous in eye and sight, in soul and heart. Thus they have stolen the words of the Most Glorious—may the souls of all besides Him be sacrificed for Him—mingled them with their own fabricated words, and circulated them in their own name, heedless that the assayers of divine unity recognize a single pearl among a hundred thousand thousand stones and trace it to its source. For the Tasnímof divine holiness does not flow from a limestone quarry, nor does the Salsabíl of divine wisdom stream from a spring of pitch. There are servants who find the hidden sanctuary of the All-Merciful through the fragrance of Riḍván, for that sweet fragrance guides those with the purest sense of smell to the Riḍván of the Most Exalted, the All-Glorious Beauty. Assuredly, keen eyes will appear in the world, and assayers of divine unity will arise. They will purchase the jewels of His words with their lives, renounce all existence and the contingent world in His path, and sacrifice their lives in His way. Through His name they will become detached from the ways of the world;

through His remembrance they will have no need to mention the worlds; and through remembering Him they will be freed from remembering anything besides Him.

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بگو ای بی‌بصر اگر بمنظر اکبر ناظر شوی و در رضوان بیان سیر نمائی جز اینکلمه نخواهی دید لم‌یزل بنفس خود دلیل بر خود بوده و بظهورش حجّت بر جمیع اهل عالم تمام و کامل و اگر از فضل و مرحمتش اتیان بآیات فرموده این از فضل او است مخصوص عباد او میفرماید بغیر ما یظهر من عنده بر او استدلال مکنید چه که دلیل از او ظاهر و حجّت باو ثابت و برهان از او مشهود و غیرش در ساحت مقدّسش معدوم و مفقود

Begū ey bī-baṣar agar beh manẓar-e akbar nāẓer shavī va dar Reḍvān-e Bayān seyr namāʾī joz īn kalemeh nakhāhī dīd lam-yazal beh nafs-e khod dalīl bar khod būdeh va beh ẓohūrash ḥojjat bar jamīᶜ-e ahl-e ᶜālam tamām va kāmel va agar az faḍl va marḥamatesh etyān beh āyāt farmūdeh īn az faḍl-e ū ast makhṣūṣ-e ᶜebād-e ū mīfarmāyad beh gheyr-e mā yaẓharu min ᶜindihi bar ū estedlāl makonīd cheh keh dalīl az ū ẓāher va ḥojjat beh ū thābet va borhān az ū mashhūd va gheyrash dar sāḥat-e moqaddasash maᶜdūm va mafqūd.

Say: “You who have no sight! If you look toward the Most Great Vision and wander through the Riḍván of the Bayán, you will see nothing but this statement: He has always been His own proof, and through His appearance the proof has been made complete and perfect for all the people of the world. If, out of His grace and mercy, He has brought forth verses, this is a token of His grace bestowed expressly upon His servants. He says: ‘Do not adduce anything as evidence of Him except what proceeds from Him, for evidence appears from Him, proof is established through Him, and demonstration is witnessed from Him, while all besides Him are nonexistent and absent in His holy presence.’ ”

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بگو ای کر حقیقی آخر نشنیده که فرموده ببیان و ما نزل فی البیان از آن طلعت رحمن محتجب نمانید و بحروفات بیان در امرش توقّف مکنید چه که جمیع حروفات و مرایا بقول او خلق شده‌اند و جمیع بیان از سماء امرش نازل گویا شما از اهل جابلقای موهوم اهل فرقانید و تازه از جنگل وهمیّه بیرون آمده‌اید و به بیشه ظنّیه اخری وارد شده‌اید حرفی از بیان مطّلع نبوده و نیستید از سنن عارفین بی‌خبرید و از مذهب عاشقین بغایت دور

Begū ey kar-e ḥaqīqī ākhar nashenīdeh keh farmūdeh beh Bayān va mā nazala fī al-Bayān az ān Ṭalᶜat-e Raḥmān moḥtajeb namānīd va beh ḥorūfāt-e Bayān dar amrash tavaqqof makonīd cheh keh jamīᶜ-e ḥorūfāt va marāyā beh qowl-e ū khalq shodeh-and va jamīᶜ-e Bayān az samā-ye amrash nāzel gūyā shomā az ahl-e Jābolqā-ye mowhūm-e ahl-e Forqānīd va tāzeh az jangal-e vahmiyyeh bīrūn āmadeh-īd va beh bīsheh-ye ẓanniyyeh-ye okhrā vāred shodeh-īd ḥarfī az Bayān moṭṭaleᶜ nabūdeh va nīstīd az sonan-e ᶜārefīn bī-khabarīd va az madhhab-e ᶜāsheqīn beh ghāyat dūr.

Say: “You who are truly deaf! Have you not heard that He has said: ‘Do not let the Bayán and what was revealed in the Bayán veil you from that Countenance of the All-Merciful, and do not let the Letters of the Bayán cause you to hesitate in His Cause’? For all the Letters and Mirrors have been created by His word, and the whole Bayán has descended from the heaven of His command. It is as though you belong to the imaginary Jábulqá of the people of the Qur’an, and have only just emerged from the forest of delusion to enter another thicket of conjecture. You have never

known, and do not now know, a single letter of the Bayán. You are unaware of the ways of those who possess true knowledge and are far indeed from the path of the lovers."

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بگو ای مغرور دارالغرور با این ادراك سیف جفا بر تارك لولاك کشیده و بگمان خود عارف شده و بحقّ رسیده کاش این راهی که میروی انتهایش بترکستان باشد چنانچه گفته‌اند این ره که تو میروی بترکستان است و لکن این سبیل منتهی باسفل نیران بوده و خواهد بود و این عجب است که مدّتها است در جوار حقّ آمده چه که مدینهء کبیره با این ارض طیّبه مبارکه اینقدر بعید نبوده که قاصدین را زحمت دهد مع‌ذلك خود نیامدید که سهل است یکنفس مقدّسی هم بساحت اقدس از تو نیامد و ذکر لطیفی بمقرّ الطف اطهر وارد نشد و بذلك جعلت نفسك محروماً عمّا خلقت له و کنت من المبعدین

Begū ey maghrūr-e dār al-ghorūr bā īn edrāk seyf-e jafā bar tārok-e Lawlāk keshīdeh va beh gomān-e khod ᶜāref shodeh va beh Ḥaqq resīdeh kāsh īn rāhī keh mīravī entehāyash beh Torkestān bāshad chenāncheh gofteh-and īn rah keh to mīravī beh Torkestān ast va lāken īn sabīl montahī beh asfal-e nīrān būdeh va khāhad būd va īn ᶜajab ast keh moddathā ast dar javār-e Ḥaqq āmadeh cheh keh Madīneh-ye Kabīreh bā īn arḍ-e ṭayyebeh-ye mobārakeh īnqadr baᶜīd nabūdeh keh qāṣedīn rā zaḥmat dehad maᶜa dhālek khod nayāmadīd keh sahl ast yek nafs-e moqaddasī ham beh sāḥat-e aqdas az to nayāmad va dhekr-e laṭīfī beh maqarr-e alṭaf-e aṭhar vāred nashod va bi-dhālika jaᶜalta nafsaka maḥrūman ᶜammā khuliqta lahu va kunta min al-mubᶜadīn.

Say: "You who are deluded by the abode of delusion! With such understanding, you have drawn the sword of oppression against the head of Him addressed as 'But for You,' imagining that you have attained true knowledge and reached God. Would that the road you travel ended in Turkestan, as it has been said: 'This road you travel leads to Turkestan.' But this path has led, and will lead, to the lowest depths of the fires of hell. It is astonishing that you have long been in the vicinity of God, for the Great City has not been so far from this good and blessed land as to make the journey burdensome for those who intend it. Yet not only did you fail to come yourself, but not a single sanctified soul came from you to the Most Holy Court, nor did any gracious message reach the most gracious, most pure abode. Thus you have deprived yourself of that for which you were created and have been among those kept far away."

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در آخر اینمطلب ذکر میشود بدانکه این آیات همان آیاتی است که نقطه بیان بآن مبعوث شده و محمّدا رسول الله بآن ظاهر و روح بآن ناطق و کلیم بآن ثابت حال قدری تفکّر نمائید که معرضین باین ظهور چه ارتکاب نموده‌اند عند متغمّسین بحر معانی و ساکنین فلك حکمت ربّانی نفوس معرضه از این آیات بدیعه الهیّه از کلّ انبیاء و رسل معرض بوده و خواهند بود و لن یجدن رایحة الجنّة الّتی کانت نفس الظّهور اولئك من اخسر النّاس و لکن هم لایعلمون نسئل الله بأن یعطیك جناح الیقین فی هذا الأمر المبین لتطیر بها الی سمآء العزّ و التّقدیس و تقول الحمد لله ربّ العالمین

Dar ākhar īn maṭlab dhekr mīshavad bedānkeh īn āyāt hamān āyātī ast keh Noqṭeh-ye Bayān beh ān mabᶜūth shodeh va Muḥammadan Rasūl Allāh beh ān ẓāher va Rūḥ beh ān nāṭeq va Kalīm beh ān thābet ḥāl qadrī tafakkor namāʾīd keh moᶜreḍīn beh īn ẓohūr cheh ertekāb namūdeh-and ᶜend-e motaghammesīn-e baḥr-e maᶜānī va sākenīn-e folk-e ḥekmat-e rabbānī nofūs-e moᶜreḍeh az īn āyāt-e badīᶜeh-ye elāhiyyeh az koll-e anbiyā va rosol moᶜreḍ būdeh va khāhand būd va lan yajidanna rāʾiḥat al-jannah allatī kānat nafs al-ẓuhūr ulāʾika min akhsar al-nās va lākin hum lā

yaᶜlamūn nasᵓalu Allāh bi-an yuᶜṭiyaka janāḥ al-yaqīn fī hādhā al-amr al-mubīn li-taṭīra bihā ilā samāᵓ al-ᶜizz va al-taqdīs va taqūla al-ḥamdu li-Allāh rabb al-ᶜālamīn.

Finally, this point is mentioned: know that these verses are the very verses with which the Point of the Bayán was sent forth, through which Muḥammad, the Messenger of God, appeared, through which the Spirit spoke, and through which He who conversed with God was established. Now reflect a little on what those who have turned away from this Revelation have committed. In the eyes of those immersed in the ocean of inner meanings and those dwelling in the ark of divine wisdom, souls who turn away from these wondrous divine verses have turned, and will turn, away from all the Prophets and Messengers. They will never perceive the fragrance of the paradise that is the very Person of the Manifestation. They are among the greatest losers, but they do not know. We ask God to grant you the wing of certainty in this manifest Cause, so that you may soar with it to the heaven of glory and holiness and say: "Praise be to God, the Lord of the worlds."

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و اینکه نوشته بودی قطع نظر از نصّ ربّ اعلی بشنو ندای این عبد را و ابدا از نصّ نقطه اولی روح ماسواه فداه سخن ذکر منما چه که و نفسه المنّان و جماله الرّحمن که بهیچوجه مطّلع نیستی که مقصود از نصّ نقطه بیان که بوده و چیست نه شما مطّلع و نه دون شما چه که این امر از ابصر کلّ مستور و احدی بتفصیل آن مطّلع نه الّا نفسان واحد منهما استشهد فی سبیل الله و نفس دیگر موجود و مشرکین او را کاذب دانسته‌اند که هذیانات خود را بین ناس انتشار دهند

Va īnkeh neveshteh būdī qaṭᶜ-e naẓar az naṣṣ-e Rabb-e Aᶜlā beshnow nedā-ye īn ᶜabd rā va abadan az naṣṣ-e Noqṭeh-ye Ūlā rūḥ-e māsavāh fedāh sokhan dhekr manamā cheh keh va nafsihi al-Mannān va jamālihi al-Raḥmān keh beh hīch vajh moṭṭaleᶜ nīstī keh maqṣūd az naṣṣ-e Noqṭeh-ye Bayān keh būdeh va chīst nah shomā moṭṭaleᶜ va nah dūn-e shomā cheh keh īn amr az abṣor-e koll mastūr va aḥadī beh tafṣīl-e ān moṭṭaleᶜ nah illā nafsān wāḥidun minhumā istushhida fī sabīl Allāh va nafs-e dīgar mowjūd va moshrekīn ū rā kādheb dānesteh-and keh hadhayānāt-e khod rā beyn-e nās enteshār dehand.

As for your having written, "Quite apart from the explicit text of the Most Exalted Lord," listen to the call of this servant, and never speak of the explicit text of the Primal Point—may the souls of all besides Him be sacrificed for Him. For, by His bountiful Self and His all-merciful Beauty, you have no knowledge whatsoever of who was intended by the explicit text of the Point of the Bayán or what it means. Neither you nor anyone else knows, for this matter is hidden from the eyes of all, and no one knows its details except two souls. One of them was martyred in the path of God, and the other is still living. The idolaters have deemed him a liar so that they may spread their own ravings among the people.

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و از این گذشته این نصّی که معرض بالله ادّعای آن مینماید و بشما ذکر نموده‌اند درباره اسم الله الدیّان میرزا اسدالله اعظم از آن نازل بیانات نقطه بیان را ملاحظه کن که جمیع اسماء الهی را باو راجع فرموده‌اند و تفصیل این در کلماتیکه از مشرق اصبع رحمن اشراق فرموده موجود و هم‌چنین عبد حاضر لدی العرش بعضی الواح در این امور مبسوط نوشته‌اند ملاحظه کن لعلّ تتذکّر فی نفسك و تخرق احجاب التّقلید بقدرة ربّك المقتدر العزیز الحمید

Va az īn godhashteh īn naṣṣī keh moᶜreḍ-e bi-Allāh eddeᶜā-ye ān mīnamāyad va beh shomā dhekr namūdeh-and dar bāreh-ye Esm Allāh al-Dayyān Mīrzā Asad Allāh aᶜẓam az ān nāzel bayānāt-e Noqṭeh-ye Bayān rā molāḥaẓeh kon keh jamīᶜ-e asmā-ye elāhī rā beh ū rājeᶜ farmūdeh-and va tafṣīl-e īn dar kalemātī keh az mashreq-e eṣbaᶜ-e Raḥmān eshrāq farmūdeh mowjūd va hamchenīn ᶜabd-e ḥāḍer ladā al-ᶜarsh baᶜḍī alvāḥ dar īn omūr mabsūṭ neveshteh-and molāḥaẓeh kon laᶜallaka tatadhakkaru fī nafsika va takhriqu aḥjāb al-taqlīd bi-qudrati rabbika al-Muqtadir al-ᶜAzīz al-Ḥamīd.

Moreover, as for this explicit text that the one who has turned away from God lays claim to, and which has been mentioned to you, something greater than it was revealed concerning the Name of God, the Judge, Mírzá Asadu'lláh. Consider the utterances of the Point of the Bayán, in which He referred all the divine names to him. The details of this are found in the words that have shone forth from the dawning-place of the finger of the All-Merciful. Likewise, the servant present before the Throne has written certain Tablets at length on these matters. Examine them, so that you may take heed within yourself and rend the veils of imitation through the power of your Lord, the All-Powerful, the Almighty, the All-Praised.

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و همین اسم مذکور را که نقطه بیان دیّان فرموده که اعظم اسماء الهی است شما الیوم دنیّ میخوانید و ابوالشّرور مینامید و مرشد شما میرزا یحیی تصریحاً من غیر تلویح در کتاب سجّین خود که بمستیقظ معروف است فتوای قتل آن مظلوم را داده و هم‌چنین نفوس دیگر را بروید و بخوانید تا مطّلع شوید که بر مظاهر حقّ چه وارد شده و هم‌چنین نقطه اولی باو مرقوم فرموده انّك انت ان یا حرف الثّالث المؤمن بمن یظهره الله و این مقامی است که سبقت داشته بر کلّ مقامات و

Va hamīn ism-e madhkūr rā keh Nuqṭeh-ye Bayān Dayyān farmūdeh keh aᶜẓam-e asmā-ye ilāhī ast shomā al-yawm danī mīkhvānīd va Abu'sh-Shurūr mīnāmīd va murshid-e shomā Mīrzā Yaḥyā taṣrīḥan min ghayri talwīḥ dar kitāb-e sijjīn-e khvod keh be-Mustayqiẓ maᶜrūf ast fatvā-ye qatl-e ān maẓlūm rā dādeh va ham-chunīn nufūs-e dīgar rā. Beravīd va bekhvānīd tā muṭṭaliᶜ shavīd keh bar maẓāhir-e Ḥaqq cheh vārid shodeh va ham-chunīn Nuqṭeh-ye Ūlā be-ū marqūm farmūdeh: innaka anta [corrupted text] yā ḥarfa al-thālithi al-muʾminu bi-man yuẓhiruhu Allāh. Va īn maqāmī ast keh sabqat dāshteh bar kull-e maqāmāt va

And this same person, whom the Point of the Bayán called Dayyán, declaring this to be the greatest of the divine names, you now call base and name the Father of Evils. Your leader, Mírzá Yaḥyá, explicitly and without allusion, has issued a sentence of death against that wronged one, as well as other souls, in his own book of perdition, known as the Mustayqiẓ. Go and read it, so that you may learn what has befallen the Manifestations of the Truth. Likewise, the Primal Point wrote to him: "You are indeed [corrupted original text], O third Letter, the believer in Him whom God will make manifest." This is a station that has taken precedence over all stations, and

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بعد بیانی در ایقام فرموده‌اند که از تلویح کلمات الهی چنان مستفاد میشود که بلقاء الله در ظهور بعد فایز میگردد و آن هیکل قدم او را باو میشناساند چنانچه بین یدی حاضر شد و لسان الله باو متکلّم مجلی از تفصیل او اینکه هنگامی که میرزا یحیی فتوای قتل او را نوشت حضرت ابهی از عراق هجرت اختیار فرموده بودند و قریب دو سنه بود که ابدا احدی از ایشان اطّلاع نداشت و چون رقم

قتل از نزد مرشدت ظاهر شد میرزا محمّد نامی مخصوص رفته بآذربایجان که آن مظلوم را شهید نماید ابی الله عمّا اراد لیتمّ القول فیما ذکر فی اللّوح و اسم مذکور از آذربایجان آمده و جمیع اصحاب بر قتلش ایستادند از عرب و عجم و این در وقتی بود که حضرت ابهی مراجعت فرموده بودند و در عراق تشریف داشتند بقسمی امر شدید شد که یومی از ایّام جمال ابهی از اوّل طلوع فجر تا قریب بعصر یك یك از اصحاب را که در صدد اذیّت بیچاره بودند طلبیده و نهی بلیغ فرمودند

Ba^{c}d bayānī dar īn maqām farmūdeh-and keh az talvīḥ-e kalamāt-e ilāhī chunān mustafād mīshavad keh be-liqā^{a} Allāh dar ẓuhūr-e ba^{c}d fā^{a}iz mīgardad va ān Haykal-e Qidam ū rā be-ū mīshināsānad, chunāncheh bayna yaday ḥāḍir shod va Lisān Allāh be-ū mutakallim. Mujmalī az tafṣīl-e ū īnkeh hangāmī keh Mīrzā Yaḥyā fatvā-ye qatl-e ū rā nivisht Ḥaḍrat-e Abhā az ^{c}Irāq hijrat ikhtiyār farmūdeh būdand va qarīb-e do saneh būd keh abadan aḥadī az īshān iṭṭilā^{c} nadāsht va chūn raqam-e qatl az nazd-e murshidat ẓāhir shod Mīrzā Muḥammad-nāmī makhṣūṣ rafteh be-Ādharbāyjān keh ān maẓlūm rā shahīd namāyad. Abā Allāhu ^{c}ammā arāda li-yatimma al-qawlu fīmā dhukira fī al-lawḥ. Va ism-e madhkūr az Ādharbāyjān āmadeh va jamī^{c}-e aṣḥāb bar qatl-ash īstādand az ^{c}Arab va ^{c}Ajam va īn dar vaqtī būd keh Ḥaḍrat-e Abhā murāja^{c}at farmūdeh būdand va dar ^{c}Irāq tashrīf dāshtand. Be-qismī amr shadīd shod keh yawmī az ayyām Jamāl-e Abhā az avval-e ṭulū^{c}-e fajr tā qarīb be-^{c}aṣr yek yek az aṣḥāb rā keh dar ṣadad-e adhiyyat-e bīchāreh būdand ṭalabīdeh va nahy-e balīgh farmūdand.

He then made a statement concerning this station, from the allusions of whose divine words it is understood that he would attain the presence of God in the next Revelation, and that the Temple of Eternity would make Him known to him. Indeed, he came into His presence, and the Tongue of God spoke to him. A brief account of his story is this: when Mírzá Yaḥyá wrote the sentence of death against him, His Holiness the All-Glorious had departed from Iraq, and for nearly two years no one had any news of Him whatsoever. When the decree of death issued from your leader, a certain Mírzá Muḥammad went expressly to Azerbaijan to martyr that wronged one. God thwarted what he intended, so that the words recorded in the Tablet might be fulfilled. The aforementioned person came from Azerbaijan, and all the companions, Arab and Persian alike, rose up to kill him. This was at a time when His Holiness the All-Glorious had returned and was residing in Iraq. Matters became so grave that, one day, from the first light of dawn until nearly the afternoon, the All-Glorious Beauty summoned, one by one, those companions who were intent on harming that helpless man and emphatically forbade them.

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و بعد از دو یوم اسم مذکور بین یدی حاضر و آنچه از مفتریات که نسبت باو داده بودند از خود سلب نموده و قسم یاد نمود که آنچه نسبت باین عبد داده‌اند کذب صرف است و بجمال ابهی کمال ملاطفت باو فرمودند و بآنچه در لوح ثبت بود فایز شد و بمنزل خود راجع گشت بعد از چند یوم نفس مذکور او را فریب داده و از کاظمین آورده قرب خانه مرشدت آن بیچاره را شهید نمود فوالله در شهادت او غباری در عراق مرتفع گشت و بقسمی ظلمت فرو گرفت که روز بشب تبدیل شد و در اسواق سراج برافروختند و جمیع اهل عراق خائفاً مضطرباً متزلزلاً صیحه یا الله برآوردند و ندا مینمودند چه از اناث و چه از ذکور که از سفك دم این مظلوم است که این بلیّه بر عراق نازل شده و مرشد مستشعر نشد و از نوم غفلت بیدار نگشت و الله بظلمی او را شهید نمودند که آسمانها بفزع و نوحه و ندبه درآمدند مع‌ذلك متنبّه نشده نفسی را که حضرت اعلی روح ماسواه فداه او را فرد الأحد نامیده و هم‌چنین مظهر الأحدیّه و اسم الله الدیّان خطاب فرموده در الواح ناریّه خود بحقارت او را مینامند و تا حال احدی از مشرکین او را نشناختند چه که ستر رحمن حایل بود قل یا قوم اتّقوا الله و لاتسفکوا الدّمآء توبوا الیه یا معشر الغافلین لعلّ یکفّر عنکم جریراتکم و یغفر سیّئاتکم الّتی ناحت بها سکّان الملك و الملکوت ثمّ اهل ملأ العالّین

Va baᶜd az do yawm ism-e madhkūr bayna yaday ḥāḍir va āncheh az muftariyāt keh nisbat be-ū dādeh būdand az khvod salb namūdeh va qasam yād namūd keh āncheh nisbat be-īn ᶜabd dādeh-and kidhb-e ṣirf ast va Jamāl-e Abhā kamāl-e mulāṭafat be-ū farmūdand va be-āncheh dar lawḥ thabt būd fāᵓiz shod va be-manzil-e khvod rājiᶜ gasht. Baᶜd az chand yawm nafs-e madhkūr ū rā farīb dādeh va az Kāẓimayn āvordeh qurb-e khāneh-ye murshidat ān bīchāreh rā shahīd namūd. Fa-wa-Allāh dar shahādat-e ū ghubārī dar ᶜIrāq murtafiᶜ gasht va be-qismī ẓulmat furū girift keh rūz be-shab tabdīl shod va dar asvāq sirāj bar-afrūkhtand va jamīᶜ-e ahl-e ᶜIrāq khāᵓifan muḍṭariban mutazalzilan ṣayḥeh-ye yā Allāh bar-āvordand va nidā mīnamūdand cheh az ināth va cheh az dhukūr keh az safk-e dam-e īn maẓlūm ast keh īn baliyyeh bar ᶜIrāq nāzil shodeh va murshid mustashᶜir nashod va az nawm-e ghaflat bīdār nagasht. Va-Allāh be-ẓulmī ū rā shahīd namūdand keh āsmānhā be-fazaᶜ va nawḥeh va nudbeh dar-āmadand. Maᶜa dhālik mutanabbih nashodeh nafsī rā keh Ḥaḍrat-e Aᶜlā rūḥ-e mā sivāh fidāh ū rā Fard al-Aḥad nāmīdeh va ham-chunīn Maẓhar al-Aḥadiyyah va Ism Allāh al-Dayyān khiṭāb farmūdeh dar alvāḥ-e nāriyyeh-ye khvod be-ḥaqārat ū rā mīnāmand va tā ḥāl aḥadī az mushrikīn ū rā nashināKhtand cheh keh sitr-e Raḥmān ḥāᵓil būd. Qul yā qawmi ittaqū Allāha wa-lā tasfikū al-dimāᵓ. Tūbū ilayhi yā maᶜshara al-ghāfilīn laᶜalla yukaffiru ᶜankum jarīrātikum wa-yaghfiru sayyiᵓātikumu allatī nāḥat bihā sukkānu al-mulki wa-l-malakūt thumma ahlu malaᵓi al-ᶜāllīn.

Two days later, the aforementioned person came into His presence, repudiated the fabrications attributed to him, and swore, “Whatever they have attributed to this servant is sheer falsehood.” The All-Glorious Beauty treated him with the utmost kindness. He attained what had been recorded in the Tablet and returned to his lodging. A few days later, the person already mentioned deceived him, brought him from Káẓimayn, and martyred that helpless man near your leader’s house. By God, at his martyrdom a cloud of dust rose over Iraq, and darkness descended so thickly that day turned to night and lamps were lit in the markets. All the people of Iraq, fearful, distraught, and shaken, cried out, “O God!” Women and men alike called out, “It is because the blood of this wronged one has been shed that this calamity has descended upon Iraq.” Yet the leader did not perceive it and did not awaken from the sleep of heedlessness. By God, they martyred him with such cruelty that the heavens were filled with terror, lamentation, and mourning. Even so, they have not taken heed, and in their fiery tablets they speak contemptuously of the soul whom His Holiness the Most Exalted—may the soul of all besides Him be sacrificed for Him—named the Peerless One of the One, and likewise addressed as the Manifestation of Oneness and the Name of God, the Judge. To this day none of the idolaters has recognized him, for the veil of the All-Merciful intervened. Say: O people, fear God and do not shed blood. Turn to Him in repentance, O company of the heedless, that He may expiate your offenses and forgive your misdeeds, over which the inhabitants of the earthly world and the heavenly kingdom, and then the company of the exalted ones, have lamented.

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و مرشد شما در مقام استحقار آن شهید بی‌معین ذکر مینمود که نقطه اولی باو مرقوم فرموده‌اند و سفارش نموده که کاغذ و قلم خوب از برای من تحصیل نماید که من بر او بنویسم بگو سلّمنا که این قول مقبول از همین معلوم است که تو در ظلّ او بوده چه که اینگونه تلطّف از آباء ظاهر میشود نسبت باطفال و کاش همین قدر مستشعر میشد لاوالله لن یستشعر فی نفسه و لو یأتی الله بکلّ آیة او بقبیل من اهل السّموات او بجنود الرّوح او بصحف الأوّلین و الآخرین فوالله از ظلم آن انفس مشرکه هیاکل احدیّه در نوحه و ندبه و نقطه اولی بحنین و ناله مشغول فیا لیت یکون من ذی سمع و ذی بصر و ذی قلب لیشهد و یسمع و یفقه غشت قلوبهم و افئدتهم شواظ من النّار و مارج من النّیران و منعتهم عن التّوجّه الی افعالهم و اعمالهم و ما ظهر من انفسهم و ما یخرج من افواههم

Va murshid-e shomā dar maqām-e istiḥqār-e ān shahīd-e bī-muᶜīn dhikr mīnamūd keh Nuqṭeh-ye Ūlā be-ū marqūm farmūdeh-and va sifārish namūdeh keh kāghadh va qalam-e khūb az barā-ye man taḥṣīl namāyad keh man bar ū binivīsam. Begū sallamnā keh īn qawl maqbūl, az hamīn maᶜlūm ast keh to dar ẓill-e ū būdeh cheh keh īngūneh talaṭṭuf az ābāᵓ ẓāhir mīshavad nisbat be-aṭfāl va kāsh hamīn qadr mustashᶜir mīshod. Lā wa-Allāh lan yastashᶜira fī nafsihi wa-law yaᵓtī Allāhu bi-kulli āyatin aw bi-qabīlin min ahli al-samāwāt aw bi-junūdi al-rūḥ aw bi-ṣuḥufi al-awwalīn wa-l-ākhirīn. Fa-wa-Allāh az ẓulm-e ān anfus-e mushrikeh hayākil-e aḥadiyyeh dar nawḥeh va nudbeh va Nuqṭeh-ye Ūlā be-ḥanīn va nāleh mashghūl. Fa-yā layta yakūnu min dhī samᶜin wa-dhī baṣarin wa-dhī qalbin li-yashhada wa-yasmaᶜa wa-yafqaha. Ghashat qulūbahum wa-afᵓidatahum shuwāẓun min al-nār wa-mārijun min al-nīrān wa-manaᶜathum ᶜan al-tawajjuhi ilā afᶜālihim wa-aᶜmālihim wa-mā ẓahara min anfusihim wa-mā yakhruju min afwāhihim.

Your leader, seeking to belittle that martyr who had no helper, would mention that the Primal Point had written to him and requested that he obtain good paper and pens for Him to write with. Say: Granted that this statement is accepted, this very thing makes it clear that you were under his shadow, for such kindness is shown by fathers toward children. If only he had perceived even this much! No, by God, he will never perceive it within himself, even should God come with every sign, or with a company of the inhabitants of the heavens, or with the hosts of the Spirit, or with the scriptures of the former and latter generations. By God, because of the injustice of those idolatrous souls, the Temples of Oneness are lamenting and mourning, and the Primal Point is sighing and weeping. If only there were someone with ears, eyes, and a heart, that he might witness, hear, and understand! A flame of fire and a blaze of burning heat have enveloped their hearts and their inmost selves, preventing them from attending to their deeds and actions, to what has proceeded from their own selves, and to what comes from their mouths.

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بگو ای غافل جاهل سلّمنا که مجعولات تو قبول شد نصّ نقطه بیان است در کلّ بیان که در حین ظهور ببیان و ما خلق فیه از نفس ظهور محتجب نشوید حمد خدا را که آن مشرك و امثال او از تصریح کلمات محکمه متقنه الهیّه محروم مانده تا چه رسد بتلویح اشارات مالك اسماء و صفات بگو از خدا شرم کنید و ذیل دین قویم الهی را بطین ظنون و اوهام میالائید و شمس مشرقه سماء احدیّه را بحجبات نفسیّه میوشانید قل تالله انّ هذه لشمس ما اخذها الکسوف و قمر لایخسف ابداً اذا موتوا بغیظکم ثمّ بنار حسدکم یا ملأ الأشرار هنوز آن قدر ادراك ننموده‌اید که در حین اشراق شمس مدلول دلیل لا یسمن و لا یغنی بوده چه که مقصود از دلیل عرفان نفس مدلول بوده اذا فافتح بصراك لتراها مشرقة عن افق العزّ و المجد و الجلال

Begū ay ghāfil-e jāhil sallamnā keh majᶜūlāt-e to qabūl shod, naṣṣ-e Nuqṭeh-ye Bayān ast dar kull-e Bayān keh dar ḥīn-e ẓuhūr be-Bayān va mā khuliqa fīh az nafs-e ẓuhūr muḥtajib nashavīd. Ḥamd-e Khudā rā keh ān mushrik va amthāl-e ū az taṣrīḥ-e kalamāt-e muḥkameh-ye mutqaneh-ye ilāhiyyeh maḥrūm māndeh tā cheh rasad be-talvīḥ-e ishārāt-e Mālik-e Asmāᵓ va Ṣifāt. Begū az Khudā sharm kunīd va dhayl-e dīn-e qavīm-e ilāhī rā be-ṭīn-e ẓunūn va awhām mayālāyīd va shams-e mushriqeh-ye samā-ye aḥadiyyeh rā be-ḥujubāt-e nafsiyyeh mapūshānīd. Qul ta-Allāhi inna hādhihi la-shamsun mā akhadhahā al-kusūfu wa-qamarun lā yukhsafu abadan. Idhan mūtū bi-ghayẓikum thumma bi-nāri ḥasadikum yā malaᵓa al-ashrār. Hanūz ān qadr idrāk nanamūdeh-īd keh dar ḥīn-e ishrāq-e shams-e madlūl dalīl lā yusminu wa-lā yughnī būdeh cheh keh maqṣūd az dalīl ᶜirfān-e nafs-e madlūl būdeh. Idhan fa-ftaḥ baṣrāka li-tarāhā mushriqatan ᶜan ufuqi al-ᶜizzi wa-l-majdi wa-l-jalāl.

Say: O heedless and ignorant one, granted that your fabrications are accepted, the explicit statement of the Point of the Bayán throughout the Bayán is that, at the time of the Revelation, you must not allow the Bayán and all that was created within it to veil you from the Revelation itself. Praise be to God! That idolater and those like him have remained deprived of the explicit meaning of God's firm and incontrovertible words, let alone the allusions contained in the intimations of the Lord of Names and Attributes. Say: Be ashamed before God. Do not soil the hem of God's steadfast religion with the mire of suppositions and imaginings, and do not conceal the Sun shining from the heaven of Oneness behind the veils of self. Say: By God, this is indeed a Sun that no eclipse has overtaken, and a Moon that will never be eclipsed. Die, then, in your rage and in the fire of your envy, O company of the wicked! You have not yet understood even this much: when the Sun of the One to whom the proof points shines forth, the proof neither nourishes nor avails, for the purpose of the proof is to recognize the very One to whom it points. Open your eyes, then, that you may see it shining from the horizon of might, glory, and majesty.

211

قوله کبر غفلته پس اگر دیگری برآید مدّعی مقامی بعد از نقطه بیان شود خالی از این نیست یا مدّعی آن باید باشد که در ظلّ نقطه بیان است و دوره نقطه بیان هنوز منقضی نگشته و تکمیل این دوره نشده باید در اینصورت کمال عبودیّت نسبت بربّ اعلی نماید و غایت اطاعت بفرمایش او نماید و ابدا بقدر جوی از فرمایش ربّ اعلی اید تخلّف ننماید چونکه دوره دوره اوست و خود مدّعی در ظلّ افتاده انتهی

Qawluhu, kabura ghaflatuhu: pas agar dīgarī bar-āyad muddaʿī-ye maqāmī baʿd az Nuqṭeh-ye Bayān shavad khālī az īn nīst, yā muddaʿī ān bāyad bāshad keh dar ẓill-e Nuqṭeh-ye Bayān ast va dawreh-ye Nuqṭeh-ye Bayān hanūz munqaḍī nagashteh va takmīl-e īn dawreh nashodeh bāyad dar īn ṣūrat kamāl-e ʿubūdiyyat nisbat be-Rabb-e Aʿlā namāyad va ghāyat-e iṭāʿat be-farmāyesh-e ū namāyad va abadan be-qadr-e javī az farmāyesh-e Rabb-e Aʿlā [corrupted text] takhalluf nanamāyad chūnkeh dawreh dawreh-ye ūst va khvod-e muddaʿī dar ẓill uftādeh. Intahā.

His words—great is his heedlessness: "Then, if another should arise and claim a station after the Point of the Bayán, it cannot be otherwise: either he must claim that he is under the shadow of the Point of the Bayán, while the dispensation of the Point of the Bayán has not yet ended and this dispensation has not been completed. In that case he must show perfect servitude toward the Most Exalted Lord and the utmost obedience to His command, and never depart, even by a barleycorn, from the command of the Most Exalted Lord [corrupted original text], for the dispensation is His dispensation, and the claimant himself stands under the shadow." End of quotation.

212

حال قدری انصاف ده و چشم بگشا که در چه مقام واقعی و در چه رتبه قائم چه فرق مابین خود و ملل قبل مشاهده میکنی چه که آن قوم که از زلال سلسال معارف عزّ صمدانی و کوثر افضال سلطان لایزالی محروم ماندهاند سبب این شده که بدلایل مثبته نزد خود مستدلّ و معتکف و بان دلایل بر سلطان قبایل اعتراض نموده و از شریعه قدس احدیّه محروم گشتهاند

Ḥāl qadrī inṣāf deh va chashm bigushā keh dar cheh maqām vāqiʿī va dar cheh rutbeh qāʾim. Cheh farq mābayn-e khvod va milal-e qabl mushāhedeh mīkunī? Cheh keh ān qawm keh az zulāl-e salsāl-e maʿārif-e ʿizz-e ṣamadānī va kawthar-e afḍāl-e Sulṭān-e lā-yazālī maḥrūm māndeh-and sabab īn shodeh keh be-dalāʾil-e muthbiteh nazd-e khvod mustadill va muʿtakif va be-ān dalāʾil bar Sulṭān-e qabāʾil iʿtirāḍ namūdeh va az sharīʿeh-ye quds-e aḥadiyyeh maḥrūm gashteh-and.

Now be a little fair, and open your eyes to see the position you occupy and the rank in which you stand. What difference do you perceive between yourself and the religious communities of the past? The reason those people have remained deprived of the clear, flowing water of the knowledge of divine glory and the heavenly stream of the favors of the everlasting Sovereign is that they have relied upon and clung to proofs they themselves regard as established. With those proofs they have raised objections against the Sovereign of all peoples and have been deprived of the holy waters of Oneness.

213

مثلاً اهل تورئة بآن استدلال نموده که بعد از موسی نفسی صاحب شریعت نخواهد آمد و هر نفسی هم بیاید باید شریعت او را ترویج نماید و هم‌چنین علاماتی معیّن نموده‌اند که نفس ظهور باید بآن علامات ظاهر شود و لذا ممنوع شدند از عرفان مظاهر ظهور چه که نفس ظهور یظهر کیف یظهره الله و اراد لا بما عند النّاس و هم‌چنین اهل انجیل برآنند که خود عیسی از آسمان نازل میشود بعد از ظلمت شمس و تاریکی قمر و سقوط کواکب و هم‌چنین ملّت فرقان که ابدا قائل بر اینکه صاحب شریعتی ظاهر شود نبوده و نیستند و میگویند نفسی هزار سنه قبل از نرجس خاتون متولّد شده و در جابلقا و جابلسا الآن موجود است و منتظر اذن الهی است که ظاهر شود و او میاید و شریعت رسول الله را یعنی همین شریعت که در دست هست ترویج میدهد و علاماتی هم در اینمقام ذکر نموده‌اند که اگر تفصیل ذکر شود کتابی باید تالیف نمود

Mathalan ahl-e Tawrāt be-ān istidlāl namūdeh keh baᶜd az Mūsā nafsī ṣāḥib-e sharīᶜat nakhvāhad āmad va har nafsī ham biyāyad bāyad sharīᶜat-e ū rā tarvīj namāyad va ham-chunīn ᶜalāmātī muᶜayyan namūdeh-and keh nafs-e ẓuhūr bāyad be-ān ᶜalāmāt ẓāhir shavad va lidhā mamnūᶜ shodand az ᶜirfān-e maẓāhir-e ẓuhūr cheh keh nafs-e ẓuhūr yaẓharu kayfa yuẓhiruhu Allāhu wa-arāda lā bi-mā ᶜinda al-nās. Va ham-chunīn ahl-e Injīl bar-ānand keh khvod-e ᶜĪsā az āsmān nāzil mīshavad baᶜd az ẓulmat-e shams va tārīkī-ye qamar va suqūṭ-e kavākib va ham-chunīn millat-e Furqān keh abadan qāᵓil bar īnkeh ṣāḥib-e sharīᶜatī ẓāhir shavad nabūdeh va nīstand va mīgūyand nafsī hizār saneh qabl az Narjis Khātūn mutavallid shodeh va dar Jābulqā va Jābulsā al-ān mawjūd ast va muntaẓir-e idhn-e ilāhī ast keh ẓāhir shavad va ū mīāyad va sharīᶜat-e Rasūl Allāh rā yaᶜnī hamīn sharīᶜat keh dar dast hast tarvīj mīdahad va ᶜalāmātī ham dar īn maqām dhikr namūdeh-and keh agar tafṣīl dhikr shavad kitābī bāyad taᵓlīf namūd.

For example, the people of the Torah have reasoned that no one bringing a religious law will come after Moses, and that whoever does come must promote His law. They have likewise specified signs with which the Manifestation Himself must appear. Thus they were prevented from recognizing the Manifestations of Revelation, for the Manifestation Himself appears as God makes Him appear and as He has willed, not according to what people possess. Likewise, the people of the Gospel hold that Jesus Himself will descend from heaven after the sun has been darkened, the moon has grown dim, and the stars have fallen. Likewise, the people of the Qur'an have never accepted, and do not now accept, that a bearer of a religious law will appear. They say that a person was born a thousand years ago to Narjis Khátún, that he now exists in Jábulqá and Jábulsá, and that he awaits God's permission to appear. He will come and promote the law of the Messenger of God—that is, this very law now in their possession. They have also mentioned signs in this connection, which would require a book to set out in detail.

214

جمیع اینمطالب را ببراهین متقنه و نصوص محکمه و دلائل محقّقه نزد خود چنان ثابت نموده‌اند که منکرین آن را کافر و باطل و مشرك دانسته و میدانند و در حین اشراق شموس عزّ تقدیس چون بر خلاف آراء این نفوس بوده لذا کلّ محجوب و محروم مانده‌اند معذلك تازه استدلال مینمائید که این نفسیکه ظاهر است یا باید فوق آن باشد یا در ظلّ او اگر در ظلّ او است باید باعمال او عامل شود و اگر فوق او رتبه را ادّعا نماید محال بوده چه که هنوز دوره دوره او است و تکمیل نشده

Jamīᶜ-e īn maṭālib rā be-barāhīn-e mutqaneh va nuṣūṣ-e muḥkameh va dalāᵓil-e muḥaqqaqeh nazd-e khvod chunān thābit namūdeh-and keh munkirīn-e ān rā kāfir va bāṭil va mushrik dānisteh va mīdānand va dar ḥīn-e ishrāq-e shumūs-e ᶜizz-e taqdīs chūn bar khilāf-e ārā-ye īn nufūs būdeh lidhā kull muḥtajib va maḥrūm māndeh-and. Maᶜa dhālik tāzeh istidlāl mīnamāyīd keh īn nafsī keh ẓāhir ast yā bāyad fawq-e ān bāshad yā dar ẓill-e ū. Agar dar ẓill-e ū ast bāyad be-aᶜmāl-e ū ᶜāmil shavad va agar fawq-e ū rutbeh rā iddiᶜā namāyad muḥāl būdeh cheh keh hanūz dawreh dawreh-ye ū ast va takmīl nashodeh.

They have established all these matters to their own satisfaction with such firm arguments, explicit texts, and verified proofs that they have regarded, and still regard, those who deny them as unbelievers, followers of falsehood, and idolaters. When the Suns of the glory of holiness shone forth, their appearance ran contrary to the opinions of these souls, and so all remained veiled and deprived. Nevertheless, you now begin to argue that this Person who has appeared must either be above Him or under His shadow. If He is under His shadow, He must act according to His practices; and if He claims a rank above Him, that is impossible, for the dispensation is still His dispensation and has not been completed.

215

حال انصاف ده فرق شما با این فئه چه چیز است بلی فرق لایحصی چه که در کتب آنقوم باشارات معضله و آیات مقنّعه مستوره تلویحاً من غیر تصریح ذکر ظهور بعد شده و لذا محتجب مانده‌اند چه که ادراك ننموده‌اند معانی کلمات الهیّه را و لکن شما و امثال شما مع آنکه نقطه بیان روح ما سواه فداه تصریحاً من غیر تلویح میفرمایند بآنچه مابین سموات و ارض خلق شده چه از کلمات و چه از اشارات از آن سلطان وجود و ملیك شهود خود را منع ننمائید دلایل ذکر میکنید که حقّ جایز نیست ظاهر شود

Ḥāl inṣāf deh farq-e shomā bā īn fiᵓeh cheh chīz ast? Balī farq lā yuḥṣā, cheh keh dar kutub-e ān qawm be-ishārāt-e muᶜḍileh va āyāt-e muqannaᶜeh-ye mastūreh talvīḥan min ghayri taṣrīḥ dhikr-e ẓuhūr-e baᶜd shodeh va lidhā muḥtajib māndeh-and cheh keh idrāk nanamūdeh-and maᶜānī-ye kalamāt-e ilāhiyyeh rā. Va lākin shomā va amthāl-e shomā maᶜa ānkeh Nuqṭeh-ye Bayān rūḥ-e mā sivāh fidāh taṣrīḥan min ghayri talvīḥ mīfarmāyand be-āncheh mābayn-e samāvāt va arḍ khalq shodeh cheh az kalamāt va cheh az ishārāt az ān Sulṭān-e vujūd va Malīk-e shuhūd khvod rā manᶜ nanamāyīd dalāᵓil dhikr mīkunīd keh Ḥaqq jāᵓiz nīst ẓāhir shavad.

Now be fair: what difference is there between you and this group? Indeed, the difference is beyond measure, for in those people's books the next Revelation was mentioned through abstruse allusions and veiled, hidden verses, by implication rather than explicit statement. Thus they remained veiled, for they did not comprehend the meanings of the divine words. But you and those like you, even though the Point of the Bayán—may the soul of all besides Him be sacrificed for Him—explicitly and without allusion says that you must not allow anything created between heaven and earth, whether words or allusions, to keep you from that Sovereign of existence and King of the visible world, adduce proofs that God may not manifest Himself.

216

صدهزار آفرین بر فهم و کمال شما و مرشدین شما از این کلمات کبریّه غروریه که بشما القاء نموده‌اند معلوم شد که خود را مختار میدانند نه حقّ را بگو ای متوهّم هرگز حقّ در هیچ ظهوری بخیال ناس ظاهر نشده و بر خلاف آنچه در دست جمیع ناس بوده ظاهر شده چه که مقدّس بوده ذات امنع اقدسش از جمیع ظنون و اوهام و اشارات و دلالات و احدی بر نفس ظهور و کیفیّت او مطّلع نه الّا نفسه العلیم الخبیر آنقدر کرده‌اند که روی یهود و جمیع محتجبین ارض را سفید کرده‌اند یهود یداللّه را مغلول دانسته دیگر دستور العمل از برای حقّ ذکر نکرده که اگر همچه ادّعا نماید جایز نیست و اگر فلان ادّعا نماید باید بشئون محدوده معیّنه ظاهر شود

Ṣad-hizār āfarīn bar fahm va kamāl-e shomā va morshedīn-e shomā! Az īn kalemāt-e kebrīyyeh-ye ghorūrīyyeh keh be-shomā elqā namūdeh-and maᶜlūm shod keh khod rā mokhtār mīdānand nah Ḥaqq rā. Begū ey motavahhem, hargez Ḥaqq dar hīch ẓohūrī be-khīyāl-e nās ẓāher nashodeh va bar khelāf-e āncheh dar dast-e jamīᶜ-e nās būdeh ẓāher shodeh, cheh keh moqaddas būdeh dhāt-e amnaᶜ-e aqdasash az jamīᶜ-e ẓonūn va avhām va eshārāt va dalālāt va aḥadī bar nafs-e ẓohūr va keyfīyyat-e ū moṭṭaleᶜ nah, illā nafsuhu al-ᶜAlīm al-Khabīr. Ānqadr kardeh-and keh rūy-e Yahūd va jamīᶜ-e moḥtajebīn-e arḍ rā sefīd kardeh-and. Yahūd yadullāh rā maghlūl dānesteh, dīgar dastūr al-ᶜamal az barā-ye Ḥaqq dhekr nakardeh keh agar hamcheh eddeᶜā namāyad jāyez nīst va agar folān eddeᶜā namāyad bāyad be-shoʾūn-e maḥdūdeh-ye moᶜayyan ẓāher shavad.

A hundred thousand bravos for your understanding and accomplishments, and those of your guides! These grandiose, arrogant words they have instilled in you show that they consider themselves, not God, free to choose. Say: O deluded one, never in any Revelation has God appeared according to people's imaginings. Rather, He has appeared contrary to what all people possessed, for His most inaccessible, most holy Essence has been sanctified above all conjectures, fancies, allusions, and indications. No one knows the Revelation itself or its manner except He Himself, the All-Knowing, the All-Informed. They have gone so far as to make the Jews and all the veiled peoples of the earth seem blameless by comparison. The Jews considered the hand of God fettered, but they did not go on to prescribe instructions for God, saying that if He makes such a claim it is inadmissible, and if He makes some other claim He must appear in specified, limited ways.

217

قد کبر قولك یا غافل آنقدر ادراك ننموده که تکمیل هر ظهور قبلی بظهور بعد شده و خواهد شد چنانچه در این ظهور بدع قدس رحمانی در سنه تسع در سرّ سرّ نفوس مقدّسه مطهّره زکیّه در همان حین تکمیل شدند و لکن انت لا تشعر و لا تفقه و لا تعرف چه که شکر مصر عرفان الهی قسمت طوطی معانی بوده نه قسمت زاغ ظلمانی و معرض باللّه چون توقّف نمود و از صراط لغزید در همان حین هیکلش از قمیص انسانی خارج و بجلود بهائم ظاهر و مشهود گشت فسبحان من یبدّل الوجود کیف یشآء و یقدّر الأمور کیف یرید لا رادّ لأمره و لا مردّ لمشیّته کلّ شیء منقاد لسلطنته و مشفق من خشیته و مرتعش من سطوته و لذلك الرّبّ یلیق تهلیل اهل ملأ الأعلی ثمّ تسبیح اهل مداین البقآء و لکن تو از آن نفوسی بنظر میائی که اراده ادراك امری و یا تفقّه در شیئ نداشته و نداری مقصود اثبات ریاستی است که از برای مرشد خود محقّق نمایند و خود هم در ظلّش معروف و موسوم باشند تاللّه انّ ظلّه برهوت و انّ مائه ملح اجاج لو انتم تفقهون

Qad kabura qawluka yā ghāfil. Ānqadr edrāk nanamūdeh keh takmīl-e har ẓohūr-e qablī be-ẓohūr-e baᶜd shodeh va khāhad shod, chenāncheh dar īn ẓohūr-e badᶜ-e qods-e raḥmānī dar saneh-ye tesᶜ dar serr-e serr nofūs-e moqaddaseh-ye moṭahhareh-ye zakīyyeh dar hamān ḥīn takmīl shodand, va lākin anta lā tashᶜuru wa-lā tafqahu wa-lā taᶜrifu. Cheh keh shekar-e Meṣr-e ᶜerfān-e elāhī qesmat-e ṭūṭī-ye maᶜānī būdeh nah qesmat-e zāgh-e ẓolmānī, va moᶜreḍ-e bi-Allāh chūn tavaqqof namūd va

az ṣerāṭ laghzīd dar hamān ḥīn heykalash az qamīṣ-e ensānī khārej va be-jolūd-e bahāʾem ẓāher va mashhūd gasht. Fa-subḥāna man yubaddilu al-wujūda kayfa yashāʾu wa-yuqaddiru al-umūra kayfa yurīdu, lā rādda li-amrihi wa-lā maradda li-mashīʾatihi, kullu shayʾin munqādun li-salṭanatihi wa-mushfiqun min khashyatihi wa-murtaᶜishun min saṭwatihi, wa-li-dhālika al-Rabbi yalīqu tahlīlu ahli malaʾi al-aᶜlā thumma tasbīḥu ahli madāʾini al-baqāʾ. Va lāken to az ān nofūsī be-naẓar mīāyī keh erādeh-ye edrāk-e amrī va yā tafaqqoh dar shayʾī nadāshteh va nadārī. Maqṣūd ethbāt-e rīyāsatī ast keh az barā-ye morshed-e khod moḥaqqaq namāyand va khod ham dar ẓellash maᶜrūf va mawsūm bāshand. Ta-Allāhi inna ẓillahu barahūtun wa-inna māʾahu milḥun ujājun law antum tafqahūn.

Grievous indeed are your words, O heedless one! You have not understood even this much: every former Revelation has been, and will be, brought to completion through the subsequent Revelation. Thus, in this wondrous, holy Revelation of the All-Merciful, in the year nine, holy, purified, stainless souls were brought to completion at that very moment, in the innermost secret. But you neither perceive, nor comprehend, nor recognize. For the sugar of the Egypt of divine knowledge has been the portion of the parrot of inner meanings, not of the raven of darkness. When the one who turns away from God halted and slipped from the path, at that very moment his form emerged from its human garment and appeared, plainly visible, in the skins of beasts. Glory, then, to Him who transforms existence as He pleases and ordains affairs as He wills. No one can repel His command or reverse His will. All things submit to His sovereignty, stand in awe of Him, and tremble before His might. That Lord deserves the acclamation of His unity by the people of the company on high, and the glorification offered by the inhabitants of the cities of eternity. But you appear to be one of those souls who have never intended, and do not intend, to understand any matter or comprehend anything. Their purpose is to establish a position of leadership for their guide, so that they themselves may become known and recognized under his shadow. By God, his shadow is a barren wilderness, and his water bitter salt, if only you understood.

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بگو ای اصمّ باطنی احدی بر علم حقّ احاطه ننموده و نخواهد نمود علمه مکنون مخزون مصون من اطّلاعکم اگر اراده فرماید در یك حین خلق اوّلین و آخرین را تکمیل میفرماید و لکن تو هنوز تکمیل را نفهمیده کاش استعداد ادراك هم در تو مشاهده میشد و این عبد که یکی از خدّام درگاه است تو را مستعدّ مییافت و بر تو کلمات القاء مینمود که از آن ادراك نمائی بعضی امور مستوره را اقلّا آنقدر میشد که اگر بر تکمیل ظهور اطّلاع نمییافتی ببغض خود مطّلع میشدی فاستحی عن الله و لا تقنّن له قوانین نفسك و هوئك انّه یظهر کیف یشآء لا بما انت تشآء

Begū ey aṣamm-e bāṭenī, aḥadī bar ᶜelm-e Ḥaqq eḥāṭeh nanamūdeh va nakhāhad namūd. ᶜIlmuhu maknūnun makhzūnun maṣūnun min iṭṭilāᶜikum. Agar erādeh farmāyad dar yek ḥīn khalq-e avvalīn va ākherīn rā takmīl mīfarmāyad, va lāken to hanūz takmīl rā nafahmīdeh. Kāsh esteᶜdād-e edrāk ham dar to moshāhedeh mīshod va īn ᶜabd keh yekī az khoddām-e dargāh ast to rā mostaᶜedd mīyāft va bar to kalemātī elqā mīnamūd keh az ān edrāk namāʾī baᶜḍī omūr-e mastūreh rā. Aqallan ānqadr mīshod keh agar bar takmīl-e ẓohūr eṭṭelāᶜ namīyāftī be-boghḍ-e khod moṭṭaleᶜ mīshodī. Fa-staḥi ᶜani Allāhi wa-lā tuqannin lahu qawānīna nafsika wa-hawāka, innahu yaẓharu kayfa yashāʾu lā bi-mā anta tashāʾ.

Say: O inwardly deaf one, no one has encompassed God's knowledge, nor will anyone ever encompass it. His knowledge is hidden, treasured, and protected from your scrutiny. If He so wills, He brings the creation of the first and the last to completion in a single instant. Yet you have still not

understood completion. If only some capacity for understanding could be seen in you, and this servant, who is one of the attendants at the threshold, could find you receptive and impart words to you through which you might understand certain hidden matters. At least, even if you did not come to understand the completion of the Revelation, you would become aware of your own hatred. Be ashamed before God, and do not prescribe for Him the laws of your own self and desires. He appears as He wills, not as you will.

219

چه مقدار جسور شده‌اند که از برای حقّ جلّ ذکره قواعد ذکر مینمایند و شرایط مذکور میدارند حال شما انصاف ده آن حقّیکه بدستور العمل مشرکین ظاهر شود مثل خود آن انفس مشرکه خواهد بود کلّما عرفتم و استدرکتم هو مخلوق مثلکم و مردود الیکم و الله پست‌ترین خلق او و عباد او ننگ میدارند که بآدابیکه آن نفوس مشرکه بشما القا نموده‌اند حرکت نمایند لانّهم یعبدون العجل و لا یشعرون و یتّبعون الشّیطان و لا یعرفون و یعقّبون الجبت و لا یفقهون و یشربون فضلة ما شربه الطّاغوت و لا یعلمون

Cheh meqdār jasūr shodeh-and keh az barā-ye Ḥaqq, jalla dhikruhu, qavāᶜed dhekr mīnamāyand va sharāyeṭ madhkūr mīdārand. Ḥāl shomā enṣāf deh, ān Ḥaqqī-keh be-dastūr al-ᶜamal-e moshrekīn ẓāher shavad methl-e khod-e ān anfos-e moshrekeh khāhad būd. Kullamā ᶜaraftum wa-stadraktum huwa makhlūqun mithlukum wa-mardūdun ilaykum. Va-Allāh past-tarīn-e khalq-e ū va ᶜebād-e ū nang mīdārand keh be-ādābī-keh ān nofūs-e moshrekeh be-shomā elqā namūdeh-and ḥarakat namāyand, li-annahum yaᶜbudūna al-ᶜijla wa-lā yashᶜurūna wa-yattabiᶜūna al-shayṭāna wa-lā yaᶜrifūna wa-yuᶜaqqibūna al-jibta wa-lā yafqahūna wa-yashrabūna faḍlata mā sharibahu al-ṭāghūtu wa-lā yaᶜlamūn.

How audacious they have become, prescribing rules and laying down conditions for God, exalted be His remembrance! Now judge fairly: a God who appeared according to the instructions of those who associate partners with Him would be like those idolatrous souls themselves. Whatever you have known and apprehended is a creature like yourselves and is returned to you. By God, the lowliest of His creatures and servants would be ashamed to act according to the practices those idolatrous souls have instilled in you. For they worship the calf without perceiving it, follow Satan without recognizing it, pursue the idol without understanding, and drink the dregs of what the false god has drunk, without knowing.

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و آنقدر ادراك ننموده‌اند که در هر ظهور اگر حقّ جلّ کبریائه بآداب و شرایط و اعمالیکه مابین ناس بر حسب ظاهر بوده ظاهر میشد هرگز احدی اعراض و اعتراض نمینمود و جمیع بکوثر معانی حضرت لایزالی فایز میشدند و بلقاء الله مرزوق میگشتند آنانکه در هواء روح طایرند و ببصر حدید الهی در اشیآء ناظر صدهزار امثال آن نفوس را در غرقاب فنا مشاهده مینمایند که هر یك بحشیش منبته متشبّث و لکن از برای آن حشیش قرار و استقراری نبوده و نخواهد بود و بالأخره‌غرق خواهد شد اگر چه حال هم نزد جالسین فلك ابهی لاشیء محض و غریق و فانی و معدوم مشاهده میشوند

Va ānqadr edrāk nanamūdeh-and keh dar har ẓohūr agar Ḥaqq, jalla kibriyāᵓuhu, be-ādāb va sharāyeṭ va aᶜmālī-keh mābeyn-e nās bar ḥasab-e ẓāher būdeh ẓāher mīshod hargez aḥadī eᶜrāḍ va eᶜterāḍ namīnamūd va jamīᶜ be-kawthar-e maᶜānī-ye Ḥaḍrat-e Lāyazālī fāᵓez mīshodand va be-leqāᵓ Allāh marzūq mīgashtand. Ānāṅ-keh dar havā-ye rūḥ ṭāyerand va be-baṣar-e ḥadīd-e elāhī dar ashyāᵓ nāẓer ṣad-hizār amthāl-e ān nofūs rā dar gharqāb-e fanā moshāhedeh mīnamāyand keh har yek be-ḥashīsh-e monbeteh motashabbeth va lāken az barā-ye ān ḥashīsh qarār va esteqrārī

nabūdeh va nakhāhad būd va be-l-ākhereh gharq khāhad shod, agarcheh ḥāl ham nazd-e jālesīn-e folk-e Abhā lā-shayʾ-e maḥḍ va gharīq va fānī va maʿdūm moshāhedeh mīshavand.

They have not understood even this much: if, in every Revelation, God, exalted be His majesty, had appeared in accordance with the outward practices, conditions, and deeds prevailing among people, no one would ever have turned away or objected. All would have attained the Kawthar of the meanings of the Eternal One and been granted the encounter with God. Those who soar in the atmosphere of the spirit and regard all things with the keen sight of God see a hundred thousand souls like these in the depths of destruction, each clinging to a growing blade of grass. Yet that grass has never had, and will never have, any firmness or stability, and in the end each will drown, although even now, in the eyes of those seated in the all-glorious Ark, they are seen as sheer nothingness, drowned, perished, and nonexistent.

221

سمع را از قطن تقلید پاك کن بشنو کلمه حقّ را از پست‌ترین خلق او و بدانکه حقّ جلّ شأنه بهیچ حجابی محجوب نه و بهیچ حدودی محدود نخواهد بود ظاهر میشود بهر قسم که اراده فرماید چه که لم‌یزل مقتدر بوده و خواهد بود و هرگز قدرت کلّیّه‌اش سلب نشده و نخواهد شد حال بوهم شما اگر حقّ بدستور العمل معرضین ظاهر شود قدرتش را چه تاویل مینمائی چه که از بیان شما چنان مستفاد میشود که لابدّ باید باین قسم ظاهر شود و قادر نیست بغیر آنچه شما نوشته‌اید مظهری از مظاهر امر خود را در ارض بفرستد فبئس ما ظننتم و تظنّون و قد حبطت اعمالکم بما خرجت من افواهکم و لکن انتم لا تستشعرون فی انفسکم و تکونن من الغافلین

Samʿ rā az qoṭn-e taqlīd pāk kon, beshnow kalemeh-ye Ḥaqq rā az past-tarīn-e khalq-e ū va bedān-keh Ḥaqq, jalla shaʾnuhu, be-hīch ḥejābī maḥjūb nah va be-hīch ḥodūdī maḥdūd nakhāhad būd. Ẓāher mīshavad be-har qesm keh erādeh farmāyad, cheh keh lam-yazal moqtader būdeh va khāhad būd va hargez qodrat-e kollīyyeh-ash salb nashodeh va nakhāhad shod. Ḥāl be-vahm-e shomā agar Ḥaqq be-dastūr al-ʿamal-e moʿreḍīn ẓāher shavad qodratash rā cheh taʾvīl mīnamāʾī? Cheh keh az bayān-e shomā chenān mostafād mīshavad keh lābodd bāyad be-īn qesm ẓāher shavad va qāder nīst be-gheyr-e āncheh shomā neveshteh-īd maẓharī az maẓāher-e amr-e khod rā dar arḍ beferestad. Fa-biʾsa mā ẓanantum wa-taẓunnūna wa-qad ḥabiṭat aʿmālukum bi-mā kharajat min afwāhikum wa-lākin antum lā tastashʿirūna fī anfusikum wa-takūnanna mina al-ghāfilīn.

Clear your hearing of the cotton of imitation. Hear the word of God from the lowliest of His creatures, and know that God, exalted be His glory, is concealed by no veil and will be confined by no limits. He appears in whatever manner He wills, for He has always been, and will always be, all-powerful. His absolute power has never been, and will never be, taken from Him. Now, if, as you imagine, God were to appear according to the instructions of those who turn away, how would you interpret His power? For your words imply that He must necessarily appear in this manner and is unable to send to earth a Manifestation of His Cause in any way other than what you have written. Evil indeed is what you have imagined and continue to imagine! Your deeds have come to nothing because of what has issued from your mouths, yet you do not perceive this within yourselves and are surely among the heedless.

222

فوالله روایح منتنه کثیفه از اشارات کلمات آن انفس مشرکه بر عالم و اهل آن مرور نموده از خدا میطلبیم که صرصر عنایتی بفرستد و این ارياح را معدوم نماید خود آن مشرکین خمسین الف سنه یوم قیامت را مستدلّند که بیك ساعت منقضی شد بگو ای بی‌بصران همان

معنی در اینجا جاری پنجاه هزار سنه در ساعتی منقضی شود حرفی ندارید و لکن اگر دو هزار سال بوهم شما در سنین معدوده منقضی شود اعتراض مینمائید فوالله یکذّبکم کلّ الأشیآء و یضحك لقلّة عقولکم و عرفانکم کلّ ما خلق بین السّموات و الأرضین

Fa-wa-Allāh ravāyeḥ-e monteneh-ye kathīfeh az eshārāt-e kalemāt-e ān anfos-e moshrekeh bar ᶜālam va ahl-e ān morūr namūdeh. Az Khodā mīṭalabīm keh ṣarṣar-e ᶜenāyatī beferestad va īn aryāḥ rā maᶜdūm namāyad. Khod-e ān moshrekīn khamsīn alf saneh-ye yawm-e qīyāmat rā mostadelland keh be-yek sāᶜat monqaḍī shod. Begū ey bī-baṣarān, hamān maᶜnī dar īnjā jārī. Panjāh hizār saneh dar sāᶜatī monqaḍī shavad ḥarfī nadārīd va lāken agar do hizār sāl be-vahm-e shomā dar senīn-e maᶜdūdeh monqaḍī shavad eᶜterāḍ mīnamāʾīd. Fa-wa-Allāhi yukadhdhibukum kullu al-ashyāʾi wa-yaḍḥaku li-qillati ᶜuqūlikum wa-ᶜirfānikum kullu mā khuliqa bayna al-samāwāti wa-l-arḍīn.

By God, foul, noxious odors from the implications of those idolatrous souls' words have swept over the world and its inhabitants. We ask God to send a mighty wind of grace and dispel these winds. Those idolaters themselves argue that the fifty thousand years of the Day of Resurrection elapsed in a single hour. Say: O sightless ones, the same meaning applies here. You have nothing to say if fifty thousand years elapse in an hour, but if two thousand years, as you imagine them, elapse in a few years, you object. By God, all things give you the lie, and everything created between the heavens and the earths laughs at how little understanding and knowledge you possess.

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بشنو از این عبد و سبحات اوهام را خرق کن و بحقّ بنفسه ناظر باش چه که دون او مخلوق اویند و بکلمه من عند او ظاهر و ابدا بدون خود معروف نگشته بلکه ما سوایش باو معروف بوده و خواهد بود چشم بنفس ظهور و بما یظهر من عنده داشته باش و شکر کن پروردگار را که ظاهر فرمود مظهر نفس خود را بغتة چنانچه نقطه بیان میفرماید و لقد قرب الزّوال و انتم راقدون شمس در قطب زوال مشرق و مضیٔ و این مقام شکر است نه شکایت رحمترا نقمت مدان و نعمت را غضب مشمر اگرچه لم‌یزل ظهور مظاهر احدیّه نعمت ابرار و نقمت فجّار بوده و خواهد بود فجّار و اشرار لازال نعمت را نقمت انگاشته‌اند و عنایت صرفه را غضب دانسته‌اند

Beshnow az īn ᶜabd va soboḥāt-e avhām rā kharq kon va be-Ḥaqq be-nafseh nāẓer bāsh, cheh keh dūn-e ū makhlūq-e ūyand va be-kalemeh-ye min ᶜend-e ū ẓāher va abadan be-dūn-e khod maᶜrūf nagashteh balkeh mā-sevāyash be-ū maᶜrūf būdeh va khāhad būd. Chashm be-nafs-e ẓohūr va bi-mā yaẓharu min ᶜindihi dāshteh bāsh va shokr kon Parvardegār rā keh ẓāher farmūd maẓhar-e nafs-e khod rā baghtatan, chenāncheh Noqṭeh-ye Bayān mīfarmāyad: wa-laqad qaruba al-zawālu wa-antum rāqidūn. Shams dar qoṭb-e zavāl moshreq va moḍīʾ va īn maqām-e shokr ast nah shekāyat. Raḥmat rā neqmat madān va neᶜmat rā ghaḍab mashmor, agarcheh lam-yazal ẓohūr-e maẓāher-e aḥadīyyeh neᶜmat-e abrār va neqmat-e fojjār būdeh va khāhad būd. Fojjār va ashrār lāzāl neᶜmat rā neqmat angāshteh-and va ᶜenāyat-e ṣerfeh rā ghaḍab dānesteh-and.

Listen to this servant, tear through the veils of vain imaginings, and look to God Himself. For all besides Him are His creatures, made manifest by a word from Him. He has never been known through anyone but Himself; rather, all besides Him have been, and will be, known through Him. Keep your eyes on the Revelation itself and on whatever appears from Him, and thank the Lord for suddenly revealing the Manifestation of His own Self, as the Point of the Bayán says: "The noon has indeed drawn near, while you lie asleep." The Sun shines and sheds its light at the zenith of noon. This is an occasion for gratitude, not complaint. Do not regard mercy as affliction or count blessing as wrath, although the appearance of the Manifestations of oneness has always been, and will always be, a blessing for the righteous and an affliction for the wicked. The wicked and evil have always taken blessing for affliction and regarded pure grace as wrath.

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در تکمیل دوره ذکر نموده بودی بشنو بیان منزل بیان روح من فی حقایق الأکوان فداه را که بنصّ صریح میفرمایند قوله جلّ کبریائه من اوّل ذلك الأمر الی قبل ان یکمل تسعة کینونات الخلق لم تظهر و انّ کلّها قد رأیت من النّطفة الی ما کسوناه لحماً ثمّ اصبر حتّی تشهد خلق الآخر اذا قل فتبارك الله احسن الخالقین و اشهد انّ فرق القائم و القیّوم عدد تسعة ذلك ما تکملن الکینونیات فی مقاعدهنّ ذلك فرق بین کلّ اعظم و عظیم و در مقام دیگر و لتراقبنّ فرق القائم و القیّوم ثمّ فی سنة التّسع کلّ خیر تدرکون و در ایّقام نازل هذا ما وعدناك قبل حین الّذی اجبناك اصبر حتّی یقضی عن البیان تسعة اذا قل فتبارك الله احسن المبدعین

Dar takmīl-e dowreh dhekr namūdeh būdī. Beshnow bayān-e Monzel-e Bayān, rūḥu man fī ḥaqāʾiqi al-akwāni fidāhu, rā keh be-naṣṣ-e ṣarīḥ mīfarmāyand, qawluhu jalla kibriyāʾuhu: min awwali dhālika al-amri ilā qabli an yakmula tisᶜatun kaynūnātu al-khalqi lam taẓhar wa-inna kullamā qad raʾayta mina al-nuṭfati ilā mā kasawnāhu laḥman thumma iṣbir ḥattā tashhada khalqa al-ākhar idhan qul fa-tabāraka Allāhu aḥsanu al-khāliqīna wa-shhad anna farqa al-qāʾimi wa-l-qayyūmi ᶜadadu tisᶜatin dhālika mā takmulanna al-kaynūniyyātu fī maqāᶜidihinna dhālika farqun bayna kulli aᶜẓamin wa-ᶜaẓīm. Va dar maqām-e dīgar: wa-la-turāqibanna farqa al-qāʾimi wa-l-qayyūmi thumma fī sanati al-tisᶜi kulla khayrin tudrikūn. Va dar īn maqām nāzel: hādhā mā waᶜadnāka qablu ḥīna alladhī ajabnāka iṣbir ḥattā yuqḍā ᶜani al-bayāni tisᶜatun idhan qul fa-tabāraka Allāhu aḥsanu al-mubdiᶜīn.

You had spoken of the completion of the dispensation. Listen to the words of the Revealer of the Bayán—may the soul of whoever dwells in the realities of existence be sacrificed for Him—who states in an explicit text, exalted be His majesty: “From the beginning of that Cause until before nine is completed, the essential realities of creation have not appeared. Indeed, all that you have seen is from the seed until We clothed it in flesh. Then wait until you witness the other creation. Then say: ‘Blessed be God, the best of creators!’ And bear witness that the difference between the Qá’im and the Qayyúm is the number nine. That is when the essential realities will be completed in their stations. That is the difference between every ‘most great’ and ‘great.’ ” And in another passage: “You shall surely watch for the difference between the Qá’im and the Qayyúm. Then, in the year nine, you will attain all good.” And in this connection it was revealed: “This is what We promised you before, at the time when We answered you: ‘Wait until nine has elapsed from the Bayán. Then say: Blessed be God, the best of originators!’ ”

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ای صاحب بصر و انصاف دار علی زعم خود چشم بگشا و از ظهور تسع تا حین خلق آخر مشاهده کن و بتبارك الله احسن الخالقین و تبارك الله احسن المبدعین ناطق شو ملاحظه کن که در تکمیل خلق و اعظمیّت ظهور بعد در فرق قائم و قیّوم و هم‌چنین اعظم و عظیم تصریحاً من غیر تلویح میفرمایند و چون مدّت منقضی شد و میقات الله بآخر رسید ظهر جمال التّسع بسلطان مبین اذا فزع کلّ من فی السّموات و الأرض الّا من اتی الله بقلب سلیم اتّقوا الله یا قوم و لا تتّخذوا القیّوم مهجوراً بینکم خافوا عن الله و کونوا من المتّقین ایّاکم ان تحرّفوا کلمات الله عن مواضعها لانّ ذلك خطأ عظیم فی الواح عزّ حفیظ

Ey ṣāḥeb-e baṣar va enṣāf-dār ᶜalā zaᶜm-e khod, chashm bogshā va az ẓohūr-e tesᶜ tā ḥīn khalq-e ākhar moshāhedeh kon va be-tabāraka Allāhu aḥsanu al-khāliqīn va tabāraka Allāhu aḥsanu al-mubdiᶜīn nāṭeq show. Molāḥeẓeh kon keh dar takmīl-e khalq va aᶜẓamīyyat-e ẓohūr-e baᶜd dar farq-e Qāʾem va Qayyūm va ham-chenīn aᶜẓam va ᶜaẓīm taṣrīḥan min ghayri talwīḥ mīfarmāyand. Va chūn moddat monqaḍī shod va mīqāt Allāh be-ākhar rasīd, ẓahara Jamālu al-Tisᶜi bi-sulṭānin

mubīnin idhan fazi^{c}a kullu man fī al-samāwāti wa-l-arḍi illā man atā Allāha bi-qalbin salīm. Ittaqū Allāha yā qawmu wa-lā tattakhidhū al-Qayyūma mahjūran baynakum. Khāfū ^{c}ani Allāhi wa-kūnū mina al-muttaqīn. Iyyākum an tuḥarrifū kalimāti Allāhi ^{c}an mawāḍi^{c}ihā li-anna dhālika khaṭa^{ɔ}un ^{c}aẓīmun fī alwāḥi ^{c}izzin ḥafīẓ.

O you who, in your own estimation, possess sight and fairness! Open your eyes and behold the other creation from the Revelation of the year nine until now, and proclaim: "Blessed be God, the best of creators!" and "Blessed be God, the best of originators!" Observe how explicitly, without allusion, He speaks of the completion of creation and the greater greatness of the subsequent Revelation in the difference between Qá'im and Qayyúm, and likewise between "most great" and "great." When the period elapsed and God's appointed time reached its end, the Beauty of the year Nine appeared with manifest authority. Then all who are in the heavens and on earth were seized with terror, except those who came to God with a sound heart. Fear God, O people, and do not leave the Qayyúm forsaken among you. Stand in awe of God and be among the God-fearing. Beware of distorting the words of God from their proper places, for that is a grievous error in the preserved Tablets of glory.

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و لکن نطفه مقام بلوغ را ادراك ننماید چنانچه الیوم ادراك بیانات الهی را احدی ننموده الّا من شآء ربّك اگرچه این کلمات را بظنونات باطله خود تأویل نموده تحریف خواهند نمود چنانچه نقطه اولی جلّت عظمته خبر داده

Va lāken noṭfeh maqām-e bolūgh rā edrāk nanamāyad, chenāncheh al-yawm edrāk-e bayānāt-e elāhī rā aḥadī nanamūdeh illā man shā^{ɔ}a rabbuka, agarcheh īn kalemāt rā be-ẓonūnāt-e bāṭeleh-ye khod ta^{ɔ}vīl namūdeh taḥrīf khāhand namūd, chenāncheh Noqṭeh-ye Ūlā, jallat ^{c}aẓamatuhu, khabar dādeh.

But the seed cannot comprehend the station of maturity, just as today no one has understood the divine utterances except those whom your Lord has willed. Yet they will interpret these words according to their own vain conjectures and distort them, as the Primal Point, exalted be His grandeur, has foretold.

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حال از اینها گذشته یك ذکر مینمایم لعلّ بآن مستشعر شوید و بشعور آئید اگر نفسی مذکور دارد که شجره از حین الی انقضاء دوهزار سنه باوراد لطیفه حمریّه معطّره ظاهر خواهد شد با کمال طراوت و نضارت و عطر و روایح محبوبه و حصر نماید که شما ناظر بخود آن شجره و ظهور آن باشید نه دون او و بعد صبح از خواب برخیزید و بغتةً ملاحظه نمائید که آن شجره طیّبه مبارکه باوراد حمریّه لطیفه منیعه ظاهر شده حال چه میکنی انکار خواهی نمود آنچه ببصر مشاهده میکنی و بشامّه میبابی یا بآنچه دیده موقن خواهی شد لا واللّه شما و امثال شما از آن نفوسی مشاهده میشوید که آن اوراد مشهوده ظاهره را باحجار ظنون و هوی در هم ریزند که این زود بثمر آمده باید دوهزار سنه بعد از این اوراد ظاهر شود و از این شجره مشهود آید افّ لکم یا ملأ المتوهّمین

Ḥāl az īnhā goẕashte yek ẕekr mīnamāyam la^{c}alla be-ān mostash^{c}er shavīd va be-sho^{c}ūr āyīd. Agar nafsī maẕkūr dārad ke shajare az ḥīn ilā inqiḍā^{ɔ}-e do-hezār sane be-ovrād-e laṭīfe-ye ḥamriyye-ye mo^{c}aṭṭare ẓāher khvāhad shod bā kamāl-e ṭarāvat va naḍārat va ^{c}eṭr va ravāyeḥ-e maḥbūbe va ḥaṣr namāyad ke shomā nāẓer be-khod-e ān shajare va ẓohūr-e ān bāshīd na dūn-e ū va ba^{c}d ṣobḥ az khvāb barkhīzīd va baghtatan molāḥeẓe namāyīd ke ān shajare-ye ṭayyebe-ye mobārake be-ovrād-e

ḥamriyye-ye laṭīfe-ye manīᶜe ẓāher shode, ḥāl che mīkonī? Enkār khvāhī namūd ānche be-baṣar moshāhede mīkonī va be-shāmme mīyābī yā be-ānche dīde mūqen khvāhī shod? Lā wa-Allāh! Shomā va amthāl-e shomā az ān nofūsī moshāhede mīshavīd ke ān ovrād-e mashhūde-ye ẓāhere rā be-aḥjār-e ẓonūn va havā dar ham rīzand ke īn zūd be-thamar āmade, bāyad do-hezār sane baᶜd az īn ovrād ẓāher shavad va az īn shajare mashhūd āyad. Uffin lakum yā malaᵓ al-mutawahhimīn!

Now, setting these matters aside, I will mention something, so that perhaps you may become aware of it and come to your senses. Suppose someone states that a tree will appear, sometime between now and the end of two thousand years, adorned with delicate, fragrant crimson blossoms, in the fullness of freshness and verdure, with perfume and pleasing fragrances, and expressly directs you to look to that tree itself and its appearance, and to nothing else. Then, one morning, you rise from sleep and suddenly see that this good and blessed tree has appeared with delicate, sublime crimson blossoms. What will you do now? Will you deny what you see with your eyes and perceive by smell, or will you become certain of what you have seen? No, by God! You and those like you are seen to be among those who would batter those visible, manifest blossoms with the stones of conjecture and desire, saying: "This has borne fruit too soon. These blossoms should appear two thousand years from now and be seen upon this tree." Shame on you, O company of the deluded!

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مع آنکه بنصّ صریح منزل بیان ابدا ظهور بعد محدود بوقتی نشده چنانچه منصوصاً میفرماید اگر این حین بخواهد ظاهر شود مختار است چه که عارف بحین ظهور احدی الّا الله نبوده و نیست و در جمیع بیان میفرمایند منوط باراده و مشیّت خود آن سلطان احدیّه است یظهر نفسه کیف یشآء و یرید انّما الدّلیل آیاته و الوجود علی نفسه نفسه اذ الغیر یعرف به و هو لا یعرف بدونه سبحان الله عمّا تصفون و هم‌چنین میفرمایند چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کلّ تصدیق بنقطه حقیقت نمایند و شکر الهی بجا آورند انتهی

Maᶜ-e ānke be-naṣṣ-e ṣarīḥ-e Monzel-e Bayān abadan ẓohūr-e baᶜd maḥdūd be-vaqtī nashode, chenānche manṣūṣan mīfarmāyad: agar īn ḥīn bekhvāhad ẓāher shavad mokhtār ast, che ke ᶜāref be-ḥīn-e ẓohūr aḥadī illā Allāh nabūde va nīst. Va dar jamīᶜ-e Bayān mīfarmāyand manūṭ be-erāde va mashiyyat-e khod-e ān Solṭān-e Aḥadiyye ast. Yuẓhiru nafsahu kayfa yashāᵓu wa-yurīd. Innamā al-dalīlu āyātuhu wa-al-wujūdu ᶜalā nafsihi nafsuhu, idh al-ghayru yuᶜrafu bihi wa-huwa lā yuᶜrafu bi-dūnihi. Subḥāna Allāhi ᶜammā taṣifūn. Va hamchenīn mīfarmāyand: che kasī ᶜālem be-ẓohūr nīst ghayr Allāh, har vaqt shavad bāyad koll taṣdīq be-Noqṭe-ye Ḥaqīqat namāyand va shokr-e elāhī be-jā āvarand. Intahā.

Yet, according to the explicit text of the Revealer of the Bayán, the subsequent Revelation has never been confined to any particular time, as He expressly states: "If He wishes to appear at this very moment, He is free to do so, for no one but God has ever known or now knows the time of His appearance." And throughout the Bayán He states that it depends upon the will and wish of that Sovereign of Oneness Himself: "He manifests Himself however He wishes and desires. His verses alone are the proof, and His existence rests upon His own Self, since all others are known through Him, while He is not known through anything besides Him. Exalted is God above what you describe." And He likewise states: "Since no one but God knows of the Revelation, whenever it occurs, all must acknowledge the Point of Truth and offer thanks to God." End of quotation.

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حال ملاحظه نمائید که بچه صراحت میفرمایند که هر وقت ظاهر شود باید تصدیق نمایند مع ذلك بجای آنکه فرموده شکر الهی بجا آورند عوض شکر شکایت آغاز نموده و بجای تصدیق سهام کین و سیف بغضا بر آن مطاف ارواح نبیّین و مرسلین هجوم نموده‌اند بگو ای محروم ملاحظه نما که سلطان معلوم آن ظهور محتوم مکنون را بهیچ شرطی مشروط فرموده فأت بها لا فوالّذی خلق الممکنات بکلمة من عنده ابدا این ظهور را معلّق و مشروط بامری و شرطی نفرموده‌اند چه که شرط در آن ساحت مفقود صرف است و جز نفس او بر او احدی محیط و مطّلع نه

Ḥāl molāḥeẓe namāyīd ke be-che ṣarāḥat mīfarmāyand ke har vaqt ẓāher shavad bāyad taṣdīq namāyand. Maᶜa-dhālik be-jā-ye ānke farmūde shokr-e elāhī be-jā āvarand, ᶜevaḍ-e shokr shekāyat āghāz namūde va be-jā-ye taṣdīq sehām-e kīn va seyf-e baghḍā bar ān maṭāf-e arvāḥ-e nabiyyīn va morsalīn hojūm namūde-and. Begū ey maḥrūm, molāḥeẓe namā ke Solṭān-e Maᶜlūm ān Ẓohūr-e Maḥtūm-e Maknūn rā be-hīch sharṭī mashrūṭ farmūde? Faᵓti bihā! Lā fa-wa-alladhī khalaqa al-mumkināti bi-kalimatin min ᶜindihi! Abadan īn ẓohūr rā moᶜallaq va mashrūṭ be-amrī va sharṭī nafarmūde-and, che ke sharṭ dar ān sāḥat mafqūd-e ṣerf ast va joz nafs-e ū bar ū aḥadī moḥīṭ va moṭṭaleᶜ na.

Now consider how explicitly He states that whenever He appears, they must acknowledge Him. Nevertheless, instead of offering thanks to God as He instructed, they have begun to complain rather than give thanks, and instead of acknowledging Him, they have assailed with arrows of malice and the sword of hatred the One around whom circle the spirits of the Prophets and Messengers. Say: O deprived one! Consider whether the known Sovereign has made that hidden, inevitable Revelation subject to any condition. Produce it! No, by Him who created all contingent things through a word from Himself! He has never made this Revelation dependent upon or subject to any matter or condition, for in that court conditions are utterly nonexistent, and no one but His own Self encompasses or knows Him.

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میفرماید آیاتش دلیل بر اوست و ظهور و وجودش مثبت نفسش مع ذلك بکلمات موهومه و اشارات نالایقه حقّ منیع را محدود نموده‌اند فویل لهم و بما اکتسبت ایدیهم کلمات الهی را بهواهای خود تحریف منمائید و تفسیر مکنید چه که احدی بمقصود آن فایز نشود چنانچه در احکام ظاهریّه رؤسای بیان را امر فرموده‌اند که از جناب آقا سیّد حسین علیه بهآء الله که تلقاء عرش بود سؤال نمایند میفرمایند چه که شما عارف بمراد الله نیستید مع ذلك شما معرض بالله را نفس الله دانسته‌اید

Mīfarmāyad āyātash dalīl bar ūst va ẓohūr va vojūdash mothbet-e nafsash. Maᶜa-dhālik be-kalemāt-e mowhūme va eshārāt-e nālāyeqe Ḥaqq-e Manīᶜ rā maḥdūd namūde-and. Fa-waylun lahum wa-bi-mā iktasabat aydīhim. Kalemāt-e elāhī rā be-havāhā-ye khod taḥrīf manamāyīd va tafsīr makonīd, che ke aḥadī be-maqṣūd-e ān fāᵓez nashavad. Chenānche dar aḥkām-e ẓāheriyye roᵓasā-ye Bayān rā amr farmūde-and ke az Janāb-e Āqā Seyyed Ḥoseyn, ᶜalayhi bahāᵓu Allāh, ke telqāᵓ-e ᶜarsh būd soᵓāl namāyand. Mīfarmāyand: che ke shomā ᶜāref be-morād-e Allāh nīstīd. Maᶜa-dhālik shomā moᶜreḍ-e bi-Allāh rā nafs-e Allāh dāneste-īd.

He states that His verses are the proof of Him, and His appearance and existence establish His own Self. Nevertheless, they have confined the unassailable Truth within fanciful words and unworthy allusions. Woe to them and for what their hands have earned! Do not distort or interpret the words of God according to your own desires, for no one can attain their intended meaning. Thus, concerning outward ordinances, He instructed the leaders of the Bayán to ask Áqá Siyyid Ḥusayn,

upon him be the glory of God, who was in the presence of the Throne. He states: “For you do not know what God intends.” Nevertheless, you have regarded one who turns away from God as the very Self of God.

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از این گذشته خاتم النّبیّین از محکمات آیات کتاب ربّ العالمین است اگر هزار و دویست و هفتاد سنه احدی بمعنی آن مطّلع شد حال هم معانی کلمات منزله بیان را نفسی دون الله میتواند ادراك نماید بسیار تفکّر نمائید در آنچه ذکر میشود و از قلم باذن الله جاری میگردد که شاید از صریر قلم این ضعیف بجمال قدم فایز شوی انّه لیهدی من یشآء الی صراط مستقیم

Az īn gozashte, Khātam al-Nabiyyīn az moḥkamāt-e āyāt-e Ketāb-e Rabb al-ᶜĀlamīn ast. Agar hezār va devīst va haftād sane aḥadī be-maᶜnī-ye ān moṭṭaleᶜ shod, ḥāl ham maᶜānī-ye kalemāt-e monzale-ye Bayān rā nafsī dūn Allāh mītavānad edrāk namāyad. Besyār tafakkor namāyīd dar ānche ẕekr mīshavad va az qalam be-eẕn-e Allāh jārī mīgardad ke shāyad az ṣarīr-e qalam-e īn ḍaᶜīf be-Jamāl-e Qedam fāᵓez shavī. Innahu la-yahdī man yashāᵓu ilā ṣirāṭin mustaqīm.

Furthermore, “the Seal of the Prophets” is among the unequivocal verses of the Book of the Lord of the worlds. If anyone understood its meaning over the course of one thousand two hundred and seventy years, then now, too, someone other than God can comprehend the meanings of the revealed words of the Bayán. Reflect deeply on what is being stated and flows from the Pen by God’s permission, so that perhaps, through the scratching of this feeble one’s pen, you may attain the Ancient Beauty. He indeed guides whomever He wills to a straight path.

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و دیگر معلوم نشد مقصود شما از تکمیل چه بوده اگر مقصود تکمیل آیات الهیّه است که آن در حین نزول کامل و ابدا در آن ساحت نقص راه نداشته و نخواهد داشت ما نزل من عنده کان کاملاً من قبل و یکون کاملاًمن بعد و فی‌الحین و اگر مقصود تکمیل نفوس است که نفوسی مشاهده شده هرچه مدّت طول کشید ناقص‌تر ظاهر شده‌اند چنانچه در منتهی دوره فرقان بعقیده شما منتهی کمال رؤسای آن عصر آن بود که جمیع الواح الله را طرد نموده و برسل الهی وارد آوردند آنچه شنیده‌اید و یا از تکمیل تکمیل اعمال ظاهریه مقصود است اگر اینست که مشاهده شده اکثری را همان اعمال سبب احتجاب گشته چنانچه ملاحظه شد که عاملین فرقان چون ظهور نیّر اعظم را مخالف اعمال خود مشاهده نمودند فتوی بر قتلش دادند و سفك دم مطهّرش نمودند و هم‌چنین اهل انجیل و هم‌چنین اهل تورئة تا منتهی شود ظهورات ببدیع اوّل

Va dīgar maᶜlūm nashod maqṣūd-e shomā az takmīl che būde. Agar maqṣūd takmīl-e āyāt-e elāhiyye ast ke ān dar ḥīn-e nozūl kāmel va abadan dar ān sāḥat naqṣ rāh nadāshte va nakhvāhad dāsht. Mā nazala min ᶜindihi kāna kāmilan min qablu wa-yakūnu kāmilan min baᶜdu wa-fī al-ḥīn. Va agar maqṣūd takmīl-e nofūs ast ke nofūsī moshāhede shode harche moddat ṭūl keshīd nāqeṣtar ẓāher shode-and. Chenānche dar montahā-ye dowre-ye Forqān be-ᶜaqīde-ye shomā montahā-ye kamāl-e roᵓasā-ye ān ᶜaṣr ān būd ke jamīᶜ-e alvāḥ-e Allāh rā ṭard namūde va be-rosol-e elāhī vāred āvardand ānche shenīde-īd. Va yā az takmīl takmīl-e aᶜmāl-e ẓāheriyye maqṣūd ast? Agar īnast ke moshāhede shode aktharī rā hamān aᶜmāl sabab-e eḥtejāb gashte. Chenānche molāḥeẓe shod ke ᶜāmelīn-e Forqān chūn ẓohūr-e Nayyer-e Aᶜẓam rā mokhālef-e aᶜmāl-e khod moshāhede namūdand fatvā bar qatlash dādand va safk-e dam-e moṭahharash namūdand, va hamchenīn ahl-e Enjīl va hamchenīn ahl-e Towrāt tā montahī shavad ẓohūrāt be-Badīᶜ-e Avval.

Moreover, it is not clear what you mean by completion. If you mean the completion of the divine verses, they are complete at the moment of revelation, and imperfection has never entered and will never enter that realm. Whatever has descended from Him was complete before and will be complete afterward and at this very moment. If you mean the perfecting of souls, souls have been seen to become increasingly imperfect the more time passed. Thus, at the end of the dispensation of the Qur'an, which according to your belief was the height of perfection, the utmost perfection of the leaders of that age consisted in rejecting all the Tablets of God and inflicting upon the divine Messengers what you have heard. Or does completion mean the perfecting of outward deeds? If so, those very deeds have been seen to become a veil for most people. Thus it was observed that when those who practiced the ordinances of the Qur'an saw that the appearance of the Most Great Luminary was contrary to their practices, they issued a decree for His death and shed His pure blood. Likewise did the people of the Gospel, and likewise the people of the Torah, and so on through the Revelations, back to the First Originator.

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بدانکه تکمیل کل‌شیء منوط بقول و تصدیق نقطه حقیقت بوده بشنو که نقطه بیان روح ماسواه فداه چه میفرماید که شاید از کوثر بیانات رحمن از غبار تیره اشارات مظاهر شیطان مطهّر شوی اگرچه یقین است که کلمات الله در تو اثر ننموده و نخواهد نمود و لکن لحاظ الله در اکثر بیانات متوجّه افئده مخلصین از عباد خود بوده چه که آن نفوس مقدّسه منقطعه روایح مسك معانی را از فرسنگهای بعیده استشمام نمایند و بکلمات الهی از کلمات عالمین منقطع شوند قوله تبارك ذکره فانّه لو یجعل ما علی الأرض نبیّاً لیکوننّ ابنیاء عند الله از این بیان رحمن حقیقت تکمیل را ادراك کن که شاید متنبّه شوی و خزف اشارات بحر لؤلؤ معانی الهی هدیه نفرستی و موقن شوی باینکه کلّ امور از حقّ ظاهر و بحقّ راجع و بتصدیق او ثابت و محقّق

Bedān ke takmīl-e koll-e shayʾ manūṭ be-qowl va taṣdīq-e Noqṭe-ye Ḥaqīqat būde. Beshnow ke Noqṭe-ye Bayān, rūḥ-e mā-sevāh fedāh, che mīfarmāyad, ke shāyad az kawthar-e bayānāt-e Raḥmān az ghobār-e tīre-ye eshārāt-e maẓāher-e shayṭān moṭahhar shavī. Agarche yaqīn ast ke kalemāt-e Allāh dar to athar nanamūde va nakhvāhad namūd, va lāken leḥāẓ-e Allāh dar akthar-e bayānāt motavajjeh-e afʾede-ye mokhleṣīn az ᶜebād-e khod būde, che ke ān nofūs-e moqaddase-ye monqaṭeᶜe ravāyeḥ-e meshk-e maᶜānī rā az farsanghā-ye baᶜīde esteshmām namāyand va be-kalemāt-e elāhī az kalemāt-e ᶜālamīn monqaṭeᶜ shavand. Qawluhu tabāraka dhikruhu: fa-innahu law yajᶜalu mā ᶜalā al-arḍi nabiyyan la-yakūnanna [corrupted text] ᶜinda Allāh. Az īn bayān-e Raḥmān ḥaqīqat-e takmīl rā edrāk kon ke shāyad motanabbeh shavī va khazaf-e eshārāt be-baḥr-e loʾloʾ-e maᶜānī-ye elāhī hadiyye naferestī va mūqen shavī be-īnke koll-e omūr az Ḥaqq ẓāher va be-Ḥaqq rājeᶜ va be-taṣdīq-e ū thābet va moḥaqqaq.

Know that the perfection of all things has depended upon the word and confirmation of the Point of Truth. Listen to what the Point of the Bayán—may the spirit of all besides Him be His sacrifice—says, so that perhaps, through the heavenly stream of the All-Merciful's utterances, you may be cleansed of the dark dust of the allusions of the manifestations of Satan. Although it is certain that the words of God have had and will have no effect upon you, in most of His utterances God's gaze has been directed toward the hearts of the sincere among His servants, for those sanctified and detached souls inhale the musk-laden fragrances of meaning from many leagues away, and through the words of God detach themselves from the words of all the worlds. His words, blessed be His mention, are: "For if He were to make all that is on earth a prophet, they would assuredly be [corrupted original text] in the sight of God." From this utterance of the All-Merciful, comprehend the reality of perfection, so that perhaps you may be awakened, may not offer the potsherds of allusions as a

gift to the ocean of the pearls of divine meanings, and may become certain that all things proceed from God, return to God, and are established and realized through His confirmation.

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قدری تفکّر نما مع آنکه منتهی رتبه تکمیل هیاکل بشریّه برتبه نبوّت است و اکثری این رتبه بلند اعلی را محال دانسته‌اند که نفسی بانمقام فایز شود مع‌ذلك میفرمایند اگر آن ظهور اعظم اراده فرماید جمیع ما علی الأرض را باین رتبه که اکمل مراتب بوده نزد کلّ فایز میفرماید فوعمره لمثل هذا الرّبّ ینبغی ان نفدی انفسنا و ارواحنا ثمّ ذواتنا و حقایقنا و هذا قلیل عند ظهور عطایاه و بروز مواهبه الّتی احاطت الثّقلین

Qadrī tafakkor namā. Maᶜ-e ānke montahā-ye rotbe-ye takmīl-e hayākel-e bashariyye be-rotbe-ye nobovvat ast va aktharī īn rotbe-ye boland-e aᶜlā rā moḥāl dāneste-and ke nafsī be-ān maqām fāᵊez shavad, maᶜa-dhālik mīfarmāyand agar ān Ẓohūr-e Aᶜẓam erāde farmāyad jamīᶜ-e mā ᶜalā al-arḍ rā be-īn rotbe ke akmal-e marāteb būde nazd-e koll fāᵊez mīfarmāyad. Fa-wa-ᶜumrihi la-mithli hādhā al-Rabbi yanbaghī an nafdī anfusanā wa-arwāḥanā thumma dhawātanā wa-ḥaqāᵊiqanā, wa-hādhā qalīlun ᶜinda ẓuhūri ᶜaṭāyāhu wa-burūzi mawāhibihi allatī aḥāṭati al-thaqalayn.

Reflect a little. Although the highest degree of perfection for human beings is the rank of prophethood, and most have considered it impossible for any soul to attain this lofty and exalted station, He nevertheless states that if that Most Great Revelation should will it, He would cause all who are on earth to attain this rank, which everyone regards as the most perfect of stations. By His life! For such a Lord we should sacrifice our selves and our souls, and then our very beings and realities. Yet this is little in the face of the manifestation of His gifts and the emergence of His bestowals, which have encompassed both humankind and jinn.

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اگر نفسی بدوام ملك و ملکوت عمر نماید و بکلّ اعمال عامل شود و در ظهور اقلّ من آن توقّف نماید جمیع اعمال او که در زمن لایحصی عامل بوده هباء میشود بلکه وجود و کینونتش لاشیء میشود تا چه رسد بتکمیل او و هم‌چنین اگر در اینّدت نعوذ بالله تارك کلّ اعمال بوده و در حین ظهور فایز بقول بلی شود جمیع اعمال در حقّ او ثبت و عند الله کامل بوده و خواهد بود

Agar nafsī be-davām-e molk va malakūt ᶜomr namāyad va be-koll-e aᶜmāl ᶜāmel shavad va dar ẓohūr aqall min ān tavaqqof namāyad, jamīᶜ-e aᶜmāl-e ū ke dar zaman-e lā yuḥṣā ᶜāmel būde habāᵊ mīshavad, balke vojūd va kaynūnatash lā shayᵊ mīshavad, tā che resad be-takmīl-e ū. Va hamchenīn agar dar īn moddat, naᶜūdhu bi-Allāh, tārek-e koll-e aᶜmāl būde va dar ḥīn-e ẓohūr fāᵊez be-qowl-e balā shavad, jamīᶜ-e aᶜmāl dar ḥaqq-e ū thabt va ᶜinda Allāh kāmel būde va khvāhad būd.

If a soul should live as long as the earthly dominion and the heavenly kingdom endure, and perform every prescribed deed, yet hesitate for less than an instant at the Revelation, all the deeds he has performed over that immeasurable time become dust. Indeed, his very existence and being become nothing, let alone his perfection. Likewise, if throughout this period he has—God forbid—neglected every deed, but at the moment of Revelation attains the declaration “Yes,” all deeds are recorded to his credit, and he has been and will be perfect in the sight of God.

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بر تکمیل دوره احدی الّا الله مطّلع نه بسا که در اقرب من آن تکمیل ظاهر و بسا که در الف سنه و فوق آن تکمیل نمیشود و این بسی واضح است که تکمیل هر شیء بتصدیق الله بوده نه بطول مدّت و ظهور اوهام ناس نفس ظهور بعد بنفسه دلیل بر تکمیل ما ظهر فی ظهور القبل بوده بحقّ ناظر باشید نه بطول مدّت و زمان چه که حقّ قادر است در آنی کلّ اوان را منقضی فرماید و یا آنکه یك آن را در صدهزار سنه امتداد دهد له الخلق و الأمر کلّ بأمره یعملون

Bar takmīl-e dowre aḥadī illā Allāh moṭṭale^{c} na. Basā ke dar aqrab min ān takmīl ẓāher va basā ke dar alf sane va fowq-e ān takmīl namīshavad. Va īn basī vāḍeḥ ast ke takmīl-e har shay^{ə} be-taṣdīq-e Allāh būde na be-ṭūl-e moddat va ẓohūr-e owhām-e nās. Nafs-e ẓohūr-e ba^{c}d be-nafsehi dalīl bar takmīl-e mā ẓahara fī ẓuhūr al-qabl būde. Be-Ḥaqq nāẓer bāshīd na be-ṭūl-e moddat va zamān, che ke Ḥaqq qāder ast dar ānī koll-e avān rā monqaḍī farmāyad va yā ānke yek ān rā dar ṣad-hezār sane emtedād dahad. Lahu al-khalqu wa-al-amru, kullun bi-amrihi ya^{c}malūn.

No one but God knows when a dispensation is complete. Completion may appear in less than an instant, or it may not occur in a thousand years or more. It is abundantly clear that the completion of every thing depends upon God's confirmation, not upon the length of time or the emergence of people's imaginings. The subsequent Revelation is itself the proof of the completion of what appeared in the preceding Revelation. Look to God, not to the length of the period or the passage of time, for God is able to bring all ages to an end in a single instant, or to extend one instant over a hundred thousand years. His are creation and command; all act at His command.

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در اینمقام چند فردی از لسان ابدع امنع در عراق نازل لاجل تنبّه ذکر میشود

Dar īn maqām chand fardī az Lesān-e Abda^{c}-e Amna^{c} dar ^{c}Erāq nāzel, li-ajl-e tanabboh ẕekr mīshavad.

At this point, a few couplets revealed in Iraq by the most wondrous, most exalted Tongue are cited for your awakening.

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

Sā^{ə}elī mar ^{c}ārefī rā goft: key to bar asrār-e elāhī borde-ī pey? Vey to az khamr-e ^{c}enāyat gashte mast, hīch yādat āyad az rūz-e alast? Goft: yād āyad marā ān ṣowt va goft, k-ū [corrupted text] būd va nabāshad īn shegeft. Hast dar gūsham hamī āvā-ye ū, v-ān ṣadā-ye rūḥ va jān-afzā-ye ū. ^{c}Ārefī dīgar ke bartar rafte būd, dorr-e asrār-e elāhī softe būd, goft: ān rūz-e Khodā ākhar nashod, mā dar ān rūzīm, ān qāṣer nashod.

A questioner said to a mystic: "When did you come to know the divine mysteries? O you who are drunk with the wine of grace, do you remember anything of the day of 'Am I not?' " He said: "I remember that voice and speech, which was [corrupted original text], and this is no wonder. His voice is ever in my ear, that spirit- and soul-nourishing call of His." Another mystic, who had

ascended higher and had pierced the pearl of the divine mysteries, said: “That day of God has not ended. We are in that day; it has not been cut short.”

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

Īn kalemāt makhṣūṣ-e ān ẕekr shod ke maᶜlūm shavad edrāk-e īn omūr manūṭ be-ᶜerfān-e ᶜārefīn ast. Har nafsī īn marāteb rā edrāk nanamāyad va eṭṭelāᶜ nayābad. ᶜAjab ast ke to khod rā ᶜāref mīdānī va az kalemāt-e ᶜorafā ham eṭṭelāᶜ nadārī, va illā dar īn maqām eᶜterāḍ namīnamūdī. Che ke ᶜorafā bar ānand ke asmāʾ-e elāhī dar koll-e ḥīn moʾathther, che ke taᶜṭīl jāyez na. Va leẕā gofte-and esm-e Momīt dar koll-e ḥīn koll-e mowjūdāt rā az vojūd-e eḍāfī be-ᶜadam-e eḍāfī rājeᶜ mīnamāyad va hamchenīn esm-e Moḥyī va Mobᶜeth dar koll-e ān koll-e akvān rā az ᶜadam-e eḍāfī be-vojūd-e eḍāfī jelve mīdahad, chenānche āye-ye mobārake-ye bal hum fī labsin min khalqin jadīd rā dar īn maqām tafsīr namūde-and.

These words were cited specifically to make it clear that comprehending these matters depends upon the insight of the mystics. Not every soul can comprehend or become aware of these degrees. It is strange that you consider yourself a mystic, yet do not even know the words of the mystics; otherwise, you would not have raised an objection here. For the mystics hold that the divine names are effective at every moment, since their suspension is inadmissible. Thus they have said that the name “the Giver of Death” returns all beings at every moment from relative existence to relative nonexistence, and likewise the names “the Giver of Life” and “the Raiser” bring all created things at every instant from relative nonexistence into relative existence. It is in this sense that they have interpreted the blessed verse: “Rather, they are in confusion concerning a new creation.”

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در اینصورت آن خلق بعد در حین قبل موجود نه و هم‌چنین در حین قبل آن خلق موجود حین بعد معلوم نه پس چگونه تصوّر تکمیل شیء از اشیاء نموده‌اند چه که آن شیء که در این حین موجود است در حین بعد نیست چه که تجدّد و حدوث است از برای این شیء چگونه تکمیل دست میدهد اگر بگوئی در همان حین محدثه در حین میشود این طول مدّت لازم نداشت و ندارد و اگر ناس قابل ادراك معانی کلمات الهیّه میبودند هرآینه در اینمقام تفصیلی ذکر میشد تا آنکه از جمیع عرفان قبل و بعد منقطع شده و بشریعه عرفان بدیع که الیوم از یمین عرش رحمن جاری است توجّه نمایند

Dar īn ṣūrat ān khalq-i baᶜd dar ḥīn-i qabl mawjūd na va ham-chunīn dar ḥīn-i qabl ān khalq-i mawjūd-i ḥīn-i baᶜd maᶜlūm na. Pas chigūna taṣavvur-i takmīl-i shayʾ az ashyāʾ namūda-and, chi ki ān shayʾ ki dar īn ḥīn mawjūd ast dar ḥīn-i baᶜd nīst, chi ki tajaddud va ḥudūth ast az barāy-i īn shayʾ. Chigūna takmīl dast mīdahad? Agar bigūʾī dar hamān ḥīn-i muḥdatha dar ḥīn mīshavad, īn ṭūl-i muddat lāzim nadāsht va nadārad. Va agar nās qābil-i idrāk-i maᶜānī-yi kalimāt-i ilāhiyya mībūdand, har-āyina dar īn maqām tafṣīlī dhikr mīshud tā ānki az jamīᶜ-i ᶜirfān-i qabl va

baᶜd munqaṭiᶜ shuda va bi-sharīᶜa-yi ᶜirfān-i badīᶜ ki al-yawm az yamīn-i ᶜarsh-i Raḥmān jārī ast tavajjuh namāyand.

In this case, the subsequent creation did not exist at the preceding moment, and likewise, at the preceding moment, the creation existing at the subsequent moment was not known. How, then, have they conceived of the perfection of any single thing? For the thing that exists at this moment does not exist at the next, since this thing undergoes renewal and origination. How can perfection be attained? If you say that it takes place at once, in that very moment of origination, this long duration was not and is not necessary. If people were capable of comprehending the meanings of the divine words, a detailed explanation would certainly be given here, so that they might detach themselves from all knowledge, past and future, and turn toward the waters of wondrous new knowledge that today flow from the right hand of the throne of the All-Merciful.

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بشنو ذکر این فانی را و امر را بر خود مشتبه منما کلمات الهی را احدی ادراك ننموده و نخواهد نمود چه که مفتاح ابواب او بید مقتدر قدیر بوده و تا ختم اناء معارف الهیّه را ید قدرت نگشاید احدی بر آن مطّلع نشده و نخواهد شد بلکه عرف آن را هم نیافته و نخواهند یافت چنانچه تا ید قدرت ظهور قبل ختم کنائز علوم فرقان را نگشود احدی ادراك ننمود باری تکمیل در دست قدرت حقّ بوده و خواهد بود

Bishnaw dhikr-i īn fānī rā va amr rā bar khud mushtabih manamā. Kalimāt-i ilāhī rā aḥadī idrāk nanamūda va nakhwāhad namūd, chi ki miftāḥ-i abvāb-i ū bi-yad-i Muqtadir-i Qadīr būda va tā khatm-iināᵓ-i maᶜārif-i ilāhiyya rā yad-i qudrat nagushāyad aḥadī bar ān muṭṭaliᶜ nashuda va nakhwāhad shud, balki ᶜarf-i ān rā ham nayāfta va nakhwāhand yāft. Chunānchi tā yad-i qudrat-i ẓuhūr-i qabl khatm-i kanāᵓiz-i ᶜulūm-i Furqān rā nagushūd aḥadī idrāk nanamūd. Bārī takmīl dar dast-i qudrat-i Ḥaqq būda va khwāhad būd.

Listen to the words of this transient one, and do not confuse the matter for yourself. No one has comprehended or will comprehend the divine words, for the key to their gates has been in the hand of the Almighty, the All-Powerful. Until the hand of power breaks the seal on the vessel of divine knowledge, no one has gained or will gain access to it; indeed, they have not even caught, nor will they catch, its fragrance. Likewise, until the hand of power of the preceding Revelation broke the seal on the treasuries of the knowledge of the Qur'an, no one comprehended them. In short, perfection has been and will remain in the hand of God's power.

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تکمیل هر دوره بظهور بعد بوده و در حین ظهور تکمیل حقیقی واقع و لکن استطاعت ادراك آن را امثال آن نفوس ضعیفه نداشته و ندارند چنانچه ادراك آن انقضای خمسین الف سنه در ساعت واحده نشده و اگر نفسی هم ادّعا نموده بر حسب تقلید بوده الّا من علّمه الله من جواهر علمه بسا از علوم ربّانی که در سماء علم لدنّی الهی ودیعه مانده دیگر تا چه وقت و زمان از افق امکان مظاهر قدسیّه و مطالع منیعه ظاهر شوند و مستعد ادراك گردند و از سماء مشیّت علی قدر مقدور نازل شود الأمر بیده یفعل ما یشآء و لا یسئل عمّا شآء

Takmīl-i har dawra bi-ẓuhūr-i baᶜd būda va dar ḥīn-i ẓuhūr takmīl-i ḥaqīqī vāqiᶜ, va lākin istiṭāᶜat-i idrāk-i ān rā amthāl-i ān nufūs-i ḍaᶜīfa nadāshta va nadārand, chunānchi idrāk-i ān inqiḍā-yi khamsīn alf sana dar sāᶜat-i vāḥida nashuda va agar nafsī ham iddiᶜā namūda bar ḥasab-i taqlīd

būda, illā man ᶜallamahu Allāhu min jawāhiri ᶜilmihi. Basā az ᶜulūm-i rabbānī ki dar samā-yi ᶜilm-i ladunnī-yi ilāhī vadīᶜa mānda. Dīgar tā chi vaqt va zamān az ufuq-i imkān maẓāhir-i qudsiyya va maṭāliᶜ-i manīᶜa ẓāhir shavand va mustaᶜidd-i idrāk gardand va az samā-yi mashiyyat ᶜalā qadr-i maqdūr nāzil shavad. Al-amru bi-yadihi yafᶜalu mā yashāᵓu wa-lā yusᵓalu ᶜammā shāᵓa.

The perfection of each cycle has come through the subsequent Revelation, and true perfection occurs at the moment of revelation. Yet the likes of those feeble souls have not had and do not have the capacity to comprehend it, just as that passage of fifty thousand years in a single hour has not been comprehended. If anyone has claimed to do so, it has been by imitation, except those whom God has taught from the gems of His knowledge. Much divine learning remains deposited in the heaven of God's innate knowledge. It remains to be seen at what time and season holy Manifestations and exalted Daysprings will appear from the horizon of contingent existence, and receptivity to understanding will arise, and it will descend from the heaven of the divine will in the measure ordained. The command is in His hand. He does whatever He wills and is not questioned about what He has willed.

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و اینکه نوشته باید از فرمایش ربّ اعلی بقدر جوی تخلّف ننماید معلوم نشد که این حکم حکم شما است باید عمل شود یا حکم نقطه بیان نقطه بیان که میفرمایند عمل او میزان کلّ بوده و بهر چه آن وجود مبارك عامل شود باید کلّ عامل شوند گویا اصلا بیان را ندیده و اطّلاع هم نداری بتعلیم شیطان ناطقی و بتحریك او متحرّك آخر

Va īnki nivishta bāyad az farmāyish-i Rabb-i Aᶜlā bi-qadr-i jawī takhalluf nanamāyad, maᶜlūm nashud ki īn ḥukm ḥukm-i shumā ast bāyad ᶜamal shavad yā ḥukm-i Nuqṭa-yi Bayān. Nuqṭa-yi Bayān ki mīfarmāyand ᶜamal-i ū mīzān-i kull būda va bi-har chi ān vujūd-i mubārak ᶜāmil shavad bāyad kull ᶜāmil shavand. Gūyā aṣlan Bayān rā nadīda va iṭṭilāᶜ ham nadārī. Bi-taᶜlīm-i shayṭān nāṭiqī va bi-taḥrīk-i ū mutaḥarrik, ākhar.

As for your statement that he must not deviate from the words of the Exalted Lord by so much as a barleycorn, it is unclear whether this is your decree that must be obeyed or the decree of the Point of the Bayán. The Point of the Bayán states that His action is the standard for all, and that whatever that blessed Being does, everyone must do. It seems you have never seen the Bayán at all and have no knowledge of it. After all, you speak at Satan's instruction and move at his prompting.

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ای نفسیکه بعرفان موسومی و خود را عارف دانسته از خود هم یك اظهار وجودی بنما و خود را مثل اغنام مکن که هر راعی بهر جهت اراده نماید شما را ببرد و انکاش راعی انسان میشد راعی ذئب پیدا نموده‌اید و جمیع عرفان و ایقان و ثمرات توحیدت را در ساعت اوّل ملاقات بلع نموده و حال جسدی میّت و لاشیء مشهودی و بقسمی هم میّت و لاشیء ملاحظه میشوی که بصدهزار صور هم مهتزّ نشوی و بحرکت نیائی بحقّ معبود یکتا که دلم بر تو و امثال تو میسوزد چه که کینه و بغضا در این قلوب نبوده و نیست و آنچه ذکر شده و میشود خالصاً لوجه الله بوده و خواهد بود

Ay nafsī ki bi-ᶜirfān mawsūmī va khud rā ᶜārif dānista, az khud ham yak iẓhār-i vujūdī binamā va khud rā mithl-i aghnām makun ki har rāᶜī bi-har jahat irāda namāyad shumā rā bibarad. Va ay kāsh rāᶜī insān mīshud. Rāᶜī dhiᵓb paydā namūda-īd va jamīᶜ-i ᶜirfān va īqān va thamarāt-i

tawḥīdat rā dar sāᶜat-i avval-i mulāqāt balᶜ namūda va ḥāl jasadī mayyit va lā-shayᵓ mashhūdī. Va bi-qismī ham mayyit va lā-shayᵓ mulāḥiẓa mīshavī ki bi-ṣad-hizār ṣūr ham muhtazz nashavī va bi-ḥarakat nayāᵓī. Bi-Ḥaqq-i Maᶜbūd-i Yaktā ki dilam bar tu va amthāl-i tu mīsūzad, chi ki kīna va baghḍā dar īn qulūb nabūda va nīst va ānchi dhikr shuda va mīshavad khāliṣan li-wajhi Allāh būda va khwāhad būd.

O you who are known for spiritual knowledge and consider yourself a mystic! Show some sign of an independent existence, and do not make yourself like sheep, to be led by any shepherd in whatever direction he wishes. If only the shepherd were human! You have found a wolf for a shepherd, and at the very first meeting he swallowed all your spiritual knowledge and certitude and the fruits of your belief in divine unity. Now you appear as a dead body, a thing of nothing. Indeed, you are seen to be so dead and insubstantial that even a hundred thousand trumpet blasts would not stir you or bring you to move. By the one true God who is worshipped, my heart burns for you and those like you, for malice and hatred have never been and are not in these hearts. Whatever has been and is being said has been and will be solely for the sake of God.

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و دیگر طلعت ابهی روح ما سواه له الفدآء بجمیع اعمال عاملند لو انت من المتبصّرین چن دسنه میشود که این عبد لیلاً و نهاراً معاشر بوده فوالله الّذی لا اله الّا هو که امری که فی‌الجمله مکروه باشد از این جمال مبارك دیده نشده جمیع اشیاء بر تقدیس ذات مقدّسشان شهادت داده و میدهند در لیالی و ایّام جز ذکر الله و ارتفاع کلمته از آن بیت مطهّر مقدّس استماع نشده خود شما اگر قدری بانصاف بیائید شهادت میدهید که مقدّسند از اوهام ما سواه و منزّهند از ادراك ما دونه

Va dīgar Ṭalᶜat-i Abhā, rūḥu mā siwāhu lahu al-fidāᵓ, bi-jamīᶜ-i aᶜmāl ᶜāmiland, law anta mina al-mutabaṣṣirīn. [corrupted text] mīshavad ki īn ᶜabd laylan va nahāran muᶜāshir būda. Fa-wa-Allāhi alladhī lā ilāha illā huwa ki amrī ki fī al-jumla makrūh bāshad az īn Jamāl-i Mubārak dīda nashuda. Jamīᶜ-i ashyāᵓ bar taqdīs-i dhāt-i muqaddasishān shahādat dāda va mīdihand. Dar layālī va ayyām juz dhikr-i Allāh va irtifāᶜ-i kalimatihi az ān bayt-i muṭahhar-i muqaddas istimāᶜ nashuda. Khud-i shumā agar qadrī bi-inṣāf biyāᵓīd shahādat mīdihīd ki muqaddasand az awhām-i mā siwāh va munazzahand az idrāk-i mā dūnih.

Furthermore, the All-Glorious Countenance—may the soul of all else be sacrificed for Him—observes every prescribed deed, if you are among those who see clearly. It has been [corrupted original text] that this servant has been in His company night and day. By God, besides whom there is no god, nothing even slightly objectionable has been seen from this Blessed Beauty. All things have testified and continue to testify to the sanctity of His holy Being. Throughout the nights and days, nothing has been heard from that pure and holy house except the remembrance of God and the exaltation of His Word. You yourself, if you show a little fairness, will testify that He is sanctified beyond the imaginings of all others and exalted beyond the comprehension of all besides Him.

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

Kudām ᶜamal fawq-i infāq-i jān ast dar sabīl-i Raḥmān? Āyā nashanīda-īd ki bīst sana dar sabīl-i ilāhī bar īshān chi vārid shuda? Agar chi ān muftarī-yi khabīth aᶜmāl-i khud va murshidash rā bi-Jamāl-i Aṭhar-i Aqdas nisbat dāda va tu ham min ghayr-i dalīl va burhān az ū padhīrufta, va lākin na, va-Allāh, bi-qawl-i ū va amthāl-i ū dhayl-i muṭahhar nayālāyad.

What deed is greater than offering one's life in the path of the All-Merciful? Have you not heard what He has suffered for twenty years in the path of God? That wicked slanderer has indeed attributed his own deeds and those of his guide to the most pure, most holy Beauty, and you have accepted them from him without evidence or proof. But no, by God! The words of that man and his like cannot stain His pure robe.

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

Va īnki nivishta muddaᶜī dar ẓill uftāda, agar chi az Jamāl-i Aqdas-i Aṭhar juz ᶜubūdiyyat-i ṣirfa chīzī istimāᶜ nashuda, va lākin īn kalima-yi mulqā bisyār laghv būda va khwāhad būd. Az īn qarār Ḥaḍrat-i Aᶜlā, rūḥu mā siwāhu fidāh, dar ẓill-i ᶜulamā-yi ᶜaṣr būda, chi ki dar ān ᶜaṣr ẓāhir, va agar az ᶜulamā salb namāyand dar ẓill-i Rasūl-i Allāh būda. Mā ṣaghura shaʾnuhum wa-qalla ᶜaqluhum wa-ṣaghura dirāyatuhum wa-kabura qawluhum. Va lākin shahādat mīdaham ki qabl az ẓuhūr dar ẓill-i nabī būda va ḥīn-i ẓuhūr fawq-i kull-i dhī risāla.

As for your statement that the claimant has fallen under the shadow: although nothing but pure servitude has been heard from the most holy, most pure Beauty, this utterance has been and will remain utterly idle. By this reasoning, His Holiness the Exalted One—may the soul of all else be sacrificed for Him—was under the shadow of the religious scholars of His age, since He appeared in that age. If they deny that He was under the scholars' shadow, then He was under the shadow of the Messenger of God. How low their station, how little their reason, how meager their understanding, and how great their claim! Yet I testify that before His Revelation He was under the shadow of a Prophet, and at the moment of His Revelation He was above every bearer of a divine message.

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قوله عظم ظلّه پس چنین شخصی اگر خود و اصحابش در تقریر و تحریر مدّعی آن شوند که برتری از ربّ اعلی جسته و هست زهی تناقض و خلاف صریح با مدّعای اوّل است ادّعای دو امر متناقض از شخصی بزرگ بلکه از هر ذی شعوری قبیح است هیچ عاقلی ادّعای دو امر متناقض صریح نمینماید خصوص اگر ادّعای آن نماید که ربّ اعلی از یك کلمه من ایجاد شده پناه بر خدا که یك فی‌الجمله تجلّی اشخاص بزرگ ببعضی بجهت امتحان چه ادّعاها بروز مینماید و جمعی از عوام هم باور مینمایند و بلاتصوّر تصدیق میکنند انتهی

Qawluhu, ᶜaẓuma ẓilluhu: Pas chunīn shakhṣī agar khud va aṣḥābash dar taqrīr va taḥrīr muddaᶜī-yi ān shavand ki bartarī az Rabb-i Aᶜlā justa va hast, zihī tanāquḍ va khilāf-i ṣarīḥ bā muddaᶜā-yi avval ast. Iddiᶜā-yi du amr-i mutanāqiḍ az shakhṣī buzurg, balki az har dhī-shuᶜūrī, qabīḥ ast. Hīch ᶜāqilī iddiᶜā-yi du amr-i mutanāqiḍ-i ṣarīḥ namīnamāyad, khuṣūṣ agar iddiᶜā-yi ān namāyad ki Rabb-i Aᶜlā az yak kalima-yi man ījād shuda. Panāh bar Khudā ki yak fī al-jumla tajallī-yi

ashkhāṣ-i buzurg bi-baᶜḍī bi-jahat-i imtiḥān chi iddiᶜāhā burūz mīnamāyad va jamᶜī az ᶜavāmm ham bāvar mīnamāyand va bi-lā taṣavvur taṣdīq mīkunand. Intahā.

His words—may his shadow grow: "If such a person and his companions then claim, in speech and writing, that he has attained superiority over the Exalted Lord and is superior to Him, what a contradiction and explicit conflict with the original claim! For a great person, or indeed any person possessed of understanding, to make two contradictory claims is reprehensible. No rational person makes two explicitly contradictory claims, especially if he claims that 'the Exalted Lord was created by a single word of mine.' God save us! What claims a mere partial revelation of great personages to certain people as a test brings forth! And a number of ordinary people believe them and assent without reflection." End of quotation.

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قل للمشركين اذا لو تسمعون منّی فابکوا علی انفسکم ثمّ نوحوا لقلّة عقولکم و درایتکم ذکر امثال آن معرضین در کتاب قبل و بعد نازل قوله تعالی کمثل الحمار یحمل اسفاراً بگو تناقض وجود خود شما است او را از میان بردار تا جز توحید صرف و تفرید بحت مشاهده نمائی اگر تو بخواهی این ادّعا را بفهمی و آنچه فرموده ادراك نمائی که شاید بمنبع معین قدس لایزال وارد شوی اینست قوله عزّ اجلاله یا قوم انّی لجمال علیّ بینکم و نفس محمّد فیکم و کینونة الرّوح بین السّموات و الأرض ان انتم تعرفون و این همان مطلبی است که بعینه نقطه بیان فرموده آن اراده نفس این اراده بوده و خواهد بود و آن مشیّت بعینه همین مشیّت بوده و خواهد بود و این مشیّت و اراده بعینه همان مشیّت و اراده بوده و خواهد بود ذکر تناقض من غیر شعور نموده چه که فی‌الحقیقة در حقّ جمیع انبیاء این تناقض را ثابت نموده زیرا که هر نبی بعدی در ظلّ نبی قبل بوده و با ثبوت ظلّیّت ادّعای برتری که نموده نعوذ بالله بقول مشرکین تناقضست و از درجه اعتبار ساقط حاشا ثمّ حاشا

Qul li-l-mushrikīn idhan law tasmaᶜūna minnī fa-bkū ᶜalā anfusikum thumma nūḥū li-qillati ᶜuqūlikum wa-dirāyatikum. Dhikr-i amthāl-i ān muᶜriḍīn dar kitāb-i qabl va baᶜd nāzil. Qawluhu taᶜālā: Ka-mathali al-ḥimāri yaḥmilu asfāran. Bigū tanāquḍ vujūd-i khud-i shumā ast. Ū rā az miyān bardār tā juz tawḥīd-i ṣirf va tafrīd-i baḥt mushāhada nanamāʾī. Agar tu bikhwāhī īn iddiᶜā rā bifahmī va ānchi farmūda idrāk namāʾī ki shāyad bi-manbaᶜ-i maᶜīn-i quds-i lā-yazāl vārid shavī, īnast qawluhu ᶜazza ijlāluhu: Yā qawmi innī la-Jamālu ᶜAliyyin baynakum wa-nafsu Muḥammadin fīkum wa-kaynūnatu al-Rūḥi bayna al-samāwāti wa-al-arḍi in antum taᶜrifūn. Va īn hamān maṭlabī ast ki bi-ᶜaynihi Nuqṭa-yi Bayān farmūda. Ān irāda nafs-i īn irāda būda va khwāhad būd va ān mashiyyat bi-ᶜaynihi hamīn mashiyyat būda va khwāhad būd va īn mashiyyat va irāda bi-ᶜaynihi hamān mashiyyat va irāda būda va khwāhad būd. Dhikr-i tanāquḍ min ghayr-i shuᶜūr namūda, chi ki fī al-ḥaqīqa dar ḥaqq-i jamīᶜ-i anbiyā īn tanāquḍ rā thābit namūda, zīrā ki har nabī-yi baᶜdī dar ẓill-i nabī-yi qabl būda va bā thubūt-i ẓilliyyat iddiᶜā-yi bartarī ki namūda, naᶜūdhu bi-Allāh, bi-qawl-i mushrikīn tanāquḍ ast va az daraja-yi iᶜtibār sāqiṭ. Ḥāshā thumma ḥāshā.

Say to those who associate partners with God: "If you would listen to Me, then weep for yourselves and lament the paucity of your reason and understanding." Descriptions of the likes of those who turn away have been revealed in the former and latter Books. His words, exalted is He: "Like a donkey carrying books." Say: Your own existence is the contradiction. Remove it, so that you may behold nothing but pure unity and absolute oneness. If you wish to understand this claim and comprehend what He has said, so that you may perhaps reach the source of the ever-flowing waters of everlasting holiness, these are His words, exalted be His majesty: "O people! I am indeed the Beauty of 'Alí among you, the very Self of Muhammad in your midst, and the Being of the Spirit between the heavens and the earth, if you only knew." This is precisely the same truth that the

Point of the Bayán expressed. That intention has been and will remain this very intention, and that will has been and will remain this very will; and this will and intention have been and will remain precisely that same will and intention. He has spoken of contradiction without understanding, for in truth he has established this contradiction with respect to all the Prophets. Every subsequent Prophet was under the shadow of the preceding Prophet; thus, with this relationship of being under the shadow established, His claim to superiority is—God forbid!—according to the words of those who associate partners with God, a contradiction and devoid of validity. Far be it, far be it!

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قل یا ایّها النّائم علی فراش الشّهوات و المسترضع عن ثدی الغفلة و الجهل و الهوی تناقض را در ساحت اقدس مظاهر مقدّسه الهیّه راه نبوده و نخواهد بود این تناقض در نفس خلق است نه در امر حقّ بپذیر قول این عبد را و نفس خود را از ثقل حمل این اشارات و کلمات نجات ده تا خفیف شده بهوای قدس روحانی پرواز نمائی و بمقرّ مقدّس از تحدیدات بشریّه وارد شوی تا آن ساحت را مقدّس از ذکر تناقض و اضداد و انقلاب و اختلاف و محاربه و مکالمه و مجادله و اشاره و دلاله یابی چه که آن مقرّ اطهر از اسطقسّات اضدادیّه خلق نشده و از عناصر اربعه مختلفه بوجود نیامده از عنصر روح ظاهر شده هوائش عین نار و نارش نفس هواء و مائش صرف تراب کلّ متّحدند من غیر تغییر و اختلاف و رطبش عین یبوست و یبوستش عین برودت و برودتش حقیقت حرارت و از این حرارت حرکت ما فی الوجود خلق لو لا الحرّ لم تکن الحرکة و الحرارة هی الفاعل و انّما الحرکة هی الفعل و لکن

Qul yā ayyuhā al-nāʾimu ᶜalā firāshi al-shahawāti wa-al-mustarḍiᶜu ᶜan thadyi al-ghaflati wa-al-jahli wa-al-hawā. Tanāquḍ rā dar sāḥat-i aqdas-i maẓāhir-i muqaddasa-yi ilāhiyya rāh nabūda va nakhwāhad būd. Īn tanāquḍ dar nafs-i khalq ast na dar amr-i Ḥaqq. Bipadhīr qawl-i īn ᶜabd rā va nafs-i khud rā az thiql-i ḥaml-i īn ishārāt va kalimāt najāt dih tā khafīf shuda bi-havā-yi quds-i rūḥānī parvāz namāʾī va bi-maqarr-i muqaddas az taḥdīdāt-i bashariyya vārid shavī tā ān sāḥat rā muqaddas az dhikr-i tanāquḍ va aḍdād va inqilāb va ikhtilāf va muḥāraba va mukālama va mujādala va ishāra va dalāla yābī, chi ki ān maqarr-i aṭhar az usṭuqussāt-i aḍdādiyya khalq nashuda va az ᶜanāṣir-i arbaᶜa-yi mukhtalifa bi-vujūd nayāmada. Az ᶜunṣur-i rūḥ ẓāhir shuda. Havāyash ᶜayn-i nār va nārash nafs-i havā va māʾash ṣirf-i turāb. Kull muttaḥidand min ghayr-i taghyīr va ikhtilāf va raṭbash ᶜayn-i yubūsat va yubūsatash ᶜayn-i burūdat va burūdatash ḥaqīqat-i ḥarārat va az īn ḥarārat ḥarakat-i mā fī al-vujūd khalq. Law lā al-ḥarru lam takuni al-ḥarakatu wa-al-ḥarāratu hiya al-fāᶜilu wa-innamā al-ḥarakatu hiya al-fiᶜlu wa-lākin

Say: “O you who sleep on the bed of desires and suckle at the breast of heedlessness, ignorance, and passion!” Contradiction has never had and will never have access to the most holy court of the sacred Manifestations of God. This contradiction lies within creation itself, not in the Cause of God. Accept the words of this servant and free yourself from the burden of carrying these allusions and words, so that, unburdened, you may fly in the atmosphere of spiritual holiness and enter the abode sanctified from human limitations. Then you will find that court sanctified beyond any mention of contradiction, opposites, transformation, difference, conflict, conversation, disputation, allusion, or indication. For that most pure abode was not created from opposing constituents, nor did it come into being from the four differing elements. It has appeared from the element of spirit. Its air is fire itself, its fire is air itself, and its water is pure earth. All are united, without change or difference. Its moisture is dryness itself, its dryness is cold itself, and its cold is the very reality of heat. From this heat the motion of all that exists was created. Were it not for heat, there would be no motion. Heat is the agent, while motion is the action, but

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امثال آن نفوس که از طین حرص و نار کبر و هواء نفس و ماء غفلت خلق شده‌اند البتّه بآن مقرّ اقدس اطهر که مقدّس از عرفان کلّ من فی الملك بوده و خواهد بود نتوانند تقرّب جست لو یخطر التقرّب ببالهم لیحترقون فی الحین آنچه در مظاهر قبل ذکر شده در این ظهور ابدع امنع هو بهو و کلمه بکلمه و حرف بحرف ذکر میشود یرجع التّناقض و الاضداد الی اشکالهم و امثالهم و یبقی الاتّحاد و الایتلاف لاحبّاء الله فی المبدأ و المآب ای منصف بقول خود ظلّیت فرض مگیر و مایظهر من جمال الأبهی را تناقض مبین

Amthāl-i ān nufūs ki az ṭīn-i ḥirṣ va nār-i kibr va havā-yi nafs va māʾ-i ghaflat khalq shuda-and albatta bi-ān maqarr-i aqdas-i aṭhar ki muqaddas az ʿirfān-i kull-i man fī al-mulk būda va khwāhad būd natavānand taqarrub just. Law yakhṭuru al-taqarrubu bi-bālihim la-yaḥtariqūna fī al-ḥīn. Ānchi dar maẓāhir-i qabl dhikr shuda dar īn ẓuhūr-i abdaʿ-i amnaʿ hū bi-hū va kalima bi-kalima va ḥarf bi-ḥarf dhikr mīshavad. Yarjiʿu al-tanāquḍu wa-al-aḍdādu ilā ashkālihim wa-amthālihim wa-yabqā al-ittiḥādu wa-al-iʾtilāfu li-aḥibbāʾi Allāhi fī al-mabdaʾi wa-al-maʾāb. Ay munṣif, bi-qawl-i khud ẓilliyyat farḍ magīr va mā yaẓharu min Jamāli al-Abhā rā tanāquḍ mabīn.

The likes of those souls who have been created from the clay of greed, the fire of pride, the air of self, and the water of heedlessness certainly cannot draw near to that most holy, most pure abode, which has been and will remain sanctified beyond the knowledge of all who dwell in the realm of creation. Should the thought of drawing near enter their minds, they would burn up at once. Whatever was said in the former Manifestations is stated in this most wondrous, most exalted Revelation, identically, word for word and letter for letter. Contradiction and opposites revert to those of their kind and their like, while unity and harmony remain for the loved ones of God, in the beginning and at the return. O fair-minded one! Do not assume, on your own assertion, a relationship of being under the shadow, and do not regard what appears from the All-Glorious Beauty as a contradiction.

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و دیگر نوشته بودند خصوص اگر ادّعای آن نماید که ربّ اعلی از یکحرف من ایجاد شده از این قسم کلمات جعلیّه شرکیّه که آن نفس مشرك بشما القا نموده از انفس خبیثه مشرکه در جمیع اعصار ظهور مظاهر الهیّه ظاهر شده تخصیص باین ظهور بدیع نداشته و ندارد چنانچه در ظهور نقطه بیان روح ما سواه فداه نسبت کذب و افترا و شرك و کفر بآن شجره طیّبه الهیّه داده‌اند و کلّ استماع نموده و میدانند لذا اگر از امثال آن معرضین اینکلمات ظاهر شود عجب نیست چه که لازال شأن آن مردود و امثال او این بوده و خواهد بود فوالله هر ذی بصری از امثال این کلمات ایقان و تصدیقش بحقّ زیاد شده و خواهد شد چه که این امور از سنن امر بوده و خواهد بود چنانچه در کلّ کتب از قبل و بعد مسطور است و همّت کلّ امّة برسولهم لیأخذوه و جادلوا به بالباطل لیدحضوا به الحقّ فاخذتهم فکیف کان عقاب و در مقام دیگر و ما یأتیهم من رسول الّا کانوا به یستهزئون لذا هر چه از این اعتراضات ذکر شود صدق کلمات الهی که درکتب او ثبت شده نزد موقنین و متبصّرین ظاهر شده و میشود

Va dīgar nivishteh būdand khuṣūṣ agar iddiʿā-yi ān namāyad kih Rabb-i Aʿlā az yik ḥarf-i man ījād shudih. Az īn qism kalimāt-i jaʿliyyih-yi shirkiyyih kih ān nafs-i mushrik bi-shumā ilqā namūdih az anfus-i khabīthih-yi mushrikih dar jamīʿ-i aʿṣār-i ẓuhūr-i maẓāhir-i ilāhiyyih ẓāhir shudih, takhṣīṣ bi-īn ẓuhūr-i badīʿ nadāshtih va nadārad. Chunānchih dar ẓuhūr-i Nuqṭih-yi Bayān, rūḥ-i mā sivāh fidāh, nisbat-i kidhb va iftirā va shirk va kufr bi-ān shajari h-yi ṭayyibih-yi ilāhiyyih dādih-and va kull istimāʿ namūdih va mīdānand. Lidhā agar az amthāl-i ān muʿriḍīn īn kalimāt ẓāhir shavad ʿajab nīst, chih kih lāzāl shaʾn-i ān mardūd va amthāl-i ū īn būdih va khvāhad būd. Fa-va'llāh har dhī-baṣarī az amthāl-i īn kalimāt īqān va taṣdīqash bi-Ḥaqq ziyād shudih va khvāhad shud, chih kih

īn umūr az sunan-i Amr būdih va khvāhad būd, chunānchih dar kull-i kutub az qabl va baᶜd masṭūr ast: wa-hammat kullu ummatin bi-rasūlihim li-yaᵓkhudhūhu wa-jādalū bihi bi'l-bāṭili li-yudḥiḍū bihi al-ḥaqqa fa-akhadhtuhum fa-kayfa kāna ᶜiqāb. Va dar maqām-i dīgar: wa-mā yaᵓtīhim min rasūlin illā kānū bihi yastahziᵓūn. Lidhā har chih az īn iᶜtirāḍāt dhikr shavad ṣidq-i kalimāt-i ilāhī kih dar kutub-i ū thabt shudih nazd-i mūqinīn va mutabaṣṣirīn ẓāhir shudih va mīshavad.

They had also written: "Especially if he claims that the Most Exalted Lord was created from a single letter of mine." Fabricated, idolatrous words of this kind, which that idolatrous soul has instilled in you, have issued from wicked, idolatrous souls in every age when the Manifestations of God have appeared. They have never been peculiar to this wondrous Revelation. Thus, at the appearance of the Point of the Bayān—may the souls of all besides Him be sacrificed for Him—they accused that goodly divine Tree of falsehood, fabrication, idolatry, and unbelief, as everyone has heard and knows. It is therefore no wonder if such words issue from the likes of those who turn away, for this has always been, and will remain, the way of that rejected one and his like. By God, words such as these have increased, and will increase, the certainty of everyone with insight and their acknowledgment of the True One, for such things have always been, and will remain, among the established ways of the Cause, as recorded in all the Books, both earlier and later: "Every nation plotted against its messenger to seize him, and they disputed with falsehood to refute the truth thereby. So I seized them, and how was My punishment!" And elsewhere: "No messenger comes to them without their mocking him." Thus, whatever objections of this kind are voiced, the truth of the divine words recorded in His Books has become, and continues to become, apparent to those who are certain and discerning.

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بگو ای بی بصر آنچه از بیانات بدیعه منیعه نازل شده حقّ نازل فرموده آیا نشنیده که از سماء احدیّه نازل قوله جلّ کبریائه و عزّ اعزازه یا قوم انّی قد کنت راقداً فی البیت و صامتاً عن الذّکر هبّت علیّ نسمات اللّه و احیتنی بالحقّ و انطقنی بثنآء نفسه و جعلنی هدی و ذکری للعالمین و کلّما اراید ان اصمت روح القدس ینطقنی بالحقّ و روح الأعظم یهتّزنی و روح البقآء یحرك قلم البهآء ان انتم من العارفین

Bigū ay bī-baṣar, ānchih az bayānāt-i badīᶜih-yi manīᶜih nāzil shudih Ḥaqq nāzil farmūdih. Āyā nashnīdih kih az samā-yi aḥadiyyih nāzil, qawluhu jalla kibriyāᵓuhu wa-ᶜazza iᶜzāzuhu: yā qawmi innī qad kuntu rāqidan fī al-bayti wa-ṣāmitan ᶜani al-dhikri habbat ᶜalayya nasamātu Allāhi wa-aḥyatnī bi'l-ḥaqqi wa-anṭaqanī bi-thanāᵓi nafsihi wa-jaᶜalanī hudan wa-dhikrā li'l-ᶜālamīn. Wa-kullamā urīdu an aṣmuta Rūḥu al-Qudusi yunṭiqunī bi'l-ḥaqqi wa-Rūḥu al-Aᶜẓami yahuzzunī wa-Rūḥu al-Baqāᵓi yuḥarriku Qalama al-Bahāᵓi in antum mina al-ᶜārifīn.

Say: O you who lack insight! Whatever wondrous and exalted utterances have been sent down, the True One has sent them down. Have you not heard what has descended from the heaven of oneness? His words—glorious is His majesty and mighty His exaltation—are: "O people! I was asleep in the house and silent in remembrance when the breezes of God blew over Me and quickened Me through the truth. He caused Me to speak in praise of Himself and made Me a guidance and a reminder to the worlds. Whenever I wish to remain silent, the Holy Spirit causes Me to speak the truth, the Most Great Spirit stirs Me, and the Spirit of Eternity moves the Pen of Bahāᵓ, if you are among those who understand."

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يا قوم خافوا عن الله ثمّ استحيوا عن جماله و لا تتكلّموا بما يلعنكم به كلّ الذّرّات و عن ورائها لسان الله الملك الصّادق الأمين و ليس هذا من عندى بل من عنده لو انتم من الشّاعرين فوالله لو كان الأمر بيدى لسترت نفسى عن ابصاركم و ما القيت كبدى تحت مخاليب ذياب الأرض و كان الله على ما اقول شهيد

Yā qawmi khāfū ᶜani Allāhi thumma istaḥyū ᶜan jamālihi wa-lā tatakallamū bi-mā yalᶜanukum bihi kullu al-dharrāti wa-ᶜan warāᵓihā lisānu Allāhi al-Maliki al-Ṣādiqi al-Amīn. Wa-laysa hādhā min ᶜindī bal min ᶜindihi law antum mina al-shāᶜirīn. Fa-wa'llāhi law kāna al-amru bi-yadī la-satartu nafsī ᶜan abṣārikum wa-mā alqaytu kabidī taḥta makhālībi dhiyābi al-arḍi wa-kāna Allāhu ᶜalā mā aqūlu shahīd.

O people! Fear God, and be ashamed before His Beauty. Do not speak words for which every atom curses you, and beyond them the Tongue of God, the King, the Truthful, the Trustworthy. This is not from Me but from Him, if only you perceived. By God, if the matter were in My hands, I would have concealed Myself from your eyes and would not have cast My heart beneath the claws of the wolves of the earth. God is witness to what I say.

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ايّاكم يا قوم ان تمنعكم النّفس و الهوى عن الصّعود الى مقرّ الأقصى فانظروا بطرف الانصاف الى حجج النّبيّين و المرسلين تالله انّ هذا لغلام الرّحمن قد اظهره الله بين ملأ الاكوان و اصطفاه من بين بريّته و اظهره بطراز نفسه بين العالمين و يقول فى كلّ حين مخاطباً الى ملأ اليهود ان يا ملأ العنود تالله قد جائكم الموعود و انّ هذا لهو الرّوح ان تريدوا ان تصلبوه فافعلوا ما شئتم و لا تكوننّ من الصّابرين ثمّ يخاطب ملأ الانجيل و يقول ان تريدوا ان تجادلوا محمّداً رسول الله انّ هذا لمحمّد بينكم فافعلوا ما اردتم لانّه انفق روحه فى سبيل الله المهيمن العزيز القدير

Iyyākum yā qawmi an tamnaᶜakumu al-nafsu wa'l-hawā ᶜani al-ṣuᶜūdi ilā maqarri al-aqṣā fa'nẓurū bi-ṭarfi al-inṣāfi ilā ḥujaji al-nabiyyīna wa'l-mursalīn. Ta'llāhi inna hādhā la-ghulāmu al-Raḥmāni qad aẓharahu Allāhu bayna malaᵓi al-akwāni wa'ṣṭafāhu min bayni bariyyatihi wa-aẓharahu bi-ṭirāzi nafsihi bayna al-ᶜālamīn. Wa-yaqūlu fī kulli ḥīnin mukhāṭiban ilā malaᵓi al-Yahūdi an yā malaᵓa al-ᶜunūdi ta'llāhi qad jāᵓakumu al-Mawᶜūdu wa-inna hādhā la-huwa al-Rūḥu in turīdū an taṣlibūhu fa'fᶜalū mā shiᵓtum wa-lā takūnanna mina al-ṣābirīn. Thumma yukhāṭibu malaᵓa al-Injīli wa-yaqūlu in turīdū an tujādilū Muḥammadan Rasūla Allāhi inna hādhā la-Muḥammadun baynakum fa'fᶜalū mā aradtum li-annahu anfaqa rūḥahu fī sabīli Allāhi al-Muhaymini al-ᶜAzīzi al-Qadīr.

Beware, O people, lest self and desire prevent you from ascending to the highest abode. Look with the eye of fairness upon the proofs of the Prophets and Messengers. By God, this is indeed the Youth of the All-Merciful, whom God has manifested among the concourse of created beings, chosen from among His creatures, and revealed among the worlds adorned with His own Self. At every moment He addresses the company of the Jews, saying: "O company of obstinacy! By God, the Promised One has come to you, and this is indeed the Spirit. If you wish to crucify Him, do whatever you please, and do not delay." Then He addresses the people of the Gospel and says: "If you wish to dispute with Muḥammad, the Messenger of God, this is indeed Muḥammad among you. Do whatever you desire, for He has offered up His soul in the path of God, the All-Protecting, the Almighty, the All-Powerful."

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ثمّ يخاطب اهل الفرقان و يقول يا ملأ الطّغيان ان تشائوا ان تعلّقوا مظهر نفسى الّذى سمّى بعلىّ فى الهواء تالله انّ هذا لعلىّ قد حضر تلقآء وجوهكم يا ملأ الذّياب ثمّ يا شرذمة الخنازير فافعلوا به ما شئتم و لا تصبروا اقلّ من حين لانّه ما اتّخذ لنفسه معيناً و لا ناصراً و علّمه الله بالحقّ ما ورد عليه و يرد يا جنود الشّياطين

Thumma yukhāṭibu ahla al-Furqāni wa-yaqūlu yā malaʾa al-ṭughyāni in tashāʾū an tuᶜalliqū maẓhara nafsī alladhī summiya bi-ᶜAliyyin fī al-hawāʾi ta'llāhi inna hādhā la-ᶜAliyyun qad ḥaḍara tilqāʾa wujūhikum yā malaʾa al-dhiyābi thumma yā shirdhimata al-khanāzīri fa'fᶜalū bihi mā shiʾtum wa-lā taṣbirū aqalla min ḥīnin li-annahu mā ittakhadha li-nafsihi muᶜīnan wa-lā nāṣiran wa-ᶜallamahu Allāhu bi'l-ḥaqqi mā warada ᶜalayhi wa-yaridu yā junūda al-shayāṭīn.

Then He addresses the people of the Qurʾān and says: "O company of tyranny! If you wish to suspend in the air the Manifestation of My Self who was named ᶜAlī, by God, this is indeed ᶜAlī standing before your faces, O company of wolves, O band of swine! Do to Him whatever you please, and do not delay for even a moment, for He has taken neither helper nor supporter for Himself. God has truly taught Him what has befallen Him and what will befall Him, O armies of devils!"

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ثمّ يخاطب ملأ البيان و يقول يا ملأ الطّغيان و الكفران قد جائكم الموعود الّذى وعدتم به فى كلّ الألواح فوجماله انّه قد ظهر بالحقّ و ما حفظ نفسه فى سبيل الله الملك المتعالى العزيز الحميد و كان بين يدى الأعداء فى كلّ اللّيالى و الأيّام و نصر امر ربّه بنفسه المتعالى العزيز الجميل و ورد عليه ما لا يذكر بالبيان و ما اطّلع به احد الّا الله الّذى بعثه بالحقّ و ارسله على العالمين انتم ان تريدوا ان تقتلوه كما قتلتموه فافعلوا ما شئتم لأنّه ينتظر ما وعد به فى كلّ الألواح ان انتم من العارفين

Thumma yukhāṭibu malaʾa al-Bayāni wa-yaqūlu yā malaʾa al-ṭughyāni wa'l-kufrāni qad jāʾakumu al-Mawᶜūdu alladhī wuᶜidtum bihi fī kulli al-alwāḥi fa-wa-jamālihi innahu qad ẓahara bi'l-ḥaqqi wa-mā ḥafiẓa nafsahu fī sabīli Allāhi al-Maliki al-Mutaᶜālī al-ᶜAzīzi al-Ḥamīd. Wa-kāna bayna yaday al-aᶜdāʾi fī kulli al-layālī wa'l-ayyāmi wa-naṣara amra rabbihi bi-nafsihi al-Mutaᶜālī al-ᶜAzīzi al-Jamīl. Wa-warada ᶜalayhi mā lā yudhkaru bi'l-bayāni wa-mā iṭṭalaᶜa bihi aḥadun illā Allāhu alladhī baᶜathahu bi'l-ḥaqqi wa-arsalahu ᶜalā al-ᶜālamīn. Antum in turīdū an taqtulūhu kamā qataltumūhu fa'fᶜalū mā shiʾtum li-annahu yantaẓiru mā wuᶜida bihi fī kulli al-alwāḥi in antum mina al-ᶜārifīn.

Then He addresses the people of the Bayān and says: "O company of tyranny and unbelief! The Promised One, who was promised to you in all the Tablets, has come to you. By His Beauty, He has appeared in truth and has not safeguarded Himself in the path of God, the King, the Most Exalted, the Almighty, the All-Praised. He has been in the presence of His enemies every night and day and has aided the Cause of His Lord through His own Self, the Most Exalted, the Almighty, the All-Beautiful. What has befallen Him cannot be expressed in words, and no one knows it except God, who raised Him up in truth and sent Him to the worlds. If you wish to kill Him as you killed Him before, do whatever you please, for He awaits what He was promised in all the Tablets, if you are among those who understand."

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اذاً يخاطب علیّ عن يمين العرش ملأ البيان و يقول يا عباد اما بشّرناكم بهذا الظّهور فی كلّ الألواح اما اخذت عنكم عهد نفسه فی ذرّ البيان اذا فاستحيوا عن جمال الرّحمن و لا تفعلوا ما يرتفع به ضجيج اهل ملأ الأعلی خافوا عن الله و لا تكوننّ من الظّالمين

Idhan yukhāṭibu ᶜAliyyun ᶜan yamīni al-ᶜarshi malaᵓa al-Bayāni wa-yaqūlu yā ᶜibādi a-mā bashsharnākum bi-hādhā al-ẓuhūri fī kulli al-alwāḥi a-mā akhadhtu ᶜankum ᶜahda nafsihi fī dharri al-Bayāni idhan fa'staḥyū ᶜan jamāli al-Raḥmāni wa-lā tafᶜalū mā yartafiᶜu bihi ḍajīju ahli malaᵓi al-aᶜlā khāfū ᶜani Allāhi wa-lā takūnanna mina al-ẓālimīn.

Then ᶜAlī, from the right hand of the Throne, addresses the people of the Bayān and says: "O servants! Did We not give you the glad tidings of this Revelation in all the Tablets? Did I not take from you the covenant of His very Self in the primordial realm of the Bayān? Be ashamed, then, before the Beauty of the All-Merciful, and do not act in a way that causes the lamentation of the people of the Concourse on high to rise. Fear God, and do not be among the wrongdoers."

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تالله انّی قد فديت نفسی شوقاً للقائه و طلباً لوصاله و اكون معه فی كلّ الأحيان و ابكی علی ما ورد عليه منكم يا معشر الظّالمين فآه آه بعد وصايای قد فعلتم ما لا فعل احد باحد اذاً بكی و يبكی مظاهر النّبيّين و المرسلين فوالله يا قوم انّی جعلت كلّ الأمور فی قبضته و ما تحركت فی ايّامی الّا بذكره و ثنائه و ما تفوّهت الّا باسمه و ما امرت العباد الّا بالدّخول فی ظلّه العزيز المنيع فيا ليت انتم فعلتم كما فعلت اليهود بالرّوح و عملتم بما عمل ملأ الانجيل بمحمّد رسول الله و ارتكبتم ما ارتكبت به ملأ الفرقان حين ظهوری بالحقّ بسلطان مبين

Ta'llāhi innī qad fadaytu nafsī shawqan li-liqāᵓihi wa-ṭalaban li-wiṣālihi wa-akūnu maᶜahu fī kulli al-aḥyāni wa-abkī ᶜalā mā warada ᶜalayhi minkum yā maᶜshara al-ẓālimīn. Fa-āhi āhi baᶜda waṣāyāya qad faᶜaltum mā lā faᶜala aḥadun bi-aḥadin idhan bakā wa-yabkī maẓāhiru al-nabiyyīna wa'l-mursalīn. Fa-wa'llāhi yā qawmi innī jaᶜaltu kulla al-umūri fī qabḍatihi wa-mā taḥarraktu fī ayyāmī illā bi-dhikrihi wa-thanāᵓihi wa-mā tafawwahtu illā bi'smihi wa-mā amartu al-ᶜibāda illā bi'l-dukhūli fī ẓillihi al-ᶜazīzi al-manīᶜ. Fa-yā layta antum faᶜaltum kamā faᶜalati al-Yahūdu bi'l-Rūḥi wa-ᶜamiltum bi-mā ᶜamila malaᵓu al-Injīli bi-Muḥammadin Rasūli Allāhi wa'rtakabtum mā irtakabat bihi malaᵓu al-Furqāni ḥīna ẓuhūrī bi'l-ḥaqqi bi-sulṭānin mubīn.

By God, I sacrificed Myself out of longing to meet Him and a desire for union with Him. I am with Him at all times and weep over what He has suffered at your hands, O company of wrongdoers! Alas, alas! Despite My counsels, you have done what no one has done to another. At this the Manifestations of the Prophets and Messengers have wept and continue to weep. By God, O people, I placed all matters in His grasp. Throughout My days I moved only to remember and praise Him, spoke only His name, and commanded the servants only to enter His mighty, impregnable shelter. If only you had acted as the Jews acted toward the Spirit, done what the people of the Gospel did to Muḥammad, the Messenger of God, and committed what the people of the Qurᵓān committed when I appeared in truth with manifest authority!

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لا فونفسی ما قنعتم بما فعلوا هؤلآء و تفعلون ما يستعيذ منه حقايق كلّ الملل لو انتم من الشّاعرين اتقتلون الّذی سفك دمی فی سبيله تالله بعد سفكه علی الأرض نقش باسمه المتعالی العزيز البديع يا قوم فاستحيوا عن الله و لاتدحضوا الحقّ بما عندكم و لاترتكبوا ما يجعلكم محروماً

عن نفحات الله العزیز الحکیم اسمعوا قولی ثمّ ارجعوا الیه ثمّ توبوا و استغفروا لعلّ یغفرکم ببدایع رحمته و یطهّرکم عن دنس العصیان و عن رجس انفسکم یا ملأ الغافلین

Lā fa-wa-nafsī mā qani^{c}tum bi-mā fa^{c}ala hā^{ɔ}ulā^{ɔ}i wa-taf^{c}alūna mā yasta^{c}īdhu minhu ḥaqā^{ɔ}iqu kulli al-milali law antum mina al-shā^{c}irīn. A-taqtulūna alladhī sufika damī fī sabīlihi ta'llāhi ba^{c}da safkihi ^{c}alā al-arḍi nuqisha bi'smihi al-Muta^{c}ālī al-^{c}Azīzi al-Badī^{c}. Yā qawmi fa'staḥyū ^{c}ani Allāhi wa-lā tudḥiḍū al-ḥaqqa bi-mā ^{c}indakum wa-lā tartakibū mā yaj^{c}alukum maḥrūman ^{c}an nafaḥāti Allāhi al-^{c}Azīzi al-Ḥakīm. Isma^{c}ū qawlī thumma irji^{c}ū ilayhi thumma tūbū wa'staghfirū la^{c}alla yaghfirukum bi-badā^{ɔ}i^{c}i raḥmatihi wa-yuṭahhirukum ^{c}an danasi al-^{c}iṣyāni wa-^{c}an rijsi anfusikum yā mala^{ɔ}a al-ghāfilīn.

No, by My own Self! You have not been content with what those people did, and you do what the very realities of all religions seek refuge from, if only you perceived. Will you kill the One in whose path My blood was shed? By God, after it was shed upon the earth, it was inscribed with His name, the Most Exalted, the Almighty, the Wondrous. O people! Be ashamed before God. Do not refute the truth with what you possess, and do not commit what will deprive you of the breezes of God, the Almighty, the All-Wise. Listen to My words, then return to Him; repent and seek forgiveness, so that He may forgive you through the wonders of His mercy and cleanse you of the stain of disobedience and the defilement of your own selves, O company of the heedless!

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فوالله یا قوم انّی نزلت ما یرد علیه فی الألواح فسوف یظهر ما رقم من قلم الأعلی علی الواح عزّ حفیظ اذاً ینوحنّ قبایل مداین الأعلی و انتم تفرحون فی انفسکم و تلعبون بآیات الله بعد الّذی بها بشّرناکم فی صحایف عزّ منیع یا قوم انّه روحی و انا روحه و لم یزل کان مشیّتی مشیّته لاتفرقوا بینی و بینه و کلّما یظهر من عنده لکان محبوب قلبی و فؤادی لو انتم من الموحّدین

Fa-wa'llāhi yā qawmi innī nazzaltu mā yaridu ^{c}alayhi fī al-alwāḥi fa-sawfa yaẓharu mā ruqima min Qalami al-A^{c}lā ^{c}alā alwāḥi ^{c}izzin ḥafīẓ. Idhan yanūḥanna qabā^{ɔ}ilu madā^{ɔ}ini al-a^{c}lā wa-antum tafraḥūna fī anfusikum wa-tal^{c}abūna bi-āyāti Allāhi ba^{c}da alladhī bihā bashsharnākum fī ṣaḥā^{ɔ}ifi ^{c}izzin manī^{c}. Yā qawmi innahu rūḥī wa-anā rūḥuhu wa-lam yazal kāna mashī^{ɔ}atī mashī^{ɔ}atahu lā tufarriqū baynī wa-baynihi wa-kullamā yaẓharu min ^{c}indihi la-kāna maḥbūba qalbī wa-fu^{ɔ}ādī law antum mina al-muwaḥḥidīn.

By God, O people, I revealed in the Tablets what would befall Him, and what was inscribed by the Most Exalted Pen upon the Tablets of securely guarded glory will soon appear. Then the tribes of the cities on high will lament, while you rejoice within yourselves and trifle with the verses of God, after We gave you glad tidings through them in the pages of impregnable glory. O people! He is My spirit, and I am His spirit, and My will has always been His will. Do not distinguish between Me and Him. Whatever proceeds from Him is beloved of My heart and inmost being, if you are among those who affirm the divine unity.

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این بدایع کلمات الهی که از سحاب فیض رحمت رحمانی نازلشده این عبد ذکر نموده که شاید عباد غافلین بشعور آیند و قیاس بنفس ننمایند و آنقدر مشعر شوند که معرضین از این آیات بدع ربّانی معارض و محارب با حقّ بوده و خواهند بود چه که منزل آیات حقّ

است حال اگر با پروردگار عالمیان محاربند خود میدانند مفرّی از برای نفسی الیوم نه و مقرّی مشهود نه مگر آنکه یا باید اقرار نمایند بآنچه ظاهر شده یا آنکه باید بجمیع صحف و کتب و زبر کافر شوند اینست قول حقّ و نیست بعد از حقّ مگر گمراهی آشکار و هویدا

Īn badāyiᶜ-i kalimāt-i ilāhī kih az saḥāb-i fayḍ-i raḥmat-i raḥmānī nāzil shudih īn ᶜabd dhikr namūdih kih shāyad ᶜibād-i ghāfilīn bi-shuᶜūr āyand va qiyās bi-nafs nanamāyand va ān-qadr mushᶜir shavand kih muᶜriḍīn az īn āyāt-i budaᶜ-i rabbānī muᶜāriḍ va muḥārib bā Ḥaqq būdih va khvāhand būd, chih kih munzil-i āyāt Ḥaqq ast. Ḥāl agar bā Parvardigār-i ᶜālamiyān muḥāribandkhud mīdānand. Mafarrī az barā-yi nafsī al-yawm nah va maqarrī mashhūd nah magar ānkih yā bāyad iqrār namāyand bi-ānchih ẓāhir shudih yā ānkih bāyad bi-jamīᶜ-i ṣuḥuf va kutub va zubur kāfir shavand. Īn ast qawl-i Ḥaqq va nīst baᶜd az Ḥaqq magar gumrāhī-yi āshkār va huvaydā.

This servant has cited these wondrous divine words, which have descended from the cloud of the outpouring of the All-Merciful's mercy, so that the heedless servants may perhaps become aware and not judge by the measure of their own selves. May they at least realize that those who turn away from these wondrous divine verses have opposed, and will continue to oppose and wage war against, the True One, for it is the True One who sends down the verses. Now, if they are at war with the Lord of the worlds, that is their own affair. Today there is no escape for any soul, nor any evident refuge: either they must acknowledge what has appeared, or they must disbelieve in all the scriptures, books, and sacred writings. This is the word of truth, and beyond the truth there is nothing but plain and manifest error.

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مثل معرضین مثل نفوسی است که در حین ظهور نقطه اولی بعضی اعراضا عن الله و اعتراضا علیه مذکور مینمودند این سیّد ادّعای ولایت نموده و بعضی ادّعای نبوّت و بعضی ادّعای ربوبیّت و هر کدام از مغلّین بکلمه ناطق و آنقدر ادراك ننمودند که باید معین نمود که منزل کیست و منزل هم معلوم نمیشود الّا از نفس آیه و قد خسر الّذینهم کفروا و اشرکوا بالله و بغوا علی الله المهیمن القیّوم

Mathal-i muᶜriḍīn mathal-i nufūsī ast kih dar ḥīn-i ẓuhūr-i Nuqṭih-yi Ūlā baᶜḍī iᶜrāḍan ᶜani Allāhi wa-iᶜtirāḍan ᶜalayhi madhkūr mīnamūdand īn siyyid iddiᶜā-yi vilāyat namūdih va baᶜḍī iddiᶜā-yi nubuwwat va baᶜḍī iddiᶜā-yi rubūbiyyat va har kudām az mughillīn bi-kalimih nāṭiq va ān-qadr idrāk nanamūdand kih bāyad muᶜayyan namūd kih munzil kīst va munzil ham maᶜlūm namīshavad illā az nafs-i āyih. Wa-qad khasira alladhīnahum kafarū wa-ashrakū bi'llāhi wa-baghaw ᶜalā Allāhi al-Muhaymini al-Qayyūm.

Those who turn away are like the souls who, at the appearance of the Primal Point, turned away from God and objected to Him. Some said, "This Siyyid has claimed spiritual authority"; others, that He had claimed prophethood; and others, that He had claimed lordship. Each of those malicious people voiced a different word, yet they did not understand even this much: that one must determine who sends down the verses, and that the One who sends them down can be known only through the verse itself. Lost indeed are those who have disbelieved, associated partners with God, and rebelled against God, the All-Protecting, the Self-Subsisting.

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و دیگر ذکر تجلّی نموده بودی و الله آن نفس ملقی و مرشدش نه تجلّی را ادراك نموده و نه مجلّی را چه که اگر ادراك نموده بودند بحقّ اعتراض نمینمودند سزاوار بود که این کلمات را بنفس معرض بالله راجع کنی چه که از قمیص یك اسمی از اسماء بر حقّ استکبار نموده

و کافر شده بنفسی که باو ادّعای ایمان مینماید آیات او را میخواند و بر کینونتش سیف میزند یفعل و لایشعر یقول و لایعرف هو و امثاله عند الله فی حدّ سواء الّا انّه اشرّ و اظلم اعاذنا الله و احبّائه من شرّه و شرّهم و انّه لهو الحافظ الحاکم العلیم الخبیر

Va dīgar dhikr-i tajallī namūdih būdī. Va'llāh ān nafs-i mulqī va murshidash nah tajallī rā idrāk namūdih va nah mujallī rā, chih kih agar idrāk namūdih būdand bi-Ḥaqq iᶜtirāḍ namīnamūdand. Sazāvār būd kih īn kalimāt rā bi-nafs-i muᶜriḍ bi'llāh rājiᶜ kunī, chih kih az qamīṣ-i yik ismī az asmā bar Ḥaqq istikbār namūdih va kāfir shudih bi-nafsī kih bi-ū iddiᶜā-yi īmān mīnamāyad. Āyāt-i ū rā mīkhvānad va bar kaynūnatash sayf mīzanad. Yafᶜalu wa-lā yashᶜuru yaqūlu wa-lā yaᶜrifu huwa wa-amthāluhu ᶜinda Allāhi fī ḥaddin sawāᵓin illā annahu asharru wa-aẓlamu aᶜādhanā Allāhu wa-aḥibbāᵓahu min sharrihi wa-sharrihim wa-innahu la-huwa al-Ḥāfiẓu al-Ḥākimu al-ᶜAlīmu al-Khabīr.

You had also mentioned revelation through divine radiance. By God, neither that soul who instilled these ideas nor his guide has understood either the radiance or the One who sheds it, for had they understood, they would not have objected to the True One. It would have been fitting for you to direct these words at the one who turns away from God, for, clothed in a single one of the names, he has exalted himself against the True One and disbelieved in the very One in whom he professes faith. He reads His verses and strikes with his sword at His being. He acts without perceiving and speaks without knowing. He and his like are on an equal footing before God, except that he is more wicked and more unjust. May God protect us and His loved ones from his evil and theirs. He is indeed the Preserver, the Ruler, the All-Knowing, the All-Informed.

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و دیگر ذکر عوام نموده بودی و اینکه بلا تصوّر تصدیق میکنند حال تو انصاف ده این عبد حال شش سنه میشود که لیلا و نهارا در خدمت حاضر و با هر یك معاشر بوده و هستم و آنچه بچشم خود دیده ام میگویم و شما محض قول یك مفسد خبیث ملحدی که آسمان سایه نینداخته بر مفسدی مثل او حال این عباد بلا تصوّر تصدیق حقّ نموده‌اند یا تو فوالله حمیر بر عقل و درایت آن نفس مشرك که اینکلمات را بتو القاء نموده میخندد چه جای انسان مع‌ذلك این عباد را عوام دانسته و ذکر نموده که بلا تصوّر تصدیق حقّ نموده‌ایم

Va dīgar dhikr-i ᶜavāmm namūdih būdī va īnkih bilā taṣavvur taṣdīq mīkunand. Ḥāl tu inṣāf dih: īn ᶜabd ḥāl shish sanih mīshavad kih laylan va nahāran dar khidmat ḥāḍir va bā har yak muᶜāshir būdih va hastam, va ānchih bi-chashm-i khud dīdih-am mīgūyam, va shomā maḥḍ-i qawl-i yak mufsid-i khabīth-i mulḥidī kih āsmān sāyih nayandākhtih bar mufsidī mithl-i ū. Ḥāl īn ᶜibād bilā taṣavvur taṣdīq-i Ḥaqq namūdih-and yā tu? Fa-va-llāh ḥamīr bar ᶜaql va dirāyat-i ān nafs-i mushrik kih īn kalimāt rā bi-tu ilqā namūdih mīkhandad, chih jāy-i insān. Maᶜa-dhālik īn ᶜibād rā ᶜavāmm dānistih va dhikr namūdih kih bilā taṣavvur taṣdīq-i Ḥaqq namūdih-īm.

You had also spoken of the common people, saying that they assent without forming a conception. Now judge fairly: for six years this servant has been present, day and night, in His service, and has associated, and continues to associate, with each of them. I speak of what I have seen with my own eyes, while you rely solely on the word of a wicked, impious troublemaker—the sky has never cast its shadow over a troublemaker like him. Now, is it these servants who have affirmed the True One without forming a conception, or you? By God, even donkeys laugh at the intelligence and discernment of that idolatrous soul who has instilled these words in you, let alone human beings. Nevertheless, you have regarded these servants as common people and stated that we have affirmed the True One without forming a conception.

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یقین تو خود را عالم میدانی اولّا اینکه این مطلب از کجا بر شما معلوم شد چه که خدمت جمال ابهی نرسیده‌اید هیچ منصفی چنین ارتکابی ننموده که ندیده و نرسیده بمجرّد حرف اخبث ناس و افسدهم بردارد من غیر شعور آنچه از قلم جاری میشود نوشته و بشهرها بفرستد کاش بقول طلبه‌های مدرسه هم عمل مینمودید چه که نزد آن طایفه تصدیق منوط بسه تصوّر بوده اوّل موضوع و ثانی محمول و ثالث نسبت حکمیّه و بعد تصدیق ثابت میشود و جاری میگردد آن موضوعی که تو فهمیده چه بوده و آن محمول کدام است و فوالله ارتکبت ما لا ارتکبه احد من الجاهلین

Yaqīn tu khud rā ʿālim mīdānī. Avvalan īnkih īn maṭlab az kujā bar shomā maʿlūm shud, chih kih khidmat-i Jamāl-i Abhā narisīdih-īd. Hīch munṣifī chunīn irtikābī nanamūdih kih nadīdih va narisīdih bi-mujarrad-i ḥarf-i akhbath-i nās va afsadihim bardārad min ghayr-i shuʿūr ānchih az qalam jārī mīshavad nivishtih va bi-shahrhā bifiristad. Kāsh bi-qawl-i ṭalabih-hā-yi madrisih ham ʿamal mīnamūdīd, chih kih nazd-i ān ṭāʾifih taṣdīq manūṭ bi-sih taṣavvur būdih: avval mawḍūʿ va thānī maḥmūl va thālith nisbat-i ḥukmiyyih, va baʿd taṣdīq thābit mīshavad va jārī mīg ar dad. Ān mawḍūʿī kih tu fahmīdih chih būdih va ān maḥmūl kudām ast? Va fa-wa-llāh irtakabta mā lā irtakabahu aḥadun min al-jāhilīn.

Surely you consider yourself learned. First, how did you come to know this, since you have not attained the presence of the All-Glorious Beauty? No fair-minded person has ever committed such an act: without seeing Him or attaining His presence, merely on the word of the most wicked and corrupt of people, heedlessly taking up the pen, writing whatever flows from it, and sending it to the cities. If only you had acted even according to what the students in the seminaries say! For among them assent depends on three conceptions: first, the subject; second, the predicate; and third, the relation of judgment. Only then is assent established and brought into effect. What was the subject you understood, and what was the predicate? By God, you have committed what none of the ignorant has committed.

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بلی این عباد تصدیق مظاهر الهیّه از قبل نموده و از بعد هم بفضل الله و منّه خواهند نمود و انشآء الله از عنایت و مکرمت او بهیچ حجابی محتجب نشویم و بهیچ منعی ممنوع نگردیم فوالله آنچه از آن ملحد خبیث شنیده کذب صرف و افتراء بحت بوده و نمیدانی که بنَفَس که مؤانس شده تالله الحقّ یفرّ الجحیم من نفسه و یستعیذ الحسبان بالله من وجهه و لقائه بحقّ ایشان که اگر یك کلمه صدق این عباد از این دو نفس استماع نموده و نمیدانی چه کرده‌اند بکلّ ظلم قیام نمودند و بعد نظر بالقای شبهه در قلوب ناس و ستر اعمال مردوده شنیعه خود مفتریاتی بحقّ نسبت داده‌اند که احصای آن ممکن نه امیدوارم که در دنیا و آخرت خیر نه بینند و بعذاب دنیا قبل عذاب آخرت معذّب شوند

Balī īn ʿibād taṣdīq-i maẓāhir-i ilāhiyyih az qabl namūdih va az baʿd ham bi-faḍl-i Allāh va mannih khvāhand namūd, va in shāʾ Allāh az ʿināyat va mukarramat-i ū bi-hīch ḥijābī muḥtajib nashavīm va bi-hīch manʿī mamnūʿ nagardīm. Fa-va-llāh ānchih az ān mulḥid-i khabīth shinīdih kidhib-i ṣirf va iftirā-yi baḥt būdih va namīdānī kih bi-nafas kih muʾānis shudih. Ta-llāhi al-Ḥaqq yaf irru al-jaḥīmu min nafasihi wa-yastaʿīdhu al-ḥusbānu bi-llāhi min wajhihi wa-liqāʾihi. Bi-ḥaqq-i īshān kih agar yak kalimih ṣidq īn ʿibād az īn du nafs istimāʿ namūdih, va namīdānī chih kardih-and. Bi-kull-i ẓulm qiyām namūdand va baʿd naẓar bi-ilqā-yi shubhih dar qulūb-i nās va satr-i aʿmāl-i mardūdih-yi shanīʿih-yi khud muftariyātī bi-Ḥaqq nisbat dādih-and kih iḥṣā-yi ān mumkin nah.

Umīdvāram kih dar dunyā va ākhirat khayr nabīnand va bi-ᶜadhāb-i dunyā qabl-i ᶜadhāb-i ākhirat muᶜadhdhab shavand.

Yes, these servants have affirmed the Manifestations of God in the past, and through God's grace and favor they will do so in the future. God willing, through His care and generosity, may no veil conceal Him from us and no hindrance hold us back. By God, whatever you have heard from that wicked unbeliever has been sheer falsehood and pure fabrication, and you do not know with whose breath you have become familiar. By God, the True One, hell flees from his breath, and the fire of punishment seeks refuge in God from his face and his presence. By His truth, these servants have not heard a single truthful word from these two souls, and you do not know what they have done. They have perpetrated every injustice and then, with the aim of casting doubts into people's hearts and concealing their own vile and reprehensible deeds, have attributed to the True One more fabrications than can be counted. I hope that they see no good in this world or the next, and that they suffer punishment in this world before the punishment of the next.

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

Bārī li-llāh kalimih dhikr mīshavad kih shāyad az taṣavvur va taṣdīq va badīhiyyāt va naẓariyyāt-i khud ṭāhir va muqaddas shavī va bi-sharīᶜih-yi taṣdīq kih ᶜayn va ḥaqīqat-i taṣavvur ast vārid shavī. Nuqṭih-yi Ūlā jallat ᶜaẓamatuhu mīfarmāyand: qabla an yuᶜarrifakum nafsahu antum fī nāri al-ḥubbi tadkhulūn. Mīfarmāyand qabl az ānkih ān Jamāl-i Qidam bishināsānad nafs-i khud rā shomā dar nār-i ḥubb-i ū dākhil shavīd. Va īn ᶜibād sālhā-yi sāl ast kih dhikr va thanā-yi īshān rā az kull-i ᶜibād shinīdih-īm tā īnkih bi-sharīᶜih-yi qurb vārid shudīm va dar kull-i ḥīn dīdih ānchih az aḥadī nadīdih va nashinīdih-īm. Va az kull-i īn umūr gudhashtih āyāt-i ilāhī bi-mithl-i bārān-i naysānī dar kull-i ḥīn nāzil. Maᶜa-dhālik chigūnih tavaqquf jāᵓiz, bā ānkih Nuqṭih-yi Bayān taṣrīḥan dar kull-i Bayān mīfarmāyand muntahā-yi jidd va jahd-i khud rā namūdih kih bi-qadr-i qawl-i balī tavaqquf nanamāᵓī kih hamān qadr dar nār khvāhī būd va jamīᶜ-i aᶜmālat habā mīgardad.

In any case, a word is spoken for God's sake, so that perhaps you may be cleansed and sanctified from your conceptions and assents, your self-evident truths and theoretical judgments, and reach the water's edge of assent, which is the very essence and reality of conception. The Primal Point—exalted be His grandeur—says: "Before He makes Himself known to you, enter the fire of love." He says that before that Ancient Beauty makes Himself known, you should enter the fire of His love. For many years these servants heard all people speak of Him and praise Him, until we reached the water's edge of nearness and at every moment witnessed what we had neither seen nor heard from anyone else. Apart from all these things, the verses of God descend at every moment like spring rain. How, then, can hesitation be permissible, when the Point of the Bayán explicitly states throughout the Bayán that you must exert your utmost effort not to hesitate even for the time it takes to say "Yes," for during that very interval you will be in the fire, and all your deeds will come to nothing?

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بسیار این عبد شرم نمود از این کلمه تو خود تو هم تصدیق این عبد مینمودی و لکن حجاب حایل شد نسئل الله بأن یرفعه بقدرته لتشهد شمس وجه ربّك مشرقاً مضیئاً طالعاً بین العالمین و الله حیرت فوق حیرت است که چه باز داشته تو را که بهتك حرمت حقّ کمر بسته و بمنتهی سعی بمجادله و محاربه بر خواسته فوالله سیف اعراضك احدّ من سیف الحدید لانّ منه یجرح جسد الظّاهر و من سیفك قطع اکباد الوجود من الغیب و الشّهود و لکن انت تفرح فی نفسك کانّك لا ذنب لك نسئل الله بأن یرجع الیك ما عملت و فعلت و ارتکبت او یکفّر عنك خطیئاتك و یهدیك الی نفسه و یرزقك لقائه العزیز المنیع

Bisyār īn ᶜabd sharm namūd az īn kalimih-yi tu. Khud-i tu ham taṣdīq-i īn ᶜabd mīnamūdī va lākin ḥijāb ḥāᵓil shud. Nasᵓalu Allāha bi-an yarfaᶜahu bi-qudratihi li-tashhada shamsa wajhi rabbika mushriqan muḍīᵓan ṭāliᶜan bayna al-ᶜālamīn. Va-llāh ḥayrat fawq-i ḥayrat ast kih chih bāz dāshtih tu rā kih bi-hatk-i ḥurmat-i Ḥaqq kamar bastih va bi-muntahā-yi saᶜy bi-mujādilih va muḥāribih bar khāstih. Fa-wa-llāh sayfu iᶜrāḍika aḥaddu min sayfi al-ḥadīd li-anna minhu yujraḥu jasadu al-ẓāhir wa-min sayfika quṭiᶜa akbādu al-wujūd min al-ghaybi wa-al-shuhūd wa-lākin anta tafraḥu fī nafsika ka-annaka lā dhanba laka. Nasᵓalu Allāha bi-an yarjiᶜa ilayka mā ᶜamilta wa-faᶜalta wa-irtakabta aw yukaffira ᶜanka khaṭīᵓātika wa-yahdiyaka ilā nafsihi wa-yarzuqaka liqāᵓahu al-ᶜazīza al-manīᶜ.

This servant was deeply ashamed by these words of yours. You yourself would have affirmed this servant, but a veil intervened. We ask God to lift it through His power, so that you may witness the sun of your Lord's countenance rising, radiant and luminous, among the worlds. By God, it is bewilderment upon bewilderment: what has held you back, so that you have set yourself to violating the sanctity of the True One and have risen with all your might to dispute and wage war? By God, the sword of your rejection is sharper than a sword of iron, for the latter wounds the outward body, while your sword has cut through the very hearts of existence, both unseen and seen. Yet you rejoice within yourself, as though you were without sin. We ask God either to return to you what you have done, performed, and perpetrated, or to atone for your sins, guide you to Himself, and grant you His mighty, unassailable presence.

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و اینکه این عباد را عوام ذکر نموده قسم بمربی امکان همین قول شما دلیل بر حجیّت این امر است چه که در اوّل ظهور ستّین اعتراضا علی الحقّ بعینه همین قول را ذکر مینمودند و از قبل هم در احیان مظاهر ظهور لسان مشرکین باین کلمات ناطق چنانچه در کتاب مبین نازل قوله تعالی فقال الملأ الّذین کفروا من قومه ما نراك الّا بشراً مثلنا و ما نراك اتّبعك الّا الّذینهم اراذلنا بادی الرّای و ما نری لکم علینا من فضل بل نظنّکم کاذبین که جمیع مؤمنین بحقّ را اراذل و عوام میشمردند و الله انعام از قول آن ملقی ملحد ننگ دارند بگو خود را بشناس و بحدّ خود تکلّم کن قدرت از آنچه القاء نموده مشهود و معلوم شد انّا لا نشرك بربّنا احدا و لا نتوجّه الی احد دونه بحول الله و قوّته

Va īnkih īn ᶜibād rā ᶜavāmm dhikr namūdih, qasam bi-Murabbī-yi imkān hamīn qawl-i shomā dalīl bar ḥujjiyyat-i īn Amr ast, chih kih dar avval-i ẓuhūr-i sittīn iᶜtirāḍan ᶜalā al-Ḥaqq bi-ᶜaynih hamīn qawl rā dhikr mīnamūdand. Va az qabl ham dar aḥyān-i maẓāhir-i ẓuhūr lisān-i mushrikīn bi-īn kalimāt nāṭiq, chunānchih dar Kitāb-i Mubīn nāzil, qawluhu taᶜālā: fa-qāla al-malaᵓu alladhīna kafarū min qawmihi mā narāka illā basharan mithlanā wa-mā narāka ittabaᶜaka illā alladhīnhum arādhilunā bādiya al-raᵓyi wa-mā narā lakum ᶜalaynā min faḍlin bal naẓunnukum kādhibīn. Kih

jamīᶜ-i muᵓminīn bi-Ḥaqq rā arādhil va ᶜavāmm mīshumurdand. Va-llāh anᶜām az qawl-i ān mulqī-yi mulḥid nang dārand. Bigū khud rā bishināsva bi-ḥadd-i khud takallum kun. Qadrat az ānchih ilqā namūdih mashhūd va maᶜlūm shud. Innā lā nushriku bi-rabbinā aḥadan wa-lā natawajjahu ilā aḥadin dūnahu bi-ḥawli Allāhi wa-quwwatihi.

As for your calling these servants common people, I swear by the Educator of all existence that this very statement of yours is proof of the validity of this Cause. For at the beginning of the Revelation of the year sixty, they voiced precisely the same statement as an objection to the True One. Previously, too, in the days of the Manifestations of Revelation, the tongues of the idolaters uttered these words, as revealed in the manifest Book—exalted are His words: "The chiefs among His people who disbelieved said, 'We see you only as a human being like ourselves, and we see that none but the lowliest among us have followed you, without reflection. Nor do we see that you have any advantage over us; rather, we think you are liars.'" Thus they counted all who believed in the True One as lowly and common people. By God, even livestock are ashamed of the words of that unbeliever who instilled these ideas. Say: Know yourself, and speak within your limits. Your worth has become manifest and known from what you have put forward. Through God's power and might, we associate no one with our Lord and turn to no one besides Him.

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

Dar īn maqām chūn mushāhidih shud kih muᶜriḍīn az kaᵓs-i ghurūr shāriband va az kūb-i kibr mashrūb, chih kih ᶜārifīn bi-llāh rā ᶜavāmm dhikr namūdih-and, lidhā lāzim shud kih īn ᶜabd baᶜḍī az āyāt-i Nuqṭih-yi Ūlā rūḥ-i mā sivāhu fidāh rā dhikr namāyam tā aqallan ᶜālim az jāhil tamyīz dādih shavad. Qawluhu ᶜazza dhikruhu: qul mā khalaqa Allāhu shayᵓan aᶜazza min al-ᶜilmi ᶜindahu kullun bihi yukhlaqūn kullun bihi yurzaqūn kullun bihi yumītūn kullun bihi yuḥyawn dhālika ᶜilmukum bi-llāhi thumma bi-maẓhari nafsihi fī kulli ẓuhūrin thumma mā yaẓharu min ᶜindi maẓhari nafsihi dūna dhālika lam yakun ᶜinda Allāhi bi-ᶜilmin in antum taᶜlamūn wa-ᶜinda ẓuhūri al-ukhrā kullu al-ᶜilmi ᶜilmukum bihi wa-mā yaẓharu min ᶜindihi lā bi-mā qad ẓahara min qablu wa-ᶜilmukum bi-mā quddira min qablu fa-innakum antum ḥīnaᵓidhin bihi lā tuᵓjarūn bal ᶜanhu tusᵓalūn yanbaghī fī kulli ẓuhūrin adillāᵓa dhālika an yuḥīṭūna bi-mā nazala fī dhālika al-ẓuhūri lā ᶜalā fiṣali allatī antum tufaṣṣilūn. Ilā an qāla ᶜazza dhikruhu: bal al-amru an tatrukunna kulla dhālika wa-taᶜudda min anfusikum wa-ᶜilmikum in antum bi-llāhi wa-āyātihi muᵓminūn.

At this point, since it was observed that those who turn away are drinking from the chalice of conceit and are drunk from the cup of pride—for they have called those who know God common people—it became necessary for this servant to quote some of the verses of the Primal Point—may the spirit of all else be sacrificed for Him—so that at least the learned may be distinguished from the ignorant. He says—exalted be His remembrance: "Say: God has created nothing more precious

in His sight than knowledge. Through it all are created; through it all are sustained; through it all are put to death; through it all are brought to life. This is your knowledge of God, then of the Manifestation of His Self in every Revelation, and then of what appears from the Manifestation of His Self. Apart from this, nothing is knowledge in God's sight, if you but knew. At the appearance of the next Revelation, all knowledge consists in your knowledge of Him and of what appears from Him, not of what appeared before, nor in your knowledge of what was ordained before. For at that time you will not be rewarded for it, but rather questioned about it. In every Revelation, its guides should comprehend what has been sent down in that Revelation, not according to the divisions you make." He continues—exalted be His remembrance—until He says: "Rather, the command is that you abandon all that and count it as belonging to yourselves and your knowledge, if you believe in God and His verses."

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حال قدری ملاحظه در این کلمات الهیّه لازم که شاید علمی را که لم یزل عند الله محبوب و محمود بوده ادراك نمایند و معرضین بالله را عالم ندانید فوالّذی ایّد الرّوح بالرّوح الیوم اگر کلّ من فی السّموات و الأرض بتمام علوم ارض ظاهر شوند و در امر بدیع توقّف نمائید از جهلا عند الله مذکور مؤیّد این بیان نصّ بیان نقطه بیان روح ما سواه فداه قوله جلّ و عزّ مخاطباً لحرف الحیّ ان آمنتَبه سواء علمت من شیء او لا علمت فلا ینقص من فضلك من شیء و لکن ان احتجبت عنه ان علمت کلّ علم لا ینفعك بنصّ آن جوهر وجود الیوم اطلاق اسم عالم بر احدی نخواهد شد مگر آن نفوسیکه بقمیص ایمان امر بدیع مزیّن شده‌اند

Ḥāl qadrī mulāḥiẓih dar īn kalimāt-i ilāhiyyih lāzim kih shāyad ᶜilmī rā kih lam yazal ᶜinda Allāh maḥbūb va maḥmūd būdih idrāk namāyand va muᶜriḍīn bi-llāh rā ᶜālim nadānīd. Fa-wa-alladhī ayy ada al-Rūḥa bi-al-rūḥ al-yawm agar kull-i man fī al-samāwāti wa-al-arḍ bi-tamām-i ᶜulūm-i arḍ ẓāhir shavand va dar Amr-i Badīᶜ tavaqquf namāᵓīd az juhalā ᶜinda Allāh madhkūr. Muᵓayyid-i īn bayān naṣṣ-i bayān-i Nuqṭih-yi Bayān rūḥ-i mā sivāhu fidāh, qawluhu jalla wa-ᶜazza mukhāṭiban li-Ḥarfi al-Ḥayy: in āmanta bihi sawāᵓun ᶜalimta min shayᵓin aw lā ᶜalimta fa-lā yanquṣu min faḍlika min shayᵓin wa-lākin in iḥtajabta ᶜanhu in ᶜalimta kulla ᶜilmin lā yanfaᶜuka. Bi-naṣṣ-i ān Jawhar-i Vujūd al-yawm iṭlāq-i ism-i ᶜālim bar aḥadī nakhvāhad shud magar ān nufūsī kih bi-qamīṣ-i īmān-i Amr-i Badīᶜ muzayyan shudih-and.

Now some reflection on these divine words is needed, so that perhaps they may comprehend the knowledge that has always been beloved and praiseworthy in God's sight, and you may not regard those who turn away from God as learned. By Him who strengthened the Spirit through the spirit, today, even if all who are in the heavens and on earth were to appear with all earthly learning, and you were to hesitate before this wondrous Cause, you would be counted among the ignorant in God's sight. Supporting this statement is the explicit utterance of the Point of the Bayán—may the spirit of all else be sacrificed for Him. He says—glorified and exalted be He—addressing the Letter of the Living: "If you believe in Him, whether you know anything or do not know, nothing whatsoever 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 explicit words of that Essence of existence, today the designation 'learned' will apply to no one except those souls adorned with the robe of faith in this wondrous Cause.

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عجب است مع این آیات واضحات مع‌ذلك مؤمنین بالله را عوام نامیده‌اید چه زود نفس رحمن از آن قلوب منقطع شده و از نفس سبحان محتجب گشته‌اند چه که اگر اقلّ من ذر رایحه علم و حکمتش بر نفوس معرضه مرور میفرمود هرگز باین کلماتی که پست‌ترین ملّت فرقان سالها بآن مستدلّ بوده‌اند مشغول نمیشدند فواحسرتا علیهم بما ارتکبوا فی جنب الله و کانوا من الخاسرین

ᶜAjab ast maᶜ-i īn āyāt-i vāḍiḥāt maᶜa-dhālik muʾminīn bi-llāh rā ᶜavāmm nāmīdih-īd. Chih zūd nafas-i Raḥmān az ān qulūb munqaṭiᶜ shudih va az Nafs-i Subḥān muḥtajib gashtih-and, chih kih agar aqall-i min dharr rāyiḥih-yi ᶜilm va ḥikmatash bar nufūs-i muᶜriḍih murūr mīfarmūd hargiz bi-īn kalimātī kih past-tarīn millat-i Furqān sālhā bi-ān mustadill būdih-and mashghūl namīshudand. Fa-wā ḥasratā ᶜalayhim bi-mā irtakabū fī janbi Allāhi wa-kānū min al-khāsirīn.

It is astonishing that, despite these clear verses, you have nevertheless called those who believe in God common people. How quickly the breath of the All-Merciful has been cut off from those hearts, and they have become veiled from the sanctified One! For if less than a mote of the fragrance of His knowledge and wisdom had passed over these wayward souls, they would never have occupied themselves with these words, which the lowliest followers of the Qur'an have used as arguments for years. Alas for them, for what they have perpetrated against God! They are among the losers.

274

نغمه دیگر آن سلطان احدیّه را بشنو مخاطباً لحرف الحیّ میفرمایند قوله عزّ بیانه فانّه یعرف کلشیء نفسه بنفسه فمن یقدر ان یعرفه بغیره الا انّك لو ادرکت یوم ظهوره ان عرفته باعلم علمآء البیان و ان رأیته واقفاً فی امره ثمّ ذکرت علیه اسم الانسانیّة ما انفیت حروف النّفی لاثبات مظهر الأحدیّة انتهی

Naghmih-yi dīgar-i ān Sulṭān-i Aḥadiyyih rā bishinav. Mukhāṭiban li-Ḥarfi al-Ḥayy mīfarmāyand, qawluhu ᶜazza bayānuhu: fa-innahu yuᶜarrifu kulla shayʾin nafsahu bi-nafsihi fa-man yaqdiru an yuᶜarrifahu bi-ghayrihi illā innaka law adrakta yawma ẓuhūrihi in ᶜaraftahu bi-aᶜlami ᶜulamāʾi al-Bayāni wa-in raʾaytahu wāqifan fī amrihi thumma dhakarta ᶜalayhi isma al-insāniyyati mā anfayta ḥurūfa al-nafyi li-ithbāti Maẓhari al-Aḥadiyyah. Intahā.

Listen to another melody of that Sovereign of Oneness. Addressing the Letter of the Living, He says—exalted be His utterance: "He Himself makes Himself known to all things through Himself. Who, then, can make Him known through anything other than Him? Yet, if you attain the day of His Revelation, and if you recognize someone as the most learned of the learned of the Bayán, but see him hesitating before His Cause and then apply to him the designation 'human,' you have not negated the letters of negation in order to affirm the Manifestation of Oneness." End of quotation.

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فما اعزّ کلماته و احکم اشاراته و اظهر برهانه و اجلّ بیانه و لکن انتم یا ملأ البیان ظلمتم علی نفس الله و کینونته و انّه ما قصّر فی بیانه قد شرع لکم کلّ مناهج و بین لکم کلّ ما کان مستوراً عنکم و فصّل لکم من کلّ شیء تفصیلاً رحمة من عنده علیکم و هدی و ذکری للعالمین و انتم اشتبهتم امر الله علی انفسکم کما اشتبهوا ملل القبل علی انفسهم و بذلك ضل سعیهم فی الدّنیا و الآخرة و کانوا قوم سوء اخسرین

Fa-mā aᶜazza kalimātihi wa-aḥkama ishārātihi wa-aẓhara burhānahu wa-ajalla bayānahu wa-lākin antum yā malaʾa al-Bayān ẓalamtum ᶜalā nafsi Allāhi wa-kaynūnatihi wa-innahu mā qaṣṣara fī

bayānihi qad shara^{c}a lakum kulla manāhija wa-bayyana lakum kulla mā kāna mastūran ^{c}ankum wa-faṣṣala lakum min kulli shay^{ɔ}in tafṣīlan raḥmatan min ^{c}indihi ^{c}alaykum wa-hudan wa-dhikrā li-al-^{c}ālamīn wa-antum ishtabahtum amra Allāhi ^{c}alā anfusikum kamā ishtabahū milalu al-qabli ^{c}alā anfusihim wa-bi-dhālika ḍalla sa^{c}yuhum fī al-dunyā wa-al-ākhirati wa-kānū qawma saw^{ɔ}in akhsarīn.

How precious are His words, how firm His allusions, how manifest His proof, and how exalted His utterance! Yet you, O people of the Bayán, have wronged the Self of God and His very being. He has left nothing lacking in His exposition: He has laid out every path for you, made clear to you all that was concealed from you, and explained everything to you in detail, as a mercy to you from Him and as guidance and a reminder to the worlds. Yet you have confused the Cause of God for yourselves, just as the religious communities of the past confused it for themselves. Thus their efforts came to nothing in this world and the next, and they were an evil people, the greatest losers.

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مع آنکه آن جمال رحمن میفرماید که اگر اعلم علماء بیان را در یوم ظهور و طلوع و اشراق نیّر اعظم متوقّف دیدی و ذکر انسانیّت بر او نمودی هرآینه از نفوسی خواهی بود که حروف نفی را در آن یوم نفی ننموده‌اند از برای اثبات مظهر احدیّه

Ma^{c}-i ānkih ān Jamāl-i Raḥmān mīfarmāyad kih agar a^{c}lam-i ^{c}ulamā-yi Bayān rā dar yawm-i ẓuhūr va ṭulū^{c} va ishrāq-i Nayyir-i A^{c}ẓam mutavaqqif dīdī va dhikr-i insāniyyat bar ū namūdī har-āyinih az nufūsī khvāhī būd kih ḥurūf-i nafy rā dar ān yawm nafy nanamūdih-and az barā-yi ithbāt-i Maẓhar-i Aḥadiyyih.

And yet that All-Merciful Beauty says that if, on the day of the revelation, rising, and radiance of the Most Great Luminary, you see the most learned of the learned of the Bayán hesitating and apply to him the designation ‘human,’ you will assuredly be among those souls who have not negated the letters of negation on that day in order to affirm the Manifestation of Oneness.

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

Al-yawm har nafsī bar aḥadī az mu^{c}riḍīn min a^{c}lāhum aw min adnāhum dhikr-i insāniyyat namāyad az jamī^{c}-i fuyūḍāt-i raḥmānī maḥrūm ast tā chih rasad kih bikhvāhad az barā-yi ān nufūs ithbāt-i rutbih va maqām namāyad.

Today, anyone who applies the designation “human” to any of those who turn away, whether the highest or the lowest among them, is deprived of all the outpourings of the All-Merciful—how much more so if he wishes to establish a rank or station for those souls.

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ملاحظه نموده که مخاطب آیه منزله یکی از حروفات حیّ است که اسبق از کلّ بیان بوده و خواهد بود بنصّ خود نقطه بیان که میفرمایند ایشانند اوّل خلق بیان و میفرمایند کلّ بوجود این حروفات بشریعه احدیّه و ظهور الهیّه فایز شدند و مع ذلك بآن نفوس باین قسم تحدید فرموده چنانچه ذکر شد فتفکّروا یا اولو الأبصار فتفکّروا یا اولو الأنظار فتفکّروا یا اولو الأخیار فتفکّروا یا اولو الأبرار فتفکّروا یا اولو العلم و الحکمة و البیان

Mulāḥiẓih namūdih kih mukhāṭab-i āyih-yi munazzalih yakī az ḥurūfāt-i Ḥayy ast kih asbaq az kull-i Bayān būdih va khvāhad būd bi-naṣṣ-i khud-i Nuqṭih-yi Bayān kih mīfarmāyand īshānand avval-i khalq-i Bayān va mīfarmāyand kull bi-vujūd-i īn ḥurūfāt bi-sharīᶜih-yi aḥadiyyih va ẓuhūr-i ilāhiyyih fāᵊiz shudand va maᶜa-dhālik bi-ān nufūs bi-īn qism taḥdīd farmūdih chunānchih dhikr shud fa-tafakkarū yā ulū al-abṣār fa-tafakkarū yā ulū al-anẓār fa-tafakkarū yā ulū al-akhyār fa-tafakkarū yā ulū al-abrār fa-tafakkarū yā ulū al-ᶜilm wa-al-ḥikmah wa-al-bayān.

Consider that the person addressed in the revealed verse is one of the Letters of the Living, who has preceded, and will precede, all the people of the Bayán, according to the explicit statement of the Point of the Bayán Himself: “They are the first creation of the Bayán.” He also says: “Through the existence of these Letters, all attained the law of Divine Oneness and the divine Revelation.” Yet He issued such a warning to those souls, as has been mentioned. Reflect, then, O people of insight! Reflect, O people of discernment! Reflect, O people of goodness! Reflect, O people of righteousness! Reflect, O people of knowledge, wisdom, and utterance!

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قل تالله کلّما نزل فی البیان قد رجع الی نقطة و انّها هی حینئذ مقبوضة بکفّ القدرة و الاقتدار و نرید ان نفصّلها مرّهً اخری رغماً لا نفسکم یا ملأ المشرکین کما فصّلناها مرّه بعد مرّة و هذه من مرّة فزعت عنها سکّان السّموات و الأرض ثمّ سکّان مداین الأسماء ان انتم من العارفین قل انّه قد کان نفسی و ان حینئذ قد ظهرت نفسه بالحقّ و نطقت بین السّموات و الأرضین و یقول بالحقّ ان کلّ الآیات قد رجعت الی آیاتی و بعثت فی کلماتی و ظهرت باذنی و نزلت من سماء مشیّتی ان انتم من الموقنین ثمّ کلّ الظّهورات انتهت بظهوری و کلّ المشارق قد اشرقت باشراقی و کلّ المطالع قد استبهت بطلوعی و ظهوری فاین ابصار النّاظرة فاین قلوب العارفة فاین افئدة المقدّسة و این انفس الزّکیّة و این صدور المنیرة لیعرف و یفقه و ینظر و یشهد ما ظهر و اشرق من افق الله المقتدر العزیز العظیم قل موتوا بغیظکم انّه قد ظهر بالحقّ و لایخاف من احد و ینتظر ما قدّر له من لدن محبوبه المقتدر العلیم الحکیم

Qul ta-llāhi kullamā nazala fī al-Bayān qad rajaᶜa ilā nuqṭah wa-innahā hiya ḥīnaᵊidhin maqbūḍah bi-kaff al-qudrah wa-al-iqtidār wa-nurīdu an nufaṣṣilahā marratan ukhrā raghman li-anfusikum yā malaᵊ al-mushrikīn kamā faṣṣalnāhā marratan baᶜda marrah wa-hādhihi min marrah faziᶜat ᶜanhā sukkān al-samāwāt wa-al-arḍ thumma sukkān madāᵊin al-asmāᵊ in antum min al-ᶜārifīn qul innahu qad kāna nafsī wa-in ḥīnaᵊidhin qad ẓaharat nafsuhu bi-al-ḥaqq wa-naṭaqat bayna al-samāwāt wa-al-araḍīn wa-yaqūlu bi-al-ḥaqq inna kull al-āyāt qad rajaᶜat ilā āyātī wa-buᶜithat fī kalimātī wa-ẓaharat bi-idhnī wa-nazalat min samāᵊ mashīᵊatī in antum min al-mūqinīn thumma kull al-ẓuhūrāt intahat bi-ẓuhūrī wa-kull al-mashāriq qad ashraqat bi-ishrāqī wa-kull al-maṭāliᶜ qad istabhat bi-ṭulūᶜī wa-ẓuhūrī fa-ayna abṣār al-nāẓirah fa-ayna qulūb al-ᶜārifah fa-ayna afᵊidah al-muqaddasah wa-ayna anfus al-zakiyyah wa-ayna ṣudūr al-munīrah li-yaᶜrif wa-yafqah wa-yanẓur wa-yashhad mā ẓahara wa-ashraqa min ufuq Allāh al-Muqtadir al-ᶜAzīz al-ᶜAẓīm qul mūtū bi-ghayẓikum innahu qad ẓahara bi-al-ḥaqq wa-lā yakhāfu min aḥad wa-yantaẓiru mā quddira lahu min ladun maḥbūbihi al-Muqtadir al-ᶜAlīm al-Ḥakīm.

Say: By God, all that was revealed in the Bayán has returned to a single point, and it is now held in the grasp of power and might. We intend to unfold it once again, despite you, O company of those who associate partners with God, just as We have unfolded it time after time. This is a time that has struck terror into the inhabitants of the heavens and the earth, and then the inhabitants of the cities of names, if you are among those who understand. Say: He was My own Self, and now His Self has appeared in truth and spoken between the heavens and the earths. He says in truth: "All verses have returned to My verses, have been raised to life in My words, have appeared by My permission, and have descended from the heaven of My will, if you are among those who are certain. All revelations have culminated in My Revelation, all daysprings have shone through My radiance, and all dawning places have grown resplendent through My rising and My appearance. Where are the eyes that see? Where are the hearts that understand? Where are the sanctified souls? Where are the pure selves? Where are the illumined breasts, that they may recognize, comprehend, behold, and witness what has appeared and shone from the horizon of God, the All-Powerful, the Almighty, the Most Great?" Say: Die in your rage! He has appeared in truth and fears no one. He awaits what has been ordained for Him by His Beloved, the All-Powerful, the All-Knowing, the All-Wise.

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و یقول فی کلّ حین مخاطباً لاسیافکم و رماحکم و سهامکم هلمّوا و تعالوا لانّی اکون مشتاقاً بکم و یشهد بذلك شوقی و اشتیاقی ثمّ شغفی و نغماتی لو انتم من الشّاعرین انّ الّذی قد ظهر بالحقّ هو محبوبی و انا محبوبه و هو نفسی و انا نفسه و ما یخرج من لسانی هو بیانه الابدع الاملح الأقدس المنیع و من یکون عنده اقلّ من الشّعر شعور و اقلّ من الذّرّ بصر لیشهد ظهور الله و عظمته و یجد روایح قدسه من نفحات هذه النّغمات و یکون من الرّاسخین علی هذا الأمر الأعظم المبین

Wa-yaqūlu fī kull ḥīn mukhāṭiban li-asyāfikum wa-rimāḥikum wa-sihāmikum halummū wa-taᶜālaw li-annī akūnu mushtāqan bikum wa-yashhadu bi-dhālika shawqī wa-ishtiyāqī thumma shaghafī wa-naghamātī law antum min al-shāᶜirīn inna alladhī qad ẓahara bi-al-ḥaqq huwa maḥbūbī wa-anā maḥbūbuhu wa-huwa nafsī wa-anā nafsuhu wa-mā yakhruju min lisānī huwa bayānuhu al-abdaᶜ al-amlaḥ al-aqdas al-manīᶜ wa-man yakūnu ᶜindahu aqall min al-shaᶜr shuᶜūr wa-aqall min al-dharr baṣar la-yashhadu ẓuhūr Allāh wa-ᶜaẓamatahu wa-yajidu rawāʾiḥ qudsihi min nafaḥāt hādhihi al-naghamāt wa-yakūnu min al-rāsikhīn ᶜalā hādhā al-amr al-aᶜẓam al-mubīn.

At every moment He says, addressing your swords, your spears, and your arrows: "Come, draw near, for I yearn for you!" My longing and yearning, My ardor and My melodies bear witness to this, if you are among those who perceive. He who has appeared in truth is My Beloved, and I am His beloved; He is My Self, and I am His Self. What proceeds from My tongue is His wondrous, most gracious, most holy, and unassailable utterance. Anyone who possesses awareness finer than a hair and sight smaller than a speck of dust will surely witness the Revelation of God and His grandeur, perceive the fragrances of His holiness in the breaths of these melodies, and be among those who stand firm in this most great and manifest Cause.

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قل انّی اکون حیّاً بحیوته و اتحرّك بحبّه کما انّه کان حیّاً بحیوتی و ما تنفّس الّا بذکری و ثنائی بین العالمین نفسی فداه و نفسه فدای کلّی فداه و کلّه فدای کلّما اقول انّه فدای هو نفس قوله بأنّه فدائه ایّاکم ان تشهدوا الفرق یا ملأ المتبصّرین کذلك نزل الله حینئذ من آیات عظمته علی طور الفؤاد و قد اظهرناها لکم لتشکروا الله بارئکم یا ملأ البیان و لا تکوننّ من المحتجبین ان

Qul innī akūnu ḥayyan bi-ḥayātihi wa-ataḥarraku bi-ḥubbihi kamā innahu kāna ḥayyan bi-ḥayātī wa-mā tanaffasa illā bi-dhikrī wa-thanāʾī bayna al-ᶜālamīn nafsī fidāhu wa-nafsuhu fidāya kullī fidāhu wa-kulluhu fidāya kullamā aqūlu innahu fidāya huwa nafs qawlihi bi-annahu fidāʾuhu iyyākum an tashhadū al-farq yā malaʾ al-mutabaṣṣirīn kadhālika nazzala Allāh ḥīnaʾidhin min āyāt ᶜaẓamatihi ᶜalā ṭūr al-fuʾād wa-qad aẓharnāhā lakum li-tashkurū Allāh bāriʾakum yā malaʾ al-Bayān wa-lā takūnanna min al-muḥtajibīn in.

Say: I live through His life and am moved by His love, just as He lived through My life and breathed only in remembrance and praise of Me among the worlds. May My soul be sacrificed for Him, and His soul for Me; may My whole being be sacrificed for Him, and His whole being for Me. Whenever I say that He is a sacrifice for Me, it is His very statement that He is a sacrifice for Him. Beware of seeing any distinction, O company of the discerning! Thus has God now sent down verses of His grandeur upon the Sinai of the heart. We have made them manifest to you so that you may thank God, your Maker, O people of the Bayán, and not be among those who are veiled. If

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یا ایّها المستغرق فی بحر الاشارات فاعلم بانّ اعراضك و اعتراضك لا یرجع الی نفسی بل علی الله ربّی و ربّك و ربّ آبائنا الأوّلین لانّی عبد آمنت به و برسله و صفوته و لا اجد لنفسی من وجود لانّه قد بعثنی بالحقّ و ارسلنی علی العالمین انّك لو ترید الاعتراض اذهب الیه و قل بأیّ جهة بعثت الّذی به فزعت کینونتی ثمّ حقایق المشرکین و لو وجدته و تکون مستطیعاً فی نفسك فاذکر لی کلمة عنده لعلّ یخلّصنی منك و من ملأ الأشرار و یجعلنی من المنقطعین قل ای ربّ انت تعرف ملأ البیان لم ارسلت عبدك هذا اذاً فاشهده تحت اسیافهم و مخالیبهم و اظفارهم یا من بیدك ملکوت ملك السّموات و الأرضین ارحمه یا مالك الملوك ثمّ انصره بالحقّ و انّك انت المقتدر المتعالی الغالب العزیز المرید

Yā ayyuhā al-mustaghriq fī baḥr al-ishārāt fa-iᶜlam bi-anna iᶜrāḍaka wa-iᶜtirāḍaka lā yarjiᶜu ilā nafsī bal ᶜalā Allāh rabbī wa-rabbika wa-rabb ābāʾinā al-awwalīn li-annī ᶜabd āmantu bihi wa-bi-rusulihi wa-ṣafwatihi wa-lā ajidu li-nafsī min wujūd li-annahu qad baᶜathanī bi-al-ḥaqq wa-arsalanī ᶜalā al-ᶜālamīn innaka law turīdu al-iᶜtirāḍ idhhab ilayhi wa-qul bi-ayyi jihah baᶜathta alladhī bihi faziᶜat kaynūnatī thumma ḥaqāʾiq al-mushrikīn wa-law wajadtahu wa-takūnu mustaṭīᶜan fī nafsika fa-udhkur lī kalimah ᶜindahu laᶜalla yukhallisanī minka wa-min malaʾ al-ashrār wa-yajᶜalanī min al-munqaṭiᶜīn qul ay rabb anta taᶜrifu malaʾ al-Bayān lima arsalta ᶜabdaka hādhā idhan fa-ashhadhu taḥta asyāfihim wa-makhālībihim wa-aẓfārihim yā man bi-yadika malakūt mulk al-samāwāt wa-al-araḍīn irḥamhu yā Mālik al-Mulūk thumma unṣurhu bi-al-ḥaqq wa-innaka anta al-Muqtadir al-Mutaᶜālī al-Ghālib al-ᶜAzīz al-Murīd.

O you who are immersed in the sea of allusions! Know that your rejection and objections are directed not at Me, but at God, My Lord and your Lord and the Lord of our forefathers. For I am a servant who has believed in Him, His Messengers, and His chosen ones. I find no existence of My own, for He has raised Me up in truth and sent Me to the worlds. If you wish to object, go to Him and say: "Why did You raise up One through whom my being, and then the realities of those who associate partners with You, have been struck with terror?" If you find Him and are able, speak a word on My behalf in His presence, that He may deliver Me from you and the company of the wicked and make Me one of those who are detached. Say: "O Lord, You know the people of the Bayán. Why did You send this servant of Yours? Behold Him, then, beneath their swords, their claws, and their talons. O You in whose hand is the dominion of the kingdom of the heavens and the earths! Have mercy on Him, O King of kings, and aid Him in truth. You are indeed the All-Powerful, the Most Exalted, the All-Conquering, the Almighty, He who wills."

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فوالّذی ارسلنی بالحقّ انّی اکون متحیّراً من فعله فی حقّی لأنّه بعثنی فی ایّام ما هبّت فی مثلها نفحات الله المقتدر العزیز العلیم و بذلك ابتلیت بما لا ابتلی به احد من الأصفیاء و یشهد بذلك نفسه العلیم الخبیر هل تظنّ بانّی انطق من تلقآء نفسی و اکون موجود بوجودی لا فوربّ العالمین بل یحرکنی ارياح مشیّته کیف شآء و اراد و من کان له درایة لیجد من اهتزاز نفسی اهتزاز الله الملك المقتدر الغالب القدیر هل تقدر ان تسکن تلقآء نفسك حین الّذی یأخذك حمّی الرّعد الّذی به یرتعش کلّ الأعضا لا فوالّذی خلقك بالحقّ لو انت من المستشعرین فکما یحرّکك و لا تقدر ان تسکن کذلك تحرکنی ارياح مشیّة الله و انّك ان ترید ان تعترض فاعترض علیه و ما انا الّا عبد منیب و لم اجد لنفسی سکوناً و لا قرارا و لاحرکة الّا بعد امره و لا ینکر ذلك الّا کلّ مغلّ معتد اثیم

Fa-wa-alladhī arsalanī bi-al-ḥaqq innī akūnu mutaḥayyiran min fiᶜlihi fī ḥaqqī li-annahu baᶜathanī fī ayyām mā habbat fī mithlihā nafaḥāt Allāh al-Muqtadir al-ᶜAzīz al-ᶜAlīm wa-bi-dhālika ubtulītu bi-mā lā ubtuliya bihi aḥad min al-aṣfiyāᵓ wa-yashhadu bi-dhālika nafsuhu al-ᶜAlīm al-Khabīr hal taẓunnu bi-annī anṭiqu min tilqāᵓ nafsī wa-akūnu mawjūd bi-wujūdī lā fa-wa-rabb al-ᶜālamīn bal yuḥarrikunī aryāḥ mashīᵓatihi kayfa shāᵓa wa-arāda wa-man kāna lahu dirāyah la-yajidu min ihtizāz nafsī ihtizāz Allāh al-Malik al-Muqtadir al-Ghālib al-Qadīr hal taqdiru an taskuna tilqāᵓ nafsika ḥīna alladhī yaᵓkhudhuka ḥummā al-raᶜd alladhī bihi yartaᶜishu kull al-aᶜḍā lā fa-wa-alladhī khalaqaka bi-al-ḥaqq law anta min al-mustashᶜirīn fa-kamā yuḥarrikuka wa-lā taqdiru an taskuna kadhālika tuḥarrikunī aryāḥ mashīᵓat Allāh wa-innaka in turīdu an taᶜtariḍ fa-iᶜtariḍ ᶜalayhi wa-mā anā illā ᶜabd munīb wa-lam ajid li-nafsī sukūnan wa-lā qarāran wa-lā ḥarakah illā baᶜda amrihi wa-lā yunkiru dhālika illā kull mughill muᶜtad athīm.

By Him who has sent Me in truth, I am bewildered by His dealings with Me, for He has raised Me up in days the like of which have never been stirred by the breaths of God, the All-Powerful, the Almighty, the All-Knowing. Through this I have been afflicted as none of His chosen ones has been afflicted. His own Self, the All-Knowing, the All-Informed, bears witness to this. Do you imagine that I speak of My own accord and exist through an existence of My own? No, by the Lord of the worlds! Rather, the winds of His will move Me as He wishes and desires. Anyone possessed of understanding will perceive, in the stirring of My being, the stirring of God, the King, the All-Powerful, the All-Conquering, the Omnipotent. Can you keep yourself still when a shivering fever seizes you and makes every limb tremble? No, by Him who created you in truth, if you are among those who perceive! Just as it moves you and you cannot keep still, so the winds of the will of God move Me. If you wish to object, object to Him. I am only a servant who turns to Him, and I find for Myself neither stillness, repose, nor movement except at His command. None denies this but every treacherous, transgressing sinner.

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باری در جمیع ظهورات اوّل معرض علماء عصر بوده‌اند چه که اگر علماء انکار حقّ الله نمینمودند احدی اعراض نمینمود و آنچه فساد در ارض شده از انکار علماء بوده چنانچه تصریحاً میفرمایند قوله عزّ ذکره و انّ اوّل من احتجب عن نقطة البیان ادلّآء العلم عند انفسهم و لکنّهم عند الله لا یدرکون من شیء و لا یتعقلون اینست که عند الله امثال آن نفوس از اهل علم محسوب نه و نفوسی که بایمان موفّق شده‌اند بر کرسی علم مستقرّ اگرچه بحرفی از علوم ظاهره مطّلع نباشند

Bārī dar jamīᶜ-i ẓuhūrāt avval muᶜriḍ ᶜulamā-yi ᶜaṣr būdih-and chih kih agar ᶜulamā inkār-i Ḥaqq Allāh namīnamūdand aḥadī iᶜrāḍ namīnamūd va ānchih fasād dar arḍ shudih az inkār-i ᶜulamā būdih chunānchih taṣrīḥan mīfarmāyand qawluhu ᶜazza dhikruhu wa-inna awwal man iḥtajaba

ᶜan Nuqṭat al-Bayān adillāᵓ al-ᶜilm ᶜinda anfusihim wa-lākinnahum ᶜinda Allāh lā yudrikūna min shayᵓ wa-lā yataᶜaqqalūn īnast kih ᶜinda Allāh amthāl-i ān nufūs az ahl-i ᶜilm maḥsūb nah va nufūsī kih bi-īmān muwaffaq shudih-and bar kursī-yi ᶜilm mustaqarr agarchih bi-ḥarfī az ᶜulūm-i ẓāhirih muṭṭaliᶜ nabāshand.

In every Revelation, the first to turn away have been the religious scholars of the age. For had the scholars not denied God, the Truth, no one would have turned away, and whatever corruption has arisen on earth has resulted from the scholars' denial. Thus He explicitly states—exalted be His mention: "The first to be veiled from the Point of the Bayán are those who regard themselves as the guides of learning. Yet, in God's sight, they perceive nothing and do not understand." Thus, in God's sight, such souls are not counted among the learned, while those who have been enabled to believe are established upon the seat of knowledge, even if they know not a single letter of outward learning.

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الیوم علم و جهل و اعلی و ادنی و قرب و بعد و صادق و کاذب حیّ و میّت بالغ و رضیع عاقل و غافل بتصدیق ظهور معلوم و ممتاز میشوند من آمن به فهو من اعلی العلمآء و اعزّ النّاس و ابصرهم و اتقاهم و اعقلهم و اعلاهم و اقربهم و اصدقهم و ادقّهم و افقههم کذلك نزل بالحقّ من جبروت عزّ عظیم این است که نقطه بیان در اینمقام میفرمایند قوله عزّ ذکره فلتهدینّ اللّهمّ کلّ اولی محبّتی الی دینك فانّ الأمر من عندك علی حدّ سواء لو یومن بحجّتك و آیاتك ادنی الخلق لیکون اعلاه و ابعد الخلق لیکون اقربه

Al-yawm ᶜilm va jahl va aᶜlā va adnā va qurb va buᶜd va ṣādiq va kādhib ḥayy va mayyit bāligh va raḍīᶜ ᶜāqil va ghāfil bi-taṣdīq-i ẓuhūr maᶜlūm va mumtāz mīshavand man āmana bihi fa-huwa min aᶜlā al-ᶜulamāᵓ wa-aᶜazz al-nās wa-abṣarihim wa-atqāhum wa-aᶜqalihim wa-aᶜlāhum wa-aqrabihim wa-aṣdaqihim wa-adaqqihim wa-afqahihim kadhālika nazala bi-al-ḥaqq min jabarūt ᶜizz ᶜaẓīm īn ast kih Nuqṭih-yi Bayān dar īn maqām mīfarmāyand qawluhu ᶜazza dhikruhu fa-la-tahdiyanna Allāhumma kulla ulī maḥabbatī ilā dīnika fa-inna al-amr min ᶜindika ᶜalā ḥadd sawāᵓ law yuᵓminu bi-ḥujjatika wa-āyātika adnā al-khalq la-yakūnu aᶜlāhu wa-abᶜad al-khalq la-yakūnu aqrabahu.

Today, knowledge and ignorance, high and low, nearness and remoteness, the truthful and the false, the living and the dead, the mature and the suckling, the discerning and the heedless are known and distinguished by their acknowledgment of the Revelation. Whoever believes in Him is among the highest of the learned, the most honored of people, the most perceptive, the most God-fearing, the most discerning, the most exalted, the nearest, the most truthful, the most exact in understanding, and the most comprehending. Thus has it descended in truth from the dominion of great glory. Hence the Point of the Bayán says in this connection—exalted be His mention: "Guide, O God, all who love Me to Your religion, for the matter rests equally with You: if the lowest of creation believes in Your Proof and Your verses, he will become its highest, and the most remote of creation will become its nearest."

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مقصود از این بیانات آنکه جمیع بدانند که عند الله اهل علم نفوسی هستند که عالم باو شده‌اند و در کلمه بلی توقّف ننموده‌اند آن نفوسند اهل علم و ادلّاء آن و اهل عصمت و معدن حکمت و منبع بیان و مطلع ذکر کلّ اسماء خیر بآن نفوس راجع مادامیکه در ظلّ الله مستقرّند علوم ظاهریّه در اینمقام معتبر نبوده و نخواهد بود اینست که آن نقطه وجود و طلعت مقصود در کلمات منزله مخاطباً باهل علم

وصایای لایحصی فرموده‌اند و جمیع را وصیّت فرموده که در حین ظهور مغرور بعلم و حکمت و بیان خود نشده که شاید بعلم الله و ما عنده فایز گردند اینست که نقطه بیان میفرماید قوله عزّ ذکره لعلّ یوم ظهور حقّ کسی بافتخار تعلّم نزد آن مبدأ علم متعلّم گردد و چه بسیار عظیم است این امر زیرا که علم او غیر بنفس او نیست و میفرماید عزّ ذکره هیچ لذّتی اعظم‌تر در امکان خلق نشده که کسی استماع نماید آیات آن را و بفهمد مراد آن و لم و بم در حقّ کلمات آن نگوید و مقایسه با کلام غیر او نکند همین قسم که کینونت او مظهر الوهیّت و ربوبیّت است بر کلّ شیء همین قسم کلام او مظهر الو هیّت و ربوبیّت است بر کلّ کلامها که اگر آن انسانی بود متکلّم هرآینه میگفت انّی انا الله لا اله الّا انا و انّ ما دونی خلقی ان یا کلّ الحروف ایّای فاتّقون انتهی

Maqṣūd az īn bayānāt ānkih jamīᶜ bidānand kih ᶜinda Allāh ahl-i ᶜilm nufūsī hastand kih ᶜālim bi-ū shudih-and va dar kalimih-yi balā tavaqquf nanamūdih-and ān nufūsand ahl-i ᶜilm va adillā-yi ān va ahl-i ᶜiṣmat va maᶜdin-i ḥikmat va manbaᶜ-i bayān va maṭlaᶜ-i dhikr kull-i asmā-yi khayr bi-ān nufūs rājiᶜ mādāmīkih dar ẓill-i Allāh mustaqarrand ᶜulūm-i ẓāhiriyyih dar īn maqām muᶜtabar nabūdih va nakhvāhad būd īnast kih ān Nuqṭih-yi Vujūd va Ṭalᶜat-i Maqṣūd dar kalimāt-i munazzalih mukhāṭaban bi-ahl-i ᶜilm vaṣāyā-yi lā yuḥṣā farmūdih-and va jamīᶜ rā vaṣiyyat farmūdih kih dar ḥīn-i ẓuhūr maghrūr bi-ᶜilm va ḥikmat va bayān-i khud nashudih kih shāyad bi-ᶜilm-i Allāh va mā ᶜindahu fāᵓiz gardand īnast kih Nuqṭih-yi Bayān mīfarmāyad qawluhu ᶜazza dhikruhu laᶜall yawm-i ẓuhūr-i Ḥaqq kasī bi-iftikhār-i taᶜallum nazd-i ān Mabdaᵓ-i ᶜIlm mutaᶜallim gardad va chih bisyār ᶜaẓīm ast īn amr zīrā kih ᶜilm-i ū ghayr bi-nafs-i ū nīst va mīfarmāyad ᶜazza dhikruhu hīch lidhdhatī aᶜẓam-tar dar imkān khalq nashudih kih kasī istimāᶜ namāyad āyāt-i ān rā va bifahmad murād-i ān va lim va bim dar ḥaqq-i kalimāt-i ān nagūyad va muqāyisih bā kalām-i ghayr-i ū nakunad hamīn qism kih kaynūnat-i ū maẓhar-i ulūhiyyat va rubūbiyyat ast bar kull-i shayᵓ hamīn qism kalām-i ū maẓhar-i ulūhiyyat va rubūbiyyat ast bar kull-i kalām-hā kih agar ān insānī būd mutakallim har-āyinih mīguft innī anā Allāh lā ilāha illā anā wa-inna mā dūnī khalqī an yā kull al-ḥurūf iyyāya fa-ittaqūn intahā.

The purpose of these statements is that all may know that, in God's sight, the learned are those souls who have come to know Him and have not hesitated to utter the word "Yes." These souls are the possessors of knowledge and its guides, the possessors of purity, the mine of wisdom, the source of utterance, and the dawning place of remembrance. All good names refer to these souls so long as they remain beneath the shadow of God. Outward learning has never carried weight in this station, nor will it ever do so. Thus that Point of Existence and Countenance of the Desired One has given countless counsels in His revealed words addressed to the learned. He has counseled them all not to become conceited about their own knowledge, wisdom, and utterance at the time of the Revelation, so that they may attain the knowledge of God and what is with Him. Hence the Point of the Bayán says—exalted be His mention: "Perhaps, on the day of the Revelation of the True One, someone may attain the honor of learning by becoming a student before that Source of Knowledge. How exceedingly great is this matter, for His knowledge is none other than His own Self!" He also says—exalted be His mention: "No greater delight has been created in the realm of possibility than for someone to hear His verses, understand their meaning, ask no 'why' or 'wherefore' concerning His words, and not compare them with the words of anyone else. Just as His being is the manifestation of Divinity and Lordship over all things, so His words are the manifestation of Divinity and Lordship over all words. Were His words a human being endowed with speech, they would assuredly say: 'I am God; there is no god but Me, and all besides Me is My creation. O all you letters, fear Me!' " End of quotation.

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ای اهل بیان اگر چه بحدودی ظاهر شده‌اید که ابدا گمان تقدیس و تنزیه نمیرود که احدی بآن فایز شود و چنان مشاهده میشود که اگر صدهزار باب معارف الهیّه مفتوح شود احدی گوش ندهد تا چه رسد بادراك بشنوید نصح الهی را و در کلّ ایّام تفکّر در ظهور قبل و امورات واقعه در ایّامش نمائید که شاید آن امور محدثه از نظر محو نشود و سبب استقامت گردد

Ay ahl-i Bayān agar chih bi-ḥudūdī ẓāhir shudih-īd kih abadan gumān-i taqdīs va tanzīh namīravad kih aḥadī bi-ān fāᵓiz shavad va chunān mushāhadih mīshavad kih agar ṣad-hizār bāb-i maᶜārif-i ilāhiyyih maftūḥ shavad aḥadī gūsh nadahad tā chih rasad bi-idrāk bishnavīd nuṣḥ-i ilāhī rā va dar kull-i ayyām tafakkur dar ẓuhūr-i qabl va umūrāt-i vāqiᶜih dar ayyāmash namāᵓīd kih shāyad ān umūr-i muḥdathih az naẓar maḥv nashavad va sabab-i istiqāmat gardad.

O people of the Bayán! Although you have appeared in such a state of limitation that there is no prospect of anyone attaining sanctity and purity, and it seems that even if a hundred thousand doors of divine knowledge were opened, no one would listen, much less understand, heed the divine counsel. At all times, reflect upon the previous Revelation and the events that took place in its days, so that those occurrences may not fade from view and may become a cause of steadfastness.

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در اوّل ظهور کلّ علماء بر انکار قیام نمودند بنصّ خود نقطه بیان روح ما سواه فداه یعنی مجتهدینی که در کلّ اطراف بودند آن طلعت احدیّه بهر یك لوحی باسمه و رسمه نازل فرمود و در آن لوح ذکر اعراض او را بتفصیل فرموده‌اند و سواد آن الواح الآن موجود و بعلمای نجف و کربلا واحداً بعد واحد مرقوم داشته‌اند و هم‌چنین بعلمای فارس اسماء بعد اسم و هم‌چنین بعلمای ارض صاد و ارض قاف و سایر بلاد بشأنی ابواب انصاف مسدود بود که یك نفر آن قوم که از معارف و بعلم مشهور بآن شجره علم الهی و منبع حکمت صمدانی و مطلع بیان رحمانی موقن نشده و فایز نگشته

Dar avval-e ẓohūr koll-e ᶜolamā bar enkār qiyām namūdand be-naṣṣ-e khod-e Noqṭe-ye Bayān, rūḥ-e mā sevāh fadāh, yaᶜnī mojtahedīnī ke dar koll-e aṭrāf būdand, ān Ṭalᶜat-e Aḥadiyye be-har yek lowḥī bi-smihi wa-rasmihi nāzel farmūd va dar ān lowḥ dhekr-e eᶜrāż-e ū rā be-tafṣīl farmūde-and va savād-e ān alvāḥ al-ān mowjūd va be-ᶜolamā-ye Najaf va Karbalā wāḥidan baᶜda wāḥid marqūm dāshte-and va ham-chenīn be-ᶜolamā-ye Fārs asmāᵓ baᶜda ism va ham-chenīn be-ᶜolamā-ye arż-e Ṣād va arż-e Qāf va sāyer-e belād. Be-shaᵓnī abvāb-e enṣāf masdūd būd ke yek nafar ān qowm ke az maᶜāref va be-ᶜelm mashhūr be-ān Shajare-ye ᶜElm-e Elāhī va Manbaᶜ-e Ḥekmat-e Ṣamadānī va Maṭlaᶜ-e Bayān-e Raḥmānī mūqen nashode va fāyez nagashte.

At the beginning of the Revelation, all the religious scholars rose in denial, according to the explicit statement of the Point of the Bayán Himself—may the spirit of all besides Him be sacrificed for Him. That is, to each of the mujtahids throughout the regions, that Countenance of Oneness revealed a tablet bearing his name and designation, and in that tablet described his rejection in detail. Copies of those tablets are now extant. He wrote to the scholars of Najaf and Karbalá, one after another, and likewise to the scholars of Fárs, name after name, and likewise to the scholars of the Land of Ṣád, the Land of Qáf, and other lands. The doors of fairness were so firmly closed that not a single one of those people renowned for learning and knowledge came to believe in that Tree of divine knowledge, that Source of everlasting wisdom, that Dawning Place of the All-Merciful's utterance, or attained His presence.

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و نفسیکه قبل از کلّ نفوس بشرافت کبری فایز و باب رحمت و باب علم و باب هدایت و باب فضل شد از برای کلّ موجودات جناب باب بهآءالله علیه بوده و البتّه تفصیل آن ذات مقدّس را هر نفسی شنیده که مابین ناس اشتهار نداشته و صاحب منبر و محراب هم نبوده‌اند یکی از تلامذه جناب حاجی سیّد کاظم علیه رحمة الله و فیوضاته بودند و اکثری از علمای ظاهره آن نفس مقدّسه را تکفیر مینمودند و در تلامیذ سیّد مرحوم هم بعضی از نفوس بوده که از ایشان معروف‌تر بوده‌اند چنانچه یومی از جناب ملّا مهدی خوئی که یکی از اصحاب جناب سیّد بود از علم جناب باب استفسار شده او چند نفوس متعدّده را اسم برده و جمیع را در علم و فضل ظاهره ترجیح میداد بر باب اعظم و کلمه اکرم و

Va nafsī ke qabl az koll-e nofūs be-sharāfat-e kobrā fāyez va bāb-e raḥmat va bāb-e ᶜelm va bāb-e hedāyat va bāb-e fażl shod az barā-ye koll-e mowjūdāt Janāb-e Bāb, Bahāᵓuᵓllāh ᶜalayh, būde va albatte tafṣīl-e ān dhāt-e moqaddas rā har nafsī shenīde ke mābeyn-e nās eshtehār nadāshte va ṣāḥeb-e menbar va meḥrāb ham nabūde-and. Yekī az talāmedhe-ye Janāb-e Ḥājī Seyyed Kāẓem, ᶜalayhi raḥmatuᵓllāh wa-fuyūḍātuh, būdand va aktharī az ᶜolamā-ye ẓāhere ān nafs-e moqaddase rā takfīr mīnamūdand va dar talāmīdh-e Seyyed-e marḥūm ham baᶜżī az nofūs būde ke az īshān maᶜrūf-tar būde-and. Chenānche yowmī az Janāb-e Mollā Mahdī-ye Khūᵓī ke yekī az aṣḥāb-e Janāb-e Seyyed būd az ᶜelm-e Janāb-e Bāb estefsār shode, ū chand nofūs-e motaᶜaddede rā esm borde va jamīᶜ rā dar ᶜelm va fażl-e ẓāhere tarjīḥ mīdād bar Bāb-e Aᶜẓam va Kaleme-ye Akram va

The soul who, before all others, attained the greatest honor and became the gate of mercy, the gate of knowledge, the gate of guidance, and the gate of grace for all beings was the honored Báb—may the glory of God rest upon him. Surely everyone has heard the account of that holy person: he was not widely known among the people, nor did he occupy a pulpit or prayer niche. He was one of the students of the honored Ḥájí Siyyid Káẓim—may God's mercy and blessings rest upon him—and most of the outwardly learned declared that holy soul an unbeliever. Among the students of the departed Siyyid, too, there were some who were better known than he. Thus, one day, when the honored Mullá Mahdí Khú'í, one of the Siyyid's companions, was asked about the learning of the honored Báb, he named several individuals and ranked them all above that Most Great Gate and Most Noble Word in outward learning and accomplishments, and

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

Nofūs-e mashhūre-ye maᶜrūfe hīch kodām mūqen nashodand balke bar eᶜrāż va eᶜterāż qiyām namūdand, az jomle Mollā Ḥasan-e Gowhar va Mīrzā Moḥīṭ va Mīrzā Karīm Khān va hamchenīn sāyerīn ke dar Ādharbāyjān va aṭrāf maᶜrūf būdand. Bārī jamīᶜ-e ᶜolamā-ye maᶜrūfīn che az feᵓe-ye Sheykhiyye va che az feᵓe-ye ẓāhere dar Amruᵓllāh tavaqqof namūdand balke moᶜreż va monker va naẓar be-eᶜrāż salb-e ᶜelm az ān nofūs-e ghāfele farmūde-and.

None of the prominent, well-known figures came to believe; instead, they rose in rejection and opposition. Among them were Mullá Ḥasan Gawhar, Mírzá Muḥíṭ, and Mírzá Karím Khán, as well as others who were renowned in Azerbaijan and the surrounding regions. In short, all the

renowned scholars, whether of the Shaykhí school or of the outwardly learned, hesitated concerning the Cause of God; indeed, they turned away and denied it. Because of their rejection, He denied those heedless souls the designation of knowledge.

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و لکن جناب باب اعظم یعنی اوّل من آمن و سبعة عشر انفس که با ایشان بودند چون بشرافت ایمان فایز شدند کلّ عند الله از ادلّاء علم مذکور چنانچه میفرماید این نفوس در جمیع اسماء حسنی ابواب رحمتند بر کلّ ناس و در بیان پارسی بتفصیل مذکور و مسطور ملاحظه نمایند منتهی جدّ و جهد را نموده که در یوم ظهور از هیچ امری محتجب نمانید و ناظر بهیچ شیء عمّا خلق و یخلق نشوید چه که هر نفسی در آن یوم در اقلّ من آن بشیء غیر حقّ ناظر شود بقدر همان از شریعه قرب بعید خواهد بود

Va lāken Janāb-e Bāb-e Aʿẓam yaʿnī avval-e man āmana va sabʿata ʿashara anfus ke bā īshān būdand chūn be-sharāfat-e īmān fāyez shodand koll ʿindaʾllāh az adellā-ye ʿelm madhkūr. Chenānche mīfarmāyad īn nofūs dar jamīʿ-e asmā-ye ḥosnā abvāb-e raḥmatand bar koll-e nās va dar Bayān-e Pārsī be-tafṣīl madhkūr va masṭūr. Molāḥeẓe namāyand. Montahā-ye jedd va jahd rā namūde ke dar yowm-e ẓohūr az hīch amrī moḥtajeb namānīd va nāẓer be-hīch shayʾ ʿammā kholiqa va yokhlaq nashavīd che ke har nafsī dar ān yowm dar aqall-e men ān be-shayʾ-e gheyr-e Ḥaqq nāẓer shavad be-qadr-e hamān az sharīʿe-ye qorb baʿīd khāhad būd.

But the honored Most Great Gate—that is, the first to believe—and the seventeen souls who were with him, having attained the honor of faith, are all accounted in God's sight as guides to knowledge. Thus He says: "These souls, in all the most beautiful names, are gates of mercy to all people." This is mentioned and recorded in detail in the Persian Bayán; let them consult it. He exerted the utmost effort so that, on the day of the Revelation, you would not remain veiled by anything, nor fix your gaze on anything that has been or will be created. For if, on that day, any soul looks for less than an instant toward anything other than the True One, to that same extent he will be far from the waters of nearness.

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قلب را از کلّ مطهّر دارید و نظر را از علامات و اشارات و قرب و بعد که بعقل خود ادراك نموده‌اید بردارید چه که احدی بر مشیّت مکنونه الهیّه و اراده مستوره‌اش اطّلاع نداشته و ندارد و در کلّ حین بشأن بدیع ظاهر شده و خواهد شد بسا است که بشأنی ظاهر میشود که ابدا احدی از قبل تعقّل ننموده پناه بخدا برده و در لیل و نهار مسئلت نمائید که بامری ظاهر شود که ادراك آن از برای خلق سهل باشد که لعلّ از فیوضات آن بحر اعظم و اشراق انوار شمس معانی محروم نمانند

Qalb rā az koll moṭahhar dārīd va naẓar rā az ʿalāmāt va eshārāt va qorb va boʿd ke be-ʿaql-e khod edrāk namūde-īd bar-dārīd che ke aḥadī bar mashiyyat-e maknūne-ye Elāhiyye va erāde-ye mastūre-ash eṭṭelāʿ nadāshte va nadārad va dar koll-e ḥīn be-shaʾn-e badīʿ ẓāher shode va khāhad shod. Basā ast ke be-shaʾnī ẓāher mīshavad ke abadan aḥadī az qabl taʿaqqol nanamūde. Panāh be-Khodā borde va dar leyl va nahār masʾalat namāyīd ke be-amrī ẓāher shavad ke edrāk-e ān az barā-ye khalq sahl bāshad ke laʿall az foyūżāt-e ān Baḥr-e Aʿẓam va eshrāq-e anvār-e Shams-e Maʿānī maḥrūm namānand.

Keep your heart pure of all things, and turn your gaze away from the signs and allusions, the nearness and remoteness, that you have apprehended through your own reason. For no one has ever known, or now knows, God's hidden will and His concealed purpose. At every time He has

appeared, and will appear, in a wondrous manner. He may well appear in a manner that no one has ever previously conceived. Seek refuge in God and beseech Him night and day to appear in a way that His creatures can readily comprehend, so that perhaps they may not be deprived of the outpourings of that Most Great Ocean and the radiance of the lights of the Sun of inner meanings.

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ظهور قبل روحی و نفسی له الفدآء در این امر بسیار نصیحت فرموده‌اند و ببیانات لایحصی ذکر نموده‌اند علی شأن لن یخطر ببال احد امر الّا و انّه رقم من قلمه الأعلی مثلا اگر نفسی ببیان ناظر باشد میفرماید ایّاک ان تحتجب به عن منزله و اگر کسی بحروف متمسّك باشد میفرماید ایّاک ان تحتجب بالحروف عن موجدهم و خالقهم و اگر کسی بعلم مفتخر باشد میفرماید لم یصدق اسم العلم علی احد الّا بأن یکون عالماً بنفس الظّهور و اگر نفسی بعلامات محدود باشد میفرماید که ایّاکم ان تحتجبوا بها چه که احدی بر کیفیّت ظهور آن ذات قدم مطّلع نه یظهر نفسه کیف یشآء و اگر کسی بتکمیل ناظر باشد میفرماید تصدیق کلّ شیء منوط بتصدیق آن منبع صدق بوده و خواهد بود اگر بفرماید کلّ کاملند لیس لأحد ان یقول لم و بم و اگر بفرماید کلّ ناقصند لیس لأحد ان یعترض علیه و اگر نفسی بوقت محدود باشد چنانچه این ایّام کلّ بآن محتجب میفرماید هر وقت ظاهر شود باید کلّ تصدیق بشجره حقیقت نمایند و شکر الهی بجا آورند و اگر نفسی برؤسا و مرایای عصر ناظر باشد مخاطباً ایّاهم میفرماید که شما بقول من حجّت شده‌اید زینهار که از نفس من در ظهور آخر محتجب شوید

Ẓohūr-e qabl, rūḥī wa-nafsī lahu al-fidāʾ, dar īn amr besyār naṣīḥat farmūde-and va be-bayānāt-e lā yoḥṣā dhekr namūde-and, ᶜalā shaʾnin lan yakhṭura bi-bāli aḥadin amrun illā wa-innahu ruqima min qalamihi al-aᶜlā. Mathalan agar nafsī be-Bayān nāẓer bāshad mīfarmāyad iyyāka an taḥtajiba bihi ᶜan munzilihi va agar kasī be-ḥorūf motamassek bāshad mīfarmāyad iyyāka an taḥtajiba bi-l-ḥurūfi ᶜan mūjidihim wa-khāliqihim va agar kasī be-ᶜelm moftakher bāshad mīfarmāyad lam yaṣduq ismu al-ᶜilmi ᶜalā aḥadin illā bi-an yakūna ᶜāliman bi-nafsi al-ẓuhūr va agar nafsī be-ᶜalāmāt maḥdūd bāshad mīfarmāyad ke iyyākum an taḥtajibū bihā che ke aḥadī bar keyfiyyat-e ẓohūr-e ān Dhāt-e Qedam moṭṭaleᶜ na, yuẓhiru nafsahu kayfa yashāʾ. Va agar kasī be-takmīl nāẓer bāshad mīfarmāyad taṣdīq-e koll-e shayʾ manūṭ be-taṣdīq-e ān Manbaᶜ-e Ṣedq būde va khāhad būd. Agar befarmāyad koll kāmeland laysa li-aḥadin an yaqūla lima wa-bima va agar befarmāyad koll nāqeṣand laysa li-aḥadin an yaᶜtariḍa ᶜalayh. Va agar nafsī be-vaqt maḥdūd bāshad chenānche īn ayyām koll be-ān moḥtajeb mīfarmāyad har vaqt ẓāher shavad bāyad koll taṣdīq be-Shajare-ye Ḥaqīqat namāyand va shokr-e Elāhī be-jā āvarand va agar nafsī be-roʾasā va marāyā-ye ᶜaṣr nāẓer bāshad mukhāṭiban iyyāhum mīfarmāyad ke shomā be-qowl-e man ḥojjat shode-īd zīnhār ke az nafs-e man dar ẓohūr-e ākhar moḥtajeb shavīd.

The previous Manifestation—may my spirit and my self be sacrificed for Him—gave abundant counsel on this matter and spoke of it in countless utterances, so that no matter could occur to anyone's mind without having been recorded by His Most Exalted Pen. For example, if someone looks to the Bayán, He says: "Beware lest you be veiled by it from the One who revealed it." If someone clings to the Letters, He says: "Beware lest you be veiled by the Letters from their Originator and Creator." If someone prides himself on knowledge, He says: "The designation of knowledge does not truly apply to anyone unless he knows the Manifestation Himself." If a soul is confined by signs, He says: "Beware lest you be veiled by them," for no one knows how that Eternal Essence will appear: "He manifests Himself however He wills." If someone looks to the attainment of perfection, He says that the validation of all things has always depended, and will always depend, on the validation of that Source of truth. If He says that all are perfect, "No one may say 'why' or 'wherefore.'" If He says that all are imperfect, "No one may object to Him." If

a soul is confined by a fixed time, as everyone is veiled by it in these days, He says that whenever He appears, all must acknowledge the Tree of Truth and give thanks to God. If a soul looks to the leaders and mirrors of the age, He addresses them, saying: "You have become proofs through My word. Beware lest you be veiled from My own Self in the other Revelation."

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و لذلك الرّبّ يليق تسبيحى و تسبيح كلّ شىء و تقديسى و تقديس كلّ شىء و ذكرى و ذكر كلّ شىء لأنّه ما قصّر فى نصح عباده فى هذا النّبأ الأعظم العظيم و اجاب من قبل كلّ اعتراضات الّتى كانت فى انفس عباده لئلّا يرد فى ظهوره مرّة اخرى ما يحزن به نفسه و يكدّر به فؤاده حال ملاحظه امراللّه نمائيد و ملاحظه شأن عباد كه چه قدر غافلند و آن نفوسيكه بقول او موجود شده عوض آنكه شكرش نمايند و بحمدش حامد و بثنائش مثنى و بذكرش ذاكر و بنعمتش شاكر كلّ باسياف كين ظاهر شده‌اند نسئل اللّه بأن يحفظ هذا المظلوم من هؤلآء المغلّين و المشركين و ينصر امره و يظهر برهانه و يعلو حجّته بين السّموات و الأرضين روحى له الفدآء و نفسى له الفدآء لأنّه ما بقى من نصح الّا و قد نصح به عباده

Wa-li-dhālika al-Rabbi yalīqu tasbīḥī wa-tasbīḥu kulli shayʾin wa-taqdīsī wa-taqdīsu kulli shayʾin wa-dhikrī wa-dhikru kulli shayʾin li-annahu mā qaṣṣara fī nuṣḥi ʿibādihi fī hādhā al-nabaʾi al-aʿẓami al-ʿaẓīm wa-ajāba min qablu kulla iʿtirāḍāti allatī kānat fī anfusi ʿibādihi li-allā yarida fī ẓuhūrihi marratan ukhrā mā yaḥzanu bihi nafsuhu wa-yukaddaru bihi fuʾāduh. Ḥāl molāḥeẓe-ye Amruʾllāh namāyīd va molāḥeẓe-ye shaʾn-e ʿebād ke che qadr ghāfeland va ān nofūsī ke be-qowl-e ū mowjūd shode ʿevaż-e ānke shokrash namāyand va be-ḥamdash ḥāmed va be-thanāyash mothnī va be-dhekrash dhāker va be-neʿmatash shāker koll be-asyāf-e kīn ẓāher shode-and. Nasʾalu Allāha bi-an yaḥfaẓa hādhā al-Maẓlūma min hāʾulāʾi al-mughillīna wa-l-mushrikīna wa-yanṣura amrahu wa-yuẓhira burhānahu wa-yaʿluwa ḥujjatahu bayna al-samāwāti wa-l-araḍīn. Rūḥī lahu al-fidāʾ wa-nafsī lahu al-fidāʾ li-annahu mā baqiya min nuṣḥin illā wa-qad naṣaḥa bihi ʿibādah.

To that Lord belong my glorification and the glorification of all things, my sanctification and the sanctification of all things, my remembrance and the remembrance of all things, for He neglected nothing in counseling His servants concerning this most great and mighty Announcement. He answered beforehand all the objections within His servants' souls, so that when He appeared once more, nothing would befall Him that would grieve His soul or trouble His heart. Now consider the Cause of God and consider the condition of His servants—how heedless they are! Those souls who were brought into being by His word, instead of thanking Him, praising Him, extolling Him, remembering Him, and showing gratitude for His bounty, have all appeared with swords of malice. We ask God to protect this Wronged One from these malicious people and those who associate partners with God, to aid His Cause, to make His proof manifest, and to exalt His testimony throughout the heavens and the earths. May my spirit be sacrificed for Him, and may my self be sacrificed for Him, for no counsel remained that He had not given His servants.

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مخصوص چون از علماء در ظهور قبل غرور و استكبار مشاهده فرموده‌اند اين فئه را بسيار نصيحت نموده و بمواعظ حسنه و بيانات شافيه ايشان را متذكّر داشته كه مباد بسنن قبل عمل نمايند و در حين مظهر ظهور از حقّ غافل شوند چه كه باعراض آن نفوس جميع ناس معرض الّا من شآء ربّك چنانچه ميفرمايند قوله عزّ ذكره اينست كه در نزد هر ظهورى اهل آن ظهور بعلماى آن ظهور محتجب ميشوند و حال آنكه از ورای امر غافلند كه بيك قول لاى او كلّ اينها غير صادق ميگردند مراقب باش ظهور حقّ را كه در يوم ظهور بتصديق اهل بيان تصديق او نكنى كه كلّ تصديقهاى ايشان در نزد او بيك بلى تصديق صرف ميشود و بيك لا دون آن انتهى

Makhṣūṣ chūn az ᶜolamā dar ẓohūr-e qabl ghorūr va estekbār moshāhede farmūde-and īn feᵓe rā besyār naṣīḥat namūde va be-mavāᶜeẓ-e ḥasane va bayānāt-e shāfiye īshān rā motadhakker dāshte ke mabād be-sonan-e qabl ᶜamal namāyand va dar ḥīn-e maẓhar-e ẓohūr az Ḥaqq ghāfel shavand che ke be-eᶜrāż-e ān nofūs jamīᶜ-e nās moᶜreż illā man shāᵓa rabbuk. Chenānche mīfarmāyand qawluhu ᶜazza dhikruh: īnast ke dar nazd-e har ẓohūrī ahl-e ān ẓohūr be-ᶜolamā-ye ān ẓohūr moḥtajeb mīshavand va ḥāl ānke az varā-ye amr ghāfeland ke be-yek qowl-e lā-ye ū koll-e īnhā gheyr-e ṣādeq mīgardand. Morāqeb bāsh ẓohūr-e Ḥaqq rā ke dar yowm-e ẓohūr be-taṣdīq-e ahl-e Bayān taṣdīq-e ū nakonī ke koll-e taṣdīq-hā-ye īshān dar nazd-e ū be-yek balā taṣdīq-e ṣerf mīshavad va be-yek lā dūn-e ān. Intahā.

In particular, since He had witnessed conceit and arrogance among the scholars in the previous Revelation, He counseled this group at length, reminding them through gracious admonitions and healing utterances not to follow the ways of the past or become heedless of the True One at the time of the Manifestation's appearance. For when those souls turn away, all people turn away, except those whom your Lord wills. Thus He says—His words, exalted be His mention: "It is thus that, at every Revelation, the people of that Revelation are veiled by its scholars, while they remain heedless of what lies beyond the matter: by a single 'No' from Him, all these become untrue. Watch for the Revelation of the True One, lest on the day of the Revelation you acknowledge Him on the strength of the acknowledgment of the people of the Bayán. For in His presence all their affirmations become pure affirmation through a single 'Yes,' and through a single 'No,' the opposite." End of quotation.

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و هم‌چنین در ایّقام مخاطباً لعلماء البیان میفرمایند قوله جلّ کبریائه ان یا علماء البیان فلترحمنّ علی انفسکم ثمّ ترحمون بأن لا تحتجبنّ عن الّذی یظهر بالحقّ بشئون دینکم فانّ کلّ دینکم عنده بمثل یوم قد خلق اللّه ذلك الدّین انتم الی نقطة البدء تنظرون فانکم انتم مثل کلّ اولی الظّهورات مبتلون و بما لیل راقدون و انتم عنداللّه مؤمنون و فی نهارکم مثلکم کمثل العلمآء من قبلکم لن یحکم اللّه علیکم بشیء فلتتراقبن انفسکم ثمّ لتراقبون

Va ham-chenīn dar īn maqām mukhāṭiban li-ᶜulamāᵓi al-Bayān mīfarmāyand qawluhu jalla kibriyāᵓuh: in yā ᶜulamāᵓa al-Bayāni fa-la-tarḥamunna ᶜalā anfusikum thumma tarḥamūna bi-an lā taḥtajibanna ᶜani alladhī yaẓharu bi-l-ḥaqqi bi-shuᵓūni dīnikum fa-inna kulla dīnikum ᶜindahu bi-mithli yawmin qad khalaqa Allāhu dhālika al-dīn. Antum ilā nuqṭati al-badᵓi tanẓurūna fa-innakum antum mithla kulli ulī al-ẓuhūrāti mubtalūna wa-bi-mā laylin rāqidūna wa-antum ᶜinda Allāhi muᵓminūna wa-fī nahārikum mithlukum ka-mithli al-ᶜulamāᵓi min qablikum lan yaḥkuma Allāhu ᶜalaykum bi-shayᵓin fa-la-tatarāqabinna anfusakum thumma la-turāqibūn.

Likewise, in this connection He addresses the scholars of the Bayán, saying—His words, glorious be His majesty: "O scholars of the Bayán! Have mercy on yourselves, and show mercy by not allowing the concerns of your religion to veil you from the One who appears with the truth. For your entire religion is, in His presence, as it was on the day God created that religion. Look to the Point of the Beginning, for you are being tested like the people of all Revelations. In a night you lie asleep, while in God's sight you are believers; and in your daytime you are like the scholars before you. God will pass no judgment in your favor. Watch over yourselves, then remain watchful."

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ای ملأ بیان رحم بر خود و امرالله نموده سبب اختلاف مشوید و ارتکاب منمائید امری را که بآن کلمه جامعه متّحده تفریق شود در امور وارده خالصاً لوجه الله تفکّر نمائید و الله الّذی لا اله الّا هو که حقّ در هر وقتی از اوقات و عصری از اعصار که ظاهر شده بشأنی ظاهر که بر متبصّرین و منصفین مجال توقّف و شبهه و ریب نبوده مگر نفوسیکه خود برخود مشتبه نموده‌اند فلتّتقنّ الله یا ملأ البیان و لتعتصمنّ بالله یا ملأ البیان و لترحمن علی انفسکم یا ملأ البیان و لاتعترضنّ علی الّذی آمنتم به فی ظهور قبله و به ثبت ایمان کلّ مؤمن و ایقان کلّ موقن و توحید کلّ موحّد و علم کلّ عالم و ذکر کلّ ذاکر هذا خیر النّصح من لدی العبد لکم و علیکم ان انتم من المنصفین

Ey malaʾ-e Bayān raḥm bar khod va Amruʾllāh namūde sabab-e ekhtelāf mashavīd va ertekāb nanamāyīd amrī rā ke be-ān kaleme-ye jāmeᶜe-ye mottaḥede tafrīq shavad. Dar omūr-e vārede khāliṣan li-wajhi Allāh tafakkor namāyīd. Wa-Allāhi alladhī lā ilāha illā huwa ke Ḥaqq dar har vaqtī az owqāt va ᶜaṣrī az aᶜṣār ke ẓāher shode be-shaʾnī ẓāher ke bar motabaṣṣerīn va monṣefīn majāl-e tavaqqof va shobhe va reyb nabūde magar nofūsī ke khod bar khod moshtabeh namūde-and. Fa-la-ttaqinna Allāha yā malaʾa al-Bayāni wa-la-taᶜtaṣimunna bi-Allāhi yā malaʾa al-Bayāni wa-la-tarḥamunna ᶜalā anfusikum yā malaʾa al-Bayāni wa-lā taᶜtariḍanna ᶜalā alladhī āmantum bihi fī ẓuhūri qablihi wa-bihi thabata īmānu kulli muʾminin wa-īqānu kulli mūqinin wa-tawḥīdu kulli muwaḥḥidin wa-ᶜilmu kulli ᶜālimin wa-dhikru kulli dhākir. Hādhā khayru al-nuṣḥi min ladā al-ᶜabdi lakum wa-ᶜalaykum in antum mina al-munṣifīn.

O people of the Bayán! Have mercy on yourselves and on the Cause of God, and do not become a cause of discord. Do not commit any act that would divide the united body gathered around one word. Reflect on what has occurred solely for the sake of God. By God, besides whom there is no other god, whenever and in whatever age the True One has appeared, He has appeared in such a manner that those endowed with insight and fairness had no room for hesitation, misgiving, or doubt, except for souls who have deliberately confused themselves. Fear God, O people of the Bayán! Hold fast to God, O people of the Bayán! Have mercy on yourselves, O people of the Bayán! Do not oppose the One in whom you believed in His previous Revelation, through whom the faith of every believer, the certitude of every assured soul, the affirmation of divine unity by everyone who professes it, the knowledge of every learned person, and the remembrance of everyone who remembers God have been established. This is the best counsel from this servant for you, and it is incumbent upon you, if you are fair-minded.

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و دیگر نوشته بودی و اگر مدّعی آن است که من خود آن نقطه بیان هستم خالی از این نیست یا آنکه مرادش آن است که او هستم بعینه و بشخصه که واضح البطلان است چه که تکرّر تجلّیات جایز نیست و بالبدیهه باطل و اگر تجدّد امثال است که واضح تر است بطلانش بر علاوه باید در اینصورت هم بعینه بهمان احکام سابق بلاتفاوت امر نماید پس کجا تغییر جایز است انتهی

Va dīgar neveshte būdī va agar moddaᶜī ān ast ke man khod ān Noqṭe-ye Bayān hastam khālī az īn nīst yā ānke morādash ān ast ke ū hastam bi-ᶜaynihi va bi-shakhṣihi ke vāżeḥ al-boṭlān ast che ke takarror-e tajalliyāt jāyez nīst va bi-l-badīhe bāṭel va agar tajaddod-e amthāl ast ke vāżeḥ-tar ast boṭlānash. Bar ᶜalāve bāyad dar īn ṣūrat ham bi-ᶜaynihi be-hamān aḥkām-e sābeq belā tafāvot amr namāyad pas kojā taghyīr jāyez ast. Intahā.

You also wrote: “If he claims, ‘I myself am that Point of the Bayán,’ it must mean one of two things. Either he means, ‘I am that very same individual in person,’ which is clearly false, since the repetition of divine manifestations is inadmissible and self-evidently false; or he means the renewal

of like beings, whose falsity is even clearer. Moreover, even in this case he must command precisely the same former laws, without any difference. How, then, can change be permissible?" End of quotation.

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از قراریکه معلوم میشود هنوز معنی تجلّی را هم ادراك ننوده چه که محلّش را ندانسته اینجا محلّ مجلّی است نه تجلّی اگر بعین بصیرت ملاحظه نمائی بمبدأ تجلّیات لانهایه پی‌بری و این جواب از قبل ذکر شده که بعینه میفرمایند آنچه را نقطه اولی فرموده ذکر تجلّی و عدم تکرار تجلّی را بگذار و مجلّی را ادراك کن و از دونش منقطع شو

Az qarārī ke maᶜlūm mī-shavad hanūz maᶜnā-ye tajallī rā ham edrāk na-namūde, che ke maḥallash rā na-dāneste. Īnjā maḥall-e mojallī ast na tajallī. Agar be-ᶜayn-e baṣīrat molāḥeẓe namāʾī be-mabdaʾ-e tajalliyāt-e lā-nehāye pey barī. Va īn javāb az qabl dhekr shode ke be-ᶜayneh mī-farmāyand ānche rā Noqṭe-ye Ūlā farmūde. Dhekr-e tajallī va ᶜadam-e tekrār-e tajallī rā be-godhār va mojallī rā edrāk kon va az dūnash monqaṭeᶜ show.

From what appears, you have not yet understood even the meaning of effulgence, for you have not recognized its proper place. What is at issue here is the Source of effulgence, not effulgence itself. If you look with the eye of insight, you will recognize the Origin of infinite effulgences. This answer has already been given: He says precisely what the Primal Point said. Set aside discussion of effulgence and its non-recurrence, recognize the Source of effulgence, and detach yourself from all else.

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چه میگوئید در نقطه اولی روح ما سواه فداه که میفرمایند نقطه بیان بعینه همان نقطه فرقان است از قبل و هم‌چنین در جمیع بیان که میفرمایند من ظهر عین من یظهر و من یظهر عین من ظهر و هم‌چنین میفرمایند انّنی انا ایّاه و انّه هو ایّای

Che mī-gūʾīd dar Noqṭe-ye Ūlā, rūḥu mā siwāhu fidāhu, ke mī-farmāyand Noqṭe-ye Bayān be-ᶜayneh hamān Noqṭe-ye Forqān ast az qabl, va ham-chenīn dar jamīᶜ-e Bayān ke mī-farmāyand man ẓahara ᶜaynu man yaẓharu va man yaẓharu ᶜaynu man ẓahara, va ham-chenīn mī-farmāyand innanī anā iyyāhu wa-innahu huwa iyyāya.

What do you say about the Primal Point—may the souls of all else be sacrificed for Him—who says that the Point of the Bayán is precisely that same Point of the Qur'an of former times? Likewise, throughout the Bayán He says, "He who has appeared is the very same as He who will appear, and He who will appear is the very same as He who has appeared." He also says, "I am indeed He, and He is indeed I."

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از این گذشته مظاهر احدیّه از جهتی متّحد و از جهتی بظهورات مختلفه ظاهر از آنجهت که کلّ از مشرق امر مشرق و من عندالله تکلّم نموده‌اند و کلّ بتبلیغ ناس مأمور گشته‌اند کلّ واحد بوده اینست که میفرماید لانفرّق بین احد منهم و در مقام دیگر که مقام شرایع و اسم و جهات ملکیّه است هر کدام باسمی و شریعتی و هیکل و هیئتی ظاهر شده‌اند و اگر بدیده بصیرت ملاحظه نمائی فوالله الّذی لا اله الّا هو که کلّ را بحقیقت واحده و ظهور واحد و حرکت واحده و فعل واحد و عمل واحد و شریعت واحده و اسم واحد و

رسم واحد مشاهده نمائی عجب است که باین بیان نرسیده اطفال این ظهور بر این عارف شده‌اند چه که در الواح پارسیّه که در سنین توقّف در عراق از سماء عزّ احدیّه نازل جمیع این مراتب بتفصیل در آن الواح مذکور آمده فطوبی للفائزین و العارفین

Az īn godhashte maẓāher-e aḥadiyye az jahatī mottaḥed va az jahatī be-ẓohūrāt-e mokhtalefe ẓāher. Az ān jahat ke koll az mashreq-e amr moshreq va min ᶜindi Allāh takallom namūde-and va koll be-tablīgh-e nās maᵓmūr gashte-and, koll vāḥed būde. Īnast ke mī-farmāyad lā nufarriqu bayna aḥadin minhum. Va dar maqām-e dīgar ke maqām-e sharāyeᶜ va esm va jahāt-e molkiyye ast, har kodām be-esmī va sharīᶜatī va heykal va heyᵓatī ẓāher shode-and. Va agar be-dīde-ye baṣīrat molāḥeẓe namāᵓī, fa-wa-Allāhi alladhī lā ilāha illā huwa, ke koll rā be-ḥaqīqat-e vāḥede va ẓohūr-e vāḥed va ḥarakat-e vāḥede va feᶜl-e vāḥed va ᶜamal-e vāḥed va sharīᶜat-e vāḥede va esm-e vāḥed va rasm-e vāḥed moshāhede namāᵓī. ᶜAjab ast ke be-īn bayān na-rasīde. Aṭfāl-e īn ẓohūr bar īn ᶜāref shode-and, che ke dar alvāḥ-e pārsiyye ke dar senīn-e tavaqqof dar ᶜErāq az samāᵓ-e ᶜezz-e aḥadiyye nāzel, jamīᶜ-e īn marāteb be-tafṣīl dar ān alvāḥ madhkūr āmade. Fa-ṭūbā li-l-fāᵓizīna wa-l-ᶜārifīn.

Beyond this, the Manifestations of divine unity are united in one respect and appear in different revelations in another. Insofar as all shine from the dawning-place of the Cause, have spoken from God, and have been commissioned to convey the message to humanity, they are all one. Thus He says, “We make no distinction between any of them.” In another station, that of laws, names, and earthly conditions, each has appeared with a name, a law, a human form, and an outward appearance. Yet if you look with the eye of insight—by God, besides whom there is no other god—you will behold them all as one reality, one revelation, one movement, one deed, one action, one law, one name, and one practice. It is astonishing that you have not grasped this explanation. The children of this Revelation have come to understand it, for all these degrees have been described in detail in the Persian Tablets that descended from the heaven of the glory of divine unity during the years of residence in Iraq. Blessed, then, are those who have attained and those who understand.

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و تو هنوز مطّلع بر کیفیت ظهور نشده و قدرت الهیّه را مثل قدرت خود فرض گرفته و امرش را منوط بامر خود فبئس ما ظننت انّه یظهر کیف یشآء کما ظهر بالحقّ رغماً لأنف المشرکین

Va to hanūz moṭṭaleᶜ bar keyfiyyat-e ẓohūr na-shode va qodrat-e elāhiyye rā mesl-e qodrat-e khod farż gerefte va amrash rā manūṭ be-amr-e khod. Fa-biᵓsa mā ẓananta. Innahu yaẓharu kayfa yashāᵓu kamā ẓahara bi-l-ḥaqqi raghman li-anfi al-mushrikīn.

You have not yet understood the nature of the Revelation. You have supposed divine power to be like your own power and made His Cause dependent on your own affairs. How evil is what you have imagined! He appears however He wills, just as He has appeared in truth, despite those who associate partners with God.

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همان قسم که نقطه اولی روح ما سواه فداه فرموده است این ظهور بعینه همان قسم میفرماید تفکّر لتعرف و اینست همان ظهور موعودی که کلّ بآن وعده داده شده‌اند در بیان و الیوم عمل کلّ من اعرض عن هذا الظّهور عندالله مردود و غیر مذکور انّه یقول حینئذ انّنی

انا الله لا اله الّا انا کما قال النّقطة من قبل و بعینه یقول من یأتی من بعد آیا ندیده که میفرماید اگر صدهزار مرتبه شمس طالع شود یك شمس بوده و خواهد بود و میفرماید همین قسم در مظاهر احدیّه ملاحظه نمائید

Hamān qesm ke Noqṭe-ye Ūlā, rūḥu mā siwāhu fidāhu, farmūde ast, īn ẓohūr be-ᶜayneh hamān qesm mī-farmāyad. Tafakkar li-taᶜrif. Va īnast hamān ẓohūr-e mowᶜūdī ke koll be-ān vaᶜde dāde shode-and dar Bayān. Va al-yawm ᶜamal-e kulli man aᶜraḍa ᶜan hādhā al-ẓuhūr ᶜinda Allāh mardūd va gheyr-e madhkūr. Innahu yaqūlu ḥīnaᵓidhin innanī anā Allāhu lā ilāha illā anā kamā qāla al-Nuqṭatu min qablu wa-bi-ᶜaynihi yaqūlu man yaᵓtī min baᶜd. Āyā na-dīde ke mī-farmāyad agar ṣad-hezār martabe shams ṭāleᶜ shavad yek shams būde va khwāhad būd, va mī-farmāyad hamīn qesm dar maẓāher-e aḥadiyye molāḥeẓe namāᵓīd.

This Revelation speaks in precisely the same manner as the Primal Point—may the souls of all else be sacrificed for Him—has spoken. Reflect, so that you may understand. This is that very promised Revelation which all were promised in the Bayán. Today the deeds of everyone who turns away from this Revelation are rejected before God and receive no mention. He now says, "I am indeed God; there is no god but Me," just as the Point said before, and precisely the same will be said by whoever comes afterward. Have you not seen that He says, "If the sun rises a hundred thousand times, it has been and will be one sun"? And He says, "Regard the Manifestations of divine unity in this same way."

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بدانکه در تجلّی دو نظر ملحوظ بنظری مکرّر و بنظری غیر مکرّر و این دو نظر منسوب بتجلّیات ظاهریّه ملکیّه است و نفس تجلّی در مقرّ خود مقدّس از این دو نظر بوده و خواهد بود و لکن ادراك اینمقام قدری مشکل هر نفسی بخواهد علی ما هو علیه ادراك نماید باید بین یدی الوجه حاضر شود لیعرف ما لاعرفه من قبل و یطلع بما هو المستور

Be-dān ke dar tajallī do naẓar malḥūẓ: be-naẓarī mokarrar va be-naẓarī gheyr-e mokarrar. Va īn do naẓar mansūb be-tajalliyāt-e ẓāheriyye-ye molkiyye ast, va nafs-e tajallī dar maqarr-e khod moqaddas az īn do naẓar būde va khwāhad būd. Va lāken edrāk-e īn maqām qadrī moshkel. Har nafsī be-khwāhad ᶜalā mā huwa ᶜalayhi edrāk namāyad bāyad bayna yaday al-wajh ḥāżer shavad li-yaᶜrifa mā lā ᶜarafahu min qablu wa-yaṭṭaliᶜa bi-mā huwa al-mastūr.

Know that effulgence is considered from two perspectives: from one it recurs, and from the other it does not. These two perspectives pertain to outward, earthly effulgences, while effulgence itself, in its own station, has been and will remain sanctified above both perspectives. Understanding this station, however, is somewhat difficult. Anyone who wishes to understand it as it truly is must come into the presence of the Countenance, so that he may understand what he did not understand before and become acquainted with what is concealed.

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و دیگر تجدّد امثال را محال دانسته اگر تجدّد امثال مظاهر الهیّه محال باشد تجدّد امثال شیطانیّه که موجود و مشهود است و مجال انکار نه چنانچه دیده میشود که در هر شهری مثالی از هیاکل ظلمانیّه بعینه موجود و مشهود فاعتبروا یا اولو الألباب

Va dīgar tajaddod-e amthāl rā moḥāl dāneste. Agar tajaddod-e amthāl-e maẓāher-e elāhiyye moḥāl bāshad, tajaddod-e amthāl-e shayṭāniyye ke mowjūd va mashhūd ast va majāl-e enkār na, chenānche dīde mī-shavad ke dar har shahrī methālī az hayākel-e ẓolmāniyye be-ᶜayneh mowjūd va mashhūd. Fa-ᶜtabirū yā ulī al-albāb.

Furthermore, you have held the renewal of like beings to be impossible. If the renewal of beings like the divine Manifestations is impossible, the renewal of satanic counterparts is nonetheless a visible reality that leaves no room for denial. As can be seen, in every city an exact likeness of these embodiments of darkness exists and is visible. Take heed, then, O people of understanding!

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

Bārī tajallī az mojallī min ghayri inqiṭāᶜ būde va khwāhad būd. Dar ṣovar-e maẓāher ekhtelāf ẓāher, law anta min al-ᶜārifīn. Va agar qadrī bartar kherāmī va az kalemāt-e moshrekīn qalb-e khod rā moṭahhar namāᵌī, khod edrāk mī-namāᵌī ānche rā ke ḥāl min ghayri iltifāt enkār namūde. Dhekr-e tekrār-e tajallī nīst ke jāyez bāshad yā gheyr-e jāyez.

In short, effulgence has proceeded and will continue to proceed without interruption from its Source. Differences appear in the forms of the Manifestations, if you are among those who understand. If you rise a little higher and cleanse your heart of the words of those who associate partners with God, you will yourself understand what you have now denied without consideration. The issue is not the recurrence of effulgence, such that it might be admissible or inadmissible.

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بشنو کلمات این عبد را و بقلب طاهر و بصر منیر در کلمات الله و ظهوره ملاحظه نما و بدو کلمه مجعوله که شیطان القاء نموده افتخار منما در امم قبل و علمای آنها مشاهده کن که صدهزار کتب تألیف نموده‌اند و مقصودشان از جمیع آن کتب اثبات حقّیّت حقّ بوده و بعد از ظهور کلّ بهمان کتب محروم مانده مع‌ذلك هنوز معرضین متنبّه نشده تازه دست برساله نویسی گذاشته‌اند فویل لأناملهم و بصرهم و یدهم در حین ظهور هیچ کلمه بمقرّ خود مستقرّ نه الّا باذن مظهر ظهور

Be-shnow kalemāt-e īn ᶜabd rā va be-qalb-e ṭāher va baṣar-e monīr dar kalemāt-e Allāh va ẓohūrash molāḥeẓe namā va be-do kaleme-ye majᶜūle ke shayṭān elqā namūde eftekhār ma-namā. Dar omam-e qabl va ᶜolamā-ye ānhā moshāhede kon ke ṣad-hezār kotob taᵌlīf namūde-and va maqṣūdshān az jamīᶜ-e ān kotob ethbāt-e ḥaqqiyyat-e Ḥaqq būde va baᶜd az ẓohūr koll be-hamān kotob maḥrūm mānde. Maᶜa dhālek hanūz moᶜreżīn motanabbeh na-shode tāze dast be-resāle-nevīsī godhāshte-and. Fa-waylun li-anāmilihim wa-baṣarihim wa-yadihim. Dar ḥīn-e ẓohūr hīch kaleme be-maqarr-e khod mostaqarr na illā be-edhn-e maẓhar-e ẓohūr.

Listen to the words of this servant, and with a pure heart and clear sight consider the words of God and His Revelation. Do not take pride in two fabricated words that Satan has suggested. Consider the peoples of the past and their scholars, who composed a hundred thousand books. Their purpose in all those books was to establish the truth of the True One, yet after His appearance they were all deprived of Him by those very books. Nevertheless, those who turn away have still not taken heed and have now begun writing treatises. Woe to their fingers, their sight, and their hands! At the time of Revelation, no word is established in its proper place except by permission of the Manifestation of Revelation.

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

Noqṭe-ye Bayān, jalla wa-ᶜazza, farmūde ke dar yawm-e ẓohūr be-kalemāt-e ū bar ū eḥtejāj manamāʾīd. Be-elqā-ye shayṭān be-majᶜūlāt-e anfos-e moᶜreże eḥtejāj namūde va mī-namāʾīd, va hamīn eḥtejājāt-e shomā va amthāl-e shomā rā khabar farmūde-and. Ṣadaqa Allāhu al-ᶜAliyyu al-ᶜAẓīm. Naṣṣ-e bayān-e Monazzel-e Bayān ast ke mī-farmāyad, qawluhu ᶜazza dhikruhu: montahā-ye jedd va jahd-e khod rā namūde ke dar yawm-e ẓohūr-e Ḥaqq az kalemāt-e ū bar ū eḥtejāj na-gardad, ke koll-e Bayān kalām-e ẓohūr-e qabl-e ū ast va ū ast ᶜālem-tar az ānche nāzel farmūde az koll-e khalq, zīrā ke rūḥ-e koll dar qabże-ye ū ast va dar nazd-e koll nīst illā shabaḥī agar bar Ḥaqq mostaqarr bāshand, va illā ke lāyeq-e dhekr nīst. Chenānche nafsī agar Aflāṭūn-e zamān bāshad dar har ᶜelmī, agar taṣdīq na-konad Ḥaqq rā āyā thamar khwāhad bakhshīd ū rā ᶜelm-e ū? Subḥāna Allāhi ᶜan dhālik. Balke az barā-ye ū ᶜelm ūn ast ke ᶜelm be-Khodā va rasūl va maẓāher-e amr va maẓāher-e ḥokm-e ān bāshad, va mā-dūn-e ān rā eṭlāq-e ᶜelm ulū al-afʾede na-namāyand. Intahā.

The Point of the Bayán—glorious and exalted is He—has said, “On the day of Revelation, do not use His words as arguments against Him.” At Satan’s prompting, you have used, and continue to use, the fabrications of souls who turn away as arguments against Him. He foretold these very arguments of yours and of others like you. God, the Most High, the Most Great, has spoken the truth. This is the explicit statement of the Revealer of the Bayán, who says—exalted be His mention—“He has exerted His utmost effort so that, on the day of the appearance of the True One, His words should not be used as arguments against Him, for the whole Bayán is the utterance of His previous Revelation, and He knows what He has revealed better than all creation, since the spirit of all is in His grasp. With all others there is only a shadow, if they are established in the truth; otherwise, it is not worthy of mention. Thus, even if someone were the Plato of his age in every science, would his knowledge benefit him if he did not acknowledge the True One? Far be it from God! Rather, for him knowledge is that which is knowledge of God, His Messenger, the Manifestations of His Cause, and the Manifestations of His command. Those endowed with understanding do not apply the term knowledge to anything else.” End of quotation.

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قل فافتح بصرك یا ایّها الغافل ثمّ اسمع ما تغرّد الورقآء علی افنان دوحة البیان بالله المقتدر العزیز المنّان ملاحظه نما که امر تا بچه مقام بلند و مرتفع است که آن هیکل احدیّه و ذات صمدیّه کلمات خود را از آن ساحت اقدس اطهر اظهر انور منع فرموده‌اند و بنصّ صریح میفرمایند که در حین ظهور بکلمات بیان بر آن هیکل معانی و مظهر عزّ صمدانی احتجاج منمائید و مع‌ذلك اهل بیان شرم ننموده و ایکاش بکلمات او احتجاج مینمودند بلکه بکلمات مجعوله مردوده که از انفس خبیثه ظاهر شده بر جواهر احدیّه و ساذج قدمیّه احتجاج نموده و مینمایند زهی حسرت بر این نفوس که بدو کلمه الفاظ مجعوله از شاطی بحر علم الهی محروم مانده‌اند و برایحه منتنه از

نفحات قدس احديّه ممنوع گشته‌اند و ایکاش که باحتجاج کفایت میشد لا فوالّذی دلع لسان الرّوح بثنآء نفسه که باحتجاج قانع نشده و نخواهند شد بلکه باسیاف کین و رماح بغضا بشطر علیّ اعلی توجّه نموده و مینمایند

Qul fa-ftaḥ baṣaraka yā ayyuhā al-ghāfilu thumma ismaᶜ mā tugharridu al-Warqāᵓu ᶜalā afnāni dawḥati al-bayāni bi-Allāhi al-Muqtadiri al-ᶜAzīzi al-Mannān. Molāḥeẓe namā ke amr tā be-che maqām boland va mortafeᶜ ast ke ān heykal-e aḥadiyye va dhāt-e ṣamadiyye kalemāt-e khod rā az ān sāḥat-e aqdas-e aṭhar-e aẓhar-e anvar manᶜ farmūde-and va be-naṣṣ-e ṣarīḥ mī-farmāyand ke dar ḥīn-e ẓohūr be-kalemāt-e Bayān bar ān heykal-e maᶜānī va maẓhar-e ᶜezz-e ṣamadānī eḥtejāj ma-namāᵓīd. Va maᶜa dhālek ahl-e Bayān sharm na-namūde, va ey kāsh be-kalemāt-e ū eḥtejāj mī-namūdand, balke be-kalemāt-e majᶜūle-ye mardūde ke az anfos-e khabīthe ẓāher shode bar javāher-e aḥadiyye va sādhaj-e qedamiyye eḥtejāj namūde va mī-namāyand. Zehī ḥasrat bar īn nofūs ke be-do kaleme alfāẓ-e majᶜūle az shāṭī-ye baḥr-e ᶜelm-e elāhī maḥrūm mānde-and va be-rāyeḥe-ye montene az nafaḥāt-e qods-e aḥadiyye mamnūᶜ gashte-and. Va ey kāsh ke be-eḥtejāj kefāyat mī-shod. Lā fa-wa-alladhī dalaᶜa lisāna al-Rūḥi bi-thanāᵓi nafsihi ke be-eḥtejāj qāneᶜ na-shode va na-khwāhand shod, balke be-asyāf-e kīn va remāḥ-e baghżā be-shaṭr-e ᶜAliyy-e Aᶜlā tavajjoh namūde va mī-namāyand.

Say: Open your eyes, O heedless one, and then listen to what the Dove sings upon the branches of the tree of utterance concerning God, the All-Powerful, the Almighty, the All-Bountiful. Consider how lofty and exalted the Cause is, that that Temple of divine unity and self-subsisting Essence has barred His own words from that most holy, most pure, most manifest, most luminous court, expressly saying that at the time of Revelation you must not use the words of the Bayán as arguments against that Temple of inner meanings and Manifestation of self-subsisting glory. Nevertheless, the people of the Bayán have felt no shame. If only they had used His words as arguments! Instead, they have used, and continue to use, rejected, fabricated words issuing from malicious souls as arguments against the Gems of divine unity and the Essence of eternity. Alas for these souls, who have been deprived of the shore of the ocean of divine knowledge by two fabricated expressions, and have been kept from the holy breezes of divine unity by a foul odor! If only they had been content with argument. No, by Him who has set the tongue of the Spirit speaking in His own praise, they have not been and will not be content with argument. Rather, with swords of malice and spears of hatred, they have advanced and continue to advance toward the Most High, the Most Exalted.

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و هم‌چنین میفرمایند بیانه عزّ بیانه احدی بر بیان مطّلع نه و بعلم او محیط نبوده و نخواهد بود مگر آن هیکل الهیّه و معدن و منبع علوم ربّانیّه مع‌ذلك نفوسیکه بمحاربه برخواسته ادّعای علم نموده و مینمایند مع آنکه فوالله الّذی لا اله الّا هو که در دبستان علم حقیقی با طفل ابجد خوان برابری نکرده و نخواهند کرد بلکه در آن محضر اگر وارد شوند خود را کلیل مشاهده نمایند میفرماید روح کلّ در قبضه اقتدار آن ظهور امنع اقدس بوده و خواهد بود و در نزد کلّ نیست مگر شبحی از او و اینهم اگر بر حقّ ثابت باشند و الّا میفرماید که قابل ذکر نیستند

Va ham-chenīn mī-farmāyand, bayānuhu ᶜazza bayānuhu: aḥadī bar Bayān moṭṭaleᶜ na va be-ᶜelm-e ū moḥīṭ na-būde va na-khwāhad būd magar ān heykal-e elāhiyye va maᶜdan va manbaᶜ-e ᶜolūm-e rabbāniyye. Maᶜa dhālek nofūsī ke be-moḥārebe bar-khāste eddeᶜā-ye ᶜelm namūde va mī-namāyand, maᶜ ānke fa-wa-Allāhi alladhī lā ilāha illā huwa ke dar dabestān-e ᶜelm-e ḥaqīqī bā ṭefl-e abjad-khwān barābarī na-karde va na-khwāhand kard, balke dar ān maḥżar agar vāred shavand khod rā kalīl moshāhede namāyand. Mī-farmāyad rūḥ-e koll dar qabże-ye eqtedār-e ān

ẓohūr-e amnaᶜ-e aqdas būde va khwāhad būd va dar nazd-e koll nīst magar shabaḥī az ū, va īn ham agar bar Ḥaqq thābet bāshand, va illā mī-farmāyad ke qābel-e dhekr nīstand.

He also says—His utterance, exalted be His utterance—"No one is acquainted with the Bayán, nor has anyone encompassed or will anyone encompass its knowledge, except that divine Temple, the mine and wellspring of divine knowledge." Nevertheless, those who have risen to wage war have claimed and continue to claim knowledge, although—by God, besides whom there is no other god—in the school of true knowledge they have never equaled and will never equal a child learning the alphabet. Indeed, if they entered that presence, they would find themselves incapable. He says that the spirit of all has been and will remain in the grasp of the power of that most unapproachable, most holy Revelation, and that with all others there is only a shadow of it—and even this only if they remain steadfast in the truth. Otherwise, He says, they are not worthy of mention.

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حال ملاحظه کن این نفوس را که بچه مقام افتاده‌ند فوالله فی اسفل الهاویة لو انتم تشعرون الیوم کلّ علوم ارض عندالله معدوم و غیر مذکور بلکه علم الهی که مقصود بوده و در کلّ کتب ربّانی و زبر صمدانی ممدوح علم بمظهر نفس او بوده در هر ظهوری حین ظهور الیوم هر نفسی بآن فایز شد ولو حرفی عالم نباشد اعلم ناس عندالله مذکور و اگر العیاذ بالله از این فضل اعظم محروم ماند و حافظ کلّ کتب باشد اجهل از کلّ ناس عندالله مشهود

Ḥāl molāḥeẓe kon īn nofūs rā ke be-che maqām oftāde-and. Fa-wa-Allāhi fī asfali al-hāwiyati law antum tashᶜurūn. Al-yawm koll-e ᶜolūm-e arż ᶜinda Allāh maᶜdūm va gheyr-e madhkūr. Balke ᶜelm-e elāhī ke maqṣūd būde va dar koll-e kotob-e rabbānī va zobor-e ṣamadānī mamdūḥ, ᶜelm be-maẓhar-e nafs-e ū būde dar har ẓohūrī ḥīn-e ẓohūr. Al-yawm har nafsī be-ān fāyez shod va law ḥarfī ᶜālem na-bāshad aᶜlam-e nās ᶜinda Allāh madhkūr, va agar al-ᶜiyādhu bi-Allāh az īn fażl-e aᶜẓam maḥrūm mānad va ḥāfeẓ-e koll-e kotob bāshad ajhal az koll-e nās ᶜinda Allāh mashhūd.

Now consider to what a station these souls have fallen. By God, they are in the lowest depths of the abyss, if only you perceived it. Today all the sciences of the earth are as nothing before God and receive no mention. Rather, the divine knowledge that has been intended and has been praised in all the divine Books and everlasting Scriptures is knowledge of the Manifestation of His own Self in every Revelation, at the time of His appearance. Today, whoever attains this, even if he does not know a single letter, is accounted before God the most learned of all people. But if—God forbid—he remains deprived of this supreme bounty, even if he knows all the books by heart, he is regarded before God as more ignorant than anyone else.

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بشنو بیان دیگر منزل بیان روح ماسواه فداه را قوله عزّ اجلاله و همچنین تصوّر کن در نزد ظهور آن جمال قدم که اگر کلّ اهل بیان در جوهر علم مثل او گردند که ثمر نمی‌بخشد الّا بتصدیق باو فلتعتبرن ان یا اولی العلم ثمّ ایّاه تتّقون انتهی واللّه حال نخجلت میبرد این عبد که چه ذکر نماید این بیان نقطه اولی روح ماسواه فداه و آن کلمات شما که عالم را بکدورت و غبار تیره نموده فارفع رأسك عن النّوم ثمّ اشهد انوار تجلّی ربّك لعلّ تطّلع بما کنت غافلاً عنه و تکون من التّائبین الی اللّه الّذی خلقنی و ایّاک و جعلنا من الّذینهم ادرکوا ایّام لقائه و کانوا من الفائزین از خدا میطلبم که نسیم عنایتی بوزد که شاید آن مرده را بعرصه حیات کشاند و از فضل و عنایت خود قطره از ماء حیوان و کوثر جاریه از یمین عرش ربّك الرّحمن مشروب فرماید و او است بر کلّ شیء قادر و توانا

Beshnow bayān-i dīgar-i Munzil-i Bayān rūḥ-i mā-sivāhu fidāh rā, qawluhu ᶜazza ijlāluhu: Va hamchenīn taṣavvor kon dar nazd-i ẓuhūr-i ān Jamāl-i Qidam ke agar koll-i ahl-i Bayān dar jawhar-i ᶜelm meṣl-i ū gardand ke ṣamar nemī-bakhshad illā be-taṣdīq be-ū. Fa-ltaᶜtabirunna an yā ulī al-ᶜilm thumma iyyāhu tattaqūn. Intahā. Va'llāh ḥāl khejlat mībarad īn ᶜabd ke che dhekr namāyad, īn bayān-i Nuqṭe-yi Ūlā rūḥ-i mā-sivāhu fidāh va ān kalemāt-i shomā ke ᶜālam rā be-kodūrat va ghobār tīre namūde. Fa-rfaᶜ raʾsaka ᶜan al-nawm thumma ishhad anwār-i tajallī rabbika laᶜalla taṭṭaliᶜu bi-mā kunta ghāfilan ᶜanhu wa-takūnu min al-tāʾibīn ilā Allāh alladhī khalaqanī wa-iyyāka wa-jaᶜalanā min alladhīna hum adrakū ayyāma liqāʾihi wa-kānū min al-fāʾizīn. Az Khodā mīṭalabam ke nasīm-i ᶜenāyatī bevazad ke shāyad ān morde rā be-ᶜarṣe-yi ḥayāt keshānad va az faḍl va ᶜenāyat-i khod qaṭre az māʾ-i ḥayavān va kawthar-i jāriye az yamīn-i ᶜarsh-i rabbika al-Raḥmān mashrūb farmāyad va ū ast bar koll-i shayʾ qāder va tavānā.

Listen to another utterance of the Revealer of the Bayán—may the spirit of all else be sacrificed for Him. His words, exalted be His majesty: "And likewise consider that, at the appearance of that Ancient Beauty, even if all the people of the Bayán should become like Him in the essence of knowledge, this yields no fruit except through affirming Him. Take heed, then, O people of knowledge, and fear Him." End of quotation. By God, this servant is now ashamed to speak: here is this utterance of the Primal Point—may the spirit of all else be sacrificed for Him—and there are those words of yours that have darkened the world with gloom and dust. Raise your head from sleep, then behold the lights of your Lord's revelation, so that you may become aware of what you have neglected and be among those who turn in repentance to God, who created me and you and made us among those who attained the days of meeting Him and were among the victorious. I ask God that a breeze of loving care may blow, that perhaps it may draw that dead one into the realm of life, and that, through His grace and loving care, He may give him a drop of the water of life and of the heavenly stream flowing from the right hand of the throne of your Lord, the All-Merciful. He is powerful and mighty over all things.

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از اینراتب گذشته در یحیی بن ذکریّا و عیسی بن مریم چه میگوئید که یحیی بن ذکریّا مبعوث شد قبل از عیسی و ادّعای نبوّت هم نمود چنانچه جمیع فرق اسلام بنبوّت او قائل و مذعنند و باحکام و شرایع هم ظاهر شدند چنانچه هر نفسی که بین یدیه حاضر میشد و برسالتش معترف بآدابیکه در آنوقت از سماء مشیّت نازل باب غسلش میداد و تلقین کلمات الهیّه میفرمود و همچنین بشارت میداد ناس را بظهور کلمه اعظم یعنی روح الله

Az īn marāteb godhashte dar Yaḥyā ibn-i Zakariyyā va ᶜĪsā ibn-i Maryam che mīgūʾīd ke Yaḥyā ibn-i Zakariyyā mabᶜūṯ shod qabl az ᶜĪsā va eddeᶜā-yi nobovvat ham namūd chenānche jamīᶜ-i feraq-i Eslām be-nobovvat-i ū qāʾel va modhᶜenand va be-aḥkām va sharāyeᶜ ham ẓāher shodand chenānche har nafsī ke bayn-i yadayh ḥāḍer mīshod va be-resālatash moᶜtaref be-ādābī ke dar ān vaqt az samāʾ-i mashiyyat nāzel ba-āb ghoslash mīdād va talqīn-i kalemāt-i elāhiyye mīfarmūd va hamchenīn beshārat mīdād nās rā be-ẓuhūr-i Kaleme-yi Aᶜẓam yaᶜnī Rūḥ Allāh.

Leaving these matters aside, what do you say about John son of Zechariah and Jesus son of Mary? John son of Zechariah was sent before Jesus and also claimed prophethood, as all the sects of Islam acknowledge and affirm his prophethood. He also appeared with laws and ordinances. Thus, whenever anyone entered his presence and acknowledged his mission, he baptized him with water according to the rites sent down at that time from the heaven of the divine will, and instructed him in the divine words. He also gave the people glad tidings of the appearance of the Most Great Word, that is, the Spirit of God.

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بعد از آنکه روح ظاهر شد و کلمه الهیّه از خلف حجبات ستریّه باشراقات احدیّه طالع و مشرق و منیر گشت ناس اعتراض نمودند چه که آنحضرت بحسب ظاهر با خاطئین مجالس و مؤانس بودند چنانچه در خود انجیل مسطور و مکتوب که با عشارین معاشرت میفرمود چنانچه در مواضع عدیده بر آن سلطان احدیّه اعتراض نمودند مخصوص در یومی از ایّام بعضی از غافلین بین یدیه حاضر و اعتراض نمود یا روح الله اصحاب یحیی بن ذکریّا بسیار زاهد و عابد بودند بشأنیکه در ایّام صائم و لیالی بذکر الله قائم لکن آنچه از شما و اصحاب شما مشاهده میشود بعبادت و ذکر مشغول نیستید بلکه اجتناب از مال ناس نمینمائید فتفکّر الرّوح فی نفسه ثمّ رفع رأسه و قال لو کان یحیی علی ما انتم تقولون لم قتلتموه یا ملأ المشرکین میفرماید بقول شما من خاطی یحیی بن ذکریّا که تقصیری نکرده و جمیع هم مقرّید بزهد و تقوای آن جمال مبین پس او را چرا کشتید فبهت الّذی کفر و خائباً خاسراً راجع گشت

Baᶜd az ānke Rūḥ ẓāher shod va Kaleme-yi Elāhiyye az khalf-i ḥojobāt-i setriyye be-eshrāqāt-i aḥadiyye ṭāleᶜ va moshreq va monīr gasht nās eᶜterāḍ namūdand che ke ān Ḥaḍrat be-ḥasab-i ẓāher bā khāṭeᵓīn mojāles va moᵓānes būdand chenānche dar khod-i Enjīl masṭūr va maktūb ke bā ᶜashshārīn moᶜāsherat mīfarmūd chenānche dar mavāḍeᶜ-i ᶜadīde bar ān Solṭān-i Aḥadiyye eᶜterāḍ namūdand makhṣūṣ dar yawmī az ayyām baᶜḍī az ghāfelīn bayn-i yadayh ḥāḍer va eᶜterāḍ namūd yā Rūḥ Allāh aṣḥāb-i Yaḥyā ibn-i Zakariyyā besyār zāhed va ᶜābed būdand be-shaᵓnī ke dar ayyām ṣāᵓem va layālī be-dhekr-i Allāh qāᵓem lāken ānche az shomā va aṣḥāb-i shomā moshāhede mīshavad be-ᶜebādat va dhekr mashghūl nīstīd balke ejtenāb az māl-i nās nemīnamāᵓīd. Fa-tafakkara al-Rūḥ fī nafsihi thumma rafaᶜa raᵓsahu wa-qāla law kāna Yaḥyā ᶜalā mā antum taqūlūna li-ma qataltumūhu yā malaᵓ al-mushrikīn. Mīfarmāyad be-qawl-i shomā man khāṭī, Yaḥyā ibn-i Zakariyyā ke taqṣīrī nakarde va jamīᶜ ham moqerrīd be-zohd va taqvā-yi ān Jamāl-i Mobīn pas ū rā cherā koshtīd. Fa-buhita alladhī kafara va khāᵓiban khāsiran rājeᶜ gasht.

After the Spirit appeared and the divine Word rose from behind the concealing veils, shining and resplendent with the radiance of divine oneness, the people raised objections, because He outwardly associated and consorted with sinners. It is recorded and written in the Gospel itself that He associated with tax collectors. Thus, on numerous occasions they objected to that Sovereign of Oneness. In particular, one day some of the heedless entered His presence and objected: “O Spirit of God, the companions of John son of Zechariah were very ascetic and devout, so much so that they fasted by day and stood in remembrance of God by night. But from what we observe of you and your companions, you do not engage in worship and remembrance; rather, you do not refrain from taking people’s property.” The Spirit reflected within Himself, then raised His head and said, “If John was as you say, why did you kill him, O company of those who associate partners with God?” He says: “According to you, I am a sinner. But John son of Zechariah had done no wrong, and you all acknowledge the asceticism and piety of that manifest Beauty. Why, then, did you kill him?” The one who disbelieved was confounded and went back disappointed and defeated.

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و هم‌چنین اعتراض مینمودند که تو شریعت یحیی را تغییر داده مع آنکه هنوز امر او مابین عباد ثابت نشده و تکمیل دوره او نگشته چه که ایّامی نگذشت مابین آن ظهور و این ظهور و او عباد را باب غسل میداد و توقائل که بروح القدس غسل میدهم چنانچه اصحابت داده‌اند و آنها صائم بودند و اصحاب تو آکل و او بتمام زهد ظاهر چنانچه ابدا در اموال ناس بقدر خردلی تصرّف ننموده و اصحاب شما هر یك که از مزارع عبور مینمایند اجتناب از اخذ و اکل نمینمایند و دیگر بهیچ عملی عامل نیستند فرمودند این ایّام ایّام شادی و عیش است وقتی آید که بکلّ اعمال عامل شوند و مقصودشان این بود که چون ایّام لقاء الله است فی‌الحقیقة مقام جنّت احدیّه است و

در آنمقام اگر در بعضی از امور ظاهره اهمال رود حقّ تعالی شأنه عفو خواهد فرمود و بعد از ارتقای روح برفیق اعلی آنچه باو مأمور شده‌اند البتّه عامل خواهند شد

Va hamchenīn eᶜterāḍ mīnamūdand ke to sharīᶜat-i Yaḥyā rā taghyīr dāde maᶜa ānke hanūz amr-i ū māyn-i ᶜebād s̱ābet nashode va takmīl-i dawre-yi ū nagashte che ke ayyāmī nagodhasht māyn-i ān ẓuhūr va īn ẓuhūr va ū ᶜebād rā ba-āb ghosl mīdād va to qāᵊel ke be-Rūḥ al-Qodos ghosl mīdaham chenānche aṣḥābat dāde-and va ānhā ṣāᵊem būdand va aṣḥāb-i to ākel va ū be-tamām-i zohd ẓāher chenānche abadan dar amvāl-i nās be-qadr-i khardalī taṣarrof nanamūde va aṣḥāb-i shomā har yek ke az mazāreᶜ ᶜobūr mīnamāyand ejtenāb az akhdh va akl nemīnamāyand va dīgar be-hīch ᶜamalī ᶜāmel nīstand. Farmūdand īn ayyām ayyām-i shādī va ᶜeysh ast vaqtī āyad ke be-koll-i aᶜmāl ᶜāmel shavand va maqṣūd-shān īn būd ke chon ayyām-i liqāᵊ-i Allāh ast fī al-ḥaqīqe maqām-i jannat-i aḥadiyye ast va dar ān maqām agar dar baᶜḍī az omūr-i ẓāhere ehmāl ravad Ḥaqq taᶜālā shaᵊnuhu ᶜafv khāhad farmūd va baᶜd az erteqā-yi Rūḥ be-Rafīq-i Aᶜlā ānche be-ū maᵊmūr shode-and albatte ᶜāmel khāhand shod.

They also objected: “You have changed the law of John, even though his Cause has not yet been established among the people and his dispensation has not run its course, for only a few days have passed between that revelation and this one. He baptized people with water, while you say, ‘I baptize with the Holy Spirit,’ as your companions have done. They fasted, while your companions eat. He appeared in perfect asceticism, never taking so much as a mustard seed’s worth of people’s property, whereas whenever any of your companions pass through the fields, they do not refrain from taking and eating, nor do they observe any other practice.” He said: “These are days of joy and delight. A time will come when they will observe all the practices.” His meaning was that, since these are the days of meeting God, this is in truth the station of the paradise of oneness, and in that station, should there be negligence in certain outward matters, God—exalted be His glory—will forgive it. After the Spirit’s ascent to the Most Exalted Companion, they will certainly carry out what they have been commanded.

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فوالله ظهور نقطه اولی و این ظهور ابدع ابهی بعینه ظهور یحیی بن ذکریا و روح الله است و جمیع مطابق واقع شده همان قسم که یحیی نبی و رسول بود من عندالله و هم‌چنین مبشّر بظهور بعد چنانچه میفرمود یا قوم انّی ابشّرکم بملکوت الله و انّه قد اقترب و در مقام دیگر و قد اقتربت ملکوت الله و هم‌چنین صاحب احکام و شریعت بوده و هم‌چنین در ایّام ظهور او روح ظاهر شده نقطه اولی روح ما سواه فداه بعد از آنکه اخذ عهد از کلّ نموده و بشارت داده بظهور بعد میفرماید و لقد قرب الزّوال و انتم راقدون که بعینه همان مضمون است که یحیی بن ذکریّا بآن تکلّم نموده و بشارت داده

Fa-va’llāh ẓuhūr-i Nuqṭe-yi Ūlā va īn ẓuhūr-i abdaᶜ-i abhā be-ᶜayneh ẓuhūr-i Yaḥyā ibn-i Zakariyyā va Rūḥ Allāh ast va jamīᶜ moṭābeq vāqeᶜ shode hamān qesm ke Yaḥyā nabī va rasūl būd min ᶜindi Allāh va hamchenīn mobashsher be-ẓuhūr-i baᶜd chenānche mīfarmūd yā qawmi innī ubashshirukum bi-malakūt Allāh wa-innahu qad iqtaraba va dar maqām-i dīgar wa-qad iqtarabat malakūt Allāh va hamchenīn ṣāḥeb-i aḥkām va sharīᶜat būde va hamchenīn dar ayyām-i ẓuhūr-i ū Rūḥ ẓāher shode Nuqṭe-yi Ūlā rūḥ-i mā-sivāhu fidāh baᶜd az ānke akhdh-i ᶜahd az koll namūde va beshārat dāde be-ẓuhūr-i baᶜd mīfarmāyad wa-laqad qaruba al-zawāl wa-antum rāqidūn ke be-ᶜayneh hamān maḍmūn ast ke Yaḥyā ibn-i Zakariyyā be-ān takallom namūde va beshārat dāde.

By God, the revelation of the Primal Point and this most wondrous, most glorious Revelation are exactly like the revelations of John son of Zechariah and the Spirit of God, and everything has

occurred in correspondence with them. John was a prophet and messenger from God, and also the herald of the revelation to follow, as he said: “O my people, I bring you glad tidings of the Kingdom of God, and it has drawn near,” and elsewhere, “And the Kingdom of God has drawn near.” He also brought laws and a religious code, and the Spirit appeared during the days of his revelation. Likewise, the Primal Point—may the spirit of all else be sacrificed for Him—after taking a covenant from everyone and giving glad tidings of the revelation to follow, says: “The decline has indeed drawn near, while you lie asleep.” This conveys exactly the same meaning that John son of Zechariah expressed and announced as glad tidings.

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

Va dar īn ẓuhūr ham ānche be-ᶜĪsā ibn-i Maryam eᶜterāḍ namūdand malaᵓ-i Bayān ham hamān eᶜterāḍāt rā namūde chenānche shomā mīnevīsīd ke takmīl-i dawre nashode va hamchenīn mīnevīsīd ke bāyad aḥkām taghyīr dāde nashavad va talvīḥan mīkhāhīd dhekr namāᵓīd ke aḥkām rā taghyīr dāde-and va hamīn rā kedhb-i maḥḍ be-shomā talqīn namūde-and che ke makhṣūṣ farmūde-and ke be-Bayān-i Pārsī ᶜamal namāyand va

In this Revelation too, the people of the Bayán have raised the same objections that were raised against Jesus son of Mary. Thus you write that the dispensation has not run its course, and you also write that the laws must not be changed, wishing to imply that He has changed the laws. This very claim, which is an outright lie, has been instilled in you, for He has expressly instructed them to act according to the Persian Bayán, and

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دیگر تغییر احکام دخلی برتبه ندارد که هر ظهوری ادّعای برتری از ظهور قبل نماید باید احکام تغییر دهد و ناسخ اوامر قبل باشد چنانچه خود نقطه بیان فرموده که اگر اعتراضات اهل فرقان نمیبود شریعت فرقان را نسخ نمینمودم و از آن گذشته باعتقاد خود شما و جمیع حضرات داود یکی از انبیای اعظم است و صاحب کتاب مع‌ذلك ناس را بشریعت تورية امر فرمود و هم‌چنین از کلمه عیسی بن مریم است که میفرماید ما جآء ابن الانسان لیدین العالم بل جآء لیحیی العالم از این بیان همچه معلوم میشود که در اوّل ظهور اراده تغییر احکام قبل نداشته‌اند چنانچه یحیی بن ذکریا هم تغییر کلّیه نداده‌اند الّا در بعض امور و آنچه مسلّم است حکم سبت را حضرت روح تغییر دادند و یوم احد قرار فرمودند و هم‌چنین حکم سیف را مرتفع فرمودند و طلاق را هم منع نمودند

Dīgar taghyīr-i aḥkām dakhlī be-rotbe nadārad ke har ẓuhūrī eddeᶜā-yi bartarī az ẓuhūr-i qabl namāyad bāyad aḥkām taghyīr dahad va nāsekh-i avāmer-i qabl bāshad chenānche khod-i Nuqṭe-yi Bayān farmūde ke agar eᶜterāḍāt-i ahl-i Forqān nemībūd sharīᶜat-i Forqān rā naskh nemīnamūdam va az ān godhashte be-eᶜteqād-i khod-i shomā va jamīᶜ-i ḥaḍarāt Dāvūd yekī az anbiyā-yi aᶜẓam ast va ṣāḥeb-i ketāb maᶜa dhālek nās rā be-sharīᶜat-i Tawrāt amr farmūd va hamchenīn az kaleme-yi ᶜĪsā ibn-i Maryam ast ke mīfarmāyad mā jāᵓa ibn al-insān li-yadīna al-ᶜālam bal jāᵓa li-yuḥyiya al-ᶜālam az īn bayān hamche maᶜlūm mīshavad ke dar avval-i ẓuhūr erāde-yi taghyīr-i aḥkām-i qabl nadāshte-and chenānche Yaḥyā ibn-i Zakariyyā ham taghyīr-i kolliyye nadāde-and illā dar baᶜḍ-i omūr va ānche mosallam ast ḥokm-i sabt rā Ḥaḍrat-i Rūḥ taghyīr dāde-and va yawm-i aḥad qarār

farmūde-and va hamchenīn ḥokm-i sayf rā mortafeᶜ farmūde-and va ṭalāq rā ham manᶜ namūde-and.

Furthermore, changing the laws has no bearing on rank, such that every revelation claiming superiority to the preceding revelation must change the laws and abrogate the previous commandments. The Point of the Bayán Himself has said: “Were it not for the objections of the people of the Qur’an, I would not have abrogated the law of the Qur’an.” Moreover, according to your own belief and that of all your associates, David is one of the greatest prophets and the bearer of a Book; nevertheless, he commanded the people to follow the law of the Torah. Likewise, among the words of Jesus son of Mary is this saying: “The Son of Man did not come to judge the world, but came to give life to the world.” From this utterance it appears that, at the beginning of His revelation, He did not intend to change the previous laws, just as John son of Zechariah made no wholesale change, except in certain matters. What is certain is that the Spirit changed the law of the Sabbath and appointed Sunday, and likewise abolished the law of the sword and also prohibited divorce.

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و لکن در این ظهور اگر ملاحظه نمائید با اینکه در اوّل امر جز عبودیّت صرفه امری ظاهر نشد معذلك ذیاب ارض از ملأ بیان باعراض و اعتراض برخواستند و از ایکات نفاق بقصد نیّر آفاق بیرون آمدند با آنکه حکم محکم بیان است و در کلّ الواح الله مسطور که اگر نفسی بآیات ظاهر شود باو معارضه ننمائید و مجادله نکنید و احتجاج ننمائید و بشأنی در ایحکم مبالغه فرموده‌اند که والله الّذی لا اله الّا هو حکمی از این محکم تر و ثابت تر در بیان نازل نشده گویا جمیع بیان در این امر ابدع امنع نازل شده معذلك اوّل معرض و امثال او باعراض برخواسته و وارد آورده‌اند آنچه را که هیچ ظالمی عامل نشده شما این ارض نبوده‌اید که مطّلع باشید بحقّ نقطه اولی و جمیع نبیّین و مرسلین که بحقّ و راستی تکلّم مینمایم چون ملاحظه نمودند که آیات الهی مثل غیث هاطل نازل و بحر اعظم ربّانی در امواج و شجره عزّ صمدانیّه باثمار بدیعه منیعه مزیّن شده و ارياح فضلیّه از یمین عرش الهیّه در هبوب و سماء مرتفعه قدمیّه بانجم علوم و معارف جدیده مطرّز بنفاق برخواست و درصدد قطع شجره ربّانیّه افتاد و چون از آن عاجز شد مکر صدرش ظاهر گشت و جمیع مهاجرین مضطرب و اهل حرم در نوحه و ندبه مشغول و جمال احدیّه از بین بریّه خارج شدند بعد بافترا و کذب برخواستند و اراده نمودند که بمفتریات جعلیّه و ظنونات افکیّه خبیثه ستر نمایند آن فعل شنیع را و بعد عامل شدند آنچه را که عامل شدند چنانچه خود شما هم میدانید که آن مفسد مفتری که بآن ارض آمده چه گفته و چه کرده و بآن اصل هاویه نفسی متعرّض نشده و سخن نگفته معذلك خود را مظلوم نامیده و بامثال خود القاء نموده آنچه را که شیطان باولیای خود القاء نموده و مینماید فویل لهم و للّذین اتّبعوهم تالله انّهم لفی خسران عظیم

Va lāken dar īn ẓuhūr agar molāḥeẓe namāᵊīd bā īnke dar avval-i amr joz ᶜobūdiyyat-i ṣerfe amrī ẓāher nashod maᶜa dhālek dheᵊāb-i arḍ az malaᵊ-i Bayān be-eᶜrāḍ va eᶜterāḍ barkhāstand va az aykāt-i nefāq be-qaṣd-i Nayyir-i Āfāq bīrūn āmadand bā ānke ḥokm-i moḥkam-i Bayān ast va dar koll-i alvāḥ-i Allāh masṭūr ke agar nafsī be-āyāt ẓāher shavad be-ū moᶜāreḍe nanamāᵊīd va mojādele nakonīd va eḥtejāj nanamāᵊīd va be-shaᵊnī dar īn ḥokm mobāleghe farmūde-and ke va’llāh alladhī lā ilāha illā huwa ḥokmī az īn moḥkam-tar va s̱ābet-tar dar Bayān nāzel nashode gūyā jamīᶜ-i Bayān dar īn amr-i abdaᶜ-i amnaᶜ nāzel shode maᶜa dhālek avval-i moᶜreḍ va ams̱āl-i ū be-eᶜrāḍ barkhāste va vāred āvarde-and ānche rā ke hīch ẓālemī ᶜāmel nashode shomā īn arḍ nabūde-īd ke moṭṭaleᶜ bāshīd be-ḥaqq-i Nuqṭe-yi Ūlā va jamīᶜ-i nabiyyīn va morsalīn ke be-ḥaqq va rāstī takallom mīnamāyam chon molāḥeẓe namūdand ke āyāt-i elāhī mes̱l-i ghayth-i hāṭel nāzel va baḥr-i aᶜẓam-i rabbānī dar amvāj va shajare-yi ᶜezz-i ṣamadāniyye be-as̱mār-i badīᶜe-yi manīᶜe mozayyan shode va aryāḥ-i faḍliyye az yamīn-i ᶜarsh-i elāhiyye dar hobūb va samāᵊ-i mortafeᶜe-yi qidamiyye be-anjom-i ᶜolūm va maᶜāref-i jadīde moṭarraz be-nefāq barkhāst va dar ṣadad-i qaṭᶜ-i shajare-yi rabbāniyye

oftād va chon az ān ᶜājez shod makr-i ṣadrash ẓāher gasht va jamīᶜ-i mohājerīn moḍṭareb va ahl-i ḥaram dar nawḥe va nodbe mashghūl va Jamāl-i Aḥadiyye az bayn-i bariyye khārej shodand baᶜd be-efterā va kedhb barkhāstand va erāde namūdand ke be-moftarayāt-i jaᶜliyye va ẓonūnāt-i efkiyye-yi khabīṯe satr namāyand ān feᶜl-i shanīᶜ rā va baᶜd ᶜāmel shodand ānche rā ke ᶜāmel shodand chenānche khod-i shomā ham mīdānīd ke ān mofsed-i moftarī ke be-ān arḍ āmade che gofte va che karde va be-ān aṣl-i hāviye nafsī motaᶜarreḍ nashode va sokhan nagofte maᶜa dhālek khod rā maẓlūm nāmīde va be-amṯāl-i khod elqā namūde ānche rā ke shayṭān be-awliyā-yi khod elqā namūde va mīnamāyad fa-waylun lahum wa-li-alladhīna ittabaᶜūhum ta'llāh innahum la-fī khusrān ᶜaẓīm.

Yet consider this Revelation: although at the outset nothing appeared but pure servitude, the wolves of the earth among the people of the Bayán nevertheless rose in rejection and opposition, emerging from the thickets of hypocrisy to assail the Luminary of the horizons. This was despite the firm command of the Bayán, recorded in all the Tablets of God, that if anyone should appear with verses, you must not oppose him, dispute with him, or argue against him. He has emphasized this command to such a degree that, by God, besides whom there is no other god, no command firmer or more established than this has been revealed in the Bayán. It is as though the entire Bayán had been revealed concerning this most wondrous, most unassailable Cause. Nevertheless, the first to turn away and others like him have risen in rejection and inflicted what no oppressor has ever perpetrated. You were not in this land to know of it. By the Primal Point and all the prophets and messengers, I speak in truth and sincerity. When he saw the divine verses descending like pouring rain, the most great divine Ocean surging, the Tree of everlasting glory adorned with wondrous, lofty fruits, the winds of grace blowing from the right hand of the divine throne, and the lofty heaven of eternity embroidered with the stars of new sciences and knowledge, he rose in hypocrisy and sought to cut down the divine Tree. When he proved incapable of this, the deceit within his breast became manifest. All the emigrants were thrown into turmoil, the members of the holy household were occupied with lamentation and mourning, and the Beauty of Oneness withdrew from among the people. Then they resorted to slander and lies, intending to conceal that heinous deed with fabricated calumnies and foul, lying suppositions. Afterward, they did what they did, as you yourself know what that mischief-making slanderer who came to that land has said and done. No one has assailed or spoken against that source of the abyss. Nevertheless, he has called himself wronged and instilled in others like himself what Satan has instilled and continues to instill in his allies. Woe to them and to those who have followed them! By God, they are indeed in grievous loss.

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قول دیگر آنکه باید اکمل و اتمّ باشد چنانچه ظهور هر رسولی و نبیّی اعلی از ظهور سابق بوده و ربّ اعلی هم‌چنین ادّعا نموده بالنّسبة بسابقین اینست که هر لاحقی نسخ سابق نموده انتهی

Qawl-i dīgar ānke bāyad akmal va atamm bāshad chenānche ẓuhūr-i har rasūlī va nabiyyī aᶜlā az ẓuhūr-i sābeq būde va Rabb-i Aᶜlā hamchenīn eddeᶜā namūde bi'l-nesbe be-sābeqīn īn ast ke har lāḥeqī naskh-i sābeq namūde. Intahā.

Another statement: "He must be more perfect and more complete, just as the revelation of every messenger and prophet has been higher than the preceding revelation, and the Most Exalted Lord has made the same claim in relation to His predecessors. This is why each successor has abrogated what came before." End of quotation.

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اوّلا آنکه اگر بصر انصاف مفتوح مشاهده مینماید که شبه این ظهور در ابداع نیامده و یشهد بذلك ما نزل من جبروت الله المهیمن العزیز القدیر فافتح بصراك لتشهد بأنّ جمال الظّهور قد کان حینئذ مستقرّاً علی عرش العظمة و الاستقلال و عن یمینه نقطة البیان بسلطان العزّة و الاجلال و عن یساره محمّد رسول الله بانوار الله عزیز المتعال و فی مقابلة الوجه قد قام الرّوح بقبیل من ملأ الأعلی و نزل بالحقّ ان انتم تفقهون ثمّ عن خلفه صفوفاً من ملائکة السّمآء باباریق من کوثر البقآء و اکواب من التّسنیم ان انتم تعلمون و کلّهم ینوحن و یبکینّ و یصیحن علی ما ورد علی جمال الله المهیمن العزیز القیّوم

Avvalan ānke agar baṣar-e enṣāf maftūḥ, moshāhede mīnamāyad ke shebh-e īn ẓohūr dar ebdāᶜ nayāmade, va yashhad bi-dhālika mā nazala min jabarūt Allāh al-Muhaymin al-ᶜAzīz al-Qadīr. Fa-ftaḥ baṣarāka li-tashhad bi-anna Jamāl al-Ẓuhūr qad kāna ḥīnaᵓidhin mustaqirran ᶜalā ᶜarsh al-ᶜaẓama wa-l-istiqlāl, wa-ᶜan yamīnihi Nuqṭat al-Bayān bi-sulṭān al-ᶜizza wa-l-ijlāl, wa-ᶜan yasārihi Muḥammad Rasūl Allāh bi-anwār Allāh ᶜAzīz al-Mutaᶜāl, wa-fī muqābalat al-wajh qad qāma al-Rūḥ bi-qabīl min Malaᵓ al-Aᶜlā wa-nazala bi-l-ḥaqq, in antum tafqahūn. Thumma ᶜan khalfihi ṣufūfan min malāᵓikat al-samāᵓ bi-abārīq min Kawthar al-baqāᵓ wa-akwāb min al-Tasnīm, in antum taᶜlamūn. Wa-kulluhum yanūḥna wa-yabkīna wa-yaṣīḥna ᶜalā mā warada ᶜalā Jamāl Allāh al-Muhaymin al-ᶜAzīz al-Qayyūm.

First, if the eye of fairness is open, it sees that nothing like this Revelation has appeared in creation. What has descended from the dominion of God, the All-Compelling, the Almighty, the All-Powerful, bears witness to this. Open your eyes, then, to witness that the Beauty of Revelation is now established upon the throne of grandeur and independence. At His right is the Point of the Bayán, with the sovereignty of might and majesty; at His left is Muhammad, the Messenger of God, with the lights of God, the Mighty, the Most Exalted. Before His face the Spirit stands with a company of the heavenly concourse and has descended in truth, if you understand. Behind Him are ranks of the angels of heaven, with pitchers from the Kawthar of everlasting life and cups of Tasnim, if you know. They all lament, weep, and cry out over what has befallen the Beauty of God, the All-Compelling, the Almighty, the Self-Subsisting.

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

Agar ṣāḥeb-e baṣar būdī va be-manẓar-e akbar rājeᶜ mīshodī, bi-l-mushāhada wa-l-mushāfaha anvār-e elāhī rā az maẓhar-e ᶜezz-e solṭān-e lāyazālī moshāhede mīnamūdī, va lāken ramad-e avhām be-shaᵓnī abṣār rā ᶜalīl namūde ke agar be-maqarr-e aṭhar ham vāred shavand gomān nemībaram ke be-leqā fāyez gardand. Chenānche joᶜal agar qorb-e Reżvān maskan namāyad az ᶜarf-e avrād maḥrūm būde va khvāhad būd, va ham-chenīn aᶜmā agar dar moqābel-e shams ḥāżer shavad az anvār-e ū mamnūᶜ būde va khvāhad būd. Laysa lahum naṣīb min hādhā al-baḥr al-aᶜẓam.

If you had sight and turned toward the Most Great Vision, you would behold the divine lights directly, face to face, in the Manifestation of the glory of the everlasting Sovereign. But the inflammation of vain imaginings has so afflicted their eyes that, even if they entered the most holy

abode, I do not suppose they would attain His presence. Just as a dung beetle, even if it dwells near Ridvan, has always been and will remain deprived of the fragrance of its roses, so a blind person, even if he stands before the sun, has always been and will remain deprived of its light. They have no share in this most great Ocean.

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اینکه ذکر نمودی هر لاحقی باید مقدم و اعلی بر سابق باشد اگر مضطرب و متزلزل مشاهده نمیشدی در اینمقام کلمه که از حقّ استماع نموده‌ام مذکور میداشتم و این مطلبی است که غیر الله هر که در آن تکلّم نماید از فضولی محسوب است الله یعلم مراده فیما نزل چه که لئالی معانی مکنونه در صدف ابحر کلمات الهیّه را جز نفس ظهور مطّلع نبوده و نخواهد بود کلّ ذلك علمه عند ربّی و ما اطّلع به احد الّا نفسه العالم العلیم چون ملأ بیان اعجب از متوهّمین قبل مشاهده میشوند لذا بهتر آنکه مدارا نمائیم و آنچه را ادراك نموده‌ایم مستور داریم که مباد فزع دیگر مرتفع شود قدرت محیطه و رحمت منبسطه الهیّه هرگز بحدودی نبوده و نخواهد بود یفعل ما یشآء و یحکم ما یرید

Īnke dhekr namūdī har lāḥeqī bāyad moqaddam va aʿlā bar sābeq bāshad, agar możṭareb va motazalzel moshāhede nemīshodī dar īn maqām kalame ke az Ḥaqq estemāʿ namūde-am madhkūr mīdāshtam, va īn maṭlabī ast ke gheyr Allāh har ke dar ān takallom namāyad az fożūlī maḥsūb ast. Allāh yaʿlam murādahu fīmā nazala. Che ke laʾālī-ye maʿānī-ye maknūne dar ṣadaf-e abḥor-e kalemāt-e elāhiyye rā joz nafs-e ẓohūr moṭṭaleʿ nabūde va nakhvāhad būd. Kullu dhālika ʿilmuhu ʿinda rabbī wa-mā iṭṭalaʿa bihi aḥad illā nafsuhu al-ʿĀlim al-ʿAlīm. Chon malaʾ-e Bayān aḥjab az motavahhemīn-e qabl moshāhede mīshavand, ledhā behtar ānke modārā namāyīm va ānche rā edrāk namūde-īm mastūr dārīm ke mabād fazaʿ-e dīgar mortafeʿ shavad. Qodrat-e moḥīṭe va raḥmat-e monbaseṭe-ye elāhiyye hargez maḥdūd be-ḥodūdī nabūde va nakhvāhad būd. Yafʿal mā yashāʾ wa-yaḥkum mā yurīd.

As for your statement that every successor must take precedence over and be higher than his predecessor: if you had not appeared troubled and shaken, I would have mentioned here a word I heard from the True One. This is a matter in which anyone other than God who speaks is reckoned to be meddling. God knows His intention in what He has revealed, for none but the Manifestation Himself has ever known or will ever know the pearls of meaning concealed within the shells of the oceans of divine words. Knowledge of all this is with my Lord, and no one has become acquainted with it except His own Self, the All-Knowing, the Omniscient. Since the people of the Bayán appear more veiled than those who clung to vain imaginings before them, it is better that we show forbearance and conceal what we have understood, lest another outcry arise. God's all-encompassing power and all-embracing mercy have never been and will never be confined within any limits. He does what He wills and decrees what He desires.

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

Va dar naskh-e aḥkām-e sābeq Noqṭe-ye Bayān, rūḥ-e mā sevāh fedāh, mīfarmāyad koll manūṭ be-erāde-ye nafs-e ẓohūr ast. Agar bekhvāhad avāmer va navāhī-ye qabl rā emżā mīfarmāyad va agar bekhvāhad naskh mīfarmāyad. Bi-yadihi al-amr. Laysa li-aḥad an yaʿtariḍ ʿalayhi aw yaqūl

lima wa-bima fī kulli mā yafᶜal wa-yaᵓmur. Wa-man qāla lima wa-bima fa-qad kafara bi-Allāh wa-ḥāraba bi-nafsihi wa-jādala bi-sulṭānihi wa-ankara amrahu wa-kāna min al-mushrikīn.

Concerning the abrogation of previous laws, the Point of the Bayán—may the souls of all besides Him be sacrificed for Him—says that everything depends upon the will of the Manifestation Himself. If He wishes, He confirms the former commandments and prohibitions, and if He wishes, He abrogates them. Authority is in His hand. No one has the right to object to Him or to say, "Why?" or "For what reason?" concerning anything He does or commands. Whoever says, "Why?" or "For what reason?" has disbelieved in God, fought against His own Self, disputed His sovereignty, denied His Cause, and become one of those who associate partners with God.

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قول دیگر اگر بطریق استعکاس است مثل حضرات ائمّه اطهار بالنسبة بحضرت محمّد که ادّعای مثلیّت بآنحضرت مینمودند و حال آنکه در ظلّ او بودند پس مطلب واضح است چه چنین شخصی را نمیسزد که ادّعای برتری در چنین صورتی نماید انتهی

Qowl-e dīgar: Agar be-ṭarīq-e esteᶜkās ast, mesl-e ḥażarāt-e aᵓemme-ye aṭhār bi-l-nisba be-Ḥażrat-e Moḥammad ke eddeᶜā-ye methliyyat be-ān Ḥażrat mīnamūdand va ḥāl ānke dar ẓell-e ū būdand, pas maṭlab vāżeḥ ast, che chenīn shakhṣī rā nemīsazad ke eddeᶜā-ye bartarī dar chenīn ṣūratī namāyad. Intahā.

Another statement: "If it is by way of reflection, as with the holy and pure Imams in relation to Muhammad, who claimed likeness to Him while remaining beneath His shadow, then the matter is clear, for it does not befit such a person to claim superiority under such circumstances." End of quotation.

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در بیان قبل ذکر اینقام شده دیگر این کلمات آن مشرك ملقی که احقر از کلمات صبیان است بی‌جواب بوده و خواهد بود ای مرد عکس چه عاکس چه این ساحت مقدّس از ذکر و بیان است و منزّه از ادراك من فی الامکان

Dar bayān-e qabl dhekr-e īn maqām shode. Dīgar īn kalemāt-e ān moshrek-e molqī ke aḥqar az kalemāt-e ṣebyān ast bī-javāb būde va khvāhad būd. Ey mard, ᶜaks che, ᶜākes che? Īn sāḥat moqaddas az dhekr va bayān ast va monazzah az edrāk-e man fī al-imkān.

This matter has been addressed in the preceding explanation. These further words of that prompter who associates partners with God, which are more contemptible than the words of children, have been and will remain unanswered. O man, what reflection? What reflector? This court is sanctified above mention and description and exalted beyond the understanding of all who dwell in the contingent world.

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در اینقام حکایتی بنظر آمد ایّامیکه نقطه اولی جلّ و عزّ در جبل ماکو مسجون بودند چنانچه حال هم در این ارض مسجونند و لکن این سجن را بآن سجن قیاس مکن چه که حال هم مسجون دولتند و هم مسجون اهل بیان و سجن ظهور قبل مخصوص بدولت بوده و اگر خوب ملاحظه کنی در این سجن کلّ دول هم شریك

Dar īn maqām ḥekāyatī be-naẓar āmad. Ayyāmī ke Noqṭe-ye Ūlā, jalla wa-ᶜazza, dar Jabal-e Mākū masjūn būdand, chenānche ḥāl ham dar īn arż masjūnand, va lāken īn sejn rā be-ān sejn qiyās makon, che ke ḥāl ham masjūn-e dowlatand va ham masjūn-e ahl-e Bayān, va sejn-e ẓohūr-e qabl makhṣūṣ be-dowlat būde, va agar khūb molāḥeẓe konī dar īn sejn koll-e doval ham sharīk.

At this point a story came to mind. In the days when the Primal Point, glorified and exalted be He, was imprisoned in the mountain of Maku—as He is now imprisoned in this land, though do not compare this imprisonment with that one, for now He is imprisoned both by the government and by the people of the Bayán, whereas the imprisonment of the former Manifestation was solely at the hands of the government; and if you consider carefully, all governments also share in this imprisonment.

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باری در آن ایّام جناب وحید یعنی آقا سیّد یحیی علیه بهآء الله بنصرت امر علم برافراخته بودند چنانچه شنیده‌اید و در کلّ دیار علما بر اعراض و انکار برخواسته و بر کلّ منابر نعوذاً بالله بسبّ و لعن نقطه اولی و اصحابش مشغول امام جمعه طهران اگر چه فی‌الحقیقة او مبغض نبود و انصافش هم از جمیع برتری داشته روزی بر منبر رفته مذکور نمود که از جمله شنیده‌ام حضرت باب هوا را مطهّر دانسته آخر بگوئید ای مرد در کتاب کدام فقها و علماء چنین کلمه مشاهده نموده که هوا مطهّر است و آنقدر ملتفت نشده بود که مقام اجتهاد نیست مقامی است ماورای این اذکار و کلمات و خود بنفسه مجدّد شرایع بوده و همچه ادراك نموده بود که یکی از فقها هستند و این مسئله فقهیّه را مخالفاً للعلمآء ذکر نموده‌اند و جایز دانسته‌اند

Bārī dar ān ayyām Janāb-e Vaḥīd, yaᶜnī Āqā Seyyed Yaḥyā, ᶜalayhi Bahāʾ Allāh, be-noṣrat-e Amr ᶜalam bar afrākhte būdand, chenānche shenīde-īd, va dar koll-e deyār ᶜolamā bar eᶜrāż va enkār bar khāste va bar koll-e manāber, naᶜūdhan bi-Allāh, be-sabb va laᶜn-e Noqṭe-ye Ūlā va aṣḥābash mashghūl. Emām-e Jomᶜe-ye Ṭehrān, agarche fī al-ḥaqīqa ū mobgheż nabūd va enṣāfash ham az jamīᶜ bartarī dāshte, rūzī bar menbar rafte madhkūr namūd ke az jomle shenīde-am Ḥażrat-e Bāb havā rā moṭahher dāneste. Ākhar begūʾīd ey mard, dar ketāb-e kodām foqahā va ᶜolamā chenīn kalame moshāhede namūde ke havā moṭahher ast? Va ānqadr moltafet nashode būd ke maqām-e ejtehād nīst, maqāmī ast māvarā-ye īn adhkār va kalemāt, va khod be-nafsehe mojadded-e sharāyeᶜ būde, va hamche edrāk namūde būd ke yekī az foqahā hastand va īn masʾale-ye feqhiyye rā mukhālifan li-l-ᶜulamāʾ dhekr namūde-and va jāyez dāneste-and.

In those days, then, the honored Vahid, that is, Aqa Siyyid Yahya—upon him be the glory of God—had raised the banner in support of the Cause, as you have heard. In every land the religious scholars had risen in rejection and denial, and from every pulpit they were occupied—God forbid—with reviling and cursing the Primal Point and His companions. The Imam-Jumih of Tehran, although in truth he bore no hatred and was fairer than all the others, one day ascended the pulpit and said, “Among other things, I have heard that the Báb has declared air to be a purifier. Now tell me, O man, in the book of which jurist or scholar has He seen such a statement, that air is a purifier?” He had not realized even this much: that this was not the station of independent legal reasoning, but a station beyond such discussions and words, and that He Himself was the renewer of religious laws. Instead, he had understood Him to be one of the jurists who had stated this point of religious law and deemed it permissible in opposition to the scholars.

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و حال شما هم نمیدانید چه نقل است و چه امر از افق اراده الهی ظاهر شده مع‌ذلك باین کلمات که لایق انفس ملقیه بوده و هست و شما هم بالقای آنها نوشته‌اید افتخار مینمائید و البتّه باغوای شیطان باطراف هم فرستاده‌اید چنانچه مخصوص اخبار فرموده‌اند و انّه لهو الصّادق العلیم فسوف یبطل الله ما عندهم بقوله الحقّ و یظهر مکر نفوسهم لعباده المقرّبین

Va ḥāl shomā ham nemīdānīd che naql ast va che amr az ofoq-e erāde-ye elāhī ẓāher shode. Maᶜa dhālika be-īn kalemāt ke lāyeq-e anfos-e molqiye būde va hast va shomā ham be-elqā-ye ānhā neveshte-īd eftekhār mīnamāyīd, va albatte be-eghvā-ye sheyṭān be-aṭrāf ham ferestāde-īd, chenānche makhṣūṣ ekhbār farmūde-and. Wa-innahu la-huwa al-Ṣādiq al-ᶜAlīm. Fa-sawfa yubṭil Allāh mā ᶜindahum bi-qawlihi al-ḥaqq wa-yuẓhir makr nufūsihim li-ᶜibādihi al-muqarrabīn.

And now you too do not know what is happening or what Cause has appeared from the horizon of the divine will. Nevertheless, you take pride in these words, which have always befitted those who prompted them and which you too have written at their prompting. Surely, at Satan's instigation, you have also sent them far and wide, as He has specifically informed us. He is indeed the Truthful, the All-Knowing. Soon God will nullify what they possess through His true word and expose the scheming of their souls to His servants who are near to Him.

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شأن شما آن بود که اوّلا سؤال نمائید از نفس ظهور که ادّعا چیست و حجّت چه تا بر آن مطّلع شوید اگر میفرمود که این همان ظهوری است که نقطه بیان بآن بشارت داده و اخذ عهد او را از کلّ نموده دیگر این اعتراضات جمیع بی‌ثمر بوده و خواهد بود و این همه زحمت بخود نمیدادید که حروفات جعلیّه آن انفس ملقیه را ترکیب نمائید اتّق الله و لاتقل ما لا تعلم و لا تتّبع کلّ ناعق و لو ترید ان تطّلع بالحقّ فاسئل الله ربّك و ربّ العالمین

Shaʾn-e shomā ān būd ke avvalan soʾāl namāyīd az nafs-e ẓohūr ke eddeᶜā chīst va ḥojjat che tā bar ān moṭṭaleᶜ shavīd. Agar mīfarmūd ke īn hamān ẓohūrī ast ke Noqṭe-ye Bayān be-ān beshārat dāde va akhdh-e ᶜahd-e ū rā az koll namūde, dīgar īn eᶜterāżāt jamīᶜ bī-thamar būde va khvāhad būd, va īn hame zaḥmat be-khod nemīdādīd ke ḥorūfāt-e jaᶜliyye-ye ān anfos-e molqiye rā tarkīb namāyīd. Ittaqi Allāh wa-lā taqul mā lā taᶜlam wa-lā tattabiᶜ kulla nāᶜiq. Wa-law turīd an taṭṭaliᶜ bi-l-ḥaqq fa-sʾal Allāh rabbaka wa-rabb al-ᶜālamīn.

What befitted you was first to ask the Manifestation Himself what His claim was and what His proof was, so that you might become acquainted with it. If He said that this was the very Revelation whose advent the Point of the Bayán had announced and for whom He had taken a covenant from everyone, then all these objections were and would remain fruitless. You would not have put yourself to so much trouble to piece together the fabricated words of those who prompted you. Fear God, do not say what you do not know, and do not follow everyone who cries out. If you wish to become acquainted with the truth, ask God, your Lord and the Lord of the worlds.

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قول دیگر کبر غفلة من القاه غایت امر این است که یکی از ادلّاء و مرایای او میباشند و مرایا را مراتب است و حاکی بالتّمام از نسل یکی خواهد بود رشته مرآت تام واحدا بعد واحد خواهد بود باقی دیگر حاکی بالتّمام نخواهد بود و آن را هم حضرت ربّ اعلی حصر در میرزا یحیی نموده انتهی

Qowl-e dīgar, kabura ghaflat man alqāhu: Ghāyat-e amr īn ast ke yekī az adellāʾ va marāyā-ye ū mībāshand, va marāyā rā marāteb ast, va ḥākī be-l-tamām az nasl-e yekī khvāhad būd. Reshte-ye merʾāt-e tāmm vāḥedan baᶜd-e vāḥed khvāhad būd. Bāqī dīgar ḥākī be-l-tamām nakhvāhad būd, va ān rā ham Ḥażrat-e Rabb-e Aᶜlā ḥaṣr dar Mīrzā Yaḥyā namūde. Intahā.

Another statement—how great the heedlessness of the one who prompted it: "At most, He is one of His guides and mirrors. The mirrors have ranks, and the one who fully reflects will be from the lineage of one. The succession of the perfect mirror will be one after another. The others will not fully reflect, and the Most Exalted Lord has confined this too to Mirza Yahya." End of quotation.

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قد اخطأ من القاك و عصى فيما ارتكب و كفر بالله الّذى خلقه من تراب و افترى بالّذى اليه يرجع فى منقلبه و مثوئه و هو من الّذين جعل الكتاب عضين چه كه تازه مرآت تام و غير تام ذكر نموده والله قلم متحيّر است كه در جواب امثال آن غافلين چه ذكر نمايد خود نقطه اولى در مقام مناجات ميفرمايد الهى در هر سنه بفرست مرآتى تا آنكه مدلّ باشد بر تو و حاكى باشد از تو و بعد ميفرمايد در هر شهرى بفرست و اگر تسليم نمائيم قول شما را مخالف است با قول نقطه بيان منتهى رتبه مرايا اين رتبه است كه ميفرمايد قوله جلّ اجلاله قل ان يا شموس المرايا انتم الى شمس الحقيقة تنظرون فانّ قيامكم بها لو انتم تتبصّرون كلكم كحيتان بالمآء فى البحر تتحرّكون و تحتجبون عن الماء و تسئلون عما انتم به قائمون

Qad akhṭaʾa man alqāka wa-ᶜaṣā fīmā irtakaba wa-kafara bi-Allāh alladhī khalaqahu min turāb wa-ftarā bi-alladhī ilayhi yarjiᶜ fī munqalabihi wa-mathwāhu wa-huwa min alladhīna jaᶜala al-kitāb ᶜiḍīn. Che ke tāze merʾāt-e tāmm va gheyr-e tāmm dhekr namūde. Wa-Allāh qalam motaḥayyer ast ke dar javāb-e amthāl-e ān ghāfelīn che dhekr namāyad. Khod-e Noqṭe-ye Ūlā dar maqām-e monājāt mīfarmāyad: Elāhī dar har sane beferest merʾātī tā ānke modell bāshad bar to va ḥākī bāshad az to. Va baᶜd mīfarmāyad dar har shahrī beferest. Va agar taslīm namāyīm qowl-e shomā rā mokhālef ast bā qowl-e Noqṭe-ye Bayān. Montahā rotbe-ye marāyā īn rotbe ast ke mīfarmāyad, qawluhu jalla ijlāluhu: Qul in yā shumūs al-marāyā antum ilā Shams al-Ḥaqīqa tanẓurūn, fa-inna qiyāmakum bihā law antum tatabaṣṣarūn. Kullukum ka-ḥītān bi-l-māʾ fī al-baḥr tataḥarrakūn wa-taḥtajibūn ᶜan al-māʾ wa-tasʾalūn ᶜammā antum bihi qāʾimūn.

The one who prompted you has erred, rebelled in what he has perpetrated, disbelieved in God who created him from dust, and slandered the One to whom he returns in his final destination and abode. He is among those who have divided the Book into fragments, for he has now introduced the notion of a perfect and an imperfect mirror. By God, the Pen is bewildered as to what it should say in answer to such heedless people. The Primal Point Himself says in prayer, "My God, send in every year a mirror, that it may point to You and reflect You." Then He says, "Send one in every city." Even if we were to accept your statement, it contradicts the words of the Point of the Bayán. The highest rank of the mirrors is this rank of which He speaks—His words, exalted be His majesty: "Say: O suns of the mirrors, you look toward the Sun of Truth, for your existence depends upon it, if you perceive. You are all like fish moving through the water in the sea, yet you are veiled from the water and ask about that by which you subsist."

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بگو اى غافل ملاحظه نما كه بشموس مرايا كه منتهى رتبه آنها است ميفرمايد كه شما بشمس حقيقت ناظر باشيد و بعد ميفرمايند مثل شما مثل حيتان است كه در بحر حركت مينمائيد و محتجبيد از ماء و سؤال كرده ميشويد از آنچه باو قائميد

Begū ey ghāfel, molāḥeẓe namā ke be-shomūs-e marāyā ke montahā rotbe-ye ānhā ast mīfarmāyad ke shomā be-Shams-e Ḥaqīqat nāẓer bāshīd, va baᶜd mīfarmāyand mathal-e shomā mathal-e ḥītān ast ke dar baḥr ḥarakat mīnamāyīd va moḥtajebīd az māᵓ va soᵓāl karde mīshavīd az ānche be-ū qāᵓemīd.

Say: O heedless one, consider how He tells the suns of the mirrors, which is their highest rank, to look toward the Sun of Truth. Then He says that you are like fish moving in the sea, veiled from the water, and questioned about that by which you subsist.

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فوالله اگر اهل بیان انصاف دهند همین بیان منزل بیان جمیع را کافیست از کلمات مشرکین منقطع میشوند و معنی این کلمات الهیّه را الیوم مشاهده مینمایند چنانچه این نفس معرض که خود را مرآت میداند و بعضی هم من غیر شعور او را مرآت فرض گرفته بر فرض تسلیم از شمس حقیقت محروم مانده چنانچه مشاهده میشود که بنفس خود ناظر و بموهوم متشبّث و از شمس حقیقت بعید و ممنوع در ماء حرکت میکند چنانچه در ظلّ اشراقات انوار الهیّه مستظلّ و لکن از او مهجور و محجوب و محروم و هم‌چنین الیوم از کلّ مرایا سؤال کرده میشود چنانچه کلّ در موقف سؤال حاضر هر کدام از شریعه عرفان الله خارج شد از حجر محسوب بلکه قابل ذکر نبوده و هر کدام عارف شد و در ظلّ عنایتش مأوی گرفت از مرایای اوّلیّه عندالله مذکور کذلك فصل الأمر لعلّ النّاس هم یفقهون

Fa-wa-Allāh agar ahl-e Bayān enṣāf dehand hamīn bayān-e Monzel-e Bayān jamīᶜ rā kāfīst. Az kalemāt-e moshrekīn monqaṭeᶜ mīshavand va maᶜnā-ye īn kalemāt-e elāhiyye rā al-yawm moshāhede mīnamāyand. Chenānche īn nafs-e moᶜreż ke khod rā merᵓāt mīdānad va baᶜżī ham min ghayri shuᶜūr ū rā merᵓāt farż gerefte, bar farż-e taslīm, az Shams-e Ḥaqīqat maḥrūm mānde. Chenānche moshāhede mīshavad ke be-nafs-e khod nāẓer va be-mowhūm motashabbeth va az Shams-e Ḥaqīqat baᶜīd va mamnūᶜ. Dar māᵓ ḥarakat mīkonad, chenānche dar ẓell-e eshrāqāt-e anvār-e elāhiyye mostaẓell va lāken az ū mahjūr va maḥjūb va maḥrūm. Va ham-chenīn al-yawm az koll-e marāyā soᵓāl karde mīshavad, chenānche koll dar mowqef-e soᵓāl ḥāżer. Har kodām az sharīᶜe-ye ᶜerfān Allāh khārej shod az ḥajar maḥsūb, balke qābel-e dhekr nabūde, va har kodām ᶜāref shod va dar ẓell-e ᶜenāyatash maᵓvā gereft az marāyā-ye avvaliyye ᶜend Allāh madhkūr. Kadhālika fuṣṣila al-amr laᶜalla al-nās hum yafqahūn.

By God, if the people of the Bayán were fair, this utterance of the Revealer of the Bayán alone would suffice them all. They would detach themselves from the words of those who associate partners with God and would witness today the meaning of these divine words. Thus this soul who has turned away, who considers himself a mirror and whom some, without understanding, have assumed to be a mirror—even granting this assumption—has remained deprived of the Sun of Truth. As can be seen, he looks to his own self, clings to a vain imagining, and remains distant from and denied access to the Sun of Truth. He moves in the water, inasmuch as he shelters beneath the radiance of the divine lights, yet he is estranged, veiled, and deprived of Him. Likewise, today all the mirrors are questioned, for all stand at the place of questioning. Whichever departs from the water's edge of the recognition of God is reckoned as stone—indeed, is unworthy of mention—and whichever recognizes Him and takes refuge beneath the shadow of His loving care is numbered among the foremost mirrors in the sight of God. Thus has the matter been set forth in detail, so that people may understand.

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حال قدری در این بیان تفکّر نما که شاید بکوثر احدیّه که از معین کلمات الهیّه جاری است فایز گردی بگو ای ظالم بی‌خبر این تحدیدات در کجای از بیان مسطور است که القاء نموده افترا بر حقّ بسته که مرآت حاکی بالتمام از نسل یکی خواهد بود و آن را هم حضرت ربّ اعلی در فلان حصر نموده قل افتریت بربّ العرش و الکرسیّ الرّفیع از این کلمات حقیقت عرفان من القی الیك و اوحی الیه معلوم شده آفرین خوب ید منبسطه الهیّه را مغلول نموده‌اید یتکلّمون بمثل الیهود و لا یشعرون خاك بر فم امثال آن قائلین و طین بر رأس نابالغین که تنزیه امر و تقدیس کلمات الهیّه را بغبار جهل و تحدید آلوده نموده‌اند لم یزل امراللّه مقدّس از این حدود بوده

Ḥāl qadrī dar īn bayān tafakkur namā keh shāyad be-kawthar-i aḥadiyyeh keh az maᶜīn-i kalimāt-i ilāhiyyeh jārī ast fāᵓiz gardī. Begū ey ẓālim-i bī-khabar īn taḥdīdāt dar kojā-yi az Bayān masṭūr ast keh ilqā namūdeh iftirā bar Ḥaqq basteh keh mirᵓāt-i ḥākī bi-t-tamām az nasl-i yekī khwāhad būd va ān rā ham Ḥaḍrat-i Rabb-i Aᶜlā dar fulān ḥaṣr namūdeh. Qul iftarayta bi-Rabbi l-ᶜarshi wa-l-kursiyyi r-rafīᶜ. Az īn kalimāt ḥaqīqat-i ᶜirfān-i man alqā ilayka wa-awḥā ilayhi maᶜlūm shodeh. Āfarīn khūb yad-i munbasiṭeh-yi ilāhiyyeh rā maghlūl namūdeh-īd. Yatakallamūna bi-mithli l-Yahūdi wa-lā yashᶜurūn. Khāk bar fam-i amthāl-i ān qāᵓilīn va ṭīn bar raᵓs-i nābālighīn keh tanzīh-i amr va taqdīs-i kalimāt-i ilāhiyyeh rā be-ghubār-i jahl va taḥdīd ālūdeh namūdeh-and. Lam yazal Amruᵓllāh muqaddas az īn ḥudūd būdeh.

Now reflect a little on this utterance, so that you may perhaps attain the Kawthar of oneness flowing from the wellspring of the divine words. Say: O uninformed oppressor, where in the Bayán are these restrictions recorded, which you have put forward, slandering God by claiming that the mirror that fully reflects will come from the descendants of one person, and that the Most Exalted Lord has further confined this to a certain individual? Say: You have fabricated a lie against the Lord of the throne and the exalted seat. These words reveal the true measure of the understanding of the one who prompted you and to whom inspiration was given. Well done! How thoroughly you have fettered the outstretched hand of God! They speak like the Jews and do not perceive it. Dust upon the mouths of such speakers, and clay upon the heads of the immature, who have sullied the transcendence of the Cause and the sanctity of the divine words with the dust of ignorance and restriction. The Cause of God has always been sanctified above these limitations.

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واللّه الّذی لا اله الّا هو که از پست‌ترین اهل ملل قبل محتجب‌تر مشاهده میشوند و لکن مرشد بسیار از این کلمه مسرور شده و البتّه شما را هم نظر باین خدمت یکی از شهدای نار قرار داده و یا خواهد داد چه که همیشه اراده داشته که امراللّه را مخصوص بخود و ما یخرج من صلبه نماید و شما پیش از اراده او امضا داشته‌اید مرید یعنی شما صدهزار آفرین بر شما که از برای یك مخلوق خبیثی که واللّه الّذی لا اله الّا هو که شیطان از افعالش احتراز جسته و میجوید از خالق گذشته افّ له و لمن اتّبعه فواللّه بافترائه اهتزّت ارکان العرش و تزلزلت قوائم کرسیّ الرّفیع

Wa-llāhi lladhī lā ilāha illā Huwa keh az past-tarīn-i ahl-i milal-i qabl muḥtajib-tar mushāhedeh mī-shavand va lākin murshid bisyār az īn kalimeh masrūr shodeh va al-batteh shomā rā ham naẓar be-īn khidmat yekī az shuhadā-yi nār qarār dādeh va yā khwāhad dād cheh keh hamīsheh irādeh dāshteh keh Amruᵓllāh rā makhṣūṣ be-khod va mā yakhruju min ṣulbihi namāyad va shomā pīsh az irādeh-yi ū imḍā dāshteh-īd. Murīd yaᶜnī shomā ṣad-hizār āfarīn bar shomā keh az barā-yi yek makhlūq-i khabīthī keh wa-llāhi lladhī lā ilāha illā Huwa keh shayṭān az afᶜālash iḥtirāz jasteh va mī-jūyad az Khāliq gudhashteh. Uffin lahu wa-li-man ittabaᶜahu fa-wa-llāhi bi-iftirāᵓihi ihtazzat arkānu l-ᶜarshi wa-tazalzalat qawāᵓimu kursiyyi r-rafīᶜ.

By God, besides whom there is no other god, they are seen to be more veiled than the lowliest followers of earlier religions. Yet the master has been greatly pleased by this statement, and in consideration of this service he has certainly appointed you, or will appoint you, as one of the witnesses of the fire. For he has always intended to confine the Cause of God to himself and what proceeds from his loins, and you have endorsed this even before he intended it. A disciple—that is you! A hundred thousand congratulations to you for forsaking the Creator for the sake of a vile creature whose deeds, by God, besides whom there is no other god, Satan has shunned and continues to shun. Shame on him and on whoever follows him! By God, at his fabrication the pillars of the throne shook and the supports of the exalted seat trembled.

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بشنو نداء این عبد را و این دفتر نفس و هوا را که بالقای شیطان بکلمات ظنونیّه کاذبه مفتریه نقش نموده بشوی و از مفازه تنگ بفضای وسیع منیع وارد شو ندیده مگو و نفهمیده منویس عنقریب تو و او و ما همه بخاك راجعیم ای با انصاف باین شدّت چرا در تضییع امراللّه کمر بسته و برای رضای مخلوقی بی‌قدر و بی‌شأن این همه مفتریات بحقّ نسبت داده قد اخذتکم نفحات القهر و ای قهر اعظم من ذلك تعبدون البقر و لا تعرفون ثمّ تدعون الله بأن یخرج لکم من صلبه عجلاً لتعبدوه و تکوننّ من العابدین ثم من نسل هذا العجل عجلاً آخر و لو ینقطع النّسل لتعزون فی انفسکم و تنوحون و تبکون کما تبکون فی فقدان آبائکم و امّهاتکم بل اعظم لو تکوننّ من الشّاعرین

Bishnav nidā-yi īn ᶜabd rā va īn daftar-i nafs va havā rā keh be-ilqā-yi shayṭān be-kalimāt-i ẓunūniyyeh-yi kādhibeh-yi muftariyeh naqsh namūdeh bishūy va az mafāzeh-yi tang be-faḍā-yi vasīᶜ-i manīᶜ vārid shaw. Nadīdeh magū va nafahmīdeh manavīs. ᶜAn-qarīb to va ū va mā hameh be-khāk rājiᶜīm. Ey bā-inṣāf be-īn shiddat cherā dar taḍyīᶜ-i Amruʾllāh kamar basteh va barā-yi riḍā-yi makhlūqī bī-qadr va bī-shaʾn īn hameh muftariyāt be-Ḥaqq nisbat dādeh. Qad akhadhatkum nafaḥātu l-qahri wa-ayyu qahrin aᶜẓamu min dhālika taᶜbudūna l-baqara wa-lā taᶜrifūna thumma tadᶜūna Allāha bi-an yukhrija lakum min ṣulbihi ᶜijlan li-taᶜbudūhu wa-takūnanna mina l-ᶜābidīn. Thumma min nasli hādhā l-ᶜijli ᶜijlan ākhara wa-law yanqaṭiᶜu n-naslu la-taᶜzawna fī anfusikum wa-tanūḥūna wa-tabkūna kamā tabkūna fī fuqdāni ābāʾikum wa-ummahātikum bal aᶜẓama law takūnanna mina sh-shāᶜirīn.

Hear the call of this servant, and wash clean this book of self and desire that, at Satan's prompting, you have inscribed with conjectural, lying, slanderous words. Leave this narrow wasteland and enter a vast, lofty expanse. Do not speak without seeing, and do not write without understanding. Soon you and he and we will all return to dust. O fair-minded one, why have you set yourself so fiercely to undermining the Cause of God, and attributed all these fabrications to God to please a worthless, insignificant creature? The blasts of wrath have seized you. What wrath could be greater than this: you worship the cow and do not know it, then implore God to bring forth a calf for you from his loins, so that you may worship it and be among its worshippers; then, from the descendants of this calf, another calf. Should the line of descent be cut off, you would console yourselves, lament, and weep as you weep at the loss of your fathers and mothers—indeed, even more, if you were among those who perceive.

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ملاحظه نما که چه قدر غافلند این نفوس که شمس معانی با منتهی علوّ عظمت و جلال از افق حقیقت طالع و مشرق شده او را بقدر ما یظهر من صلب البقر هم ندانسته‌اند بگو لعنت بر شما و بر حیای شما قد شقّ هیکل الأحدیّه رداء العظمة من ظلمکم یا ملأ العنود

Mulāḥiẓeh namā keh cheh qadr ghāfil-and īn nufūs keh Shams-i Maᶜānī bā muntahā-yi ᶜuluvv-i ᶜaẓamat va jalāl az ufuq-i ḥaqīqat ṭāliᶜ va mushriq shodeh ū rā be-qadr-i mā yaẓharu min ṣulbi l-baqari ham nadānisteh-and. Begū laᶜnat bar shomā va bar ḥayā-yi shomā. Qad shaqqa Haykalu l-Aḥadiyyati ridāᵓa l-ᶜaẓamati min ẓulmikum yā malaᵓa l-ᶜanūd.

Consider how heedless these souls are: the Sun of meanings has risen and shone from the horizon of reality in the utmost sublimity of grandeur and glory, yet they have not esteemed Him even as much as what comes forth from the loins of the cow. Say: A curse upon you and upon your sense of shame! The Temple of Oneness has torn the robe of grandeur because of your oppression, O company of the obstinate.

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حیرت از این است که سیّد محمّد اصفهانی که ابداً از این امر اطّلاع نداشته و با او نبوده شما او را صادق فرض گرفته‌اید و جمیع نفوسیکه مطّلع بوده‌اند کاذب دانسته‌اید و باغوای او شمشیر کین بر جمال ربّ العالمین آخته بریز این وساوس نفسانیّه و خدع نسناسیّه را قسم بآفتاب معانی که طائفین حول ننگ دارند از ذکر این مرایای کاذبه شما و آنقدر شما ادراك ننموده‌اید که وجود مرایا بنفسه لنفسه نبوده بلکه در حین تقابل اشراق از شمس در آنها ظاهر و بعد از انحراف معدوم بوده و خواهند بود صدهزار مرایا بکلمه خلق شده و میشوند وتا در ظلّ شجره اثبات و شمس حقیقت باقیند از مرایا مذکور و الّا از احجار سجّین و اهل نار مذکور

Ḥayrat az īn ast keh Siyyid Muḥammad-i Iṣfahānī keh abadan az īn amr iṭṭilāᶜ nadāshteh va bā ū nabūdeh shomā ū rā ṣādiq farḍ girifteh-īd va jamīᶜ-i nufūsī-keh muṭṭaliᶜ būdeh-and kādhib dānisteh-īd va be-ighvā-yi ū shamshīr-i kīn bar Jamāl-i Rabbi l-ᶜĀlamīn ākhteh. Birīz īn vasāvis-i nafsāniyyeh va khudaᶜ-i nasnāsiyyeh rā. Qasam be-Āftāb-i Maᶜānī keh ṭāᵓifīn-i ḥawl nang dārand az dhikr-i īn marāyā-yi kādhibeh-yi shomā va ān-qadr shomā idrāk nanamūdeh-īd keh vujūd-i marāyā bi-nafsihi li-nafsihi nabūdeh balkeh dar ḥīn-i taqābul ishrāqī az shams dar ānhā ẓāhir va baᶜd az inḥirāf maᶜdūm būdeh va khwāhand būd. Ṣad-hizār marāyā be-kalimeh khalq shodeh va mī-shavand va tā dar ẓill-i Shajareh-yi Ithbāt va Shams-i Ḥaqīqat bāqī-and az marāyā madhkūr va illā az aḥjār-i sijjīn va ahl-i nār madhkūr.

What is astonishing is that you have assumed Siyyid Muḥammad of Isfahan to be truthful, though he had no knowledge whatsoever of this matter and was not with Him, while you have deemed all the souls who were informed to be liars. At his instigation you have drawn the sword of hatred against the Beauty of the Lord of the worlds. Cast away these selfish promptings and subhuman deceits. By the Sun of meanings, those who circle around Him are ashamed to mention these false mirrors of yours. You have not understood even this much: the existence of the mirrors has not been of itself and for itself. Rather, when they face the sun, a radiance from it appears in them; after they turn away, it has vanished and will vanish. A hundred thousand mirrors have been and are created by a word. So long as they remain beneath the shadow of the Tree of Affirmation and the Sun of Truth, they are reckoned as mirrors; otherwise, they are reckoned among the stones of Sijjin and the people of the fire.

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قول دیگر مسلّم میداریم که بر ربّ اعلی برتری دارد و قیامت او است و دوره او مرتفع شده بایمعنی که من همان من یظهره الله هستم که وعده خود حضرت ربّ اعلی است که دوره بیان باو مرتفع میشود و ناسخ خواهد بود بطلان این سخن اظهر من الشّمس است اوّلا خود حضرت باب بنوعی که احدی خلاف نکند بیان یکی از آن بیانات مجملاً این عبارت است لو لم یکمل خلق ذلك الظّهور لم

یظهر الله مظهر الآخر و معنی تکمیل را نیز بیان فرموده اینست که آنچه فرموده و امر نموده چونکه من الله باید تخلّف نکند و خلقی در ظلّ او خلق شود و کلّ فرمایشات او چه از مقامات عالیه و چه از فروعات دینیّه بظهور آید و الّا ظهور چنین شخصی لغو خواهد بود و اخباری که از حقّ است کلّ کذب خواهد بود انتهی

Qawl-i dīgar: musallam mī-dārīm keh bar Rabb-i Aʿlā bartarī dārad va qiyāmat-i ū ast va dawreh-yi ū murtafiʿ shodeh be-īn maʿnī keh man hamān Man Yuẓhiruhuʾllāh hastam keh vaʿdeh-yi khod-i Ḥaḍrat-i Rabb-i Aʿlā ast keh dawreh-yi Bayān be-ū murtafiʿ mī-shavad va nāsikh khwāhad būd. Buṭlān-i īn sukhan aẓharu mina sh-shams ast. Avvalan khod-i Ḥaḍrat-i Bāb be-nawʿī keh aḥadī khilāf nakonad bayān; yekī az ān bayānāt mujmalan īn ʿibārat ast: law lam yukmal khalqu dhālika ẓ-ẓuhūri lam yuẓhiri Allāhu maẓhara l-ākhar. Va maʿnī-yi takmīl rā nīz bayān farmūdeh īn ast keh āncheh farmūdeh va amr namūdeh chūn-keh min Allāh bāyad takhalluf nakonad va khalqī dar ẓill-i ū khalq shavad va kull-i farmāyishāt-i ū cheh az maqāmāt-i ʿāliyeh va cheh az furūʿāt-i dīniyyeh be-ẓuhūr āyad va illā ẓuhūr-i chunīn shakhsī laghv khwāhad būd va akhbārī keh az Ḥaqq ast kull kidhb khwāhad būd. Intahā.

Another statement: “Let us concede that he is superior to the Most Exalted Lord, that he is His Resurrection, and that His dispensation has been superseded—in the sense that ‘I am that very One whom God will make manifest, promised by the Most Exalted Lord Himself, through whom the dispensation of the Bayán will be superseded, and who will abrogate it.’ The falsity of this claim is clearer than the sun. First, the Báb Himself has stated this in a manner that no one can dispute. One of those statements, in brief, is this: ‘If the creation of that Revelation is not completed, God will not manifest the other Manifestation.’ He has also explained the meaning of completion: since whatever He has said and commanded is from God, it must not fail to be fulfilled. A creation must be created beneath His shadow, and all His pronouncements, whether concerning exalted stations or subsidiary religious ordinances, must be realized. Otherwise, the appearance of such a person would be futile, and all the tidings that come from God would be false.” End of quotation.

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قل یا ایّها الحمیر حقّ آنچه بفرماید حقّ است و بکلمات مشرکین باطل نشود بلکه آنچه الیوم بطلانش اظهر من الشّمس است انفس خود معرضین بوده و خواهد بود قل خذ زمامك یا ایّها المکّار و یا ایّها المتوهّم الّذی ما شهدت عین الدّهر مثلك نمیدانم بکدام نفس آن نفوس را شبیه نمایم چه که در اعراض شبه و کفو و مانند ندارند

Qul yā ayyuhā l-ḥamīr Ḥaqq āncheh be-farmāyad ḥaqq ast va be-kalimāt-i mushrikīn bāṭil nashavad balkeh āncheh al-yawm buṭlānash aẓharu mina sh-shams ast anfus-i khod-i muʿriḍīn būdeh va khwāhad būd. Qul khudh zimāmaka yā ayyuhā l-makkāru wa-yā ayyuhā l-mutawahhimu lladhī mā shahidat ʿaynu d-dahri mithlaka. Namī-dānam be-kodām nafs ān nufūs rā shabīh namāyam cheh keh dar iʿrāḍ shibh va kufv va mānand nadārand.

Say: O asses! Whatever God says is true and is not invalidated by the words of those who associate partners with Him. Rather, what is and will be clearer than the sun today is the falsity of those very souls who turn away. Say: Rein yourself in, O deceiver, O deluded one, whose like the eye of time has never seen! I do not know to whom I can compare those souls, for in turning away they have no likeness, equal, or counterpart.

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بگو بآن مشرك ملقی که ای غافل حقّ را باطل مدان و کلمات حقّ را باطل مشمر و الله یا ایّها المنکر رایحه کلمات الهی از دونش بسی ممتاز بحیث لو یکون فی شرق الابداع و یتکلّم بکلمة لیجد رایحة القدس منها من کان فی الغرب ان یکون مطهّراً عن ارياح المشرکین آنچه از حقّ جلّ جلاله و عظم کبریائه ظاهر شود فعلاً و قولاً مطاع بوده و خواهد بود نزد اولو الافئده و بر احدی اعراض و اعتراض جایز نه و یشهد بذلك کلّ ذی عقل و کلّ ذی درایة و شعور و لکن انّهم لما خلقوا من الجهل لن یستشعروا و یکوننّ من الغافلین باید اوّل عارف بحقّ شد که چه میفرماید و حجّتش چه بعد از ثبوت و اظهار بیّنه و برهان کلّ این کلمات و قائلین و متکلّمین آن راجع بنار بوده و خواهند بود و انّ النّار مثویهم فبئس مثوی المشرکین

Begū be-ān mushrik-i mulqī keh ey ghāfil Ḥaqq rā bāṭil madān va kalimāt-i Ḥaqq rā bāṭil mash-mur. Wa-llāh yā ayyuhā l-munkir rāyiḥeh-yi kalimāt-i ilāhī az dūnash basī mumtāz bi-ḥaythu law yakūnu fī sharqi l-ibdāᶜi wa-yatakallamu bi-kalimatin la-yajida rāᵓiḥata l-qudsi minhā man kāna fī l-gharbi in yakūnu muṭahharan ᶜan aryāḥi l-mushrikīn. Āncheh az Ḥaqq jalla jalāluhu wa-ᶜaẓuma kibriyāᵓuhu ẓāhir shavad fiᶜlan va qawlan muṭāᶜ būdeh va khwāhad būd nazd-i ulu l-afᵓideh va bar aḥadī iᶜrāḍ va iᶜtirāḍ jāᵓiz nah. Wa-yashhadu bi-dhālika kullu dhī ᶜaqlin wa-kullu dhī dirāyatin wa-shuᶜūrin wa-lākin innahum lammā khuliqū mina l-jahli lan yastashᶜirū wa-yakūnanna mina l-ghāfilīn. Bāyad avval ᶜārif be-Ḥaqq shud keh cheh mī-farmāyad va ḥujjatash cheh. Baᶜd az thubūt va iẓhār-i bayyineh va burhān kull-i īn kalimāt va qāᵓilīn va mutakallimīn-i ān rājiᶜ be-nār būdeh va khwāhand būd. Wa-inna n-nāra mathwāhum fa-biᵓsa mathwā l-mushrikīn.

Say to that prompter who associates partners with God: O heedless one, do not deem God false, and do not reckon His words false. By God, O denier, the fragrance of the divine words is so distinct from that of all others that, were He in the east of creation and to speak a single word, one in the west would perceive the fragrance of holiness from it, provided he were purified from the winds of those who associate partners with God. Whatever proceeds from God—glorious is His glory and great His majesty—in deed or word has been and will be obeyed by those endowed with hearts. No one is permitted to turn away or object. To this every person of reason, understanding, and perception bears witness. Yet, since they were created from ignorance, they will not perceive and will remain among the heedless. One must first recognize God, what He says, and what His proof is. Once this is established and clear evidence and proof have been presented, all these words, and those who utter and speak them, have returned and will return to the fire. The fire is indeed their abode, and wretched is the abode of those who associate partners with God.

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و اینکه نوشته حضرت اعلی فرموده لو لم یکمل خلق ذلك الظّهور الخ امر تکمیل در قبضه قدرت الهی بوده شما و امثال شما ادراك ننموده و نخواهید نمود چه که میشود هزار سنه ناس بشریعتی عامل باشند و مع ذلك لفظ تکمیل بر او صادق نیاید و میشود در یومی کلّ تکمیل شوند و احدی بر تکمیل و غیر آن جز حقّ مطّلع نه چه که تکمیل هر امری منوط باراده او است چنانچه از قبل ذکر شد اگر بخواهد جمیع ناس را بیك نفس راجع و از همان نفس بنفس او راجع و محشور و ظاهر میفرماید و هم‌چنین بعث جمیع نفوس و تکمیل ایشانرا باقرار نفسی بصاحب ظهور در همان حین حکم تکمیل ظهور قبل در نفس او میشود کلّ ذلك تقدیر من لدن مقتدر قدیر و لکن محتجبین و متوهّمین بایمقام واصل و بعرفانش فایز نگشته

Va īn-keh nivishteh Ḥaḍrat-i Aᶜlā farmūdeh law lam yukmal khalqu dhālika ẓ-ẓuhūri ilā ākhir, amr-i takmīl dar qabḍeh-yi qudrat-i ilāhī būdeh shomā va amthāl-i shomā idrāk nanamūdeh va nakhwāhīd namūd cheh keh mī-shavad hizār saneh nās be-sharīᶜatī ᶜāmil bāshand va maᶜa-dhālik lafẓ-i takmīl

bar ū ṣādiq nayāyad va mī-shavad dar yawmī kull takmīl shavand va aḥadī bar takmīl va ghayr-i ān juz Ḥaqq muṭṭali^{c} nah cheh keh takmīl-i har amrī manūṭ be-irādeh-yi ū ast. Chunāncheh az qabl dhikr shud agar bi-khwāhad jamī^{c}-i nās rā be-yek nafs rāji^{c} va az hamān nafs be-nafs-i ū rāji^{c} va maẓhshūr va ẓāhir mī-farmāyad va ham-chunīn ba^{c}th-i jamī^{c}-i nufūs va takmīl-i īshān-rā be-iqrār-i nafsī be-Ṣāḥib-i Ẓuhūr dar hamān ḥīn ḥukm-i takmīl-i ẓuhūr-i qabl dar nafs-i ū mī-shavad. Kullu dhālika taqdīrun min ladun muqtadirin qadīr. Va lākin muḥtajibīn va mutawahhimīn be-īn maqām vāṣil va be-^{c}irfānash fā^{ɔ}iz nagashteh.

As for his having written that the Most Exalted One said, “If the creation of that Revelation is not completed,” and so forth: the matter of completion lies within the grasp of divine power. You and those like you have not understood it and will not understand it. People may practice a religious law for a thousand years, yet the term “completion” may not apply to it; or all may be brought to completion in a single day. No one but God knows whether completion has occurred or not, for the completion of every matter depends on His will. As mentioned before, if He wishes, He causes all people to return to a single soul, and from that same soul causes them to return to His own Self, to be gathered and made manifest. Likewise, the resurrection of all souls and their completion: upon a soul’s acknowledgment of the Revealer, at that very moment the completion of the preceding Revelation is decreed in that soul. All this is an ordainment from One who is all-powerful and mighty. Yet those who are veiled and deluded have not attained this station or come to understand it.

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بسا میشود که شمس حقیقت ظاهر و مشرق و کلّ ناس محتجب و جمیع مظاهر اثباتیّه در نفس ظهور ظاهر و ثابت و مستقرّ و حکم نفی بر کلّ جاری و صادق و هذا سرّ خفیّ لم یعرفه احد الّا من فتح الله بصره و نوّره بنور الایقان چنانچه نقطه بیان روح ما سواه فداه میفرماید قوله عزّ کبریائه تو را محتجب نکند کثرت این خلق و انجماد آنها بر امر خود که اگر فرض تصوّر شود در یك ظهوری شجره حقیقت ناطق گردد و کلّ تامّل نمایند در حقّ او کلّ در لا اله منفی بوده و هستند اگر چه در روی ارض باقی هستند ولی بقای ایشان بقای در نار بوده و هست و کلّ اثبات آن نفس ممتنعه مرتفعه بوده انتهی

Basā mī-shavad keh Shams-i Ḥaqīqat ẓāhir va mushriq va kull-i nās muḥtajib va jamī^{c}-i maẓāhir-i ithbātiyyeh dar nafs-i Ẓuhūr ẓāhir va thābit va mustaqarr va ḥukm-i nafy bar kull jārī va ṣādiq. Wa-hādhā sirrun khafiyyun lam ya^{c}rifhu aḥadun illā man fataḥa Allāhu baṣarahu wa-nawwarahu bi-nūri l-īqān. Chunāncheh Nuqṭeh-yi Bayān rūḥ-i mā sivāh fidāh mī-farmāyad qawluhu ^{c}azza kibriyā^{ɔ}uhu: to rā muḥtajib nakonad kathrat-i īn khalq va injimād-i ānhā bar amr-i khod keh agar farḍ taṣavvur shavad dar yek ẓuhūrī Shajareh-yi Ḥaqīqat nāṭiq gardad va kull ta^{ɔ}ammul namāyand dar ḥaqq-i ū kull dar lā ilāh manfī būdeh va hastand agar-cheh dar rū-yi arḍ bāqī hastand valī baqā-yi īshān baqā-yi dar nār būdeh va hast va kull-i ithbāt ān nafs-i mumtani^{c}eh-yi murtafi^{c}eh būdeh. Intahā.

It may well be that the Sun of Truth appears and shines while all people remain veiled, and all the manifestations of affirmation appear, are established, and abide in the person of the Revelation Himself, while the decree of negation applies to and holds true of all others. This is a hidden mystery that no one has known except one whose sight God has opened and illumined with the light of certitude. Thus the Point of the Bayán—may the soul of all else be sacrificed for Him—says, exalted is His majesty: “Do not let the multitude of these people and their rigid adherence to their own cause veil you. For if it be supposed that in a Revelation the Tree of Truth were to speak and all were to hesitate concerning Him, all would have been and would be negated within ‘there is no

god.' Though they remain on the face of the earth, their continued existence has been and is an existence in the fire, and the whole of affirmation would be that inaccessible, exalted Soul." End of quotation.

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حال در این بیان نقطه بیان چه میگوئی و تکمیل دوره آنظهور را چگونه تعقّل مینمائی مع آنکه احدی بعرفانش فایز نشده پس عارف شو که تکمیل دوره بنفس خود ظهور بوده و خواهد بود و لکن لایعقله الّا من شرب کوثر المعانی من بحر الأعظم الّذی ظهر عن یمین العرش بامواج ظاهر مبین

Ḥāl dar īn bayān-i Nuqṭeh-yi Bayān cheh mī-gūʾī va takmīl-i dawreh-yi ān ẓuhūr rā chigūneh taᶜaqqul mī-namāʾī maᶜa ān-keh aḥadī be-ᶜirfānash fāʾiz nashodeh. Pas ᶜārif shaw keh takmīl-i dawreh be-nafs-i khod-i Ẓuhūr būdeh va khwāhad būd va lākin lā yaᶜqiluhu illā man shariba kawthara l-maᶜānī min Baḥri l-Aᶜẓami lladhī ẓahara ᶜan yamīni l-ᶜarshi bi-amwājin ẓāhirin mubīn.

Now, what do you say about this utterance of the Point of the Bayán? How do you conceive of the completion of the cycle of that Revelation, when no one has attained recognition of Him? Understand, then, that the completion of the cycle has been and will be through the person of the Revelation Himself. Yet no one understands this except one who has drunk the Kawthar of meanings from the Most Great Ocean, which has appeared to the right of the throne with manifest, unmistakable waves.

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و هم‌چنین مضمون بیان نقطه بیان روح ما سواه فداه است که میفرمایند اینکه ما بین ظهورین بطول میانجامد سبب عدم استعداد ناس است و شمس حقیقت بعد از غروب در افق ابهی ناظر بعباد خود بوده هر حین که ملاحظه فرماید نفسی ظاهر شده که تواند اصغای کلمة الله نماید در همان حین نفس خود را باو بشناساند و اقلّ از تسع تسع عشر عشر دقیقه صبر ننماید و در اینمقام مثل بنقطه فرقان جلّت عظمته زده‌اند و فرموده‌اند که مثلا بعد از غروب شمس محمّدیّه همیشه ناظر بخلق خود بوده اگر ملاحظه میفرمود که نفسی در ارض موجود شده که حمل امانة الله نماید ابدا در ظهور تأخیر نمیفرمود و اینکه عدد غریس طول انجامیده بایںجهت بوده چنانچه حین استعداد اوّل من آمن و قبول او کلمه اعظم را اقلّ از آن در اظهار امر تأخیر نرفت و همان حین القای کلمة الله باو شد و اگر یك آن قبل از آن بالغ میشد و بین یدی حاضر همان یك آن هم تأخیر در القاء نمیشد

Va ham-chunīn maḍmūn-i bayān-i Nuqṭiy-i Bayān, rūḥu mā siwāhu fidāhu, ast ki mīfarmāyand: Īnki mā bayn-i ẓuhūrayn bi-ṭūl mīanjāmad sabab-i ᶜadam-i istiᶜdād-i nās ast va Shams-i Ḥaqīqat baᶜd az ghurūb dar ufuq-i Abhā nāẓir bi-ᶜibād-i khud būdi, har ḥīn ki mulāḥiẓi farmāyad nafsī ẓāhir shudi ki tavānad iṣghā-yi Kalimat Allāh namāyad, dar hamān ḥīn nafs-i khud rā bi-ū bishināsānad va aqall az tusᶜ-i tusᶜ-i ᶜushr-i ᶜushr-i daqīqi ṣabr nanamāyad. Va dar īn maqām mathal bi-Nuqṭiy-i Furqān, jallat ᶜaẓamatuhu, zadi-and va farmūdi-and ki mathalan baᶜd az ghurūb-i Shams-i Muḥammadiyyi hamīshi nāẓir bi-khalq-i khud būdi, agar mulāḥiẓi mīfarmūd ki nafsī dar arḍ mawjūd shudi ki ḥaml-i Amānat Allāh namāyad, abadan dar ẓuhūr taʾkhīr namīfarmūd. Va īnki ᶜadad-i Gharīs ṭūl anjāmīdi bi-īn jihat būdi, chunānchi ḥīn-i istiᶜdād-i avval man āman va qabūl-i ū Kalimiy-i Aᶜẓam rā, aqall az ān dar iẓhār-i amr taʾkhīr naraft va hamān ḥīn ilqā-yi Kalimat Allāh bi-ū shud. Va agar yak ān qabl az ān bāligh mīshud va bayn-i yaday ḥāḍir, hamān yak ān ham taʾkhīr dar ilqā namīshud.

Likewise, the substance of the utterance of the Point of the Bayán—may the soul of all else be sacrificed for Him—is that He says: The interval between two Revelations is prolonged because people lack readiness. After setting in the All-Glorious horizon, the Sun of Truth watches over His servants. Whenever He observes that a soul has appeared who can hear the Word of God, He makes Himself known to that soul at that very moment, and does not wait even for less than a ninth of a ninth of a tenth of a tenth of a minute. In this connection He has given the Point of the Qur'an—exalted is His grandeur—as an example, saying that after the setting of the Muhammadan Sun, He continually watched over His creation. Had He observed that a soul had come into existence on earth who could bear the Trust of God, He would never have delayed His Revelation. The interval extended to the number of Gharís for this reason. Thus, when the first believer became ready and accepted the Most Great Word, there was not the slightest delay in making the Cause manifest, and at that very moment the Word of God was imparted to him. Had he attained maturity and entered His presence one instant earlier, its imparting would not have been delayed even for that one instant.

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ای محتجبین در کلمات و بیان الهی تفکّر نمائید که شاید برشحی از طمطام بحر معانی فایز شوید و اگر با بصر باشید نفس این ظهور بدیع را سبب تکمیل بیان مشاهده مینمائید که همان حین ظهور تکمیل دوره بیان شده و از آن گذشته جمیع را باحکام بیان امر فرموده‌اند و خود بنفسه عامل بوده‌اند و اگر جمیع حجبات خرق میشد چه میکردید بدانید که در حین ظهور هر نفسیکه بین یدی حاضر شد جمیع اسماء و صفات و شرایع و احکام و اوامر که از قبل بوده باقبال او بحقّ در نفس او تکمیل شده و میشود اذا تفکّر لتکون من العارفین

Ay muḥtajibīn, dar kalimāt va bayān-i ilāhī tafakkur namāyīd ki shāyad bi-rashḥī az ṭamṭām-i baḥr-i maᶜānī fāᵓiz shavīd. Va agar bā baṣar bāshīd, nafs-i īn ẓuhūr-i badīᶜ rā sabab-i takmīl-i Bayān mushāhidi mīnamāyīd ki hamān ḥīn-i ẓuhūr takmīl-i dawriy-i Bayān shudi, va az ān gudhashti jamīᶜ rā bi-aḥkām-i Bayān amr farmūdi-and va khud bi-nafsihi ᶜāmil būdi-and. Va agar jamīᶜ-i ḥujubāt kharq mīshud chi mīkardīd? Bidānīd ki dar ḥīn-i ẓuhūr har nafsī ki bayn-i yaday ḥāḍir shud, jamīᶜ-i asmā va ṣifāt va sharāyiᶜ va aḥkām va avāmir ki az qabl būdi bi-iqbāl-i ū bi-Ḥaqq dar nafs-i ū takmīl shudi va mīshavad. Idhan tafakkar li-takūna mina al-ᶜārifīn.

You who are veiled, reflect on the words and utterances of God, that you may perhaps attain a sprinkling from the surging ocean of meanings. If you have eyes to see, you will recognize the very person of this wondrous Revelation as the means of completing the Bayán, for at the very moment of His Revelation the cycle of the Bayán was completed. Beyond this, He has enjoined everyone to observe the laws of the Bayán and has Himself acted in accordance with them. Had all the veils been torn apart, what would you have done? Know that, at the time of the Revelation, in every soul who entered His presence, all the names, attributes, religious laws, ordinances, and commandments that had existed before were, and are, brought to completion through that soul's turning toward the Truth. Reflect, then, that you may be among those who recognize.

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و اینکه نوشته بودی باید کلّ فرمایشات او چه از مقامات عالیه و چه از فروعات دینیّه بظهور آید و الّا ظهور چنین شخص لغو خواهد بود و کلّ اخبار حقّ کذب بدانکه کلّ ما فی البیان بعالم ظهور آمده و بین یدی الله محشور گشته و لکن آن وقت امثال آن نفوس میّت و لاشیء بوده‌اند و لذا مستشعر نشده‌اند بعد از ظهور این اقوال احدی را غنی ننموده و نخواهد نمود چه که تکمیل کلّ بتصدیق او بوده و عزّ کلّ بامر او و اعمال کلّ بقبول او منوط بوده

Va īnki nivishti būdī bāyad kull-i farmāyishāt-i ū chi az maqāmāt-i ᶜāliyi va chi az furūᶜāt-i dīniyyi bi-ẓuhūr āyad va illā ẓuhūr-i chunīn shakhs laghv khvāhad būd va kull-i akhbār-i Ḥaqq kidhb, bidānki kull-i mā fī al-Bayān bi-ᶜālam-i ẓuhūr āmadi va bayn-i yaday Allāh maḥshūr gashti va lākin ān vaqt amthāl-i ān nufūs mayyit va lā-shayʾ būdi-and va lidhā mustashᶜir nashudi-and. Baᶜd az ẓuhūr īn aqvāl aḥadī rā ghanī nanamūdi va nakhvāhad namūd, chi ki takmīl-i kull bi-taṣdīq-i ū būdi va ᶜizz-i kull bi-amr-i ū va aᶜmāl-i kull bi-qabūl-i ū manūṭ būdi.

As for your statement that all His pronouncements, whether concerning exalted stations or subsidiary religious matters, must be fulfilled, otherwise the appearance of such a person would be futile and all God's tidings false—know that everything in the Bayán has come into the realm of manifestation and has been gathered into the presence of God. At that time, however, such souls were dead and as nothing, and therefore remained unaware. After the Revelation, these assertions have availed no one and never will, for the completion of all things has depended on His confirmation, the glory of all on His command, and the deeds of all on His acceptance.

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مثلا اگر بخواهد کلّ آنچه را در ظهور قبل عنایت فرمود اخذ نماید احدی را نرسد که بر او اعتراض نماید چه که او قادر بوده و خواهد بود یك بیان از نقطه بیان روح ما سواه فداه ذکر میشود لعلّ تستشعر فی نفسك و تکون من المستشعرین

Mathalan agar bikhvāhad kull-i ānchi rā dar ẓuhūr-i qabl ᶜināyat farmūd akhdh namāyad, aḥadī rā narisad ki bar ū iᶜtirāḍ namāyad, chi ki ū qādir būdi va khvāhad būd. Yak bayān az Nuqṭiy-i Bayān, rūḥu mā siwāhu fidāhu, dhikr mīshavad, laᶜallaka tastashᶜiru fī nafsika va takūna mina al-mustashᶜirīn.

For example, should He wish to take back everything He bestowed in the preceding Revelation, no one has the right to object to Him, for He has been and will remain powerful. An utterance of the Point of the Bayán—may the soul of all else be sacrificed for Him—is quoted, that you may perhaps become aware within yourself and be among those who perceive.

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قوله جلّ کبریائه مثل کلّ بیان مثل جوهری است که نزد کسی امانت گذارد و در یوم ظهور مظهر حقیقت اگر از کلّ خواهد اخذ نماید آنچه بایشان داده قدر شیء صبر ننمایند نه آنکه یکی بمسئله فروع آن محتجب گردد و یکی باصول آن و یکی بشئون حکم و یکی بشئون عزّ بلکه کلّ از اوست و باو راجع میگردد و او را شناخته بآیات او و احتیاط در عرفان او نکرده که بقدر همان در نار محتجب خواهید بود و اگر در مابین خود و خدا توجّه میکنید مثال او است که در افئده شماست باو از او محتجب نگردید بشناسید کسی را که از برای عرفان او خلق شده‌اید

Qawluhu jalla kibriyāʾuhu: Mathal-i kull-i Bayān mathal-i jawharī ast ki nazd-i kasī amānat gudhārad va dar yawm-i ẓuhūr-i Maẓhar-i Ḥaqīqat agar az kull khvāhad akhdh namāyad ānchi bi-īshān dādi, qadr-i shayʾ ṣabr nanamāyand, na ānki yakī bi-masʾaliy-i furūᶜ-i ān muḥtajib gardad va yakī bi-uṣūl-i ān va yakī bi-shuʾūn-i ḥukm va yakī bi-shuʾūn-i ᶜizz, balki kull az ūst va bi-ū rājiᶜ mīgardad. Va ū rā shinākhti bi-āyāt-i ū va iḥtiyāṭ dar ᶜirfān-i ū nakardi ki bi-qadr-i hamān dar nār muḥtajib khvāhīd būd. Va agar dar mābayn-i khud va Khudā tavajjuh mīkunīd, mithāl-i ū ast ki dar afʾidiy-i shumāst. Bi-ū az ū muḥtajib nagardīd. Bishināsīd kasī rā ki az barā-yi ᶜirfān-i ū khalq shudi-īd.

His words—exalted is His majesty: “The whole Bayán is like a jewel entrusted to someone. On the day of the appearance of the Manifestation of Truth, if He wishes to take back from everyone what He has given them, they must not hesitate in the slightest—not that one should be veiled by a question concerning its subsidiary matters, another by its principles, another by the aspects of authority, and another by the aspects of glory. Rather, everything comes from Him and returns to Him. Recognize Him by His verses and exercise no caution in recognizing Him, for to that same extent you will remain veiled in the fire. If, in the privacy between yourselves and God, you turn toward Him, it is His image that is in your hearts. Do not let it veil you from Him. Recognize the One for whose recognition you have been created.”

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انتهی حال ملاحظه نمائید که چه قدر از شاطی بحر عرفان دور مانده‌اید و چه مقدار بحجاب نفس و هوی از موجد و محقّق اسماء محروم گشته‌اید فوالله آنچه نقطه بیان خواسته خلاف او نموده‌اید آنچه آیات محکمات او بوده بظنونات افکیّه تحریف و تاویل نموده‌اید قطره از بحر تقدیس نیاشامیده‌اید و بهبوبی از ارياح عزّ تنزیه فایز نگشته‌اید مع اینکه کوثر بیان که از معین قلم سلطان امکان جاری شده گاهی فروع ذکر مینمائید و گاهی اصول مذکور میدارید و الله مقصودی نداشته و ندارید جز آنکه بحبلی از حبال نفس تمسّك جسته و بآن بر سلطان احدیّه اعتراض نمائید

Intahā. Ḥāl mulāḥiẓi namāyīd ki chi qadr az shāṭī-yi baḥr-i ᶜirfān dūr māndi-īd va chi miqdār bi-ḥijāb-i nafs va havā az Mūjid va Muḥaqqiq-i asmā maḥrūm gashti-īd. Fa-wa-Allāh ānchi Nuqṭiy-i Bayān khvāsti khilāf-i ū namūdi-īd. Ānchi āyāt-i muḥkamāt-i ū būdi bi-ẓunūnāt-i ifkiyyi taḥrīf va taʾvīl namūdi-īd. Qaṭri az baḥr-i taqdīs nayāshāmīdi-īd va bi-hubūbī az aryāḥ-i ᶜizz-i tanzīh fāʾiz nagashti-īd. Maᶜ-i īnki Kawthar-i Bayān ki az maᶜīn-i qalam-i Sulṭān-i imkān jārī shudi, gāhī furūᶜ dhikr mīnamāyīd va gāhī uṣūl madhkūr mīdārīd. Va Allāh maqṣūdī nadāshti va nadārīd juz ānki bi-ḥablī az ḥibāl-i nafs tamassuk justi va bi-ān bar Sulṭān-i Aḥadiyyi iᶜtirāḍ namāyīd.

End of quotation. Now consider how far you have remained from the shore of the ocean of recognition, and how greatly the veil of self and desire has deprived you of the Originator and Establisher of the names. By God, you have acted contrary to everything the Point of the Bayán desired. You have distorted and explained away all His decisive verses through false conjectures. You have not drunk a drop from the ocean of holiness or received a breath of the winds of the glory of sanctification. Yet concerning the Kawthar of utterance that has flowed from the wellspring of the pen of the Sovereign of existence, you speak sometimes of subsidiary matters and sometimes of principles. By God, you have had, and still have, no aim but to seize a cord among the cords of self and use it to object to the Sovereign of Oneness.

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حال ملاحظه نمائید که کلمات الهی چگونه محقّق شده نصّ فرموده‌اند که در آن یوم احدی بذکر فروع و اصول و حکم و شئون عزّ محتجب نماند چه که آن ساذج قدم خود بنفسه مطاع بوده و هر چه در حین ظهور بفرماید آن حکم الهی و امر او بوده ما بین عباد مع‌ذلك تو و امثال تو بذکر اصول و فروع احتجاج بر حقّ نموده‌اید و مرشد بشئون عزّ و حکم الیوم کلّ در نار مشاهده میشوید الّا من تمسّك بالله المقتدر العزیز المختار

Ḥāl mulāḥiẓi namāyīd ki kalimāt-i ilāhī chigūni muḥaqqaq shudi. Naṣṣ farmūdi-and ki dar ān yawm aḥadī bi-dhikr-i furūᶜ va uṣūl va ḥukm va shuʾūn-i ᶜizz muḥtajib namānad, chi ki ān Sādhij-i Qidam khud bi-nafsihi muṭāᶜ būdi va har chi dar ḥīn-i ẓuhūr bifarmāyad ān ḥukm-i ilāhī va amr-i ū būdi

mā bayn-i ᶜibād. Maᶜa dhālik tu va amthāl-i tu bi-dhikr-i uṣūl va furūᶜ iḥtijāj bar Ḥaqq namūdi-īd va murshid bi-shuʾūn-i ᶜizz va ḥukm. Al-yawm kull dar nār mushāhidi mīshavīd illā man tamassaka bi-Allāh al-Muqtadir al-ᶜAzīz al-Mukhtār.

Now consider how the words of God have been fulfilled. He expressly stated that on that day no one should remain veiled by reference to subsidiary matters, principles, authority, or the aspects of glory, for that Essence of Eternity is Himself the One to be obeyed, and whatever He pronounces at the time of His Revelation is the decree of God and His command among His servants. Nevertheless, you and those like you have argued against the Truth by invoking principles and subsidiary matters, and the spiritual guide by invoking the aspects of glory and authority. Today you are all seen in the fire, except those who have held fast to God, the All-Powerful, the Almighty, the Unconstrained.

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ای بی‌خبران بشأنی مبالغه فرموده‌اند که میفرمایند در آن یوم احتیاط در عرفان او مکنید که بقدر همان احتیاط در نار خواهید بود مع‌ذلك وارد آورده‌اید آنچه را که هیچیك از مظاهر نفی و سجّین وارد نیاورده‌اند یك بیان دیگر از بیان منزل بیان لوجه الله ذکر میشود شاید اثواب رثیثه بغضا را از هیکل بیندازید و برداء عزّ الهی فایز شوید قوله جلّ کبریائه ولی مغرور نگشته بحبّ نقطه و حروف حیّ که آن روز روز امتحان است اگر کسی آن نقطه و حروف را دوست داشت و بهدایت آن مهتدی گشت دلیل است که این نقطه و حروف را دوست داشته انتهی

Ay bī-khabarān, bi-shaʾnī mubālaghi farmūdi-and ki mīfarmāyand dar ān yawm iḥtiyāṭ dar ᶜirfān-i ū makunīd ki bi-qadr-i hamān iḥtiyāṭ dar nār khvāhīd būd. Maᶜa dhālik vārd āvardi-īd ānchi rā ki hīch-yak az maẓāhir-i nafy va sijjīn vārd nayāvardi-and. Yak bayān-i dīgar az bayān-i Munzil-i Bayān li-wajh Allāh dhikr mīshavad, shāyad athvāb-i rathīthiy-i baghḍā rā az haykal biyandāzīd va bi-ridā-yi ᶜizz-i ilāhī fāʾiz shavīd. Qawluhu jalla kibriyāʾuhu: Valī maghrūr nagashti bi-ḥubb-i Nuqṭi va Ḥurūf-i Ḥayy ki ān rūz rūz-i imtiḥān ast. Agar kasī ān Nuqṭi va Ḥurūf rā dūst dāsht va bi-hidāyat-i ān muhtadī gasht, dalīl ast ki īn Nuqṭi va Ḥurūf rā dūst dāshti. Intahā.

You who are unaware! So emphatically has He spoken that He says: On that day, exercise no caution in recognizing Him, for to the extent of that caution you will be in the fire. Nevertheless, you have inflicted what none of the manifestations of negation and Sijjín has inflicted. Another utterance of the Revealer of the Bayán is quoted for the sake of God, that you may perhaps cast the tattered garments of hatred from your bodies and attain the robe of divine glory. His words—exalted is His majesty: “But do not become complacent through love for the Point and the Letters of the Living, for that day is the day of testing. If someone loves that Point and those Letters and is guided by their guidance, this is proof that he has loved this Point and these Letters.” End of quotation.

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ملاحظه کن که چه مقدار محکم و متقن این امر ابدع امنع اقدس را در کتاب ذکر فرموده‌اند حتّی آنکه میفرمایند بحبّ من مغرور نشوید و از آن جمال قدم محجوب نمانید مع‌ذلك در کلّ حین باحتجاجات لایحصی احتجاج نموده و مینمائید و اگر بگوئید این ظهور آن ظهور نیست این همان قولی است که کلّ ملل قبل در احیان ظهور مظاهر احدیّه گفته‌اند مثلا در حین ظهور روح الله و کلمه او جمیع بکتب قبل استدلالات بر بطلان او نموده و جمیع معارض و منکران الّا من شآء ربّك که معدودی قلیلی بودند و هم‌چنین در ظهور

خاتم انبیاء که از مشرق بطحا اشراق فرمود کلّ منکر شدند که تو آن ظهور موعود نیستی و ادلّه‌های مجعوله ذکر نموده رسایل بر ردّ حقّ نوشتند و هم‌چنین در ظهور نقطه بیان مشاهده نموده و مینمائید که چه کرده و میکنند چه فرق است مابین این طایفه و آن گروه

Mulāḥiẓi kun ki chi miqdār muḥkam va mutqan īn amr-i abdaᶜ-i amnaᶜ-i aqdas rā dar Kitāb dhikr farmūdi-and, ḥattā ānki mīfarmāyand bi-ḥubb-i man maghrūr nashavīd va az ān Jamāl-i Qidam maḥjūb namānīd. Maᶜa dhālik dar kull-i ḥīn bi-iḥtijājāt-i lā-yuḥṣā iḥtijāj namūdi va mīnamāyīd. Va agar bigūʾīd īn ẓuhūr ān ẓuhūr nīst, īn hamān qawlī ast ki kull-i milal-i qabl dar aḥyān-i ẓuhūr-i Maẓāhir-i Aḥadiyyi gufti-and. Mathalan dar ḥīn-i ẓuhūr-i Rūḥ Allāh va Kalimiy-i ū jamīᶜ bi-kutub-i qabl istidlālāt bar buṭlān-i ū namūdi va jamīᶜ muᶜāriḍ va munkirān, illā man shāʾa rabbuka ki maᶜdūdī qalīlī būdand. Va ham-chunīn dar ẓuhūr-i Khātam-i Anbiyā ki az mashriq-i Baṭḥā ishrāq farmūd, kull munkir shudand ki tu ān ẓuhūr-i mawᶜūd nīstī va adillihā-yi majᶜūli dhikr namūdi, rasāʾil bar radd-i Ḥaqq nivishtand. Va ham-chunīn dar ẓuhūr-i Nuqṭiy-i Bayān mushāhidi namūdi va mīnamāyīd ki chi kardi va mīkunand. Chi farq ast mābayn-i īn ṭāʾifi va ān gurūh?

Consider how firmly and conclusively He has set forth this most wondrous, most unassailable, most holy Cause in the Book, even saying: Do not become complacent through love for Me, and do not remain veiled from that Ancient Beauty. Nevertheless, at every moment you have advanced, and continue to advance, countless arguments. If you say that this Revelation is not that Revelation, this is the very assertion made by all previous religious communities at the times when the Manifestations of Oneness appeared. For example, when the Spirit of God and His Word appeared, everyone invoked the former scriptures to argue that He was false, and all were opponents and deniers, except those whom your Lord willed, who were but a few. Likewise, at the Revelation of the Seal of the Prophets, who shone from the dawning-place of Bathá, all denied Him, saying, 'You are not the promised Revelation.' They put forward fabricated proofs and wrote treatises refuting the Truth. Likewise, in the Revelation of the Point of the Bayán, you have seen, and still see, what they have done and are doing. What difference is there between this community and that group?

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انسان بصیر باید الیوم بنفس ظهور و اصل امر ناظر باشد اگر همان بیّنه و برهان که بآن اثبات نقطه اوّلیّه و طلعت احدیّه نموده مشاهده نمود اقلّ من آن توقّف جایز نه چه که بقدر همان توقّف در نار خواهد بود و الّا از برای ناظرین منظر اکبر نفس ظهور بنفسه حجّت بوده این عبد متحیّر است که چه ذکر نماید چه که مشاهده میشود که از تصریح کلمات الهی محروم مانده‌اید چه رسد بتلویح و اشاره و گویا اراده ادراك هم نداشته وندارید لذا قول این عبد و ترنّماتش مثل نواختن بربط است از برای نفوسی که از سمع محروم باشند این فرد در اینمقام مناسب است

Insān-i baṣīr bāyad al-yawm bi-nafs-i ẓuhūr va aṣl-i amr nāẓir bāshad. Agar hamān bayyini va burhān ki bi-ān ithbāt-i Nuqṭiy-i Ūlā va Ṭalᶜat-i Aḥadiyyi namūdi mushāhidi namūd, aqall min ān tavaqquf jāʾiz na, chi ki bi-qadr-i hamān tavaqquf dar nār khvāhad būd. Va illā az barā-yi nāẓirīn-i Manẓar-i Akbar nafs-i ẓuhūr bi-nafsihi ḥujjat būdi. Īn ᶜabd mutaḥayyir ast ki chi dhikr namāyad, chi ki mushāhidi mīshavad ki az taṣrīḥ-i kalimāt-i ilāhī maḥrūm māndi-īd chi risad bi-talvīḥ va ishāri. Va gūyā irādiy-i idrāk ham nadāshti va nadārīd. Lidhā qawl-i īn ᶜabd va tarannumātash mithl-i navākhtan-i barbaṭ ast az barā-yi nufūsī ki az samᶜ maḥrūm bāshand. Īn fard dar īn maqām munāsib ast.

A person of insight must today look to the Revelation Himself and the essence of the Cause. If he sees the same clear evidence and proof by which he established the Primal Point and the Countenance of Oneness, hesitation for less than an instant is not permissible, for to the extent of that hesitation he will be in the fire. Indeed, for those who behold the Most Great Vision, the

Revelation Himself is His own proof. This servant is bewildered as to what to say, for it is evident that you have remained deprived of the explicit statements of God's words, let alone their allusions and intimations. It seems that you have not even intended to understand, nor do you now. Thus this servant's words and melodies are like playing a lute for souls deprived of hearing. This verse is fitting here.

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نکته رمز سنائی نزد نادانان چنانکه پیش کر بربط سرای پیش کور آیینه دار ضرب الله علی آذانکم و قراً و علی قلوبکم غشاوة من النّار

Nukti-yi ramz-i Sanāʾī nazd-i nādānān chunānki pīsh-i kar barbaṭ sarāy, pīsh-i kūr āyīni dār. Ḍaraba Allāhu ʿalā ādhānikum waqran va ʿalā qulūbikum ghishāwatan mina al-nār.

Saná'í's subtle, enigmatic words among the ignorant are like playing a lute before the deaf or holding a mirror before the blind. God has laid deafness upon your ears and a covering of fire upon your hearts.

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ان یا ایّها الغافل میفرمایند عزّ ذکره لاتحتجبوا بحجب العلم و الحکمة فانّ هذا لیصدّنّکم عن صراط الله تازه شما اشارات علمیّه پیش سلطان معلوم هدیه میفرستید و ورقه یابسه برضوان عزّ احدیّه تحفه ارسال میدارید ای کاش صاحب علم و حکمت هم میبودید لا والله لاشیء محض و جلود یابسه مشاهده میشوید که در آن احجار صغیره باشد و در حین حرکت صدائی از او ظاهر و از وجود و حرکت اصلی بی‌نصیب و عاری عجل جسد له خوار

In yā ayyuhā al-ghāfil, mīfarmāyand, ʿazza dhikruhu: Lā taḥtajibū bi-ḥujubi al-ʿilmi wa-al-ḥikmati fa-inna hādhā la-yaṣuddannakum ʿan ṣirāṭi Allāh. Tāzi shumā ishārāt-i ʿilmiyyi pīsh-i Sulṭān-i Maʿlūm hadiyyi mīfiristīd va varaqiy-i yābisi bi-Riḍvān-i ʿizz-i Aḥadiyyi tuḥfi irsāl mīdārīd. Ay kāsh ṣāḥib-i ʿilm va ḥikmat ham mībūdīd. Lā va Allāh, lā-shayʾ-i maḥḍ va julūd-i yābisi mushāhidi mīshavīd ki dar ān aḥjār-i ṣaghīri bāshad va dar ḥīn-i ḥarakat ṣadāʾī az ū ẓāhir va az vujūd va ḥarakat-i aṣlī bī-naṣīb va ʿārī. ʿIjlun jasadun lahu khuwār.

O heedless one! He says—exalted is His remembrance: "Do not veil yourselves with the veils of knowledge and wisdom, for this will surely bar you from the path of God." Yet now you send learned allusions as gifts to the Sovereign of all that is known, and dispatch a dried leaf as an offering to the Ridván of the glory of Oneness. If only you possessed knowledge and wisdom! No, by God, you are seen as sheer nothingness and dried skins containing small stones, from which a sound emerges when they move, yet which are bereft and devoid of true existence and movement: "A calf, a body that lows."

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الیوم هیچ ادلّه مدلول را از امرش منع نمینماید و هیچ شیء از آنچه مابین سموات و ارض خلق شده کافی نبوده و نخواهد بود مگر دخول در ظلّ امر او اگر کلّ ارض مملوّ از کتب شود مقابله نمینماید با یکحرف که از لسان جوهر قدم الیوم ظاهر میگردد بریزید این تحقیقات لایسمنه لایغنیه را و پاك کنید صدور را از وساوس عبارات اولی الاشارات که شاید در این ربیع الهی برضوان بدیع فایز شوید از دونش بگسلید و باو متمسّك گردید جهد نمائید که شاید الیوم بکلمات و اشارات و اسماء و مظاهر آن از موجد و محقّق آن

محجوب نمانید اینست که نقطه بیان جلّ اعزازه میفرماید قوله عزّ قوله کلّ از برای اینست که در یوم ظهور باسماء محتجب نمانید بلکه نظر کنید بما یقوم به الأسماء من کلّ شیء حتّی ذکر النّبی فانّ ذلك الاسم یخلق به بما ینزل الله انتهی

Al-yawm hīch adilla madlūl rā az amrash manᶜ namīnamāyad va hīch shayᵓ az ānchi mābayn-i samāvāt va arḍ khalq shuda kāfī nabūda va nakhvāhad būd magar dukhūl dar ẓill-i amr-i ū. Agar kull-i arḍ mamlūv az kutub shavad muqābila namīnamāyad bā yak ḥarf ki az lisān-i Jawhar-i Qidam al-yawm ẓāhir mīgardad. Birīzīd īn taḥqīqāt-i lā yusminuhu lā yughnīhi rā va pāk kunīd ṣudūr rā az vasāvis-i ᶜibārāt-i ūlī al-ishārāt ki shāyad dar īn rabīᶜ-i ilāhī bi-Riḍvān-i badīᶜ fāyiz shavīd. Az dūnash buguslīd va bi-ū mutamassik gardīd. Jahd namāyīd ki shāyad al-yawm bi-kalimāt va ishārāt va asmāᵓ va maẓāhir-i ān az mūjid va muḥaqqiq-i ān maḥjūb namānīd. Īnast ki Nuqṭa-yi Bayān jalla iᶜzāzuhu mīfarmāyad qawluhu ᶜazza qawluhu: Kull az barā-yi īnast ki dar yawm-i ẓuhūr bi-asmāᵓ muḥtajib namānīd balki naẓar kunīd bi-mā yaqūmu bihi al-asmāᵓ min kulli shayᵓ ḥattā dhikr al-Nabī fa-inna dhālika al-ism yukhlaqu bihi bi-mā yunazzilu Allāh. Intahā.

Today no proofs can bar the One they attest from His Cause, and nothing created between the heavens and the earth has been or will be sufficient except entry beneath the shadow of His Cause. Were the whole earth filled with books, they would not equal a single letter appearing today from the tongue of the Essence of Eternity. Cast away these investigations that neither nourish nor enrich, and cleanse your hearts of the misgivings arising from the expressions of those versed in allusions, that perhaps in this divine springtime you may attain the wondrous Paradise. Sever yourselves from all but Him and cling to Him. Strive, that today you may not be veiled by words, allusions, names, and their manifestations from the One who brings them into being and gives them reality. This is why the Point of the Bayán—exalted be His glory—says, in His exalted words: "All is for this purpose: that on the Day of Manifestation you may not remain veiled by names, but rather look to that through which the names of all things subsist, even the designation 'Prophet,' for that name is created through Him by what God sends down." End of quotation.

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اگر منصف باشید از این بیان جمال رحمن ادراك مینمائید آنچه را که الیوم از او محتجب شده‌اید چنانچه باسمی از اسماء که نمیدانید کیست و چیست از خالق آن محروم مانده‌اید چند نفری جمع شده بایادی وهمیّه ظنونیّه هیکلی ترتیب داده‌اید و بعد باو عاکف شده‌اید صنعتم بأیادی الجهل هیکل العجل ثمّ اتّخذتموه لأنفسکم ربّاً من دون الله فویل لکم یا ملأ الشّرك و النّفاق

Agar munṣif bāshīd az īn bayān-i Jamāl-i Raḥmān idrāk mīnamāyīd ānchi rā ki al-yawm az ū muḥtajib shuda-īd. Chunānchi bi-ismī az asmāᵓ ki namīdānīd kīst va chīst az khāliq-i ān maḥrūm mānda-īd. Chand nafarī jamᶜ shuda bi-ayādī-yi vahmiyya-yi ẓunūniyya haykalī tartīb dāda-īd va baᶜd bi-ū ᶜākif shuda-īd. Ṣanaᶜtum bi-ayādī al-jahl haykal al-ᶜijl thumma ittakhadhtumūhu li-anfusikum rabban min dūni Allāh fa-waylun lakum yā malaᵓ al-shirk wa-al-nifāq.

If you are fair-minded, you will perceive from this utterance of the Beauty of the All-Merciful that from which you are veiled today. Through one of the names, whose identity and nature you do not know, you have been deprived of its Creator. A few of you have gathered together and fashioned a figure with the hands of fancy and conjecture, and then devoted yourselves to it. With the hands of ignorance you fashioned the figure of the calf, then took it as a lord for yourselves instead of God. Woe to you, people of idolatry and hypocrisy!

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از جمیع آیات و کلمات میگذریم امری را الیوم مجدّداً میزان معرفة الله قرار دهید و طرفین را بسنجید اگر چه حقّ باید عباد را امتحان نماید و بسنجد نه عباد او را چه که نفس حقّ و ما یظهر من عنده مقدّس از میزان ناس بوده و خواهد بود و لکن باین راضی شدیم که حقّ از باطل معلوم شود چه که حجّت الهی را حجّت نمیدانید و برهان او را طرد نموده‌اید در اینصورت اتماماً لحجّة الله علیکم اظهار میشود که هر میزان و برهانی که نزد آن گروه میزان معرفت حقّ است میزان قرار دهند تا حقّ از باطل معلوم شود و این کلمه بعقاید شما ذکر میشود تا دیگر عذری نماند و حقّ چون شمس بر هر نفسی ظاهر و لایح و هویدا گردد و الّا حقّ مقدّس از میزان عباد و برهانهم و حججهم و دلایلهم بوده و خواهد بود چه که میزان الله الیوم نفس حقّ بوده و برهان و حجّتش ما ظهر من عنده ان انتم تفقهون

Az jamīᶜ-i āyāt va kalimāt mīgudharīm. Amrī rā al-yawm mujaddadan mīzān-i maᶜrifat Allāh qarār dahīd va ṭarafayn rā bisanjīd. Agar chi Ḥaqq bāyad ᶜibād rā imtiḥān namāyad va bisanjad na ᶜibād ū rā, chi ki nafs-i Ḥaqq va mā yaẓharu min ᶜindihi muqaddas az mīzān-i nās būda va khvāhad būd. Va lākin bi-īn rāḍī shudīm ki Ḥaqq az bāṭil maᶜlūm shavad chi ki ḥujjat-i ilāhī rā ḥujjat namīdānīd va burhān-i ū rā ṭard namūda-īd. Dar īn ṣūrat itmāman li-ḥujjati Allāh ᶜalaykum iẓhār mīshavad ki har mīzān va burhānī ki nazd-i ān gurūh mīzān-i maᶜrifat-i Ḥaqq ast mīzān qarār dahand tā Ḥaqq az bāṭil maᶜlūm shavad. Va īn kalima bi-ᶜaqāyid-i shumā dhikr mīshavad tā dīgar ᶜudhrī namānad va Ḥaqq chun shams bar har nafsī ẓāhir va lāyiḥ va huvaydā gardad. Va illā Ḥaqq muqaddas az mīzān-i ᶜibād va burhānihim va ḥujajihim va dalāyilihim būda va khvāhad būd, chi ki mīzān Allāh al-yawm nafs-i Ḥaqq būda va burhān va ḥujjatash mā ẓahara min ᶜindihi in antum tafqahūn.

We set aside all the verses and words. Today, once again, establish a criterion for the recognition of God and weigh both sides. It is God who should test and weigh His servants, not His servants Him, for God Himself and whatever appears from Him have always been and will always remain sanctified above the standards of humanity. Yet We have consented to this so that truth may be distinguished from falsehood, since you do not regard the divine testimony as testimony and have rejected His proof. Therefore, to make God's testimony against you complete, it is declared that they should adopt as their standard whatever criterion and proof that group regards as the measure for recognizing God, so that truth may be distinguished from falsehood. This statement is made in accordance with your beliefs, so that no excuse may remain and the Truth may become as manifest, evident, and plain as the sun to every soul. Otherwise, God has always been and will always remain sanctified above the standards of His servants and their proofs, testimonies, and arguments, for God's standard today is His own Self, and His proof and testimony are whatever has appeared from Him, if you understand.

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و اینکه بلسان شرك و اعراض القاء نموده که ظهور چنین شخصی لغو خواهد بود و اخبار حقّ کلّ کذب قطع الله لسان ملقیك و کسّرالله یده و انامله و قلمه لانّه تجاوز عن حدّه و افتری بالله المهیمن المقتدر العزیز القیوم و ارتکب ما ضیعت به حرمة الأمر بین العباد اذا یتبرئنّ منه اهل السجّین و کیف عباد الله المقرّبین

Va īnki bi-lisān-i shirk va iᶜrāḍ ilqā namūda ki ẓuhūr-i chunīn shakhṣī laghv khvāhad būd va akhbār-i Ḥaqq kull kidhb: qaṭaᶜa Allāh lisāna mulqīka wa-kassara Allāh yadahu wa-anāmilahu wa-qalamahu li-annahu tajāwaza ᶜan ḥaddihi wa-iftarā bi-Allāh al-Muhaymin al-Muqtadir al-ᶜAzīz al-Qayyūm wa-irtakaba mā ḍuyyiᶜat bihi ḥurmatu al-Amr bayna al-ᶜibād. Idhan yatabarraᵓanna minhu ahlu al-sijjīn wa-kayfa ᶜibādu Allāh al-muqarrabīn.

As for what he has suggested in the language of idolatry and rejection—that the appearance of such a person would be futile and all God's pronouncements false—may God cut out the tongue of the one who prompted you, and may God break his hand, his fingers, and his pen, for he has overstepped his bounds, fabricated lies against God, the All-Compelling, the All-Powerful, the Almighty, the Self-Subsisting, and committed what has violated the sanctity of the Cause among His servants. Even the inhabitants of the nethermost prison will disown him, how much more God's servants who are near to Him!

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بگو اوّلاً تو آن اخبار را ندانسته و بمعنی آن ابدا مطّلع نیستی هم‌چنانکه ملل قبل هم نظر بعدم ادراك معانی کلمات الهیّه از شاطی بحر احدیّه در حین ظهور مظاهر ربوبیّه توقّف نموده محروم گشته‌اند از جمله در انجیل در علائم ظهور بعد میفرماید شمس در آن یوم تاریك میشود و قمر از نور ممنوع و کواکب بر ارض میریزند و بهمین عبارات اهل انجیل الی حال اقبال بشریعه محمّدیّه ننموده‌اند حال تو چه میگوئی این اخبار کذب بوده و یا آن فئه ادراك معانی آن را ننموده‌اند

Bigū avvalan tu ān akhbār rā nadānista va bi-maᶜnā-yi ān abadan muṭṭaliᶜ nīstī hamchunānki milal-i qabl ham naẓar bi-ᶜadam-i idrāk-i maᶜānī-yi kalimāt-i ilāhiyya az shāṭī-yi baḥr-i aḥadiyya dar ḥīn-i ẓuhūr-i maẓāhir-i rubūbiyya tavaqquf namūda maḥrūm gashta-and. Az jumla dar Injīl dar ᶜalāyim-i ẓuhūr-i baᶜd mīfarmāyad shams dar ān yawm tārīk mīshavad va qamar az nūr mamnūᶜ va kavākib bar arḍ mīrīzand. Va bi-hamīn ᶜibārāt ahl-i Injīl ilā ḥāl iqbāl bi-sharīᶜa-yi Muḥammadiyya nanamūda-and. Ḥāl tu chi mīgūyī īn akhbār kidhb būda va yā ān fiᵓa idrāk-i maᶜānī-yi ān rā nanamūda-and.

Say: First, you have not understood those pronouncements and are wholly unaware of their meaning, just as the peoples of the past, through failing to comprehend the meanings of the divine words, held back from the shore of the ocean of oneness at the appearance of the Manifestations of Lordship and were deprived. For example, concerning the signs of the next Manifestation, the Gospel says: "The sun will be darkened on that day, the moon will be deprived of light, and the stars will fall upon the earth." Because of these very expressions, the people of the Gospel have not, to this day, turned toward the religion of Muhammad. Now, what do you say? Were these pronouncements false, or did those people fail to comprehend their meanings?

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و هم‌چنین ذکر خاتم النّبیین در فرقان و هم‌چنین در علائم ظهور بعد و علائم قیامت از انفطار سماء و انشقاق ارض و نسف جبال و قیام اموات از قبور ظاهره و امثال این بیانات که از علائم قیامت بوده و کلّ الیوم بهمین عبارات از مالك اسماء و صفات ممنوعند حال چه میکنی تصدیق مینمائی یا تکذیب چه که بر حسب ظاهر آنچه مرقوم شده ظاهر نگشته یا باید بگوئی کلّ کذب است و یا بگوئی که معانی آن را ادراك ننموده‌اند و در نصّ خاتم النّبیین نمیدانم چه خواهی گفت که نقطه اولی تصریحا فرموده که نبی از اوّل لا اوّل آمد و الی آخر لا آخر خواهد آمد مع آنکه محال دانسته‌اند که بعد از حضرت رسول نفسی بیاید و ادّعای نبوّت نماید

Va hamchunīn dhikr-i Khātam al-Nabiyyīn dar Furqān va hamchunīn dar ᶜalāyim-i ẓuhūr-i baᶜd va ᶜalāyim-i qiyāmat az infiṭār-i samāᵓ va inshiqāq-i arḍ va nasf-i jibāl va qiyām-i amvāt az qubūr-i ẓāhira va amthāl-i īn bayānāt ki az ᶜalāyim-i qiyāmat būda va kull al-yawm bi-hamīn ᶜibārāt az Mālik-i asmāᵓ va ṣifāt mamnūᶜand. Ḥāl chi mīkunī taṣdīq mīnamāyī yā takdhīb, chi ki bar ḥasab-i ẓāhir ānchi marqūm shuda ẓāhir nagashta. Yā bāyad bigūyī kull kidhb ast va yā bigūyī ki maᶜānī-yi ān rā idrāk nanamūda-and. Va dar naṣṣ-i Khātam al-Nabiyyīn namīdānam chi khvāhī guft ki

Nuqṭa-yi Ūlā taṣrīḥan farmūda ki nabī az avval-i lā avval āmad va ilā ākhir-i lā ākhir khvāhad āmad maᶜa ānki muḥāl dānista-and ki baᶜd az Ḥaḍrat-i Rasūl nafsī biyāyad va iddiᶜā-yi nubuwwat namāyad.

Likewise, there is the mention of the "Seal of the Prophets" in the Qur'an, and, among the signs of the next Manifestation and the signs of the Resurrection, the splitting of heaven, the cleaving of the earth, the scattering of the mountains, the rising of the dead from outward graves, and similar statements describing the signs of the Resurrection. Today, all are barred by these very expressions from the Sovereign of names and attributes. Now what will you do—affirm or deny them? For, in their outward sense, what was written has not appeared. You must either say that all is false or say that they have not comprehended its meanings. And I do not know what you will say about the explicit designation "Seal of the Prophets," for the Primal Point has expressly stated that prophets have come from a beginning that has no beginning and will come until an end that has no end, although people have deemed it impossible for anyone to come after the Messenger and claim prophethood.

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بگو ای غافل بدانکه احدی بر معانی کلمات الهیّه علی ما هی علیه مطّلع نبوده و نخواهد بود مگر مظهر علم و حکمت ربّانی چنانچه نقطه بیان تصریحا میفرمایند که احدی بر جواهر معانی الهیّه که در خزاین کلمات بیان مستور است مطّلع نشده و نخواهد شد مگر نفس ظهور بعد و اگر کلّ ملل معانی کلمات را ادراك مینمودند هرگز از مشارق وحی و الهام محروم نمیشدند چنانچه الیوم محتجبین اهل بیان نظر بعدم ادراك ما نزل فی البیان از جمال رحمن محروم ماندهاند والله اگر فیالجمله بشعور آیند از عرفان بلکه از انفس خود منقطع شوند

Bigū ay ghāfil bidānki aḥadī bar maᶜānī-yi kalimāt-i ilāhiyya ᶜalā mā hiya ᶜalayhi muṭṭaliᶜ nabūda va nakhvāhad būd magar maẓhar-i ᶜilm va ḥikmat-i rabbānī. Chunānchi Nuqṭa-yi Bayān taṣrīḥan mīfarmāyand ki aḥadī bar javāhir-i maᶜānī-yi ilāhiyya ki dar khazāyin-i kalimāt-i Bayān mastūr ast muṭṭaliᶜ nashuda va nakhvāhad shud magar nafs-i ẓuhūr-i baᶜd. Va agar kull-i milal maᶜānī-yi kalimāt rā idrāk mīnamūdand hargiz az mashāriq-i vaḥy va ilhām maḥrūm namīshudand. Chunānchi al-yawm muḥtajibīn-i ahl-i Bayān naẓar bi-ᶜadam-i idrāk-i mā nazala fī al-Bayān az Jamāl-i Raḥmān maḥrūm mānda-and. Va-Allāh agar fī al-jumla bi-shuᶜūr āyand az ᶜirfān balki az anfus-i khud munqaṭiᶜ shavand.

Say: O heedless one! Know that no one has ever been or will ever be acquainted with the true meanings of the divine words except the Manifestation of divine knowledge and wisdom. The Point of the Bayán expressly states that no one has attained or will attain knowledge of the gems of divine meaning concealed in the treasuries of the words of the Bayán except the next Manifestation Himself. Had all peoples comprehended the meanings of the words, they would never have been deprived of the Dawning-Places of revelation and inspiration. Today, likewise, those among the people of the Bayán who remain veiled have been deprived of the Beauty of the All-Merciful through failing to comprehend what was revealed in the Bayán. By God, if they attained even a little awareness, they would renounce their knowledge—indeed, their very selves.

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ای غافل از کوثر معانی کلمات الهی را کذب مدان و عبث مشمر و خود را عاجز از ادراك آن مشاهده نما و از عرفان هر کدام که خود را عاجز مشاهده نمائی از منبع و معدن علم لدنّی سؤال نما که شاید از فیوضات بحر معانی لبتشنه نمانی و در بحور وساوس شیطانی

غریق و فانی نگردی حرفی از آنچه نازل شده لغو نبوده و نخواهد بود بلکه لآلیٴ معانی کلّ در هر حرفی از کلمات منزله سبحانی مستور بوده و لایقدر ان یخرجها الّا ذو قدرة عظیم و اگر هم بخواهی نعوذ بالله در کلمات منزله و ظهورات قدرتیّه لغو و فطور ملاحظه نمائی انفس محتجبه اولی است قل فانصب مرآتك فی مقابلة وجهك لتشهد جلدك و تعرف مافیه لعلّ توفّق علی الرّجوع و تکون تائباً منیباً معترفاً مقرّاً مذعناً بخطیئاتك و سیّئاتك و انّه لهو الغفور الرّحیم

Ay ghāfil az kawthar-i maᶜānī kalimāt-i ilāhī rā kidhb madān va ᶜabath mashmur va khud rā ᶜājiz az idrāk-i ān mushāhida namā va az ᶜirfān-i har kudām ki khud rā ᶜājiz mushāhida namāyī az manbaᶜ va maᶜdan-i ᶜilm-i ladunnī suᵊāl namā ki shāyad az fuyūḍāt-i baḥr-i maᶜānī lab-tishna namānī va dar buḥūr-i vasāvis-i shayṭānī gharīq va fānī nagardī. Ḥarfī az ānchi nāzil shuda laghv nabūda va nakhvāhad būd balki laᵊāliᵊ-i maᶜānī-yi kull dar har ḥarfī az kalimāt-i munzala-yi subḥānī mastūr būda va lā yaqdiru an yukhrijahā illā dhū qudratin ᶜaẓīm. Va agar ham bikhvāhī naᶜūdhu bi-Allāh dar kalimāt-i munzala va ẓuhūrāt-i qudratiyya laghv va fuṭūr mulāḥiẓa namāyī anfus-i muḥtajiba awlā ast. Qul fa-inṣub mirᵊātaka fī muqābalati wajhika li-tashhada jildaka wa-taᶜrifa mā fīhi laᶜalla tuwaffaqu ᶜalā al-rujūᶜ wa-takūna tāᵊiban munīban muᶜtarifan muqirran mudhᶜinan bi-khaṭīᵊātika wa-sayyiᵊātika wa-innahu la-huwa al-Ghafūr al-Raḥīm.

O you who are heedless of the heavenly river of meanings! Do not regard the divine words as false or count them as futile. Rather, recognize your own inability to comprehend them, and concerning any that you find yourself unable to understand, ask the Source and Wellspring of innate knowledge, so that you may not remain thirsty for the outpourings of the ocean of meanings or drown and perish in the seas of satanic misgivings. Not a single letter of what has been revealed has been or will ever be futile. Rather, the pearls of the meanings of all things lie concealed in every letter of the divinely revealed words, and none can draw them forth except one possessed of mighty power. And if, God forbid, you wish to discern futility and flaws in the revealed words and manifestations of power, the souls that remain veiled are more deserving of such scrutiny. Say: Set your mirror before your face, that you may behold your skin and know what is in it, so that you may be enabled to return and become repentant, turning back, acknowledging, confessing, and admitting your transgressions and misdeeds. He is indeed the Ever-Forgiving, the Merciful.

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قوله کبر غلّه هنوز هیچ از شئونات و اوامر او بظهور نرسیده و علائم ظهور قائم را که اهل فرقان قائلند اگر چه علائم حین ظهور ظاهر شده ومردم نفهمیده امّا علائم بعد از ظهور ظاهر نشده اگر اهل فرقان ایراد نمایند که علائم بعد از ظهور چه چیز است جواب چه خواهد بود از نفهمیدن علائم حین ظهور و ظاهر نشدن علائم بعد از ظهور موجب حجاب خلق از حقّ خواهد بود و این از حقّ دور است خود ملاحظه فرموده غرس حبّه بدون ظهور اصول و اوراق و اغصان او حبّه دیگر که ثمره و قیامت او است چگونه ممکن است انتهی

Qawluhu kabura ghilluhu: Hanūz hīch az shuᵊūnāt va avāmir-i ū bi-ẓuhūr narasīda va ᶜalāyim-i ẓuhūr-i Qāᵊim rā ki ahl-i Furqān qāyiland agar chi ᶜalāyim-i ḥīn-i ẓuhūr ẓāhir shuda va mardum nafahmīda ammā ᶜalāyim-i baᶜd az ẓuhūr ẓāhir nashuda. Agar ahl-i Furqān īrād namāyand ki ᶜalāyim-i baᶜd az ẓuhūr chi chīz ast javāb chi khvāhad būd. Az nafahmīdan-i ᶜalāyim-i ḥīn-i ẓuhūr va ẓāhir nashudan-i ᶜalāyim-i baᶜd az ẓuhūr mūjib-i ḥijāb-i khalq az Ḥaqq khvāhad būd va īn az Ḥaqq dūr ast. Khud mulāḥiẓa farmūda ghars-i ḥabba bidūn-i ẓuhūr-i uṣūl va avrāq va aghṣān-i ū ḥabba-yi dīgar ki thamara va qiyāmat-i ū ast chigūna mumkin ast. Intahā.

His words—great is his malice: “As yet, none of His functions or commands have appeared. As for the signs of the appearance of the Qá’im affirmed by the people of the Qur’an, although the

signs accompanying His appearance have appeared and people have not understood them, the signs following His appearance have not appeared. If the people of the Qur'an object and ask what the signs following His appearance are, what will the answer be? The failure to understand the signs accompanying His appearance, and the failure of the signs following His appearance to appear, will cause people to be veiled from God, and this is far removed from God. Consider for yourself: when a seed is planted, how can there be another seed, which is its fruit and resurrection, without its roots, leaves, and branches appearing?" End of quotation.

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آنقدر شده که متّصل بر خود ردّ مینویسید و مستشعر نیستید چه که نوشته علائم ظهور قائم در حین ظهور ظاهر شده و مردم نفهمیده‌اند حال ملاحظه کن این عدم فهم از چه رو بوده شکّی نیست که از عدم ظهورات توهمیّه ناس بوده چنانچه از علائم ظهور آنچه ذکر شده از آن عبارات معانی توهّم نموده و چون موافق توهّمات خود در عالم ملکیّه مشاهده ننمودند لذا بعرفان نقطه بیان فایز نشدند چنانچه خود تو و امثال تو هم عارف نبوده تا آنکه منزل بیان کلمات قبل را تفسیر فرمودند و بعد از بیان هیکل رحمن قلیلی تصدیق نموده و اکثر انکار و این فعلی است که الیوم تو و امثال تو از ملأ بیان عاملند چه که معنی کلمات الهیّه را ادراك ننموده‌اید و لا یشعر صیحه میزنید که نباید این ظهور ظاهر شود هنوز تکمیل خلق بیان نشده و اگر ادراك مینمودید البتّه باین کلمات محتجب نمیشدید حقّ را مثل خود عاجز مشاهده نموده‌اید فوالله اگر نفسی بقدرت حقّ موقن باشد ابدا در امثال این کلمات توقّف نمینماید چه که قادر است در کلمه از کلمات خود کلّ کتب را عود فرماید و هم‌چنین بدء فرماید انّه لهو المقتدر علی ما یشآء و انّه لهو العلیم الحکیم

Ānqadr shuda ki muttaṣil bar khud radd mīnivīsīd va mustashᶜir nīstīd chi ki nivishta ᶜalāyim-i ẓuhūr-i Qāᵓim dar ḥīn-i ẓuhūr ẓāhir shuda va mardum nafahmīda-and. Ḥāl mulāḥiẓa kun īn ᶜadam-i fahm az chi rū būda. Shakkī nīst ki az ᶜadam-i ẓuhūrāt-i tavahhumiyya-yi nās būda chunānchi az ᶜalāyim-i ẓuhūr ānchi dhikr shuda az ān ᶜibārāt maᶜānī tavahhum namūda va chūn muvāfiq-i tavahhumāt-i khud dar ᶜālam-i mulkiyya mushāhida nanamūdand lidhā bi-ᶜirfān-i Nuqṭa-yi Bayān fāyiz nashudand. Chunānchi khud-i tu va amthāl-i tu ham ᶜārif nabūda tā ānki Munzil-i Bayān kalimāt-i qabl rā tafsīr farmūdand va baᶜd az bayān-i Haykal-i Raḥmān qalīlī taṣdīq namūda va akthar inkār. Va īn fiᶜlī ast ki al-yawm tu va amthāl-i tu az malaᵓ-i Bayān ᶜāmiland chi ki maᶜnā-yi kalimāt-i ilāhiyya rā idrāk nanamūda-īd va lā yashᶜur ṣayḥa mīzanīd ki nabāyad īn ẓuhūr ẓāhir shavad hanūz takmīl-i khalq-i Bayān nashuda. Va agar idrāk mīnamūdīd albatta bi-īn kalimāt muḥtajib namīshudīd. Ḥaqq rā mithl-i khud ᶜājiz mushāhida namūda-īd. Fa-va-Allāh agar nafsī bi-qudrat-i Ḥaqq mūqin bāshad abadan dar amthāl-i īn kalimāt tavaqquf namīnamāyad chi ki qādir ast dar kalima az kalimāt-i khud kull-i kutub rā ᶜawd farmāyad va hamchunīn badᵓ farmāyad. Innahu la-huwa al-Muqtadir ᶜalā mā yashāᵓ wa-innahu la-huwa al-ᶜAlīm al-Ḥakīm.

It has reached the point where you continually write refutations of yourselves without realizing it. For you have written that the signs of the appearance of the Qá'im appeared at the time of His appearance, but people did not understand them. Now consider why this failure to understand occurred. Undoubtedly it was because the things people imagined did not appear: they imagined meanings for the expressions describing the signs of His appearance, and when they did not observe anything in the material world corresponding to their imaginings, they failed to attain recognition of the Point of the Bayán. You yourself and others like you likewise did not understand until the Revealer of the Bayán interpreted the earlier words. Even after the explanation of the Temple of the All-Merciful, only a few affirmed, while most denied. This is precisely what you and others like you among the people of the Bayán are doing today, for you have not comprehended the meaning of the divine words and unthinkingly cry out that this Manifestation must not appear, since the creation of the Bayán has not yet been completed. Had you understood, you would certainly not

have been veiled by these words. You have regarded God as powerless like yourselves. By God, if a soul were certain of God's power, it would never hesitate over such words, for He is able, through a single word of His, to bring all the Books back and likewise to originate them. He is indeed powerful over whatever He wills, and He is indeed the All-Knowing, the All-Wise.

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علائم بعد از ظهور کلّ ظاهر شده و لکن شما ادراك ننموده چنانچه بقول خود شما علایم حین ظهور را فئه فرقان عارف نشده‌اند و هر علامتی که بعد از ظهور آن را لازم دانسته و عارف بآن نشده چنانچه نوشته از منبع علم الهی سؤال نما تا موقن شوی بآنکه کلّ ظاهر شده و لکن امثال آن نفوس از ادراك کلّ محتجب مانده‌اند

ᶜAlāyim-i baᶜd az ẓuhūr kull ẓāhir shuda va lākin shumā idrāk nanamūda chunānchi bi-qawl-i khud-i shumā ᶜalāyim-i ḥīn-i ẓuhūr rā fiʾa-yi Furqān ᶜārif nashuda-and. Va har ᶜalāmatī ki baᶜd az ẓuhūr ān rā lāzim dānista va ᶜārif bi-ān nashuda chunānchi nivishta az manbaᶜ-i ᶜilm-i ilāhī suʾāl namā tā mūqin shavī bi-ānki kull ẓāhir shuda va lākin amthāl-i ān nufūs az idrāk-i kull muḥtajib mānda-and.

All the signs following the Manifestation have appeared, but you have not understood them, just as, by your own account, the people of the Qur'an did not recognize the signs accompanying His appearance. Concerning every sign that you have deemed necessary after the Manifestation but have not recognized, as you have written, ask the Source of divine knowledge, so that you may become certain that all have appeared, but that such souls have remained veiled from comprehending them all.

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و اصل علامت ظهور بعد از قائم ظهور حسینی بوده شما اوّل را بقول خود مذعنید و ثانی را منکر در همین کلمه اگر تفکّر نمائی بر اسرار ما لانهایه مطّلع شوی و در ظهور حسینی بعد از قائم نوشته‌اند در کتب اخبار خود شما که کلّ انبیاء و مرسلین در ظلّ رایت حضرت در آیند و هم‌چنین نوشته اند که قائم رجعت نماید و او هم بحضرت ملحق شود اگر قدری در این عبارات تأمّل نمائید ادراك مینمائید که بیان کتب مطابق است بما نزل فی البیان آنقدر بدان که علائم بعد از ظهور کلّ ظاهر شده بعضی را ادراك ننموده‌اید و بعضی را انکار نموده‌اید کذلك امرکم هوئکم ان انتم تعلمون

Va aṣl-e ᶜalāmat-e ẓohūr baᶜd az Qāʾim ẓohūr-e Ḥosaynī būde shomā avval rā be-qowl-e khod modhᶜenīd va thānī rā monker dar hamīn kalame agar tafakkor namāʾī bar asrār-e mā lā-nehāye moṭṭaleᶜ shavī va dar ẓohūr-e Ḥosaynī baᶜd az Qāʾim neveshte-and dar kotob-e akhbār-e khod-e shomā ke koll-e anbiyā va morsalīn dar ẓell-e rāyat-e Ḥażrat dar āyand va ham-chenīn neveshte-and ke Qāʾim rajᶜat namāyad va ū ham be-Ḥażrat molḥaq shavad agar qadrī dar īn ᶜebārāt taʾammol namāʾīd edrāk mīnamāʾīd ke bayān-e kotob moṭābeq ast be-mā nazala fī al-Bayān ānqadr bedān ke ᶜalāʾem baᶜd az ẓohūr koll ẓāher shode baᶜżī rā edrāk nanemūde-īd va baᶜżī rā enkār nemūde-īd kadhālika amarakum hawākum in antum taᶜlamūn.

The principal sign of the Manifestation after the Qāʾim was the appearance of Ḥusayn. By your own account, you acknowledge the first and deny the second. If you reflect on this very statement, you will discover boundless mysteries. Concerning the appearance of Ḥusayn after the Qāʾim, it is written in your own books of traditions that all the Prophets and Messengers will come beneath His banner. It is likewise written that the Qāʾim will return and will also join Him. If you reflect a

little on these passages, you will understand that what the books say accords with what has been revealed in the Bayān. Know at least this: all the signs following the Manifestation have appeared; some you have not understood, and others you have denied. Thus have your desires commanded you, if you only knew.

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حال چه میگوئید در نقطه بیان روح ما سواه فداه که ابداً علامتی ذکر نفرموده و منصوص فرموده‌اند که هروقت ظاهر شود باید کلّ تصدیق نمایند و شکر الهی بجا آورند و بظهور بنفسه ناظر شوند و بما یظهر من عنده و صریح میفرمایند او مختار است بهر نوع که اراده فرماید ظاهر شود بر احدی نیست که باو احتجاج نماید و وصایای لایحصی فرموده ملأ بیان را که مباد ببیان و مانزل فیه بر نفس رحمن احتجاج نمایند مع‌ذلك تو بوهمیّات نفس خود احتجاج نموده و ذکر تکمیل دوره کرده نفس حقّ ظاهر و بآیات نقطه ناطق و میفرماید بظهور من تکمیل دوره بیان شده و میشود مع‌ذلك آنقدر محتجبی که نفس حقّ را بقدر خلق ندانسته میگوئی که مخصوص باید در خلق تکمیل شود و حال آنکه امر حقّ بدونش تکمیل نشده و نخواهد شد بلکه بنفس مقدّسش تکمیل شده و میشود لو انتم تشعرون کلّما تکلّمت به بغی منك علی الله المقتدر المهیمن القیّوم

Ḥāl che mīgūʾīd dar Noqṭe-ye Bayān rūḥ-e mā sevāh fedāh ke abadan ᶜalāmatī dhekr nafarmūde va manṣūṣ farmūde-and ke har vaqt ẓāher shavad bāyad koll taṣdīq namāyand va shokr-e elāhī be-jā āvarand va be-ẓohūr be-nafseh nāẓer shavand va be-mā yaẓharu min ᶜindih va ṣarīḥ mīfarmāyand ū mokhtār ast be-har nowᶜ ke erāde farmāyad ẓāher shavad bar aḥadī nīst ke bā ū eḥtejāj namāyad va vaṣāyā-ye lā-yoḥṣā farmūde malaʾ-e Bayān rā ke mabād be-Bayān va mā nazala fīh bar nafs-e Raḥmān eḥtejāj namāyand maᶜa-dhālek to be-vahmiyyāt-e nafs-e khod eḥtejāj nemūde va dhekr-e takmīl-e dowre karde nafs-e Ḥaqq ẓāher va be-āyāt-e Noqṭe nāṭeq va mīfarmāyad be-ẓohūr-e man takmīl-e dowre-ye Bayān shode va mīshavad maᶜa-dhālek ānqadr moḥtajebī ke nafs-e Ḥaqq rā be-qadr-e khalq nadāneste mīgūʾī ke makhṣūṣ bāyad dar khalq takmīl shavad va ḥāl ānke amr-e Ḥaqq bedūnash takmīl nashode va nakhāhad shod balke be-nafs-e moqaddasash takmīl shode va mīshavad law antum tashᶜurūn kullu mā takallamta bihi baghyun minka ᶜalā Allāh al-Muqtadir al-Muhaymin al-Qayyūm.

Now what do you say concerning the Point of the Bayān—may the souls of all besides Him be sacrificed for Him—who mentioned no sign whatsoever and expressly stated that whenever He appears, all must affirm Him, give thanks to God, and look to the Manifestation Himself and to whatever appears from Him? He explicitly says that He is free to appear in whatever manner He wills, and that no one has the right to dispute with Him. He gave the people of the Bayān countless counsels, lest they use the Bayān and what was revealed in it to dispute with the very Person of the All-Merciful. Yet you have advanced your own vain imaginings as arguments and spoken of the completion of the dispensation. God Himself has appeared, uttering the verses of the Point, and says, “Through My appearance the dispensation of the Bayān has been and is being completed.” Yet you are so veiled that you have not considered God Himself to be equal even to His creation, and you say that it must specifically be completed among the creatures. But the Cause of God has not been and will not be completed without Him; rather, it has been and is being completed through His holy Person, if you would only perceive. Everything you have said is an act of rebellion on your part against God, the All-Powerful, the All-Protecting, the Self-Subsisting.

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نمیدانم اگر نقطه بیان علائم ذکر میفرمودند چه میکردید و چه وارد میاوردید آیا در بیان کلمه مشاهده شده که اگر نفسی بآیات الهیّه و شئونات عزّ ربانیّه ظاهر شود بر قتلش قیام نمائید و یا بمفتریات نفسیّه رداء عزّ احدیّه را بیالائید بلکه در جمیع بیان میفرماید اگر نفسی ظاهر شود و بگوید من محبوب شما هستم من دون آنکه از او برهانی ظاهر شود بر احدی نیست که بر او اعتراض نماید

Namīdānam agar Noqṭe-ye Bayān ᶜalāᵓem dhekr mīfarmūdand che mīkardīd va che vāred mīāvardīd āyā dar Bayān kalame moshāhede shode ke agar nafsī be-āyāt-e elāhiyye va shoᵓūnāt-e ᶜezz-e rabbāniyye ẓāher shavad bar qatl-ash qiyām namāᵓīd va yā be-moftarayāt-e nafsiyye redā-ye ᶜezz-e aḥadiyye rā beyālāᵓīd balke dar jamīᶜ-e Bayān mīfarmāyad agar nafsī ẓāher shavad va begūyad man maḥbūb-e shomā hastam min dūn-e ānke az ū borhānī ẓāher shavad bar aḥadī nīst ke bar ū eᶜterāż namāyad.

I do not know what you would have done or what you would have inflicted had the Point of the Bayān mentioned signs. Has a single word been found in the Bayān saying that if someone appears with divine verses and manifestations of divine glory, you should rise up to kill Him or stain the robe of the glory of divine oneness with your self-inspired fabrications? Rather, throughout the Bayān He says that if someone appears and says, “I am your Beloved,” even without producing any proof, no one has the right to object to Him.

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و حال شمس معانی از افق عنایت رحمانی مشرق و بآیات الهی ناطق بشأنیکه احدی بر احصای آن قادر نه مع ذلك بعضی میگوئید تکمیل دوره قبل نشده بعضی میگوئید زود ظاهر شده

Va ḥāl Shams-e Maᶜānī az ofoq-e ᶜenāyat-e raḥmānī moshreq va be-āyāt-e elāhī nāṭeq be-shaᵓnī ke aḥadī bar eḥṣā-ye ān qāder na maᶜa-dhālek baᶜżī mīgūᵓīd takmīl-e dowre-ye qabl nashode baᶜżī mīgūᵓīd zūd ẓāher shode.

And now the Sun of Meanings is shining from the horizon of the grace of the All-Merciful, uttering divine verses in such abundance that no one can count them. Yet some of you say that the previous dispensation has not been completed, and others say that He has appeared too soon.

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بگو ای بی‌انصافان خود جمال ابهی میفرماید که معنی پارسی آن این است که ای قوم بودم یکی از شما بر بستر خود آرمیده و نائم نفحات رحمانیّه از یمین عزّ احدیّه وزید و مرا بیدار نمود و بثنآء نفسش ناطق فرمود مابین آسمانها و زمینها ای قوم قسم بخدا که افتخار بر نفسی ننمودم و منکر آیات الهی نبوده و نیستم و مذعنم آنچه مابین دستهای شما است از بیان و موقنم بپروردگاری که جمیع را خلق فرمود رحم نمائید بر من و متعرّض نشوید و اگر باین شریعه عزّ ربّانیّه اقبال ننمائید اعتراض مکنید ایقوم اگر اختیار بدست من بود البتّه خود را از ابصر شما ستر مینمودم و راضی نمیشدم بر نفس خود آنچه را که احدی از ممکنات حمل آن ننموده چه که روزی نگذشته مگر آنکه بسبّ و شماتت و استهزاء مبتلی بوده‌ام و لکن روح القدس نطق فرمود در صدرم و روح اعظم تکلّم نمود بلسانم و این نیست از جانب من بلکه از جانب قادری است که قدرتش بر همه اشیاء محیط و فایق است

Begū ey bī-enṣāfān khod-e Jamāl-e Abhā mīfarmāyad ke maᶜnī-ye pārsī-ye ān īn ast ke ey qowm būdam yekī az shomā bar bestar-e khod ārāmīde va nāᵓem nafaḥāt-e raḥmāniyye az yamīn-e ᶜezz-e aḥadiyye vazīd va marā bīdār nemūd va be-thanā-ye nafsash nāṭeq farmūd mābeyn-e āsmānhā va

zamīnhā ey qowm qasam be-Khodā ke eftekhār bar nafsī nanemūdam va monker-e āyāt-e elāhī nabūde va nīstam va modhᶜenam ānche mābeyn-e dasthā-ye shomā ast az Bayān va mūqenam be-Parvardegārī ke jamīᶜ rā khalq farmūd raḥm namāᵓīd bar man va motaᶜarreż nashavīd va agar be-īn sharīᶜe-ye ᶜezz-e rabbāniyye eqbāl namīnamāᵓīd eᶜterāż nakonīd ey qowm agar ekhtiyār be-dast-e man būd albatte khod rā az abṣor-e shomā satr mīnamūdam va rāżī namīshodam bar nafs-e khod ānche rā ke aḥadī az momkenāt ḥaml-e ān nanemūde che ke rūzī nagodhashte magar ānke be-sabb va shamātat va estehzā mobtalā būde-am va lāken Rūḥ al-Qodos noṭq farmūd dar ṣadram va Rūḥ-e Aᶜẓam takallom nemūd be-lesānam va īn nīst az jāneb-e man balke az jāneb-e Qāderī ast ke qodratash bar hame-ye ashyā moḥīṭ va fāᵓeq ast.

Say: You who are unjust! The All-Glorious Beauty Himself speaks, and the meaning of His words in Persian is this: "People! I was one of you, resting asleep on My bed. The breezes of the All-Merciful blew from the right hand of the glory of divine oneness, awakened Me, and caused Me to voice His praise between the heavens and the earths. People! I swear by God that I have not vaunted Myself over anyone, nor have I denied or do I now deny the verses of God. I acknowledge what you possess of the Bayān, and I am certain of the Lord who created all. Have mercy on Me and do not assail Me. If you will not turn toward this river of divine glory, do not object. People! Had the choice been Mine, I would certainly have concealed Myself from your sight and would not have accepted for Myself what no contingent being has ever borne. For not a day has passed without My suffering abuse, taunts, and ridicule. But the Holy Spirit spoke within My breast, and the Most Great Spirit spoke through My tongue. This is not from Me, but from One whose power encompasses and surpasses all things."

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ای قوم قرب و بعد ظهور دست من و شما هیچکدام نبوده و نیست بلکه در دست قدرت الهی بوده و خواهد بود و در قبضه اقتدار او مقبوض ظاهر فرمود هر قسم که خواسته بترسید از خدا و نباشید از ظلم کنندگان ایقوم از کاس کلمات الهی کوثر معانی بیاشامید اگر روایح قدس تجرید از او استشمام نمودید در آن وقت انصاف دهید و وارد نیاورید آنچه را که بآن بجزع آیند اهل غرفات رضوان و نباشید از غفلت کنندگان

Ey qowm qorb va boᶜd-e ẓohūr dast-e man va shomā hīch-kodām nabūde va nīst balke dar dast-e qodrat-e elāhī būde va khāhad būd va dar qabże-ye eqtedār-e ū maqbūż ẓāher farmūd har qesm ke khāste betarsīd az Khodā va nabāshīd az ẓolm-konandegān ey qowm az kās-e kalemāt-e elāhī kowthar-e maᶜānī beyāshāmīd agar ravāyeḥ-e qods-e tajrīd az ū esteshmām nemūdīd dar ān vaqt enṣāf dehīd va vāred nayāvarīd ānche rā ke be-ān be-jazaᶜ āyand ahl-e ghorofāt-e Reżvān va nabāshīd az ghaflat-konandegān.

"People! Whether the Manifestation comes sooner or later has never been and is not in either My hands or yours. Rather, it has been and will be in the hand of divine power, held within the grasp of His might. He has brought it forth however He wished. Fear God and do not be among the wrongdoers. People! Drink the Kawthar of meanings from the cup of the words of God. If you inhale from it the holy fragrances of detachment, then be fair, and do not inflict that which would cause the inhabitants of the chambers of Paradise to cry out in anguish. Do not be among the heedless."

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ای قوم براستی میگویم آنچه از پروردگار شما مأمور شده‌ام و نفحات صدق از کذب بسی واضح و معلوم است بترسید از خدا و نباشید از دورماندگان ای قوم هرگز متعرّض نفسی نشده‌ام و با اهل بیان در کمال رحمت و رافت و خضوع و خشوع معاشرت نموده‌ام و در ایّامیکه جمیع قلوب از سطوت مضطرب بوده و جمیع نفوس از سیاط قهر متزلزل بنفس خود مابین اعدا ایستاده‌ام و در کلّ حین از سهام اعدا بر صدرم وارد شده و احدی قادر بر احصای ضرّم نبوده مگر پروردگار عالم دانا بسا از شبها که جمیع راحت بوده و این عبد در سلاسل و اغلال و بسا ایّام که شما در بیوت خود ساکن و این عبد در دست اعداء مبتلا و کلّ بر آنچه ذکر شده شاهد و گواهید اگر بصدق تکلّم نمائید و باشید از راست گویان

Ey qowm be-rāstī mīgūyam ānche az Parvardegār-e shomā maʾmūr shode-am va nafaḥāt-e ṣedq az kedhb basī vāżeḥ va maᶜlūm ast betarsīd az Khodā va nabāshīd az dūr-māndegān ey qowm hargez motaᶜarreż-e nafsī nashode-am va bā ahl-e Bayān dar kamāl-e raḥmat va raʾfat va khożūᶜ va khoshūᶜ moᶜāsherat nemūde-am va dar ayyāmī ke jamīᶜ-e qolūb az saṭvat możṭareb būde va jamīᶜ-e nofūs az seyāṭ-e qahr motazalzel be-nafs-e khod mābeyn-e aᶜdā īstāde-am va dar koll-e ḥīn az sehām-e aᶜdā bar ṣadram vāred shode va aḥadī qāder bar eḥṣā-ye żorram nabūde magar Parvardegār-e ᶜālam-e dānā basā az shabhā ke jamīᶜ rāḥat būde va īn ᶜabd dar salāsel va aghlāl va basā ayyām ke shomā dar boyūt-e khod sāken va īn ᶜabd dar dast-e aᶜdā mobtalā va koll bar ānche dhekr shode shāhed va govāhīd agar be-ṣedq takallom namāʾīd va bāshīd az rāst-gūyān.

“People! I speak truthfully what I have been commanded by your Lord, and the breezes of truth are readily and clearly distinguished from falsehood. Fear God and do not be among those who remain far away. People! I have never assailed anyone, and I have associated with the people of the Bayān with the utmost mercy, kindness, humility, and lowliness. In the days when every heart was troubled by the onslaught and every soul trembled beneath the scourges of wrath, I Myself stood among the enemies. At every moment their arrows struck My breast, and no one but the knowing Lord of the world could count My afflictions. How many nights everyone was at ease while this servant was in chains and fetters! How many days you dwelt in your homes while this servant suffered in the hands of the enemies! You are all witnesses to what has been related, if you speak honestly and are among the truthful.”

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ای قوم شما مقتدرید یا پروردگار عالمیان اگر او مقتدر است ظاهر فرمود مظهر نفس خود را هر قسم که اراده فرمود و اگر ذنب عبد این است این نبوده از نزد او بلکه از نزد خالق زمین و آسمان ای قوم بشنوید ندایم را و تسنیم حیوان را از کأس رحمن در این ایّام بیاشامید و نباشید از محرومان انتهی

Ey qowm shomā moqtaderīd yā Parvardegār-e ᶜālamiyān agar ū moqtader ast ẓāher farmūd Maẓhar-e nafs-e khod rā har qesm ke erāde farmūd va agar dhanb-e ᶜabd īn ast īn nabūde az nazd-e ū balke az nazd-e Khāleq-e zamīn va āsmān ey qowm beshnavīd nedāyam rā va tasnīm-e ḥayavān rā az kaʾs-e Raḥmān dar īn ayyām beyāshāmīd va nabāshīd az maḥrūmān intahā.

“People! Are you powerful, or is the Lord of the worlds? If He is powerful, He has brought forth the Manifestation of His own Self in whatever manner He willed. If this is the servant’s sin, it did not originate with Him, but with the Creator of earth and heaven. People! Hear My call, drink in these days the Tasnīm of life from the cup of the All-Merciful, and do not be among the deprived.” End of quotation.

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اینست معنی کلمات الهیّه که این عبد بقدر ادراك خود ذکر نموده که لعلّ ملتفت شوید که امر در دست احدی نبوده و نیست و بر کیفیّت ظهور احدی مطّلع نبوده و نخواهد بود کلّ در قبضه قدرت و اقتدار اسیرند و او است حاکم هر چه بخواهد ظاهر میفرماید و کلّ مأمور که در ظهور بنفس ظهور ناظر باشند نه بکلمات و اشارات

Īn ast maᶜnī-ye kalemāt-e elāhiyye ke īn ᶜabd be-qadr-e edrāk-e khod dhekr nemūde ke laᶜall moltafet shavīd ke amr dar dast-e aḥadī nabūde va nīst va bar keyfiyyat-e ẓohūr aḥadī moṭṭaleᶜ nabūde va nakhāhad būd koll dar qabże-ye qodrat va eqtedār asīrand va ū ast Ḥākem har che bekhāhad ẓāher mīfarmāyad va koll maᵓmūr ke dar ẓohūr be-nafs-e ẓohūr nāẓer bāshand na be-kalemāt va eshārāt.

This is the meaning of the divine words, which this servant has related according to his understanding, so that you may perhaps recognize that the matter has never been and is not in anyone's hands, and that no one has known or will know the manner of the Manifestation's appearance. All are held captive in the grasp of His power and might, and He is the Ruler: He brings forth whatever He wishes. All are commanded, at the Manifestation, to look to the Manifestation Himself, not to words and allusions.

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فوالله چون آیات الهی من غیر تعطیل از سماء مشیّت لایزالی نازل نفس معرض بالله و سیّد محمّد با هم ملحق شده تدبیر نمودند که شاید ببعضی مفتریات ناس را از این سلسبیل محروم نمایند اینست که یکی باستانبول دوید و یکی متّصلاً در این ارض بمکاتیب مجعوله مشغول شد و الله الّذی لا اله الّا هو که با کمال رافت و شفقت بآن دو نفس و کلّ سلوك فرموده‌اند عجب است با آنکه خود شما از اوصاف جمال مبارك شنیده و اکثری از اهل دیار بچشم خود دیده‌اند مع‌ذلك بدو کلمه مفتریات شجره فساد جمیع را از قلب محو نموده و باین شدّت بر اعراض و اعتراض بر خواسته نسئل الله بأن یوفّقك لعرفان نفسه و ینقطعك عن الاشارات لعلّ تطّلع بما کنت محتجباً عنه و تکون من الفائزین

Fa-wa-Allāh chūn āyāt-e elāhī min ghayr-e taᶜṭīl az samā-ye mashiyyat-e lā-yazālī nāzel nafs-e moᶜreż bi-Allāh va Seyyed Moḥammad bā ham molḥaq shode tadbīr nemūdand ke shāyad be-baᶜżī moftarayāt nās rā az īn salsabīl maḥrūm namāyand īn ast ke yekī be-Estānbūl davīd va yekī mottaṣelan dar īn arż be-makātīb-e majᶜūle mashghūl shod wa-Allāh alladhī lā ilāha illā huwa ke bā kamāl-e raᵓfat va shafaqat be-ān do nafs va koll solūk farmūde-and ᶜajab ast bā ānke khod-e shomā az owṣāf-e Jamāl-e Mobārak shenīde va aktharī az ahl-e deyār be-chashm-e khod dīde-and maᶜa-dhālek be-do kalame moftarayāt-e shajare-ye fasād jamīᶜ rā az qalb maḥv nemūde va be-īn sheddat bar eᶜrāż va eᶜterāż bar khāste nasᵓalu Allāha bi-an yuwaffiqaka li-ᶜirfāni nafsihi wa-yanqaṭiᶜaka ᶜan al-ishārāt laᶜallaka taṭṭaliᶜu bi-mā kunta muḥtajaban ᶜanhu wa-takūna min al-fāᵓizīn.

By God! When divine verses were descending without interruption from the heaven of the everlasting Will, the one who turned away from God and Siyyid Muḥammad joined forces and devised a plan, hoping to deprive people of this Salsabīl through certain fabrications. Thus one rushed to Istanbul, while the other busied himself continually in this land with fabricated letters. By God, besides whom there is no other god, He has treated those two souls and everyone else with the utmost kindness and compassion. It is astonishing that, although you yourself have heard of the qualities of the Blessed Beauty and most of the people of the region have seen them with their own eyes, you have nevertheless erased them all from your heart because of a few fabricated words from the tree of corruption, and have risen up with such vehemence in rejection and opposition. We ask

God to enable you to recognize His own Self and to detach you from allusions, so that you may discover what you have been veiled from and be among those who attain.

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اگر بر احوال این عباد مطّلع شوی که چه گذشته در این سنین توقّف در ادرنه و منصف باشید نوحه و ندبه نمائید خدای واحد شاهد است که در هر ساعتی از آن قیامتی بر پا شده چه که در هر حین آن نفسیکه او را من دون الله باغوای شیطان حقّ میدانی بامری شنیع و فعلی قبیح ظاهر شده تو را قسم میدهم بخداوندی که جمیع اشیآء را باراده خود خلق فرموده که هیچ بعقلت میرسد که ایشان از نفسی که منسوب است نان منع نمایند چه فایده که نبوده و نیستید محض تضییع امر از برای لقمه نان بمدینه کبیره دویدند و چه مقدار شکایت در این ارض نموده‌اند و الله کذب نمیگویم و مقصودی ندارم ولی قلب از این محترق است که چنین نفوس را ربّ دانسته‌اید و خود و ناس را از حقّ منیع محروم نموده‌اید آخر ایّام این عباد است اگر چه شما توهّم نموده‌اید که بجهت دنیا باین ارض آمده‌ایم و لکن خدا شاهد و گواه است که بچه قسم آمده‌ایم و مقصود چه بوده شما خود میدانید که این عبد در مقرّ خود محتاج بنان نبوده که شهر بشهر برای نان بدود بلکه نفحات رحمن این عباد را جذب نموده لو انت من العارفین

Agar bar aḥvāl-e īn ᶜebād moṭṭaleᶜ shavī ke che godhashte dar īn senīn-e tavaqqof dar Edrene va monṣef bāshīd nowḥe va nodbe namāᵓīd Khodā-ye vāḥed shāhed ast ke dar har sāᶜatī az ān qiyāmatī bar pā shode che ke dar har ḥīn ān nafsī ke ū rā min dūni Allāh be-eghvā-ye sheyṭān Ḥaqq mīdānī be-amrī shanīᶜ va feᶜlī qabīḥ ẓāher shode to rā qasam mīdaham be-Khodāvandī ke jamīᶜ-e ashyā rā be-erāde-ye khod khalq farmūde ke hīch be-ᶜaqlat mīresad ke īshān az nafsī ke mansūb ast nān manᶜ namāyand che fāᵓede ke nabūde va nīstīd maḥż-e tażyīᶜ-e amr az barā-ye loqme nān be-Madīne-ye Kabīre davīdand va che meqdār shekāyat dar īn arż nemūde-and va-Allāh kedhb namīgūyam va maqṣūdī nadāram valī qalb az īn moḥtareq ast ke chonīn nofūs rā Rabb dāneste-īd va khod va nās rā az Ḥaqq-e manīᶜ maḥrūm nemūde-īd ākher-e ayyām-e īn ᶜebād ast agar che shomā tavahhom nemūde-īd ke be-jehat-e donyā be-īn arż āmade-īm va lāken Khodā shāhed va govāh ast ke be-che qesm āmade-īm va maqṣūd che būde shomā khod mīdānīd ke īn ᶜabd dar maqarr-e khod moḥtāj-e nān nabūde ke shahr be-shahr barā-ye nān bedavad balke nafaḥāt-e Raḥmān īn ᶜebād rā jadhb nemūde law anta min al-ᶜārifīn.

If you learned of the circumstances of these servants and what has happened during these years of residence in Adrianople, and were fair-minded, you would weep and lament. The one God is witness that in every hour of those years an upheaval has arisen, for at every moment that person whom, through Satan's seduction, you regard as God instead of God has committed some abominable deed or shameful act. I adjure you by the God who created all things through His will: can you imagine that He would withhold bread from someone associated with Him? But what use is it? You were not here and are not here. Solely to discredit the Cause, they rushed to the Great City for a morsel of bread, and how many complaints they have made in this land! By God, I do not lie, and I have no ulterior purpose. But my heart burns because you have regarded such souls as the Lord and have deprived yourselves and the people of the unapproachable True One. These are the last days of these servants. Although you have imagined that we came to this land for worldly ends, God is witness to how we came and what our purpose was. You yourselves know that this servant was not in need of bread in his own dwelling, that he should run from city to city for bread. Rather, the breezes of the All-Merciful have drawn these servants onward, if you are among those who understand.

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باری حرمت خود و این عباد و امر همه را ضایع کردند و مع‌ذلك به بنده نصیحت مینمائید و موعظه مینویسید که چرا بچنین نفوس مؤمن نشدی و موقن نیستی رذالتشان بمرتبه رسیده که مجعولا سیاهه داده‌اند که چه قدر از مهاجرین رفته‌اند و چه قدر هم در این ارض ساکنند و آنچه ببعضی از فقرا میرسید قطع نموده و باسم خود گذرانده‌اند فوالله انسان زقّوم بخورد بهتر از چنین نانی است چنانچه تفصیل سیاهه نفوس که آنجا داده باین ارض فرستاده‌اند و احدی هم بر آن تفصیل مطّلع نبوده جز شجره فساد و من معه

Bārī ḥormat-e khod va īn ᶜebād va amr hame rā żāyeᶜ kardand va maᶜa-dhālek be-bande naṣīḥat mīnamāᵓīd va mowᶜeẓe mīnevīsīd ke cherā be-chonīn nofūs moᵓmen nashodī va mūqen nīstī rad-hālatashān be-martabe resīde ke majᶜūlan siyāhe dāde-and ke che qadr az mohājerīn rafte-and va che qadr ham dar īn arż sākenand va ānche be-baᶜżī az foqarā mīresīd qaṭᶜ nemūde va be-esm-e khod godharānde-and fa-wa-Allāh ensān zaqqūm bekhorad behtar az chonīn nānī ast chenānche tafṣīl-e siyāhe-ye nofūs ke ānjā dāde be-īn arż ferestāde-and va aḥadī ham bar ān tafṣīl moṭṭaleᶜ nabūde joz shajare-ye fasād va man maᶜahu.

In short, they have ruined their own reputation, that of these servants, and that of the Cause—all of them. Yet you counsel this servant and write admonitions asking why he has not come to believe in such souls and is not certain of them. Their baseness has reached the point that they have submitted a fabricated list stating how many of the emigrants have left and how many still reside in this land. They have cut off what used to reach some of the poor and have entered it in their own names. By God, it would be better to eat Zaqqūm than such bread! Indeed, they have sent to this land the details of the list of persons submitted there, and no one knew of those details except the tree of corruption and those with him.

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و کاش این باقی را هم باسم خود میگذراندند فوالله که این عباد ممنون میشدیم آنقدر بدان که بحقّ حقّ اکثری از مهاجرین لباس ندارند و مع‌ذلك باین نفوس که لله حرکت نموده‌اند و بناله و نوحه با جمال احدیّه باین شطر توجّه نموده‌اند نسبت دنیا داده‌اند و از برای خود انقطاع ثابت نموده‌اند فیا لیت کنت مطّلعاً بهم و بما عندهم و بما ارتکبوا فی الحیوة الباطلة لابقآء ریاساتهم و کنت من المطّلعین

Va kāsh īn bāqī rā ham be-ism-e khod mī-godharāndand. Fa-wa-llāh ke īn ᶜebād mamnūn mī-shodīm. Ān-qadr bedān ke be-ḥaqq-e Ḥaqq aktharī az mohājerīn lebās nadārand va maᶜa-dhālek be-īn nofūs ke li-llāh ḥarakat namūde-and va be-nāle va nowḥe bā Jamāl-e Aḥadīye be-īn shaṭr tavajjoh namūde-and nesbat-e donyā dāde-and va az barā-ye khod enqeṭāᶜ thābet namūde-and. Fa-yā layta kunta muṭṭaliᶜan bihim wa-bi-mā ᶜindahum wa-bi-mā irtakabū fī al-ḥayāt al-bāṭila li-ibqāᵓ riyāsātihim wa-kunta min al-muṭṭaliᶜīn.

If only they had entered this remainder in their own names as well! By God, we servants would have been grateful. Know at least this much: by the truth of the True One, most of the emigrants have no clothes. Yet they have attributed worldly motives to these souls, who set out for God's sake and turned toward this region with the Beauty of Divine Unity, weeping and lamenting, while claiming detachment for themselves. If only you knew them, what they possess, and what they have committed in this vain life to preserve their positions of leadership, and were among those who are informed!

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و آنچه در غرس حبّه و تفصیل آن نوشته بودید از جمیع این کلمات چنان مفهوم میشود که بحرفی از علم الهی مطّلع نشده‌اید و مقصود از ظهور را ندانسته‌اید که چه بوده و چه خواهد بود حال از مثل اعلی گذشته و بمثل ادنی اعتراضاً علی الله ناطق شده تسلیم مینمائیم که همین است که شما نوشته‌اید و مذکور میدارید آیا این حبّه سقایه لازم داشته و یا ندارد میفرماید منم آن هبوب ارياح احديّه که از یمین رضوان اعرفوا الله بالله در هبوب است و تربیت کلّ شیء منوط باین هبوب عزّ رحمانی و نفحه قدس روحانی بوده و خواهد بود و میفرماید منم آن کوثر حیوانی که باو حبّه‌های معرفت و معانی و سنبلات علم و حکمت صمدانی انبات مینماید و من غیر هبوب این ارياح و این ماء عذب فرات هیچ حبّه علمیّه از رضوان صدور بریّه نروئیده و نخواهد روئید و مع‌ذلك میگوئید و مینویسید و لا تشعرون ما تقولون

Va ānche dar ghars-e ḥabbe va tafṣīl-e ān neveshte būdīd, az jamīᶜ-e īn kalemāt chenān mafhūm mī-shavad ke be-ḥarfī az ᶜelm-e elāhī moṭṭaleᶜ nashode-īd va maqṣūd az ẓohūr rā nadāneste-īd ke che būde va che khāhad būd. Ḥāl az mathal-e aᶜlā godhashte va be-mathal-e adnā iᶜtirāḍan ᶜalā Allāh nāṭeq shode. Taslīm mī-namāyīm ke hamīn ast ke shomā neveshte-īd va madhkūr mī-dārīd. Āyā īn ḥabbe seqāye lāzem dāshte va yā nadārad? Mī-farmāyad: Manam ān hobūb-e aryāḥ-e aḥadīye ke az yamīn-e Reḍvān-e iᶜrifū Allāh bi-llāh dar hobūb ast va tarbīyat-e koll-e shayᵓ manūṭ be-īn hobūb-e ᶜezz-e raḥmānī va nafḥe-ye qods-e rūḥānī būde va khāhad būd. Va mī-farmāyad: Manam ān Kowthar-e ḥayavānī ke be-ū ḥabbe-hā-ye maᶜrefat va maᶜānī va sonbolāt-e ᶜelm va ḥekmat-e ṣamadānī enbāt mī-namāyad. Va men gheyr-e hobūb-e īn aryāḥ va īn māᵓ-e ᶜadhb-e forāt hīch ḥabbe-ye ᶜelmīye az Reḍvān-e ṣodūr-e barīye narūᵓīde va nakhāhad rūᵓīd. Va maᶜa-dhālek mī-gūᵓīd va mī-nevīsīd wa-lā tashᶜurūna mā taqūlūn.

As for what you wrote about planting the seed and your explanation of it, all these words suggest that you have not understood a single letter of divine knowledge and have not known what the purpose of revelation has been or will be. Now, passing over the most exalted analogy, you have spoken through the lowliest analogy in protest against God. Let us concede that it is just as you have written and stated. Has this seed needed watering, or does it not? He says: “I am that blowing of the winds of divine unity that comes from the right hand of the Paradise of ‘Know God through God’; the nurture of all things has depended, and will depend, upon this glorious, merciful breeze and this holy, spiritual breath.” And He says: “I am that life-giving Kawthar through which the seeds of understanding and inner meanings, and the ears of divine knowledge and wisdom, sprout.” Without the blowing of these winds and this sweet, refreshing water, no seed of knowledge has sprouted, or will sprout, in the paradise of human hearts. Yet you speak and write, and do not perceive what you are saying.

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این انظر مشرکه را بگذار و ببصر توحید ملاحظه کن تا جمیع مظاهر را نفس واحده مشاهده نمائی و شرایع کلّ را شریعت واحده بینی جمیع این اختلافات باقتضای وقت و مقام و استعدادات مظاهر وجود بوده و خواهد بود خدا را اراضی طیّبه مبارکه مقدّسه بوده که حین القای بزر ظهور سنبلات اخری اقرب من لمح البصر مشاهده میشود و این مقام عالم امر است و خلق از ادراك آن عاجز چنانچه میفرماید انّما امره اذا اراد شیئاً ان یقول له کن فیکون و این اراضی است که میفرماید یخرج نباته باذن ربّه و لکن اراضی نفوس مشرکه هرگز نمیروید الّا آنچه را حقّ جلّ ذکره خبر داده بقوله تعالی لایخرج الّا نکداً در اراضی آن نفوس اگر صدهزار سال هم درظهور تأخیر شود بقول شما هرگز سنبلات طیّبه از آن اراضی جرزه نروئیده و نخواهد روئید

Īn [corrupted text] moshreke rā be-godhār va be-baṣar-e towḥīd molāḥeẓe kon tā jamīᶜ-e maẓāher rā nafs-e vāḥede moshāhede namāᵊī va sharāyeᶜ-e koll rā sharīᶜat-e vāḥede bīnī. Jamīᶜ-e īn ekhtelāfāt be-eqteḍā-ye vaqt va maqām va esteᶜdādāt-e maẓāher-e vojūd būde va khāhad būd. Khodā rā arāḍī-ye ṭayyebe-ye mobārake-ye moqaddase būde ke ḥīn-e elqā-ye bazr ẓohūr-e sonbolāt-e okhrā aqrab min lamḥ al-baṣar moshāhede mī-shavad va īn maqām ᶜālam-e amr ast va khalq az edrāk-e ān ᶜājez. Chenānche mī-farmāyad: Innamā amruhu idhā arāda shayᵊan an yaqūla lahu kun fa-yakūn. Va īn arāḍī ast ke mī-farmāyad: Yakhruju nabātuhu bi-idhni rabbihi. Va lāken arāḍī-ye nofūs-e moshreke hargaz namī-rūyad ellā ānche rā Ḥaqq jalla dhikruhu khabar dāde bi-qawlihi taᶜālā: Lā yakhruju illā nakidan. Dar arāḍī-ye ān nofūs agar ṣad-hezār sāl ham dar ẓohūr taᵊkhīr shavad be-qowl-e shomā, hargaz sonbolāt-e ṭayyebe az ān arāḍī-ye joroze narūᵊīde va nakhāhad rūᵊīd.

Set aside this [corrupted original text] that associates partners with God, and look with the eye of divine unity, so that you may see all the Manifestations as one soul and the religious laws of all as one law. All these differences have arisen, and will arise, according to the requirements of time and circumstance and the capacities of the manifestations of existence. God has had good, blessed, holy soils in which, when the seed is sown, the appearance of further ears of grain is witnessed in less than the blink of an eye. This station is the realm of command, which creation is powerless to comprehend. As He says: "His command, when He desires a thing, is only to say to it, 'Be,' and it is." It is of these soils that He says: "Its vegetation comes forth by the permission of its Lord." But the soils of souls that associate partners with God never bring forth anything except what the True One—exalted be His mention—has announced in His exalted words: "It brings forth only scantily." Even if, as you would have it, the revelation were delayed a hundred thousand years, good ears of grain have never grown, and will never grow, from the barren soils of those souls.

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البتّه شما خواهید گفت دوره تمام نشده و کامل نگشته فویل للّذینهم یعرفون نعمة الله ثمّ ینکرونها بچشم خود ملاحظه مینمائید که سنبلات معانی مکنونه از حبّه های کلمات الهیّه روئیده و سر سبز و خرّم در رضوان احدیّه مشهودند مع ذلك انکار نموده و مینمائید و شاید که شما ندیده و نشنیده و مطّلع نیستید انشآءالله که چنین باشد و از آن اشخاصی نباشی که بچشم خود دیده و انکار نموده‌اند و بگوش خود شنیده و معرض گشته‌اند

Albatte shomā khāhīd goft dowre tamām nashode va kāmel nagashte. Fa-waylun li-lladhīna hum yaᶜrifūna niᶜmata Allāh thumma yunkirūnahā. Be-cheshm-e khod molāḥeẓe mī-namāyīd ke sonbolāt-e maᶜānī-ye maknūne az ḥabbe-hā-ye kalemāt-e elāhīye rūᵊīde va sar-sabz va khorram dar Reḍvān-e Aḥadīye mashhūdand. Maᶜa-dhālek enkār namūde va mī-namāyīd va shāyad ke shomā nadīde va nashenīde va moṭṭaleᶜ nīstīd. In shāᵊ Allāh ke chonīn bāshad va az ān ashkhāṣī nabāshī ke be-cheshm-e khod dīde va enkār namūde-and va be-gūsh-e khod shenīde va moᶜreḍ gashte-and.

Of course you will say that the cycle has not ended or reached completion. Woe, then, to those who recognize God's favor and then deny it! You see with your own eyes that ears of hidden meanings have sprung from the seeds of divine words and stand verdant and flourishing in the Paradise of Divine Unity. Yet you have denied, and continue to deny. Perhaps, however, you have neither seen nor heard and are unaware. God willing, this is so, and you are not among those who have seen with their own eyes and denied, and heard with their own ears and turned away.

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از اینها گذشته ذات اقدسش لم‌یزل مقدّس از امثال بوده و خواهد بود چه که مثل و امثال بآن مقرّ راه نداشته و ندارد و اینکه امثال ذکر میشود نظر بعرفان ناس است که شاید از آن امثله حدودیّه ادراك بعضی از امور الهیّه را علی قدر شأنهم نمایند حقّ منیع اگر اراده فرماید در یك حین بیك هبوب ارياح فضلیّه جمیع اشجار یابسه را بطراز ربیع مزیّن فرماید و بیك کلمه جمیع حبّات وجود را بسنبلات حکمت و علم ظاهر مینماید گویا آیینه در پیش خود گذاشته‌اید و آنچه در خود مشاهده میکنید از عجز و جهل و شئونات ضدّیّه و دلالات حمقیّه کلّ را بحقّ راجع نموده و مینمائید تب الی الله یا ایّها النّائم و کاش از نائمین محسوب بودی چه که نائم خود آسوده است و هم ناس از او آسوده‌اند چنانچه گفته‌اند عملی از برای ظالم بهتر از نوم نبوده و نیست چه که در حالت نوم خود و ناس هر دو آسوده‌اند تفکّر فی ظلمك یا ایّها الظّالم الّذی بظلمك ناحت الأشیاء کلّها و اضطربت نفوس المقدّسین خف عن الله و لاتتّبع هواك فالق ما عندك ثمّ اتّخذ ما عند الله بقوّة من عنده لعلّ یرتدّ الیك بصر العنایة و یجعلك من المنصفین

Az īnhā godhashte Dhāt-e Aqdasash lam-yazal moqaddas az amthāl būde va khāhad būd, che ke methl va amthāl be-ān maqarr rāh nadāshte va nadārad. Va īnke amthāl dhekr mī-shavad naẓar be-ᶜerfān-e nās ast ke shāyad az ān amthele-ye ḥodūdīye edrāk-e baᶜḍī az omūr-e elāhīye rā ᶜalā qadri shaᵓnihim namāyand. Ḥaqq-e manīᶜ agar erāde farmāyad dar yek ḥīn be-yek hobūb-e aryāḥ-e faḍlīye jamīᶜ-e ashjār-e yābese rā be-ṭerāz-e rabīᶜ mozayyan farmāyad va be-yek kaleme jamīᶜ-e ḥabbāt-e vojūd rā be-sonbolāt-e ḥekmat va ᶜelm ẓāher mī-namāyad. Gūyā āyīne dar pīsh-e khod godhāshte-īd va ānche dar khod moshāhede mī-konīd az ᶜajz va jahl va shoᵓūnāt-e ḍeddīye va dalālāt-e ḥomqīye koll rā be-Ḥaqq rājeᶜ namūde va mī-namāyīd. Tub ilā Allāh yā ayyuhā al-nāᵓim. Va kāsh az nāᵓemīn maḥsūb būdī, che ke nāᵓem khod āsūde ast va ham nās az ū āsūde-and. Chenānche gofte-and ᶜamalī az barā-ye ẓālem behtar az nowm nabūde va nīst, che ke dar ḥālat-e nowm khod va nās har do āsūde-and. Tafakkar fī ẓulmika yā ayyuhā al-ẓālim alladhī bi-ẓulmika nāḥat al-ashyāᵓ kulluhā wa-iḍṭarabat nufūs al-muqaddasīn. Khaf ᶜan Allāh wa-lā tattabiᶜ hawāka fa-alqi mā ᶜindaka thumma ittakhidh mā ᶜinda Allāh bi-quwwatin min ᶜindihi laᶜalla yartadda ilayka baṣar al-ᶜināya wa-yajᶜalaka min al-munṣifīn.

Apart from all this, His most holy Essence has always been, and will remain, sanctified above analogies, for likenesses and comparisons have never had, and do not have, access to that seat. Analogies are mentioned only with regard to human understanding, so that through these limited comparisons people may perhaps comprehend some divine matters according to their capacity. If the unapproachable True One so wills, in a single instant, with one breath of the winds of grace, He can adorn all withered trees with the raiment of spring; with one word He brings forth all the seeds of existence as ears of wisdom and knowledge. It is as though you have placed a mirror before yourself and have attributed, and continue to attribute, to the True One everything you observe in yourself: impotence, ignorance, contrary dispositions, and signs of foolishness. Repent to God, you who are asleep! If only you could be counted among the sleeping, for a sleeping person is himself at rest, and people are at rest from him. As has been said, no deed has been or is better for a tyrant than sleep, since while he sleeps both he and the people are at rest. Reflect on your injustice, you tyrant whose injustice has caused all things to lament and the souls of the sanctified to tremble. Fear God and do not follow your desires. Cast away what you possess, then take hold of what is with God through a power from Him, so that the gaze of providence may return to you and He may make you one of the fair-minded.

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قول من ناح بقوله قبائل العالمين عرض دیگر آنکه تعریفات حضرت باب بجهت شخص معیّن بهاء است و بجهت مسمّای بعینه است و یا بجهت اسم بهاء اگر بجهت مسمّای بعینه و شخص بخصوص است این اوّل حرف است و محتاج بدلیل است بیان فرموده که در کجای بیان و بچه عبارت است و اگر بجهت اسم بهاء است این اسم از اسماء الله است تعریفات اسماء الله اختصاص باسم بهاء ندارد اسم جلال و جمال را نیز تعریف فرموده و هکذا کلّ اسماء الله را پس هر میرزا کمال و میرزا جمال باید ادّعای این امر نماید علاوه دیّان و میرزا غوغا و شیخ اسمعیل و حاجی ملاّ هاشم هم ادّعای این امر نمودند و ادّعای آنها باطل شده پس محض ادّعا کفایت نخواهد کرد و الّا این حضرات باید همان موعود باشند انتهی

Qawlu man nāḥa bi-qawlihi qabāʾil al-ʿālamīn: ʿArḍ-e dīgar ānke taʿrīfāt-e Ḥaḍrat-e Bāb be-jehat-e shakhṣ-e moʿayyan-e Bahā ast va be-jehat-e mosammā-ye be-ʿeyneh ast va yā be-jehat-e esm-e Bahā? Agar be-jehat-e mosammā-ye be-ʿeyneh va shakhṣ-e be-khoṣūṣ ast īn avval-e ḥarf ast va moḥtāj be-dalīl ast. Bayān farmūde ke dar kojā-ye Bayān va be-che ʿebārat ast. Va agar be-jehat-e esm-e Bahā ast īn esm az asmāʾ-e Allāh ast. Taʿrīfāt-e asmāʾ-e Allāh ekhteṣāṣ be-esm-e Bahā nadārad. Esm-e Jalāl va Jamāl rā nīz taʿrīf farmūde va hākadhā koll-e asmāʾ-e Allāh rā. Pas har Mīrzā Kamāl va Mīrzā Jamāl bāyad eddeʿā-ye īn amr namāyad. ʿElāve Dayyān va Mīrzā Ghowghā va Shaykh Esmāʿīl va Ḥājī Mollā Hāshem ham eddeʿā-ye īn amr namūdand va eddeʿā-ye ānhā bāṭel shode. Pas maḥḍ-e eddeʿā kefāyat nakhāhad kard va ellā īn ḥaḍarāt bāyad hamān mowʿūd bāshand. Intahā.

The words of him whose speech caused the tribes of the worlds to lament: “Another submission is this: are the praises of the Báb directed toward the particular person of Bahá, toward a specifically designated individual, or toward the name Bahá? If they are directed toward a specifically designated individual and a particular person, this is the very point at issue and requires proof. Explain where in the Bayán this appears and in what words. If they are directed toward the name Bahá, this name is one of the names of God. Praise of the names of God is not confined to the name Bahá. He also praised the names Jalál and Jamál, and likewise all the names of God. Thus every Mírzá Kamál and Mírzá Jamál should lay claim to this Cause. Moreover, Dayyán, Mírzá Ghawghá, Shaykh Ismáʿíl, and Ḥájí Mullá Háshim also laid claim to this Cause, and their claims have been shown to be false. A mere claim, therefore, will not suffice; otherwise, these gentlemen must be that very Promised One.” End of quotation.

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قل فامسك قلمك يا ايّها الّذى صرت محروماً عن رداء الأدب و الانصاف و بما جرى من قلمك قد ضيّعت حرمة الله بين عباده و اذا يتبرّء منك قلمك و لوح الّذى رقمت عليه ما رقمت تالله لو كانت اذنك واعية لسمعت فى حين الّذى كنت مشتغلاً بهذه الأذكار حنين اهل ملأ الأعلى ثمّ ضجيج الأصفياء ثمّ نوح الأولياء ثمّ صريخ كلّ الأشيآء عمّا خلق بقول الله الملك المتعالى العلىّ العظيم خذ لسانك يا عدوّ الله ثمّ امسك قلمك و دع لوحك فاستحى عن الله الّذى قد خلقك بأمر من عنده لهذا الظّهور الّذى ظهر بالحقّ و انفطرت عنه سموات ايقانكم يا ملأ الغافلين ا تظنّ بأن يعزب من علمه من شىء لا فوربّ العالمين

Qul fa-amsik qalamaka yā ayyuhā alladhī ṣirta maḥrūman ʿan ridāʾ al-adab wa-l-inṣāf wa-bi-mā jarā min qalamika qad ḍayyaʿta ḥurmata Allāh bayna ʿibādihi wa-idhā yatabarraʾu minka qalamuka wa-lawḥ alladhī raqamta ʿalayhi mā raqamta. Ta-llāh law kānat udhunuka wāʿiya la-samiʿta fī ḥīn alladhī kunta mushtaghilan bi-hādhihi al-adhkār ḥanīna ahl malaʾ al-aʿlā thumma ḍajīja al-aṣfiyāʾ thumma nawḥa al-awliyāʾ thumma ṣarīkha kull al-ashyāʾ ʿammā khuliqa bi-qawli Allāh

al-Malik al-Mutaᶜālī al-ᶜAlī al-ᶜAẓīm. Khudh lisānaka yā ᶜaduwwa Allāh thumma amsik qalamaka wa-daᶜ lawḥaka fa-istaḥi ᶜan Allāh alladhī qad khalaqaka bi-amrin min ᶜindihi li-hādhā al-ẓuhūr alladhī ẓahara bi-l-ḥaqq wa-infaṭarat ᶜanhu samāwāt īqānikum yā malaᵓ al-ghāfilīn. A-taẓunnu bi-an yaᶜzuba min ᶜilmihi min shayᵓ? Lā fa-wa-rabb al-ᶜālamīn.

Say: Restrain your pen, you who have been deprived of the robe of courtesy and fairness! Through what has flowed from your pen, you have violated the sanctity of God among His servants. Now your pen disowns you, as does the tablet on which you inscribed what you inscribed. By God, had your ear been attentive, you would have heard, while you were occupied with these statements, the lament of the company on high, then the outcry of the chosen ones, then the mourning of the holy ones, then the cry of all things created by the word of God, the King, the Transcendent, the Most High, the Most Great. Hold your tongue, enemy of God, restrain your pen, and leave your tablet! Be ashamed before God, who created you by a command from Him for this Revelation, which has appeared in truth and through which the heavens of your certitude have been torn apart, you heedless company! Do you imagine that anything escapes His knowledge? No, by the Lord of the worlds!

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حین الّذی جری من قلمك ما جری لبکت عین علیّ فی سمآء القضا و کان ناظرا الیك و مخاطباً الی نفسك یا ایّها الشّقیّ قد سوّد الله وجهك لانّك ارتکبت ما لا ارتکبه احد من الأوّلین و لایرتکبه نفس من الآخرین اما نصحناکم فی کلّ الألواح بأن لا تقولوا فی حین الظّهور لم و بم و انّك یا ایّها الملحد المکّار قد اتّخذت امر الله هزوا و ضربت و تضرب علی جسدی فی کلّ حین اسیاف الغلّ و النّفاق و لا تشعر و تظنّ بانّك تکون من المستقیمین فی امری و باستدلالك ترید ان تثبت ما ظهر منّی ثمّ تقتل فی کلّ حین نفسی المحبوب و لا تستحیی عن الله الّذی الیه ترجع امور العالمین و بفعلکم قد خجلت بین ملأ المقرّبین ثمّ اصفیاء الله المقدّسین ثمّ انبیائه المصطفین

Ḥīn alladhī jarā min qalamika mā jarā la-bakat ᶜaynu ᶜAlī fī samāᵓ al-qaḍā wa-kāna nāẓiran ilayka wa-mukhāṭiban ilā nafsika: Yā ayyuhā al-shaqī qad sawwada Allāh wajhaka li-annaka irtakabta mā lā irtakabahu aḥadun min al-awwalīn wa-lā yartakibuhu nafsun min al-ākhirīn. A-mā naṣaḥnākum fī kull al-alwāḥ bi-an lā taqūlū fī ḥīn al-ẓuhūr lima wa-bima? Wa-innaka yā ayyuhā al-mulḥid al-makkār qad ittakhadhta amra Allāh huzuwan wa-ḍarabta wa-taḍribu ᶜalā jasadī fī kull ḥīn asyāfa al-ghill wa-l-nifāq wa-lā tashᶜur wa-taẓunnu bi-annaka takūnu min al-mustaqīmīn fī amrī. Wa-bi-istidlālika turīdu an tuthbita mā ẓahara minnī thumma taqtulu fī kull ḥīn nafsī al-Maḥbūb wa-lā tastaḥyī ᶜan Allāh alladhī ilayhi tarjiᶜu umūr al-ᶜālamīn. Wa-bi-fiᶜlikum qad khajiltu bayna malaᵓ al-muqarrabīn thumma aṣfiyāᵓ Allāh al-muqaddasīn thumma anbiyāᵓihi al-muṣṭafayn.

When what flowed from your pen came forth, the eye of ᶜAlí wept in the heaven of decree. He gazed upon you and addressed you: “Wretched one! God has blackened your face, for you have committed what no one among the former generations committed and no soul among the later generations will commit. Did We not counsel you in all the Tablets not to say, at the time of the Revelation, ‘Why?’ and ‘By what means?’ Yet you, deceitful unbeliever, have made a mockery of the Cause of God. You have struck, and continue at every moment to strike, My body with the swords of malice and hypocrisy, without perceiving it, while imagining yourself among those who are steadfast in My Cause. With your arguments you seek to establish what appeared from Me, yet at every moment you slay My beloved Self, and you feel no shame before God, to whom the affairs of the worlds return. Through your deeds I have been put to shame before the company of those brought near, then before God’s sanctified chosen ones, then before His elect Prophets.”

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فوالله بنسبة نفسك الى البيان قد بكت حروفاته و كلماته و حقايقه و معانيه و انّك تفرح و تضحك و تلعب و تكون من المستهزئين فسوف يأخذك الله بقهر من عنده و سطوة من لدنه و انّه هو اشدّ المنتقمين اما تفكّرت فى نفسك باىّ حجّة آمنت بنفسى و باىّ برهان نسبت نفسك الى نفسى اذا تبرّء منك و يتبرّء كلّ من فى السّموات و الأرض و كان نفسى على ما اقول شهيد انّ الّذى بعث بينكم اما ظهر بآياتى و ظهورى و سلطنتى و كبريائى و حجّتى و برهانى و دليلى لم كفرتم به و اقررتم بنفسى لا فونفسى العليم الخبير انّكم ما آمنتم بنفسى و لابآياتى و لا بما نزل فى ازل الآزال من جبروت الله الملك المقتدر العلىّ العليم

Fa-wa-llāh bi-nisbati nafsika ilā al-Bayān qad bakat ḥurūfātuhu wa-kalimātuhu wa-ḥaqāʾiquhu wa-maʿānīhi wa-innaka tafraḥu wa-taḍḥaku wa-talʿabu wa-takūnu min al-mustahziʾīn. Fa-sawfa yaʾkhudhuka Allāh bi-qahrin min ʿindihi wa-saṭwatin min ladunhu wa-innahu huwa ashaddu al-muntaqimīn. A-mā tafakkarta fī nafsika bi-ayyi ḥujjatin āmanta bi-nafsī wa-bi-ayyi burhānin nasabta nafsaka ilā nafsī? Idhan tabarraʾa minka wa-yatabarraʾu kullu man fī al-samāwāt wa-l-arḍ wa-kāna nafsī ʿalā mā aqūlu shahīd. Inna alladhī buʿitha baynakum a-mā ẓahara bi-āyātī wa-ẓuhūrī wa-salṭanatī wa-kibriyāʾī wa-ḥujjatī wa-burhānī wa-dalīlī? Lima kafartum bihi wa-aqrartum bi-nafsī? Lā fa-wa-nafsī al-ʿAlīm al-Khabīr innakum mā āmantum bi-nafsī wa-lā bi-āyātī wa-lā bi-mā nazala fī azal al-āzāl min jabarūt Allāh al-Malik al-Muqtadir al-ʿAlī al-ʿAlīm.

“By God, because you have associated yourself with the Bayán, its letters, words, realities, and meanings have wept, while you rejoice, laugh, play, and join the mockers. Soon God will seize you with His overpowering might and His crushing force. He is indeed the most severe of avengers. Have you not reflected within yourself on the testimony through which you believed in Me, and the proof through which you associated yourself with Me? Thus everyone in the heavens and on earth has disowned, and will disown, you, and My own Self is witness to what I say. Has not the One raised up among you appeared with My verses, My revelation, My sovereignty, My majesty, My testimony, My proof, and My evidence? Why have you disbelieved in Him while acknowledging Me? No, by My own all-knowing, all-informed Self! You have not believed in Me, nor in My verses, nor in what descended in the eternity of eternities from the dominion of God, the King, the All-Powerful, the Most High, the All-Knowing.”

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اذا فانصف يا ايّها الغافل ثمّ خلّص نفسك فى ساعة لله ربّك و ربّ العالمين انّ الّذى يتلو عليكم فى كلّ حين آيات الله لو لم تومن به لاتتعرّض عليه خف عن الله انّه قد تجاوز عن ايمانك و ايمان مثلائك لو تكوننّ من الشّاعرين قد نجل كلّ الأشيآء بين يدى الله لنسبة الّتى كانت بينك و بينها لانّ الكلّ ينتهى الى ظلّ اسمه الصّانع كذلك كان الأمر ان انت من الشّاعرين اذا يتبرّئنّ الأشيآء عن نسبتك اليها و يستعيذنّ بالله من نفسك يا ايّها الّذى بفعلك احترقت اكباد النّبيّين و المرسلين

Idhan fa-anṣif yā ayyuhā al-ghāfil thumma khalliṣ nafsaka fī sāʿatin li-llāh rabbika wa-rabb al-ʿālamīn. Inna alladhī yatlū ʿalaykum fī kull ḥīn āyāt Allāh law lam tuʾmin bihi lā tataʿarraḍ ʿalayhi. Khaf ʿan Allāh innahu qad tajāwaza ʿan īmānika wa-īmāni mithlāʾika law takūnanna min al-shāʿirīn. Qad khajila kull al-ashyāʾ bayna yaday Allāh li-l-nisba allatī kānat baynaka wa-baynahā li-anna al-kull yantahī ilā ẓill ismihi al-Ṣāniʿ. Kadhālika kāna al-amr in anta min al-shāʿirīn. Idhan yatabarraʾanna al-ashyāʾ ʿan nisbatika ilayhā wa-yastaʿidhanna bi-llāh min nafsika yā ayyuhā alladhī bi-fiʿlika iḥtaraqat akbād al-nabiyyīn wa-l-mursalīn.

Be fair, then, heedless one, and for one hour devote yourself sincerely to God, your Lord and the Lord of the worlds. If you do not believe in the One who recites God’s verses to you at every

moment, do not assail Him. Fear God! He has dispensed with your belief and the belief of those like you, if only you could perceive it. All things have been put to shame before God because of the relationship between you and them, for all ultimately rest beneath the shadow of His name, the Maker. Such is the matter, if you are among those who perceive. Thus all things will surely disown your association with them and seek refuge in God from you, you whose deeds have set ablaze the hearts of the Prophets and Messengers.

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و ما كان مقصودك فيما جرى من قلمك الّا سخريّة و استهزاء على الله و انّك تستهزئ على نفسك و رؤسائك و لاتكون من الشّاعرين كما استهزء عباد من قبلك على سفرآء الله و امنائه و انّك جئت عن ورائه بامر اضطربت عنه اركان الاطمينان ثمّ قوائم الايقان و تزلزلت نفس السّكون و اهتزّت اركان عرش عظيم

Wa-mā kāna maqṣūduka fīmā jarā min qalamika illā sukhriyyatan wa-istihzāʾan ᶜalā Allāh wa-innaka tastahziʾu ᶜalā nafsika wa-ruʾasāʾika wa-lā takūnu mina al-shāᶜirīn kamā istahzaʾa ᶜibādun min qablika ᶜalā sufarāʾi Allāh wa-umanāʾihi wa-innaka jiʾta ᶜan warāʾihi bi-amrin iḍṭarabat ᶜanhu arkānu al-iṭmiʾnān thumma qawāʾimu al-īqān wa-tazalzalat nafsu al-sukūn wa-ihtazzat arkānu ᶜarshin ᶜaẓīm.

Your purpose in what flowed from your pen was nothing but mockery and derision of God. Yet you mock yourself and your leaders without perceiving it, just as servants before you mocked God's emissaries and His trusted ones. You have followed in their wake with a deed that has shaken the foundations of assurance and the pillars of certitude, convulsed stillness itself, and caused the supports of a mighty throne to tremble.

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اسمع قولى و لاتجاوز عن حدّك فاعرف نفسك يا ايّها المشرك بالله و آياته و المجادل بنفسه و المحارب بكينونته ثمّ اكف بما ارتكبت تالله بفعلك قد هبّت عواصف الانتقام على العالمين فسوف تأخذك و اوليائك و انّه ما من اله الّا هو له القدرة و الاقتدار و له العظمة و الأختيار ينزل ما يشآء بأمر من عنده و انّه لهو المقتدر القهّار

Ismaᶜ qawlī wa-lā tatajāwaz ᶜan ḥaddika fa-iᶜrif nafsaka yā ayyuhā al-mushriku bi-Allāh wa-āyātihi wa-al-mujādilu bi-nafsihi wa-al-muḥāribu bi-kaynūnatihi thumma ikfā bi-mā irtakabta ta-Allāh bi-fiᶜlika qad habbat ᶜawāṣifu al-intiqām ᶜalā al-ᶜālamīn fa-sawfa taʾkhudhuka wa-awliyāʾaka wa-innahu mā min ilāhin illā huwa lahu al-qudratu wa-al-iqtidār wa-lahu al-ᶜaẓamatu wa-al-ikhtiyār yunazzilu mā yashāʾu bi-amrin min ᶜindihi wa-innahu la-huwa al-Muqtadiru al-Qahhār.

Listen to My words and do not overstep your bounds. Know yourself, you who associate partners with God and His verses, dispute with His own Self, and wage war against His Being. Enough of what you have committed! By God, your deed has unleashed the tempests of vengeance upon the worlds. Soon they will seize you and your allies. There is no God but Him. His are power and might; His are majesty and the freedom to choose. He sends down whatever He wills by a command from Himself. He is indeed the All-Powerful, the All-Subduing.

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کلّ اشیآء متعجّب است که چه تو را بآن داشته که بالقای آن نفس مردوده باین شأن و جسارت با جمال احدیّه بمحاربه برخواستی جمال امنع اقدس اعظم اقدمی را که نقطه بیان روح ما سواه فداه میفرماید اشاره من باو راه ندارد و هیچ اشاره از مشیرین لعلوّ قدره و عظمة جلاله و ارتفاع اجلاله باو راجع نمیشود تو استهزاءً علیه نوشته آنچه را که تا حال هیچ نفسی بآن ارتکاب ننموده و ننوشته و عجب است که خجلت نمیبری و ذکر نقطه بیان مینمائی آخر بچه دلیل و برهان اینگونه جسارت را جایز دانسته

Kull-i ashyāʾ mutaᶜajjib ast kih chih tu rā bi-ān dāshtih kih bi-ilqā-yi ān nafs-i mardūdih bi-īn shaʾn va jisārat bā Jamāl-i Aḥadiyyih bi-muḥāribih bar-khāstī Jamāl-i amnaᶜ-i aqdas-i aᶜẓam-i aqdamī rā kih Nuqṭiy-i Bayān rūḥ-i mā sivāh fidāh mī-farmāyad ishāriy-i man bi-ū rāh nadārad va hīch ishārih az mushīrīn li-ᶜuluwwi qadrihi wa-ᶜaẓamati jalālihi wa-irtifāᶜi ijlālihi bi-ū rājiᶜ nimī-shavad tu istihzāʾan ᶜalayhi nivishtih ānchih rā kih tā ḥāl hīch nafsī bi-ān irtikāb nanimūdih va nanivishtih va ᶜajab ast kih khijlat nimī-barī va dhikr-i Nuqṭiy-i Bayān mī-namāʾī ākhar bi-chih dalīl va burhān īn-gūnih jisārat rā jāʾiz dānistih.

All things marvel at what could have prompted you, at the instigation of that rejected soul, to rise up with such audacity and insolence to wage war against the Beauty of Divine Unity. Of that most unapproachable, most holy, most great and most ancient Beauty, the Primal Point of the Bayán—may the souls of all besides Him be sacrificed for Him—says: "My allusion cannot reach Him, nor can any allusion made by anyone refer to Him, so exalted is His station, so great His glory, and so lofty His majesty." Yet in mockery of Him you have written what no soul has ever dared to commit or write. It is astonishing that you feel no shame and still make mention of the Point of the Bayán. On what evidence and proof, after all, have you deemed such insolence permissible?

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تحیّر این عبد سهل است جمیع اهل ملأ اعلی متحیّرند از امثال شما چه زود کافر شدید بنفسی که باو ادّعای ایمان مینمودید گرفتم این امر را ادراك ننمودی آخر با این همه ظهورات عزّ صمدانی و آیات منزله ربّانی اقلّا باید توقّف کنی اگر چه اگر ببیان ناظر باشی بهیچوجه سندی در دست نداشته و ندارید که بر چنین نفسی اعتراض نمائید و لو هر چه بفرماید

Taḥayyur-i īn ᶜabd sahl ast jamīᶜ-i ahl-i Malaʾ-i Aᶜlā mutaḥayyirand az amthāl-i shumā chih zūd kāfir shudīd bi-nafsī kih bi-ū iddiᶜā-yi īmān mī-namūdīd giriftam īn amr rā idrāk nanimūdī ākhar bā īn hamih ẓuhūrāt-i ᶜizz-i ṣamadānī va āyāt-i munazzalih-yi rabbānī aqallan bāyad tavaqquf kunī agar-chih agar bi-Bayān nāẓir bāshī bi-hīch-vajh sanadī dar dast nadāshtih va nadārīd kih bar chunīn nafsī iᶜtirāḍ namāʾīd va law har chih bi-farmāyad.

This servant's bewilderment is of little consequence: all the inhabitants of the Concourse on high are bewildered by the likes of you. How quickly you have disbelieved in the very One in whom you professed faith! Granted that you have not understood this Cause, surely, in the face of all these manifestations of divine glory and divinely revealed verses, you should at least withhold judgment. Indeed, if you look to the Bayán, you have never had, nor do you now have, any warrant whatsoever to object to such a Being, whatever He may say.

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افّ للّذينهم نفخوا فيك و ملئوا صدرك من غلّ الله و بغضه فآه آه فآه الّذى لا يذكر بالقلم فاه الّذى لن يتمّ بالبيان على ما فعلت استرضاء لمن يفرّ عنه السجّين بكينونته و الجحيم بحقيقته و النّار باشتعالها و لهيبها

Uffin li-alladhīna hum nafakhū fīka wa-malaʾū ṣadraka min ghilli Allāh wa-bughḍihi fa-āh āh fa-āh alladhī lā yudhkaru bi-al-qalam fa-āh alladhī lan yatimma bi-al-bayān ʿalā mā faʿalta istirḍāʾan li-man yafirru ʿanhu al-sijjīnu bi-kaynūnatihi wa-al-jaḥīmu bi-ḥaqīqatihi wa-al-nāru bi-ishtiʿālihā wa-lahībihā.

Shame on those who have breathed into you and filled your breast with malice and hatred toward God! Alas, alas! A lament that no pen can record, a lament that no utterance can fully express, for what you have done to please one from whom Sijjín in its very being, hell in its reality, and fire in its blazing and flaming flee.

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در جميع بيان من فى البيان را از تعرّض و احتجاج با يكديگر منع فرموده و ميفرمايند اگر هم بخواهيد با يكديگر در دلايل و براهين احتجاج نمائيد بكمال ادب و حيا دلايل و براهين خود را ذكر نمائيد و مرقوم داريد كه مباد از آن احتجاج بر آن جوهر عزّ و شمس معانى در ايّام ظهور و اشراق حزنى وارد شود چنانچه ميفرمايد قوله جلّ كبريائه و ان حين ما تحبّون ان تتحاجّون بدلائل و البرهان على اكمل الحيا تكتبون دلائلكم ثمّ على منتهى الأدب لتقولون الى ان قال عزّ ذكره لعلّكم لاتلاقون الله ربّكم و تكسبون عملاً يحزن به الله ربّكم بما يحزن مظهر نفسه و انتم لاتلتفتون و لا تتذكّرون انتهى

Dar jamīʿ-i Bayān man fī al-Bayān rā az taʿarruḍ va iḥtijāj bā yakdīgar manʿ farmūdih va mī-farmāyand agar ham bi-khvāhīd bā yakdīgar dar dalāʾil va barāhīn iḥtijāj namāʾīd bi-kamāl-i adab va ḥayā dalāʾil va barāhīn-i khud rā dhikr namāʾīd va marqūm dārīd kih mabād az ān iḥtijāj bar ān Jawhar-i ʿIzz va Shams-i Maʿānī dar ayyām-i ẓuhūr va ishrāq ḥuznī vārid shavad chunānchih mī-farmāyad qawluhu jalla kibriyāʾuhu wa-in ḥīna mā tuḥibbūna an tataḥājjūna bi-dalāʾili wa-al-burhān ʿalā akmali al-ḥayā taktubūna dalāʾilakum thumma ʿalā muntahā al-adab la-taqūlūna ilā an qāla ʿazza dhikruhu laʿallakum lā tulāqūna Allāha rabbakum wa-taksibūna ʿamalan yaḥzanu bihi Allāhu rabbukum bi-mā yaḥzanu maẓhara nafsihi wa-antum lā taltafitūna wa-lā tatadhakkarūna intahā.

Throughout the Bayán, He has forbidden the people of the Bayán to assail or dispute with one another. He says that if you wish to debate with one another using evidence and proofs, you should state and write down your evidence and proofs with the utmost courtesy and modesty, lest that debate bring sorrow upon that Essence of Glory and Sun of Meanings in the days of His manifestation and radiance. Thus He says—exalted be His majesty: “And when you wish to debate using evidence and proof, write down your evidence with the utmost modesty, and then speak with the greatest courtesy.” Further on He says—exalted be His remembrance: “Lest you encounter God, your Lord, and commit a deed that grieves God, your Lord, by grieving the Manifestation of His own Self, while you neither take heed nor remember.” Here ends the quotation.

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کاش همین قدر وصیّت آن محبوب امکان را عامل میشدی نه و اللّه حرفی از بیان را عامل نشده‌اید مگر آنچه را که بهوای خود مطابق دیده‌اید فنعوذ باللّه من هذا الذّنب لانّ کلماته قد کانت مقدّسة من انفسکم و اهوائکم و عرفانکم و ادراککم کاش باحتجاج هم با مظهر ربّ الأرباب کفایت مینمودی نه حیا نمودی و نه مراعات ادب منظور داشتی ارتکاب نموده امری را که از این یوم الی یوم الّذی لا آخر له هر ذی ادب و حیائی نظر نماید بآنچه نوشته خجل و شرمسار گردد تاللّه ارتکبت ما احترقت به اکباد المقرّبین و

Kāsh hamīn qadr vaṣiyyat-i ān Maḥbūb-i imkān rā ᶜāmil mī-shudī nah va-Allāh ḥarfī az Bayān rā ᶜāmil nashudih-īd magar ānchih rā kih bi-havā-yi khud muṭābiq dīdih-īd fa-naᶜūdhu bi-Allāh min hādhā al-dhanb li-anna kalimātihi qad kānat muqaddasatan min anfusikum wa-ahwāᵓikum wa-ᶜirfānikum wa-idrākikum kāsh bi-iḥtijāj ham bā Maẓhar-i Rabb al-Arbāb kifāyat mī-namūdī nah ḥayā namūdī va nah murāᶜāt-i adab manẓūr dāshtī irtikāb nimūdih amrī rā kih az īn yawm ilā yawm alladhī lā ākhira lahu har dhī adab va ḥayāᵓī naẓar namāyad bi-ānchih nivishtih khajil va sharmsār gardad ta-Allāh irtakabta mā iḥtaraqat bihi akbādu al-muqarrabīn wa-

If only you had observed even this much of the counsel of that Beloved of all creation! No, by God, you have not acted upon a single letter of the Bayán except what you have found to accord with your own desires. We seek refuge in God from this sin, for His words are sanctified above your selves, your desires, your knowledge, and your understanding. If only you had confined yourself to disputing with the Manifestation of the Lord of Lords! You showed neither modesty nor regard for courtesy. You have committed a deed such that, from this day until the day that has no end, every person possessed of courtesy and modesty who looks at what you have written will be ashamed and abashed. By God, you have committed what has burned the hearts of those brought near, and

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کاش حقّ را بمثل یکی از نفوس اهل ارض میدانستی چه که با آن نفوس جرئت اینگونه جسارت و تکلّم نداشته و نداری فواللّه لو تسمع نفس الحیا یتبرّء منك و کینونة الأدب یستعیذ باللّه من فعلك ادب از سجیّه انسان است و باو از دونش ممتاز و هر نفسیکه باو فایز نشده البتّه عدمش بر وجودش رجحان داشته و دارد و تو بمقرّی که اصل ادب مخصوص آن مقرّ خلق شده معمول داشته آنچه را که هر ذی حیائی از ذکرش شرم دارد قد خرق حجاب ادبکم و حیائکم یا معشر الفاسقین

Kāsh Ḥaqq rā bi-mithl-i yakī az nufūs-i ahl-i arḍ mī-dānistī chih kih bā ān nufūs jurᵓat-i īn-gūnih jisārat va takallum nadāshtih va nadārī fa-wa-Allāh law tasmaᶜu nafsu al-ḥayā yatabarraᵓu minka wa-kaynūnatu al-adab yastaᶜīdhu bi-Allāh min fiᶜlika adab az sajiyyih-yi insān ast va bi-ū az dūnash mumtāz va har nafsī kih bi-ū fāᵓiz nashudih albattih ᶜadamash bar vujūdash rujḥān dāshtih va dārad va tu bi-maqarrī kih aṣl-i adab makhṣūṣ-i ān maqarr khalq shudih maᶜmūl dāshtih ānchih rā kih har dhī ḥayāᵓī az dhikrash sharm dārad qad khuriqa ḥijābu adabikum wa-ḥayāᵓikum yā maᶜshara al-fāsiqīn.

If only you had regarded the True One as you would any person on earth, for you have never dared, nor do you now dare, to show such insolence or speak in this way to those people. By God, if you could hear, modesty itself disowns you, and the very being of courtesy seeks refuge in God from your deed. Courtesy is a human virtue, distinguishing a human being from what is beneath him. For any soul who has not attained it, nonexistence has assuredly been, and remains, preferable to existence. Yet toward that Seat for whom the very essence of courtesy was specifically created, you have acted in a way that everyone possessed of modesty is ashamed even to mention. The veil of your courtesy and modesty has been torn apart, you company of the ungodly!

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جوهر قدسیکه میفرماید یا قوم قد جئتکم عن مشرق الرّوح بنبأ اللّه المهیمن القیّوم و ما انطق من تلقاء نفسی بل ینطق ربّکم الرّحمن بهذا اللّسان الصّادق المتکلّم العزیز المحبوب یا قوم لاتقتلونی باسیاف البغضآء و لاتحکموا علیّ ما یضیع به حرمة اللّه المقتدر العزیز المحبوب فیا قوم انّه ینادیکم بلسانی و ینطق فی صدری و اقامنی علی امره فواللّه لا اجد لی من حرکة و لا سکون الّا بأمره تفکّروا لکی تشعرون هل یجری کوثر الحیوان من عیون الکدرة لا فوربّ العالمین ان انتم تعرفون

Jawhar-i qudsī kih mī-farmāyad yā qawmi qad jiʾtukum ᶜan mashriqi al-rūḥ bi-nabaʾi Allāh al-Muhaymini al-Qayyūm wa-mā anṭiqu min tilqāʾi nafsī bal yanṭiqu rabbukumu al-Raḥmān bi-hādhā al-lisāni al-ṣādiqi al-mutakallimi al-ᶜAzīzi al-Maḥbūb yā qawmi lā taqtulūnī bi-asyāfi al-baghḍāʾ wa-lā taḥkumū ᶜalayya mā yaḍīᶜu bihi ḥurmatu Allāh al-Muqtadiri al-ᶜAzīzi al-Maḥbūb fa-yā qawmi innahu yunādīkum bi-lisānī wa-yanṭiqu fī ṣadrī wa-aqāmanī ᶜalā amrihi fa-wa-Allāh lā ajidu lī min ḥarakatin wa-lā sukūnin illā bi-amrihi tafakkarū li-kay tashᶜurūn hal yajrī kawtharu al-ḥayawān min ᶜuyūni al-kadirah lā fa-wa-Rabbi al-ᶜālamīn in antum taᶜrifūn.

That holy Essence says: “O people, I have come to you from the dawning-place of the Spirit with the tidings of God, the All-Protecting, the Self-Subsisting. I do not speak of My own accord; rather, your Lord, the All-Merciful, speaks through this truthful, eloquent, mighty and beloved tongue. O people, do not kill Me with the swords of hatred, nor pass against Me a judgment that violates the sanctity of God, the All-Powerful, the Almighty, the Beloved. O people, He calls to you through My tongue, speaks within My breast, and has raised Me up for His Cause. By God, I find in Myself neither movement nor stillness except at His command. Reflect, so that you may perceive. Does the heavenly river of life flow from turbid springs? No, by the Lord of the worlds, if only you knew!

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یا قوم هذا معین مشیّة اللّه قد جرت منه انهار ارادته بالحقّ کیف شآء و انّه لهو الحاکم بالحقّ و انّه لهو الحقّ علّام الغیوب لو تجدنّ عندکم من ذائقة فاشربوه لعلّ تجدون منه حلاوة القول ثمّ رایحة اللّه ربّکم و هذا قول الحقّ و ما بعد الحقّ الّا الضّلال ان انتم تفقهون

Yā qawmi hādhā maᶜīnu mashīʾati Allāh qad jarat minhu anhāru irādatihi bi-al-ḥaqqi kayfa shāʾa wa-innahu la-huwa al-ḥākimu bi-al-ḥaqq wa-innahu la-huwa al-Ḥaqqu ᶜAllāmu al-ghuyūb law tajidunna ᶜindakum min dhāʾiqatin fa-ishrabūhu laᶜalla tajidūna minhu ḥalāwata al-qawl thumma rāʾiḥata Allāh rabbikum wa-hādhā qawlu al-ḥaqq wa-mā baᶜda al-ḥaqqi illā al-ḍalāl in antum tafqahūn.

O people, this is the wellspring of God’s Will, from which the rivers of His purpose have flowed in truth, as He has willed. He is indeed the One who rules in truth; He is indeed the Truth, the Knower of the unseen. If you find within yourselves any sense of taste, drink from it, that you may discover in it the sweetness of utterance and the fragrance of God, your Lord. This is the word of truth, and beyond truth there is nothing but error, if only you understood.

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هل تعترضون علی الّذی ارسلنی و ینطق فی صدری اذاً وا حسرتا علیکم و علی ما انتم به تعملون انّ الّذی جائکم بآیات اللّه و یقول انّها قد نزلت من عنده هل ینبغی لأحد ان یعترض علیه اذا فانصفوا ان انتم منصفون یا قوم انّی لم اقدر ان اتنفّس بنفس وحده الّا بعد اذنه و

انتم تجدون نفس الرّحمن من هذه النّفس الّتی ارسلها الله بالحقّ ان انتم بقلوبکم فاقبلون

Hal taᶜtariḍūna ᶜalā alladhī arsalanī wa-yanṭiqu fī ṣadrī idhan wā ḥasratā ᶜalaykum wa-ᶜalā mā antum bihi taᶜmalūn inna alladhī jāᵓakum bi-āyāti Allāh wa-yaqūlu innahā qad nazalat min ᶜindihi hal yanbaghī li-aḥadin an yaᶜtariḍa ᶜalayhi idhan fa-anṣifū in antum munṣifūn yā qawmi innī lam aqdir an atanaffasa bi-nafasin waḥdahu illā baᶜda idhnihi wa-antum tajidūna nafasa al-Raḥmān min hādhihi al-nafsi allatī arsalahā Allāhu bi-al-ḥaqq in antum bi-qulūbikum fa-aqbilūn.

Do you object to the One who sent Me and speaks within My breast? Alas for you, then, and for what you do! Is it fitting for anyone to object to the One who has come to you with God's verses and says that they have been sent down from Him? Be fair, then, if you are fair-minded. O people, I cannot draw a single breath except with His permission. You will find the breath of the All-Merciful coming from this Soul whom God has sent in truth, if you turn toward Me with your hearts.

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لاتعروا انفسکم عن ردآء الأدب و الانصاف و لاتکلّموا بما نهیتم عنه فی الواح ربّکم المهیمن القیّوم و الّذی جعل محروماً عن الأدب انّه لعرىّ و لو یلبس حرر الأرض کلّها و هذا قد نزل بالحقّ فی الواح عزّ محفوظ و من لا ادب له لا ایمان له و بذلك یشهد ما نزل فی البیان ان انتم تشهدون قد خلق الأدب فی البیان لهذا الجمال و کذلك کلّ اسم خیر ان انتم تعرفون

Lā tuᶜarrū anfusakum ᶜan ridāᵓi al-adabi wa-al-inṣāf wa-lā takallamū bi-mā nuhītum ᶜanhu fī alwāḥi rabbikumu al-Muhaymini al-Qayyūm wa-alladhī juᶜila maḥrūman ᶜani al-adab innahu la-ᶜariyyun wa-law yalbasu ḥurara al-arḍi kullahā wa-hādhā qad nazala bi-al-ḥaqqi fī alwāḥi ᶜizzin maḥfūẓ wa-man lā adaba lahu lā īmāna lahu wa-bi-dhālika yashhadu mā nazala fī al-Bayān in antum tashhadūn qad khuliqa al-adabu fī al-Bayān li-hādhā al-Jamāl wa-ka-dhālika kullu ismi khayrin in antum taᶜrifūn.

Do not strip yourselves of the robe of courtesy and fairness, and do not utter what you have been forbidden in the tablets of your Lord, the All-Protecting, the Self-Subsisting. Whoever is deprived of courtesy is indeed naked, even if he wears all the silks of the earth. This has been sent down in truth in preserved tablets of glory. Whoever has no courtesy has no faith. To this, what has been revealed in the Bayán bears witness, if you would bear witness. Courtesy was created in the Bayán for this Beauty, as was every good name, if only you knew.

403

فوعمر من ظهر بالحقّ انّه ما قصد فی البیان الّا نفسی و ما تنفّس الّا بذکری و ما قدّر کلّ خیر الّا لجمالی لو لا ذکری ما نزل البیان و ما تکلّم جمال الرّحمن بکلمة بینکم لانّ لمثلکم لاینبغی الّا کلماتکم ان انتم تفقهون

Fa-wa-ᶜumri man ẓahara bi-al-ḥaqq innahu mā qaṣada fī al-Bayān illā nafsī wa-mā tanaffasa illā bi-dhikrī wa-mā qaddara kulla khayrin illā li-jamālī law lā dhikrī mā nazala al-Bayān wa-mā takallama Jamālu al-Raḥmān bi-kalimatin baynakum li-anna li-mithlikum lā yanbaghī illā kalimātukum in antum tafqahūn.

By the life of Him who has appeared in truth! In the Bayán He intended none but My own Self; He breathed only in remembrance of Me and ordained every good thing solely for My Beauty. Were it not for My remembrance, the Bayán would not have been revealed, nor would the Beauty of the

All-Merciful have uttered a word among you, for nothing befits the likes of you but your own words, if only you understood.

404

قد نزل البيان لنفسی و انّی حینئذ اقرئه فی کلّ الأحیان و ما نزل حینئذ انّه لهو البیان لو انتم تعرفون ما نزل حینئذ لیکون شاهداً علی ما نزل من قبل و ما نزل من عنده لیکون دلیلاً علی ما ینزل حینئذ من قلم الله المقتدر العزیز المحبوب

Qad nazala al-Bayānu li-nafsī wa-innī ḥīnaʾidhin aqraʾuhu fī kulli al-aḥyān wa-mā nazala ḥīnaʾidhin innahu la-huwa al-Bayān law antum taᶜrifūn mā nazala ḥīnaʾidhin li-yakūna shāhidan ᶜalā mā nazala min qabl wa-mā nazala min ᶜindihi li-yakūna dalīlan ᶜalā mā yanzilu ḥīnaʾidhin min qalami Allāh al-Muqtadiri al-ᶜAzīzi al-Maḥbūb.

The Bayán was revealed for My own Self, and I now recite it at all times. What is being revealed now is indeed the Bayán, if only you knew. What is being revealed now is to bear witness to what was revealed before, and what was revealed from Him is to serve as proof of what now descends from the Pen of God, the All-Powerful, the Almighty, the Beloved.

405

یا قوم انّی نفسه و هو نفسی و انّه قد فدی نفسه لنفسی و انّی قد اخذت نفسی و روحی علی یدی لانفقهما فی سبیله ثمّ فی حبّه و رضائه و یشهد بذلك کلّ الذّرّات لو انتم تسمعون خافوا عن الله و لاتفرقوا بینی و بینه و لو جعل الله هذا فوق قدرتکم لو اجتمعن کلّ من فی السّموات و الأرض ان یفرقن بیننا لن یقدرن و لن یستطیعنّ

Yā qawmi innī nafsuhu wa-huwa nafsī wa-innahu qad fadā nafsahu li-nafsī wa-innī qad akhadhtu nafsī wa-rūḥī ᶜalā yadayya li-unfiqahumā fī sabīlihi thumma fī ḥubbihi wa-riḍāʾihi wa-yashhadu bi-dhālika kullu al-dharrāt law antum tasmaᶜūn khāfū ᶜani Allāh wa-lā tufarriqū baynī wa-baynihi wa-law jaᶜala Allāhu hādhā fawqa qudratikum law ijtamaᶜanna kullu man fī al-samāwāti wa-al-arḍ an yufarriqna baynanā lan yaqdirna wa-lan yastaṭīᶜunn.

O people, I am His own Self, and He is My own Self. He sacrificed Himself for Me, and I have taken My life and My soul in My hands to expend them in His path, for His love and His good pleasure. Every atom bears witness to this, if only you could hear. Fear God and do not separate Me from Him, although God has placed this beyond your power. Were all who are in the heavens and on earth to unite to separate Us, they would have neither the power nor the ability.

406

و انه حینئذ کان جالساً عن یمین عرشه و کان انامله بین انیابه و ینظر متفکّرا فیکم بما ظهر منکم یا ملأ المشرکین و یضجّ و یبکی بما ورد علیّ و ما یرد منکم من بعد و حینئذ یقصّ علیّ ما هو المکنون فی صدورکم و یبکی و ببکائه ینوحنّ اهل ملأ الأعلی و لکن انتم لا تعرفون و لا تشعرون

Wa-innahu ḥīnaʾidhin kāna jālisan ᶜan yamīni ᶜarshihi wa-kāna anāmiluhu bayna anyābihi wa-yanẓuru mutafakkiran fīkum bi-mā ẓahara minkum yā malaʾa al-mushrikīn wa-yaḍijju wa-yabkī bi-mā warada ᶜalayya wa-mā yaridu minkum min baᶜd wa-ḥīnaʾidhin yaquṣṣu ᶜalayya mā huwa

al-maknūnu fī ṣudūrikum wa-yabkī wa-bi-bukāʾihi yanūḥanna ahlu Malaʾi al-Aʿlā wa-lākin antum lā taʿrifūna wa-lā tashʿurūn.

He is now seated at the right of His throne, with His fingertips between His teeth, looking upon you in reflection on what has proceeded from you, you company of those who associate partners with God. He cries out and weeps over what has befallen Me and what will yet come from you. He now recounts to Me what is hidden in your breasts and weeps; at His weeping, the inhabitants of the Concourse on high lament. Yet you neither know nor perceive."

407

مع ذلك وارد آورده‌اید آنچه در ارض شبه نداشته اگر فی‌الجمله شاعر باشید ادراك مینمائید که آنچه اعتراض نموده‌اید بر حقّ وارد چه که منزل حقّ بوده و خواهد بود و دخلی باحدی نداشته و ندارد اگر چه مشعر نخواهید شد چنانچه ملل قبل آنچه اعتراض نمودند من غیر شعور بوده و اگر مستشعر بودند و ادراك مینمودند که آن اعتراضات بر حقّ وارد است ابدا باعتراض مشغول نمیشدند و بهمین جهت لازال مظاهر نفی بر مظاهر اثبات وارد آورده‌اند آنچه قلم و لسان از ذکر و بیانش حیا میکند

Maʿa dhālik vāred āvardeh-īd ānchih dar arḍ shabah nadāshtih. Agar fi'l-jumlih shāʿir bāshīd idrāk minamāyīd kih ānchih iʿtirāḍ namūdeh-īd bar Ḥaqq vāred, chih kih munzil Ḥaqq būdih va khvāhad būd va dakhlī bi-aḥadī nadāshtih va nadārad. Agarchih mushʿir nakhvāhīd shud, chunānchih milal-i qabl ānchih iʿtirāḍ namūdand min ghayr-i shuʿūr būdih va agar mustashʿir būdand va idrāk minamūdand kih ān iʿtirāḍāt bar Ḥaqq vāred ast abadan bi-iʿtirāḍ mashghūl namīshudand. Va bi-hamīn jihat lāzāl maẓāhir-i nafy bar maẓāhir-i ithbāt vāred āvardeh-and ānchih qalam va lisān az dhikr va bayānash ḥayā mikunad.

Nevertheless, you have inflicted what has had no parallel on earth. If you had even a little awareness, you would realize that the objections you have raised are directed against God, for it is God who has sent down revelation and will continue to do so; no one else has had or has any part in it. Yet you will not perceive this, just as the objections raised by former religious communities were made without understanding. Had they been aware and realized that those objections were directed against God, they would never have occupied themselves with objecting. For this very reason, the manifestations of negation have always inflicted upon the Manifestations of affirmation what pen and tongue are ashamed to recount and describe.

408

و زود است که آنچه اخبار فرموده واقع شود چه که باعراض و اعتراض تنها کفایت ننموده و نخواهید نمود جمال قدم میفرماید ای اصمّ وجود یك نغمه از نغمات ورقاء ظهور قبلم ذکر مینمایم که لعلّ فی الجمله ادراك نمائی و اگر تو ادراك ننمائی حقایق کلّ شیء اصغا نمایند و حجاب حیا را خرق نمایند و طراز ادب را از هیکل خود نیندازند و آن این است که بحرف حیّ و وحید اکبر علیهما بهائی میفرماید در حینیکه از این ظهور امنع اقدس سؤال نموده‌اند قوله تکبّر کبریائه فوالّذی تفرّد بالعزّ و الجلال و ذرء الأشیآء لا من شیء بالمثال یستحیی الیقین ان یوقن فیه او یسجد له و یستحیی الدّلیل ان یدلّ علیه لغیره تری لاعرفنك او علی دونه تشهد لاستدلّ به علیه

Va zūd ast kih ānchih ikhbār farmūdih vāqiʿ shavad, chih kih bi-iʿrāḍ va iʿtirāḍ tanhā kifāyat nanamūdih va nakhvāhīd namūd. Jamāl-i Qidam mifarmāyad: Ay aṣamm-i vujūd, yik naghmih az naghamāt-i Varqā-yi Ẓuhūr-i Qablam dhikr minamāyam kih laʿalla fi'l-jumlih idrāk namāʾī, va agar tū idrāk nanamāʾī ḥaqāʾiq-i kull-i shayʾ iṣghā namāyand va ḥijāb-i ḥayā rā kharq nanamāyand va ṭirāz-i adab rā az haykal-i khud nayandāzand. Va ān īn ast kih bi-Ḥarf-i Ḥayy va Vaḥīd-i

Akbar, ᶜalayhimā bahāᵓī, mifarmāyad dar ḥīnī kih az īn Ẓuhūr-i Amnaᶜ-i Aqdas suᵓāl namūdeh-and. Qawluhu, takabbara kibriyāᵓuhu: Fa-wa'lladhī tafarrada bi'l-ᶜizzi wa'l-jalāli wa-dharaᵓa al-ashyāᵓa lā min shayᵓin bi'l-mithāl, yastaḥyī al-yaqīnu an yūqina fīhi aw yasjuda lahu, wa-yastaḥyī al-dalīlu an yadulla ᶜalayhi li-ghayrihi. Turā li-aᶜrifannaka aw ᶜalā dūnihi tashhadu li-astadillanna bihi ᶜalayhi?

Soon what He has foretold will come to pass, for you have not been content, nor will you be, with rejection and objection alone. The Ancient Beauty says: O deaf one of existence! I will recount one melody from the melodies of the Dove of My previous Revelation, that perhaps you may understand a little. Even if you do not understand, the realities of all things may listen, refrain from tearing the veil of modesty, and not cast the adornment of courtesy from their forms. It is this, addressed to the Letter of the Living and the Greater Vaḥīd—My glory rest upon them both—when they asked about this most unassailable, most holy Revelation. His words—exalted be His majesty—are: "By Him who is alone in might and majesty and brought things into being from nothing through the exemplar! Certitude is ashamed to attain certainty concerning Him or to bow before Him, and proof is ashamed to point Him out to another. Are You seen, that I might know You, or do You bear witness to anything other than Him, that I might infer Him from it?"

409

ساذج قدمی را که میفرماید یقین حیا مینماید از ایقان در او و سجده از برای او و دلیل حیا مینماید از آنکه دلیل شود لنفس او و تو بی‌شرم بی‌حیا بتضییع امر الله چنان قیام نموده که شبه آن در اکوان ممکن نه قد شققت بأنامل الشّرك حجبات الحیاء و الحرمة نسئل الله بأن یشقّ حجابك و یظهر نفسك الخبیث بین العالمین و ینزع عنك ردآء السّتر و یعریك من اثواب الحرمة و یکشف لعباده ما کنت علیه و انّه لمن دعاه مجیب و الله یا ایّها الغافل بفعلك اضطرب کلّ شیء و شقّت ستر حجاب العصمة و تزلزلت ارکان ملأ العالین

Sādhij-i qidamī rā kih mifarmāyad yaqīn ḥayā minamāyad az īqān dar ū va sajdih az barā-yi ū va dalīl ḥayā minamāyad az ānkih dalīl shavad li-nafs-i ū, va tū bī-sharm-i bī-ḥayā bi-taḍyīᶜ-i Amru'llāh chunān qiyām namūdih kih shabah-i ān dar akvān mumkin nah. Qad shaqaqta bi-anāmili al-shirki ḥujubāti al-ḥayāᵓi wa'l-ḥurmati. Nasᵓalu Allāha bi-an yashuqqa ḥijābaka wa-yuẓhira nafsaka al-khabītha bayna al-ᶜālamīna wa-yanziᶜa ᶜanka ridāᵓa al-sitri wa-yuᶜarriyaka min athwābi al-ḥurmati wa-yakshifa li-ᶜibādihi mā kunta ᶜalayhi, wa-innahu li-man daᶜāhu mujībun. Wa'llāhi yā ayyuhā al-ghāfilu, bi-fiᶜlika iḍṭaraba kullu shayᵓin wa-shuqqat sitru ḥijābi al-ᶜiṣmati wa-tazalzalat arkānu malaᵓi al-ᶜālīn.

Of that Essence of eternity He says that certitude is ashamed to attain certainty concerning Him or to bow before Him, and proof is ashamed to serve as a proof of His very Self. Yet you, shameless and immodest, have arisen to undermine the Cause of God in a manner whose like is impossible in all the worlds of being. You have torn the veils of modesty and reverence with the fingers of association with God. We ask God to tear away your veil, expose your wicked self among the peoples of the world, strip you of the mantle of concealment, divest you of the garments of respectability, and disclose to His servants what you have been doing. He indeed answers those who call upon Him. By God, heedless one! Through your deed all things have been thrown into turmoil, the covering of the veil of purity has been torn, and the pillars of the exalted Concourse have been shaken.

410

قسم بمحبوب امکان که من‌بعد حرمت هیچ مظهری از مظاهر الهیّه را منظور نداشته و ندارید مگر نفوس مشرکه را آن هم لأجل وساوس و ظنونی که در آن انفس مستور است یك بیان دیگر از بیان منزل بیان خالصاً لوجه الرّحمن القا میشود که شاید نسیمی از رضوان کلمات الهی بر اهل اکوان مرور نماید و شاید از میامن آن انفس قدسیّه از خلف ستر و حجاب بعرصه شهود آیند و بمراد الله فایز گردند و بآنچه از قبل ذکر شده عامل شوند و این ایّام را غنیمت شمرند و هم‌چنین امثال آن نفوس آنقدر ادراك نمایند که بچه شأن حرمت این ظهور عند الله منظور بوده لعلّ از جسارت ممنوع شوند

Qasam bi-Maḥbūb-i imkān kih min-baᶜd ḥurmat-i hīch maẓharī az maẓāhir-i ilāhiyyih rā manẓūr nadāshtih va nadārīd magar nufūs-i mushrikih rā, ān ham li-ajl-i vasāvis va ẓunūnī kih dar ān anfus mastūr ast. Yik bayān-i dīgar az bayān-i Munzil-i Bayān khāliṣan li-wajhi al-Raḥmān ilqā mīshavad kih shāyad nasīmī az Riḍvān-i kalimāt-i ilāhī bar ahl-i akvān murūr namāyad va shāyad az mayāmin-i ān anfus-i qudsiyyih az khalf-i sitr va ḥijāb bi-ᶜarṣih-yi shuhūd āyand va bi-murād-i Allāh fāᵓiz gardand va bi-ānchih az qabl dhikr shudih ᶜāmil shavand va īn ayyām rā ghanīmat shumarand. Va hamchunīn amthāl-i ān nufūs ānqadr idrāk namāyand kih bi-chih shaᵓn ḥurmat-i īn Ẓuhūr ᶜinda'llāh manẓūr būdih, laᶜalla az jisārat mamnūᶜ shavand.

I swear by the Beloved of all contingent being that henceforth you have shown and show regard for the sanctity of none of the Manifestations of God, but only for souls who associate partners with Him—and even that is because of the insinuations and conjectures concealed within those souls. Another utterance of the Revealer of the Bayān is now presented solely for the sake of the All-Merciful, so that perhaps a breeze from the paradise of divine words may pass over the inhabitants of the worlds of being. Perhaps, through its blessings, holy souls may emerge from behind their veils and coverings into the realm of visibility, attain what God desires, act upon what has previously been stated, and cherish these days as a precious opportunity. Likewise, perhaps those who resemble such souls may understand, at least to some degree, how highly the sanctity of this Revelation has been regarded in the sight of God, and may thus be restrained from insolence.

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قوله عزّ اعزازه فقد سمعت کتابك و ان ما فیه جوهر لو لا ما فیه ما اجبتك علی ذلك القرطاس و لا حینئذ یا علی ما قدّر فی الابداع فما اعظم ذکر من قد سئلت عنه و انّ ذلك اعلی و اعزّ و اجلّ و امنع و اقدس من ان یقدر الأفئدة بعرفانها و الأرواح بالسّجود له و الأنفس بثنائه و الاجساد بذکر بهائه فما عظمت مسئلتك و صغرت کینونیّتك هل شمس الّتی هی فی مرایاء ظهوره فی نقطة البیان یسئل عن شمس الّتی تلك الشّموس فی یوم ظهوره سجّاد لطلعتها ان کانت شموساً حقیقیّة و الّا لا ینبغی لعلوّ قدسها و سموّ ذکرها و لو لا کنت من واحد الأوّل لجعلت لك من الحدّ حیث قد سئلت عن الله الّذی قد خلقك و رزقك و اماتك و ابعثك فی هیکلك هذا بالنّقطة البیان فی ذلك الظّهور المنفرد بالکیان فقل اوّلاً اذا اردت ان تخطر بعلمك ذکره سبحان الّذی ذوالملك و الملکوت تسعة عشر مرّة الی ان یقول عزّ ذکره و قد کتبت جوهرة فی ذکره و هو انّه لا یستشار باشارتی و لا بما ذکر فی البیان بلی و عزّته تلك الکلمة اکبر عند الله عن عبادة ما علی الأرض اذ جوهر کلّ العبادة ینتهی الی ذلك فعلی ما قد عرفت الله فاعرف مظهر نفسه فانّه اجلّ و اعلی من ان یکون معروفاً بدونه او مستشیراً باشارة خلقه و انّنی انا اوّل عبد قد آمنت به و بآیاته و اخذت من ابکار حدائق جنّة عرفانه حدائق کلماته بلی و عزّته هو الحقّ لا اله الّا هو کلّ بأمره قائمون

Qawluhu, ᶜazza iᶜzāzuhu: Fa-qad samiᶜtu kitābaka wa-inna mā fīhi jawharun, law lā mā fīhi mā ajabtuka ᶜalā dhālika al-qirṭāsi wa-lā ḥīnaᵓidhin yā ᶜAlī mā quddira fī al-ibdāᶜi. Fa-mā aᶜẓama dhikra man qad saᵓalta ᶜanhu, wa-inna dhālika aᶜlā wa-aᶜazzu wa-ajallu wa-amnaᶜu wa-aqdasu

min an yaqdiru al-afʾidatu bi-ᶜirfānihā wa'l-arwāḥu bi'l-sujūdi lahu wa'l-anfusu bi-thanāʾihi wa'l-ajsādu bi-dhikri bahāʾihi. Fa-mā ᶜaẓumat masʾalatuka wa-ṣaghurat kaynūniyyatuka. Hal shamsu allatī hiya fī marāyā ẓuhūrihi fī Nuqṭati al-Bayāni yusʾalu ᶜan shamsi allatī tilka al-shumūsu fī yawmi ẓuhūrihi sujjādun li-ṭalᶜatihā in kānat shumūsan ḥaqīqiyyatan, wa-illā lā yanbaghī li-ᶜuluwwi qudsihā wa-sumuwwi dhikrihā? Wa-law lā kunta min Wāḥidi al-Awwali la-jaᶜaltu laka mina al-ḥaddi ḥaythu qad saʾalta ᶜani Allāhi alladhī qad khalaqaka wa-razaqaka wa-amātaka wa-abᶜathaka fī haykalika hādhā bi'l-Nuqṭati al-Bayāni fī dhālika al-ẓuhūri al-munfaridi bi'l-kiyān. Fa-qul awwalan idhā aradta an tukhṭira bi-ᶜilmika dhikrahu: Subḥāna alladhī Dhū al-Mulki wa'l-Malakūt, tisᶜata ᶜashara marratan. Ilā an yaqūla, ᶜazza dhikruhu: Wa-qad katabtu jawharatan fī dhikrihi wa-huwa annahu lā yustashāru bi-ishāratī wa-lā bi-mā dhukira fī al-Bayāni. Balā wa-ᶜizzatihi tilka al-kalimatu akbaru ᶜinda Allāhi ᶜan ᶜibādati mā ᶜalā al-arḍi, idh jawharu kulli al-ᶜibādati yantahī ilā dhālika. Fa-ᶜalā mā qad ᶜarafta Allāha fa-ᶜrif Maẓhara Nafsihi, fa-innahu ajallu wa-aᶜlā min an yakūna maᶜrūfan bi-dūnihi aw mustashīran bi-ishārati khalqihi. Wa-innanī anā awwalu ᶜabdin qad āmantu bihi wa-bi-āyātihi wa-akhadhtu min abkāri ḥadāʾiqi jannati ᶜirfānihi ḥadāʾiqa kalimātihi. Balā wa-ᶜizzatihi huwa al-Ḥaqqu lā ilāha illā huwa, kullun bi-amrihi qāʾimūn.

His words—exalted be His honor—are: "I have heard your letter, and what it contains is a gem. Were it not for what it contains, I would not have answered you on that sheet, nor then, O ᶜAlī, on whatever has been ordained in creation. How momentous is the mention of Him about whom you have asked! This is higher, mightier, more glorious, more unassailable, and holier than hearts can attain through recognition, spirits through bowing before Him, souls through praising Him, or bodies through recounting His splendor. How great is your question, and how small your own being! Is a sun among the mirrors of His revelation in the Point of the Bayān to be asked about that Sun before whose countenance those suns will bow on the day of His revelation, if they are true suns? Otherwise, they are unworthy of the loftiness of its sanctity and the sublimity of its mention. Were you not of the First Unity, I would have imposed a penalty upon you, since you have asked about God, who created you, sustained you, caused you to die, and raised you up in this form of yours through the Point of the Bayān, in that revelation unique in existence. First, then, whenever you wish to bring His mention to mind, say nineteen times: 'Glory be to Him who possesses the kingdoms of earth and heaven.' " He continues—exalted be His mention—until He says: "I have written a gem concerning Him, namely, that He is not to be consulted through My indication, nor through what has been mentioned in the Bayān. Indeed, by His might, that utterance is greater in the sight of God than the worship of all that is on earth, for the essence of all worship culminates in this. As you have known God, then, know the Manifestation of His Self, for He is too glorious and exalted to be known through anyone other than Himself or to seek counsel through the indication of His creatures. I am indeed the first servant to believe in Him and His verses, and from the pristine gardens of the paradise of His recognition I have taken the gardens of His words. Indeed, by His might, He is the Truth; there is no God but Him. All subsist through His command."

412

حال از این بیانات منزل بیان جلّت عظمته شأن مرایائی که من دون الله از برای خود حقّ فرض گرفته و شأن معرضین و متعرّضین را ملاحظه نمائید ساذج عزّی را که محبوب عالمیان که بحرفی از او جمیع من فی البیان خلق شده باین احترام ذکر مینمایند که میفرماید اگر تو از واحد اوّل نبودی حدّ بر تو جاری مینمودم حال قدری تفکّر نمائید که مقصود از این تحدید کبری چه بوده بچنین نفسی اگر فی‌الجمله صاحب ادراك باشید از همین کلمات صیحه زنید و فریاد واحسرتا علی ما فرطنا فی جنب الله برآورید و حال آنکه سائل خلاف

ادب و احترام در عریضه خود ذکر ننموده بمجرّد سؤال این قسم تحدید فرموده‌اند که او و سایر اهل بیان متنبّه شوند و از غیر نفس او از او سؤال ننمایند چه که او بنفسه دلیل خود بوده و بدون خود معروف نه چنانچه در آخر این توقیع میفرماید هر نفسیکه آن جمال قدم را بغیر عین او مشاهده نماید ابداً باو عارف نگردد

Ḥāl az īn bayānāt-i Munzil-i Bayān, jallat ᶜaẓamatuhu, shaᵓn-i marāyāᵓī kih min dūni'llāh az barā-yi khud ḥaqq farḍ giriftih va shaᵓn-i muᶜriḍīn va mutaᶜarriḍīn rā mulāḥiẓih namāyīd. Sādhij-i ᶜizzī rā kih Maḥbūb-i ᶜālamiyān kih bi-ḥarfī az ū jamīᶜ-i man fi'l-Bayān khalq shudih bi-īn iḥtirām dhikr minamāyand kih mifarmāyad agar tū az Vāḥid-i Avval nabūdī ḥadd bar tū jārī minamūdam. Ḥāl qadrī tafakkur namāyīd kih maqṣūd az īn taḥdīd-i kubrā chih būdih bi-chunīn nafsī. Agar fi'l-jumlih ṣāḥib-i idrāk bāshīd az hamīn kalimāt ṣayḥih zanīd va faryād-i vā ḥasratā ᶜalā mā farraṭnā fī janbi Allāh bar-āvarīd. Va ḥāl ānkih sāᵓil khilāf-i adab va iḥtirām dar ᶜarīḍih-yi khud dhikr nanamūdih, bi-mujarrad-i suᵓāl īn qism taḥdīd farmūdeh-and kih ū va sāᵓir-i ahl-i Bayān mutanabbih shavand va az ghayr-i nafs-i ū az ū suᵓāl nanamāyand, chih kih ū bi-nafsih dalīl-i khud būdih va bi-dūn-i khud maᶜrūf nah. Chunānchih dar ākhir-i īn tawqīᶜ mifarmāyad har nafsī kih ān Jamāl-i Qidam rā bi-ghayr-i ᶜayn-i ū mushāhidih namāyad abadan bi-ū ᶜārif nagardad.

Now, in light of these utterances of the Revealer of the Bayān—glorious is His grandeur—consider the standing of those mirrors who, apart from God, have assumed a right for themselves, and the standing of those who turn away and raise objections. Consider that Essence of glory whom the Beloved of the worlds, through one letter of whom all who are in the Bayān were created, mentions with such reverence that He says: "Were you not of the First Unity, I would have imposed a penalty upon you." Reflect a little, then, on the purpose of this most severe warning to such a person. If you possess even a little understanding, these very words should cause you to cry out and raise the lament: "Alas for what we have neglected in our duty toward God!" Yet the questioner had written nothing contrary to courtesy and respect in his petition. Merely for asking, He warned him in this manner, so that he and the rest of the people of the Bayān might take heed and not ask anyone other than His own Self about Him. For He Himself has been His own proof and is not known through anyone other than Himself. Thus, at the end of this epistle, He says that whoever beholds that Ancient Beauty with any eye other than His own will never recognize Him.

413

قوله عزّ ذکره فاشهد بعین فؤادك و لا تنظر الیه الّا بعینه فانّ من ینظر الیه بعینه یدرکه و الّا یحتجب ان اردت اللّه و لقائه فارده فانظر الیه و هم‌چنین اعزازاً لنفسه و اظهاراً لشأنه در مقام دیگر میفرماید قوله جلّ اعزازه الا انّه جلّ ذکره یعرف کلّ شیء نفسه و انّی استحیی ان اقول یعرف کلّ شیء نفسه بمثل ما انّی قد عرفت کلّ شیء بآیاتی اذ کلّ ما تجد من کلّ شیء خلق له و انّ اللّه اجلّ و اعلی من ان یعرف بخلقه بل الخلق یعرف به انتهی

Qawluhu, ᶜazza dhikruhu: Fa-shhad bi-ᶜayni fuᵓādika wa-lā tanẓur ilayhi illā bi-ᶜaynihi, fa-inna man yanẓuru ilayhi bi-ᶜaynihi yudrikuhu wa-illā yaḥtajibu. In aradta Allāha wa-liqāᵓahu fa-aridhu fa-nẓur ilayhi. Va hamchunīn iᶜzāzan li-nafsihi va iẓhāran li-shaᵓnihi dar maqām-i dīgar mifarmāyad, qawluhu, jalla iᶜzāzuhu: Alā innahu, jalla dhikruhu, yuᶜarrifu kulla shayᵓin nafsahu, wa-innī astaḥyī an aqūla yaᶜrifu kullu shayᵓin nafsahu bi-mithli mā innī qad ᶜarraftu kulla shayᵓin bi-āyātī, idh kullu mā tajidu min kulli shayᵓin khuliqa lahu, wa-inna Allāha ajallu wa-aᶜlā min an yuᶜrafa bi-khalqihi, bali al-khalqu yuᶜrafu bihi. Intahā.

His words—exalted be His mention—are: "Behold with the eye of your heart, and look upon Him only with His own eye, for whoever looks upon Him with His own eye perceives Him; otherwise, he remains veiled. If you desire God and attainment to His presence, desire Him and look upon

Him." Likewise, to honor His Self and manifest His station, He says elsewhere—glorious be His honor: "Indeed, He—glorious be His mention—makes His Self known to all things. I am ashamed to say that all things know His Self, in the same way that I have made all things known through My verses, for whatever you find among all things was created for Him. God is too glorious and exalted to be known through His creation; rather, creation is known through Him." End of quotation.

414

ملاحظه کن که بچه ادب و اعزاز در جمیع این بیاناتیکه متعلّق بظهور بعد است ذکر میفرمایند میفرماید که او بنفسه میشناساند نفس مقدّس خود را بکلّ اشیآء و من حیا میکنم اینکه بگویم عارف میشود نفس او را کلّ شیء اگر در این بیانات لسان رحمن اقلّ من آن تفکّر نمائی و بفوا که طیّبه عرفان که در او مستور است مرزوق شوی صنم وهم را که مصنوع ایادی ظنون است شکسته بشطر قدم توجّه نمائی و لکن بسیار بعید است که باین توفیق موفّق شوی چه که جسارتت از حدّ گذشته

Mulāḥiẓih kun kih bi-chih adab va iᶜzāz dar jamīᶜ-i īn bayānātī kih mutaᶜalliq bi-ẓuhūr-i baᶜd ast dhikr mifarmāyand. Mifarmāyad kih ū bi-nafsih mishināsānad nafs-i muqaddas-i khud rā bi-kull-i ashyāᵓ va man ḥayā mikunam īnkih bigūyam ᶜārif mīshavad nafs-i ū rā kull-i shayᵓ. Agar dar īn bayānāt-i Lisān-i Raḥmān aqall-i min ān tafakkur namāᵓī va bi-favākih-i ṭayyibih-yi ᶜirfān kih dar ū mastūr ast marzūq shavī, ṣanam-i vahm rā kih maṣnūᶜ-i ayādī-yi ẓunūn ast shikastih bi-shaṭr-i Qidam tavajjuh namāᵓī. Va lākin bisyār baᶜīd ast kih bi-īn tawfīq muvaffaq shavī, chih kih jisāratat az ḥadd gudhashtih.

Observe with what courtesy and honor He speaks in all these utterances concerning the subsequent Revelation. He says that He Himself makes His holy Self known to all things, and: "I am ashamed to say that all things know His Self." If you were to reflect for less than a moment on these utterances of the Tongue of the All-Merciful and be nourished by the wholesome fruits of recognition concealed within them, you would shatter the idol of delusion, fashioned by the hands of conjecture, and turn toward the Eternal One. Yet it is most unlikely that you will receive this grace, for your insolence has exceeded all bounds.

415

بحقّ نقطه وجود و جمال معبود که این عبد متحیّر است از امثال شما این کلمات ربّ اعلی و تو ذکر میرزا جمال و میرزا کمال استهزاء علی الله مینمائی و همچه گمان نموده‌اید که حرمة الله مابین ناس باین کلمات ضایع میشود چنانچه معرضین بالله بهمین کلمات مفتریات بر جمال رحمن بسته و لکن غافل از آنکه نزد هر ذی بصری از همین کلماتی که مذکور داشته‌اید احقر و اشرّ و ابعد از هر ذکر دون خیری بوده و خواهید بود هر ذی شأنی از شئون امثال آن انفس مشرکه احتراز جوید و هر ذی قدری از هتك حرمتی که نموده‌اید بخدا پناه برد

Bi-ḥaqq-i Nuqṭih-yi vujūd va Jamāl-i Maᶜbūd kih īn ᶜabd mutaḥayyir ast az amthāl-i shumā. Īn kalimāt-i Rabb-i Aᶜlā va tū dhikr-i Mīrzā Jamāl va Mīrzā Kamāl istihzāᵓan ᶜala'llāh minamāᵓī, va hamchih gumān namūdeh-īd kih ḥurmatu'llāh mābayn-i nās bi-īn kalimāt ḍāyiᶜ mīshavad, chunānchih muᶜriḍīn bi'llāh bi-hamīn kalimāt muftariyāt bar Jamāl-i Raḥmān bastih. Va lākin ghāfil az ānkih nazd-i har dhī baṣarī az hamīn kalimātī kih madhkūr dāshteh-īd aḥqar va asharr va abᶜad az har dhikr-i dūn-i khayrī būdih va khvāhīd būd. Har dhī shaᵓnī az shuᵓūn-i amthāl-i ān anfus-i mushrikih iḥtirāz jūyad va har dhī qadrī az hatk-i ḥurmatī kih namūdeh-īd bi-Khudā panāh barad.

By the Point of existence and the Beauty of the Adored One, this servant is bewildered by people such as you. Such are the words of the Most Exalted Lord, yet you speak of Mīrzā Jamāl and Mīrzā Kamāl in mockery of God! You have imagined that these words will undermine the reverence for God among the people, just as those who turn away from God have used these very words to fabricate slanders against the Beauty of the All-Merciful. Yet you are unaware that, in the eyes of everyone with insight, these very words you have uttered have made and will make you more contemptible, more wicked, and more remote than any description of evil can convey. Everyone of standing shuns the conduct of such souls who associate partners with God, and everyone of worth seeks refuge in God from the desecration you have committed.

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و هم‌چنین از این بیانات مذکوره ثابت و محقّق که دون نفس مقدّسش دلیل او نبوده و نخواهد بود و سؤال از دون او لعرفان نفس او لمیزل مردود بوده و خواهد بود و هر نفسی اراده نماید بآن ساذج غیب عارف شود باید بنفس او بما یظهر من عنده عارف گردد نه بکلمات قبل و بعد فوالّذی نفسی بیده اوراد منیعه احدیّه در روضه این کلمات الهیّه مشهود و اثمار معارف جنیّه از سدرات کلمات مرقومه موجود و لکن دون صاحبان بصر و شامّه و ذائقه احدیرا از آن قسمتی نه و الیوم احدی از اهل بصر و ذائقه و فؤاد مذکور نه الّا اهل البهآء الّذین نوّر الله وجوههم بأنوار جماله و قدّسهم عمّا سواه و عرفهم ما اضطربت عنه القلوب و استقرّهم فی ظلّ سدرة امره و انقطعهم عن العالمین

Va hamchunīn az īn bayānāt-i madhkūrih thābit va muḥaqqaq kih dūn-i nafs-i muqaddasash dalīl-i ū nabūdih va nakhvāhad būd va suʾāl az dūn-i ū li-ʿirfān-i nafs-i ū lam-yazal mardūd būdih va khvāhad būd. Va har nafsī irādih namāyad bi-ān Sādhij-i Ghayb ʿārif shavad bāyad bi-nafs-i ū bi-mā yaẓharu min ʿindihi ʿārif gardad nah bi-kalimāt-i qabl va baʿd. Fa-wa'lladhī nafsī bi-yadihi, avrād-i manīʿih-yi aḥadiyyih dar rawḍih-yi īn kalimāt-i ilāhiyyih mashhūd va athmār-i maʿārif-i janiyyih az sidrāt-i kalimāt-i marqūmih mawjūd, va lākin dūn-i ṣāḥibān-i baṣar va shāmmih va dhāʾiqih aḥadī rā az ān qismatī nah. Va al-yawm aḥadī az ahl-i baṣar va dhāʾiqih va fuʾād madhkūr nah illā ahl-i al-Bahāʾ, alladhīna nawwara Allāhu wujūhahum bi-anwāri jamālihi wa-qaddasahum ʿammā siwāhu wa-ʿarrafahum mā iḍṭarabat ʿanhu al-qulūbu wa-istaqarrahum fī ẓilli Sidrati Amrihi wa-inqaṭaʿahum ʿani al-ʿālamīn.

Likewise, these utterances establish beyond doubt that none other than His holy Self has been or will be His proof, and that asking anyone other than Him in order to recognize His Self has always been and will remain unacceptable. Whoever wishes to recognize that Essence of the Unseen must recognize His own Self through what proceeds from Him, not through the words of those who came before or come after. By Him in whose hand is my soul! In the garden of these divine words the exalted roses of oneness are visible, and from the lote-trees of these written words the ripe fruits of spiritual knowledge are available. Yet no one has a share in them except those endowed with sight, smell, and taste. Today none are accounted among those endowed with sight, taste, and heart except the people of Bahāʾ, whose faces God has illumined with the lights of His beauty, whom He has sanctified from all besides Him, to whom He has made known that which has thrown hearts into turmoil, whom He has established in the shade of the Lote-Tree of His Cause, and whom He has detached from all the worlds.

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و حال چون اهل بیان بغیر رضآء الله سایرند و در تیه وهم سالك و از مقصود الله و آیاته محروم چنانچه نوشته که این اسم مبارك اعظم اقدم ابهی در کجای بیان و بچه عبارت است لذا این عبد از مقرّ اقصی و سدرة منتهی که مقام اعرفوا الله بالله است تنزّل نموده و بارض تحدید که مقام ذکر و اشارات است ناظر که شاید آنچه در اینمقام این عبد مذکور دارد بپذیرند و بحبل کلمات الهی از غرقاب فانی نجات یافته بعرصه نورانی باقی خرامند

Va ḥāl chūn ahl-e Bayān be-ghayr-e reżā-ye Allāh sāyerand va dar tīh-e vahm sālek va az maqṣūd-e Allāh va āyātih maḥrūm, chenānche neveshte ke īn esm-e mobārak-e aᶜẓam-e aqdam-e abhā dar kojā-ye Bayān va be-che ᶜebārat ast, ledhā īn ᶜabd az maqarr-e aqṣā va sedrat-e montahā ke maqām-e iᶜrifū Allāha bi-Allāh ast tanazzol namūde va be-arż-e taḥdīd ke maqām-e dhekr va eshārāt ast nāẓer, ke shāyad ānche dar īn maqām īn ᶜabd madhkūr dārad bepadhīrand va be-ḥabl-e kalemāt-e elāhī az gharqāb-e fānī nejāt yāfte be-ᶜarṣe-ye nūrānī-ye bāqī kherāmand.

Now, since the people of the Bayān travel contrary to God's good pleasure, walk in the wilderness of delusion, and remain deprived of God's intended One and His verses—as he has written, asking where in the Bayān this blessed, Most Great, Most Ancient, Most Glorious Name appears, and in what terms—this servant has therefore descended from the most distant abode and the Lote-Tree of the Utmost Limit, the station of "Recognize God through God," and turned toward the realm of limitation, the station of mention and allusion. Perhaps they will accept what this servant states in this station and, holding to the cord of divine words, escape the perishing depths and walk into the everlasting realm of light.

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اینکه نوشته تعریفات حضرت باب بجهت شخص معیّن و یا بجهت اسم بهاء اوّلا بگوئید که حضرت اعلی روح ما سواه فداه که خود را بذکر نامیده و جمیع اسماء حسنی را بنفس مبارك خود راجع فرموده بچه دلیل تصدیقش نمودید و بچه برهان موقن و مذعن گشتید بهمان دلیل و برهان حال هم ناظر شوید جمیع اسماء و ملکوت آن بقول مظهر ظهور خلق شده و میشوند و کلّ طایف حول و لکن انّك لا تعرف و تکون من الغافلین میفرمایند آنچه در بیان ذکر اسماء حسنی شده کلّ مقصود ظهور بعد بوده و خواهد بود و هم‌چنین آنچه ذکر خیر که در بیان نازل شده در حقیقت اوّلیّه مقصود ظهور بعد بوده و در حقیقت ثانویّه اوّل مؤمن باو

Īnke neveshte taᶜrīfāt-e Ḥażrat-e Bāb be-jehat-e shakhṣ-e moᶜayyan va yā be-jehat-e esm-e Bahāʾ, avvalan begūyīd ke Ḥażrat-e Aᶜlā, rūḥ-e mā sevāh fedāh, ke khod rā be-Dhekr nāmīde va jamīᶜ-e asmā-ye ḥosnā rā be-nafs-e mobārak-e khod rājeᶜ farmūde, be-che dalīl taṣdīqash nemūdīd va be-che borhān mūqen va modhᶜen gashtīd? Be-hamān dalīl va borhān ḥāl ham nāẓer shavīd. Jamīᶜ-e asmā va malakūt-e ān be-qowl-e maẓhar-e ẓohūr khalq shode va mīshavand va koll ṭāyef-e ḥowl, wa-lākin innaka lā taᶜrifu wa-takūnu mina al-ghāfilīn. Mīfarmāyand ānche dar Bayān dhekr-e asmā-ye ḥosnā shode koll maqṣūd ẓohūr-e baᶜd būde va khāhad būd va hamchenīn ānche dhekr-e khayr ke dar Bayān nāzel shode dar ḥaqīqat-e avvaliyye maqṣūd ẓohūr-e baᶜd būde va dar ḥaqīqat-e thānaviyye avval moʾmen be-ū.

As to his writing about whether the Bāb's praises refer to a particular person or to the name Bahāʾ, first say: By what evidence did you acknowledge the Most Exalted One—may the spirit of all besides Him be sacrificed for Him—who called Himself the Remembrance and referred all the most beautiful names to His own blessed Self? By what proof did you become certain and assent? Look now to that same evidence and proof. All names and their kingdom have been and are created by the word of the Manifestation of Revelation, and all circle around Him, but you do not recognize

this and are among the heedless. He says that wherever the most beautiful names are mentioned in the Bayān, the intended referent has always been and will always be the subsequent Revelation. Likewise, every mention of good revealed in the Bayān has, in its primary reality, referred to the subsequent Revelation, and in its secondary reality, to the first to believe in Him.

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اليوم بنصّ نقطه بيان نفوسى كه از اين امر بديع معرضند از رداء اسميّه وصفيّه محروم و كلّ از بهائم بين يدى الله محشور و مذكور قل مت بغيظك يا ايّها الّذى تنكر هذا الفضل و تموت حين استماعه انّه قد ظهر بالحقّ و يطوف فى حوله مظاهر الأسمآء و ملكوتها ثمّ حقايقها و مسمّياتها لو انت من العارفين و انّه لن يحتاج الى غيره و لا باسمآء الّتى كانت بينكم بل كلّ محتاج اليه و كلّ من فضله لمن السّائلين اذا ينوحنّ كينونات الأسمآء من ظلمك و فعلك و يستعيذن بالله منك و من امثالك و يقولن مخاطباً اليك يا ايّها الغافل انّا خلقنا و بعثنا بأمر من لدى الله المقتدر العزيز القدير و نكون خادماً لحضرته و طائفاً حول بابه و مفتخراً بنسبتنا اليه و هو قد كان غنيّاً عنّا ان انت من المستشعرين و انّك لما اشتعلت بنار الحسد و البغضآء ما رضيت بانّ الّذى خلق بأمره ملكوت الأسمآء ينسب الى نفسه اسمآء منها و هذا من ظلم الّذى ما ظهر شبهه فى الابداع و اذا ينوحنّ قبايل مداين البقآء من ظلمكم يا ملأ المغلّين

Al-yowm be-naṣṣ-e Noqṭe-ye Bayān nofūsī ke az īn amr-e badīᶜ moᶜreżand az redā-ye esmiyye-ye vaṣfiyye maḥrūm va koll az bahāᵓem bayna yaday Allāh maḥshūr va madhkūr. Qul mut bi-ghayẓika yā ayyuhā alladhī tunkiru hādhā al-faḍla wa-tamūtu ḥīna istimāᶜihi. Innahu qad ẓahara bi-al-ḥaqqi wa-yaṭūfu fī ḥawlihi maẓāhiru al-asmāᵓi wa-malakūtuhā thumma ḥaqāᵓiquhā wa-musammayātuhā law anta mina al-ᶜārifīn. Wa-innahu lan yaḥtāja ilā ghayrihi wa-lā bi-asmāᵓi allatī kānat baynakum bal kullun muḥtājun ilayhi wa-kullun min faḍlihi la-mina al-sāᵓilīn. Idhan yanūḥanna kaynūnātu al-asmāᵓi min ẓulmika wa-fiᶜlika wa-yastaᶜidhna bi-Allāhi minka wa-min amthālika wa-yaqulna mukhāṭiban ilayka yā ayyuhā al-ghāfilu innā khuliqnā wa-buᶜithnā bi-amrin min ladā Allāhi al-Muqtadiri al-ᶜAzīzi al-Qadīr. Wa-nakūnu khādiman li-ḥaḍratihi wa-ṭāᵓifan ḥawla bābihi wa-muftakhiran bi-nisbatinā ilayhi wa-huwa qad kāna ghaniyyan ᶜannā in anta mina al-mustashᶜirīn. Wa-innaka lammā ishtaᶜalta bi-nāri al-ḥasadi wa-al-baghḍāᵓi mā raḍīta bi-anna alladhī khuliqa bi-amrihi malakūtu al-asmāᵓi yansibu ilā nafsihi asmāᵓan minhā wa-hādhā min al-ẓulmi alladhī mā ẓahara shibhuhu fī al-ibdāᶜi wa-idhan yanūḥanna qabāᵓilu madāᵓini al-baqāᵓi min ẓulmikum yā malaᵓa al-mughillīn.

Today, according to the explicit words of the Point of the Bayān, souls who turn away from this wondrous Cause are deprived of the robe of names and attributes, and all are gathered and accounted as beasts before God. Say: Die in your rage, you who deny this grace and die upon hearing of it! He has indeed appeared in truth, and around Him circle the manifestations of the names and their kingdom, and then their realities and the things they designate, if you are among those who understand. He will never need anyone else, nor the names current among you. Rather, all stand in need of Him, and all ask for His bounty. Then the very beings of the names lament your injustice and your deeds, seek refuge in God from you and your kind, and address you, saying: "Heedless one! We were created and raised up by a command from God, the All-Powerful, the Almighty, the Omnipotent. We serve His presence, circle around His door, and glory in our relationship to Him, while He has ever been independent of us, if you are among those who perceive. Because you have become ablaze with the fire of envy and hatred, you have refused to allow Him, through whose command the kingdom of names was created, to ascribe to Himself any of those names. This is an injustice the like of which has never appeared in creation." Then the peoples of the cities of eternity lament your injustice, you company of the malicious!

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قل انّه لهو الّذی یفتخر الأسمآء بعبد من عباده لو تنسب الیه او یسمّی بها و انّك ما استشعرت فی نفسك و کنت من المبعدین قل تالله انّی لعلیّ فی ملکوت البقآء و محمّد فی جبروت الأسمآء ثمّ الرّوح فی مداین البقآء ثمّ بالحسین فی هذا الظّهور الکبری و لنا اسمآء اخری فی ممالك القدم الّتی ما اطّلع بها احد الّا الله الفرد العالم الخبیر مت بغیظك یا ایّها الغافل انّ شرافة الّتی قدرت للأسمآء انّها کانت لنسبتها الی نفسی العزیز العلیم و ما ارتفع اسم فی الملك الّا بتوجّهه الی شطری المقدّس المتعالی العزیز المنیع فونفسی کلّ اسم خیر یرجع الی نفسی و کلّ ذکر بدیع ینتهی الی جمالی ان انت من الموقنین

Qul innahu la-huwa alladhī yaftakhiru al-asmāʾu bi-ᶜabdin min ᶜibādihi law tunsabu ilayhi aw yusammā bihā wa-innaka mā istashᶜarta fī nafsika wa-kunta mina al-mubᶜadīn. Qul ta-Allāhi innī la-ᶜAlīyun fī malakūti al-baqāʾi wa-Muḥammadun fī jabarūti al-asmāʾi thumma al-Rūḥu fī madāʾini al-baqāʾi thumma bi-al-Ḥusayni fī hādhā al-ẓuhūri al-kubrā wa-lanā asmāʾun ukhrā fī mamāliki al-qidami allatī mā iṭṭalaᶜa bihā aḥadun illā Allāhu al-Fardu al-ᶜĀlimu al-Khabīr. Mut bi-ghayẓika yā ayyuhā al-ghāfilu inna sharāfata allatī quddirat li-al-asmāʾi innahā kānat li-nisbatihā ilā nafsī al-ᶜAzīzi al-ᶜAlīm. Wa-mā irtafaᶜa ismun fī al-mulki illā bi-tawajjuhihi ilā shaṭrī al-muqaddasi al-mutaᶜālī al-ᶜazīzi al-manīᶜ. Fa-wa-nafsī kullu ismi khayrin yarjiᶜu ilā nafsī wa-kullu dhikrin badīᶜin yantahī ilā jamālī in anta mina al-mūqinīn.

Say: He is the One whose servant the names glory in, should they be attributed to that servant or should he be called by them. Yet you have not perceived this within yourself and have been among those kept far away. Say: By God! I am indeed ᶜAlī in the kingdom of eternity, Muḥammad in the dominion of names, then the Spirit in the cities of eternity, and then called Ḥusayn in this greatest Revelation. We have other names in the realms of ancient eternity of which no one is aware except God, the Unique, the All-Knowing, the All-Informed. Die in your rage, heedless one! The honor ordained for the names is due to their relationship to My Self, the Almighty, the All-Knowing. No name has been exalted in the world except by turning toward My sanctified, transcendent, mighty, unassailable presence. By My Self! Every name of goodness refers to My Self, and every wondrous mention leads to My beauty, if you are among those who are certain.

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و لو تسمّی دونی بکلّ الأسماء لن یصدق علیه بل انّ حقایق تلك الأسماء یلعنك حین الّذی تخرج من فمك و ینفرّن منك و یرجعنّ الی مقرّ الأقصی هذا المقام المقدّس الممتنع الرّفیع انّك لو تسمّی الظّلمة نوراً هل یصدق ذلك الاسم علیها لا فوربّ العالمین او تسمّی الخزف باللّؤلؤ هل ینبغی هذا الاسم له لا فوربّك الرّحمن الرّحیم ا تعترض بالّذی کلّ الأسماء سجّاد لطلعته و لن یتحرّکن الّا باذنه و لن یستضیئن الّا ببهائه المشرق المتعالی المقدّس اللّایح المنیر خف عن الله و لا تتّبع هواك و لا تتعرّض بالّذی قدّسه الله عن کلّ اسم و رسم ثمّ عن کلّ ذکر و بیان و جعله بنفسه مدلّاً لنفسه و بذاته معترفاً لذاته العزیز المنیع

Wa-law tusammī dūnī bi-kulli al-asmāʾi lan yaṣduqa ᶜalayhi bal inna ḥaqāʾiqa tilka al-asmāʾi yalᶜanuka ḥīna alladhī takhruju min famika wa-yafirarna minka wa-yarjiᶜanna ilā maqarri al-aqṣā hādhā al-maqāmi al-muqaddasi al-mumtaniᶜi al-rafīᶜ. Innaka law tusammī al-ẓulmata nūran hal yaṣduqu dhālika al-ismu ᶜalayhā? Lā fa-wa-Rabbi al-ᶜālamīn. Aw tusammī al-khazafa bi-al-luʾluʾi hal yanbaghī hādhā al-ismu lahu? Lā fa-wa-Rabbika al-Raḥmāni al-Raḥīm. A-taᶜtariḍu bi-alladhī kullu al-asmāʾi sujjādun li-ṭalᶜatihi wa-lan yataḥarrakna illā bi-idhnihi wa-lan yastaḍiʾna illā bi-bahāʾihi al-mushriqi al-mutaᶜālī al-muqaddasi al-lāʾiḥi al-munīr? Khaf ᶜan Allāhi wa-lā tattabiᶜ hawāka wa-lā tataᶜarraḍ bi-alladhī qaddasahu Allāhu ᶜan kulli ismin wa-rasmin thumma ᶜan kulli

dhikrin wa-bayānin wa-jaᶜalahu bi-nafsihi mudillan li-nafsihi wa-bi-dhātihi muᶜtarifan li-dhātihi al-ᶜAzīzi al-Manīᶜ.

Even if you call someone other than Me by all the names, they will not apply to him. Rather, the realities of those names curse you as they leave your mouth, flee from you, and return to the most distant abode, this sanctified, inaccessible, exalted station. If you call darkness light, does that name apply to it? No, by the Lord of the worlds! Or if you call earthenware a pearl, does this name befit it? No, by your Lord, the All-Merciful, the Compassionate! Do you object to Him before whose countenance all names bow down, moving only by His permission and shining only through His radiant, transcendent, sanctified, resplendent, luminous glory? Fear God, do not follow your desires, and do not assail Him whom God has sanctified above every name and designation, and above every mention and exposition, and whom He has made, through His own Self, the guide to Himself, and through His own Essence, the acknowledger of His Essence, the Almighty, the Unassailable.

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انّ ربّك قد خلق ملكوت الأسماء كخلق كلّ شیء بقوله كن فیكون لو انت من النّاظرین و لو یشآء لیرجعها الی عدم البحت و انّه لهو المقتدر علی ما یشآء و انّه لهو العلیم الحكیم اسمع قولی و تب الی الله الّذی خلقك لعرفان نفسه و لاتجادل بأمره بعد ظهوره و لاتكن من المغلّین طهّر قلبك ثمّ اذنك لتسمع نغمات الله من لسانه الأطهر الأنور الصّادق الأمین هل تظنّ بانّ غیره یقدر ان یأتی بمثل ما اتی لا فونفسه المهیمن القیّوم او دونه یقدر ان یتكلّم تلقآء الوجه لا فوجماله العزیز المحبوب انّه لن یشتبه بدونه و ما یظهر منه لیكون مقدّساً عن كلّ ما ظهر فی العالمین لو انتم تعلمون

Inna Rabbaka qad khalaqa malakūta al-asmāʾi ka-khalqi kulli shayʾin bi-qawlihi kun fa-yakūnu law anta mina al-nāẓirīn. Wa-law yashāʾu la-yurjiᶜuhā ilā ᶜadami al-baḥti wa-innahu la-huwa al-muqtadiru ᶜalā mā yashāʾu wa-innahu la-huwa al-ᶜAlīmu al-Ḥakīm. Ismaᶜ qawlī wa-tub ilā Allāhi alladhī khalaqaka li-ᶜirfāni nafsihi wa-lā tujādil bi-amrihi baᶜda ẓuhūrihi wa-lā takun mina al-mughillīn. Ṭahhir qalbaka thumma udhunaka li-tasmaᶜa naghamāti Allāhi min lisānihi al-aṭhari al-anwari al-ṣādiqi al-amīn. Hal taẓunnu bi-anna ghayrahu yaqdiru an yaʾtiya bi-mithli mā atā? Lā fa-wa-nafsihi al-Muhaymini al-Qayyūm. Aw dūnahu yaqdiru an yatakallama tilqāʾa al-wajhi? Lā fa-wa-jamālihi al-ᶜAzīzi al-Maḥbūb. Innahu lan yashtabiha bi-dūnihi wa-mā yaẓharu minhu la-yakūnu muqaddasan ᶜan kulli mā ẓahara fī al-ᶜālamīna law antum taᶜlamūn.

Your Lord has created the kingdom of names just as He creates everything, through His word "Be," and it is, if you are among those who see. Should He wish, He would return them to utter nothingness. He indeed has power over whatever He wills, and He is the All-Knowing, the All-Wise. Listen to My words and turn in repentance to God, who created you to recognize His Self. Do not dispute His Cause after His appearance, and do not be among the malicious. Purify your heart, and then your ears, so that you may hear the melodies of God from His most pure, most luminous, truthful, trustworthy tongue. Do you imagine that anyone else can produce the like of what He has brought? No, by His Self, the All-Protecting, the Self-Subsisting! Or can anyone else speak before His face? No, by His beauty, the Almighty, the Beloved! He can never be confused with anyone else, and whatever proceeds from Him is sanctified above all that has appeared in the worlds, if only you knew.

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قل انّه مرّة یسمّی نفسه بکلّ الأسماء و مرّة ینزّهها عنها و عن کلّ ما خلق بین السّموات و الأرض و عن کلّ ما کان و ما یکون قل کلّ الأمور فی قبضته یفعل ما یشآء بأمره و من قال لم و بم فقد کفر باللّه المقتدر المهیمن القیّوم خف عن اللّه و لا تتّبع سبیل اوّل من اعرض باللّه تجنّب منه ثمّ استغفر ربّك لعلّ یهبّ علی حقیقتك ما یذهب به روایح هؤلآء و انّه لهو الغفور العطوف ان سمعت فلنفسك و ان انکرت و اعرضت فعلیها فانّ ربّك الرّحمن لغنیّ عمّا فی الأکوان و انّه لهو المقدّس المتعالی العزیز المحمود

Qul innahu marratan yusammī nafsahu bi-kulli al-asmāʾi wa-marratan yunazzihuhā ᶜanhā wa-ᶜan kulli mā khuliqa bayna al-samāwāti wa-al-arḍi wa-ᶜan kulli mā kāna wa-mā yakūn. Qul kullu al-umūri fī qabḍatihi yafᶜalu mā yashāʾu bi-amrihi wa-man qāla lima wa-bima fa-qad kafara bi-Allāhi al-Muqtadiri al-Muhaymini al-Qayyūm. Khaf ᶜan Allāhi wa-lā tattabiᶜ sabīla awwali man aᶜraḍa bi-Allāhi tajannab minhu thumma istaghfir Rabbaka laᶜalla yahubbu ᶜalā ḥaqīqatika mā yadhhabu bihi rawāʾiḥu hāʾulāʾi wa-innahu la-huwa al-Ghafūru al-ᶜAṭūf. In samiᶜta fa-li-nafsika wa-in ankarta wa-aᶜraḍta fa-ᶜalayhā fa-inna Rabbaka al-Raḥmāna la-ghaniyyun ᶜammā fī al-akwāni wa-innahu la-huwa al-Muqaddasu al-Mutaᶜālī al-ᶜAzīzu al-Maḥmūd.

Say: At one time He calls Himself by all the names, and at another He exalts Himself above them, above everything created between the heavens and the earth, and above all that has been and will be. Say: All affairs are in His grasp. By His command He does whatever He wills. Whoever says "Why?" or "By what means?" has disbelieved in God, the All-Powerful, the All-Protecting, the Self-Subsisting. Fear God and do not follow the path of the first to turn away from God. Shun him, then seek your Lord's forgiveness, so that there may blow upon your inner reality that which will dispel the odors of these people. He is indeed the Ever-Forgiving, the Most Kind. If you listen, it is for your own good; if you deny and turn away, it is to your own detriment. Your Lord, the All-Merciful, is independent of all that exists, and He is the Sanctified, the Most Exalted, the Almighty, the All-Praised.

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بدانکه آنچه لفظ بهآء در کلمات اللّه بوده بجهت هیکل معیّن مشخّص مشهود ظاهر واضح نازل شده و کلّ رحمت الیوم از برای کسی است که مؤمن باشد باو و جمیع نقمت از برای نفوسی است که باو موقن نشوند و معرض گردند بلکه آن اسمائی را که درباره اوّل معرض شنیده و باو راجع کرده جمیع مخصوص این ظهور بوده و معرضین من حیث لا یشعر تحریف نموده‌اند و نیست این ظلم مگر از آن اصل شجره اعراض و فساد

Bedānke ānche lafẓ-e Bahāʾ dar kalemāt-e Allāh būde be-jehat-e haykal-e moᶜayyan-e moshakhkhaṣ-e mashhūd-e ẓāher-e vāżeḥ nāzel shode va koll-e raḥmat al-yowm az barā-ye kasī ast ke moʾmen bāshad be-ū va jamīᶜ-e neqmat az barā-ye nofūsī ast ke be-ū mūqen nashavand va moᶜreż gardand. Balke ān asmāʾī rā ke dar bāre-ye avval moᶜreż shenīde va be-ū rājeᶜ karde jamīᶜ makhṣūṣ-e īn ẓohūr būde va moᶜreżīn min ḥaythu lā yashᶜur taḥrīf nemūde-and va nīst īn ẓolm magar az ān aṣl-e shajare-ye eᶜrāż va fasād.

Know that every occurrence of the word Bahāʾ in the words of God was revealed for a particular, distinct, visible, manifest, unmistakable person. Today all mercy is for whoever believes in Him, and all retribution is for those souls who do not become certain of Him and turn away. Indeed, those names that you have heard concerning the first to turn away and have referred to him were all reserved for this Revelation. Those who turn away have distorted them without realizing it. This injustice comes from none other than that root of the tree of rejection and corruption.

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و از اینها گذشته اگر ذکری از این ظهور در بیان نباشد بزعم تو و مرشدینت و لفظ بهآء هم در کتاب نازل نگشته باشد چه ضرر بظهور دارد میفرماید من بهمان حجّت نقطه اولی ظاهر شده‌ام بل اعظم لو انتم تشعرون و والله الّذی لا اله الّا هو که ابداً دوست نداشته‌اند که جز بنفس ظهور و آیات منزله احدی در اثبات امرشان استدلال نماید بلی این سؤال شما در وقتی جایز که صاحب ظهور بفرماید بیّنه من اسم من است فتعالی من ذلك بیّنه نفس ظهور بوده و خواهد بود و من دونه ما ظهر من عنده و نزل من لدنه و اینست آن حجّتی که جمیع انبیاء و رسل بآن مبعوث شده‌اند و من اعرض فقد اعرض عن الله بارئه و کفر بآیاته و کان من المشرکین من قلم الله علی اللّوح مذکوراً

Va az īnhā godhashte agar dhekrī az īn ẓohūr dar Bayān nabāshad be-zaᶜm-e to va morshedīnat va lafẓ-e Bahāʾ ham dar Ketāb nāzel nagashte bāshad che żarar be-ẓohūr dārad? Mīfarmāyad man be-hamān ḥojjat-e Noqṭe-ye Ūlā ẓāher shode-am, bal aᶜẓam law antum tashᶜurūn. Va wa-Allāhi alladhī lā ilāha illā huwa ke abadan dūst nadāshte-and ke joz be-nafs-e ẓohūr va āyāt-e monzale aḥadī dar ethbāt-e amreshān estedlāl namāyad. Balī īn soʾāl-e shomā dar vaqtī jāyez ke ṣāḥeb-e ẓohūr befarmāyad bayyene-ye man esm-e man ast, fa-taᶜālā min dhālik. Bayyene nafs-e ẓohūr būde va khāhad būd va min dūnihi mā ẓahara min ᶜindihi va nazala min ladunhi va īnast ān ḥojjatī ke jamīᶜ-e anbiyā va rosol be-ān mabᶜūth shode-and, wa-man aᶜraḍa fa-qad aᶜraḍa ᶜani Allāhi bāriʾihi wa-kafara bi-āyātihi wa-kāna mina al-mushrikīna min qalami Allāhi ᶜalā al-lawḥi madhkūran.

Beyond all this, even if, as you and your guides suppose, this Revelation were not mentioned in the Bayān and the word Bahāʾ had not been revealed in the Book, what harm would that do to the Revelation? He says: “I have appeared with the same proof as the Primal Point—indeed, a greater one, if only you perceived.” By God, besides whom there is no god, He has never wished anyone to argue in support of His Cause through anything other than the Revelation itself and the verses revealed. Your question would be legitimate only if the Bearer of Revelation were to say, “My evidence is My name.” Exalted is He above that! The evidence has always been and will always be the Revelation itself, and besides it, whatever has proceeded from Him and descended from His presence. This is the proof with which all the Prophets and Messengers have been sent. Whoever turns away has turned away from God, his Creator, disbelieved in His verses, and been recorded by the Pen of God upon the Tablet as one of those who associate partners with Him.

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و خود نقطه بیان هم روح ما سواه فداه جز بآیات استدلال نفرموده‌اند چنانچه در مجالس عدیده ایشان را حاضر نمودند و برهان طلبیدند جز بآیات از آن مکمن اسماء و صفات ظاهر نشد و هر یك از عباد هم که طلب حجّت و برهان نمودند جواب صادر که بآیات الهی ناظر باشید چه که حجّت لم‌یزل آیات الله بوده و کلّ من علی الأرض را همین حجّت کافی است و در این ظهور اعظم اکثری از ناس آنچه خواسته‌اند مشاهده نموده‌اند چه از آیات منزله الهی که احدی شبه آن ندیده و چه از بیانات علمیّه و خوارق عادتیّه مع‌ذلك بحقیقت و ذات و کینونت و نفس نقطه اولی کافر شده‌اند و شاعر نیستند تازه ذکر اسماء مذکور میدارید لازال ناس از سلطان معلوم معرض بوده‌اند و بموهوم انفس خود مقبل

Va khod-e Noqṭe-ye Bayān ham, rūḥ-e mā sevāh fedāh, joz be-āyāt estedlāl nafarmūde-and, chenānche dar majāles-e ᶜadīde īshān rā ḥāżer nemūdand va borhān ṭalabīdand joz be-āyāt az ān makman-e asmā va ṣefāt ẓāher nashod va har yek az ᶜebād ham ke ṭalab-e ḥojjat va borhān nemūdand javāb ṣāder ke be-āyāt-e elāhī nāẓer bāshīd, che ke ḥojjat lam-yazal āyāt-e Allāh būde va koll-e man ᶜalā al-arż rā hamīn ḥojjat kāfī ast. Va dar īn ẓohūr-e aᶜẓam aktharī az nās ānche

khāste-and moshāhede nemūde-and, che az āyāt-e monzale-ye elāhī ke aḥadī shebh-e ān nadīde va che az bayānāt-e ᶜelmiyye va khavāreq-e ᶜādatiyye, maᶜa-dhālek be-ḥaqīqat va dhāt va kaynūnat va nafs-e Noqṭe-ye Ūlā kāfer shode-and va shāᶜer nīstand. Tāze dhekr-e asmā madhkūr mīdārīd. Lā-zāl nās az Solṭān-e maᶜlūm moᶜreż būde-and va be-mowhūm-e anfos-e khod moqbel.

The Point of the Bayān Himself—may the spirit of all besides Him be sacrificed for Him—likewise offered no proof other than verses. Thus, when they brought Him before numerous assemblies and demanded proof, nothing but verses appeared from that sanctuary of names and attributes. Whenever any of His servants requested evidence and proof, the answer was given: "Look to the divine verses," for the proof has always been the verses of God, and this proof alone suffices for everyone on earth. In this Most Great Revelation, most people have witnessed whatever they desired, whether divinely revealed verses the like of which no one has seen, learned expositions, or extraordinary feats. Nevertheless, they have disbelieved in the reality, essence, being, and very Self of the Primal Point, and do not realize it. Now you bring up the names! People have always turned away from the known Sovereign and toward the imaginings of their own selves.

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اینکه نوشته اگر بجهت مسمّای بعینه و شخص بخصوص است در کجای بیان و بچه عبارت است لذا خالصاً لوجه الله این عبد بعضی آیات منزله که از سماء مشیّت علیّ اعلی در این اسم مبارك اعزّ اقدم و ظهور امنع اقدس نازل شده ذکر مینمایم اگر چه والله الّذی لا اله الّا هو هرگز جمال ابهی جز آیات منزله که از سماء احدیّت نازل است حجّت و میزان امر نفرموده‌اند اگر چه همین کلمات را اعتراضاً علی الله ذکر نموده و ابداً مقصودت فهمیدن نبوده لذا این عبد هم اتماماً لحجّة الله بعضی کلمات منزل بیان را ذکر مینمایم و انّك لو لم تهتدی بها کما ما اهتدیت من قبل لعلّ یهدی بها عباد آخرون اگر چه حجّت نفس او بوده و لکن میخواهم همین قدر بر خود تو معلوم شود که از آن اشخاصی هستی که میفرماید و ان یروا کلّ آیة لم یؤمنوا بها و در مقام دیگر قوله تعالی انّ الّذین حقّت علیهم کلمة ربّك لایؤمنون و لو جائتهم کلّ آیة حتّی یروا العذاب الألیم

Īnkih nivishtih agar bi-jihat-i musammā-yi bi-ᶜaynih va shakhṣ-i bi-khuṣūṣ ast dar kujā-yi Bayān va bi-chih ᶜibārat ast, lidhā khāliṣan li-wajhi Allāh īn ᶜabd baᶜżī āyāt-i munazzalih kih az samā-yi mashiyyat-i ᶜAlī-yi Aᶜlā dar īn ism-i mubārak-i aᶜazz-i aqdam va ẓuhūr-i amnaᶜ-i aqdas nāzil shudih dhikr mīnamāyam. Agarchih wa-Allāh alladhī lā ilāha illā huwa hargiz Jamāl-i Abhā juz āyāt-i munazzalih kih az samā-yi aḥadiyyat nāzil ast ḥujjat va mīzān-i amr nafarmūdih-and. Agarchih hamīn kalimāt rā iᶜtirāḍan ᶜalā Allāh dhikr namūdih va abadan maqṣūdat fahmīdan nabūdih, lidhā īn ᶜabd ham itmāman li-ḥujjati Allāh baᶜżī kalimāt-i Munazzil-i Bayān rā dhikr mīnamāyam. Wa-innaka law lam tahtadī bihā kamā mā ihtadayta min qabl laᶜalla yahdī bihā ᶜibād ākharūn. Agarchih ḥujjat nafs-i ū būdih va lākin mīkhvāham hamīn qadr bar khud-i tu maᶜlūm shavad kih az ān ashkhāṣī hastī kih mīfarmāyad: wa-in yaraw kulla āyah lam yuᵓminū bihā. Va dar maqām-i dīgar qawluhu taᶜālā: inna alladhīna ḥaqqat ᶜalayhim kalimatu rabbika lā yuᵓminūn wa-law jāᵓathum kullu āyah ḥattā yaraw al-ᶜadhāb al-alīm.

As for what he has written—"If it concerns a specifically named individual and a particular person, where in the Bayān is this, and in what words?"—solely for the sake of God, this servant will therefore mention some of the revealed verses that have descended from the heaven of the will of the Most Exalted One concerning this blessed, most mighty, most ancient Name and this most unassailable, most holy Revelation. Yet, by God, besides whom there is no god, the All-Glorious Beauty has never designated anything as the proof and standard of His Cause except the revealed verses that descend from the heaven of divine unity. Although you have raised these very words as

an objection to God and have never intended to understand, this servant will nevertheless mention some of the words of the Revealer of the Bayān, to make God's proof complete. Even if you are not guided by them, just as you were not guided before, perhaps other servants will be guided by them. Although He Himself is the proof, I wish only that you yourself should realize that you are among those of whom He says: "Even if they see every sign, they will not believe in it." And elsewhere, His words—exalted is He: "Those against whom your Lord's word has come into effect will not believe, even if every sign comes to them, until they see the painful punishment."

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چه که شمس مشرق و بصدهزار اشراق و انوار مضئ و نقطه بیان هم در جمیع الواح میفرماید او را بخود او بشناسید و بآیات او و فی‌الحقیقة بر کلّ نفوس حرام است که بغیر نفس اقدس امنع و ما یظهر من عنده باو استدلال نمایند و لکن این عبد این ارتکاب را حمل مینماید و از سلطان قدم چشم عفو داشته و دارم و اگر این عبد بخواهد آنچه در این فقره که خواسته ذکر نماید الواح کفایت نکند چه که لایحصی از جبروت بقاء نازل

Chih kih shams mushriq va bi-ṣad-hizār ishrāq va anvār muḍīʾ va Nuqṭiy-i Bayān ham dar jamīᶜ-i alvāḥ mīfarmāyad ū rā bi-khud-i ū bishināsīd va bi-āyāt-i ū, va fī al-ḥaqīqih bar kull-i nufūs ḥarām ast kih bi-ghayr-i nafs-i aqdas-i amnaᶜ va mā yaẓharu min ᶜindihi bi-ū istidlāl namāyand. Va lākin īn ᶜabd īn irtikāb rā ḥaml mīnamāyad va az Sulṭān-i Qidam chashm-i ᶜafv dāshtih va dāram. Va agar īn ᶜabd bikhvāhad ānchih dar īn fiqrih kih khvāstih dhikr namāyad alvāḥ kifāyat nakunad, chih kih lā yuḥṣā az jabarūt-i baqā nāzil.

For the Sun has risen and shines with a hundred thousand radiances and lights, and the Point of the Bayān likewise says in all His Tablets: "Recognize Him through Himself and through His verses." Indeed, it is forbidden for any soul to adduce proof of Him through anything other than His most holy, most unassailable Self and what appears from Him. Yet this servant takes upon himself this transgression and has looked, and still looks, to the Sovereign of Eternity for pardon. If this servant wished to mention everything concerning the matter he has asked about, tablets would not suffice, for countless utterances have descended from the dominion of everlasting life.

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لذا بچند فقره اکتفا میرود و آن اینست قوله عزّ کبریائه و انّ بمثل ذلك نزلنا القرآن من قبل و لکنّکم کنتم عن مرادی محتجبون ذلك ما طاف اللّیل و النّهار علیه ثمانیة واحد و انتم به فی العبادة تتوحّدون و کنتم عن سرّه بعد ما قضی لمحتجبون ذلك میزان الهدی فی البیان انتم به مؤمنون الی حین ما یشرق شمس البهآء ذلك ظهور الله ان تعملنّ به لمؤمنون و انتم فی الرّضوان خالدون و الّا انتم فانیون انتهی

Lidhā bi-chand fiqrih iktifā mīravad va ān īnast, qawluhu ᶜazza kibriyāʾuhu: wa-inna bi-mithli dhālika nazzalnā al-Qurʾān min qabl wa-lākinnakum kuntum ᶜan murādī muḥtajibūn. Dhālika mā ṭāfa al-layl wa-al-nahār ᶜalayhi thamāniyat wāḥid wa-antum bihi fī al-ᶜibādah tatawaḥḥadūn wa-kuntum ᶜan sirrihi baᶜda mā quḍiya la-muḥtajibūn. Dhālika mīzān al-hudā fī al-Bayān antum bihi muʾminūn ilā ḥīn mā yushriqu shams al-Bahāʾ. Dhālika ẓuhūr Allāh in taᶜmalunna bihi la-muʾminūn wa-antum fī al-Riḍwān khālidūn wa-illā antum fāniyūn. Intahā.

A few passages will therefore suffice. They are as follows, in His words—exalted be His majesty: "Indeed, in like manner We sent down the Qurʾān before, but you were veiled from My intent. That is what night and day revolved around for eight vāḥids, and through it you profess unity in

worship; yet you remained veiled from its mystery after it had been fulfilled. That is the standard of guidance in the Bayān, in which you believe until the time when the Sun of Bahāʾ rises. That is the Revelation of God. If you act according to it, you are indeed believers and will abide forever in Riḍwān; otherwise, you will perish." End of quotation.

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و اليوم ظهور الله ظاهر و شمس بهآء از افق اعلى مشرق و مضئ و معرضين فانى و معدوم صرف چنانچه مشاهده مينمائيد لو تكوننّ من المنصفين كذلك كان حيّاً فى الأفق الأبهى لو انتم تقدرنّ ان تكوننّ من السّامعين او تكوننّ من النّاظرين اقسمك بالله الّذى انطق كلّشىء بثنآء نفسه كه بعد از اين كلمه محكمه و آيهء متقنه و اين ظهور عزّ ربانيّه ديگر از براى نفسى مجال اعراض و يا توقّف مانده لا فونفسه الحقّ لو انتم تعلمون در مقام ديگر ميفرمايد قوله جلّ اجلاله و عزّ اعزازه من اوّل ما تطلع شمس البهآء الى ان تغرب خير فى كتاب الله عن كلّ اللّيل ان انتم تدركون ما خلق الله من شىء الّا ليؤمئذ اذ كلّ للقآء الله ثمّ رضائه يعملون انتهى

Va al-yawm Ẓuhūr-i Allāh ẓāhir va Shams-i Bahāʾ az ufuq-i aʿlā mushriq va muḍīʾ va muʿriḍīn fānī va maʿdūm-i ṣirf, chunānchih mushāhidih mīnamāyīd, law takūnunna min al-munṣifīn. Kadhālika kāna ḥayyan fī al-ufuq al-Abhā law antum taqdirunna an takūnunna min al-sāmiʿīn aw takūnunna min al-nāẓirīn. Uqsimuka bi-Allāh alladhī anṭaqa kulla shayʾ bi-thanāʾi nafsihi kih baʿd az īn kalimiy-i muḥkamih va āyiy-i mutqanih va īn ẓuhūr-i ʿizz-i rabbāniyyih dīgar az barā-yi nafsī majāl-i iʿrāḍ va yā tavaqquf māndih? Lā fa-wa-nafsihi al-Ḥaqq law antum taʿlamūn. Dar maqām-i dīgar mīfarmāyad, qawluhu jalla ijlāluhu va ʿazza iʿzāzuhu: min awwal mā taṭluʿu shams al-Bahāʾ ilā an taghrub khayr fī kitāb Allāh ʿan kull al-layl in antum tudrikūn. Mā khalaqa Allāh min shayʾ illā [corrupted text] idh kull li-liqāʾ Allāh thumma riḍāʾihi yaʿmalūn. Intahā.

Today the Revelation of God is manifest, and the Sun of Bahāʾ has risen from the highest horizon and shines, while those who turn away are perishing and utterly nonexistent, as you can see, if you are fair-minded. Thus He was living in the All-Glorious Horizon, if you can be among those who hear or those who see. I adjure you by God, who has caused all things to speak in praise of Himself: after this decisive utterance, this firmly established verse, and this revelation of divine glory, is any room left for a soul to turn away or hesitate? No, by His own true Self, if only you knew! Elsewhere He says—His words, exalted be His glory and mighty His exaltation: "From the first rising of the Sun of Bahāʾ until its setting is better, in the Book of God, than all the night, if you perceive. God has created nothing except [corrupted original text], for all labor to attain the presence of God and then His good pleasure." End of quotation.

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بصر اطهر بايد تا بمنظر اكبر ناظر شود و معنى كلمات الهى را ادراك نمايد بشنو ندآء سلطان بيان را كه بكمال تصريح ظهور بعد را ذكر فرموده‌اند كه لعلّ آن هياكل اضلال بعد از ظهور توقّف ننمايند و شبه و مثل و نظير براى مظهر توحيد نه‌بينند چه كه توحيد ذات محقّق نشود مگر بمظهر ظهور و تنزيه الهى از اشباح و امثال مبرهن نگردد مگر بمظهر ظهور و اگر از براى مظهر ظهور شبه و ندّ و مثلى ملحوظ گردد تنزيه ذات قدم از مثليّت معيّن نگردد و تقديس نفسش از اثنينيّت محقّق نيايد فاستحى عن الله و لاتجعل له شريكاً فى الملك انّه كان واحداً فى ذاته و كان الله على ما اقول شهيد و در ايتقام ميفرمايد قوله جلّ كبريائه و لقد قرب الزّوال و انكم انتم ذلك اليوم لا تعرفون و من يكن لقائه ذات لقائى لاترضين له ما لا ترضى نفس لنفس انتهى

Baṣar-i aṭhar bāyad tā bi-manẓar-i akbar nāẓir shavad va maʿnī-yi kalimāt-i ilāhī rā idrāk namāyad. Bishinaw nidā-yi Sulṭān-i Bayān rā kih bi-kamāl-i taṣrīḥ ẓuhūr-i baʿd rā dhikr farmūdih-and kih

laᶜall ān hayākil-i iḍlāl baᶜd az ẓuhūr tavaqquf nanamāyand va shabah va mithl va naẓīr barā-yi Maẓhar-i Tawḥīd nabīnand. Chih kih tawḥīd-i dhāt muḥaqqaq nashavad magar bi-Maẓhar-i Ẓuhūr va tanzīh-i ilāhī az ashbāḥ va amthāl mubarhan nagardad magar bi-Maẓhar-i Ẓuhūr. Va agar az barā-yi Maẓhar-i Ẓuhūr shabah va nidd va mithlī malḥūẓ gardad tanzīh-i Dhāt-i Qidam az mithliyyat muᶜayyan nagardad va taqdīs-i nafsash az ithnayniyyat muḥaqqaq nayāyad. Fa-istaḥyi ᶜan Allāh wa-lā tajᶜal lahu sharīkan fī al-mulk innahu kāna wāḥidan fī dhātihi wa-kāna Allāh ᶜalā mā aqūlu shahīd. Va dar īn maqām mīfarmāyad, qawluhu jalla kibriyāʾuhu: wa-laqad qaruba al-zawāl wa-innakum antum dhālika al-yawm lā taᶜrifūn. Wa-man yakun liqāʾuhu dhāta liqāʾī lā tarḍayanna lahu mā lā tarḍā nafs li-nafs. Intahā.

The purest sight is needed to behold the Most Great Vision and apprehend the meaning of the divine words. Listen to the call of the Sovereign of the Bayān, who has spoken of the next Revelation with complete explicitness, so that perhaps those embodiments of misguidance may not hesitate after its appearance or see any likeness, peer, or equal to the Manifestation of divine unity. For the oneness of the Essence is established only through the Manifestation of Revelation, and God's transcendence above likenesses and equals is demonstrated only through the Manifestation of Revelation. If any likeness, rival, or equal is envisaged for the Manifestation of Revelation, the transcendence of the eternal Essence above all likeness is not established, nor is His own sanctity above duality demonstrated. Feel shame before God, and assign Him no partner in sovereignty. He is one in His Essence, and God is witness to what I say. In this connection He says—His words, exalted be His majesty: "Noon has indeed drawn near, yet you do not recognize that Day. As for Him whose presence is My very presence, do not consent for Him to what no soul would consent to for itself." End of quotation.

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مع ذلك کلّ از حدود خود تجاوز نموده و بوصایای الهیّه اعتنا ننمودند و راضی شدند آنچه را که یهود از برای روح راضی نشد و هم‌چنین امّت فرقان از برای نقطه بیان راضی نشده و این نیست مگر از جهل و عدم بلوغ و اگر تا حال نشنیدی حال بشنو و از حقّ شرم نما از شمال ضلالت بیمین هدایت راجع شو عنقریب تو و امثال تو و آنچه بآن تکلّم نموده‌اید فانی خواهید شد چنانچه الیوم فانی هستید چه که هر نفسیکه بین یدی الله مذکور نیست کلّ اشیآء بر فنای او شهادت میدهند طهّر نفسك عن الدّنیا و لا تقل ما لا علمته و لا تذکر ما لا عرفته فاعرف حدّك و مقدارك و لا تجاوز عن شأنك

Maᶜa dhālik kull az ḥudūd-i khud tajāvuz namūdih va bi-vaṣāyā-yi ilāhiyyih iᶜtinā nanamūdand va rāḍī shudand ānchih rā kih Yahūd az barā-yi Rūḥ rāḍī nashud va hamchunīn ummat-i Furqān az barā-yi Nuqṭiy-i Bayān rāḍī nashudih. Va īn nīst magar az jahl va ᶜadam-i bulūgh. Va agar tā ḥāl nashunīdī ḥāl bishinaw va az Ḥaqq sharm namā. Az shimāl-i ḍalālat bi-yamīn-i hidāyat rājiᶜ shaw. ᶜAn-qarīb tu va amthāl-i tu va ānchih bi-ān takallum namūdih-īd fānī khvāhīd shud, chunānchih al-yawm fānī hastīd, chih kih har nafsī kih bayna yaday Allāh madhkūr nīst kull-i ashyāʾ bar fanā-yi ū shahādat mīdihand. Ṭahhir nafsaka ᶜan al-dunyā wa-lā taqul mā lā ᶜalimtahu wa-lā tadhkur mā lā ᶜaraftahu fa-iᶜraf ḥaddaka wa-miqdāraka wa-lā tajāwaz ᶜan shaʾnika.

Despite this, all have overstepped their bounds and paid no heed to the divine counsels. They have consented to what the Jews did not consent to for the Spirit, nor the people of the Qurʾān for the Point of the Bayān. This comes only from ignorance and immaturity. If you have not heard until now, hear now, and feel shame before God. Turn from the left hand of error to the right hand of guidance. Before long, you and those like you, and everything you have uttered, will perish, just as you are perished today, for all things testify to the extinction of any soul who is not remembered

in the presence of God. Purify yourself from the world, do not say what you have not learned, and do not mention what you have not understood. Know your limits and your measure, and do not exceed your station.

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تصریح میفرمایند که ظهور شمس در قطب زوال نزدیك است و شما آن روز را نمیشناسید و ادراك نمینمائید چنانچه ادراك ننموده‌اید و عارف نگشته‌اید و ابدا آن جمال قدم در ذکر ظهور بعد جز تصریح بیانی نفرموده‌اند بر خلاف کتب قبل که جمیع باشارات معضله ذکر فرموده‌اند انامل قدرت در ظهور ستّین جمیع آن حجبات را خرق نمود و ذکر ظهور بعد را در جمیع بیان تصریحا من غیر تلویح فرمود

Taṣrīḥ mīfarmāyand kih ẓuhūr-i shams dar quṭb-i zavāl nazdīk ast va shumā ān rūz rā namīshināsīd va idrāk namīnamāyīd, chunānchih idrāk nanamūdih-īd va ᶜārif nagashtih-īd. Va abadan ān Jamāl-i Qidam dar dhikr-i ẓuhūr-i baᶜd juz taṣrīḥ bayānī nafarmūdih-and, bar khilāf-i kutub-i qabl kih jamīᶜ bi-ishārāt-i muᶜḍilih dhikr farmūdih-and. Anāmil-i qudrat dar ẓuhūr-i sittīn jamīᶜ-i ān ḥujubāt rā kharq namūd va dhikr-i ẓuhūr-i baᶜd rā dar jamīᶜ-i Bayān taṣrīḥan min ghayr-i talvīḥ farmūd.

He states explicitly that the appearance of the Sun at its noonday zenith is near, and that you do not recognize or apprehend that Day, just as you have neither apprehended nor recognized it. In speaking of the next Revelation, that eternal Beauty has never spoken otherwise than explicitly, unlike the earlier Books, which all spoke in abstruse allusions. In the Revelation of the year sixty, the fingers of power tore through all those veils and spoke of the next Revelation throughout the Bayān explicitly, without allusion.

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امری را که ببصر عباد و درایتهم گذارده اینست که در قرب و بعد آن مختلف ذکر فرموده‌اند اگر چه در باطن جمیع کلمات مختلفه بنقطه واحده راجع و ابدا اختلافی ملحوظ نه و لکن همین قدر که بر حسب ظاهر فی‌الجمله مختلف ذکر شده جهت امتیاز بوده چنانچه در مقامی ذکر مستغاث فرموده‌اند و در مقامی میفرمایند که بمستغاث نمیرسد و امید است که از قبل کلمة الله مرتفع گردد و در مقامی میفرماید چه کسی عالم بظهور نیست غیر الله هر وقت شود باید کلّ تصدیق بنقطه حقیقت نمایند و در مقامی میفرمایند که این حین اگر بخواهد ظاهر شود مختار بوده و لیس لأحد ان یقول لم و بم و بیکی از حروفات که سؤال از آن ظهور اعظم نموده میفرماید شاید تو لقای او را ادراك نمائی و هم‌چنین لوحی از سماء مشیّت نازل و فرموده‌اند در مکتب‌خانه ظهور بعد ملاحظه فرماید

Amrī rā kih bi-baṣar-i ᶜibād va dirāyatihim gudhāshtih īnast kih dar qurb va buᶜd-i ān mukhtalif dhikr farmūdih-and. Agarchih dar bāṭin jamīᶜ-i kalimāt-i mukhtalifih bi-nuqṭiy-i vāḥidih rājiᶜ va abadan ikhtilāfī malḥūẓ nah, va lākin hamīn qadr kih bar ḥasab-i ẓāhir fī al-jumlih mukhtalif dhikr shudih jihat-i imtiyāz būdih. Chunānchih dar maqāmī dhikr-i Mustaghāth farmūdih-and va dar maqāmī mīfarmāyand kih bi-Mustaghāth namīrasad va umīd ast kih az qabl Kalimat-i Allāh murtafiᶜ gardad. Va dar maqāmī mīfarmāyad chih kasī ᶜālim bi-ẓuhūr nīst ghayr Allāh, har vaqt shavad bāyad kull taṣdīq bi-Nuqṭiy-i Ḥaqīqat namāyand. Va dar maqāmī mīfarmāyand kih īn ḥīn agar bikhvāhad ẓāhir shavad mukhtār būdih, wa-laysa li-aḥad an yaqūla lima wa-bima. Va bi-yikī az ḥurūfāt kih suᵓāl az ān ẓuhūr-i aᶜẓam namūdih mīfarmāyad shāyad tu liqā-yi ū rā idrāk namāᵓī. Va hamchunīn lawḥī az samā-yi mashiyyat nāzil va farmūdih-and dar maktab-khāniy-i ẓuhūr-i baᶜd mulāḥiẓih farmāyad.

The matter He has left to the sight and discernment of His servants is this: He has spoken variously of its nearness and remoteness. Although inwardly all these differing words refer to a single point

and no difference whatsoever is envisaged, the measure of outward difference in His statements has been for the sake of distinction. Thus, in one passage He has mentioned Mustaghāth, while in another He says that it will not reach Mustaghāth, and expresses the hope that the Word of God will be raised up before then. Elsewhere He says that no one knows of the Revelation except God, and that whenever it occurs, all must acknowledge the Point of Truth. In another passage He says that if He wishes to appear at this very moment, He is free to do so, and no one has the right to say why or wherefore. To one of the Letters who asked about that Most Great Revelation, He says: "Perhaps you will attain His presence." Likewise, a Tablet descended from the heaven of His will, and He directed that it be perused in the school of the next Revelation.

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و این اختلافات ظاهریّه قولیّه کلّ بکلمه محکمه رفع میشود و تحذیر بلیغ میفرمایند که در حین ظهور آن جوهر مقصود بما نزل فی البیان ناظر نباشید بلکه بنفس ظهور و ما یظهر من عنده ناظر باشید و بر صاحبان بصر معلوم بوده که قبل و بعد و قرب و بعد در ساحت حقّ نبوده و نخواهد بود چنانچه زمن اوّلین و آخرین را اگر بخواهد در یك آن مبعوث فرماید قادر بوده و خواهد بود چه که این حدودات در خلق مذکور چنانچه خمسین الف سنه قیامت در ساعتی منقضی شد

Va īn ikhtilāfāt-i ẓāhiriyyiy-i qawliyyih kull bi-kalimiy-i muḥkamih rafᶜ mīshavad va taḥdhīr-i balīgh mīfarmāyand kih dar ḥīn-i ẓuhūr-i ān Jawhar-i Maqṣūd bi-mā nuzila fī al-Bayān nāẓir nabāshīd, balkih bi-nafs-i ẓuhūr va mā yaẓharu min ᶜindihi nāẓir bāshīd. Va bar ṣāḥibān-i baṣar maᶜlūm būdih kih qabl va baᶜd va qurb va buᶜd dar sāḥat-i Ḥaqq nabūdih va nakhvāhad būd. Chunānchih zaman-i avvalīn va ākhirīn rā agar bikhvāhad dar yik ān mabᶜūth farmāyad qādir būdih va khvāhad būd, chih kih īn ḥudūdāt dar khalq madhkūr, chunānchih khamsīn alf sanih qiyāmat dar sāᶜatī munqaḍī shud.

All these apparent differences of wording are resolved by a decisive utterance. He gives a most emphatic warning that, when that desired Essence appears, you should not look to what has been revealed in the Bayān, but rather to the Revelation itself and what appears from Him. Those endowed with sight know that before and after, nearness and remoteness, have never existed and will never exist in the court of God. Thus, if He wishes to bring forth the time of the first and the last in a single instant, He has always been and will always be able to do so, for these limitations pertain to creation, just as the fifty thousand years of the Resurrection elapsed in an hour.

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ای بیهوشان خمر جهل و غفلت تا کی در ظلمات سالکید و بهوای نفس عامل دل از تحدیدات بشریّه بردارید و بمقرّ سلطان احدیّه ناظر شوید که شاید بمقام اعرفوا الله بالله وارد گردید و از چون و چرا فارغ ائید از شمس سؤال ننمائید که اسمت چیست و دلیل ضیائت چه

Ay bīhūshān-i khamr-i jahl va ghaflat, tā kay dar ẓulumāt sālikīd va bi-havā-yi nafs ᶜāmil? Dil az taḥdīdāt-i bashariyyih bardārīd va bi-maqarr-i Sulṭān-i Aḥadiyyih nāẓir shavīd kih shāyad bi-maqām-i iᶜrifū Allāh bi-Allāh vārid gardīd va az chūn va chirā fārigh āyīd. Az shams suʾāl nanamāyīd kih ismat chīst va dalīl-i ḍiyāʾat chih.

You who are senseless with the wine of ignorance and heedlessness! How long will you walk in darkness and act according to your own desires? Detach your hearts from human limitations and look toward the seat of the Sovereign of Oneness, so that perhaps you may enter the station of

“Know God through God” and be free of how and why. Do not ask the Sun, “What is your name, and what is the evidence of your light?”

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ای بی بصر دلیل اشراقش اشراقش و برهان ضیائش ضیائش بوده و خواهد بود بشنو کلمه علیم خبیر را که تصریحا اخبار فرموده که در این ظهور قدس صمدانی کلّ هالك الّا الّذینهم تمسّکوا بفلك القدم فی هذا الظّهور الأعظم و انّهم لأهل سفینة القدس عند الله المقتدر العلیّ العظیم و من تمسّك بهذا الفلك فقد نجی و من اعرض فقد غرق و انّ هذا لتنزیل من لدن علیم خبیر

Ay bī-baṣar, dalīl-i ishrāqash ishrāqash va burhān-i ḍiyāʾash ḍiyāʾash būdih va khvāhad būd. Bishinaw kalimiy-i ᶜAlīm-i Khabīr rā kih taṣrīḥan ikhbār farmūdih kih dar īn ẓuhūr-i quds-i ṣamadānī kull hālik illā alladhīnahum tamassakū bi-fulk al-qidam fī hādhā al-ẓuhūr al-aᶜẓam wa-innahum la-ahl safīnat al-quds ᶜinda Allāh al-Muqtadir al-ᶜAlī al-ᶜAẓīm. Wa-man tamassaka bi-hādhā al-fulk fa-qad najā wa-man aᶜraḍa fa-qad ghariqa wa-inna hādhā la-tanzīl min ladun ᶜAlīm Khabīr.

You who are without sight! The evidence of its radiance has always been and will always be its radiance, and the proof of its light, its light. Listen to the word of the All-Knowing, the All-Informed, who has explicitly foretold that in this holy and everlasting Revelation all perish except those who hold fast to the Ark of Eternity in this Most Great Revelation. They are indeed the people of the Ark of Holiness in the sight of God, the All-Powerful, the Most High, the Most Great. Whoever holds fast to this Ark is saved, and whoever turns away is drowned. This is indeed a revelation from One who is All-Knowing, All-Informed.

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قوله جلّ اجلاله و عظم استقلاله یا ملأ الأنوار انّا نحن تالله الحقّ ما ننطق عن الهوی و ما ننزل حرفا من ذلك الکتاب الّا باذن الله الحقّ اتّقوا الله و لا تشکّوا فی امر الله فانّ سرّ هذا الباب مستورا تحت عمآء السّطر و مرقوماً مافوق حجاب السّتر بایدی الله ربّ السّتر و السّطر و لقد خلق الله فی حول ذلك الباب بحورا من مآء الاکسیر محمر بالدّهن الوجود و حیواناً بالثّمرة المقصود و قدّر الله له سفنا من یاقوتة الرّطبة الحمراء و لا یرکب فیها الّا اهل البهآء باذن الله العلیّ و هو الله قد کان عزیزا و حکیماً هنالك یحمل عرش الله ملائکة العمآء فی الأنفس الثّمان و قد کان الحکم فی امّ الکتاب مشهودا فسوف یعرضون المجرمون علی الرّحمن فی حول العرش علی الحقّ بالحقّ رمزا انتهی

Qawluhu jalla ijlāluhu va ᶜaẓuma istiqlāluhu: yā malaʾ al-anwār innā naḥnu ta-Allāh al-Ḥaqq mā nanṭiqu ᶜan al-hawā wa-mā nunazzilu ḥarfan min dhālika al-kitāb illā bi-idhni Allāh al-Ḥaqq. Ittaqū Allāh wa-lā tashukkū fī amr Allāh fa-inna sirra hādhā al-bāb mastūran taḥta ᶜamāʾ al-saṭr wa-marqūman mā fawqa ḥijāb al-satr bi-aydī Allāh rabb al-satr wa-al-saṭr. Wa-laqad khalaqa Allāh fī ḥawl dhālika al-bāb buḥūran min māʾ al-iksīr muḥmarr bi-al-duhn al-wujūd wa-ḥayawānan bi-al-thamarah al-maqṣūd wa-qaddara Allāh lahu sufunan min yāqūtat al-raṭbah al-ḥamrāʾ wa-lā yarkabu fīhā illā ahl al-Bahāʾ bi-idhni Allāh al-ᶜAlī wa-huwa Allāh qad kāna ᶜazīzan wa-ḥakīman. Hunālika yaḥmilu ᶜarsh Allāh malāʾikat al-ᶜamāʾ fī al-anfus al-thamān wa-qad kāna al-ḥukm fī umm al-kitāb mashhūdan. Fa-sawfa yuᶜraḍūna al-mujrimūn ᶜalā al-Raḥmān fī ḥawl al-ᶜarsh ᶜalā al-ḥaqq bi-al-ḥaqq ramzan. Intahā.

His words—exalted be His glory and great His independence: “O concourse of lights! By God, the True One, We do not speak from desire, nor do We send down a single letter of that Book except by the permission of God, the True One. Fear God and do not doubt the Cause of God, for the mystery of this Gate is concealed beneath the cloud of the written line and inscribed above the veil

of concealment by the hands of God, the Lord of concealment and of the written line. Around that Gate God has indeed created seas of the water of the elixir, reddened with the oil of existence, and life through the intended fruit. God has ordained for it ships of moist red ruby, and none but the people of Bahāʾ embark upon them, by the permission of God, the Most High. He is God, ever mighty and wise. There the angels of the cloud, in the eight souls, bear the throne of God, and the decree is witnessed in the Mother Book. The guilty will then be brought before the All-Merciful around the throne, in truth and by the Truth, symbolically." End of quotation.

439

اگر ادراك میداشتید بهمین آیات منزلات که در قیّوم کتب نازل شده جمیع در سبیل این ظهور کلّیه الهیّه جان ایثار مینمودید و لکن اخذ شعور از امثال آن نفوس کلّ شده بما اکتسبت ایّدیکم لذا از فیوضات رحمن و نیسان حکمت حضرت سبحان در این ربیع روحانی و سلطان فصول و ایّام الهی محروم گشتهاید و از رضای ملیك علّام دور ماندهاید و در تیه شهوات و روضه اشارات مثل حیوانات بچریدن مشغول

Agar edrāk mīdāshtīd, be-hamīn āyāt-e monazzalāt ke dar Qayyūm-e kotob nāzel shode, jamīᶜ dar sabīl-e īn ẓohūr-e kollīye-ye elāhīye jān īthār mīnamūdīd, va lāken akhdh-e shoᶜūr az amthāl-e ān nofūs koll shode bi-mā iktasabat aydīkum. Ledhā az foyūḍāt-e Raḥmān va naysān-e ḥekmat-e Ḥażrat-e Sobḥān dar īn rabīᶜ-e rūḥānī va solṭān-e foṣūl va ayyām-e elāhī maḥrūm gashte-īd va az reżā-ye Malīk-e ᶜAllām dūr mānde-īd va dar tīh-e shahavāt va rowże-ye eshārāt methl-e ḥayvānāt be-charīdan mashghūl.

Had you possessed understanding, these very revealed verses sent down in the Qayyūm of Books would have led you all to sacrifice your lives in the path of this universal divine Revelation. Yet understanding has been taken away from all souls such as these because of what your hands have earned. Thus, in this spiritual springtime, this sovereign of seasons and these days of God, you have been deprived of the outpourings of the All-Merciful and the April rain of the wisdom of the All-Glorious. You have remained far from the good pleasure of the all-knowing King and are occupied, like animals, with grazing in the wilderness of desires and the garden of allusions.

440

باری الیوم جز راکبین این فلك عزّ صمدانی احدی عندالله مذکور نه این نفوسند که اقلّ از کبریت احمرند و زود است که مشاهده نمائی که اکثر از ناس من حیث لا یشعر در غمرات بحر جهل و اعراض مستغرق شوند و از فلك الهی محروم مانند الّا عدّة معدودات دیگر تا چه زمان ارياح فضلیّه بوزیدن آید و بر هیاکل مردگان نفس و هوی مرور نماید و ایشانرا حیات بخشد و بشطر احدیّه متوجّه سازد

Bārī, al-yowm joz rākebīn-e īn folk-e ᶜezz-e ṣamadānī aḥadī ᶜinda Allāh madhkūr na. Īn nofūsand ke aqall az kebrīt-e aḥmarand va zūd ast ke moshāhede namāʾī ke akthar az nās min ḥaythu lā yashᶜur dar ghamarāt-e baḥr-e jahl va eᶜrāż mostaghraq shavand va az folk-e elāhī maḥrūm mānand ellā ᶜedde-ye maᶜdūdāt. Dīgar tā che zamān aryāḥ-e fażlīye be-vazīdan āyad va bar hayākel-e mordegān-e nafs va havā morūr namāyad va īshānrā ḥayāt bakhshad va be-shaṭr-e aḥadīye motavajjeh sāzad.

In short, today no one is accounted worthy of mention before God except those who ride in this Ark of eternal glory. These souls are rarer than red sulfur. Soon you will see most people, without realizing it, submerged in the depths of the ocean of ignorance and rejection, and deprived of the divine Ark, except for a numbered few. It remains to be seen when the winds of grace will blow,

pass over the bodies of those dead in self and desire, give them life, and turn them toward the realm of oneness.

441

و بعد که میفرماید حمل مینماید عرش پروردگار را ملائکه عما در انفس ثمانیّه همان برهانی است واضح که اهل بیان موقن باین ظهور نشوند الّا قلیل چنانچه بثمانیه ذکر فرمود چه که در اوّل هر ظهور چنین بوده تخصیص باین ظهور نداشته و ندارد و مقصود از عرش در اینمقام امر الله بوده و خواهد بود و کلمة الله بوده و خواهد بود و اوّل ما یتفوّه به لسان الله بوده و خواهد بود و آن کلمهایست که بفزع آیند از او کلّ من فی السّموات و الأرض و منصعق شوند کلّ من فی جبروت الأمر و الخلق و آن کلمهایست که بثقل اکبر نامیده شده در الواح الله و هر نفسی قابل حمل آن نه و آن کلمهایست که بعد از ظهور آن کلّ قبایل بنوحه آیند و ارکان کلّ شیء متزلزل شود و احدی قابل حمل این عرش نه مگر ملائکه عما که باعانة الله این امانت اکبر را حمل نمایند و بقبول آن هیاکل امر الله ظاهر شود و کلمه ابدع اعظم تنطّق فرماید

Va baᶜd ke mīfarmāyad ḥaml mīnamāyad ᶜarsh-e Parvardegār rā malāᵓeke-ye ᶜamā dar anfos-e thamānīye, hamān borhānī ast vāżeḥ ke ahl-e Bayān mūqen be-īn ẓohūr nashavand ellā qalīl, chenānche be-thamānīye dhekr farmūd. Che ke dar avval-e har ẓohūr chenīn būde, takhṣīṣ be-īn ẓohūr nadāshte va nadārad. Va maqṣūd az ᶜarsh dar īn maqām Amr Allāh būde va khvāhad būd va Kalemat Allāh būde va khvāhad būd va avval mā yatafawwahu bihi Lisān Allāh būde va khvāhad būd. Va ān kalame-īst ke be-fazaᶜ āyand az ū kullu man fī al-samāwāt wa-al-arḍ va monṣaᶜeq shavand kullu man fī jabarūt al-amr wa-al-khalq. Va ān kalame-īst ke be-theql-e akbar nāmīde shode dar alvāḥ-e Allāh va har nafsī qābel-e ḥaml-e ān na. Va ān kalame-īst ke baᶜd az ẓohūr-e ān koll-e qabāᵓel be-nowḥe āyand va arkān-e koll-e shayᵓ motazalzel shavad va aḥadī qābel-e ḥaml-e īn ᶜarsh na magar malāᵓeke-ye ᶜamā ke be-eᶜānat-e Allāh īn amānat-e akbar rā ḥaml namāyand va be-qabūl-e ān hayākel-e Amr Allāh ẓāher shavad va kalame-ye abdaᶜ-e aᶜẓam tanaṭṭoq farmāyad.

Then, where he says that the angels of the cloud, in eight souls, bear the throne of the Lord, this is itself clear proof that only a few of the people of the Bayān will become certain of this Revelation, as he indicated by mentioning eight. For such has been the case at the beginning of every Revelation; it has not been, nor is it, peculiar to this Revelation. The throne in this passage has meant, and will mean, the Cause of God, the Word of God, and the first utterance of the Tongue of God. It is that Word which strikes terror into all who are in the heavens and on earth, and causes all who are in the dominion of command and creation to fall thunderstruck. It is that Word which has been named the Most Great Weight in the Tablets of God, and not every soul is capable of bearing it. It is that Word at whose appearance all kindreds lament and the foundations of all things are shaken. No one is capable of bearing this throne except the angels of the cloud, who, with God's assistance, bear this most great Trust. Through accepting it, the embodiments of the Cause of God appear, and the most wondrous, most great Word speaks.

442

و در یکمقام عرش نفس ظهور است که ما بین ناس مشهود چه که آن آیه توحید و جوهر تفرید در مقرّ خود واحد بوده و احدی با او نه کان الله و لم یکن معه من شیء در آنمقام عرش نفس ظهور است و ملائکه ثمانیه مدلّین بر این اسم مبارك ابدع امنع چنانچه عددش با عدد بهآء من غیر همزه مطابق و در حقیقت اولیّه حامل آن عرش جز نفس مقدّسش نه

Va dar yek maqām ᶜarsh nafs-e ẓohūr ast ke mā beyn-e nās mashhūd, che ke ān āye-ye towḥīd va jowhar-e tafrīd dar maqarr-e khod vāḥed būde va aḥadī bā ū na: kāna Allāhu wa-lam yakun maᶜahu

min shayᵓ. Dar ān maqām ᶜarsh nafs-e ẓohūr ast va malāᵓeke-ye thamānīye modellīn bar īn esm-e mobārak-e abdaᶜ-e amnaᶜ, chenānche ᶜadadash bā ᶜadad-e Bahāᵓ min ghayr-e hamze moṭābeq. Va dar ḥaqīqat-e avvalīye ḥāmel-e ān ᶜarsh joz nafs-e moqaddasash na.

In one station, the throne is the Manifestation himself, who is visible among the people, for that sign of divine unity and essence of singleness has ever been alone in his own seat, with no one beside him: "God was, and there was nothing with him." In that station, the throne is the Manifestation himself, and the eight angels point to this blessed, most wondrous and most inaccessible Name, for its numerical value corresponds to that of Bahāᵓ without the hamza. In the primal reality, none bears that throne except his own sanctified Self.

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عرش او را این زمان جز ذات او می‌نیارد حمل این از من شنو

ᶜArsh-e ū rā īn zamān joz dhāt-e ū mīnayārad ḥaml, īn az man shenow.

At this time none but his own Self can bear his throne—hear this from me.

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و این فرد از اشعاری است که از لسان ابدع احلی در عراق جاری

Va īn fard az ashᶜārī ast ke az lesān-e abdaᶜ-e aḥlā dar ᶜErāq jārī.

This couplet is among the verses that flowed from the most wondrous, most sweet Tongue in Iraq.

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و در مقام دیگر عرش اوّل من آمن است و اوّل من حضر و اوّل من بعث و اوّل من حمل او است اوّل خلق و اوّل ناطق و اوّل بصیر و اوّل سمیع و اوّل عارف و اوّل موقن و اوّل خبیر و سمع او باب سمع الهی است از برای کلّ وجود و هر سمعی بآن باب داخل نشد از اهل سمع نیست و عند الله اصمّ مذکور و هم‌چنین بصر او باب بصر الهی است از برای کلّ نفوس و هم‌چنین علم او باب علم الهی است در ما بین بریّه او و هم‌چنین قدرت او باب قدرت صمدانی است و لسان او باب لسان الهی و قلب او باب قلب الهی و عرفان او باب عرفان الهی و بقول او ظاهر میشود آنچه مستور بوده و بطلب اوکوثر حیوان افاضه میشود و بتوجّه او سحاب رحمت رحمانی اعطای فیض نماید و باستماع او کلمه الهیّه از مخزن علم احدیّه ظاهر شود اگر قدری بشعور آئی و بهمین فضل و عنایتی که بذکر اوّل و کلمه اوّلیّه و درّهٔ اولی و رکن قضا و مستسرّ عما عنایت شده بر عنایت و رحمت و کرم و فضل حقّ فی‌الجمله مطّلع میشوی

Va dar maqām-e dīgar ᶜarsh avval man āmana ast va avval man ḥaḍara va avval man buᶜitha va avval man ḥamala. Ū ast avval-e khalq va avval-e nāṭeq va avval-e baṣīr va avval-e samīᶜ va avval-e ᶜāref va avval-e mūqen va avval-e khabīr. Va samᶜ-e ū bāb-e samᶜ-e elāhī ast az barā-ye koll-e vojūd va har samᶜī be-ān bāb dākhel nashod az ahl-e samᶜ nīst va ᶜinda Allāh aṣamm madhkūr. Va hamchenīn baṣar-e ū bāb-e baṣar-e elāhī ast az barā-ye koll-e nofūs va hamchenīn ᶜelm-e ū bāb-e ᶜelm-e elāhī ast dar mā beyn-e barīye-ye ū va hamchenīn qodrat-e ū bāb-e qodrat-e ṣamadānī ast va lesān-e ū bāb-e lesān-e elāhī va qalb-e ū bāb-e qalb-e elāhī va ᶜerfān-e ū bāb-e ᶜerfān-e elāhī. Va be-qowl-e ū ẓāher mīshavad ānche mastūr būde va be-ṭalab-e ū Kowthar-e ḥayavān efāże mīshavad va be-tavajjoh-e ū saḥāb-e raḥmat-e raḥmānī eᶜṭā-ye feyż namāyad va be-estemāᶜ-e ū kalame-ye

elāhīye az makhzan-e ᶜelm-e aḥadīye ẓāher shavad. Agar qadrī be-shoᶜūr āʾī va be-hamīn fażl va ᶜenāyatī ke be-Dhekr-e Avval va Kalame-ye Avvalīye va Dorre-ye Ūlā va Rokn-e Qażā va Mostaserr-e ᶜAmā ᶜenāyat shode, bar ᶜenāyat va raḥmat va karam va fażl-e Ḥaqq fī al-jomle moṭṭaleᶜ mīshavī.

In another station, the throne is the first to believe, the first to enter the divine presence, the first to be raised up, and the first to bear the burden. He is the first of creation, the first to speak, the first to see, the first to hear, the first to recognize, the first to be certain, and the first to be informed. His hearing is the gate of divine hearing for all existence, and any hearing that has not entered that gate is not numbered among those that hear, but is accounted deaf before God. Likewise, his sight is the gate of divine sight for all souls; his knowledge is the gate of divine knowledge among God's creatures; his power is the gate of eternal power; his tongue is the gate of the divine tongue; his heart is the gate of the divine heart; and his recognition is the gate of divine recognition. Through his speech, what was concealed is revealed; at his request, the Kawthar of life is poured forth; through his turning toward God, the cloud of the All-Merciful's mercy bestows its grace; and through his listening, the divine Word emerges from the treasury of the knowledge of oneness. If you attain a measure of understanding, through this very grace and favor bestowed upon the First Remembrance, the Primal Word, the First Pearl, the Pillar of Decree, and the Hidden Mystery of the Cloud, you will gain some awareness of the favor, mercy, generosity, and grace of the True One.

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باری کور را با بصیر مشابهتی نبوده و کر را با سمیع مناسبتی نه در این آیه منزله معانی لانهایه مستور و لکن تا تشنه سلسبیل معانی یافت نشود ساقی احدیّه کاؤس معنویّه باقیه بذل ننماید و ملاحظه کن که بچه تصریح احوال معرضین و مجرمین در کتاب الهی نازل شده و معنی آیه منزله مبارکه مشهود گشته و آن مجرمین از اهل بیان بوده و خواهند بود و آنچه ضرّ بر جمال رحمن وارد شود از اهل بیان وارد خواهد شد چنانچه بنقطه بیان وارد نشد مگر از اهل فرقان و لکن فوالله الّذی لا اله الّاهو که بر این ساذج قدم در کلّ حین وارد شده آنچه بر احدی وارد نشده و اگر اهل بیان بصیر بودند همان آیه مبارکه انّنی انا حیّ فی الأفق الأبهی کلّ را کفایت مینمود

Bārī, kūr rā bā baṣīr moshābehatī nabūde va kar rā bā samīᶜ monāsebatī na. Dar īn āye-ye monazzale maᶜānī-ye lā-nehāye mastūr va lāken tā teshne-ye Salsabīl-e maᶜānī yāft nashavad sāqī-ye aḥadīye koʾūs-e maᶜnavīye-ye bāqīye badhl nanamāyad. Va molāḥeẓe kon ke be-che taṣrīḥ aḥvāl-e moᶜreżīn va mojremīn dar Ketāb-e elāhī nāzel shode va maᶜnī-ye āye-ye monazzale-ye mobārake mashhūd gashte. Va ān mojremīn az ahl-e Bayān būde va khvāhand būd va ānche żorr bar Jamāl-e Raḥmān vāred shavad az ahl-e Bayān vāred khvāhad shod, chenānche be-Noqṭe-ye Bayān vāred nashod magar az ahl-e Forqān. Va lāken fa-wa-Allāhi alladhī lā ilāha illā Hu ke bar īn Sādhej-e Qedam dar koll-e ḥīn vāred shode ānche bar aḥadī vāred nashode. Va agar ahl-e Bayān baṣīr būdand hamān āye-ye mobārake innanī anā ḥayyun fī al-ufuq al-abhā koll rā kefāyat mīnamūd.

In short, the blind bear no resemblance to those who see, nor do the deaf have any affinity with those who hear. Endless meanings lie concealed in this revealed verse, but until someone is found who thirsts for the Salsabīl of meanings, the Cupbearer of oneness will not offer the everlasting cups of spiritual meaning. Consider how explicitly the condition of those who turn away and those who are guilty has been revealed in the Book of God, and how the meaning of the blessed revealed verse has become manifest. Those guilty ones have been, and will be, among the people of the Bayān, and whatever harm befalls the Beauty of the All-Merciful will come from the people of the Bayān, just as what befell the Point of the Bayān came only from the people of the Qurʾān. Yet, by God, besides whom there is no other god, at every moment this Essence of Eternity has suffered what

no one else has suffered. Had the people of the Bayān possessed sight, that blessed verse alone, “I am indeed alive in the All-Glorious Horizon,” would have sufficed them all.

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و هم‌چنین کلّ من فی السّموات و الأرض را روحی لنفسه الفدآء ما قصّر فی نصحه اهل البیان و تبلیغه ایّاهم در هیچ عصر و عهدی ظهور قبل باین تفصیل و تصریح ظهور بعد را ذکر ننموده چنانچه جمیع شاهد و گواهید لو انتم تنصفون بشنو ذکر این عبد را و از ظلمات فوق ظلمات خود را نجات ده و از برای دو روزه فانیه خود را مستحقّ عذاب لانهایه منما و در دین الله و امره بتحریف مشغول مشو

Va hamchenīn koll-e man fī al-samāwāt wa-al-arḍ rā, rūḥī li-nafsihi al-fidāʾ, mā qaṣṣara fī nuṣḥihi ahla al-Bayān wa-tablīghihi iyyāhum. Dar hīch ᶜaṣr va ᶜahdī ẓohūr-e qabl be-īn tafṣīl va taṣrīḥ ẓohūr-e baᶜd rā dhekr nanamūde, chenānche jamīᶜ shāhed va govāhīd, law antum tunṣifūn. Beshnow dhekr-e īn ᶜabd rā va az ẓolomāt-e fowq-e ẓolomāt khod rā nejāt deh va az barā-ye do rūze-ye fānīye khod rā mostaḥaqq-e ᶜadhāb-e lā-nehāye manamā va dar dīn Allāh va Amreh be-taḥrīf mashghūl mashow.

Likewise, may my soul and all who are in the heavens and on earth be sacrificed for him: he left nothing undone in counseling the people of the Bayān and conveying his message to them. In no age or era has the preceding Manifestation spoken of the subsequent Manifestation with such detail and explicitness, as you all witness and attest, if you judge fairly. Listen to the words of this servant and rescue yourself from darkness upon darkness. Do not, for the sake of two fleeting days, make yourself deserving of endless torment, and do not occupy yourself with distorting the religion of God and his Cause.

448

نیکو است این فرد در اینمقام گرد دین بهر صلاح تن به بیدینی متن تخم دنیا در فضای دین بمکّاری مکار

Nīkū ast īn fard dar īn maqām: gerd-e dīn bahr-e ṣalāḥ-e tan be-bīdīnī matan; tokhm-e donyā dar fażā-ye dīn be-makkārī makār.

This couplet is fitting here: “Do not, for the body’s welfare, weave irreligion around religion; do not deceitfully sow the seed of the world in the field of faith.”

449

جمیع آیات منزله را منتهی باین کلمات ابدع امنع اقدس اعلی که از سماء عزّ نقطه اولی نازل شده مینمایم که شاید نفحات قدسش قاصدان حرم رحمن و عاشقان جمال سبحان را معطّر نماید اگر چه امثال آن نفوس نفحاتش را نیابند ناظراً الی نفوس المشتاقین ذکر میشود قسم بملیك آفاق که هر سمعی استماع نماید بحیات بدیعه فایز شود و از اصغای کلمات ما سوی الله منقطع گردد و هر قلبی ادراك نماید البتّه منبع علوم نامتناهیه الهیّه شود و اصرح از آن ممکن نه تا ذکر گردد و ابین از آن از ملکوت لسان تا حال ظاهر نشده

Jamīᶜ-e āyāt-e monazzale rā montahī be-īn kalemāt-e abdaᶜ-e amnaᶜ-e aqdas-e aᶜlā ke az samā-ye ᶜezz-e Noqṭe-ye Ūlā nāzel shode mīnamāyam, ke shāyad nafaḥāt-e qodsash qāṣedān-e ḥaram-e Raḥmān va ᶜāsheqān-e Jamāl-e Sobḥān rā moᶜaṭṭar namāyad. Agarche amthāl-e ān nofūs nafaḥā-tash rā nayāband, nāẓiran ilā nufūs al-mushtāqīn dhekr mīshavad. Qasam be-Malīk-e āfāq ke har samᶜī estemāᶜ namāyad be-ḥayāt-e badīᶜe fāʾez shavad va az eṣghā-ye kalemāt-e mā sevā Allāh

monqaṭeᶜ gardad va har qalbī edrāk namāyad albatte manbaᶜ-e ᶜolūm-e nāmotanāhīye-ye elāhīye shavad. Va aṣraḥ az ān momken na tā dhekr gardad va abyan az ān az malakūt-e lesān tā ḥāl ẓāher nashode.

I bring all the revealed verses to a close with these most wondrous, most inaccessible, most holy and most exalted words, which have descended from the heaven of the glory of the Primal Point, so that their holy fragrances may perfume those who seek the sanctuary of the All-Merciful and those who love the Beauty of the All-Glorious. Although souls such as these may not perceive their fragrances, they are mentioned with regard for the souls who yearn. I swear by the King of all horizons that every ear that hears them will attain a wondrous life and cease listening to the words of anyone but God, and every heart that understands them will assuredly become a wellspring of God's boundless knowledge. Nothing more explicit is possible to mention, and nothing clearer has yet appeared from the kingdom of utterance.

450

و چه قدر مشابه است این ذکر و ثنای نقطه اولی با حکایتی که از شیخ احمد مرفوع علیه بهآء الله مذکور است چنانچه در سفری که بحجّ تشریف برده بحاجی محمّد اسمعیل نامی ساکن در ارض صاد فرموده بودند سلام مرا بحضرت باب برسان و حضرت را باسم مبارك ذکر فرموده بودند و مقصود جناب شیخ جز هدایت آن نفس و نفوس نبوده آن شخص بعد از کلام حضرت شیخ متحیّر شده که مقصود کیست و بچه جهت این کلمه طیّبه از لسان مبارك ظاهر شده تا آنکه از سفر حجّ مراجعت نموده و سنین معدوده منقضی شده و حضرت اعلی بارض صاد وارد شدند و ذکرشان مابین ناس مرتفع که شخصی پیدا شده و ادّعای بابیّت نموده آن وقت آن شخص متنبّه شده که مقصود شیخ چه بوده

Va che qadr moshābeh ast īn dhekr va thanā-ye Noqṭe-ye Ūlā bā ḥekāyatī ke az Shaykh Aḥmad-e marfūᶜ, ᶜalayhi Bahāᵓ Allāh, madhkūr ast. Chenānche dar safarī ke be-ḥajj tashrīf borde be-Ḥājī Moḥammad Esmāᶜīl nāmī sāken dar arż-e Ṣād farmūde būdand salām-e marā be-Ḥażrat-e Bāb berasān va Ḥażrat rā be-esm-e mobārak dhekr farmūde būdand. Va maqṣūd-e Janāb-e Shaykh joz hedāyat-e ān nafs va nofūs nabūde. Ān shakhs baᶜd az kalām-e Ḥażrat-e Shaykh motaḥayyer shode ke maqṣūd kīst va be-che jahat īn kalame-ye ṭayyebe az lesān-e mobārak ẓāher shode, tā ānke az safar-e ḥajj morājaᶜat namūde va senīn-e maᶜdūde monqażī shode va Ḥażrat-e Aᶜlā be-arż-e Ṣād vāred shodand va dhekrashān mā beyn-e nās mortafeᶜ ke shakhsī peydā shode va eddeᶜā-ye bābīyat namūde. Ān vaqt ān shakhs motanabbeh shode ke maqṣūd-e Shaykh che būde.

How closely this mention and praise by the Primal Point resembles the account related of the departed Shaykh Aḥmad—upon him be the glory of God. On a journey to perform the pilgrimage, he said to a certain Ḥājī Muḥammad Ismāᶜīl, who lived in the land of Ṣād, "Convey my greetings to the Bāb," mentioning him by his blessed name. The Shaykh's purpose was nothing but to guide that soul and other souls. After hearing the Shaykh's words, that man was bewildered as to who was intended and why these good words had issued from his blessed tongue. He returned from the pilgrimage, and some years passed. When the Most Exalted One arrived in the land of Ṣād and talk of him spread among the people—that someone had appeared and claimed to be the Bāb—the man then realized what the Shaykh had meant.

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و لكن امثال شما از اين بيانات واضحه لايحه مشرقه مضيئه متنبّه نشده و نخواهيد شد قوله عزّ اعزازه انتم قدام طائفة تظهر فيها النّقطة لا تقدمون ان هم كانوا مؤمنين قل اولئك خير من على الأرض و لو علم الله خيرا منهم فى الايمان ليظهره منهم انتم الى ابيه و امّه و ما كان معه و من آمن به من اولى قرابته من الله تسلمون ان انتم تحسنن بكلّ نفس لعلّكم تدركون هذا قبل ان يظهر و بعد ذلك انتم ستدركون و تعلمون عليك ان يا بهآء الله ثمّ اولى قرابتك ذكر الله و ثنآء كلّ شىء فى كلّ حين و قبل حين و بعد حين انتهى

Va lāken amthāl-e shomā az īn bayānāt-e vāżeḥe-ye lāʾeḥe-ye moshreqe-ye możīʾe motanabbeh nashode va nakhvāhīd shod. Qawluhu ᶜazza iᶜzāzuhu: antum quddāma ṭāʾifatin taẓharu fīhā al-Nuqṭatu lā taqaddamūn in hum kānū muʾminīn. Qul ulāʾika khayru man ᶜalā al-arḍ wa-law ᶜalima Allāhu khayran minhum fī al-īmān li-yuẓhirahu minhum. Antum ilā abīhi wa-ummihi wa-mā kāna maᶜahu wa-man āmana bihi min ulī qarābatihi min Allāhi tusallimūn. In antum tuḥsinunna bi-kulli nafsin laᶜallakum tudrikūna hādhā qabla an yaẓhara wa-baᶜda dhālika antum satudrikūna wa-taᶜlamūn. ᶜAlayka an yā Bahāʾ Allāh thumma ulī qarābatika dhikru Allāhi wa-thanāʾu kulli shayʾin fī kulli ḥīnin wa-qabla ḥīnin wa-baᶜda ḥīn. Intahā.

Yet people such as you have not been, and will not be, awakened by these clear, manifest, radiant and luminous statements. His words—exalted be his glory: “Do not put yourselves ahead of the people among whom the Point will appear, if they are believers. Say: They are the best of those on earth, and had God known any better than them in faith, he would have caused him to appear from among them. Convey greetings from God to his father and his mother, to whatever was with him, and to those of his kindred who believe in him. If you show kindness to every soul, perhaps you will grasp this before he appears; afterward you will indeed grasp it and know. Upon you, O Bahāʾuʾllāh, and then upon your kindred, be the remembrance of God and the praise of all things at every moment, before every moment and after every moment.” End of quotation.

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و مقصود نقطه بيان از اين آيات آنكه اراده فرموده‌اند كه اصل ظهور را معيّن فرمايند حال اى بى‌انصاف ملاحظه كن كه بچه ادب امر فرموده‌اند باهل بيان ميفرمايند شما قدام طايفه كه آن نقطه اوليّه از آنها ظاهر ميشود تقدّم نجوئيد ميفرمايد اگر از مؤمنين باشند و باين بيان آخر حبل انتساب منتسبين اين ظهور كه اليوم از حقّ معرضند منقطع چنانچه تصريحاً فرموده و ميفرمايند آن طايفه بهترين طوايف روى ارضند چه كه اگر طايفه در ارض از آن طايفه بهتر بود هرآينه آن طلعت احديّه و كينونت الهيّه از آن طايفه ظاهر ميشد و امر ميفرمايند كه اهل بيان باب و امّ آن نيّر اعظم و هم‌چنين ذوى قرابه او از كسانيكه مؤمنند باو من قبل الله سلام برسانند

Va maqṣūd-e Noqṭe-ye Bayān az īn āyāt ānke erāde farmūde-and ke aṣl-e ẓohūr rā moᶜayyan farmāyand. Ḥāl ey bī-enṣāf, molāḥeẓe kon ke be-che adab amr farmūde-and. Be-ahl-e Bayān mīfarmāyand shomā qoddām-e ṭāyefe ke ān Noqṭe-ye Avvalīye az ānhā ẓāher mīshavad taqaddom najūʾīd. Mīfarmāyad agar az moʾmenīn bāshand. Va be-īn bayān-e ākhar ḥabl-e entesāb-e montasebīn-e īn ẓohūr ke al-yowm az Ḥaqq moᶜreżand monqaṭeᶜ, chenānche taṣrīḥan farmūde. Va mīfarmāyand ān ṭāyefe behtarīn-e ṭavāyef-e rū-ye arżand, che ke agar ṭāyefe dar arż az ān ṭāyefe behtar būd harāyene ān Ṭalᶜat-e Aḥadīye va Keynūnat-e Elāhīye az ān ṭāyefe ẓāher mīshod. Va amr mīfarmāyand ke ahl-e Bayān be-ab va omm-e ān Nayyer-e Aᶜẓam va hamchenīn dhavī-ye qarābe-ye ū az kasānī ke moʾmenand be-ū min qibal Allāh salām berasānand.

The Point of the Bayān’s purpose in these verses was to identify the origin of the Manifestation. Now, you who are without fairness, consider what courtesy he enjoined. He tells the people of the

Bayān not to put themselves ahead of the people from whom that Primal Point will appear. He says, "If they are believers." By this final statement, the bond of kinship of those related to this Manifestation who today turn away from the True One is severed, as he has explicitly stated. He says that those people are the best of the peoples on earth, for had there been a better people on earth, that Countenance of oneness and divine Being would certainly have appeared from among them. He commands the people of the Bayān to convey greetings from God to the father and mother of that Most Great Luminary, and likewise to those of his kindred who believe in him.

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از احمقی ملأ بیان بعید نیست که بگویند اب و امّی که حال موجود نه سلام الهی بچه محلّ راجع میشود ای بی‌بصران همان حین که از لسان ربّ العالمین سلام نازل بمقرّش وارد و این تاکید در بیان نظر بآن بوده که امری در ظهور واقع نشود که آن ساذج قدم را محزون نماید و بعد از این وصایای الهیّه و آداب مذکوره و کلمات ممتنعه منیعه نفس اقدس اطهر متوجّهاً الی مقرّ الظّهور والی ذوی قرابته ذکر و ثنا فرموده‌اند فوالله بملاحتی این کوثر بیان از لسان رحمن جاری شده که اگر بقطره آن کلّ من فی السّموات و الأرض خالصاً لوجه الله فایز شوند جمیع از آن خمر الهیّه سرمست شده بشطر قدم توجّه نمایند و ما سوایش را معدوم و مفقود و لاشیء محض مشاهده کنند

Az aḥmaqī-yi malaʾ-i Bayān baᶜīd nīst kih bigūyand ab va ummī kih ḥāl mawjūd nah, salām-i ilāhī bih chih maḥall rājiᶜ mīshavad. Ay bī-baṣarān, hamān ḥīn kih az lisān-i Rabb al-ᶜālamīn salām nāzil, bih maqarraš vārid. Va īn taʾkīd dar Bayān naẓar bih ān būdih kih amrī dar ẓuhūr vāqiᶜ nashavad kih ān sādhij-i qidam rā maḥẓūn namāyad. Va baᶜd az īn vaṣāyā-yi ilāhiyyih va ādāb-i madhkūrih va kalimāt-i mumtaniᶜih-yi manīᶜih, nafs-i aqdas-i aṭhar mutawajjihan ilā maqarri al-ẓuhūr wa-ilā dhawī qarābatihi dhikr va thanā farmūdih-and. Fa-wa-llāh, bih malāḥatī īn kawthar-i bayān az lisān-i Raḥmān jārī shudih kih agar bih qaṭrih-yi ān kullu man fī al-samāwāti wa-al-arḍ khāliṣan li-wajhi Allāh fāʾiz shavand, jamīᶜ az ān khamr-i ilāhiyyih sarmast shudih, bih shaṭr-i qidam tavajjuh namāyand va mā sivāyash rā maᶜdūm va mafqūd va lā-shayʾ-i maḥḍ mushāhidih kunand.

It would be no surprise, given the foolishness of the people of the Bayān, if they were to say, "To whom do the divine greetings return, when the father and mother are no longer living?" O sightless ones! The very moment the greeting descended from the tongue of the Lord of the worlds, it reached its destination. This emphasis in the Bayān was intended to ensure that nothing should occur during the Manifestation to sadden that Essence of Eternity. After these divine counsels, the prescribed courtesies, and these exalted, unassailable words, that most holy and pure Being offered remembrance and praise, turning toward the seat of the Manifestation and his kindred. By God, this heavenly stream of utterance has flowed from the tongue of the All-Merciful with such sweetness that, if all who are in the heavens and on earth were to partake of a drop of it purely for the sake of God, they would all become intoxicated with that divine wine, turn toward the Eternal One, and see everything other than him as nonexistent, lost, and utter nothingness.

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بنصّ طلعت اعلی روح ما سواه فداه کلّ مأمور شده‌اند بثناء و سلام در حین ظهور و لکن احدی بآن موفّق نشده و نصح الهی را لغو شمرده‌اند و وصیّتش را از قلب محو نموده بلی اگر بثناء و سلام در بین یدی ملیك علّام حاضر نشده‌اند و لکن بسنان و سهام از کلّ اطراف هجوم آورده‌اند و لله الأمر من قبل و من بعد و علیه یثنی نفسه وذاته لو انتم من العارفین و چون احدی باین ثناء موفّق نشد که

من قبل الرّحمن ابلاغ دارد لذا کینونت سبحانی در این ظهور بدع رحمانی خود من قبل الله بر نفس خود ابلاغ ذکر و ثناء فرموده‌اند قوله جلّ ثنائه ان یا محبوب البهآء بلغت ذکرك و ثنائك ثمّ ثنآء کلّ شیء من قبلك علی نفسی لیثبت قولك فی العالمین و یظهر آیاتك للعارفین و اذا اقول علیك یا محبوب البهآء ذکر الله و ثنائه ثمّ ثنآء اهل ملأ الأعلی و ثنآء اهل مداین البقآء ثمّ ثنآء اهل لجج الکبریا ثمّ ثنآء العالمین فی کلّ حین و قبل حین و بعد حین و حین حین

Bih naṣṣ-i Ṭalᶜat-i Aᶜlā, rūḥ-i mā sivāh fidāh, kull maᵓmūr shudih-and bih thanā va salām dar ḥīn-i ẓuhūr, va lākin aḥadī bih ān muwaffaq nashudih va nuṣḥ-i ilāhī rā laghv shumurdih-and va vaṣiyyatash rā az qalb maḥv namūdih. Balī, agar bih thanā va salām dar bayn-i yaday-i Malīk-i ᶜAllām ḥāḍir nashudih-and, va lākin bih sinān va sihām az kull-i aṭrāf hujūm āvardih-and. Wa-li-llāhi al-amru min qablu wa-min baᶜdu wa-ᶜalayhi yuthnī nafsuhu wa-dhātuhu law antum mina al-ᶜārifīn. Va chūn aḥadī bih īn thanā muwaffaq nashud kih min qibali al-Raḥmān iblāgh dārad, lidhā kaynūnat-i subḥānī dar īn ẓuhūr-i badᶜ-i raḥmānī khud min qibali Allāh bar nafs-i khud iblāgh-i dhikr va thanā farmūdih-and. Qawluhu jalla thanāᵓuhu: An yā maḥbūba al-Bahāᵓ, bal-laghtu dhikraka wa-thanāᵓaka thumma thanāᵓa kulli shayᵓin min qibalika ᶜalā nafsī li-yathbuta qawluka fī al-ᶜālamīn wa-yaẓhara āyātuka li-l-ᶜārifīn. Wa-idhan aqūlu ᶜalayka yā maḥbūba al-Bahāᵓ dhikru Allāhi wa-thanāᵓuhu thumma thanāᵓu ahli malaᵓi al-aᶜlā wa-thanāᵓu ahli madāᵓini al-baqāᵓ thumma thanāᵓu ahli lujaji al-kibriyāᵓ thumma thanāᵓu al-ᶜālamīn fī kulli ḥīnin wa-qabla ḥīnin wa-baᶜda ḥīnin wa-ḥīna ḥīn.

By the explicit text of the Most Exalted Countenance—may the soul of all else be sacrificed for him—all were commanded to offer praise and greetings at the time of the Manifestation. Yet no one has succeeded in doing so; they have regarded the divine counsel as futile and erased his testament from their hearts. Indeed, although they have not entered the presence of the all-knowing Sovereign with praise and greetings, they have assailed him from every side with spears and arrows. Authority belongs to God, before and after, and upon him his own Self and Essence bestow praise, if you are among those who understand. Since no one succeeded in conveying this praise on behalf of the All-Merciful, the divine Being has himself, in this wondrous, merciful Manifestation, conveyed remembrance and praise to his own Self on behalf of God. His words—exalted be his praise: "O Beloved of Bahāᵓ! I have conveyed your remembrance and praise, and then the praise of all things, from you to myself, so that your word may be established among the worlds and your signs made manifest to those who understand. And now I say: Upon you, O Beloved of Bahāᵓ, be the remembrance of God and his praise, then the praise of the dwellers in the highest Assembly, and the praise of the dwellers in the cities of eternity, then the praise of the dwellers in the oceans of grandeur, then the praise of all the worlds, at every moment, before every moment, after every moment, and at the very moment of each moment."

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در ایقام از جبروت ابهی این کلمات ابدع احلی فی المناجات مع الله العلیّ الأعلی نازل علیك یا بهآء الله محبوب البهآء ذکر الله و بهآئه ثمّ بهآء اهل ملأ الأعلی ثمّ بهآء اهل مداین البقآء ثمّ بهآء کلّ الاشیآء ثمّ بهآء نفسك لنفسك بنفسك و بهآء هذا البهآء الّذی ظهر لنصرك بین العالمین فیا محبوب البهآء فوعزّتك و جلالك انّك ما قصّرت فی تبلیغك عبادك و تدبیرك بریّتك و ما اردت فی کلّ ذلك الّا خضوعهم بین یدی سلطان احدیّتك و الخشوع عند ظهورات انوار وجهتك فوعزّتك یا محبوبی انّی اجد نفسی نجلاً عمّا بلغته لظهوری بحیث ما تنفّست الّا بذکری و ما تکلّمت الّا لاثبات امری و ما جری من قلمك الّا ما کان فیه مقصود نفسك ذکری و ثنائی و فی کلّ شأن ظهر منك ما یکون مدلاً لنفسی و صریحاً فی ظهوری و حاکیا عن جمالی

Dar īn maqām az jabarūt-i Abhā īn kalimāt-i abdaᶜ-i aḥlā fī al-munājāt maᶜa Allāhi al-ᶜAliyyi al-Aᶜlā nāzil: ᶜAlayka yā Bahāᵓa Allāh, maḥbūba al-Bahāᵓ, dhikru Allāhi wa-bahāᵓuhu thumma bahāᵓu ahli malaᵓi al-aᶜlā thumma bahāᵓu ahli madāᵓini al-baqāᵓ thumma bahāᵓu kulli al-ashyāᵓ thumma bahāᵓu nafsika li-nafsika bi-nafsika wa-bahāᵓu hādhā al-Bahāᵓ alladhī ẓahara li-naṣrika bayna al-ᶜālamīn. Fa-yā maḥbūba al-Bahāᵓ, fa-wa-ᶜizzatika wa-jalālika innaka mā qaṣṣarta fī tablīghika ᶜibādaka wa-tadbīrika bariyyataka wa-mā aradta fī kulli dhālika illā khuḍūᶜahum bayna yaday sulṭāni aḥadiyyatika wa-al-khushūᶜa ᶜinda ẓuhūrāti anwāri wajhatika. Fa-wa-ᶜizzatika yā maḥbūbī, innī ajidu nafsī khajilan ᶜammā ballaghtahu li-ẓuhūrī bi-ḥaythu mā tanaffasta illā bi-dhikrī wa-mā takallamta illā li-ithbāti amrī wa-mā jarā min qalamika illā mā kāna fīhi maqṣūdu nafsika dhikrī wa-thanāᵓī wa-fī kulli shaᵓnin ẓahara minka mā yakūnu mudillan li-nafsī wa-ṣarīḥan fī ẓuhūrī wa-ḥākiyan ᶜan jamālī.

At this point, these wondrous and most sweet words descended from the all-glorious Dominion in prayer to God, the Exalted, the Most High: “Upon you, O Glory of God, Beloved of Bahāᵓ, be the remembrance of God and his glory, then the glory of the dwellers in the highest Assembly, then the glory of the dwellers in the cities of eternity, then the glory of all things, then the glory of your own Self, for yourself, through yourself, and the glory of this Bahāᵓ who has appeared to aid you among the worlds. O Beloved of Bahāᵓ! By your might and majesty, you have fallen short in neither conveying your message to your servants nor ordering the affairs of your creation. In all this you have desired only their submission before the sovereignty of your oneness and their humility at the appearances of the lights of your countenance. By your might, O my Beloved, I find myself abashed before all that you have conveyed for my manifestation, for you have breathed only in remembrance of me, spoken only to establish my Cause, and nothing has flowed from your pen in which your purpose was not my remembrance and praise. In every circumstance, there has appeared from you that which points to me, speaks explicitly of my manifestation, and tells of my beauty.”

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و معذلك كيف اذكرك يا محبوبی بعد الّذی فوعزّتك لترادف القضايا و تتابع البلايا لن اجد من فرصة لابكی علی نفسی و كيف ثنآء نفسك العلیّ العظيم كلّما اريد ان اثنيك بثنآء او اتقرّب اليك ببدايع ذكرك يمنعنی غلّ اعدائك و اعراض طغاة بريّتك بحيث لو التفت الی اليمين اجد كتّاب السّجّين من احد من خلقك و فيه ما اضطربت عنه اركان كلّ شیء ثمّ اركان ملكوت اسمائك الحسنی و كلّما اتوجّه الی اليسار اجد كتّاباً من الفجّار و فيه ما صاحت و ضجّت و ناحت حقايق اصفيائك و افئدة انبيائك بعد الّذی انّك امرت ملأ البيان الّذين يدّعون الايمان بنفسك و الاقرار بفردانيّتك و الاذعان عند ظهورات انوار عزّ وحدانيّتك بأن يكتب كلّ نفس فی كلّ واحد كتّاباً فی اثبات امرك فی هذا الظّهور الّذی به اشرقت شمس العزّة و الاقتدار عن افق سمآء عزّ رحمانيّتك ليتذكرن به العباد و ينتظرن هذا النّبأ الّذی بشّرتهم فی كلّ الواحك و زبرك و صحايف مجدك بقولك الحقّ مخاطباً لملأ البيان و انتم فی كلّ واحد كتّاب اثبات لمن نظهره بعضكم الی بعض تكتبون لعلّكم يوم ظهوره بما تكتبون لتعملون

Wa-maᶜa dhālika kayfa adhkuruka yā maḥbūbī baᶜda alladhī fa-wa-ᶜizzatika li-tarādufi al-qaḍāyā wa-tatābuᶜi al-balāyā lan ajida min furṣatin li-abkiya ᶜalā nafsī wa-kayfa thanāᵓu nafsika al-ᶜAliyyi al-ᶜAẓīm. Kullamā urīdu an uthniyaka bi-thanāᵓin aw ataqarraba ilayka bi-badāᵓiᶜi dhikrika yamnaᶜunī ghillu aᶜdāᵓika wa-iᶜrāḍu ṭughāti bariyyatika bi-ḥaythu law iltafattu ilā al-yamīn ajidu kitāba al-sijjīn min aḥadin min khalqika wa-fīhi mā iḍṭarabat ᶜanhu arkānu kulli shayᵓin thumma arkānu malakūti asmāᵓika al-ḥusnā. Wa-kullamā atawajjahu ilā al-yasār ajidu kitāban mina al-fujjār wa-fīhi mā ṣāḥat wa-ḍajjat wa-nāḥat ḥaqāᵓiqu aṣfiyāᵓika wa-afᵓidatu anbiyāᵓika baᶜda al-ladhī innaka amarta malaᵓa al-Bayān alladhīna yaddaᶜūna al-īmāna bi-nafsika wa-al-iqrāra bi-

fardāniyyatika wa-al-idhᶜāna ᶜinda ẓuhūrāti anwāri ᶜizzi waḥdāniyyatika bi-an yaktuba kullu nafsin fī kulli wāḥidin kitāban fī ithbāti amrika fī hādhā al-ẓuhūr alladhī bihi ashraqat shamsu al-ᶜizzati wa-al-iqtidār ᶜan ufuqi samāᵓi ᶜizzi raḥmāniyyatika li-yatadhakkaranna bihi al-ᶜibād wa-yantaẓiranna hādhā al-nabaᵓ alladhī bashshartahum fī kulli alwāḥika wa-zuburika wa-ṣaḥāᵓifi majdika bi-qawlika al-ḥaqq mukhāṭiban li-malaᵓi al-Bayān: Wa-antum fī kulli wāḥidin kitāba ithbātin li-man nuẓhiruhu baᶜḍukum ilā baᶜḍin taktubūn laᶜallakum yawma ẓuhūrihi bi-mā taktubūna la-taᶜmalūn.

“Yet how can I remember you, O my Beloved, when, by your might, the succession of adversities and the unceasing calamities leave me no opportunity to weep for myself, much less to praise your exalted and mighty Self? Whenever I wish to praise you or draw near to you through the wonders of your remembrance, the malice of your enemies and the aversion of the tyrants among your creation prevent me. If I turn to the right, I find the book of Sijjīn from one of your creatures, containing what has shaken the foundations of all things and the foundations of the kingdom of your most beautiful names. Whenever I turn to the left, I find a book from the wicked, containing what has caused the inmost realities of your chosen ones and the hearts of your prophets to cry out, lament, and mourn. This, even though you commanded the people of the Bayān—who profess faith in you, acknowledge your singleness, and claim submission at the appearances of the lights of your glorious unity—that every soul should write, in every Vāḥid, a book establishing your Cause in this Manifestation, through which the sun of might and power has shone from the horizon of the heaven of your glorious mercy, so that your servants might be reminded by it and await this announcement of which you gave them glad tidings in all your Tablets, your scriptures, and the scrolls of your glory, through your true words addressed to the people of the Bayān: ‘In every Vāḥid, you are to write to one another a book establishing the truth of the One whom we shall manifest, so that perhaps, on the day of his appearance, you may act according to what you write.’ ”

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و انّهم یا الهی نبذوا احکامك عن ورائهم و نسوا ما نصحتهم به فی الواحك فیا لیت کانوا قانعاً بذلك بل کتب کلّ واحد منهم کتاباً احترقت عنه نفسك و حقایق کلّ شیء و اکباد المقرّبین من احبّائك و المقدّسین من اصفیائك و انتشروه فی البلاد لیضیع به حرمة الله بین بریّته و عزّة الله بین خلقه و احترامه بین عباده فوعزّتك یا محبوبی ما ادرکت صباحاً الّا و قد ارتدّ فیه بصری الی ما احترق به کبدی و اضطرب به نفسی و حزن به قلبی و بذلك بکیت بعیون سرّی و بکت ببکائی عیون الّذین کرّمتهم من بریّتك و اصطفیتهم من بین خلقك و جعلتهم مهابط وحیك و مخازن علمك و مظاهر امرك و مطالع قدرتك و مکامن الهامك و مشارق شموس احسانك

Wa-innahum yā ilāhī nabadhū aḥkāmaka ᶜan warāᵓihim wa-nasū mā naṣaḥtahum bihi fī alwāḥika. Fa-yā layta kānū qāniᶜan bi-dhālika bal kataba kullu wāḥidin minhum kitāban iḥtaraqat ᶜanhu nafsuka wa-ḥaqāᵓiqu kulli shayᵓin wa-akbādu al-muqarrabīna min aḥibbāᵓika wa-al-muqaddasīna min aṣfiyāᵓika wa-intasharūhu fī al-bilād li-yaḍīᶜa bihi ḥurmatu Allāhi bayna bariyyatihi wa-ᶜizzatu Allāhi bayna khalqihi wa-iḥtirāmuhu bayna ᶜibādihi. Fa-wa-ᶜizzatika yā maḥbūbī mā adraktu ṣabāḥan illā wa-qad irtadda fīhi baṣarī ilā mā iḥtaraqa bihi kabidī wa-iḍṭaraba bihi nafsī wa-ḥazina bihi qalbī wa-bi-dhālika bakaytu bi-ᶜuyūni sirrī wa-bakat bi-bukāᵓī ᶜuyūnu alladhīna karramtahum min bariyyatika wa-iṣṭafaytahum min bayni khalqika wa-jaᶜaltahum mahābiṭa waḥyika wa-makhāzina ᶜilmika wa-maẓāhira amrika wa-maṭāliᶜa qudratika wa-makāmina ilhāmika wa-mashāriqa shumūsi iḥsānika.

“O my God, they have cast your ordinances behind them and forgotten the counsels you gave them in your Tablets. If only they had been content with that! Instead, each of them has written a book that has set ablaze your own Self, the realities of all things, and the inmost hearts of those

among your loved ones who are near to you and those among your chosen ones who are sanctified. They have spread it throughout the lands to destroy the sanctity of God among his creatures, the majesty of God among his creation, and reverence for him among his servants. By your might, O my Beloved, no morning has come upon me without my gaze falling upon something that has burned my inmost heart, agitated my soul, and saddened my heart. Thus I have wept with the eyes of my innermost being, and with my weeping have wept the eyes of those whom you have honored among your creatures, chosen from among your creation, and made the recipients of your revelation, the treasuries of your knowledge, the manifestations of your Cause, the dawning places of your power, the repositories of your inspiration, and the daysprings of the suns of your bounty."

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و ما ادركت من مساء الّا و فيه قد ورد علیّ ما منعت به نسمات رحمانيّتك عن الممكنات و غلقت به ابواب فضلك على وجوه الكاينات فوعزّتك يا محبوبی صرت متحيّراً فی امری و اذا تشاهدنی كالحوت المتبلبل على التّراب و تسمع صريخ قلبی يا من بيدك جبروت الآيات و كلّ ذلك ورد علیّ بعد الّذی دعوتهم الى شطر مواهبك و الطافك و عرفتهم مناهج امرك و رضائك و امرتهم بالخضوع لدى باب رحمانيّتك و الورود على فنآء فردانيّتك و كلّما ناديتهم يا الهی بما الهمتنی من بدايع كلماتك و جواهر آياتك قاموا على الاعراض بشأن لايقدر احد ان يحصيه و انّك انت احصيته بسلطانك و علمك

Wa-mā adraktu min masāʾin illā wa-fīhi qad warada ʿalayya mā muniʿat bihi nasamātu raḥmāniyyatika ʿani al-mumkināt wa-ghuliqat bihi abwābu faḍlika ʿalā wujūhi al-kāʾināt. Fa-wa-ʿizzatika yā maḥbūbī ṣirtu mutaḥayyiran fī amrī wa-idhan tushāhidunī ka-al-ḥūti al-mutabalbili ʿalā al-turāb wa-tasmaʿu ṣarīkha qalbī yā man bi-yadika jabarūtu al-āyāt. Wa-kullu dhālika warada ʿalayya baʿda alladhī daʿawtuhum ilā shaṭri mawāhibika wa-alṭāfika wa-ʿarraftuhum manāhija amrika wa-riḍāʾika wa-amartuhum bi-al-khuḍūʿi ladā bābi raḥmāniyyatika wa-al-wurūdi ʿalā fināʾi fardāniyyatika. Wa-kullamā nādaytuhum yā ilāhī bi-mā alhamtanī min badāʾiʿi kalimātika wa-jawāhiri āyātika qāmū ʿalā al-iʿrāḍi bi-shaʾnin lā yaqdiru aḥadun an yuḥṣiyahu wa-innaka anta aḥṣaytahu bi-sulṭānika wa-ʿilmika.

"No evening has come upon me without there befalling me something that has withheld the breezes of your mercy from all contingent things and closed the doors of your grace upon all created beings. By your might, O my Beloved, I am bewildered by my plight. You see me now like a fish thrashing upon the dust, and you hear the cry of my heart, O you in whose hand is the dominion of signs. All this has befallen me after I called them toward your gifts and favors, acquainted them with the paths of your Cause and your good pleasure, and commanded them to bow humbly at the door of your mercy and enter the court of your singleness. Whenever I called to them, O my God, with the wondrous words and the gems of your verses that you inspired in me, they rose up in opposition to a degree that no one can reckon. You alone have reckoned it through your sovereignty and knowledge."

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فاذا يا محبوب البهآء و محيی البهآء و مشوّق البهآء و ذكر البهآء و حبيب البهآء فابك على نفس البهآء تالله انّها قد بقت فريداً بين خلقك و وحيداً بين عبادك و يفعلون به ما يريدون و ليس لی من ناصر ليمنعهم عن فعلهم او يطردهم عن حول حرم قدسك و سرادق عزّك و اجلالك فلك الحمد فی كلّ ذلك و فی كلّ ما ورد على نفسی فی سبيلك ولو انّ عبادك نزعوا عن هيكلی ثوب السّرور و ردآء البهجة و العزّة و الحرمة و لكن اعطيتنی بفضلك ما لايقدر ان يتصرّف فيه احد ولو يجتمع علیّ خلق السّموات و الأرضين فلك الحمد على ما اعطيتنی

بجودك يا محبوب قلبي و مقصود قلوب العارفين و انا الّذى بحبّك لن اجزع من شيء ولو يمطر علىّ سحاب القضا سهام البلا فوضت امرى اليك و توكّلت عليك و انت حسبي و معيني و ناصرى و بك اكتفيت عن الخلايق اجمعين و الحمد لك اذ انّك انت معبودى و معبود من فى العالمين انتهى

Fa-idhan yā maḥbūba al-Bahāʾ wa-muḥyī al-Bahāʾ wa-mushawwiqa al-Bahāʾ wa-dhikra al-Bahāʾ wa-ḥabība al-Bahāʾ fa-bki ᶜalā nafsi al-Bahāʾ. Ta-llāhi innahā qad baqat farīdan bayna khalqika wa-waḥīdan bayna ᶜibādika wa-yafᶜalūna bihi mā yurīdūn wa-laysa lī min nāṣirin li-yamnaᶜahum ᶜan fiᶜlihim aw yaṭrudahum ᶜan ḥawli ḥarami qudsika wa-surādiqi ᶜizzika wa-ijlālika. Fa-laka al-ḥamdu fī kulli dhālika wa-fī kulli mā warada ᶜalā nafsī fī sabīlika wa-law anna ᶜibādaka nazaᶜū ᶜan haykalī thawba al-surūr wa-ridāʾa al-bahjati wa-al-ᶜizzati wa-al-ḥurmati wa-lākin aᶜṭaytanī bi-faḍlika mā lā yaqdiru an yataṣarrafa fīhi aḥadun wa-law yajtamiᶜu ᶜalayya khalqu al-samāwāti wa-al-arḍīn. Fa-laka al-ḥamdu ᶜalā mā aᶜṭaytanī bi-jūdika yā maḥbūba qalbī wa-maqṣūda qulūbi al-ᶜārifīn. Wa-anā alladhī bi-ḥubbika lan ajzaᶜa min shayʾin wa-law yumṭiru ᶜalayya saḥābu al-qaḍā sahāma al-balā. Fawwaḍtu amrī ilayka wa-tawakkaltu ᶜalayka wa-anta ḥasbī wa-muᶜīnī wa-nāṣirī wa-bika iktafaytu ᶜani al-khalāʾiqi ajmaᶜīn. Wa-al-ḥamdu laka idh innaka anta maᶜbūdī wa-maᶜbūdu man fī al-ᶜālamīn. Intahā.

“Now, O Beloved of Bahāʾ, giver of life to Bahāʾ, awakener of Bahāʾ’s longing, remembrance of Bahāʾ, and dear one of Bahāʾ, weep for the person of Bahāʾ! By God, he has remained alone among your creatures and solitary among your servants. They do to him whatever they wish, and I have no helper to restrain them from their deeds or drive them away from your sacred sanctuary and the pavilion of your might and majesty. Praise be to you in all this and in all that has befallen me in your path. Although your servants have stripped from my body the garment of joy and the robe of gladness, majesty, and honor, you have nevertheless bestowed on me through your grace that which no one can lay hands upon, even should all the creatures of the heavens and the earth unite against me. Praise be to you for what you have bestowed on me through your generosity, O Beloved of my heart and the desire of the hearts of those who know you. Through my love for you, I will not be dismayed by anything, even should the clouds of destiny rain down upon me the arrows of affliction. I have committed my affairs to you and placed my trust in you. You are sufficient for me, my helper and my supporter, and through you I have become independent of all creatures. Praise be to you, for you are the one I worship and the one worshipped by all who are in the worlds.” End of quotation.

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و ایکاش مهلت میدادند که جمال ربّ العالمین بثنآء الله و ذکره مشغول شود فوالله فرصت آنکه بر نفس خود نوحه نماید از ظلم مشرکین نیافته تا چه رسد بذکر و ثنا مع آنکه نقطه بیان کلّ اهل بیان را امر فرموده که در هر واحد بعضی ببعضی کتابی مرقوم دارند و در آن کتاب یکدیگر را ببدایع ذکر این ظهور اعظم متذکّر دارند که ذکری باشد آن کتاب لاثبات امر الله و تذکّر آن نفوس تا آنکه جمیع مستعدّ شوند از برای تصدیق و تسلیم در حین ظهور مشیّت اولیّه و کلمه جامعه و استواء کینونت قدمیّه بر عرش رحمانیّه چنانچه فرموده قوله عزّ ذکره انتم فی کلّ واحد کتاب اثبات لمن نظهره بعضکم الی بعض تکتبون لانّکم یوم ظهوره بما تکتبون لتعملون و لکن آنچه اهل بیان معمول داشته‌اند این است که مشاهده میشود در رأس میقات و وعده الهیّه کلّ الواح ردّیّه بر جمال احدیّه نوشته‌اند و بعضی ببعضی ارسال داشته‌اند و بعضی هم بساحت عرش فرستاده‌اند و از جمله کتاب سجّین آن نفس غافل است که بین یدی حاضر شده فافّ لوفائکم فافّ لحیائکم فافّ لاَدَبکم فافّ لما اکتسبت ایدیکم یا ملأ الغافلین

Va ay kāsh muhlat mīdādand kih Jamāl-i Rabb al-ᶜālamīn bih thanāᵓi Allāh wa-dhikrihi mashghūl shavad. Fa-wa-llāh, furṣat-i ānkih bar nafs-i khud nawḥih namāyad az ẓulm-i mushrikīn nayāftih, tā chih rasad bih dhikr va thanā. Maᶜ ānkih Nuqṭih-yi Bayān kull-i ahl-i Bayān rā amr farmūdih kih dar har Vāḥid baᶜḍī bih baᶜḍī kitābī marqūm dārand va dar ān kitāb yakdīgar rā bih badāyiᶜ-i dhikr-i īn ẓuhūr-i aᶜẓam mutadhakkir dārand kih dhikrī bāshad ān kitāb li-ithbāti amri Allāh va tadhakkur-i ān nufūs tā ānkih jamīᶜ mustaᶜidd shavand az barā-yi taṣdīq va taslīm dar ḥīn-i ẓuhūr-i mashiyyat-i avvaliyyih va kalimih-yi jāmiᶜih va istivā-yi kaynūnat-i qidamiyyih bar ᶜarsh-i raḥmāniyyih. Chinānchih farmūdih, qawluhu ᶜazza dhikruhu: Antum fī kulli wāḥidin kitāba ith-bātin li-man nuẓhiruhu baᶜḍukum ilā baᶜḍin taktubūn li-annakum yawma ẓuhūrihi bi-mā taktubūna la-taᶜmalūn. Va lākin ānchih ahl-i Bayān maᶜmūl dāshtih-and īn ast kih mushāhidih mīshavad. Dar raᵓs-i mīqāt va vaᶜdih-yi ilāhiyyih kull alvāḥ-i raddiyyih bar Jamāl-i Aḥadiyyih nivishtih-and va baᶜḍī bih baᶜḍī irsāl dāshtih-and va baᶜḍī ham bih sāḥat-i ᶜarsh firistādih-and. Va az jumlih kitāb-i sijjīn-i ān nafs-i ghāfil ast kih bayn-i yaday ḥāḍir shudih. Fa-uffin li-wafāᵓikum fa-uffin li-ḥayāᵓikum fa-uffin li-adabikum fa-uffin li-mā iktasabat aydīkum yā malaᵓa al-ghāfilīn.

If only they would allow the Beauty of the Lord of the worlds time to occupy himself with the praise and remembrance of God! By God, because of the oppression of those who associate partners with him, he has found no opportunity even to lament his own plight, much less to offer remembrance and praise. Yet the Point of the Bayān commanded all the people of the Bayān to write to one another in every Vāḥid, and in that book to remind one another of this Most Great Manifestation through wondrous expressions of remembrance. That book was to be a reminder establishing the Cause of God and awakening those souls, so that all might be prepared to acknowledge and submit at the appearance of the Primal Will and the all-embracing Word, and the establishment of the Eternal Being upon the throne of mercy. Thus he said—exalted be his remembrance: "In every Vāḥid, you are to write to one another a book establishing the truth of the One whom we shall manifest, for on the day of his appearance you will surely act according to what you write." But what the people of the Bayān have actually done is what is now witnessed. At the appointed time of the divine promise, they have all written tablets refuting the Beauty of Oneness and sent them to one another; some have also sent them to the court of the throne. Among these is the book of Sijjīn by that heedless soul, which has been brought into this presence. Shame on your fidelity! Shame on your modesty! Shame on your courtesy! Shame on what your hands have wrought, O company of the heedless!

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ملاحظه نمائید ای اهل بیان که آن سلطان سریر تقدیر چه مقدار تدبیر فرموده بعینه مشابه آنکه انسان طیور را نطق تعلیم میدهند و واللّه اعظم از آن اهل بیان را تعلیم فرموده‌اند و اوقات مبارك را مصروف داشته‌اند که مباد در حین ظهور احدی وارد آورد امری را که سبب حزن آن قلب رقیق لطیف منیر شود چنانچه در مقامی بعد از نصایح مشفقه متقنه محکمه میفرمایند قوله جلّ اجلاله فانّ مثله جلّ ذکره کمثل الشّمس لو یقابلنه الی ما لا نهایة مراياء کلّهنّ لیستعکسن عن تجلّی الشّمس فی حدّهم و ان لم یقابلها من احد فیطلع الشّمس و یغرب و الحجاب للمرایا و انّی ما قصّرت عن نصحی لذلك الخلق و تدبیری لاقبالهم الی اللّه ربّهم و ایمانهم باللّه بارئهم انتهی

Mulāḥiẓih namāyīd ay ahl-i Bayān kih ān sulṭān-i sarīr-i taqdīr chih miqdār tadbīr farmūdih, bi-ᶜaynih mushābih-i ānkih insān ṭuyūr rā nuṭq taᶜlīm mīdihand, va va-llāh aᶜẓam az ān ahl-i Bayān rā taᶜlīm farmūdih-and va awqāt-i mubārak rā maṣrūf dāshtih-and kih mabād dar ḥīn-i ẓuhūr aḥadī vārid āvarad amrī rā kih sabab-i ḥuzn-i ān qalb-i raqīq-i laṭīf-i munīr shavad. Chinānchih dar maqāmī baᶜd az naṣāyiḥ-i mushfiqih-yi mutqanih-yi muḥkamih mīfarmāyand, qawluhu jalla

ijlāluhu: fa-inna mithlahu jalla dhikruhu ka-mathali al-shams law yuqābilnahu ilā mā lā nihāyata marāyā kulluhunna la-yastaᶜkisna ᶜan tajallī al-shams fī ḥaddihim wa-in lam yuqābilhā min aḥad fa-yaṭluᶜu al-shams wa-yaghrub wa-al-ḥijābu lil-marāyā wa-innī mā qaṣṣartu ᶜan nuṣḥī li-dhālika al-khalq wa-tadbīrī li-iqbālihim ilā Allāh rabbihim wa-īmānihim bi-Allāh bāriʾihim. Intahā.

Consider, O people of the Bayān, how much that Sovereign of the throne of destiny has done to prepare the way. It is just as people teach birds to speak; indeed, by God, he has taught the people of the Bayān far more than this, devoting his blessed time to ensuring that, at the time of the Manifestation, no one should do anything that would grieve that tender, gentle, radiant heart. Thus, in one passage, after giving compassionate, firm, and well-founded counsels, he says—exalted be his glory: "His likeness—exalted be his remembrance—is that of the sun. If infinitely many mirrors face him, they will all reflect the sun's radiance according to their capacity. And if none faces it, the sun will still rise and set, while the veiling belongs to the mirrors. I have spared no effort in counseling these people and preparing them to turn toward God, their Lord, and to believe in God, their Maker." End of quotation.

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حال ملاحظه نمائید در آن بیان که فرموده‌اند در رأس هر واحد کتابی در اثبات ظهور بعد مرقوم دارند چه تدبیر فرموده‌اند و هم‌چنین در این بیان که میفرمایند اگر مرایای ما لانهایه مقابل شوند بشمس هرآینه تجلّی در حدّ آن مرایا ظاهر و اگر کلّ محتجب مانند شمس در کمال ضیا و اشراق و انوار طالع و مشرق چنانچه مشهود است بافاضه‌اش بر کلّ مرایا و انطباع کلّ از او بر قدرش نیفزاید و هم‌چنین اگر کلّ از او محتجب مانند نقصی بر او وارد نگردد و تدبیر این بیان آن جمال رحمن اینکه اهل بیان در یوم ظهور و اشراق شمس معانی بمرایا متمسّك نشوند چه که وجود و عدم کلّ مرایا نزد آن شمس ممتنعه منیعه فی حدّ سواء بوده

Ḥāl mulāḥiẓih namāyīd dar ān bayān kih farmūdih-and dar raʾs-i har vāḥid kitābī dar ithbāt-i ẓuhūr-i baᶜd marqūm dārand chih tadbīr farmūdih-and, va ham-chinīn dar īn bayān kih mīfarmāyand agar marāyā-yi mā lā-nihāyih muqābil shavand bi-shams har-āyinih tajallī dar ḥadd-i ān marāyā ẓāhir va agar kull muḥtajib mānand shams dar kamāl-i ḍiyā va ishrāq va anvār ṭāliᶜ va mushriq. Chinānchih mashhūd ast bi-ifāḍih-ash bar kull-i marāyā va inṭibāᶜ-i kull az ū bar qadrash nayafzāyad va ham-chinīn agar kull az ū muḥtajib mānand naqṣī bar ū vārid nagardad. Va tadbīr-i īn bayān-i ān Jamāl-i Raḥmān īnkih ahl-i Bayān dar yawm-i ẓuhūr va ishrāq-i shams-i maᶜānī bi-marāyā mutamassik nashavand, chih kih vujūd va ᶜadam-i kull-i marāyā nazd-i ān shams-i mumtaniᶜih-yi manīᶜih fī ḥadd-i savāʾ būdih.

Now consider what provision he made in that statement in which he instructed them to write, at the beginning of every Vāḥid, a book establishing the truth of the next Manifestation, and likewise in this statement in which he says that, if infinitely many mirrors face the sun, its radiance will assuredly appear according to the capacity of those mirrors; and if all remain veiled, the sun will still rise and shine in the fullness of its light, splendor, and radiance. As is evident, its outpouring upon all the mirrors, and the reflection of all of them from it, add nothing to its worth; likewise, if all remain veiled from it, no deficiency befalls it. The purpose of this statement by that Beauty of the All-Merciful is that the people of the Bayān should not cling to the mirrors on the day when the Sun of inner meanings appears and shines forth, for the existence and nonexistence of all the mirrors are alike before that inaccessible, exalted Sun.

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فیا لیت کان نقطة الأولی حینئذ و یشهد بانّکم اتخذتم لانفسکم مرایاء و جعلتموها میزاناً لمعرفة الّذی لولاه ما خلقت حقایقهن و کینوناتهنّ و اسرفتم فی امر الله علی شأن علّقتم تصدیقکم نفسه بتصدیق مرایاء المحتجبین فویل لکم یا معشر الظّالمین و الغافلین مع این بیانات واضحه لایحه و این تدبیرات محکمه متقنه آن شمس عزّ احدیّه بعد از اتمام واحد اوّل و ظهور نیّر آفاق کلّ میثاق الله را شکسته بنفاق برخواستند و تدابیر و نصایح الهی را فراموش نمودند کانّهم اتّخذوها هزوا فویل لهم بما ارتکبوا تلقآء وجه الله العلیّ العظیم

Fa-yā layta kāna Nuqṭatu al-Ūlā ḥīnaʾidhin wa-yashhadu bi-annakum ittakhadhtum li-anfusikum marāyā wa-jaᶜaltumūhā mīzānan li-maᶜrifati alladhī lawlāhu mā khuliqat ḥaqāʾiquhunna wa-kaynūnātuhunna wa-asraftum fī amri Allāh ᶜalā shaʾnin ᶜallaqtum taṣdīqakum nafsahu bi-taṣdīqi marāyā al-muḥtajibīn fa-waylun lakum yā maᶜshara al-ẓālimīn wa-al-ghāfilīn. Maᶜ-i īn bayānāt-i vāḍiḥih-yi lāyiḥih va īn tadbīrāt-i muḥkamih-yi mutqanih-yi ān shams-i ᶜizz-i aḥadiyyih, baᶜd az itmām-i vāḥid-i avval va ẓuhūr-i nayyir-i āfāq kull mīthāq-i Allāh rā shikastih bi-nifāq barkhāstand va tadābīr va naṣāyiḥ-i ilāhī rā farāmūsh namūdand. Ka-annahum ittakhadhūhā huzuwan fa-waylun lahum bi-mā irtakabū tilqāʾa wajhi Allāh al-ᶜAliyy al-ᶜAẓīm.

If only the Primal Point were here now to witness that you have taken mirrors for yourselves and made them the standard for recognizing the One without whom their realities and their very beings would not have been created! You have gone to such excess in the Cause of God that you have made your acknowledgment of him dependent on the acknowledgment of veiled mirrors. Woe to you, O company of the unjust and the heedless! Despite these clear and manifest statements and these firm and well-founded provisions made by that Sun of the glory of oneness, after the completion of the first Vāḥid and the appearance of the Luminary of the horizons, all broke the Covenant of God, rose up in hypocrisy, and forgot the divine provisions and counsels. It is as though they had made a mockery of them. Woe to them for what they have committed before the face of God, the Most High, the Most Great!

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و اینکه نوشته بودی که اگر اوصاف نازله بجهت اسم بهآء است این اسم از اسماء الله و تعریفات اسماء الله اختصاص باین اسم مبارك نداشته و استهزاء علی الله ذکر میرزا کمال و میرزا جمال نموده بودی و بذلك صرت من اوّل من استهزء علی فطرة البدیع ثمّ علی الخلیل ثمّ علی الکلیم تالله انّك انت اوّل من استهزء علی الرّوح ثمّ استهزء بمحمّد رسول الله ثمّ استهزء بعلیّ حین الّذی فلق فجر المعانی و اشرقت شمس البیان بسلطنة الله المهیمن القیّوم و کنت اوّل من استهزء علی هذا الظّهور الّذی به ثبت کلّ ما نزل فی ازل الآزال و به استعرج کلّ نفس الی معراج الحقایق و دخل کلّ موقن فی رضوان الله المقتدر العزیز المحبوب خذ قلمك یا ایّها المستهزء بالله تالله به ناح قلم الأعلی ثمّ ما کان و ما یکون و کلّما ارتکبت یرجع و ینتهی الی قلم اوّل من اعرض بالله الواحد الفرد الملك المهیمن القیّوم

Va īnkih nivishtih būdī kih agar awṣāf-i nāzilih bi-jahat-i ism-i Bahāʾ ast īn ism az asmāʾ-i Allāh va taᶜrīfāt-i asmāʾ-i Allāh ikhtiṣāṣ bi-īn ism-i mubārak nadāshtih va istihzāʾan ᶜalā Allāh dhikr-i Mīrzā Kamāl va Mīrzā Jamāl namūdih būdī. Wa-bi-dhālika ṣirta min awwali man istahzaʾa ᶜalā fiṭrati al-Badīᶜ thumma ᶜalā al-Khalīl thumma ᶜalā al-Kalīm. Ta-Allāh innaka anta awwalu man istahzaʾa ᶜalā al-Rūḥ thumma istahzaʾa bi-Muḥammad Rasūl Allāh thumma istahzaʾa bi-ᶜAlī ḥīna alladhī falaqa fajra al-maᶜānī wa-ashraqat shamsu al-bayān bi-salṭanati Allāh al-Muhaymin al-Qayyūm. Wa-kunta awwala man istahzaʾa ᶜalā hādhā al-ẓuhūr alladhī bihi thabata kullu mā nazala fī azal al-āzāl wa-bihi istaᶜraja kullu nafsin ilā miᶜrāj al-ḥaqāʾiq wa-dakhala kullu mūqinin fī Riḍwān Allāh al-Muqtadir al-ᶜAzīz al-Maḥbūb. Khudh qalamaka yā ayyuhā al-mustahziʾ bi-Allāh. Ta-Allāh bihi

nāḥa Qalamu al-Aᶜlā thumma mā kāna wa-mā yakūn wa-kullamā irtakabta yarjiᶜu wa-yantahī ilā qalami awwali man aᶜraḍa bi-Allāh al-Wāḥid al-Fard al-Malik al-Muhaymin al-Qayyūm.

As for your having written that, if the revealed descriptions concern the name Bahāʾ, this name is one of the names of God, and that the praises of the names of God are not exclusive to this blessed name, you also mentioned Mīrzā Kamāl and Mīrzā Jamāl in mockery of God. Through this you have become one of the first to mock the nature of the Wondrous Creator, then the Friend, then the One who conversed with God. By God, you are the first to have mocked the Spirit, then to have mocked Muḥammad, the Messenger of God, then to have mocked ᶜAlī when he caused the dawn of inner meanings to break and the sun of utterance to shine through the sovereignty of God, the All-Protecting, the Self-Subsisting. You were the first to mock this Manifestation, through whom everything sent down from all eternity was established, through whom every soul ascended to the heights of realities, and every assured believer entered the Paradise of God, the All-Powerful, the Almighty, the Beloved. Take up your pen, you who mock God! By God, because of it the Most Exalted Pen has lamented, and with it all that has been and all that will be. Everything you have committed goes back and ultimately leads to the pen of the first to turn away from God, the One, the Unique, the King, the All-Protecting, the Self-Subsisting.

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و ان حقیقة قلمه قد فرّ عنه و حضر بین یدی الله و ضجّ بضجیج بکی علیه کلّ ما وقع علیه اسم شیء و ناح بین یدی ربّه ثمّ اشتکی من صاحبه ان انت من الّذینهم یعرفون حقیقت قلم معرض بالله در یومی از ایّام بین یدی العرش حاضر و نوحه نمود بنوحه که اهل ملأ اعلی بر حال او گریستند و عجب است که شما ناله و حنین کلّ شیء را در آن حین نشنیده‌اید و اصغا ننموده‌اید و از آن یوم الی حین جمیع مقدّسین و مقرّبین ثمّ حقایق کلّ شیء بنوحه و ندبه و جزع مشغولند در اینمقام لازم شد که مناجات او را که بین یدی العرش نموده ذکر نمایم لعلّ نفوس مستعدّه از ناله آنمظلوم بمظلومیّت محبوب امکان پی‌برند که بر آن جمال اقدس چه وارد شده از ظلم ظالمان فئه بیان و هذا ما ناجی به القلم ربّه و ربّ کلّ شیء و ربّ العالمین

Wa-inna ḥaqīqata qalamihi qad farra ᶜanhu wa-ḥaḍara bayna yaday Allāh wa-ḍajja bi-ḍajījin bakā ᶜalayhi kullu mā waqaᶜa ᶜalayhi ismu shayʾ wa-nāḥa bayna yaday rabbihi thumma ishtakā min ṣāḥibihi in anta min alladhīna hum yaᶜrifūn. Ḥaqīqat-i qalam-i muᶜriḍ bi-Allāh dar yawmī az ayyām bayna yaday al-ᶜarsh ḥāḍir va nawḥih namūd bi-nawḥih kih ahl-i malaʾ-i aᶜlā bar ḥāl-i ū girīstand va ᶜajab ast kih shumā nālih va ḥanīn-i kull-i shayʾ rā dar ān ḥīn nashinīdih-īd va iṣghā nanamūdih-īd va az ān yawm ilā ḥīn jamīᶜ-i muqaddasīn va muqarrabīn thumma ḥaqāyiq-i kull-i shayʾ bi-nawḥih va nudbih va jazaᶜ mashghūland. Dar īn maqām lāzim shud kih munājāt-i ū rā kih bayna yaday al-ᶜarsh namūdih dhikr namāyam laᶜalla nufūs-i mustaᶜiddih az nālih-yi ān maẓlūm bi-maẓlūmiyyat-i Maḥbūb-i imkān pay barand kih bar ān Jamāl-i Aqdas chih vārid shudih az ẓulm-i ẓālimān-i fiʾih-yi Bayān. Wa-hādhā mā nājā bihi al-qalamu rabbahu wa-rabba kulli shayʾin wa-rabba al-ᶜālamīn.

Indeed, the reality of his pen has fled from him and appeared before God, crying out with such a cry that everything bearing the name of a thing wept over it. It lamented before its Lord and then complained of its owner, if you are among those who understand. One day, the reality of the pen of the one who has turned away from God appeared before the Throne and lamented with such a lament that the inhabitants of the celestial assembly wept over its plight. It is astonishing that you did not hear or heed the lamentation and plaintive cries of all things at that moment. From that day until now, all the sanctified ones and those brought near, and indeed the realities of all things,

have been occupied with lamentation, mourning, and anguish. Here it has become necessary for me to recount the prayer it offered before the Throne, so that receptive souls may, from the lament of that wronged one, perceive the wrongs suffered by the Beloved of all creation—what has befallen that Most Holy Beauty through the oppression of the oppressors among the people of the Bayān. This is how the Pen addressed its Lord, the Lord of all things and the Lord of the worlds:

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سبحانك اللّهمّ يا الهى و محبوبى انت الّذى بأمرك ارتفع صرير قلم الأعلى بين الأرض و السّمآء و به قضيت على الألواح ما قضيت بعلمك المحفوظ و بأمرك المحتوم و بما اثبتت به على اللّوح تظهر فى الابداع ما قدّر بمشيّتك و قضى بارادتك اذاً يا الهى اسمع ندآء هذا القلم الّذى بعد عن شاطى قربك و لقائك و ابتلى بين انامل احد من اشقيآء خلقك فوعزّتك يا محبوبى اكون خائفاً من سطوة قهرك و شئونات انتقامك اذاً تشهد اضطراب نفسى و تزلزل فؤادى و تبلبل جسدى بما جعلتنى مقهورا بأنامل هذا المشرك الّذى ما استنشق روايح الانصاف من رضوان عدلك و مواهبك و ما وجد نفحات الطّيب من قميص فضلك و الطافك

Subḥānaka Allāhumma yā ilāhī wa-maḥbūbī anta alladhī bi-amrika irtafaᶜa ṣarīru Qalami al-Aᶜlā bayna al-arḍ wa-al-samāᵓ wa-bihi qaḍayta ᶜalā al-alwāḥ mā qaḍayta bi-ᶜilmika al-maḥfūẓ wa-bi-amrika al-maḥtūm wa-bi-mā athbatta bihi ᶜalā al-lawḥ tuẓhiru fī al-ibdāᶜ mā quddira bi-mashīᵓatika wa-quḍiya bi-irādatika. Idhan yā ilāhī ismaᶜ nidāᵓa hādhā al-qalam alladhī baᶜuda ᶜan shāṭiᵓi qurbika wa-liqāᵓika wa-ibtuliya bayna anāmili aḥadin min ashqiyāᵓi khalqika. Fa-wa-ᶜizzatika yā maḥbūbī akūnu khāᵓifan min saṭwati qahrika wa-shuᵓūni intiqāmika. Idhan tashhadu iḍṭirāba nafsī wa-tazalzula fuᵓādī wa-tabalbula jasadī bi-mā jaᶜaltanī maqhūran bi-anāmili hādhā al-mushrik alladhī mā istanshaqa rawāᵓiḥa al-inṣāf min Riḍwāni ᶜadlika wa-mawāhibika wa-mā wajada nafaḥāti al-ṭīb min qamīṣi faḍlika wa-alṭāfika.

“Glory be to you, O God, my God and my Beloved! You are the One at whose command the sound of the Most Exalted Pen rose between earth and heaven. Through it you decreed upon the Tablets what you decreed through your guarded knowledge and your irrevocable command; and through what you inscribed with it upon the Tablet, you bring forth in creation what was ordained by your will and decreed by your purpose. Now, my God, hear the cry of this pen, which has become far removed from the shore of nearness to you and meeting with you, and has been afflicted between the fingers of one of the most wretched of your creatures. By your might, my Beloved, I am afraid of the force of your wrath and the manifestations of your vengeance. You now witness the agitation of my soul, the trembling of my heart, and the turmoil of my body, because you have placed me in subjection to the fingers of this one who associates partners with you, who has not inhaled the fragrances of fairness from the paradise of your justice and your gifts, nor sensed the sweet breezes from the garment of your grace and your loving-kindness.

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اذاً يا الهى فوعزّتك لو تأمرنى لاشقّ بطنه من قدرة الّتى قدرت فى سرّى لعلّ بذلك تستريح نفسى و يسكن فؤادى لانّه استعان منّى فى هتك حجاب عزّتك و حرمتك و ارتكب ما احترقت به افئدة اصفيائك فى خبآء مجدك و قلوب امنائك فى غرفات عزّ تقديسك و خيام قدس تجريدك اسئلك يا محبوبى بسلطانك ثمّ باسمك و ظهورك و كبريائك بانّك ان لا تأمرنى بما دعوتك به خلّصنى عن هذا الخبيث و اناملە

Idhan yā ilāhī fa-wa-ᶜizzatika law taᵓmurunī la-ashuqqanna baṭnahu min qudrati allatī quddirat fī sirrī laᶜalla bi-dhālika tastarīḥu nafsī wa-yaskunu fuᵓādī li-annahu istaᶜāna minnī fī hatki ḥijābi

ᶜizzatika wa-ḥurmatika wa-irtakaba mā iḥtaraqat bihi afʾidatu aṣfiyāʾika fī khibāʾi majdika wa-qulūbu umanāʾika fī ghurufāti ᶜizzi taqdīsika wa-khiyāmi qudsi tajrīdika. Asʾaluka yā maḥbūbī bi-sulṭānika thumma bi-ismika wa-ẓuhūrika wa-kibriyāʾika bi-annaka in lā taʾmuranī bi-mā daᶜawtuka bihi khalliṣnī ᶜan hādhā al-khabīth wa-anāmilihi.

"Now, my God, by your might, if you command me, I will assuredly tear open his belly through the power ordained within my inmost being, so that my soul may perhaps find rest and my heart be still. For he has enlisted my aid in rending the veil of your majesty and sanctity, and has committed that which has burned the hearts of your chosen ones within the pavilion of your glory, and the hearts of your trusted ones in the chambers of your sanctified might and the tents of your holy detachment. I ask you, my Beloved, by your sovereignty, and by your name, your manifestation, and your grandeur: if you do not command me to do what I have asked of you, deliver me from this wicked one and his fingers.

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فآه آه یا محبوبی انت خلقتنی لذکرك و ثنآء نفسك و انّی صرت محروماً عمّا خلقت له و ظهر منّی ما شقّ به ستر العظمة و الکبریاء و تغیّرت وجوه اهل ملأ الأعلی و انعدمت حقایق من فی ملکوت الأسماء و تزلزلت ارکان مداین البقآء فکیف یا الهی ارفع رأسی بین الاقلام نخجلة الّتی به ناکس رأسی فی محضر المقرّبین عند ظهورات انوار جمالك و مقعد الموحّدین علی فنآء باب عظمتك فوعزّتك لو تلبسنی رداء الغفران و تهبّ علیّ من شطر عنایتك نفحات اسمك الرّحمن و تغمسنی فی ابحر عطوفتك و الطافك و تغفرنی عمّا ارتکبت فی ایّامك فوعزّتك لن یسکن فؤادی و لن تطمئن نفسی هبنی یا محبوبی بأنّك بفضلك وعنایتك طهّرتنی عن العصیان فکیف یذهب منّی روایح نخجلة الّتی تهبّ من نفسی علی نفسی فی کلّ الأحیان و جعلنی محروماً عن نفحات رضوان الّذی جعلته فوق الجنان

Fa-āh āh yā maḥbūbī anta khalaqtanī li-dhikrika wa-thanāʾi nafsika wa-innī ṣirtu maḥrūman ᶜammā khuliqtu lahu wa-ẓahara minnī mā shuqqa bihi sitru al-ᶜaẓama wa-al-kibriyāʾ wa-taghayyarat wu-jūhu ahli malaʾ al-aᶜlā wa-inᶜadamat ḥaqāʾiqu man fī malakūt al-asmāʾ wa-tazalzalat arkānu madāʾini al-baqāʾ. Fa-kayfa yā ilāhī arfaᶜu raʾsī bayna al-aqlām li-khajlati allatī bihi nākisu raʾsī fī maḥḍari al-muqarrabīn ᶜinda ẓuhūrāti anwāri jamālika wa-maqᶜadi al-muwaḥḥidīn ᶜalā fināʾi bābi ᶜaẓamatika. Fa-wa-ᶜizzatika law tulbisunī ridāʾa al-ghufrān wa-tahubbu ᶜalayya min shaṭri ᶜināyatika nafaḥātu ismika al-Raḥmān wa-taghmisunī fī abḥuri ᶜuṭūfatika wa-alṭāfika wa-taghfirunī ᶜammā irtakabtu fī ayyāmika fa-wa-ᶜizzatika lan yaskuna fuʾādī wa-lan taṭmaʾinna nafsī. Habnī yā maḥbūbī bi-annaka bi-faḍlika wa-ᶜināyatika ṭahhartanī ᶜan al-ᶜiṣyān fa-kayfa yadhhabu minnī rawāʾiḥu khajlati allatī tahubbu min nafsī ᶜalā nafsī fī kulli al-aḥyān wa-jaᶜalanī maḥrūman ᶜan nafaḥāti Riḍwān alladhī jaᶜaltahu fawqa al-jinān.

"Alas, alas, my Beloved! You created me to remember you and praise your very self, yet I have been deprived of that for which I was created. From me has proceeded that which has torn the veil of majesty and grandeur, changed the faces of the inhabitants of the celestial assembly, reduced to nothing the realities of those in the kingdom of names, and shaken the foundations of the cities of eternity. How, then, my God, can I raise my head among the pens, because of the shame that makes me bow my head in the presence of those brought near, at the manifestations of the lights of your beauty, and in the gathering of those who affirm your oneness in the court of the gate of your majesty? By your might, even if you clothe me in the robe of forgiveness, the breezes of your name, the All-Merciful, blow upon me from the direction of your loving care, you immerse me in the oceans of your tenderness and loving-kindness, and you forgive me for what I have committed in your days—by your might, my heart will not be still and my soul will not find peace. Suppose, my Beloved, that through your grace and loving care you have cleansed me of disobedience: how

can the odors of shame leave me, when they blow from my own self upon my own self at every moment and have deprived me of the breezes of the Paradise you have placed above all gardens?

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و انّك يا الهى و مالكى لو تجاوزت عنّى بحلمك و غفرت لى خطيئتى بفضلك و كرمك كيف ارفع رأسى تلقآء مدين عزّك و لقائك فوعزّتك قد بلغت فى الذّلّة الى مقام لو تنظر الىّ بلحظات رأفتك لتبكى بنفسك على هذا المسكين الّذى صار مأيوساً عن نفسه و عن كلّ الجهات بما جعل محروماً من بوارق انوار جمالك الّتى اشرقت عن افق سماء عزّك و مشيّتك فآه آه عن يأسى فى هذا اليوم الّذى فتحت فيه ابواب وصلك لمن فى ارضك و سمائك و دعوت الكلّ الى مقرّ قربك و لقائك فآه آه عمّا قدّر لى فى الواح قضائك و محوت به حظّى و لذيذ مناجاتى عند مشاهدة انوار وجهك فيا ليت كنت محروماً عن كلّ ما قدّرته لخير بريّتك و ما عاشرت مع الّذين ما عرفوك و ما سجدوك و ظهر منهم باعانتى ما احترقت عنه قلوب امنائك و اصفيائك

Wa-innaka yā ilāhī wa-mālikī law tajāwazta ᶜannī bi-ḥilmika wa-ghafarta lī khaṭīʾatī bi-faḍlika wa-karamika kayfa arfaᶜu raʾsī tilqāʾa madīni ᶜizzika wa-liqāʾika. Fa-wa-ᶜizzatika qad balaghtu fī al-dhilla ilā maqāmin law tanẓuru ilayya bi-laḥaẓāti raʾfatika la-tabkī bi-nafsika ᶜalā hādhā al-miskīn alladhī ṣāra maʾyūsan ᶜan nafsihi wa-ᶜan kulli al-jihāt bi-mā juᶜila maḥrūman min bawāriqi anwāri jamālika allatī ashraqat ᶜan ufuqi samāʾi ᶜizzika wa-mashīʾatika. Fa-āh āh ᶜan yaʾsī fī hādhā al-yawm alladhī fataḥta fīhi abwāba waṣlika li-man fī arḍika wa-samāʾika wa-daᶜawta al-kulla ilā maqarri qurbika wa-liqāʾika. Fa-āh āh ᶜammā quddira lī fī alwāḥi qaḍāʾika wa-maḥawta bihi ḥaẓẓī wa-ladhīdha munājātī ᶜinda mushāhadati anwāri wajhika. Fa-yā layta kuntu maḥrūman ᶜan kulli mā qaddartahu li-khayri bariyyatika wa-mā ᶜāshartu maᶜa alladhīna mā ᶜarafūka wa-mā sajadūka wa-ẓahara minhum bi-iᶜānatī mā iḥtaraqat ᶜanhu qulūbu umanāʾika wa-aṣfiyāʾika.

“Even if you, my God and my Master, pardon me through your forbearance and forgive my sin through your grace and generosity, how can I raise my head before the city of your might and your presence? By your might, I have reached such a degree of abasement that, if you looked upon me with the glances of your compassion, you yourself would weep over this wretched one, who has lost hope in himself and in every direction because he has been deprived of the flashing lights of your beauty that shone from the horizon of the heaven of your might and your will. Alas, alas for my despair on this day when you have opened the gates of union with you to those in your earth and your heaven, and called everyone to the seat of nearness to you and meeting with you! Alas, alas for what has been ordained for me in the tablets of your decree, through which you have effaced my portion and the sweetness of my communion with you while beholding the lights of your face! If only I had been deprived of all that you ordained for the good of your creatures and had not associated with those who neither knew you nor bowed down before you, and from whom, with my assistance, proceeded that which burned the hearts of your trusted and chosen ones!

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و لو اقول هذا ورد علىّ بما كنت مستحقّاً به فوعزّتك يا محبوبى لم اجد لنفسى استقراراً عند هبوب ارياح قضائك و لا لكينونتى وجودا تلقآء مدين سلطان قدرتك و اقتدارك و لا لى ذكر عند ظهورات عزّ وحدانيّتك و الّذى لم يكن له وجود تلقآء ظهورك و قدرتك كيف يقدر ان يتحرّك بغير اذنك و ارادتك

Wa-law aqūlu hādhā warada ᶜalayya bi-mā kuntu mustaḥiqqan bihi fa-wa-ᶜizzatika yā maḥbūbī lam ajid li-nafsī istiqrāran ᶜinda hubūbi aryāḥi qaḍāʾika wa-lā li-kaynūnatī wujūdan tilqāʾa madīni

sulṭāni qudratika wa-iqtidārika wa-lā lī dhikran ᶜinda ẓuhūrāti ᶜizzi waḥdāniyyatika wa-alladhī lam yakun lahu wujūdun tilqāᵓa ẓuhūrika wa-qudratika kayfa yaqdiru an yataḥarraka bi-ghayri idhnika wa-irādatika.

"If I say that this has befallen me because I deserved it—by your might, my Beloved, I have found no stability for myself when the winds of your decree blow, no existence for my being before the city of the sovereignty of your power and might, and no mention of myself at the manifestations of the glory of your oneness. How can one who has no existence before your manifestation and your power move without your permission and your will?

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و لو اقول انّك ابتليتنى بذلك من غير استحقاقى هذا بغى منّى عليك لانّى ما اطّلعت باسرار امرك و شئونات حكمتك و قضائك و بذلك صرت متحيّراً فى امرى و لن يرتقى عرفانى الى سموات حكمتك الّتى جعلتها مستوراً عن انظر خلقك و بريّتك و لن يطير طير علمى الى هوآء علمك الّذى جعلته مكنوناً فى كنائز عصمتك و بذلك يزيد اضطرابى و يشتدّ حزنى و بأسى و ابتلائى

Wa-law aqūlu innaka ibtalaytanī bi-dhālika min ghayri istiḥqāqī hādhā baghyun minnī ᶜalayka li-annī mā iṭṭalaᶜtu bi-asrāri amrika wa-shuᵓūni ḥikmatika wa-qaḍāᵓika wa-bi-dhālika ṣirtu mutaḥayyiran fī amrī wa-lan yartaqiya ᶜirfānī ilā samāwāti ḥikmatika allatī jaᶜaltahā mastūran ᶜan anẓar khalqika wa-bariyyatika wa-lan yaṭīra ṭayru ᶜilmī ilā hawāᵓi ᶜilmika alladhī jaᶜaltahu maknūnan fī kanāᵓizi ᶜiṣmatika wa-bi-dhālika yazīdu iḍṭirābī wa-yashtaddu ḥuznī wa-baᵓsī wa-ibtilāᵓī.

"And if I say that you have afflicted me with this without my deserving it, this would be an act of rebellion on my part against you, for I have not learned the mysteries of your Cause or the workings of your wisdom and decree. Thus I have become bewildered about my plight. My understanding will never ascend to the heavens of your wisdom, which you have concealed from the sight of your creatures and your creation, nor will the bird of my knowledge fly into the atmosphere of your knowledge, which you have hidden in the treasuries of your infallibility. Thus my agitation increases, and my sorrow, distress, and affliction grow more severe.

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فآه آه يا محبوبى كيف اذكر ما اشاهد من ظهورات فعلك و شئونات امرك مرّة اشاهد بانّك اخذت قلم الّذى كان مثلى بأنامل رحمتك و جعلته معاشر نفسك و مؤانس جمالك و تأخذه باصابع عزّك و كبريائك و تجرى منه بحور الحيوان الّتى بقطرة منها بعثت حقايق الامكان و افئدة اهل الاكوان و من صريره استجذبت قلوب المقرّبين و افئدة المخلصين و مرّة اشاهد بأنّك ابتليتنى بأنامل المشركين و جعلتنى مقهورا تحت اصابعهم و ظهر منّى ما اضطربت منه افئدة ملأ الأعلى ثمّ سكّان مداين البقآء و تشبّكت اكباد الّذين كرّمت وجوههم عن التّوجّه الى غيرك و قدّستهم عن اشارات اهل ارضك و استقربتهم فى ظلّ عنايتك و افضالك فوعزّتك اخاف بأنّ من عصيانى يتوقّف قلم امرك و يعطّل الواح قضائك و صحايف تقديرك فيا ليت ما كنت موجودا و ما كنت مذكورا

Fa-āh āh yā maḥbūbī, kayfa adhkuru mā ushāhidu min ẓuhūrāti fiᶜlika wa-shuᵓūnāti amrika? Marratan ushāhidu bi-annaka akhadhta qalama alladhī kāna mithlī bi-anāmili raḥmatika wa-jaᶜaltahu muᶜāshira nafsika wa-muᵓānisa jamālika wa-taᵓkhudhuhu bi-aṣābiᶜi ᶜizzika wa-kibriyāᵓika wa-tujrī minhu buḥūra al-ḥayawāni allatī bi-qaṭratin minhā baᶜathta ḥaqāᵓiqa al-imkāni wa-afᵓidata ahli al-akwāni wa-min ṣarīrihi istajdhabta qulūba al-muqarrabīna wa-afᵓidata al-mukhliṣīna, wa-marratan ushāhidu bi-annaka ibtalaytanī bi-anāmili al-mushrikīna wa-jaᶜaltanī maqhūran taḥta aṣābiᶜihim

wa-ẓahara minnī mā iḍṭarabat minhu afʾidatu malaʾi al-aᶜlā thumma sukkāni madāʾini al-baqāʾi wa-tashabbakat akbādu alladhīna karramta wujūhahum ᶜani al-tawajjuhi ilā ghayrika wa-qaddastahum ᶜan ishārāti ahli arḍika wa-istaqrabtahum fī ẓilli ᶜināyatika wa-ifḍālika. Fa-wa-ᶜizzatika akhāfu bi-anna min ᶜiṣyānī yatawaqqafu qalamu amrika wa-yuᶜaṭṭalu alwāḥu qaḍāʾika wa-ṣaḥāʾifu taqdīrika. Fa-yā layta mā kuntu mawjūdan wa-mā kuntu madhkūran.

Ah, ah, my Beloved! How can I recount what I witness of the manifestations of your action and the workings of your Cause? At one time I see that you have taken a pen like me in the fingers of your mercy and made it a companion to your own self and an intimate of your beauty. You take it in the fingers of your might and majesty and cause oceans of life to flow from it, with a drop of which you have quickened the realities of contingent existence and the hearts of the inhabitants of all worlds. Through its scratching you have drawn to yourself the hearts of those brought near and the souls of the sincere. At another time I see that you have afflicted me with the fingers of those who associate partners with you and made me powerless beneath their fingers. From me has appeared that which has troubled the hearts of the Concourse on high and the inhabitants of the cities of eternity, and has entangled the inmost hearts of those whose faces you have honored by turning them away from all but you, whom you have sanctified from the allusions of the people of your earth, and whom you have drawn near beneath the shadow of your care and bounty. By your might, I fear that my disobedience will bring the Pen of your Cause to a halt and leave the tablets of your decree and the pages of your ordainment idle. If only I had not existed and had never been mentioned!

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فوعزّتك يا الهی لن اجد لنفسی وجودا بعد ذلك و ان لا ترجعنی الی العدم فاحكم بينی و بين هذا الظّالم الّذی من فعله تغيّر وجهی بين المخلصين من بريّتك و المقرّبين من احبّتك و انّی فی تلك السّاعة يا الهی قد هربت منه اليك و جئتك بضجيج الفاقدين و صيحة العاصين و نوح الخاطئين اذا فاحكم بينی و بينه بسلطان قضائك و مليك عدلك و اقتدارك هل من حاكم يا محبوبی دونك لالتجآء به و افرّ اليه لا فوعزّتك لا مهرب الّا انت و لا مفرّ الّا اليك

Fa-wa-ᶜizzatika yā ilāhī lan ajida li-nafsī wujūdan baᶜda dhālika wa-in lā turjiᶜnī ilā al-ᶜadami fa-uḥkum baynī wa-bayna hādhā al-ẓālimi alladhī min fiᶜlihi taghayyara wajhī bayna al-mukhliṣīna min bariyyatika wa-al-muqarrabīna min aḥibbatika. Wa-innī fī tilka al-sāᶜati yā ilāhī qad harabtu minhu ilayka wa-jiʾtuka bi-ḍajīji al-fāqidīna wa-ṣayḥati al-ᶜāṣīna wa-nawḥi al-khāṭiʾīna. Idhan fa-uḥkum baynī wa-baynahu bi-sulṭāni qaḍāʾika wa-malīki ᶜadlika wa-iqtidārika. Hal min ḥākimin yā maḥbūbī dūnaka li-altajiʾa bihi wa-afirra ilayhi? Lā fa-wa-ᶜizzatika lā mahraba illā anta wa-lā mafarra illā ilayka.

By your might, my God, I will find no existence for myself after this. If you do not return me to nonexistence, then judge between me and this oppressor, whose action has altered my face among the sincere among your creatures and those of your loved ones who have been brought near. At that very hour, my God, I fled from him to you and came to you with the clamor of the bereaved, the cry of the disobedient, and the lamentation of sinners. Judge, then, between me and him by the sovereignty of your decree and the dominion of your justice and power. Is there any judge besides you, my Beloved, with whom I may seek refuge and to whom I may flee? No, by your might! There is no refuge but you and nowhere to flee except to you.

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و انّ هذا مظلوم قد وقف تلقآء مدين عدلك و رحمتك و انّ هذا فقير قد تشبّث بذيل غنائك و انّ هذا محروم قد استظلّ فی ظلّ حرم قدسك و الطافك اسئلك باسمك الّذی به کسّرت اصنام الوهم و الهوی و زیّنت المقرّبین بخلع عرفانك و غفرانك و نزعت عن المشرکین رداء اسمائك و الطافك بأن تنزل من سحاب قدرتك و سمآء فضلك ما یسکن به قلبی و تطمئن به نفسی

Wa-inna hādhā maẓlūmun qad waqafa tilqāʾa madīni ᶜadlika wa-raḥmatika wa-inna hādhā faqīrun qad tashabbatha bi-dhayli ghināʾika wa-inna hādhā maḥrūmun qad istaẓalla fī ẓilli ḥarami qudsika wa-alṭāfika. Asʾaluka bi-ismika alladhī bihi kassarta aṣnāma al-wahmi wa-al-hawā wa-zayyanta al-muqarrabīna bi-khilaᶜi ᶜirfānika wa-ghufrānika wa-nazaᶜta ᶜani al-mushrikīna ridāʾa asmāʾika wa-alṭāfika bi-an tunzila min saḥābi qudratika wa-samāʾi faḍlika mā yaskunu bihi qalbī wa-taṭmaʾinnu bihi nafsī.

This is a wronged one who has stood before the city of your justice and mercy; this is a poor one who has clung to the hem of your wealth; this is a deprived one who has sought shelter in the shadow of the sanctuary of your holiness and kindness. I ask you by your name through which you shattered the idols of illusion and desire, adorned those brought near with the robes of your recognition and forgiveness, and stripped from those who associate partners with you the mantle of your names and kindness, to send down from the clouds of your power and the heaven of your grace that which will calm my heart and bring peace to my soul.

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فآه آه یا محبوبی اذا قد اخذنی الاضطراب و الاضطرار عند استقرار عرش اسمك المختار لأنّك لو تعذّب ظالم الّذی ظلمنی بدوام ملکك و ملکوتك لن تفرح بذلك نفسی و لن یذهب وحشتی و لن یسکن اضطرابی و اضطراری لانّ وجهی یا الهی اصفرّ من خجلتی بما ظهر منّی و هذه من رایحة الّتی لن یذهب منّی و لو یهبّ علیّ عن یمین عنایتك ارياح غفرانك بدوام عزّ احدیّتك اذا هل تری یا محبوبی خاسراً اخسر منّی او ذلیلاً اذلّ عنّی

Fa-āh āh yā maḥbūbī, idhan qad akhadhanī al-iḍṭirābu wa-al-iḍṭirāru ᶜinda istiqrāri ᶜarshi ismika al-Mukhtāri li-annaka law tuᶜadhdhibu ẓālima alladhī ẓalamanī bi-dawāmi mulkika wa-malakūtika lan tafraḥa bi-dhālika nafsī wa-lan yadhhaba waḥshatī wa-lan yaskuna iḍṭirābī wa-iḍṭirārī li-anna wajhī yā ilāhī iṣfarra min khajlatī bi-mā ẓahara minnī wa-hādhihi min rāʾiḥati allatī lan yadhhaba minnī wa-law yahubbu ᶜalayya ᶜan yamīni ᶜināyatika aryāḥu ghufrānika bi-dawāmi ᶜizzi aḥadiyyatika. Idhan hal tarā yā maḥbūbī khāsiran akhsara minnī aw dhalīlan adhalla ᶜannī?

Ah, ah, my Beloved! Agitation and distress have seized me while the throne of your name, the Unconstrained, stands firm. Even if you were to torment the oppressor who wronged me for as long as your sovereignty and kingdom endure, my soul would not rejoice at it, my desolation would not depart, and my agitation and distress would not be stilled. For my face, my God, has grown pale with shame at what has proceeded from me. This is a scent that will never leave me, even if the winds of your forgiveness blow upon me from the right hand of your care for as long as the glory of your oneness endures. Do you see, then, my Beloved, anyone more bereft than I, or anyone more abased?

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و انّی قد کنت یا الهی فی کلّ الأیّام مشتاقاً لوصالك بحیث نمت فی اللّیالی رجآء للقائك و ما ارفعت رأسی فی الاصباح الّا شوقاً لحضرتك و کنت فی تلك الحالة الی ان حرکت ارياح قضائك عن یمین ارادتك و ظهرت ظهورات تقدیرك عن افق قضائك و انصرفنی عن شطرك الی شطر اعدائك فاه آه من هذا الهبوب فآه آه من هذا المرور فآه آه من هذه المرسلات الّتی اخذتنی بقدرتك و اودعتنی فی محضر المشرکین بنفسك و المعاندین بجمالك فیا لیت کانوا قانعاً بما ارتکبوا فی ایّامك و وردوا علی نفسك لا فوعزّتك اولئك لن یستریحوا الّا بان یسفکوا دمك بین بریّتك و یأکلوا لحمك بانیاب البغضآء فی ملکوت الانشآء هؤلآء الأشقیآء الّذین یفرّ الفرعون من کبرهم و غرورهم و یهرب النّمرود من طغیانهم و بغیهم و یستعیذ الشّیطان بك من شرّهم و غلّهم

Wa-innī qad kuntu yā ilāhī fī kulli al-ayyāmi mushtāqan li-wiṣālika bi-ḥaythu nimtu fī al-layālī rajāᵓan li-liqāᵓika wa-mā arfaᶜtu raᵓsī fī al-iṣbāḥi illā shawqan li-ḥaḍratika wa-kuntu fī tilka al-ḥālati ilā an ḥarakat aryāḥu qaḍāᵓika ᶜan yamīni irādatika wa-ẓaharat ẓuhūrātu taqdīrika ᶜan ufuqi qaḍāᵓika wa-inṣarafanī ᶜan shaṭrika ilā shaṭri aᶜdāᵓika. Fa-āh āh min hādhā al-hubūbi fa-āh āh min hādhā al-murūri fa-āh āh min hādhihi al-mursalāti allatī akhadhatnī bi-qudratika wa-awdaᶜatnī fī maḥḍari al-mushrikīna bi-nafsika wa-al-muᶜānidīna bi-jamālika. Fa-yā layta kānū qāniᶜan bi-mā irtakabū fī ayyāmika wa-waradū ᶜalā nafsika. Lā fa-wa-ᶜizzatika ulāᵓika lan yastarīḥū illā bi-an yasfikū damaka bayna bariyyatika wa-yaᵓkulū laḥmaka bi-anyābi al-baghḍāᵓi fī malakūti al-inshāᵓi. Hāᵓulāᵓi al-ashqiyāᵓu alladhīna yafirru al-firᶜawnu min kibrihim wa-ghurūrihim wa-yahrubu al-nimrūdu min ṭughyānihim wa-baghyihim wa-yastaᶜīdhu al-shayṭānu bika min sharrihim wa-ghillihim.

Throughout all these days, my God, I longed for reunion with you, so that I slept at night in the hope of meeting you and raised my head in the morning only out of longing for your presence. I remained in that state until the winds of your decree stirred from the right hand of your will, the manifestations of your ordainment appeared from the horizon of your decree, and I was turned away from you toward your enemies. Ah, ah, for this blowing! Ah, ah, for this passing! Ah, ah, for these winds sent forth, which seized me through your power and left me in the presence of those who associate partners with your own self and oppose your beauty! If only they had been content with what they committed in your days and inflicted upon your own self! No, by your might! They will find no rest until they shed your blood among your creatures and devour your flesh with the fangs of hatred in the kingdom of creation. These are the wretched ones from whose pride and arrogance Pharaoh flees, from whose tyranny and oppression Nimrod runs away, and from whose evil and malice Satan seeks refuge in you.

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فآه آه یا محبوبی دعوتك حین الّذی نبتت فی شاطی قدس احدیّتك باسمك الرّئوف ثمّ باسمك الرّحمن ثمّ باسمك الرّحیم ثمّ باسمك الغفور ثمّ باسمك العطوف ثمّ باسمك الودود ثمّ باسمك الکافی ثمّ باسمك المعطی و کلّما وجدت نفسی محزوناً بشّرتها بقربك و لقائك و کلما اضطربت سکنتها بذکر ایّام وصالك فلمّا کمل خلقی اذا قلعنی عن مکانی احد من عبادك و نقلت من ید الی ید و من سوق الی سوق الی ان وردت فی سوق الّذی انت عالم به بعلمك الّذی احاط کلّ شیء اذا اشترانی احد من خلقك و بریّتك و لکن یا الهی و محبوبی فوعزّتك لما اخذنی بیده رأیت بأنّه غافل عن ذلك و کنت فی ذلك متحیّراً فی نفسی لان هذا الضّجیج ظهر منّی من دون اختیار

Fa-āh āh yā maḥbūbī, daᶜawtuka ḥīna alladhī nabattu fī shāṭiᵓi qudsi aḥadiyyatika bi-ismika al-Raᵓūfi thumma bi-ismika al-Raḥmāni thumma bi-ismika al-Raḥīmi thumma bi-ismika al-Ghafūri

thumma bi-ismika al-ᶜAṭūfi thumma bi-ismika al-Wadūdi thumma bi-ismika al-Kāfī thumma bi-ismika al-Muᶜṭī wa-kullamā wajadtu nafsī maḥzūnan bashshartuhā bi-qurbika wa-liqāᵓika wa-kullamā iḍṭarabat sakkantuhā bi-dhikri ayyāmi wiṣālika. Fa-lammā kamula khalqī idhā qalaᶜanī ᶜan makānī aḥadun min ᶜibādika wa-nuqiltu min yadin ilā yadin wa-min sūqin ilā sūqin ilā an waradtu fī sūqi alladhī anta ᶜālimun bihi bi-ᶜilmika alladhī aḥāṭa kulla shayᵓin. Idhan ishtarānī aḥadun min khalqika wa-bariyyatika wa-lākin yā ilāhī wa-maḥbūbī fa-wa-ᶜizzatika lammā akhadhanī bi-yadihi raᵓaytu bi-annahu ghāfilun ᶜan dhālika wa-kuntu fī dhālika mutaḥayyiran fī nafsī li-anna hādhā al-ḍajīja ẓahara minnī min dūni ikhtiyārin.

Ah, ah, my Beloved! When I sprouted on the shore of the holiness of your oneness, I called upon you by your name, the Compassionate, then by your name, the All-Merciful, then by your name, the Merciful, then by your name, the All-Forgiving, then by your name, the Tenderhearted, then by your name, the All-Loving, then by your name, the All-Sufficing, then by your name, the Bestower. Whenever I found my soul sorrowful, I cheered it with the glad news of nearness to you and of meeting you, and whenever it grew agitated, I calmed it by recalling the days of reunion with you. When my growth was complete, one of your servants uprooted me from my place, and I was passed from hand to hand and from market to market until I reached the market known to you through your knowledge, which encompasses all things. Then one of your creatures and created beings bought me. But, my God and my Beloved, by your might, when he took me in his hand, I saw that he was unaware of this. I was bewildered within myself at this, for this clamor arose from me involuntarily.

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و كنت فی سرّ السّرّ دعوتك بندآء المشتاقین و صریخ الأملین بأن تكشف لی سرّ ذلك و ما سترته عنّی بحجبات تقدیرك و سبحات قضائك الی ان حملنی الی ارض الّتی استویت فیها علی عرش مظلومیّتك وجدت رایحة القمیص من ترابها و نفحات التّقدیس من هوائها و اخذنی الابتهاج و السّرور علی شأن رأیت نفسی علی معارج العزّة و الاجلال كانی صرت مالكا علی اعلی ملوك ممالك البقآء و سلطانا علی من فی ملكوت الانشآء

Wa-kuntu fī sirri al-sirri daᶜawtuka bi-nidāᵓi al-mushtāqīna wa-ṣarīkhi al-āmilīna bi-an takshifa lī sirra dhālika wa-mā satartahu ᶜannī bi-ḥujubāti taqdīrika wa-subuḥāti qaḍāᵓika ilā an ḥamalanī ilā arḍi allatī istawayta fīhā ᶜalā ᶜarshi maẓlūmiyyatika. Wajadtu rāᵓiḥata al-qamīṣi min turābihā wa-nafaḥāti al-taqdīsi min hawāᵓihā wa-akhadhanī al-ibtihāju wa-al-surūru ᶜalā shaᵓnin raᵓaytu nafsī ᶜalā maᶜāriji al-ᶜizzati wa-al-ijlāli ka-annī ṣirtu mālikan ᶜalā aᶜlā mulūki mamāliki al-baqāᵓi wa-sulṭānan ᶜalā man fī malakūti al-inshāᵓi.

In the innermost secrecy I called upon you with the call of those who yearn and the cry of those who hope, asking you to disclose to me the secret of this and what you had concealed from me behind the veils of your ordainment and the splendors of your decree, until he carried me to the land where you were established upon the throne of your wronged condition. I perceived the fragrance of the shirt from its dust and the breaths of holiness from its air. Joy and gladness so seized me that I saw myself upon the heights of might and majesty, as though I had become ruler over the highest kings of the realms of eternity and sovereign over all who dwell in the kingdom of creation.

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و كنت فى تلك الحالة الى ان بلغ حاملى الى سبيل انشعب منه السّبيلان سبيل الى اليمين و سبيل الى اليسار و انّه انحرف من اليمين الى الشّمال فآه آه اذاً وجدت فى نفسى الاضطراب و فزعت و فزع كلّ شىء من فزعى الى ان بلغنى الى باب لما فتح وجدت رايحة الجحيم و نفحات السجّين الّتى لو تهبّ رايحة منها على الممكنات كلّها ترجعن الى عدم البحت و اودعنى بيد هذا الظّالم الّذى قام عليك بالاعراض و ورد منه عليك ما بدلت الأسمآء و ملكوتها و انقطعت الصّفات عن مقاعدها فلمّا اطّلعت به و بما ارتكبت باعانتى ما ارتكب فررت عنه و عن لقائه الى ساحة عزّ احديّتك و مقرّ عرش عظمتك

Wa-kuntu fī tilka al-ḥālati ilā an balagha ḥāmilī ilā sabīlin inshaᶜaba minhu al-sabīlāni sabīlun ilā al-yamīni wa-sabīlun ilā al-yasāri wa-innahu inḥarafa min al-yamīni ilā al-shimāli. Fa-ā āh idhan wajadtu fī nafsī al-iḍṭirāba wa-faziᶜtu wa-faziᶜa kullu shayᵓin min fazaᶜī ilā an ballaghanī ilā bābin lammā futiḥa wajadtu rāᵓiḥata al-jaḥīmi wa-nafaḥāti al-sijjīni allatī law tahubbu rāᵓiḥatun minhā ᶜalā al-mumkināti kullihā tarjᶜanna ilā ᶜadami al-baḥti wa-awdaᶜanī bi-yadi hādhā al-ẓālimi alladhī qāma ᶜalayka bi-al-iᶜrāḍi wa-warada minhu ᶜalayka mā baddala al-asmāᵓa wa-malakūtahā wa-inqaṭaᶜati al-ṣifātu ᶜan maqāᶜidihā. Fa-lammā iṭṭalaᶜtu bihi wa-bi-mā irtakabtu bi-iᶜānatī mā irtakaba farartu ᶜanhu wa-ᶜan liqāᵓihi ilā sāḥati ᶜizzi aḥadiyyatika wa-maqarri ᶜarshi ᶜaẓamatika.

I remained in that state until the one carrying me reached a road that branched into two paths, one to the right and one to the left. He turned from the right toward the left. Ah, ah! Then I felt agitation within me and was terrified, and everything was terrified at my terror, until he brought me to a door. When it opened, I perceived the stench of hell and the breaths of the infernal prison, a single breath of which, were it to blow upon all contingent things, would return them to utter nonexistence. He placed me in the hand of this oppressor who rose against you in rejection and inflicted upon you that which changed the names and their kingdom and severed the attributes from their seats. When I became aware of him and of what I had committed by assisting in what he committed, I fled from him and from meeting him to the court of the glory of your oneness and the seat of the throne of your grandeur.

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اذا فانظر يا الهى الىّ بلحظات عنايتك ثمّ ارتد بصر فضلك الى هذا المظلوم الّذى صار من عمله قانطاً من روحك و عنايتك و مأيوساً عن بدايع فضلك و اكرامك فآءه آه من عظم بلائى و كثرة حيرتى و احتراقى لم ادر ما اطلب من بدايع فضلك لانّ كلّما يبلغ اليه اعلى مشعرى اشاهد بأنّه لايسكن فؤادى و لن يستريح به قلبى اذاً لمّا اجد نفسى فى هذا الحال و تلك الأحوال احبّ بأن افوّض امرى بيدك و فى قبضتك لتقدّر ما هو خير عندك لنفسى و كينونتى و حقيقتى اذا اسئلك يا محبوبى بمظاهر امرك فى تلك الأيّام و مطالع وحيك و مخازن علمك بأن تنزل علىّ ما يستضئ به وجهى بين السّموات و الأرض و انّك انت المقتدر على ما تشآء و انّك انت المقتدر المهيمن العزيز القيّوم

Idhan fa-unẓur yā ilāhī ilayya bi-laḥaẓāti ᶜināyatika thumma irtadda baṣara faḍlika ilā hādhā al-maẓlūmi alladhī ṣāra min ᶜamalihi qāniṭan min rawḥika wa-ᶜināyatika wa-maᵓyūsan ᶜan badāᵓiᶜi faḍlika wa-ikrāmika. Fa-āh āh min ᶜiẓami balāᵓī wa-kathrati ḥayratī wa-iḥtirāqī. Lam adri mā aṭlubu min badāᵓiᶜi faḍlika li-anna kullamā yablughu ilayhi aᶜlā mashᶜarī ushāhidu bi-annahu lā yusakkinu fuᵓādī wa-lan yastarīḥa bihi qalbī. Idhan lammā ajidu nafsī fī hādhā al-ḥāli wa-tilka al-aḥwāli uḥibbu bi-an ufawwiḍa amrī bi-yadika wa-fī qabḍatika li-tuqaddira mā huwa khayrun ᶜindaka li-nafsī wa-kaynūnatī wa-ḥaqīqatī. Idhan asᵓaluka yā maḥbūbī bi-maẓāhiri amrika fī tilka al-ayyāmi wa-maṭāliᶜi waḥyika wa-makhāzini ᶜilmika bi-an tunzila ᶜalayya mā yastaḍīᵓu bihi wajhī

bayna al-samāwāti wa-al-arḍi wa-innaka anta al-muqtadiru ᶜalā mā tashāᵓu wa-innaka anta al-Muqtadiru al-Muhayminu al-ᶜAzīzu al-Qayyūmu.

Look upon me, then, my God, with the glances of your care, and turn the gaze of your grace toward this wronged one who, through his own deed, has despaired of your solace and care and lost hope in the wonders of your grace and generosity. Ah, ah, for the greatness of my affliction, the depth of my bewilderment, and my burning anguish! I do not know what to ask of the wonders of your grace, for I see that whatever my highest perception can reach will not calm my soul or bring my heart to rest. Since I find myself in this state and these conditions, I wish to entrust my affair to your hand and into your grasp, so that you may ordain what is best in your sight for my soul, my being, and my reality. I ask you, then, my Beloved, by the manifestations of your Cause in these days, the dawning places of your revelation, and the treasuries of your knowledge, to send down upon me that which will make my face shine amid the heavens and the earth. You have power over whatever you will, and you are the All-Powerful, the All-Subduing, the Almighty, the Self-Subsisting.

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اذا یا محبوبی اخذنی الاضطراب مرّةً اخری من خطیئتی الکبری یا من بیدك ملکوت الامضا و جبروت القضا و کلما اسکن نفسی و احدثها من رحمتك الّتی سبقت الممکنات و اذکرها بعنایتك الّتی احاطت من فی الأرض و السّمآء و اقول لها اطمئنّی و لاتجزعی انّ محبوبی رحیم و سلطانی کریم و مالکی عطوف و خالقی غفور تظهر منها نار الحسرة و الخجلة و یحترق منها صبری و صبرها و اصطباری و اصطبارها و سکونی و سکونها لذا لن ینقطع صریخی بین یدیك و لاینتهی ضجیجی تلقآء وجهك فوعزّتك اخاف بأن یحزن من حزنی سکّان جبروت سرورك و قبائل ملکوت ابتهاجك اسئلهم بك بأن لایمنعونی عن صریخی و حنینی تلقآء مدین وحدانیّتك لانّ الّذینهم یطوفنّ فی حول عرشك و شربوا کوثر العزّ و الأمال و وجدوا حلاوة القرب و الوصال ینبغی لهم بأن ینظرن الّذی بعد عن ساحة قربك و جعل محروماً من بدایع نعمائك

Idhan yā maḥbūbī akhadhanī al-iḍṭirābu marratan ukhrā min khaṭīᵓatī al-kubrā yā man bi-yadika malakūtu al-imḍāᵓi wa-jabarūtu al-qaḍāᵓi wa-kullamā usakkinu nafsī wa-uḥaddithuhā min raḥmatika allatī sabaqati al-mumkināti wa-udhakkiruhā bi-ᶜināyatika allatī aḥāṭat man fī al-arḍi wa-al-samāᵓi wa-aqūlu lahā iṭmaᵓinnī wa-lā tajzaᶜī inna maḥbūbī raḥīmun wa-sulṭānī karīmun wa-mālikī ᶜaṭūfun wa-khāliqī ghafūrun taẓharu minhā nāru al-ḥasrati wa-al-khajlati wa-yaḥtariqu minhā ṣabrī wa-ṣabruhā wa-iṣṭibārī wa-iṣṭibāruhā wa-sukūnī wa-sukūnuhā. Li-dhā lan yanqaṭiᶜa ṣarīkhī bayna yadayka wa-lā yantahī ḍajījī tilqāᵓa wajhika. Fa-wa-ᶜizzatika akhāfu bi-an yaḥzana min ḥuznī sukkānu jabarūti surūrika wa-qabāᵓilu malakūti ibtihājika. Asᵓaluhum bika bi-an lā yamnaᶜūnī ᶜan ṣarīkhī wa-ḥanīnī tilqāᵓa madīni waḥdāniyyatika li-anna alladhīnahum yaṭūfanna fī ḥawli ᶜarshika wa-sharibū kawthara al-ᶜizzi wa-al-āmāli wa-wajadū ḥalāwata al-qurbi wa-al-wiṣāli yanbaghī lahum bi-an yanẓurna alladhī baᶜuda ᶜan sāḥati qurbika wa-juᶜila maḥrūman min badāᵓiᶜi naᶜmāᵓika.

Now, my Beloved, agitation has seized me once again because of my most grievous sin, you in whose hand are the kingdom of fulfillment and the dominion of decree. Whenever I calm my soul, speak to it of your mercy that preceded all contingent things, remind it of your care that encompasses everyone in earth and heaven, and say to it, “Be at peace and do not despair; my Beloved is merciful, my Sovereign is generous, my Master is tenderhearted, and my Creator is forgiving,” the fire of regret and shame rises from it, consuming my patience and its patience, my endurance and its endurance, my tranquility and its tranquility. Thus my cry will never cease before you, nor will my clamor end before your face. By your might, I fear that my sorrow will grieve the inhabitants

of the dominion of your joy and the tribes of the kingdom of your gladness. I ask them, by you, not to prevent me from crying out and lamenting before the city of your unity, for those who circle your throne, have drunk the heavenly waters of glory and hope, and have tasted the sweetness of nearness and reunion should look upon the one who is far from the court of your presence and has been deprived of your wondrous blessings.

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فآه آه یا محبوبی فآه آه یا مقصودی فآه آه یا منائی فآه آه یا رجائی فآه آه کیف ارفع رأسی عند قلم علیّ الّذی جعلته مشرق وحیك و مطّلع الهامك فکیف انظر الی قلم الّذی ینسب الی محمّد رسولك و به رقم اسرار قضائك و کتب الواح امرك فوعزّتك یا محبوبی تکاد ان ارجع الی العدم من خجلتی و ما ورد علیّ فی ایّامی هل اقدر ان اشاهد قلم الّذی جری ما نزلته علی الرّوح من مقادیر امرك و اسرار سننك و قضائك و ظهر منه ما ثبت به تنزیه ذاتك عن الامثال و تقدیس نفسك عن الاشباح او اسمع صریر قلم الکلیم الّذی به کتبَ احکامك و حکمك و جواهر توحیدك و آثار تفریدك

Fa-āh āh yā maḥbūbī fa-āh āh yā maqṣūdī fa-āh āh yā munāʾī fa-āh āh yā rajāʾī fa-āh āh kayfa arfaᶜu raʾsī ᶜinda qalami ᶜAliyyin alladhī jaᶜaltahu mashriqa waḥyika wa-muṭṭalaᶜa ilhāmika fa-kayfa anẓuru ilā qalami alladhī yunsabu ilā Muḥammadin rasūlika wa-bihi ruqima asrāru qaḍāʾika wa-kutiba alwāḥu amrika? Fa-wa-ᶜizzatika yā maḥbūbī takādu an arjiᶜa ilā al-ᶜadami min khajlatī wa-mā warada ᶜalayya fī ayyāmī. Hal aqdiru an ushāhida qalama alladhī jarā mā nazzaltahu ᶜalā al-Rūḥi min maqādīri amrika wa-asrāri sunanika wa-qaḍāʾika wa-ẓahara minhu mā thabata bihi tanzīhu dhātika ᶜani al-amthāli wa-taqdīsu nafsika ᶜani al-ashbāḥi aw asmaᶜa ṣarīra qalami al-Kalīmi alladhī bihi kataba aḥkāmaka wa-ḥikamaka wa-jawāhira tawḥīdika wa-āthāra tafrīdika?

Ah, ah, my Beloved! Ah, ah, my Goal! Ah, ah, my Desire! Ah, ah, my Hope! Ah, ah! How can I raise my head before the pen of ᶜAlī, which you made the dawning place of your revelation and the rising place of your inspiration? How can I look upon the pen associated with Muḥammad, your Messenger, through which the mysteries of your decree were inscribed and the tablets of your Cause were written? By your might, my Beloved, I am on the verge of returning to nonexistence from my shame and from what has befallen me in my days. Can I look upon the pen that set down what you revealed to the Spirit of the ordinances of your Cause and the mysteries of your ways and decree, and from which appeared that which established that your essence is exalted above all likenesses and your self sanctified above all forms? Or can I hear the scratching of the pen of the one who spoke with you, through which he wrote your laws and your wisdom, the gems of your unity and the signs of your uniqueness?

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ای محبوب کیف اشاهد قلم الخلیل الّذی بعثته بأمرك و جعلته سراج وحیك بین عبادك و کلمة امرك بین بریّتك فآه آه من خجلتی الّتی لن تذهب منّی بدوام عزّك و بقآء کینونتك هبنی یا الهی غمّستنی فی بحور الغفران فکیف تذهب منّی روایح العصیان الّتی ما اتی به دونی فی ایّامك فیا الهی بحلمك الّذی ما اخذت به اعدائك بل مددتهم بسلطان قضائك بحیث کلّ من اراد ان یجرّ علی وجهك سیف البغضآء انّك شحذتهُ لحکمة الّتی کانت مستورة عن انظر بریّتك و بعنایتك الّتی ما امسکها شئونات خلقك و عمل المشرکین فی بلادك بأن ترجعنی الی العدم ثمّ ابعثنی فی ایّامك بسلطان مشیّتك مرّة اخری لعلّ یمحی عن قلبی ما ظهر منّی فی کرّة الأولی و اکون غافلاً عما ارتکبت لتجعل هذه الغفلة نعمة علی نفسی و رحمة علی کینونتی و عنایة علی ذاتی و انّك انت المقتدر المتعالی العزیز الکریم انتهی

Ay maḥbūb, kayfa ushāhidu qalama al-Khalīl alladhī baᶜathtahu bi-amrika wa-jaᶜaltahu sirāja waḥyika bayna ᶜibādika wa-kalimata amrika bayna bariyyatika? Fa-āh āh min khajlatī allatī lan tadhhaba minnī bi-dawāmi ᶜizzika wa-baqāᵓi kaynūnatika. Habnī yā ilāhī ghammastanī fī buḥūri al-ghufrān, fa-kayfa tadhhabu minnī rawāᵓiḥu al-ᶜiṣyān allatī mā atā bihi dūnī fī ayyāmika? Fa-yā ilāhī, bi-ḥilmika alladhī mā akhadhta bihi aᶜdāᵓaka bal madadtahum bi-sulṭāni qaḍāᵓika bi-ḥaythu kullu man arāda an yajurra ᶜalā wajhika sayfa al-baghḍāᵓ innaka shaḥadhtahu li-ḥikma allatī kānat mastūra ᶜan anẓur bariyyatika, wa-bi-ᶜināyatika allatī mā amsakahā shuᵓūnātu khalqika wa-ᶜamalu al-mushrikīn fī bilādika, bi-an turjiᶜanī ilā al-ᶜadam thumma ibᶜathnī fī ayyāmika bi-sulṭāni mashīᵓatika marratan ukhrā laᶜalla yumḥā ᶜan qalbī mā ẓahara minnī fī karrati al-ūlā wa-akūna ghāfilan ᶜammā irtakabtu li-tajᶜala hādhihi al-ghaflata niᶜmatan ᶜalā nafsī wa-raḥmatan ᶜalā kaynūnatī wa-ᶜināyatan ᶜalā dhātī wa-innaka anta al-Muqtadir al-Mutaᶜālī al-ᶜAzīz al-Karīm. Intahā.

O Beloved, how can I look upon the pen of the Friend whom you sent at your command and made the lamp of your revelation among your servants and the word of your command among your creatures? Ah, ah, for my shame, which will never leave me as long as your might endures and your being remains! Suppose, my God, that you immersed me in the oceans of forgiveness: how could the odors of disobedience leave me, when no one but me has committed such disobedience in your days? My God, by your forbearance, through which you have not seized your enemies but have instead sustained them through the sovereignty of your decree, so that whenever anyone sought to draw the sword of hatred against your face, you sharpened it for a wisdom hidden from the eyes of your creatures; and by your care, which neither the affairs of your creation nor the deeds of the idolaters in your lands have withheld, I ask you to return me to nonexistence. Then raise me up once more in your days through the sovereignty of your will, so that what proceeded from me in the first existence may be erased from my heart and I may be unaware of what I committed. Make this unawareness a blessing upon my soul, a mercy upon my being, and a favor to my self. You are indeed the All-Powerful, the Most Exalted, the Almighty, the Generous. End of quotation.

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فوالّذی نفسی بیده اگر کلّ من فی الابداع بقمیص انصاف مزیّن شوند از ضجیج قلم و صریر آن که بین یدی الرّحمن نموده جمیع از کلّ من فی السّموات و الأرض منقطع شده بکوی دوست توجّه نمایند و از دنیا و عما قدّر فیها منقطع گردند و لکن این ایّام که چنین نفوسی مشاهده نمیشوند الّا قلیل قلیل دیگر تا چه وقت و زمان وجوه مقدّسه منیره از جیب احدیّة بیرون خرامند و بنفحات اللّه و کلماته فایز شوند و از غیرش بی‌نیاز آیند انّهم من خیرة الخلق عند اللّه الملك المهیمن القیّوم

Fa-wa-alladhī nafsī bi-yadihi, agar kullu man fī al-ibdāᶜ bi-qamīṣ-i inṣāf muzayyan shavand, az ḍajīj-i qalam va ṣarīr-i ān kih bayna yaday al-Raḥmān nimūdih, jamīᶜ az kullu man fī al-samāwāt wa-al-arḍ munqaṭiᶜ shudih bi-kūy-i dūst tavajjuh namāyand va az dunyā va ᶜammā quddira fīhā munqaṭiᶜ gardand. Va lākin īn ayyām kih chunīn nufūsī mushāhidih nimīshavand illā qalīl qalīl. Dīgar tā chih vaqt va zamān vujūh-i muqaddasih-yi munīrih az jayb-i aḥadiyyat bīrūn khirāmand va bi-nafaḥāt-i Allāh va kalimātash fāᵓiz shavand va az ghayrash bī-niyāz āyand. Innahum min khīrati al-khalq ᶜinda Allāh al-Malik al-Muhaymin al-Qayyūm.

By him in whose hand is my soul, if all who are in creation adorned themselves with the garment of fairness, the lament of the pen and the sound of its scratching before the All-Merciful would cause them all to detach themselves from everyone in the heavens and on earth and turn toward the dwelling of the Friend, and to detach themselves from the world and whatever has been ordained

within it. Yet in these days such souls are nowhere to be seen, except for very, very few. At what time and hour will radiant, sanctified faces emerge from the bosom of oneness, receive the breaths of God and his words, and become independent of all but him? They are among the choicest of creation in the sight of God, the King, the All-Protecting, the Self-Subsisting.

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اگر چه این عبد هر مطلبی مذکور میدارد بعد خود را نادم مشاهده مینماید چه که معلوم نیست حرارت حبّ الهی در آن قلوب احداث شود چنانچه در ظهور ستّین بیانات نقطه بیان روح ما سواه فداه را که پیش هر نفسی میبردند در کمال بی‌اعتنائی بیك دست اخذ نموده مقدار عشره دقایق او اقلّ ملاحظه نموده میانداخت و قالوا ان هذه الکلمات مفتریات و اگر فی‌الجمله منصف بودند حرفی از آن را بجمیع من فی السّموات و الأرض مبادله نمینمودند بشنو از این عبد و قلب و سمع را از کلّ آنچه شنیده و ادراك نموده طاهر نما و بعد در آیات منزله قبل که بر نبیّین و مرسلین نازل شده ملاحظه کن و این آیات ابدع امنع را مشاهده نما و خود انصاف ده و البتّه اگر بآنچه ذکر شد عمل نمائی بحقّ فایز شوی و از وسواس شیاطین منزّه گردی

Agar chih īn ᶜabd har maṭlabī madhkūr mīdārad, baᶜd khud rā nādim mushāhidih mīnamāyad, chih kih maᶜlūm nīst ḥarārat-i ḥubb-i ilāhī dar ān qulūb iḥdāth shavad. Chunānchih dar ẓuhūr-i sittīn bayānāt-i Nuqṭiy-i Bayān, rūḥ-i mā sivāhu fidāh, rā kih pīsh-i har nafsī mīburdand, dar kamāl-i bī-iᶜtināʾī bi-yik dast akhdh nimūdih miqdār-i ᶜasharih daqāyiq aw aqall mulāḥiẓih nimūdih mīandākht, wa-qālū inna hādhihi al-kalimāt muftarayāt. Va agar fī al-jumlih munṣif būdand, ḥarfī az ān rā bi-jamīᶜ-i man fī al-samāwāt wa-al-arḍ mubādilih nimīnamūdand. Bishnaw az īn ᶜabd va qalb va samᶜ rā az kull-i ānchih shinīdih va idrāk nimūdih ṭāhir namā va baᶜd dar āyāt-i munzalih-yi qabl kih bar nabiyyīn va mursalīn nāzil shudih mulāḥiẓih kun va īn āyāt-i abdaᶜ-i amnaᶜ rā mushāhidih namā va khud inṣāf dih. Va al-battih agar bi-ānchih dhikr shud ᶜamal namāʾī, bi-Ḥaqq fāʾiz shavī va az vasvās-i shayāṭīn munazzah gardī.

Whatever this servant mentions, he afterward finds himself regretting it, for it is uncertain whether the warmth of divine love will be kindled in those hearts. Thus, in the Revelation of the year sixty, whenever the utterances of the Point of the Bayān—may the souls of all besides him be sacrificed for him—were brought before anyone, he would take them in one hand with utter indifference, look at them for ten minutes or less, and cast them aside. They said, “These words are fabrications.” Had they been even somewhat fair, they would not have exchanged a single letter of them for all who are in the heavens and on earth. Listen to this servant, and purify your heart and hearing of everything you have heard and understood. Then examine the verses revealed before, which descended upon the prophets and messengers, and behold these most wondrous, most exalted verses, and judge fairly for yourself. If you act upon what has been stated, you will assuredly attain the Truth and be freed from the whisperings of devils.

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اراده چنان بود که جمیع آیات منزله که از سماء مشیّت ربّ علیّ اعلی در این امر ابدع امنع نازل شده ذکر شود نهی فرمودند و فرمودند چندی تأمّل نمائید تا معلوم شود که اهل بیان در چه رتبه و مقام واقف و قائمند و جوهر آن اخذ شود یعنی آن نفوسی که بغیر الله ناظر نبوده و نیستند و بعد اگر مقتضی شد آیات مکنونه بیان و معانی مکنونه آن از سماء مشیّت رحمانی نازل تا جمعی ادراك نمایند که قلم الله حرکت ننموده مگر بوصف این ظهور اعظم و لسان الله ناطق نشده مگر بذکر این جمال اطهر الأمر بید الله و انّه کان علی کلّ شیء قدیر

Irādih chunān būd kih jamīᶜ-i āyāt-i munzalih kih az samā-yi mashiyyat-i Rabb-i ᶜAlī-yi Aᶜlā dar īn amr-i abdaᶜ-i amnaᶜ nāzil shudih dhikr shavad. Nahy farmūdand va farmūdand chandī taᵓammul namāyīd tā maᶜlūm shavad kih ahl-i Bayān dar chih rutbih va maqām vāqif va qāᵓimand va jawhar-i ān akhdh shavad, yaᶜnī ān nufūsī kih bi-ghayr-i Allāh nāẓir nabūdih va nīstand. Va baᶜd agar muqtaḍī shud, āyāt-i maknūnih-yi Bayān va maᶜānī-yi maknūnih-yi ān az samā-yi mashiyyat-i raḥmānī nāzil tā jamᶜī idrāk namāyand kih Qalam-i Allāh ḥarakat nanimūdih magar bi-vaṣf-i īn ẓuhūr-i aᶜẓam va Lisān-i Allāh nāṭiq nashudih magar bi-dhikr-i īn jamāl-i aṭhar. Al-amru bi-yadi Allāh wa-innahu kāna ᶜalā kulli shayᵓin qadīr.

The intention was to cite all the revealed verses that have descended from the heaven of the will of the Most High, the Most Exalted Lord concerning this most wondrous, most exalted Cause. He forbade it, saying, "Wait a while, so that it may become clear at what rank and station the people of the Bayān stand, and its essence may be gathered—that is, those souls who have not looked, and do not look, to anyone but God. Then, if it is fitting, the hidden verses of the Bayān and its concealed meanings will descend from the heaven of the will of the All-Merciful, so that some may understand that the Pen of God has moved only to describe this Most Great Revelation, and the Tongue of God has spoken only to mention this Most Pure Beauty." The matter is in God's hand, and he has power over all things.

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لذا این عبد فانی بآنچه از آیات مشرقه که از مشرق فم سلطان بیان اشراق نموده کفایت نمود و لکن بر هر ذی بصری الیوم لازم که قلب را از کلّ اشارات و دلالات و اسماء مقدّس نماید و بنفس ظهور و ما یظهر من عنده ناظر باشد و کلّ باین مأمور شده‌اند در بیان چه که اسماء و اذکار کلّ خلق او بوده و خواهند بود الیوم اکثری از اهل بیان در عقبه اسماء واقف و عند الله از عبده آن مشهود و مذکور اهل منظر اکبر عند الله آن نفوسی هستند که اثمار شجره الهیّه را در این ربیع عزّ فردانیّه بدست خود اخذ نموده و تناول نموده‌اند و متمسّکین بغیر این شجره عند الله مردود و از اهل نفی و نار محسوب

Lidhā īn ᶜabd-i fānī bi-ānchih az āyāt-i mushriqih kih az mashriq-i fam-i Sulṭān-i Bayān ishrāq nimūdih kifāyat nimūd. Va lākin bar har dhī baṣarī al-yawm lāzim kih qalb rā az kull-i ishārāt va dalālāt va asmā muqaddas namāyad va bi-nafs-i ẓuhūr va mā yaẓharu min ᶜindihi nāẓir bāshad. Va kull bi-īn maᵓmūr shudih-and dar Bayān, chih kih asmā va adhkār kull khalq-i ū būdih va khvāhand būd. Al-yawm aktharī az ahl-i Bayān dar ᶜaqabiy-i asmā vāqif va ᶜinda Allāh az ᶜabadi-yi ān mashhūd va madhkūr. Ahl-i manẓar-i akbar ᶜinda Allāh ān nufūsī hastand kih athmār-i shajariy-i ilāhiyyih rā dar īn rabīᶜ-i ᶜizz-i fardāniyyih bi-dast-i khud akhdh nimūdih va tanāvul nimūdih-and va mutamassikīn bi-ghayr-i īn shajarih ᶜinda Allāh mardūd va az ahl-i nafy va nār maḥsūb.

This mortal servant has therefore contented himself with those radiant verses that have shone from the dawning place of the mouth of the Sovereign of Utterance. Yet today everyone endowed with sight must sanctify the heart from all allusions, indications, and names, and look to the Revelation itself and whatever proceeds from him. All have been commanded to do this in the Bayān, for names and invocations have all been, and will remain, his creation. Today most of the people of the Bayān have halted at the obstacle of names and are seen and counted before God among their worshippers. In God's sight, the people of the Most Great Vista are those souls who, in this springtime of the glory of singleness, have gathered with their own hands the fruits of the divine Tree and eaten them. Those who cling to anything other than this Tree are rejected before God and numbered among the people of negation and fire.

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در این وقت روح ندا فرمود که بنویس بعباد ظلمی فوق آن مشاهده نمیشود که از ظهور حقّ نفسی دلیل و برهان من غیر ما ظهر من عنده و نزل من لدنه طلب نماید بحقّ ناظر شوید اگر آن حجّتی که بآن اثبات حجّیت نقطه اوّلیه شده مشاهده شد و من لدی الله ظاهر گشت دیگر مجال توقّف نه در این صورت هیچ عذری از احدی مسموع نبوده و نخواهد بود و لو بکلمات اوّلین و آخرین متمسّك شود و مستدل گردد کذلك یبیّن الله امره ان انتم تفقهون

Dar īn vaqt Rūḥ nidā farmūd kih binivīs bi-ᶜibād: ẓulmī fawq-i ān mushāhidih namīshavad kih az ẓuhūr-i Ḥaqq nafsī dalīl va burhān min ghayri mā ẓahara min ᶜindihi wa-nazala min ladunhi ṭalab namāyad. Bi-Ḥaqq nāẓir shavīd. Agar ān ḥujjatī kih bi-ān ithbāt-i ḥujjiyyat-i Nuqṭiy-i Avvaliyyih shudih mushāhidih shud va min ladā Allāh ẓāhir gasht, dīgar majāl-i tavaqquf nah. Dar īn ṣūrat hīch ᶜudhrī az aḥadī masmūᶜ nabūdih va nakhvāhad būd, va law bi-kalimāt-i avvalīn va ākhirīn mutamassik shavad va mustadill gardad. Kadhālika yubayyinu Allāhu amrahu in antum tafqahūn.

At this moment the Spirit called out, “Write to the servants: No injustice greater than this can be seen—that someone should ask the Manifestation of the Truth for evidence and proof other than what has appeared from him and descended from his presence. Look to the Truth. If that proof by which the authority of the Primal Point was established is seen and has appeared from God, there is no longer any room for hesitation. In that case, no excuse from anyone has been or will be accepted, even if he clings to the words of the first and the last and adduces them as evidence. Thus does God explain his Cause, if you understand.”

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و اینکه نوشته بودی دیّان و میرزا غوغا و شیخ اسمعیل و حاجی ملّا هاشم ادّعا نموده و باطل شده‌اند الخ مثل این اعتراضات را در اوّل ظهور بیان مشرکین نموده‌اند و چنین مذکور میداشتند که انفس معدودات قبل از سیّد باب این ادّعا را نموده و باطل بودند لذا نعوذ بالله این قول هم مثل اقوال آن نفوس بوده و باین اقوال اعراض از حقّ نمودند لازال نزد هر ظهوری مشرکین آن عصر بامثال این اعتراضات مشغول شده‌اند و لکن عارف بصیر و منقطع خبیر را امثال این اعتراضات از صراط الله منع ننموده و ننماید بلکه سبب رسوخ و ثبوت انفس مستقیمه خواهد شد بسی واضح بوده که هر چه ظهور اعظم‌تر و حقّ ظاهرتر اعراض احرف نفی شدیدتر بوده و خواهد بود چنانچه مشاهده میشود و لکن این نفوسی که ذکر نموده اولًا از کجا بطلان این نفوس بر شما واضح شده

Va īnkih nivishtih būdī Dayyān va Mīrzā Ghawghā va Shaykh Ismāᶜīl va Ḥājī Mullā Hāshim iddiᶜā nimūdih va bāṭil shudih-and ilā ākhir, mithl-i īn iᶜtirāḍāt rā dar avval-i ẓuhūr-i Bayān mushrikīn nimūdih-and va chunīn madhkūr mīdāshtand kih anfus-i maᶜdūdāt qabl az Sayyid-i Bāb īn iddiᶜā rā nimūdih va bāṭil būdand, lidhā naᶜūdhu bi-Allāh īn qawl ham mithl-i aqvāl-i ān nufūs būdih, va bi-īn aqvāl iᶜrāḍ az Ḥaqq nimūdand. Lā yazāl nazd-i har ẓuhūrī mushrikīn-i ān ᶜaṣr bi-amthāl-i īn iᶜtirāḍāt mashghūl shudih-and va lākin ᶜārif-i baṣīr va munqaṭiᶜ-i khabīr rā amthāl-i īn iᶜtirāḍāt az ṣirāṭ-i Allāh manᶜ nanimūdih va nanamāyad, balkih sabab-i rusūkh va thubūt-i anfus-i mustaqīmih khvāhad shud. Basī vāḍiḥ būdih kih har chih ẓuhūr aᶜẓamtar va Ḥaqq ẓāhirtar, iᶜrāḍ-i aḥruf-i nafy shadīdtar būdih va khvāhad būd, chunānchih mushāhidih mīshavad. Va lākin īn nufūsī kih dhikr nimūdih, avvalan az kujā buṭlān-i īn nufūs bar shumā vāḍiḥ shudih?

As for your statement that Dayyān, Mīrzā Ghawghā, Shaykh Ismāᶜīl, and Ḥājī Mullā Hāshim made claims and proved false, and so forth: the idolaters raised objections like these at the beginning of the Revelation of the Bayān. They used to say that a few people had made this claim before

the Sayyid, the Báb, and had been false; therefore—God forbid—this assertion too was like the assertions of those people. With such words they turned away from the Truth. At every Revelation, the idolaters of that age have always occupied themselves with objections of this kind. Yet such objections have never kept, and will never keep, an insightful knower or a discerning, detached soul from the path of God. Rather, they will strengthen the firmness and steadfastness of upright souls. It has been abundantly clear that the greater the Revelation and the more manifest the Truth, the fiercer has been, and will be, the rejection of the letters of negation, as can be seen. But as for these souls you have mentioned: first, how has their falsity become clear to you?

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امّا الدّيّان الّذی سمّی فی کتاب الله بکلّ اسمائه الحسنی ابدا ادّعائی ننموده که مخالف باشد در سنه اوّل امرش چند مناجاتی از او در ساحت اقدس ارسال داشتند و در آن الواح جز اظهار خضوع و خشوع و ایمان بالله و مظاهر امر او مشاهده نشد و لکن نفس معروف چون مشاهده نمود که نفسی ظاهر شده و مناجات نوشته نار حسدش بشأنی مشتعل که فتوی بر قتل او و محبّینش داده چنانچه آن مظهر احدیّه را بنص نقطه بیان بفتوای او شهید نمودند و بعد در کتاب خود مفتریاتی باو نسبت داده که ابدا صدق نبوده و فوق آنچه ادّعا نموده بود از منزل بیان تصریحا درباره او نازل فانظر فی البیان لتکون من العارفین

Ammā al-Dayyān alladhī summiya fī kitābi Allāh bi-kulli asmāʾihi al-ḥusnā, abadan iddiᶜāʾī nan-imūdih kih mukhālif bāshad. Dar saniy-i avval-i amrash chand munājātī az ū dar sāḥat-i aqdas irsāl dāshtand va dar ān alvāḥ juz iẓhār-i khuḍūᶜ va khushūᶜ va īmān bi-Allāh va maẓāhir-i amr-i ū mushāhidih nashud. Va lākin nafs-i maᶜrūf chūn mushāhidih nimūd kih nafsī ẓāhir shudih va munājāt nivishtih, nār-i ḥasadash bi-shaʾnī mushtaᶜil kih fatvā bar qatl-i ū va muḥibbīnash dādih, chunānchih ān maẓhar-i aḥadiyyih rā bi-naṣṣ-i Nuqṭiy-i Bayān bi-fatvā-yi ū shahīd nimūdand. Va baᶜd dar kitāb-i khud muftarayātī bi-ū nisbat dādih kih abadan ṣidq nabūdih va fawq-i ānchih iddiᶜā nimūdih būd az Munzil-i Bayān taṣrīḥan darbāriy-i ū nāzil. Fa-unẓur fī al-Bayān li-takūna min al-ᶜārifīn.

As for Dayyān, who was named in the Book of God by all his most beautiful names, he never made any claim that was contrary. In the first year of his cause, several prayers of his were sent to the Most Holy Court, and in those tablets nothing was seen but expressions of humility, reverence, and faith in God and the Manifestations of his Cause. Yet when the well-known individual saw that someone had appeared and written prayers, the fire of his envy blazed so fiercely that he issued a ruling for the killing of him and his loved ones. Thus, through his ruling, they martyred one who, according to the explicit text of the Point of the Bayān, was a manifestation of oneness. Afterward, in his own book, he attributed fabrications to him that had no truth whatsoever, although statements explicitly concerning him, surpassing what he had claimed, had been revealed by the Revealer of the Bayān. Look, then, into the Bayān, so that you may be among those who know.

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و جمعی از این نفوس بوده‌اند که نفس معروف آنها را ردّ نموده و حکم بر کفر جمیع کرده و عند الله آن نفوس مردود نبوده و نخواهند بود بلکه شعرٌ منهم خیر منه لو انت من المتبصّرین از جمله جناب آقا سیّد ابراهیم علیه بهآء الله الأبهی که در حقّ او آیاتی نازل شده و از جمله آن آیات اینست که ذکر میشود شاید که ادراك نمائی و مطّلع شوی که احدی بنقطه اولی و ما نزل من عنده ناظر نبوده بلکه حبّاً لریاسته و حفظاً لعزّه مرتکب شده آنچه را که احدی از اوّل ابداع تا حین مرتکب نشده قوله عزّ اعزازه ان اشهد ان یا ابراهیم انّك کنت فی یوم عرش ظهور ربّك و انّا کنّا من قبل ثمّ من بعد لظاهرین انظر قد خلقناك و رزقناك و امتناك و احییناك الی حینئذ و انّ

الّذين اوتوا الصّحف هم الی حينئذ محتجبون فلما نزلت علی الله ربّك ربّ ما یری و ما لایری ربّ العالمین قد سمعت صوت ما یتبعن امرك و هم یحسبون انّهم فی حبّك یتعالیون قل کلّا ثمّ کلّا انّنی انا قد حشرت و من اتّبعنی علی الله ربّی فی یوم الّذی کنت بموسی عرش ظهور الله من المؤمنین و انّ هؤلآء لا یتّبعون و ان اتّبعونی لأمنوا بموسی قبل عیسی ثمّ بمحّمد بعد عیسی ثمّ بنقطة البیان یوم القیمة

Va jamᶜī az īn nufūs būdih-and kih nafs-i maᶜrūf ānhā rā radd nimūdih va ḥukm bar kufr-i jamīᶜ kardih va ᶜinda Allāh ān nufūs mardūd nabūdih va nakhvāhand būd, balkih shaᶜrun minhum khayrun minhu law anta min al-mutabaṣṣirīn. Az jumlih Jināb-i Āqā Sayyid Ibrāhīm, ᶜalayhi bahāᵓu Allāh al-Abhā, kih dar ḥaqq-i ū āyātī nāzil shudih va az jumliy-i ān āyāt īnast kih dhikr mīshavad, shāyad kih idrāk namāᵓī va muṭṭaliᶜ shavī kih aḥadī bi-Nuqṭiy-i Ūlā va mā nazala min ᶜindihi nāẓir nabūdih, balkih ḥubban li-riyāsatihi wa-ḥifẓan li-ᶜizzihi murtakib shudih ānchih rā kih aḥadī az avval-i ibdāᶜ tā ḥīn murtakib nashudih. Qawluhu ᶜazza iᶜzāzuhu: An ishhad an yā Ibrāhīm innaka kunta fī yawmin ᶜarsha ẓuhūri rabbika wa-innā kunnā min qablu thumma min baᶜdu la-ẓāhirīn. Unẓur qad khalaqnāka wa-razaqnāka wa-amatnāka wa-aḥyaynāka ilā ḥīniᵓidhin wa-inna alladhīna ūtū al-ṣuḥufa hum ilā ḥīniᵓidhin muḥtajibūn. Fa-lammā nazalta ᶜalā Allāh rabbika rabbi mā yurā wa-mā lā yurā rabbi al-ᶜālamīn qad samiᶜta ṣawta mā yatbaᶜna amraka wa-hum yaḥsabūna annahum fī ḥubbika yataᶜālayūn. Qul kallā thumma kallā innanī anā qad ḥushirtu wa-man ittabaᶜanī ᶜalā Allāh rabbī fī yawmi alladhī kuntu bi-Mūsā ᶜarsha ẓuhūri Allāh min al-muᵓminīn. Wa-inna hāᵓulāᵓi lā yattabiᶜūn wa-in ittabaᶜūnī la-āmanū bi-Mūsā qabla ᶜĪsā thumma bi-Muḥammad baᶜda ᶜĪsā thumma bi-Nuqṭati al-Bayān yawma al-qiyāma.

There have been a number of these souls whom the well-known individual rejected, pronouncing them all unbelievers. Before God, those souls have not been, and will not be, rejected. Indeed, a single hair of theirs is better than him, if you are among those who see clearly. Among them is the honored Āqā Sayyid Ibrāhīm—upon him be the glory of God, the All-Glorious—concerning whom verses were revealed. Among those verses is the passage cited here, so that perhaps you may understand and realize that no one was looking to the Primal Point and what descended from him. Rather, out of love for his leadership and to preserve his standing, he committed what no one had committed from the beginning of creation until now. His words—exalted be his glory—are: “Bear witness, O Ibrāhīm, that you were, on a day, the throne of the revelation of your Lord, and we were indeed manifest before and afterward. Behold, we have created you, sustained you, caused you to die, and brought you to life up to this moment, while those who were given the scriptures remain veiled to this moment. When you came before God, your Lord, the Lord of what is seen and what is unseen, the Lord of the worlds, you heard the voice of those who follow your cause, while they suppose that they rise to exalted heights in their love for you. Say: No, indeed, no! I and those who followed me have been gathered before God, my Lord, on the day when, as Moses, I was the throne of God’s revelation, among the believers. These people do not follow; had they followed me, they would have believed in Moses before Jesus, then in Muḥammad after Jesus, then in the Point of the Bayān on the Day of Resurrection.”

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حال ملاحظه نما که او را از عرش ظهور نامیده میفرمایند مشاهده نما خلق نمودیم و رزق دادیم و میراندیم و زنده نمودیم تو را در این هنگام و آن نفوسیکه بتو ایمان آورده بودند در صحف تا حین محتجبند و شنیدیم ندآء نفوسیکه متابعت مینمودند امر تو را و گمان مینمودند که در محبّت تو بمقامات عالیه فایز شده‌اند بگو کلّا ثمّ کلّا من محشور شدم بین یدی الله با نفوسیکه متابعت من مینمودند در حینیکه ظاهر شد عرش ظهور باسم موسی و آن نفوس محتجبه متابعت من نکردند و اگر متابعت من نموده بودند هرآینه بمظاهر بعد و بتصدیق و ایمان بآن انفس قدسیّه فایز میشدند

Ḥāl mulāḥiẓih namā kih ū rā az ᶜarsh-i ẓuhūr nāmīdih mīfarmāyand: Mushāhidih namā, khalq nimūdīm va rizq dādīm va mīrāndīm va zindih nimūdīm tu rā dar īn hangām va ān nufūsī kih bi-tu īmān āvardih būdand dar ṣuḥuf tā ḥīn muḥtajiband va shinīdīm nidā-yi nufūsī kih mutābiᶜat mīnimūdand amr-i tu rā va gumān mīnimūdand kih dar maḥabbat-i tu bi-maqāmāt-i ᶜāliyih fāᵓiz shudih-and. Bigū kallā thumma kallā, man maḥshūr shudam bayna yaday Allāh bā nufūsī kih mutābiᶜat-i man mīnimūdand dar ḥīnī kih ẓāhir shud ᶜarsh-i ẓuhūr bi-ism-i Mūsā va ān nufūs-i muḥtajibih mutābiᶜat-i man nakardand va agar mutābiᶜat-i man nimūdih būdand har-āyinih bi-maẓāhir-i baᶜd va bi-taṣdīq va īmān bi-ān anfus-i qudsiyyih fāᵓiz mīshudand.

Now consider how he has called him a throne of revelation, saying, “Behold, we have created you, sustained you, caused you to die, and brought you to life at this time. Those souls who had believed in you in the scriptures remain veiled until now. We heard the call of the souls who followed your cause and supposed that through their love for you they had attained exalted stations. Say: No, indeed, no! I was gathered before God, together with the souls who followed me, when the throne of revelation appeared in the name of Moses. Those veiled souls did not follow me. Had they followed me, they would assuredly have attained the subsequent Manifestations and would have acknowledged and believed in those holy souls.”

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بگو ای اصمّ روزگار درست متوجّه شو و التفات نما کلمات الهی را که تصریحاً من غیر تلویح او را عرش ظهور نامیده و بعد از این شأن محکم متعالی کلّ اسماء طایف او بوده لو یخاطبه بانت الله او هو الله او من الله او الی الله او ذات الله و کینونة الله جمیع اینراتب در رتبه او ثابت و محقّق و همین نفس را الیوم اهل بیان بفتوای نفس معروف ابو الدّواهی مینامند و قسمی باو اعتراض نموده‌اند و حکم کفرش در اطراف منتشر که حال مدّتها است از کلّ کناره نموده الا لعنة الله علی الظّالمین

Begū ey aṣamm-e rūzgār, dorost motavajjeh shov va eltefāt namā kalemāt-e elāhī rā keh taṣrīḥan min ghayr-e talvīḥ ū rā ᶜarsh-e ẓohūr nāmīdeh va baᶜd az īn shaᵓn-e moḥkam-e motaᶜālī koll-e asmāᵓ ṭāyef-e ū būdeh. Law yukhāṭibuhu bi-anta Allāh aw huwa Allāh aw min Allāh aw ilā Allāh aw dhāt Allāh wa kaynūnat Allāh, jamīᶜ-e īn marāteb dar rotbeh-ye ū thābet va moḥaqqaq va hamīn nafs rā al-yawm ahl-e Bayān be-fatvā-ye nafs-e maᶜrūf Abū al-Davāhī mīnāmand va qesmī be-ū eᶜterāż nemūdeh-and va ḥokm-e kofrash dar aṭrāf montasher keh ḥāl moddat-hā ast az koll kenāreh nemūdeh. A-lā laᶜnatu Allāhi ᶜalā al-ẓālimīn.

Say: O deaf one of this age! Pay close attention and give heed to the words of God, which explicitly, without any allusion, have called him the throne of revelation. Beyond this firm and exalted station, all names circle around him. Whether he addresses him as “You are God,” “He is God,” “from God,” “to God,” “the Essence of God,” or “the Being of God,” all these stations are established and confirmed in his rank. Yet today the people of the Bayān call this very soul Abū al-Davāhī, at the decree of the well-known individual. They have assailed him so severely, and the verdict declaring him an unbeliever has been so widely circulated, that he has now withdrawn from everyone for a long time. Indeed, God’s curse rests upon the oppressors.

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حال ملاحظه کن چه مقدار در امرالله اسراف نموده‌اند و بغیا علی الله چه اعمال را مرتکب شده‌اند و بعد میفرمایند مخاطباً لذلك الاسم الجلیل قوله عزّ اعزازه ان یا خلیلی فی الصّحف لم یکن لاعراش ظهور الله من حدّ لا من قبل و لا من بعد ولکنّ النّاس عن

سرّ الأمر محتجبون و ان یا ذکری فی الکتب من بعد الصّحف لم یکن فی الاعراش الّا ما یدلّنّ علی الله ربّهم قل کلّ من الله الی الله یرجعون ان یا اسمی فی البیان انظر کیف ترقبن ادلّائی فی کلّ ظهور و الی حینئذ ما فتحت باب الاسم فی ظهور من قبل هذا من فضل الله لمن فی البیان و لکن النّاس لایعلمون

Ḥāl molāḥeẓeh kon cheh meqdār dar Amr Allāh esrāf nemūdeh-and va baghyan ᶜalā Allāh cheh aᶜmāl rā mortakeb shodeh-and va baᶜd mīfarmāyand mukhāṭiban li-dhālika al-ism al-jalīl, qawluhu ᶜazza iᶜzāzuhu: In yā khalīlī fī al-ṣuḥuf, lam yakun li-aᶜrāsh ẓuhūr Allāh min ḥadd, lā min qabl wa lā min baᶜd, wa-lākinna al-nāsa ᶜan sirr al-amr muḥtajibūn. Wa-in yā dhikrī fī al-kutub min baᶜd al-ṣuḥuf, lam yakun fī al-aᶜrāsh illā mā yadullanna ᶜalā Allāh rabbihim. Qul kullun min Allāh ilā Allāh yarjiᶜūn. In yā ismī fī al-Bayān, unẓur kayfa tarqubanna adillāʾī fī kull ẓuhūr, wa-ilā ḥīniʾidhin mā fataḥtu bāb al-ism fī ẓuhūr min qabl. Hādhā min faḍl Allāh li-man fī al-Bayān, wa-lākinna al-nāsa lā yaᶜlamūn.

Now consider how far they have exceeded all bounds in the Cause of God, and what deeds they have committed in rebellion against God. He then says, addressing that glorious name—these are his words, exalted be his glory: “O my friend in the Scriptures! There has been no limit to the thrones of God’s revelation, either before or afterward, but the people are veiled from the mystery of the Cause. And O my remembrance in the Books after the Scriptures! There has been nothing in the thrones but what points to God, their Lord. Say: All are from God and return to God. O my name in the Bayān! Consider how you will watch for my guides in every revelation. Until that time, I had not opened the gate of the name in any previous revelation. This is a grace from God to those in the Bayān, but the people do not know.”

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نفسی را که تصریح میفرماید تو خلیل منی در صحف و ذکر منی در کلّ کتب سماوی و اسم من در بیان ابوالدّواهی مینامند و شاعر نیستند قل قد اخذ الله سمعکم و ابصارکم و افئدتکم و انتم لا تسمعون و لا تبصرون و لا تفقهون کتاب مستیقظ که از تألیفات معرض بالله است که او را ربّ اخذ نموده بخوان و ببین باین هیاکل مقدّسه چه نسبتها داده و امر بقسمی صعب شد که این اسم وقتی در عراق آمده بود جمیع در صدد قتل او هم برآمدند و طلعت ابهی ایّام و لیالی ناس را منع نمودند تا آنکه از آن ارض صحیحاً و سالماً بمحلّ خود مراجعت نمود کذلك کان الأمر و کان الله علی ما اقول شهید حمد خدا را که کتاب مستیقظش نزد هر نفسی هست و الّا فوالّذی خلق البریّة لا من شیء که انکار مینمود چنانچه اکثر اعمال را انکار نموده

Nafsī rā keh taṣrīḥ mīfarmāyad to khalīl-e manī dar ṣoḥof va dhekr-e manī dar koll-e kotob-e samāvī va esm-e man dar Bayān, Abū al-Davāhī mīnāmand va shāᶜer nīstand. Qul qad akhadha Allāhu samᶜakum wa abṣārakum wa afʾidatakum wa antum lā tasmaᶜūn wa lā tubṣirūn wa lā tafqahūn. Ketāb-e Mostayqeẓ keh az taʾlīfāt-e moᶜreż be-Allāh ast keh ū rā rabb akhdh nemūdeh bekhān va bebīn be-īn hayākel-e moqaddaseh cheh nesbat-hā dādeh va amr be-qesmī ṣaᶜb shod keh īn esm vaqtī dar ᶜErāq āmadeh būd jamīᶜ dar ṣadad-e qatl-e ū ham bar-āmadand va Ṭalᶜat-e Abhā ayyām va layālī nās rā manᶜ nemūdand tā ānkeh az ān arż ṣaḥīḥan va sāleman be-maḥall-e khod morājaᶜat nemūd. Kadhālika kāna al-amr wa kāna Allāhu ᶜalā mā aqūlu shahīd. Ḥamd-e Khodā rā keh ketāb-e Mostayqeẓash nazd-e har nafsī hast va ellā fa-wa-alladhī khalaqa al-bariyya lā min shayʾ keh enkār mīnemūd chenāncheh akthar-e aᶜmāl rā enkār nemūdeh.

The very soul to whom he explicitly says, “You are my friend in the Scriptures, my remembrance in all the heavenly Books, and my name in the Bayān,” they call Abū al-Davāhī, and they are unaware. Say: God has taken away your hearing, your sight, and your hearts, and you neither

hear, nor see, nor understand. Read the book Mostayqeẓ, among the writings of the one who has turned away from God and whom he has taken as his lord, and see what accusations he has made against these holy temples. Matters became so difficult that, when this name once came to Iraq, they all sought to kill him as well. The All-Glorious Beauty restrained the people day and night until he returned from that land to his own home safe and sound. Such was the matter, and God is witness to what I say. Praise be to God that everyone has his book Mostayqeẓ; otherwise, by the One who created all beings out of nothing, he would have denied it, just as he has denied most of his deeds.

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و ای کاش بشأن یکی از این نفوسیکه مردود شمرده عند الله مذکور بود قد جعلت الوهم لنفسك ربّاً من دون الله و لا تشعر ما تقول و لکن الله یشهد ما ارتکبتم فی الحیوة الباطلة فسوف یأخذکم بقهر من عنده و انّه اشدّ المنتقمین مع ذلك چنین نفوس تارکه را عامل بیان دانسته و نفسی را که بیان بظهور او ظاهر شده او را تارك شمرده فوالله تکلّم ننموده مگر بهوی و سالك نیستی الّا در تیه وهم و غرور و تظنّ فی نفسك بأنّك من المهتدین

Va ey kāsh be-shaʾn-e yekī az īn nofūsī keh mardūd shomordeh ʿinda Allāh madhkūr būd. Qad jaʿalta al-wahma li-nafsika rabban min dūni Allāh wa lā tashʿuru mā taqūl, wa-lākinna Allāha yashhadu mā irtakabtum fī al-ḥayāt al-bāṭila fa-sawfa yaʾkhudhukum bi-qahrin min ʿindihi wa innahu ashaddu al-muntaqimīn. Maʿa dhālek chenīn nofūs-e tārekeh rā ʿāmel-e Bayān dānesteh va nafsī rā keh Bayān be-ẓohūr-e ū ẓāher shodeh ū rā tārek shomordeh. Fa-wa-Allāh takallom nanemūdeh magar be-havā va sālek nīstī ellā dar tīh-e vahm va ghorūr, wa taẓunnu fī nafsika bi-annaka min al-muhtadīn.

Would that he were mentioned before God as being of the rank of even one of these souls whom he has counted as rejected! You have made delusion a lord for yourself instead of God, and you do not realize what you are saying. But God witnesses what you have committed in this vain life, and he will soon seize you with a might from himself. He is indeed the most severe of avengers. Yet you have regarded such neglectful souls as followers of the Bayān, while counting as one who has abandoned it the very soul through whose revelation the Bayān appeared. By God, you have spoken only out of desire, and you walk only in the wilderness of delusion and conceit, while imagining yourself to be among the rightly guided.

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و از این گذشته این نفوس بآیات الهی ظاهر نشده‌اند و اگر تو میگوئی که صاحب آیات بودند و مردود شمرده هذا بغی منك علی الله المهیمن القیّوم چه که اگر صاحب آیات باطل شود از برای تو و من علی الأرض ایمان باقی نخواهد ماند چه که ایمان کلّ محقّق است بمظاهر امریّه الهی که آن مظاهر امریّه بآیات ظاهر شده‌اند و اگر نعوذ بالله صاحب آیات باطل شود بچه برهان اثبات حقّ نقطه بیان مینمائی کبرت کلمة تخرج من افواهکم یا ملأ المعرضین معلوم است که این نفوس را محض تضییع امر الله مذکور داشته و این ظهور را هم قیاس بآن نفوس نموده‌ای غافل بدان که آن نفوس عندالله مردود نبوده و نخواهند بود بل المردود هو الّذی انکرهم و اعترض علیهم و حکم بقتلهم

Va az īn godhashteh īn nofūs be-āyāt-e elāhī ẓāher nashodeh-and va agar to mīgūʾī keh ṣāḥeb-e āyāt būdand va mardūd shomordeh, hādhā baghyun minka ʿalā Allāh al-Muhaymin al-Qayyūm. Cheh keh agar ṣāḥeb-e āyāt bāṭel shavad az barā-ye to va man ʿalā al-arḍ īmān bāqī nakhāhad mānd, cheh

keh īmān-e koll moḥaqqaq ast be-maẓāher-e amrīyeh-ye elāhī keh ān maẓāher-e amrīyeh be-āyāt ẓāher shodeh-and va agar naᶜūdhu bi-Allāh ṣāḥeb-e āyāt bāṭel shavad be-cheh borhān ethbāt-e ḥaqq-e Noqṭeh-ye Bayān mīnamāʾī? Kaburat kalimatan takhruju min afwāhikum yā malaʾ al-muᶜriḍīn. Maᶜlūm ast keh īn nofūs rā maḥż-e tażyīᶜ-e Amr Allāh madhkūr dāshteh va īn ẓohūr rā ham qiyās be-ān nofūs nemūdeh-ī. Ghāfel, bedān keh ān nofūs ᶜinda Allāh mardūd nabūdeh va nakhāhand būd, bal al-mardūd huwa alladhī ankarahum wa iᶜtaraḍa ᶜalayhim wa ḥakama bi-qatlihim.

Moreover, these souls did not appear with divine verses. If you say that they possessed verses and were counted as rejected, this is rebellion on your part against God, the All-Protecting, the Self-Subsisting. For if one who possesses verses is false, no faith will remain for you or anyone on earth. The faith of all is established through the Manifestations of God's Cause, and those Manifestations of the Cause appeared with verses. If, God forbid, one who possesses verses is false, by what proof will you establish the truth of the Point of the Bayān? Grave is the word that comes from your mouths, O company of those who turn away! It is clear that you have mentioned these souls solely to disparage the Cause of God, and have also compared this revelation to those souls. Heedless one! Know that those souls have not been, and will not be, rejected before God. Rather, the rejected one is he who denied them, assailed them, and decreed their death.

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و از جمله آن نفوس که نوشته یکی جناب حاجی ملّا هاشم است و عرایضی که از او بمقرّ عرش آمده الآن موجود و جز خضوع کبری از او امری ظاهر نشده ای مدّعی عرفان همه عرفا را تضییع نمودی شنیده شد که یکی از حکما وقتی در ارض صاد بود و علمای آن ارض آن بیچاره فقیر را تکفیر نموده امر بخروج نمودند و جمعی بر آن فقیر هجوم آورده از جمله آن نفوس ملّا علی حکیم نوری مشهور بود آن مظلوم در آن حین بهیچیك از علماء سخنی نگفت و لکن بحکیم مذکور توجّه نموده و گفت کلمه که ذکرش محبوب نه و مقصودش آنکه تو خود را حکیم میشمری چرا بر حکیم اعتراض مینمائی حال شما با این اعتراضات ادّعای حکمت و عرفان هم داری تب الی الله الّذی خلقك و سوّاك و لاتعترض علی الّذینهم آمنوا بالله و آیاته و ورد علیهم فی سبیله ما لایحصیه احد من العالمین تصدیق و تکذیب نفوس ابدا بتقلید کفایت نشده و نخواهد شد ربّ لاعن یرجع اللّعن الی نفسه و ربّ رادّ یرجع الرّد الیه و هو لا یستشعر فی نفسه و یکون من الغافلین

Va az jomleh-ye ān nofūs keh neveshteh yekī Janāb-e Ḥājī Mollā Hāshem ast va ᶜarāyeżī keh az ū be-maqarr-e ᶜarsh āmadeh al-ān mawjūd va joz khożūᶜ-e kobrā az ū amrī ẓāher nashodeh. Ey moddaᶜī-ye ᶜerfān, hameh-ye ᶜorafā rā tażyīᶜ nemūdī. Shenīdeh shod keh yekī az ḥokamā vaqtī dar arż-e Ṣād būd va ᶜolamā-ye ān arż ān bīchāreh-ye faqīr rā takfīr nemūdeh amr be-khorūj nemūdand va jamᶜī bar ān faqīr hojūm āvardeh, az jomleh-ye ān nofūs Mollā ᶜAlī Ḥakīm-e Nūrī-ye mashhūr būd. Ān maẓlūm dar ān ḥīn be-hīch-yek az ᶜolamā sokhanī nagoft va lāken be-ḥakīm-e madhkūr tavajjoh nemūdeh va goft kalameh keh dhekrash maḥbūb nah va maqṣūdash ānkeh to khod rā ḥakīm mīshomorī cherā bar ḥakīm eᶜterāż mīnamāʾī. Ḥāl shomā bā īn eᶜterāżāt eddeᶜā-ye ḥekmat va ᶜerfān ham dārī. Tub ilā Allāh alladhī khalaqaka wa sawwāka wa lā taᶜtariḍ ᶜalā alladhīna hum āmanū bi-Allāh wa āyātihi wa warada ᶜalayhim fī sabīlihi mā lā yuḥṣīhi aḥadun min al-ᶜālamīn. Taṣdīq va takdhīb-e nofūs abadan be-taqlīd kefāyat nashodeh va nakhāhad shod. Rubba lāᶜinin yarjiᶜu al-laᶜnu ilā nafsihi wa rubba rāddin yarjiᶜu al-raddu ilayhi wa huwa lā yastashᶜiru fī nafsihi wa yakūnu min al-ghāfilīn.

Among the souls he has mentioned is the honored Ḥājī Mollā Hāshem. The petitions he sent to the seat of the throne still exist, and nothing but the utmost humility has appeared from him. O claimant to spiritual knowledge! You have disparaged all the mystics. It has been heard that one

of the philosophers was once in the land of Ṣād, and the religious scholars of that land pronounced that poor, helpless man an unbeliever and ordered him to leave. A group attacked that poor man; among them was the well-known Mollā ᶜAlī Ḥakīm of Nūr. At that moment the wronged man said nothing to any of the religious scholars, but turned to the philosopher just mentioned and said a word that it is not pleasing to repeat. His meaning was: You consider yourself a philosopher; why do you assail a philosopher? Now, with all these objections, you also claim wisdom and spiritual knowledge! Turn in repentance to God, who created and fashioned you, and do not assail those who have believed in God and his verses, and who have suffered in his path what no one in all the worlds can reckon. Affirming or denying souls on the basis of imitation has never sufficed, nor will it ever suffice. Many a curse returns upon the one who utters it, and many a rejection returns upon the one who rejects, while he remains unaware of it within himself and is among the heedless.

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قل موتوا بغیظکم قد کسر صنم الوهم و الهوی و الله الّذی لا اله الّا هو که بوهمی متشبّث شده که در ابداع شبه نداشته نمیدانم بچه دلیل و برهان نفسی که آن نفوس را ردّ نموده ترجیح داده بشنو نصیحت این عبد را و ابدا نفسی را ردّ مکن چه که مخصوص نقطه بیان جمیع را وصیّت فرموده که احدی بر احدی تعرّض ننماید چنانچه نفس معروف و الله الّذی لا اله الّا هو با آنکه با کمال حیله و تدبیر در صدد قطع سدره ربانیّه بر آمد و کشف شد آنچه در صدرش0پنهان بود مع ذلك ایشان باو تعرّض نفرمودند تا آنکه اوراق از او بین یدی حاضر شد و جمیع در ردّ الله و آیاته بوده و الان بخطّ خود او موجود لذا آیات الهی در ردّ من ردّ علی الله از جبروت امر نازل و هذا لم یکن من عنده بل من لدی الله المقتدر المهیمن العزیز القیّوم

Qul mūtū bi-ghayẓikum qad kusira ṣanam al-wahm wa al-hawā. Wa-Allāh alladhī lā ilāha illā huwa keh be-vahmī motashabbeth shodeh keh dar ebdāᶜ shebh nadāshteh. Namīdānam be-cheh dalīl va borhān nafsī keh ān nofūs rā radd nemūdeh tarjīḥ dādeh. Beshnow naṣīḥat-e īn ᶜabd rā va abadan nafsī rā radd makon, cheh keh makhṣūṣ Noqṭeh-ye Bayān jamīᶜ rā vaṣīyat farmūdeh keh aḥadī bar aḥadī taᶜarroż nanamāyad. Chenāncheh nafs-e maᶜrūf, wa-Allāh alladhī lā ilāha illā huwa, bā ānkeh bā kamāl-e ḥīleh va tadbīr dar ṣadad-e qaṭᶜ-e Sedreh-ye Rabbānīyeh bar-āmad va kashf shod āncheh dar ṣadrash [corrupted text] penhān būd, maᶜa dhālek īshān be-ū taᶜarroż nafarmūdand tā ānkeh awrāqī az ū bayna yaday ḥāżer shod va jamīᶜ dar radd Allāh va āyātih būdeh va al-ān be-khaṭṭ-e khod-e ū mawjūd. Ledhā āyāt-e elāhī dar radd-e man radda ᶜalā Allāh az jabarūt-e amr nāzel, wa hādhā lam yakun min ᶜindihi bal min ladā Allāh al-Muqtadir al-Muhaymin al-ᶜAzīz al-Qayyūm.

Say: Die in your rage! The idol of delusion and desire has been shattered. By God, besides whom there is no god, he has clung to a delusion without parallel in creation. I do not know by what evidence or proof you have preferred the person who rejected those souls. Hear the counsel of this servant and never reject anyone, for the Point of the Bayān specifically enjoined everyone not to assail anyone. Thus, although the well-known individual—by God, besides whom there is no god—sought with the utmost cunning and calculation to cut down the divine Lote Tree, and what lay [corrupted original text] hidden in his heart was disclosed, he nevertheless did not assail him until some papers from him were brought into his presence. They were all in rejection of God and his verses, and they still exist in his own handwriting. Thus divine verses descended from the dominion of the Cause in rejection of the one who rejected God. This was not from himself, but from God, the All-Powerful, the All-Protecting, the Almighty, the Self-Subsisting.

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و آیات مختص است بصاحب ظهور چنانچه نقطه بیان تصریح فرموده که بعد از غروب شمس حقیقت احدی استماع آیات الله نخواهد نمود الّا حین ظهور بعد و همین نفس معروف لیالی و اسحار بین یدی قائم و آیات الهی بر او القاء میشد و بعد بمجرّد دو کلمه چنان مغرور شده که ارتکاب نمود آنچه را که احدی از مظاهر نفی ارتکاب ننموده و هر نفسیکه فی‌الجمله صاحب شعور باشد میداند که او لازال خدمت حضرت ابهی بوده و اگر هم چیزی ادراك نموده رشحی از طمطام این بحر موّاج باو افاضه شده مع‌ذلك تو نوشته آنچه را که هیچ عاقلی ننوشته فوالله اگر صدهزار امثال او بین یدی قادر بر تکلم باشند چنانچه این عباد بچشم خود مشاهده نموده‌اند و تو بوهم صرف میگوئی باری لعنت کند خدا آن شیطانی که او و تو هر دو را اغوا نموده و برای ریاست ظاهره چه مقدار مفتریات بحقّ نسبت داده انشآءالله امیدواریم که بگندم ری مرزوق نشود

Va āyāt mokhtaṣṣ ast be-ṣāḥeb-e ẓohūr chenāncheh Noqṭeh-ye Bayān taṣrīḥ farmūdeh keh baᶜd az ghorūb-e Shams-e Ḥaqīqat aḥadī estemāᶜ-e āyāt Allāh nakhāhad nemūd ellā ḥīn-e ẓohūr-e baᶜd va hamīn nafs-e maᶜrūf layālī va asḥār bayna yaday qāᵓem va āyāt-e elāhī bar ū elqā mīshod va baᶜd be-mojarrad-e do kalameh chenān maghrūr shodeh keh ertekāb nemūd āncheh rā keh aḥadī az maẓāher-e nafy ertekāb nanemūdeh va har nafsī keh fī al-jomleh ṣāḥeb-e shoᶜūr bāshad mīdānad keh ū lā-zāl khedmat-e Ḥażrat-e Abhā būdeh va agar ham chīzī edrāk nemūdeh rashḥī az ṭamṭām-e īn baḥr-e mavvāj be-ū efāżeh shodeh. Maᶜa dhālek to neveshteh āncheh rā keh hīch ᶜāqelī naneveshteh. Fa-wa-Allāh agar ṣad hezār amthāl-e ū bayna yaday qāder bar takallom bāshand, chenāncheh īn ᶜebād be-chashm-e khod moshāhedeh nemūdeh-and va to be-vahm-e ṣerf mīgūᵓī. Bārī laᶜnat konad Khodā ān shayṭānī keh ū va to har do rā eghvā nemūdeh va barā-ye rīyāsat-e ẓāhereh cheh meqdār moftarayāt be-Ḥaqq nesbat dādeh. In shāᵓ Allāh omīdvārīm keh be-gandom-e Ray marzūq nashavad.

Verses belong exclusively to the bearer of a revelation, as the Point of the Bayān has explicitly stated: after the setting of the Sun of Truth, no one will hear the verses of God until the next revelation. This same well-known individual would stand in his presence through the nights and at dawn, and divine verses were imparted to him. Afterward, on the strength of merely two words, he became so conceited that he committed what none of the manifestations of negation had committed. Anyone with even a little understanding knows that he was always in the service of the All-Glorious One, and if he understood anything at all, it was a sprinkling bestowed upon him from the depths of this surging ocean. Yet you have written what no rational person has written. By God, if a hundred thousand like him could speak in his presence! These servants have witnessed it with their own eyes, whereas you speak from sheer delusion. In any case, may God curse that satan who has led both him and you astray, and who has attributed so many fabrications to the True One for the sake of outward leadership. God willing, we hope that he will not be granted the wheat of Ray.

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و دیگر نمیدانم که میرزا غوغا چه ارتکاب نموده که باین قسم بغضش در قلوب امثال او جا گرفته بشأنی که در رسائل در ردّ او مینویسند بسا از نفوسند که در غلبات ذوق و شوق کلماتی میگویند ایشانهم سخنی ذکر نموده‌اند دیگر نباید باین شدّت در صدد هتك حرمت عباد باشند بترسید از خدا و قلوب عباد او را میازارید هیچ امری از امثال شما ظاهر نشده که فی‌الجمله رایحه حقّ از او استشمام شود نسئل الله بأن یجعل صدورکم خالیاً عن غلّ احبّائه و انّه کان علی کلّ شیء قدیر

Va dīgar namīdānam keh Mīrzā Ghawghā cheh ertekāb nemūdeh keh be-īn qesm boghżash dar qolūb-e amthāl-e ū jā gerefteh be-shaᵓnī keh dar rasāᵓel dar radd-e ū mīnevīsand. Basā az nofūsand

keh dar ghalabāt-e dhowq va showq kalemātī mīgūyand, īshān ham sokhanī dhekr nemūdeh-and. Dīgar nabāyad be-īn sheddat dar ṣadad-e hatk-e ḥormat-e ᶜebād bāshand. Betarsīd az Khodā va qolūb-e ᶜebād-e ū rā mayāzārīd. Hīch amrī az amthāl-e shomā ẓāher nashodeh keh fī al-jomleh rāyeḥeh-ye Ḥaqq az ū esteshmām shavad. Nasᵓalu Allāha bi-an yajᶜala ṣudūrakum khāliyan ᶜan ghilli aḥibbāᵓihi wa innahu kāna ᶜalā kull shayᵓ qadīr.

Furthermore, I do not know what Mīrzā Ghawghā has done that such hatred of him has taken root in the hearts of people like him, to the point that they write treatises against him. Many souls utter words when overcome by spiritual delight and longing; he too has said something. They should not seek so fiercely to dishonor God's servants. Fear God and do not wound the hearts of his servants. Nothing has appeared from people like you from which even a trace of the fragrance of the True One can be perceived. We ask God to free your hearts from rancor toward his loved ones. He is indeed powerful over all things.

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قول الملقی کبر اعراضه و عظم نفاقه و اگر مدّعی اینمقام حجّتی غیر از آیات دارند بفرمائید و اگر آیات است میرزا یحیی علاوه از نصّ صریح و براهین قاطعه در مقابل ایستاده ادّعای بالاتر و بیشتر و بهتر دارد و مجلّدات کثیره در دست دارد انتهی

Qawl al-mulqī, kabura iᶜrāḍuhu wa ᶜaẓuma nifāquhu: Va agar moddaᶜī-ye īn maqām ḥojjatī ghayr az āyāt dārand befarmāᵓīd va agar āyāt ast Mīrzā Yaḥyā ᶜelāveh az naṣṣ-e ṣarīḥ va barāhīn-e qāṭeᶜeh dar moqābel īstādeh eddeᶜā-ye bālātar va bīshtar va behtar dārad va mojalladāt-e kathīreh dar dast dārad. Intahā.

The words of the instigator—great is his aversion and immense his hypocrisy: "If the claimant to this station has a proof other than verses, please state it. If it is verses, Mīrzā Yaḥyā, in addition to an explicit text and decisive proofs, stands opposed with a higher, greater, and better claim, and has many volumes in hand." End of quotation.

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فوالله بکلماتی تکلّم نموده که انسان شرم میدارد که ملاحظه نماید چه زود میزان الله را تغییر دادهاید و حرمة الله را ضایع نمودهاید و چه زود بتحریف کلماتش مشغول گشتهاید فوالله هر ذی بصری از آنچه نوشته شأنك و شأن ملقیك را ادراك نموده و مینماید فویل له و للّذین اتّبعوه این عبد متحیّر است که کدام یك از این مزخرفاترا استماع نماید و جواب ذکر کند آخر این چهار روز عمر چه تو را بآن داشته که باین هذیانات وهمیّه نفسیّه بالقای شیطان مشغول شده و از شاطی بحر احدیّه محروم مانده گیرم جمیع نفوس او را من دون الله ربّ اخذ نمودند چه نفعی از برای تو و او حاصل لا فوالّذی نفسی بیده بل خسران دنیا و آخرت

Fa-wa-Allāh be-kalemātī takallom nemūdeh keh ensān sharm mīdārad keh molāḥeẓeh namāyad. Cheh zūd mīzān Allāh rā taghyīr dādeh-īd va ḥormat Allāh rā żāyeᶜ nemūdeh-īd va cheh zūd be-taḥrīf-e kalemātash mashghūl gashteh-īd. Fa-wa-Allāh har dhī-baṣarī az āncheh neveshteh shaᵓnaka wa shaᵓna mulqīka rā edrāk nemūdeh va mīnamāyad. Fa-waylun lahu wa li-alladhīna ittabaᶜūhu. Īn ᶜabd motaḥayyer ast keh kodām yek az īn mozakhrafāt rā estemāᶜ namāyad va javāb dhekr konad. Ākhar īn chahār rūz ᶜomr cheh to rā be-ān dāshteh keh be-īn hadhayānāt-e vahmīyeh-ye nafsīyeh be-elqā-ye shayṭān mashghūl shodeh va az shāṭī-ye baḥr-e aḥadīyeh maḥrūm māndeh? Gīram jamīᶜ-e nofūs ū rā min dūn Allāh rabb akhdh nemūdand, cheh nafᶜī az barā-ye to va ū ḥāṣel? Lā fa-wa-alladhī nafsī bi-yadihi, bal khosrān-e donyā va ākherat.

By God, he has spoken words that one is ashamed to read. How quickly you have changed God's standard and violated his sanctity, and how quickly you have set about distorting his words! By God, everyone with discernment has perceived, and continues to perceive, your standing and that of your instigator from what you have written. Woe to him and to those who have followed him! This servant is bewildered as to which of these absurdities to hear and answer. In the end, during these few brief days of life, what has driven you to occupy yourself with these fanciful, self-centered ravings at Satan's prompting, and to remain deprived of the shore of the ocean of divine unity? Suppose that all souls took him as a lord instead of God: what benefit would come to you and him? None, by the One in whose hand is my soul! Rather, it would be loss in this world and the next.

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نوشته که صاحب این ظهور غیر از آیات اگر چیزی دارد بیاورد و این تصریحا مخالف است بآنچه نقطه بیان روح ما سواه فداه در کلّ بیان نازل فرموده و من تکلّم بهذه الکلمة او یتکلّم لعن و یلعنه کلّ الذّرّات و من فی ملکوت الأمر و الخلق بلی و الله ناس را احمق دانسته‌اید چه که اگر ناس احمق نبودند تو و نفس معرض قادر نبودید بر اینکه جهرا بغیر ما تکلّم به الله تکلّم نمائید نقطه بیان در کلّ بیان تصریحا فرموده که حجّت ظهور بعد غیر آیات نبوده و نخواهد بود و تو تصریحا نوشته که اگر حجّتی غیر از آیات دارد اتیان نماید و تقول ما لا تشعران

Neveshte ke ṣāḥeb-e īn ẓohūr gheyr az āyāt agar chīzī dārad biyāvarad va īn taṣrīḥan mokhālef ast bā ānche Noqṭe-ye Bayān rūḥ-e mā sevāh fedāh dar koll-e Bayān nāzel farmūde va man takallama bi-hādhihi al-kalima aw yatakallam luᶜina wa yalᶜanuhu kull al-dharrāt wa man fī malakūt al-amr wa al-khalq. Balā va Allāh nās rā aḥmaq dāneste-īd che ke agar nās aḥmaq nabūdand to va nafs-e moᶜreż qāder nabūdīd bar īnke jahran be-gheyr-e mā takallama bihi Allāh takallom namāyīd. Noqṭe-ye Bayān dar koll-e Bayān taṣrīḥan farmūde ke ḥojjat-e ẓohūr-e baᶜd gheyr-e āyāt nabūde va nakhāhad būd va to taṣrīḥan neveshte ke agar ḥojjatī gheyr az āyāt dārad etyān namāyad wa taqūlu mā lā tashᶜurān.

You have written that if the bearer of this revelation has anything other than verses, he should produce it. This explicitly contradicts what the Point of the Bayān—may the spirit of all else be sacrificed for him—has revealed throughout the Bayān. Whoever has spoken or speaks these words has been cursed and is cursed by every atom and everyone in the kingdoms of command and creation. Yes, by God, you have taken people for fools, for if people were not fools, you and that soul who has turned away would not have been able to speak openly in terms other than those God has spoken. The Point of the Bayān has explicitly stated throughout the Bayān that the proof of the next revelation has been and will be nothing other than verses, yet you have explicitly written that if he has a proof other than verses, he should produce it. You say what neither of you understands.

505

مقامی را که اراده نموده که از برای معرض بالله ثابت نمائی آن مقام منوط بقول نقطه اولی بوده و نقطه اولی بآیات الهی ثابت شده حال تفکّر کن که چه قدر از سبیل حقّ دور مانده‌اید و در تیه ضلالت افتاده‌اید تفکّر فیما ارتکبت و تکلّمت به لعلّ تتنبّه من فعلك و تکون من المستغفرین الی الله الّذی خلق کلّ شیء بأمره و اظهر مظهر نفسه بسلطانه و جعل ذیله مقدّساً منك و من ظنونك و من اوهامك ثمّ اوهام الأصنام الّذین اتّخذتموها ربّاً من دون الله فویل لهم من عذاب یوم عقیم

Maqāmī rā ke erāde namūde ke az barā-ye moᶜreż be-Allāh thābet namāyī ān maqām manūṭ be-qowl-e Noqṭe-ye Ūlā būde va Noqṭe-ye Ūlā be-āyāt-e elāhī thābet shode. Ḥāl tafakkor kon ke che qadr az sabīl-e Ḥaqq dūr mānde-īd va dar tīh-e żalālat oftāde-īd. Tafakkar fīmā irtakabta wa takallamta bihi laᶜalla tatanabbahu min fiᶜlika wa takūnu min al-mustaghfirīn ilā Allāh alladhī khalaqa kulla shayʾ bi-amrihi wa aẓhara maẓhara nafsihi bi-sulṭānihi wa jaᶜala dhaylahu muqaddasan minka wa min ẓunūnika wa min awhāmika thumma awhām al-aṣnām alladhīna ittakhadhtumūhā rabban min dūni Allāh fa-waylun lahum min ᶜadhābi yawmin ᶜaqīm.

The station you have sought to establish for the one who has turned away from God depended on the words of the Primal Point, and the Primal Point was established by divine verses. Now reflect on how far you have strayed from the path of the True One and fallen into the wilderness of error. Reflect on what you have done and said, so that you may become aware of your deed and be among those who seek forgiveness from God, who created all things by his command, brought forth the Manifestation of his own Self through his sovereignty, and kept the hem of his robe sanctified from you, your suppositions, and your imaginings, and from the imaginings of the idols you have taken as a lord instead of God. Woe to them for the punishment of a barren day!

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و الله از حمقای بیان مطمئنّید و حقّ دارید حال آیات را کنار میگذاریم آنچه نفس معروف ظاهر نماید اگر فوق آن از منبع قدرت الهیّه ظاهر نشد تسلیم مجعولات تو و آن نفس مشرك بالله را مینمائیم فوالله در این امر هم ثابت نیستید و نخواهید بود چه که نفس معروف را میشناسیم در دعوی و ادّعا اکبر من کلّ کبیر و در ظهور و فعل اصغر من کلّ صغیر ای فقیر بی‌بضاعت کاش اقلّا یك مثل خودی را ربّ اخذ نموده بودی چه فایده که بسیار غافل مشاهده میشوی و الّا بعضی مطالب مذکور میداشتم تا وهم را خوب ادراك نمائی و بر مکرش مطّلع گردی

Va Allāh az ḥomaqā-ye Bayān moṭmaʾennīd va ḥaqq dārīd. Ḥāl āyāt rā kenār mīgoẕārīm ānche nafs-e maᶜrūf ẓāher namāyad agar fowq-e ān az manbaᶜ-e qodrat-e elāhiyye ẓāher nashod taslīm-e majᶜūlāt-e to va ān nafs-e moshrek be-Allāh rā mīnamāyīm. Fa-wa-Allāh dar īn amr ham thābet nīstīd va nakhāhīd būd che ke nafs-e maᶜrūf rā mīshenāsīm dar daᶜvī va eddeᶜā akbar min kull kabīr va dar ẓohūr va feᶜl aṣghar min kull ṣaghīr. Ey faqīr-e bī-beżāᶜat kāsh aqallan yek methl-e khodī rā rabb akhẕ namūde būdī. Che fāyede ke besyār ghāfel moshāhede mīshavī va ellā baᶜżī maṭāleb maẕkūr mīdāshtam tā vahm rā khūb edrāk namāyī va bar makrash moṭṭaleᶜ gardī.

By God, you feel secure in the fools of the Bayān, and you have reason to. Now we will set verses aside: whatever that well-known soul may produce, if something surpassing it does not appear from the source of divine power, we will submit to your fabrications and those of that soul who associates partners with God. Yet, by God, you do not stand firm in this matter either, nor will you, for we know that well-known soul: in claims and pretensions, greater than anyone great, and in manifestation and action, smaller than anyone small. O destitute pauper, if only you had at least taken someone like yourself as a lord! But what use is it? You appear utterly heedless. Otherwise, I would have mentioned certain matters so that you might fully comprehend this illusion and become aware of his deceit.

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و اینکه نوشته اگر آیات است میرزا یحیی در مقابل ایستاده و ادّعای بالاتر و بیشتر و بهتر دارد و مجلّدات کثیره در دست دارد ما صغر شأنه و کبر قوله این ادّعا از آن منبع غرور و نفس و هوی مثل آن است که نمله وادی جرزه ادّعای ربوبیّت نماید بلکه اعظم عند کلّ ذی بصر منیر چه که کینونت او بحرفی از این آیات عزّ صمدانی خلق شده و آنچه کلمات از او ظاهر شده در رتبه او بوده فافتح بصرك لتعرف و ما عنده لن یذکر عند الله ابداً الّا بأن یرجع الیه و یتوب و یکون من التّائبین و المستغفرین فوالله ارتکب ما لا ارتکبه احد قبله

Va īnke neveshte agar āyāt ast Mīrzā Yaḥyā dar moqābel īstāde va eddeᶜā-ye bālātar va bīshtar va behtar dārad va mojalladāt-e kathīre dar dast dārad mā aṣghara shaᵓnahu wa akbara qawlahu. Īn eddeᶜā az ān manbaᶜ-e ghorūr va nafs va havā methl-e ān ast ke namle-ye vādī-ye joroze eddeᶜā-ye robūbiyyat namāyad balke aᶜẓam ᶜinda kull dhī baṣar munīr che ke keynūnat-e ū be-ḥarfī az īn āyāt-e ᶜezz-e ṣamadānī khalq shode va ānche kalemāt az ū ẓāher shode dar rotbe-ye ū būde fa-ftaḥ baṣaraka li-taᶜrif wa mā ᶜindahu lan yudhkara ᶜinda Allāh abadan illā bi-an yarjiᶜa ilayhi wa yatūba wa yakūna min al-tāᵓibīn wa al-mustaghfirīn fa-wa-Allāh irtakaba mā lā irtakabahu aḥad qablahu.

As for your statement, “If it is verses, Mīrzā Yaḥyā stands opposed with a higher, greater, and better claim, and has many volumes in hand”—how low his standing, and how grand his words! This claim from that source of pride, self, and desire is like an ant in a barren valley claiming lordship; indeed, to everyone with illumined sight it is even greater, for his very being was created through a single letter of these verses of eternal glory, and whatever words have issued from him have been at his own level. Open your eyes, then, so that you may recognize this. What he possesses will never be mentioned before God unless he returns to him, repents, and becomes one of those who repent and seek forgiveness. By God, he has committed what no one before him has committed.

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حال خود تو انصاف ده که این کلمه از چه رو ظاهر شده که نوشته او در مقابل ایستاده و ادّعای بالاتر و بیشتر و بهتر دارد هر جاهلی از این قول ننگ داشته تا چه رسد بعاقل ای بی بصر همینکه نوشته که در مقابل ایستاده همین دلیلی است واضح بر بطلان او صاحبان شامّه مقدّسه از نفس همین کلمات روایح غرور و استکبار و اعراض از حقّ استشمام نمایند گویا ابداً تلاوت فرقانهم نموده که میفرماید قوله تعالی و من اظلم ممن افتری علی الله کذباً او قال اوحی الیّ و لم یوح الیه شیء و من قال سانزل بمثل ما انزل الله انتهی قدری تفکّر در این آیه منزله نما که شاید موقن شوی باینکه هر نفسی بگوید نازل میکنم مثل آنچه حقّ نازل فرموده همین کلمه مبطل و مکذب او بوده و خواهد بود

Ḥāl khod-e to enṣāf deh ke īn kaleme az che rū ẓāher shode ke neveshte ū dar moqābel īstāde va eddeᶜā-ye bālātar va bīshtar va behtar dārad. Har jāhelī az īn qowl nang dāshte tā che resad be-ᶜāqel. Ey bī-baṣar hamīnke neveshte ke dar moqābel īstāde hamīn dalīlī ast vāżeḥ bar boṭlān-e ū. Ṣāḥebān-e shāmme-ye moqaddase az nafs-e hamīn kalemāt ravāyeḥ-e ghorūr va estekbār va eᶜrāż az Ḥaqq esteshmām namāyand. Gūyā abadan telāvat-e Forqān ham nanamūde ke mīfarmāyad qawluhu taᶜālā wa man aẓlamu mimmani iftarā ᶜalā Allāhi kadhiban aw qāla ūḥiya ilayya wa lam yūḥa ilayhi shayᵓun wa man qāla sa-unzilu mithla mā anzala Allāh intahā. Qadrī tafakkor dar īn āye-ye monzale namā ke shāyad mūqen shavī be-īnke har nafsī begūyad nāzel mīkonam methl-e ānche Ḥaqq nāzel farmūde hamīn kaleme mobṭel va mokaẕẕeb-e ū būde va khāhad būd.

Now judge fairly for yourself: what prompted these words you have written, that he stands opposed with a higher, greater, and better claim? Any ignorant person would be ashamed of this statement, let alone a person of understanding. O sightless one, the very fact that you have written that he stands opposed is itself a clear proof of his falsity. Those with a sanctified sense of smell perceive in these very words the odors of pride, arrogance, and turning away from the True One. It seems you have never even read the Qurʾān, which declares—exalted are his words: "Who is more unjust than one who invents a lie against God, or says, 'It has been revealed to me,' when nothing has been revealed to him, or one who says, 'I will send down the like of what God has sent down'?" End of quotation. Reflect a little on this revealed verse, so that you may become certain that whenever anyone says, "I will send down the like of what the True One has sent down," this very statement has been and will be what invalidates his claim and proves him false.

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ای اصمّ حقیقی بشنو نغمه ورقای الهی را که بر اعلی سدره بیان تغنّی فرموده میفرماید که اگر تو در این حین ظاهر شوی من از اوّل ساجدین و اوّل مؤمنین بتو بوده و خواهم بود و تو حیا و شرم از این بیان لسان رحمن ننموده و تصریحا نوشته که در مقابل ایستاده و بالاتر و بیشتر و بهتر ادّعا دارد و الله همین کلمات برهانیست آشکار بر اعراض و کفر و نفاق امثال آن نفوس و همچنین میفرماید قوله عزّ ذکره اگر کلّ اهل بیان در جوهر علم مثل او گردند که ثمر نمیبخشد الّا بتصدیق باو و این بسی واضح است که احدی در جوهر علم مثل او ممکن نه الّا نفس نقطه آن شمس الهی درباره خود چنین میفرماید و تو از برای نفسی که میخواهی بقول آن شمس حقیقت امرش را مجعولاً ثابت نمائی بذکر اینگونه کلمات نالایقه مشغول شده فوا حسرتا لك و له و للّذین اتّبعو کما تالله ان هم الّا علی ضلال مبین

Ey aṣamm-e ḥaqīqī beshnow naghme-ye Varqā-ye Elāhī rā ke bar aʿlā-ye Sedre-ye Bayān taghannī farmūde mīfarmāyad ke agar to dar īn ḥīn ẓāher shavī man az avval-e sājedīn va avval-e moʾmenīn be-to būde va khāham būd. Va to ḥayā va sharm az īn bayān-e Lesān-e Raḥmān nanamūde va taṣrīḥan neveshte ke dar moqābel īstāde va bālātar va bīshtar va behtar eddeʿā dārad. Va Allāh hamīn kalemāt borhānīst āshkār bar eʿrāż va kofr va nefāq-e amthāl-e ān nofūs. Va hamchenīn mīfarmāyad qawluhu ʿazza dhikruhu agar koll-e ahl-e Bayān dar jowhar-e ʿelm methl-e ū gardand ke thamar namībakhshad ellā be-taṣdīq be-ū va īn basī vāżeḥ ast ke aḥadī dar jowhar-e ʿelm methl-e ū momken na ellā nafs-e Noqṭe. Ān Shams-e Elāhī darbāre-ye khod chenīn mīfarmāyad va to az barā-ye nafsī ke mīkhāhī be-qowl-e ān Shams-e Ḥaqīqat amrash rā majʿūlan thābet namāyī be-ẕekr-e īngūne kalemāt-e nālāyeqe mashghūl shode fa-wā ḥasratā laka wa lahu wa li-lladhīna ittabaʿūkumā ta-Allāh in hum illā ʿalā ḍalālin mubīn.

O truly deaf one, hear the song of the divine Dove, who has sung upon the highest branches of the Tree of the Bayān, saying: "If you were to appear at this moment, I have been and will be the first to bow down and the first to believe in you." Yet you have felt no shame or embarrassment before this utterance of the Tongue of the All-Merciful, and have explicitly written that he stands opposed with a higher, greater, and better claim. By God, these very words are a manifest proof of the aversion, unbelief, and hypocrisy of such souls. He also says—exalted be his mention: "If all the people of the Bayān were to become like him in the essence of knowledge, it would bear no fruit except through acknowledgment of him. And it is perfectly clear that no one can be like him in the essence of knowledge except the Point himself." That divine Sun speaks thus of himself, while you have occupied yourself with such unworthy statements on behalf of a soul whose cause you wish falsely to establish through the words of that Sun of Truth. Alas for you, for him, and for those who have followed you both! By God, they are in nothing but manifest error.

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و از این گذشته مینویسی که مجلّدات کثیره در دست دارد بعینه این قول مثل اقوال معرضین نزد هر ظهور است که افتخار بتالیفات و تصنیفات خود نموده و بر سلطان اسماء و صفات اعتراض نموده‌اند اگر کتب نفسی را غنی مینمود هرآینه کتب روی ارض در حین ظهور نقطه بیان روح ما سواه فداه ناس را غنی و مستغنی مینمود لا و اللّه کلّ فقراء لدی باب غنائه و کلّ جهلاء لدی باب علمه و کلّ عجزاء عند ظهور قدرته و انّه لهو الغنیّ بنفسه عمّا سواه و انّه لهو المقتدر علی العالمین

Va az īn gozashte mīnevīsī ke mojalladāt-e kathīre dar dast dārad. Be-ᶜeyneh īn qowl methl-e aqvāl-e moᶜreżīn nazd-e har ẓohūr ast ke eftekhār be-taʾlīfāt va taṣnīfāt-e khod namūde va bar Solṭān-e Asmā va Ṣefāt eᶜterāż namūde-and. Agar kotob nafsī rā ghanī mīnamūd harāyene kotob-e rū-ye arż dar ḥīn-e ẓohūr-e Noqṭe-ye Bayān rūḥ-e mā sevāh fedāh nās rā ghanī va mostaghnī mīnamūd. Lā wa-Allāh kull fuqarāʾ ladā bābi ghināʾihi wa kull juhalāʾ ladā bābi ᶜilmihi wa kull ᶜujazāʾ ᶜinda ẓuhūri qudratihi wa innahu la-huwa al-ghaniyy bi-nafsihi ᶜammā siwāhu wa innahu la-huwa al-muqtadir ᶜalā al-ᶜālamīn.

Besides this, you write that he has many volumes in hand. This statement is exactly like the statements of those who turn away at every revelation, who have taken pride in their own writings and compositions and objected to the Sovereign of names and attributes. If books could make a soul self-sufficient, then surely the books on the face of the earth at the time of the revelation of the Point of the Bayān—may the spirit of all else be sacrificed for him—would have made people self-sufficient and free of need. No, by God! All are poor at the gate of his wealth, all are ignorant at the gate of his knowledge, and all are powerless before the manifestation of his power. He, in his own Self, is indeed independent of all else, and he is indeed the All-Powerful over all worlds.

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از خود تو انصاف میطلبم اگر نزد نفسی یکقطعه از یاقوت باشد و نزد نفسی صدهزار خروار حصاة حال کدام را غنیّ میدانی و بی‌نیاز میشمری اگر صدهزار کتب ظاهر شود که ثمری نبخشیده و نخواهد بخشید الّا بتصدیق بظهور چه که کلمات بمنزله مشکوة و حبّ و ذکر الهی بمنزله سراج اگر آن مشکوة از سراج محروم ماند آلتی خواهد بود معطّل کلمات خوب است در وقتیکه نفحات حبّ الهی از او استشمام شود و بعد از فقدان این رتبه مثل ادنی کلمات اهل ارض ملاحظه میشود خف عن اللّه و لا تقابل معه احد من عباده و لا تذکر غیره فی ساحة قدسه فاخرق الأحجاب ثمّ انطق بثنآء ربّك بین العالمین

Az khod-e to enṣāf mīṭalabam agar nazd-e nafsī yek qeṭᶜe az yāqūt bāshad va nazd-e nafsī ṣad hezār kharvār ḥaṣāt ḥāl kodām rā ghanī mīdānī va bī-niyāz mīshomorī. Agar ṣad hezār kotob ẓāher shavad ke thamarī nabakhshīde va nakhāhad bakhshīd ellā be-taṣdīq be-ẓohūr che ke kalemāt be-manzale-ye meshkāt va ḥobb va ẕekr-e elāhī be-manzale-ye serāj. Agar ān meshkāt az serāj maḥrūm mānad ālatī khāhad būd moᶜaṭṭal. Kalemāt khūb ast dar vaqtīke nafaḥāt-e ḥobb-e elāhī az ū esteshmām shavad va baᶜd az foqdān-e īn rotbe methl-e adnā kalemāt-e ahl-e arż molāḥeẓe mīshavad. Khaf ᶜan Allāh wa lā tuqābil maᶜahu aḥadan min ᶜibādihi wa lā tadhkur ghayrahu fī sāḥati qudsihi fa-khriq al-aḥjāb thumma inṭiq bi-thanāʾi rabbika bayna al-ᶜālamīn.

I ask you yourself to judge fairly: if one person possesses a single ruby and another a hundred thousand donkey-loads of pebbles, which do you consider rich and free of need? Even if a hundred thousand books were to appear, they have borne and will bear no fruit except through acknowledgment of the revelation, for words are like a niche, and the love and remembrance of God are like a lamp. If that niche remains without the lamp, it will be a useless object. Words are good when the fragrances of divine love can be perceived in them; when they lack this quality, they are regarded

as the lowliest words of the people of the earth. Fear God, set none of his servants against him, and mention no one other than him in the court of his holiness. Tear through the veils, then speak the praise of your Lord among all peoples.

512

در اینمقام بیان منزل بیان را استماع نما که بیکی از حروفات حیّ وصیّت فرموده میفرماید قوله عزّ ذکره اگر یك آیه از آیات آن جوهر قدم را تلاوت کنی یا ثبت کنی اعزّ تر خواهد بود عند الله از آنکه کلّ بیان را ثبت کنی زیرا که آن روز آن یك آیه تو را نجات میدهد ولی کلّ بیان نمیدهد مثل آنکه اگر کسی در زمان رسول خدا کلّ کتب سماویّه و آنچه در ظلّ آنها نوشته شده ثبت مینمود حکم لاشیء در حقّ او میشد ولی اگر یك آیه از قرآن ثبت مینمود حکم ایمان در حقّ او میشد اینست جوهر علم و عمل انتهی

Dar īn maqām bayān-e Monzel-e Bayān rā estemāᶜ namā ke be-yekī az Ḥorūfāt-e Ḥayy vaṣiyyat farmūde mīfarmāyad qawluhu ᶜazza dhikruhu agar yek āye az āyāt-e ān Jowhar-e Qedam rā telāvat konī yā thabt konī aᶜazz-tar khāhad būd ᶜinda Allāh az ānke koll-e Bayān rā thabt konī zīrā ke ān rūz ān yek āye to rā nejāt mīdahad valī koll-e Bayān namīdahad methl-e ānke agar kasī dar zamān-e Rasūl-e Khodā koll-e kotob-e samāviyye va ānche dar ẓell-e ānhā neveshte shode thabt mīnamūd ḥokm-e lā-shayʾ dar ḥaqq-e ū mīshod valī agar yek āye az Qorʾān thabt mīnamūd ḥokm-e īmān dar ḥaqq-e ū mīshod īnast jowhar-e ᶜelm va ᶜamal intahā.

Here listen to the words of the Revealer of the Bayān, who gave this counsel to one of the Letters of the Living. He says—exalted be his mention: "If you recite or write down a single verse from the verses of that Essence of Eternity, it will be more precious in the sight of God than if you were to write down the whole Bayān, for on that day that single verse will save you, while the whole Bayān will not. Similarly, if someone in the time of the Messenger of God had written down all the heavenly books and everything written under their shadow, he would have been judged as nothing; but if he had written down a single verse of the Qurʾān, he would have been judged a believer. This is the essence of knowledge and action." End of quotation.

513

حال ملاحظه کن که عظمت امر بچه مقدار بلند و عظیم است و حقارت تو و کلمات تو و کلمات مشرکین در چه رتبه و مقام شمس مشرقه باین حجبات محجوب نماند و نفس ظهور بآلایش این کلمات نیالاید انّه قد کان مقدّساً منکم و من کلماتکم و انّه بنفسه حجّة الله بین بریّته و ینبغی لمن علی الأرض بأن یتّبعوا ما یظهر من عنده لا بما کان عندهم و انّ هذا لهو الحقّ و ما بعد الحقّ الّا الضّلال ان انتم من العارفین

Ḥāl molāḥeẓe kon ke ᶜaẓamat-e amr be-che meqdār boland va ᶜaẓīm ast va ḥaqārat-e to va kalemātat va kalemāt-e moshrekīn dar che rotbe va maqām. Shams-e moshreqe be-īn ḥojobāt maḥjūb namānad va nafs-e ẓohūr be-ālāyesh-e īn kalemāt nayālāyad. Innahu qad kāna muqaddasan minkum wa min kalimātikum wa innahu bi-nafsihi ḥujjat Allāh bayna bariyyatihi wa yanbaghī li-man ᶜalā al-arḍ bi-an yattabiᶜū mā yaẓharu min ᶜindihi lā bi-mā kāna ᶜindahum wa inna hādhā la-huwa al-ḥaqq wa mā baᶜda al-ḥaqq illā al-ḍalāl in antum min al-ᶜārifīn.

Now consider how lofty and immense is the greatness of the Cause, and how low the station and standing of you, your words, and the words of those who associate partners with God. The shining Sun will not remain concealed by these veils, nor will the Manifestation himself be defiled by the stain of these words. He has ever been sanctified from you and your words, and he himself is God's

proof among his creatures. Those on earth should follow what appears from him, not what they themselves possess. This is indeed the truth, and beyond the truth there is nothing but error, if you are among those who understand.

514

بسا از حمیر که مجلّدات زیاد حمل نموده و لکن خود بحرفی از آن شاعر نه چنانچه این مثل در کتب قبل ذکر شده و در کتاب مبین تصریحاً نازل و الله الّذی لا اله الّا هو مجلّداتی که میگوئی از برای این خوبست که به آب محو شود او یرجعها احد الی مبدئه لانّ ینبغی ان یکون بظنّه قبرا لکلماته این عباد بسیار از آن مجلّدات دیده‌اند ایکاش صنم وهم را میشکستی و بدیده بصیرت بکلمات مجعوله‌اش نظر مینمودی تالله یضحك به و بما ظهر من عنده کلّ عاقل بصیر

Basā az ḥamīr ke mojalladāt-e ziyād ḥaml namūde va lāken khod be-ḥarfī az ān shāᶜer na chenānche īn mathal dar kotob-e qabl ẕekr shode va dar Ketāb-e Mobīn taṣrīḥan nāzel. Va Allāh alladhī lā ilāha illā huwa mojalladātī ke mīgūʾī az barā-ye īn khūb ast ke be-āb maḥv shavad aw yurjiᶜahā aḥad ilā mabdaʾihi li-anna yanbaghī an yakūna bi-ẓannihi qabran li-kalimātihi. Īn ᶜebād besyār az ān mojalladāt dīde-and. Ey kāsh ṣanam-e vahm rā mīshekastī va be-dīde-ye baṣīrat be-kalemāt-e majᶜūle-ash naẓar mīnamūdī. Ta-Allāh yaḍḥaku bihi wa bi-mā ẓahara min ᶜindihi kull ᶜāqil baṣīr.

Many a donkey has carried numerous volumes without itself understanding a single letter of them, as this likeness has been mentioned in earlier books and explicitly revealed in the perspicuous Book. By God, besides whom there is no god, the volumes you speak of are fit only to be washed away with water, or for someone to return them to their source, for in his own estimation it ought to be a grave for his words. These servants have seen many of those 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 person of understanding laughs at him and at what has issued from him.

515

و دیگر از آن منبع کبر و غرور القاء شده بود قوله حقر قدره سهل است ادّعای آن دارند که کلّ آیات مدّعی را که در مدّت عمر نوشته در یك روز خواهم نوشت بهتر و خوبتر و فصیح تر که هر طفلی تمیز دهد انتهی

Va dīgar az ān manbaᶜ-e kebr va ghorūr elqā shode būd qawluhu ḥaqura qadruhu sahl ast eddeᶜā-ye ān dārand ke koll-e āyāt-e moddaᶜī rā ke dar moddat-e ᶜomr neveshte dar yek rūz khāham nevesht behtar va khūbtar va faṣīḥ-tar ke har ṭeflī tamīz dahad intahā.

Another statement had been put forward by that source of arrogance and pride—his words, abased be his standing: “That is easy. He claims, ‘I will write in a single day all the verses the claimant has written during his lifetime, better, finer, and more eloquent, so that any child can tell the difference.’ ” End of quotation.

516

جمیع فضیلتهای شما و او از این یك کلمه معلوم شده این عبد متحیّر است که در این مقام چه ذکر نماید چه که بکلمه تنطّق کرده که و الله فرعون هم در مقابل کلیم بچنین کلمه تکلّم ننموده بیکتا خداوند بی‌مانند که اگر مقابل یك نفر از طایفین حول قادر بر تکلّم باشد تا چه رسد بمنبع و مظهر و مصدر فیوضات ربانیّه و حال همین قول را تجربه نمائید آن معرض حاضر و خدّام بیت هم حاضر اگر توانست

بشأنی از شئون با خدّام مقابله نماید نصدّقکم فی کلّ ما قلتم مع آنکه زیاد گفتن دلیل بر حقّیّت نبوده و نخواهد بود چون تو اعتراضا علی اللّه باین دلایل وهمیّه مستدلّ شده لذا این عبد در جواب باین کلمات ذاکر لئلّا یبقی لك من عذر و حجّة و برهان و دلیل و الّا ساحت اقدس اطهر از جمیع این دلایل و اذکار و کلمات و اشارات و مدلولیکه بآن تمسّك جسته‌اید مقدّس بوده و خواهد بود

Jamīᶜ-i faḍīlat-hā-yi shumā va ū az īn yak kalameh maᶜlūm shudeh. Īn ᶜabd mutaḥayyir ast keh dar īn maqām cheh dhikr namāyad, cheh keh bi-kalameh tanaṭṭuq kardeh keh va-Allāh Firᶜawn ham dar muqābil-i Kalīm bi-chunīn kalameh takallum nanamūdeh. Bi-yiktā Khudāvand-i bī-mānand keh agar muqābil-i yak nafar az ṭāᵓifīn-i ḥawl qādir bar takallum bāshad, tā cheh rasad bi-manbaᶜ va maẓhar va maṣdar-i fuyūḍāt-i rabbānīyeh. Va ḥāl hamīn qawl rā tajrebeh namāyīd. Ān muᶜriḍ ḥāḍir va khuddām-i bayt ham ḥāḍir. Agar tavānest bi-shaᵓnī az shuᵓūn bā khuddām muqābeleh namāyad, nuṣaddiqukum fī kulli mā qultum. Maᶜ-i ānkeh ziyād guftan dalīl bar ḥaqqīyat nabūdeh va nakhvāhad būd. Chūn tu iᶜtirāḍan ᶜalā Allāh bi-īn dalāᵓil-i vahmīyeh mustadill shudeh, lidhā īn ᶜabd dar javāb bi-īn kalamāt dhākir, li-allā yabqā laka min ᶜudhrin va ḥujjatin va burhānin va dalīl. Va illā sāḥat-i aqdas aṭhar az jamīᶜ-i īn dalāᵓil va adhkār va kalamāt va ishārāt va madlūlī keh bi-ān tamassuk justeh-īd muqaddas būdeh va khvāhad būd.

All your virtues and his have become evident from this one statement. This servant is bewildered as to what to say here, for he has uttered words such that, by God, even Pharaoh never spoke their like before Moses. By the one, incomparable God, if only he could speak before a single one of those who circle around, let alone before the source, manifestation, and fountainhead of divine outpourings! Now put this very assertion to the test. That opponent is present, and the servants of the House are also present. If he can confront the servants in any respect, we will acknowledge you in everything you have said. Yet speaking at length has never been, and will never be, a proof of truth. Since you have adduced these imaginary proofs in objection to God, this servant speaks these words in reply, so that no excuse, testimony, demonstration, or proof may remain to you. Otherwise, the most holy, most pure court has always been, and will always remain, sanctified above all these proofs, references, words, allusions, and the meaning to which you have clung.

517

ای بی‌خبر تا حال معادل آنچه از سماء بیان نازل شده نازل و بیك آیه معادله نمینماید کلّ آنچه در آسمانها و زمین است و اگر تو باین شئون ناظری پس حاضر شو بین یدی تا ملاحظه نمائی که حین نزول آیات احدی از عهده تحریر آن بر نیاید جرّب یا ایّها المجرّب بعد الّذی لا ینبغی لأحد ان یجرّب اللّه بل انّه یجرب عباده و یمتحنهم کما امتحنك و رجعك الی اسفل الجحیم

Ay bī-khabar, tā ḥāl muᶜādil-i āncheh az samā-yi bayān nāzil shudeh nāzil, va bi-yak āyeh muᶜādeleh namīnamāyad kull-i āncheh dar āsmān-hā va zamīn ast. Va agar tu bi-īn shuᵓūn nāẓirī, pas ḥāḍir shaw bayna yaday tā mulāḥaẓeh namāᵓī keh ḥīn-i nuzūl-i āyāt aḥadī az ᶜuhdeh-yi taḥrīr-i ān bar nayāyad. Jarrib yā ayyuhā al-mujarrib, baᶜda alladhī lā yanbaghī li-aḥadin an yujarriba Allāh, bal innahu yujarribu ᶜibādahu va yamtaḥinuhum kamā imtaḥanaka va rajaᶜaka ilā asfali al-jaḥīm.

O unaware one! Thus far, the equivalent of what has descended from the heaven of utterance has been revealed, yet all that is in the heavens and on earth cannot equal a single verse. If you are looking to such matters, then come into my presence, so that you may see that, when the verses descend, no one can manage to write them down. Put it to the test, you who would test, although it is not fitting for anyone to test God. Rather, He tests His servants and tries them, just as He tried you and returned you to the lowest depths of hell.

518

نزد هر عاقل بالغی این ادلّه شما مثل کلمات صبیان بوده و خواهد بود قد جعلتم امر الله لهواً و لعبّا و هزوا و سخریا فسوف یأخذکم الله بقهر من لدنه و انّه لقهّار مقتدر قدیر روایح دلیل و استدلالت ریاحین رضوان دلیل و برهان الهی را پژمرده نموده و اگر خود اقلّ من آن در کلماتت بانصاف ملاحظه نمائی بر قبائحش اقرب من آن ملتفت شوی هیچ شنیده از اوّل ابداع تا حین که نفسی بحقّ معارضه نماید بآنچه تو در این کتاب سجّین خود معارضه نموده لا فوربّ العالمین ما شهدت عین الابداع اعجب منك و لا عین الاختراع اغفل منك و لکن انّك انت تفرح بما رقمت و تکون من الفرحین نسئل الله بأن یبدّل فرحك بالحزن الکبری الّا بأن تتوب و ترجع الیه و تکون من التّائبین

Nazd-i har ᶜāqil-i bālighī īn adilleh-yi shumā mithl-i kalamāt-i ṣibyān būdeh va khvāhad būd. Qad jaᶜaltum amra Allāhi lahwan va laᶜiban va huzuwan va sukhriyyan, fa-sawfa yaʾkhudhukumu Allāhu bi-qahrin min ladunhu va innahu la-qahhārun muqtadirun qadīr. Ravāyiḥ-i dalīl va istidlālat rayāḥīn-i Riḍvān-i dalīl va burhān-i ilāhī rā pazhmurdeh namūdeh. Va agar khud aqall-i min ān dar kalamātat bi-inṣāf mulāḥaẓeh namāʾī, bar qabāyiḥash aqrab-i min ān multafit shavī. Hīch shanīdeh az avval-i ibdāᶜ tā ḥīn keh nafsī bi-Ḥaqq muᶜāraḍeh namāyad bi-āncheh tu dar īn kitāb-i Sijjīn-i khud muᶜāraḍeh namūdeh? Lā fa-wa-rabbi al-ᶜālamīn, mā shahidat ᶜaynu al-ibdāᶜi aḥjaba minka va lā ᶜaynu al-ikhtirāᶜi aghfala minka, va lākin innaka anta tafraḥu bi-mā raqamta va takūnu mina al-fariḥīn. Nasʾalu Allāha bi-an yubaddila faraḥaka bi-al-ḥuzni al-kubrā illā bi-an tatūba va tarjiᶜa ilayhi va takūna mina al-tāʾibīn.

To every mature, rational person, these proofs of yours have always been, and will always be, like the words of children. You have made the Cause of God a diversion, a game, a mockery, and an object of ridicule. God will therefore seize you with a subduing power from Himself. He is indeed the All-Subduing, the All-Powerful, the Omnipotent. The odors of your proof and argument have withered the fragrant flowers of the paradise of divine proof and demonstration. If you yourself were to consider your words fairly for less than a moment, you would recognize their ugliness in less than a moment. Have you ever heard, from the beginning of creation until now, of anyone opposing the True One with anything like what you have used to oppose Him in this book of Sijjín of yours? No, by the Lord of the worlds! The eye of creation has never witnessed anyone more veiled than you, nor the eye of origination anyone more heedless. Yet you rejoice in what you have written and are among the exultant. We ask God to change your joy into the greatest sorrow, unless you repent, return to Him, and become one of the repentant.

519

و دیگر بالقای آن مشرك ملقی نوشته عجب تر از این خودشان ادّعای آن دارند که عبارات من آیه است و رسولان ایشان میگویند اطفال هفت ساله ایشان هم آیه میگویند پس کجا آیات من یظهره الله دلیل حجّیّت او خواهد بود که خلق او هم آیه گوید و پسر کوچك ایشانهم آیه میگوید و اگر گویند که آیه هم از مقام خلق و حروفات ظاهر گردد و هم از اصل نقطه و شجره حقیقت پس نفس آیه دلیل بر حقّیّت اصل شجره نخواهد بود شیء دیگر لازم است بیان شود که چه چیز است انتهی

Va dīgar bi-ilqā-yi ān mushrik-i mulqī nivishteh: ᶜAjab-tar az īn khudishān iddiᶜā-yi ān dārand keh ᶜibārāt-i man āyeh ast va rasūlān-i īshān mīgūyand aṭfāl-i haft-sāleh-yi īshān ham āyeh mīgūyand. Pas kujā āyāt-i Man Yuẓhiruhu Allāh dalīl-i ḥujjīyat-i ū khvāhad būd keh khalq-i ū ham āyeh gūyad va pisar-i kūchak-i īshān ham āyeh mīgūyad? Va agar gūyand keh āyeh ham az maqām-i khalq va ḥurūfāt ẓāhir gardad va ham az aṣl-i Nuqṭeh va Shajareh-yi Ḥaqīqat, pas nafs-i āyeh dalīl bar

ḥaqqīyat-i aṣl-i Shajareh nakhvāhad būd. Shayʾ-i dīgar lāzim ast bayān shavad keh cheh chīz ast. Intahā.

Again, at the prompting of that insinuating idolater, he has written: “Stranger still, he himself claims that his expressions are verses, and his messengers say that even his seven-year-old children utter verses. How, then, will the verses of Him Whom God will make manifest establish His authority, when His creatures also utter verses and his little son also utters verses? If they say that verses can appear both from the station of the creatures and the letters, and from the original Point and Tree of Truth, then the verse itself will not prove the truth of the original Tree. Something else is needed; let it be explained what that is.” End of quotation.

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بلی انّه لو یرید ان ینطق کلّ نفس بثنآء نفسه لیقدر و انّه لهو المقتدر القدیر و لو یرید ان یظهر نفساً بکلّ الآیات لیکون قادراً بسلطانه و لیس لأحد ان یعترض علیه و کان الله علی ما اقول شهید انّه انطق صبیّاً من الصّبیان لیکون دلیلاً علیه و برهاناً لنفسه و هذا مقام الّذی انتم تشکرون الله بذلك و تحمدونه و انتم فتحتم السنکم بالاعتراض بهذا الذّکر الّذی ظهر باسم الأبهی بین السّموات و الأرضین

Balā, innahu law yurīdu an yunṭiqa kulla nafsin bi-thanāʾi nafsihi la-yaqdiru va innahu la-huwa al-Muqtadiru al-Qadīr. Va law yurīdu an yuẓhira nafsan bi-kulli al-āyāti la-yakūnu qādiran bi-sulṭānihi va laysa li-aḥadin an yaᶜtariḍa ᶜalayhi va kāna Allāhu ᶜalā mā aqūlu shahīd. Innahu anṭaqa ṣabiyyan mina al-ṣibyāni li-yakūna dalīlan ᶜalayhi va burhānan li-nafsihi va hādhā maqāmu alladhī antum tashkurūna Allāha bi-dhālika va taḥmadūnahu va antum fataḥtum alsinakum bi-al-iᶜtirāḍi bi-hādhā al-Dhikri alladhī ẓahara bi-ismi al-Abhā bayna al-samāwāti va al-araḍīn.

Yes, if He wishes to cause every soul to speak His praise, He is able to do so. He is indeed the All-Powerful, the Omnipotent. If He wishes to bring forth a soul endowed with all the verses, He is able to do so through His sovereignty, and no one has the right to object to Him. God is witness to what I say. He has caused a child among the children to speak, that he might be a sign pointing to Him and a proof of His own Self. This is a matter for which you should thank and praise God, yet you have opened your mouths in objection to this Remembrance, who has appeared under the name of the All-Glorious between the heavens and the earths.

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حال ملاحظه کن که هیچ جاهلی چنین اعتراض نموده و یا مینماید لا و الله مگر تو و امثال تو که از هواء نفس و ماء اعراض و نار حسد و تراب بغضا خلق شده‌اید اذا موتوا بغیظکم انّه قد ظهر بالحقّ و لا مردّ له و انّ ربّکم الرّحمن قد کتب علی نفسه بأن یظهر فی الأکوان ادلّاء علیه لیقومنّ بین السّموات و الأرض و ینطقنّ بثنآء نفسه و یرتفعنّ اعلام النّصر بین الخلایق اجمعین اولئك عباد الّذین جعلهم الله مطهّراً عن دونه و منقطعاً عمّا عندکم و متمسّکاً بحبل الله المحکم المتین اولئك لا یمنعهم اشارات من علی الأرض و دلالات المشرکین

Ḥāl mulāḥaẓeh kun keh hīch jāhilī chunīn iᶜtirāḍ namūdeh va yā mīnamāyad? Lā va-Allāh, magar tu va amthāl-i tu keh az havā-yi nafs va māʾ-i iᶜrāḍ va nār-i ḥasad va turāb-i baghḍā khalq shudeh-īd. Idhan mūtū bi-ghayẓikum, innahu qad ẓahara bi-al-ḥaqqi va lā maradda lahu va inna rabbakumu al-Raḥmāna qad kataba ᶜalā nafsihi bi-an yuẓhira fī al-akwāni adillāʾa ᶜalayhi la-yaqūmunna bayna al-samāwāti va al-arḍi va yanṭiqunna bi-thanāʾi nafsihi va yartafiᶜanna aᶜlāmu al-naṣri bayna al-khalāʾiqi ajmaᶜīn. Ulāʾika ᶜibādun alladhīna jaᶜalahumu Allāhu muṭahharan ᶜan dūnihi va

munqaṭiᶜan ᶜammā ᶜindakum va mutamassikan bi-ḥabli Allāhi al-muḥkami al-matīn. Ulāʾika lā yamnaᶜuhum ishārātu man ᶜalā al-arḍi va dalālātu al-mushrikīn.

Now consider: has any ignorant person ever made, or does any make, such an objection? No, by God, except you and those like you, who have been created from the air of selfish desire, the water of rejection, the fire of envy, and the dust of hatred. Then die in your rage! He has appeared in truth, and there is no turning Him back. Your Lord, the All-Merciful, has taken it upon Himself to bring forth throughout existence guides who point to Him. They will assuredly arise between the heavens and the earth and speak His praise, and the banners of victory will be raised among all creatures. These are servants whom God has made pure of all besides Him, detached from what you possess, and steadfast in holding to the firm, mighty cord of God. Neither the allusions of those on earth nor the arguments of the idolaters can hold them back.

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بگو ای جاهل نقمت را از نعمت فرق نداده و خیر محض را شرّ شمرده و جوهر رحمت و عدل را نفس ظلم دانسته بلی طفلی از اطفال بیت در سنّ شش سالگی بآیات الله تکلّم نموده و آن طفل حال حاضر است و والله خود همان شجره فساد بکرّات میگفت که آنچه از او شده از هیچ نفسی از بدیع اوّل تا حین ظاهر نشده و اکثر لیالی و ایّام بثنائش مشغول بوده و حال امر بقسمی شده که از حقّ منیع اعراض نموده سهل است از اطفال هم دست برنداشته و نخواهد داشت و تا ارض را باین دماء مطهّره صبغ ندهند دست برندارند و هذا ما نزل فی الألواح ان انتم من النّاظرین بکرّات فرمودهاند که او را در طفولیّت بآیات ناطق فرمودهایم تا دلیل باشد بر این ظهور رحمانی و طلوع قدس صمدانی و تو این رحمت کبری را نقمت شمرده عوض آنکه شکر نمائی حقّ منیع را شکایت آغاز کرده

Bigū ay jāhil, niqmat rā az niᶜmat farq nadādeh va khayr-i maḥḍ rā sharr shumurdeh va jawhar-i raḥmat va ᶜadl rā nafs-i ẓulm dānisteh. Balā, ṭiflī az aṭfāl-i bayt dar sinn-i shish-sālegī bi-āyāt-i Allāh takallum namūdeh va ān ṭifl ḥāl ḥāḍir ast. Va va-Allāh khud hamān shajareh-yi fasād bi-karrāt mīguft keh āncheh az ū shudeh az hīch nafsī az badīᶜ-i avval tā ḥīn ẓāhir nashudeh va akthar-i layālī va ayyām bi-thanāyash mashghūl būdeh. Va ḥāl amr bi-qismī shudeh keh az Ḥaqq-i manīᶜ iᶜrāḍ namūdeh sahl ast, az aṭfāl ham dast barnadāshteh va nakhvāhad dāsht. Va tā arḍ rā bi-īn dimāʾ-i muṭahhareh ṣibgh nadahand dast barnadārand. Va hādhā mā nazala fī al-alwāḥi in antum mina al-nāẓirīn. Bi-karrāt farmūdeh-and keh ū rā dar ṭufūlīyat bi-āyāt nāṭiq farmūdeh-īm tā dalīl bāshad bar īn ẓuhūr-i raḥmānī va ṭulūᶜ-i quds-i ṣamadānī. Va tu īn raḥmat-i kubrā rā niqmat shumurdeh, ᶜivaḍ-i ānkeh shukr namāʾī Ḥaqq-i manīᶜ rā shikāyat āghāz kardeh.

Say: O ignorant one! You have failed to distinguish affliction from blessing, have counted pure good as evil, and have regarded the essence of mercy and justice as injustice itself. Yes, a child among the children of the House spoke the verses of God at the age of six, and that child is now present. By God, that very tree of corruption himself repeatedly said that what had come from him had never appeared from anyone, from the beginning of creation until now, and he spent most nights and days praising him. Now matters have reached such a point that, not content with turning away from the exalted True One, he has not left even the children alone, nor will he do so. They will not desist until they have dyed the earth with this pure blood. This is what has been revealed in the Tablets, if you are among those who look. He has repeatedly declared: "We have caused him to speak verses in childhood, that he might be a proof of this merciful Revelation and this holy, eternal Dawning." Yet you have counted this supreme mercy as an affliction and, instead of thanking the exalted True One, have begun to complain.

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و اینکه نوشته که خودشان ادّعای آن دارند که عبارات من آیه است نزد خود استهزاء علی الله عبارات ذکر کرده خذ زمامك یا ایّها الجاهل هذا مقام انقطعت عنه یداك و ایدی المشرکین نقطه بیان میفرماید که کلّ آنچه در ارض موجود است آیات او بوده و خواهد بود تا چه رسد بما نزل من عنده و ظهر من لدنه و الحقّ یقول فاعلم بانّ هذا لهو الّذی ظهر من قبل و یظهر من بعد و من فرق بینه و بین من ظهر او یظهر انّه کفر بالله و آیاته و لو یکون ذا بصر حدید لیشهد کلّ الظّهورات فی هذا الظّهور الّذی ظهر بالحقّ بآیات مبین

Va īnkeh nivishteh keh khudishān iddiᶜā-yi ān dārand keh ᶜibārāt-i man āyeh ast, nazd-i khud istihzāʾan ᶜalā Allāh ᶜibārāt dhikr kardeh. Khudh zimāmaka yā ayyuhā al-jāhil, hādhā maqāmun inqaṭaᶜat ᶜanhu yadāka va aydī al-mushrikīn. Nuqṭeh-yi Bayān mīfarmāyad keh kull-i āncheh dar arḍ mawjūd ast āyāt-i ū būdeh va khvāhad būd, tā cheh rasad bi-mā nazala min ᶜindihi va ẓahara min ladunhu. Va al-Ḥaqqu yaqūlu fa-iᶜlam bi-anna hādhā la-huwa alladhī ẓahara min qablu va yaẓharu min baᶜdu va man farraqa baynahu va bayna man ẓahara aw yaẓharu innahu kafara bi-Allāhi va āyātihi va law yakūnu dhā baṣarin ḥadīdin la-yashhadu kulla al-ẓuhūrāti fī hādhā al-ẓuhūri alladhī ẓahara bi-al-ḥaqqi bi-āyātin mubīn.

As for his statement that “he himself claims that his expressions are verses,” he has used the word “expressions,” imagining that he is mocking God. Restrain yourself, O ignorant one! This is a station beyond the reach of your hands and the hands of the idolaters. The Point of the Bayán declares that everything existing on earth has always been, and will always be, His signs, let alone what has descended from Him and appeared from His presence. The True One says: Know that this is indeed the One who appeared before and will appear hereafter. Whoever makes a distinction between Him and anyone who has appeared or will appear has disbelieved in God and His signs. If he possessed keen sight, he would behold all Revelations in this Revelation, which has appeared in truth with manifest verses.

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بدانکه آنچه از اوّل لا اوّل که حجج و براهین ظاهر شده از جمیع انبیاء و مرسلین کلّ حجّت این ظهور بوده و آنچه در این ظهور حجّت است لازال حجّت حجج قبل و بعد بوده و خواهد بود و لکن این طفل را مخصوص بآیات ناطق فرمودیم تا بعضی از نفوس که برشحی از فیوضات ما لانهایه این بحر اعظم فایز شده‌اند استکبار بر منزل آیات ننمایند آن نفسی را که باو متمسّکی لازال بین یدی بوده و برشحی از بحر البحور محروم ماند و رجع الی مقرّه فی النّار و انّها لمقرّ الفجّار و بئس مقرّ هؤلآء الاشرار لو انت من الموقنین

Bidānkeh āncheh az avval-i lā avval keh ḥujaj va barāhīn ẓāhir shudeh az jamīᶜ-i anbiyā va mursalīn, kull ḥujjat-i īn ẓuhūr būdeh, va āncheh dar īn ẓuhūr ḥujjat ast lā-zāl ḥujjat-i ḥujaj-i qabl va baᶜd būdeh va khvāhad būd. Va lākin īn ṭifl rā makhṣūṣ bi-āyāt nāṭiq farmūdīm tā baᶜḍī az nufūs keh bi-rashḥī az fuyūḍāt-i mā lā-nihāyeh-yi īn baḥr-i aᶜẓam fāʾiz shudeh-and istikbār bar Munzil-i āyāt nanamāyand. Ān nafsī rā keh bi-ū mutamassikī lā-zāl bayna yaday būdeh va bi-rashḥī az Baḥr al-Buḥūr maḥrūm māND va rajaᶜa ilā maqarrihi fī al-nāri va innahā la-maqarru al-fujjāri va biʾsa maqarru hāʾulāʾi al-ashrāri law anta mina al-mūqinīn.

Know that all the testimonies and proofs manifested by all the Prophets and Messengers from the beginning that has no beginning have been proofs of this Revelation. Whatever constitutes a proof in this Revelation has always been, and will always be, the proof of the proofs of the past and the future. Yet We specifically caused this child to speak verses so that certain souls who have received a sprinkling of the boundless outpourings of this Most Great Ocean would not exalt themselves arrogantly above the Revealer of verses. The person to whom you cling was continually in Our

presence, yet remained deprived of a sprinkling from the Ocean of Oceans and returned to his abode in the fire. It is indeed the abode of the wicked, and wretched is the abode of these evildoers, if you are among those who are certain.

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بدان مابین شمس و تجلّیات آن بر جدار و احجار فرق لایحصی مشهود هر بصر ضعیفی ادراك مینماید تا چه رسد باَ بصر حدیده و از این گذشته مثال شمس در مرآت ظاهره مشاهده میشود آیا میتوان گفت که این نفس شمس سماء است بلکه فرق ما بین ارض و سماء مشهود و لاینکر هذا الّا کلّ مغلّ مبغوض چنانچه الیوم اگر سمعت را لطیف نمائی و از آنچه شنیده از مشرکین پاك و طاهر کنی کلمات معرض بالله را مثل کلمات صبیان بل احقر عند کلمات منزله از سماء بیان رحمن مشاهده مینمائی قسم بخدا که نسبت نمیتوان داد بلکه دونش لایق ذکر نه و در صورتی قابل ذکرند که بعنایت الهی موقن باشند و بعد از انکار لاشیء محض بوده و خواهند بود

Bidān mābayn-i shams va tajalliyāt-i ān bar jidār va aḥjār farq-i lā yuḥṣā mashhūd. Har baṣar-i ḍaᶜīfī idrāk mīnamāyad, tā cheh rasad bā baṣar-i ḥadīdeh. Va az īn gudhashteh mithāl-i shams dar mirʾāt-i ẓāhereh mushāhedeh mīshavad. Āyā mītavān guft keh īn nafs-i shams-i samā ast? Balkeh farq mābayn-i arḍ va samā mashhūd, va lā yunkiru hādhā illā kullu mughillin mabghūḍ. Chunāncheh al-yawm agar samᶜat rā laṭīf namāʾī va az āncheh shanīdeh az mushrikīn pāk va ṭāhir kunī, kalamāt-i muᶜriḍ-i bi-Allāh rā mithl-i kalamāt-i ṣibyān bal aḥqar ᶜinda kalamāt-i munazzaleh az samā-yi bayān-i Raḥmān mushāhedeh mīnamāʾī. Qasam bi-Khudā keh nisbat namītavān dād, balkeh dūnash lāyiq-i dhikr nah. Va dar ṣūratī qābil-i dhikr-and keh bi-ᶜināyat-i ilāhī mūqin bāshand va baᶜd az inkār lā-shayʾ-i maḥḍ būdeh va khvāhand būd.

Know that an immeasurable difference is evident between the sun and its radiance upon walls and stones. Even weak sight perceives it, let alone keen sight. Moreover, the image of the sun is seen in an outward mirror. Can it be said that this is the very sun in heaven? Rather, a difference as great as that between earth and heaven is evident, and none denies this except one who is treacherous and detested. Likewise, today, if you refine your hearing and cleanse and purify it of what you have heard from the idolaters, you will find the words of the one who turns away from God to be like the words of children—indeed, more contemptible—beside the words sent down from the heaven of the All-Merciful's utterance. I swear by God that no comparison can be made; rather, what is other than Him is not worthy of mention. They are worthy of mention only if they are assured of divine favor; after denial, they have been and will remain sheer nothingness.

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بدان لازال اصل حجّت آیات الهی بوده و لکن از این ظهور اعظم من دون آیات ظاهر شده آنچه از اتیان بمثلش کلّ عاجز بوده و خواهند بود خف عن الله و لاتتّبع ما یأمرك هواك فاتّبع الحقّ الّذی جائکم من مشرق الرّوح بنبأ الله المقتدر المهیمن العزیز القیّوم و انّه لیکفیکم عن کلّ شیء و من دونه لن یکفیکم و لو تتمسّکوا بخلق السّموات و الأرضین ان انتم توقنون هذا نصح الله علیك و علی عباده من استنصح بنصح ربّه فله و من اعرض انّ الله غنی عمّا کان و عمّا یکون

Bidān lā-zāl aṣl-i ḥujjat āyāt-i ilāhī būdeh, va lākin az īn ẓuhūr-i aᶜẓam min dūn-i āyāt ẓāhir shudeh āncheh az ityān bi-mithlash kull ᶜājiz būdeh va khvāhand būd. Khaf ᶜan Allāh va lā tattabiᶜ mā yaʾmuruka hawāka fa-ittabiᶜ al-Ḥaqqa alladhī jāʾakum min mashriqi al-Rūḥi bi-nabaʾi Allāhi al-Muqtadiri al-Muhaymini al-ᶜAzīzi al-Qayyūm. Va innahu la-yakfīkum ᶜan kulli shayʾin va min dūnihi lan yakfīkum va law tatamassakū bi-khalqi al-samāwāti va al-araḍīna in antum tūqinūn.

Hādhā nuṣḥu Allāhi ᶜalayka va ᶜalā ᶜibādihi. Man istanṣaḥa bi-nuṣḥi rabbihi fa-lahu va man aᶜraḍa inna Allāha ghaniyyun ᶜammā kāna va ᶜammā yakūn.

Know that divine verses have always been the fundamental proof. Yet from this Most Great Revelation there has appeared, apart from verses, that which all have been and will remain powerless to match. Fear God and do not follow what your desire commands you. Follow the True One, who has come to you from the dawning-place of the Spirit with the tidings of God, the All-Powerful, the All-Protecting, the Almighty, the Self-Subsisting. He will indeed suffice you in place of all things, while nothing besides Him will suffice you, even if you cling to the creatures of the heavens and the earths, if you are certain. This is God's counsel to you and to His servants. Whoever heeds his Lord's counsel does so for his own benefit. As for whoever turns away, God is independent of all that has been and all that will be.

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و دیگر القای آن معرض ملقی اگر گویند که آنها تصدیق ایشان نموده حال سخن میرزا یحیی هم همین سخن است که بر فرض که شما هم آیه بگوئید یا هزار کس چنانچه ربّ اعلی فرموده که بعدد کلّ شیء اگر خواهم مبعوث بلسان آیات نمایم باز باید تصدیق من نمایند و در ظلّ من باشند بعلّت آنکه اوّل مرآت هستم و کلّ منعکس از من میباشند چونکه فطرة الله از من ظاهر است بتصدیق نقطه بیان انتهی

Va dīgar ilqā-yi ān muᶜriḍ-i mulqī: Agar gūyand keh ānhā taṣdīq-i īshān namūdeh, ḥāl sukhan-i Mīrzā Yaḥyā ham hamīn sukhan ast keh bar farḍ keh shumā ham āyeh bigūʾīd yā hizār kas, chunāncheh Rabb-i Aᶜlā farmūdeh keh bi-ᶜadad-i kull-i shayʾ agar khvāham mabᶜūth bi-lisān-i āyāt namāyam, bāz bāyad taṣdīq-i man namāyand va dar ẓill-i man bāshand, bi-ᶜillat-i ānkeh avval mirʾāt hastam va kull munᶜakis az man mībāshand, chūnkeh fiṭrat-i Allāh az man ẓāhir ast bi-taṣdīq-i Nuqṭeh-yi Bayān. Intahā.

Another insinuation from that insinuating opponent: "If they say that those people have acknowledged him, Mírzá Yaḥyá's statement now is precisely this: even supposing that you too utter verses, or that a thousand people do so—as the Most Exalted Lord has said, 'If I wish, I can raise up, to the number of all things, those who speak in the language of verses'—they must still acknowledge me and remain beneath my shadow, because I am the first mirror and all are reflected from me, since the innate nature of God is manifest through me, as attested by the Point of the Bayán." End of quotation.

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بر فرض تصدیق از برای حقّ لم یزل و لایزال مرایا بوده و اوّلیّت آن را احدی احصا ننموده و این مخصوص بنفسی دون نفسی نبوده کلّ شیء مرایای الهیّه بوده و خواهند بود و لکن ظهور قبل از مرایا بکلّها شکایت فرموده‌اند بقوله عزّ و جلّ لاشکونّ الیك ان یا مرآت جودی عن کلّ المرایا کلّ بألوانهم الیّ لینظرون و مخاطباً لذلك الاسم میفرمایند که توئی آن مرآت اوّلیّه که لم‌یزل از حقّ حکایت کرده و لایزال حکایت خواهی کرد در مقام دیگر اوّل من آمن را مرآت اوّلیّه فرموده‌اند و این اذکار در رتبه ملکیّه ذکر میشود و الّا از برای مرایا نه اوّلی بوده و نه آخری و جمیع این مرایا بقولی خلق شده و خواهند شد مادامیکه در ظلّ شجره فردانیّه مستقرّند انوار حقّ در آنها ظاهر بحیث لایری فیهنّ الّا الله و بعد از انحراف مظاهر شیطانیّه بوده و خواهند بود فوالّذی نفسی بیده که این شکایتی که از جمیع مرایا فرموده‌اند برهانی است عظیم اگر باشید از شاعران

Bar farż-i taṣdīq, az barā-yi Ḥaqq lam yazal va lā yazāl marāyā būdeh va avvaliyyat-i ān rā aḥadī iḥṣā nanamūdeh, va īn makhṣūṣ bi-nafsī dūn-i nafsī nabūdeh. Kull-i shayᵓ marāyā-yi ilāhiyyeh būdeh va khvāhand būd, va lākin Ẓuhūr-i qabl az marāyā bi-kullihā shikāyat farmūdeh-and, bi-qawlihi ᶜazza wa-jall: La-ashkuwanna ilayka an yā mirᵓāta jūdī ᶜan kulli al-marāyā, kullun bi-alwānihim ilayya la-yanẓurūn. Va mukhāṭaban li-dhālika al-ism mīfarmāyand keh tuᵓī ān mirᵓāt-i avvaliyyeh keh lam yazal az Ḥaqq ḥikāyat kardeh va lā yazāl ḥikāyat khvāhī kard. Dar maqām-i dīgar avval man āmana rā mirᵓāt-i avvaliyyeh farmūdeh-and. Va īn adhkār dar rutbeh-yi mulkiyyeh dhikr mīshavad, va illā az barā-yi marāyā nah avvalī būdeh va nah ākhirī. Va jamīᶜ-i īn marāyā bi-qawlī khalq shodeh va khvāhand shod. Mādāmī keh dar ẓill-i shajareh-yi fardāniyyeh mustaqarrand, anvār-i Ḥaqq dar ānhā ẓāhir, bi-ḥaythu lā yurā fīhinna illā Allāh, va baᶜd az inḥirāf maẓāhir-i shayṭāniyyeh būdeh va khvāhand būd. Fa-wa-alladhī nafsī bi-yadihi keh īn shikāyatī keh az jamīᶜ-i marāyā farmūdeh-and burhānī ast ᶜaẓīm, agar bāshīd az shāᶜirān.

Even supposing this claim is accepted, there have always been and will always be mirrors of the True One, and no one has reckoned their beginning. This has not been exclusive to one soul rather than another. All things have been and will be divine mirrors. Yet the former Manifestation complained of all the mirrors, saying—exalted and glorified is He: "I will surely complain to you, O Mirror of My bounty, of all the mirrors: each looks upon Me through its own colors." Addressing that Name, He says: "You are that Primal Mirror which has always reflected the True One and will always reflect Him." Elsewhere He called the First to Believe the Primal Mirror. These designations are mentioned at the earthly level; otherwise, the mirrors have neither a first nor a last. All these mirrors have been and will be created by a word. As long as they remain beneath the shadow of the Tree of Oneness, the lights of the True One are manifest in them, so that nothing is seen in them but God. After turning aside, however, they have been and will be satanic manifestations. By Him in whose hand is my soul, this complaint He made against all the mirrors is a mighty proof, if you are among those who understand.

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این شأن مرایا که ذکر شد بنصّ نقطه بیان و مع‌ذلك تلقاء شمس ذکر مرایا مینمائی که شموس مرایا عند تجلّی او معدوم صرف بوده و خواهند بود اگر نفس ظهور بر جمیع اشیاء اطلاق مرآتیّت در رتبه اوّلیّه فرماید حقّ لاریب فیه بشنو ندای این عبد را و از این اراضی جرزه خود را نجات ده و بفضاهای قدس وارد شو فوالله این اذکار جز بر توهّمات و حجبات نیفزاید و هر قدر باین کلمات مشغول شوی از زلال سلسال بی‌مثال حضرت لایزال بعید مانی و محروم گردی بریز این امثال را بحقّ و ما یظهر من عنده ناظر شو چه که کلّ باو منتهی و از او ظاهر این کلمات خوب است از برای امثال خود در فنون جهلیّه ظاهریّه که بزعم خود علم نامیده‌اید استدلال نمائید قطره ملح اجاج بحر عذب فرات مفرست بدانکه آنچه لفظ وجود بر آن صادق مخلوق بوده و خواهد بود

Īn shaᵓn-i marāyā keh dhikr shod bi-naṣṣ-i Nuqṭeh-yi Bayān, va maᶜa-dhālik tilqāᵓ-i shams dhikr-i marāyā mīnamāᵓī, keh shumūs-i marāyā ᶜinda tajallī-yi ū maᶜdūm-i ṣirf būdeh va khvāhand būd. Agar nafs-i Ẓuhūr bar jamīᶜ-i ashyāᵓ iṭlāq-i mirᵓātiyyat dar rutbeh-yi avvaliyyeh farmāyad, ḥaqq lā rayba fīhi. Bishnaw nidā-yi īn ᶜabd rā va az īn arāżī-yi jurzeh khud rā najāt dih va bi-faḍāhā-yi quds vārid shaw. Fa-wa-Allāh īn adhkār juz bar tavahhumāt va ḥujubāt nayafzāyad, va har qadr bi-īn kalimāt mashghūl shavī az zulāl-i salsāl-i bī-mithāl-i Ḥażrat-i Lā Yazāl baᶜīd mānī va maḥrūm gardī. Birīz īn amthāl rā, bi-Ḥaqq va mā yaẓharu min ᶜindihi nāẓir shaw, cheh keh kull bi-ū muntahī va az ū ẓāhir. Īn kalimāt khūb ast az barā-yi amthāl-i khud dar funūn-i jahliyyeh-yi ẓāhiriyyeh keh bi-zaᶜm-i khud ᶜilm nāmīdeh-īd istidlāl namāyīd. Qaṭreh-yi milḥ-i ujāj bi-baḥr-i ᶜadhb-i furāt mafirist. Bidān keh āncheh lafẓ-i vujūd bar ān ṣādiq makhlūq būdeh va khvāhad būd.

Such is the station of the mirrors, as stated in the explicit text of the Point of the Bayán. Yet you speak of mirrors before the Sun, when the very suns of the mirrors have been and will be utter nothingness at His revelation. If the Manifestation Himself designates all things as mirrors of the first rank, it is the truth, beyond all doubt. Hear the call of this servant, rescue yourself from these barren lands, and enter the expanses of holiness. By God, these references only increase vain imaginings and veils. The more you occupy yourself with these words, the further you remain from the peerless, pure, flowing water of the Eternal One, and the more deprived you become. Cast aside these comparisons and look to the True One and what appears from Him, for all things culminate in Him and proceed from Him. Such words are suitable for presenting arguments to people like yourself in those outward arts of ignorance which you imagine to be knowledge. Do not send a bitter, briny drop to the ocean of sweet, refreshing water. Know that whatever the word "existence" applies to has been and will be created.

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ذکر فطرة الله نموده کلّ اشیاء بر فطرة الله خلق شده‌اند فطرت را ندانسته از این گذشته بشنو ندای فطرت را که بهیکلی مبعوث و تلقاء باب اعظم باین کلمات ناطق قوله عزّ بهائه و من المشرکین من قال هذه الآیات ما نزلت علی الفطرة تالله الحقّ انّ الفطرة حینئذ قد ظهرت علی هیکل خادم و قامت لدی الباب بخضوع و اناب و یضج و یقول فویل لکم یا معشر المغلّین تالله انّی قد خلقت بأمر من لدنه کذلك تشهد لنفسها و لکن لا یفقهون هؤلآء الأشرار تالله انها لتفتخر بنسبتها الی نفسنا الحقّ و انّا لم یزل کنّا غنیّاً عنها قد خلقناها و کلّ شیء بأمر من لدنا و لا ینکر ذلك الّا کلّ منکر کفّار

Dhikr-i fiṭrat Allāh namūdeh. Kull-i ashyāʾ bar fiṭrat Allāh khalq shodeh-and. Fiṭrat rā nadānesteh. Az īn gudhashteh, bishnaw nidā-yi fiṭrat rā keh bi-haykalī mabᶜūth va tilqāʾ-i Bāb-i Aᶜẓam bi-īn kalimāt nāṭiq. Qawluhu ᶜazza bahāʾuhu: Wa-min al-mushrikīna man qāla hādhihi al-āyātu mā nazalat ᶜalā al-fiṭrah. Ta-Allāhi al-Ḥaqq, inna al-fiṭrata ḥīnaʾidhin qad ẓaharat ᶜalā haykali khādim wa-qāmat ladā al-bāb bi-khuḍūᶜin wa-ināb, wa-yaḍijju wa-yaqūlu fa-waylun lakum yā maᶜshara al-mughillīn. Ta-Allāhi innī qad khuliqtu bi-amrin min ladunhu. Kadhālika tashhadu li-nafsihā wa-lākin lā yafqahūna hāʾulāʾi al-ashrār. Ta-Allāhi innahā la-taftakhiru bi-nisbatihā ilā nafsinā al-Ḥaqq, wa-innā lam yazal kunnā ghaniyyan ᶜanhā. Qad khalaqnāhā wa-kulla shayʾin bi-amrin min ladunnā, wa-lā yunkiru dhālika illā kullu munkirin kaffār.

You have mentioned the innate nature of God. All things have been created according to the innate nature of God. You have not understood innate nature. Beyond this, hear the call of innate nature, raised up in a bodily form and speaking these words before the Most Great Gate. His words—exalted be His glory: "Among those who associate partners with God are some who say, 'These verses were not revealed according to innate nature.' By God, the True One, innate nature has now appeared in the form of a servant and has stood at the Gate in humility and repentance, crying aloud and saying, 'Woe to you, company of the malicious! By God, I was created by a command from Him.' Thus it testifies on its own behalf, but these wicked ones do not understand. By God, it indeed takes pride in its relationship to Our own Self, the True One, while We have always been independent of it. We created it and all things by a command from Us. None denies this but every ungrateful denier."

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و این آیاتی است که از قبل در ذکر فطرت اصلیّه الهیّه از سماء ابهی نازل و این از مطالب اهل فرقان است چنانچه در کتاب الهی نازل اقم للّدین حنیفاً فطرة الله الّتی فطر النّاس علیها اینست که در حدیث نبوی وارد کلّ مولود یولد علی الفطره الی آخر و این فطرت همان فطرة الله بوده و این مقام صادق مادامیکه در ظلّ ایمان مستقرّ باشد و بعد از تغییر از مشرکین محسوب چنانچه باقی حدیث میفرماید انما ابواه یهوّدانه و یمجّسانه و ینصّرانه

Va īn āyātī ast keh az qabl dar dhikr-i fiṭrat-i aṣliyyeh-yi ilāhiyyeh az samā-yi Abhā nāzil, va īn az maṭālib-i ahl-i Furqān ast, chunāncheh dar Kitāb-i ilāhī nāzil: Aqim li-al-dīni ḥanīfan fiṭrata Allāhi allatī faṭara al-nāsa ᶜalayhā. Īnast keh dar ḥadīth-i nabavī vārid: Kullu mawlūdin yūladu ᶜalā al-fiṭrah, ilā ākhir. Va īn fiṭrat hamān fiṭrat Allāh būdeh, va īn maqām ṣādiq mādāmī keh dar ẓill-i īmān mustaqarr bāshad, va baᶜd az taghyīr az mushrikīn maḥsūb, chunāncheh bāqī-yi ḥadīth mīfarmāyad: Innamā abawāhu yuhawwidānihi wa-yumajjisānihi wa-yunaṣṣirānihi.

These are verses previously revealed from the Abhá heaven concerning the original divine innate nature. This is among the subjects addressed by the people of the Qur'an, as revealed in the divine Book: "Stand upright in devotion to religion—the innate nature of God according to which He fashioned humanity." Thus it is stated in the prophetic tradition: "Every child is born according to innate nature," and so forth. This innate nature is that same innate nature of God, and this station holds true as long as one remains beneath the shadow of faith. After a change, one is counted among those who associate partners with God, as the remainder of the tradition says: "It is only his parents who make him a Jew, a Magian, or a Christian."

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بگو ای مهمل مبهم تو الیوم بچشم و گوش مشاهده و استماع مینمائی که بحر آیات موّاج و چون غیث هاطل از سماء مشیّت نازل مع ذلك مینویسی که میرزا یحیی میگوید که صاحب آیات منعکس از من میباشد ای محروم اینمقام از عاکس و معکوس مقدّس است اگر بعدد واحد در بیان بالغ مشاهده میشد هرآینه ارض عرفانی منبسط میگشت که کلّ مذعن شوند بر آنکه حرفی از بیان ادراك ننموده‌اند و لکن تا حال که مشاهده نشده و بعد الأمر بیده

Bigū ay muhmal-i mubham, tu al-yawm bi-chashm va gūsh mushāhadeh va istimāᶜ mīnamāʾī keh baḥr-i āyāt mavvāj va chūn ghayth-i hāṭil az samā-yi mashiyyat nāzil. Maᶜa-dhālik mīnivīsī keh Mīrzā Yaḥyā mīgūyad keh ṣāḥib-i āyāt munᶜakis az man mībāshad. Ay maḥrūm, īn maqām az ᶜākis va maᶜkūs muqaddas ast. Agar bi-ᶜadad-i vāḥid dar Bayān bāligh mushāhadeh mīshod, har-āyineh arż-i ᶜirfānī munbasiṭ mīgasht keh kull mudhᶜin shavand bar ānkeh ḥarfī az Bayān idrāk nanamūdeh-and. Va lākin tā ḥāl keh mushāhadeh nashodeh, va baᶜd al-amru bi-yadihi.

Say: O heedless, confused one! Today you see with your own eyes and hear with your own ears that the ocean of verses is surging and that they descend like pouring rain from the heaven of the divine will. Yet you write that Mírzá Yaḥyá says, "The revealer of verses is a reflection of me." O deprived one! This station is sanctified above both the one who casts a reflection and what is reflected. Had mature souls to the number of Váḥid been found in the Bayán, a land of spiritual knowledge would surely have been spread out, such that all would acknowledge that they had not understood a single letter of the Bayán. Yet none have been seen thus far, and hereafter the matter is in His hand.

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قوله کبر غفلته قطع نظر از کلّ سخنها الآن میرزا یحیی مدّعی هر مقامیکه فوق آن متصوّر نشود میباشند بدلیل آیات هر که مدّعی باشد باید اتیان بمثل و اعلای از آن نماید انتهی این کلمات ظاهر نشده مگر از منبع غرور و معدن کذب و مطّلع فحشا اگر تصدیق مرآتیّت او شود نقطه اولی روح ما سواه فداه میفرماید که اگر مرآت ادّعا نماید که من شمس هستم نزد شمس واضح است که او شبحی است از او که میگوید فوالله این بیان منزل بیان نصّ صریح است بر اینکه بعد از او بر حقّ اعتراض نمایند و نفوسیکه دعوی مرآتیّت دارند در مقابل شمس حقیقت ادّعای شمسی کنند فویل له و لك تفترون علی انفسکم ثمّ علی الله و لا تشعرون

Qawluhu kabura ghaflatuhu: Qaṭᶜ-i naẓar az kull-i sukhanhā, al-ān Mīrzā Yaḥyā muddaᶜī-yi har maqāmī keh fawq-i ān mutaṣavvar nashavad mībāshand, bi-dalīl-i āyāt. Har keh muddaᶜī bāshad bāyad ityān bi-mithl va aᶜlā-yi az ān namāyad. Intahā. Īn kalimāt ẓāhir nashodeh magar az manbaᶜ-i ghurūr va maᶜdan-i kidhb va maṭlaᶜ-i faḥshā. Agar taṣdīq-i mirʾātiyyat-i ū shavad, Nuqṭeh-yi Ūlā, rūḥ-i mā sivāhu fidāh, mīfarmāyad keh agar mirʾāt iddiᶜā namāyad keh man shams hastam, nazd-i shams vāżiḥ ast keh ū shabaḥī ast az ū keh mīgūyad. Fa-wa-Allāh īn bayān-i Munzil-i Bayān naṣṣ-i ṣarīḥ ast bar īnkeh baᶜd az ū bar Ḥaqq iᶜtirāż namāyand va nufūsī keh daᶜvā-yi mirʾātiyyat dārand dar muqābil-i Shams-i Ḥaqīqat iddiᶜā-yi shamsī kunand. Fa-waylun lahu wa-laka, taftarūna ᶜalā anfusikum thumma ᶜalā Allāhi wa-lā tashᶜurūn.

His words—great is his heedlessness: “Setting all other statements aside, Mírzá Yaḥyá now claims, on the evidence of verses, a station above which none can be conceived. Whoever makes a claim must produce their like or something greater.” End of quotation. These words have issued from nothing but the wellspring of arrogance, the mine of falsehood, and the dawning-place of obscenity. Even if his status as a mirror is acknowledged, the Primal Point—may the souls of all besides Him be sacrificed for Him—says that if the mirror claims, “I am the sun,” it is clear to the sun that it is an image of itself that is speaking. By God, this statement of the Revealer of the Bayán is an explicit declaration that after Him they would raise objections against the True One, and that souls claiming to be mirrors would claim to be suns before the Sun of Truth. Woe to him and to you! You invent falsehoods about yourselves and then about God, yet you do not perceive it.

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و دیگر اینکلمه بسیار بی‌شرمی است که نوشته الیوم هر نفسی مدّعی باشد باید اتیان بمثل آیات میرزا یحیی نماید و یا اعلی یا ایّها الاعمی انّه قد کان کلیل عند ما نزل من جبروت البیان من لدی الله المقتدر العزیز المنّان و الله کلّ اشیاء متحیّرند از این اقوال که ذکر نموده وجود و کینونتش الیوم قابل ذکر نیست تا چه رسد بکلماتش و هر ذی شعوری میداند که اگر هم کلمه از کلمات حقّ نزدش یافت شود از این مقرّ اقدس اطهر اخذ نموده بسیار بی‌خبری از خدا میطلبم که بصرت را بکحل عرفان موفّق فرماید که شاید از رمد اوهام فارغ شده بکلمات ملیك علّام ناظر شود تا جمیع کلمات را نزد حرفی از کلمات الله معدوم صرف مشاهده نمائی کذلك نزل الأمر من جبروت الحکم فضلاً من عنده علی العالمین

Va dīgar īn kalameh bisyār bī-sharmī ast keh nivishteh: Al-yawm har nafsī muddaᶜī bāshad bāyad ityān bi-mithl-i āyāt-i Mīrzā Yaḥyā namāyad va yā aᶜlā. Yā ayyuhā al-aᶜmā, innahu qad kāna kalīl ᶜinda mā nazala min jabarūti al-bayān min ladā Allāhi al-Muqtadiri al-ᶜAzīzi al-Mannān. Va-Allāh kull-i ashyāʾ mutaḥayyirand az īn aqvāl keh dhikr namūdeh. Vujūd va kaynūnatash al-yawm qābil-i dhikr nīst tā cheh rasad bi-kalimātash. Va har dhī-shuᶜūrī mīdānad keh agar ham kalameh az kalimāt-i Ḥaqq nazdash yāft shavad az īn maqarr-i aqdas-i aṭhar akhdh namūdeh. Bisyār bī-khabarī. Az Khudā mīṭalabam keh baṣarat rā bi-kuḥl-i ᶜirfān muwaffaq farmāyad keh shāyad az

ramad-i awhām fārigh shodeh [corrupted text] Malīk-i ᶜAllām nāẓir shavad tā jamīᶜ-i kalimāt rā nazd-i ḥarfī az kalimāt Allāh maᶜdūm-i ṣirf mushāhadeh namāᵊī. Kadhālika nazala al-amru min jabarūti al-ḥukmi faḍlan min ᶜindihi ᶜalā al-ᶜālamīn.

Furthermore, this statement he has written is utterly shameless: "Today anyone making a claim must produce verses like those of Mírzá Yaḥyá, or greater." O blind one! He has indeed been powerless before what has descended from the realm of utterance, from God, the All-Powerful, the Almighty, the Bestower. By God, all things are bewildered by these assertions you have made. His very existence and being are unworthy of mention today, let alone his words. Every discerning person knows that if even a word of the words of the True One is found with him, he has taken it from this most holy, most pure Seat. How unaware you are! I ask God to favor your sight with the eye-salve of spiritual knowledge, so that it may perhaps be freed from the inflammation of vain imaginings and look [corrupted original text] of the all-knowing King, that you may see all words as utter nothingness beside a single letter of the words of God. Thus has the decree descended from the dominion of judgment, as a grace from Him to all the worlds.

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قوله قلّ ادراکه حال ای برادر من و الله امر بر شما مشتبه شده اگر بخواهید واقعاً بفهمید که غرض در کار نیست شما خود وکیل من هستید اگر محقّق شد بر شما بمن بنویسید امّا با انصاف از برای شما بسیار آسان است سیاست مدنیه مدخلیّتی بحقّیّت ندارد و این حکمت عملی است که تهذیب اخلاق و تدبیر منزل و سیاست مدنیه میگویند که علم سلوك با خلق است و با اشخاصیکه تعلّق دارند از خدّام و مریدان که هر کسی را بمحبّت و خلق با آنچه موافق طبع او است حرکت نمایند شما اشتباه نموده‌اید این حکمت عملی را بجوهر حقیقت و اینها حجاب بر شما گشته اگر بخواهید تجربه نمائید روزی را قرار بدهید در مقام امتحان برآئید یك صفحه از قرآن را بخوانید با کمال جلدی نزد کسی که مدّعی حقّیّت است مضمون آن صفحه را بسجع خاصّی بلا تأمّل بنویسد و دفعه دیگر بسجع و عبارت دیگر و هکذا هر که نوشت در مدّعای خود صادق و الّا کاذب بخلاف میرزا یحیی که مدّعی این مقام است در هر دو خود تجربه نموده و بمن اعلام دهید اما از روی انصاف یقین هر که دارای ایتقام است حقّ و کلام او حقّ و غیر او کاذب انتهی

Qawluhu qalla idrākuhu: Ḥāl ay barādar-i man, va-Allāh amr bar shumā mushtabih shodeh. Agar bikhvāhīd vāqiᶜan bifahmīd keh gharaż dar kār nīst, shumā khud vakīl-i man hastīd. Agar muḥaqqaq shod bar shumā bi-man binivīsīd, ammā bā inṣāf. Az barā-yi shumā bisyār āsān ast. Siyāsat-i madaniyyeh mudākhilīyatī bi-ḥaqqiyyat nadārad, va īn ḥikmat-i ᶜamalī ast keh tahdhīb-i akhlāq va tadbīr-i manzil va siyāsat-i madaniyyeh mīgūyand, keh ᶜilm-i sulūk bā khalq ast va bā ashkhāṣī keh taᶜalluq dārand az khuddām va murīdān, keh har kasī rā bi-maḥabbat va khulq bā āncheh muvāfiq-i ṭabᶜ-i ū ast ḥarakat namāyand. Shumā ishtibāh namūdeh-īd īn ḥikmat-i ᶜamalī rā bi-jawhar-i ḥaqīqat, va īnhā ḥijāb bar shumā gashteh. Agar bikhvāhīd tajrubeh namāyīd, rūzī rā qarār bidahīd, dar maqām-i imtiḥān bar-āyīd. Yik ṣafḥeh az Qurᵊān rā bikhvānīd bā kamāl-i jaldī nazd-i kasī keh muddaᶜī-yi ḥaqqiyyat ast, mażmūn-i ān ṣafḥeh rā bi-sajᶜ-i khāṣṣī bilā taᵊammul binivīsad, va dafᶜeh-yi dīgar bi-sajᶜ va ᶜibārat-i dīgar, va hākadhā. Har keh nivisht dar muddaᶜā-yi khud ṣādiq va illā kādhib, bi-khilāf-i Mīrzā Yaḥyā keh muddaᶜī-yi īn maqām ast. Dar har du khud tajrubeh namūdeh va bi-man iᶜlām dihīd, ammā az rū-yi inṣāf. Yaqīn har keh dārā-yi īn maqām ast ḥaqq va kalām-i ū ḥaqq va ghayr-i ū kādhib. Intahā.

His words—little is his understanding: "Now, my brother, by God, you have become confused about the matter. If you truly wish to understand that no ulterior motive is involved, you yourself are my representative. If it becomes clear to you, write to me, but be fair. It is very easy for you. Civic governance has no bearing on the truth of a claim. This is practical philosophy, whose

branches are called the refinement of character, household management, and civic governance: the knowledge of how to deal with people and with those attached to one, whether servants or disciples, treating each with affection and good character in a manner agreeable to his disposition. You have mistaken this practical philosophy for the essence of truth, and these things have become a veil for you. If you wish to test this, appoint a day and undertake an examination. Read a page of the Qur'an with the utmost speed before the person claiming to be the true one, and let him write the substance of that page in a particular rhymed prose without hesitation, then a second time in a different rhyme and wording, and so on. Whoever writes it is truthful in his claim; otherwise he is a liar, in contrast to Mírzá Yaḥyá, who claims this station. Test both of them yourself and inform me, but do so fairly. Certainly, whoever possesses this station is true, and his words are true, and anyone else is a liar." End of quotation.

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فوالله یضحك علی کلماتك کلّ ذی بصر حدید گویا ابدا رایحه رضوان الهی بر تو مرور ننموده چه که الیوم هر نفسی که منسوب بحقّ است لابدّ از او اثری ظاهر و هویداست و الله کلماتت پست‌تر از کلمات ملل قبل بنظر میاید چون بغض الله در قلبت بوده قلمت از لطافت ذکر و تحریر ممنوع و محروم گشته امر بر تو مشتبه شده که از حزب رحمن خارج شده و بحزب شیطان توجّه نموده بر هر ذی بصری معلوم است که این عباد بعد از پنج سنه معاشرت که لیلا و نهارا آنچه بچشم خود دیده‌ایم و بسمع خود شنیده‌ایم ذکر مینمائیم و تو بقول خبیثی که نزد این عبد مردود بوده تا چه رسد نزد ساکنان اعراش معانی تمسّك جسته بالمرّه خود را از اشراقات انوار فجر معانی که در این ایّام رحمانی مشرق و مضئ است ممنوع نموده

Fa-wa-Allāhi yaḍḥaku ᶜalā kalimātika kullu dhī baṣarin ḥadīd. Gūyā abadan rāyiḥeh-yi Riḍvān-i ilāhī bar tu murūr nanamūdeh, cheh keh al-yawm har nafsī keh mansūb bi-Ḥaqq ast lābudd az ū atharī ẓāhir va huvaydāst. Va-Allāh kalimātat past-tar az kalimāt-i milal-i qabl bi-naẓar mīāyad. Chūn bughż Allāh dar qalbat būdeh, qalamat az laṭāfat-i dhikr va taḥrīr mamnūᶜ va maḥrūm gashteh. Amr bar tu mushtabih shodeh keh az ḥizb-i Raḥmān khārij shodeh va bi-ḥizb-i shayṭān tavajjuh namūdeh. Bar har dhī-baṣarī maᶜlūm ast keh īn ᶜibād baᶜd az panj saneh muᶜāsharat keh laylan va nahāran āncheh bi-chashm-i khud dīdeh-īm va bi-samᶜ-i khud shinīdeh-īm dhikr mīnamāºīm, va tu bi-qawl-i khabīthī keh nazd-i īn ᶜabd mardūd būdeh tā cheh rasad nazd-i sākinān-i aᶜrāsh-i maᶜānī tamassuk juste h, bi-al-marreh khud rā az ishrāqāt-i anvār-i fajr-i maᶜānī keh dar īn ayyām-i raḥmānī mushriq va muḍīº ast mamnūᶜ namūdeh.

By God, everyone with keen sight laughs at your words. It seems that the fragrance of the divine Riḍván has never reached you, for today some sign must necessarily be manifest and evident in every soul associated with the True One. By God, your words appear more base than those of the religious communities of the past. Because hatred of God has been in your heart, your pen has been deprived of grace in expression and writing. You have become confused about the matter, leaving the company of the All-Merciful and turning toward the company of Satan. It is clear to every discerning person that, after five years of association, we servants recount what we have seen with our own eyes and heard with our own ears, by night and day. Yet you have clung to a vile statement rejected by this servant—let alone by the inhabitants of the thrones of inner meanings—and have utterly deprived yourself of the radiance of the lights of the dawn of inner meanings, which is rising and shining in these merciful days.

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حال ای با انصاف انصاف ده بر ما مشتبه شده یا بر شما و اینکه نوشته غرض در کار نیست و الله نفس همین قول غرض صرف است و محض نفس و هوی چنانچه خود شما نوشته‌اید که حال برو و تجربه کن این عبد را مأمور بتجربه نموده که بعد آنچه ظاهر شود تو را اخبار نمایم و تو خود اینجا نبوده و تجربه ننموده لذا قبل از تجربه چرا آنقدر مجعولات مفتریه نفسانیّه بحقّ نسبت داده و انکار صرف نموده حال ملاحظه کن که اهل غرض کیست تالله لو تنصف لتجد نفسك فی خسران عظیم ان یا بحر الغرض خف عن الله الّذی خلقك بأمر من عنده و لاتتکلّم بما یکذّبك به کلّ الذّرّات اتّق الله و کن من المتّقین حال ملاحظه کن که چه قدر افعال و اعمالت نزد حقّ رسوا و واضح است و چگونه عقلت بید قدرت اخذ شده که خود غرض و بغضای خود را بقلم مینویسی و ثابت میکنی و مع‌ذلك شاعر نیستی اذاً یشهد بغرضك کلّ من فی السّموات و الأرض ثمّ یشهد نفسك علی غرضك و انّ هذا لحقّ یقین

Ḥāl ey bā-inṣāf, inṣāf deh: bar mā mushtabah shudeh yā bar shumā? Va īnkih nivishteh gharaḍ dar kār nīst, va-Allāh nafs-i hamīn qawl gharaḍ-i ṣirf ast va maḥḍ-i nafs va havā. Chinānchih khud-i shumā nivishteh-īd kih ḥāl biraw va tajribih kun. Īn ᶜabd rā maᵓmūr bi-tajribih namūdeh kih baᶜd ānchih ẓāhir shavad tu rā ikhbār namāyam, va tu khud īnjā nabūdeh va tajribih nanamūdeh. Lidhā qabl az tajribih chirā ānqadr majᶜūlāt-i muftariyih-yi nafsāniyyih bi-Ḥaqq nisbat dādih va inkār-i ṣirf namūdeh? Ḥāl mulāḥiẓih kun kih ahl-i gharaḍ kīst. Ta-Allāh law tunṣif la-tajid nafsaka fī khusrān ᶜaẓīm. An yā baḥr al-gharaḍ, khaf ᶜan Allāh alladhī khalaqaka bi-amr min ᶜindihi wa-lā tatakallam bi-mā yukadhdhibuka bihi kull al-dharrāt. Ittaq Allāh wa-kun min al-muttaqīn. Ḥāl mulāḥiẓih kun kih chih qadr afᶜāl va aᶜmālat nazd-i Ḥaqq rusvā va vāḍiḥ ast va chigūnih ᶜaqlat bi-yad-i qudrat akhdh shudeh kih khud gharaḍ va baghḍā-yi khud rā bi-qalam mīnivīsī va thābit mīkunī va maᶜa-dhālik shāᶜir nīstī. Idhan yashhad bi-gharaḍika kullu man fī al-samāwāt wa-al-arḍ thumma tashhad nafsuka ᶜalā gharaḍika wa-inna hādhā la-ḥaqq yaqīn.

Now, you who claim to be fair, judge fairly: is it we who have become confused, or you? As for your writing that no ulterior motive is involved, by God, that very statement is pure ulterior motive and nothing but self and desire. You yourself wrote, “Now go and test it.” You commissioned this servant to conduct a test and then inform you of whatever became apparent, while you yourself have neither been here nor conducted a test. Why, then, before testing, have you attributed so many selfish fabrications and slanders to the True One and denied Him outright? Now consider who harbors ulterior motives. By God, if you judge fairly, you will find yourself in grievous loss. O ocean of ulterior motives, fear God, who created you by a command from His presence, and do not say what every atom proves false. Fear God and be among the God-fearing. Now consider how exposed and evident your deeds and actions are before the True One, and how your understanding has been seized by the hand of power, so that you yourself write down and establish your own ulterior motives and hatred, yet remain unaware. Thus everyone in the heavens and on earth bears witness to your ulterior motives; then your own self bears witness to your ulterior motives. This is indeed the certain truth.

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غرض مشرکین بمقامی رسیده که بعضی از امثال شما ایراد گرفته‌اند و در خلق جمال رحمن حرف گفته‌اند و اعتراضات نموده‌اند و تو شهادت بر خلق داده و بعد بغرض نفسانی اعتراض نموده انسان متحیّر است که کدام یك از اقوال را تصدیق نماید از یکطرف هیکل فساد باطراف نوشته و شکایتها نموده و اخلاق رحمانیّه را از مظهر الوهیّه سلب نموده این کلماتیکه بخارج نوشته‌اند از آنطرف بشما القا نموده که بطائفین حول بیت این قسم نوشته اگر اخلاق صحیح است انکار آنقوم چه صورتی دارد اگر عدمش صادق بوده این ذکر تو

چه معنی دارد و الله هر بصیری موقن است که کلمه حقّ نگفته و نخواهند گفت باقتضای وقت هر چه مصلحت انفس خبیثه دانند بآن متکلّم و مستدلّند

Gharaḍ-i mushrikīn bi-maqāmī rasīdeh kih baᶜḍī az amthāl-i shumā īrād giriftih-and va dar khulq-i Jamāl-i Raḥmān ḥarf guftih-and va iᶜtirāḍāt namūdih-and, va tu shahādat bar khulq dādih va baᶜd bi-gharaḍ-i nafsānī iᶜtirāḍ namūdeh. Insān mutaḥayyir ast kih kudām yak az aqvāl rā taṣdīq namāyad. Az yik ṭaraf Haykal-i Fasād bi-aṭrāf nivishteh va shikāyathā namūdeh va akhlāq-i raḥmāniyyih rā az Maẓhar-i Ulūhiyyih salb namūdeh. Īn kalimātīkih bi-khārij nivishtih-and az ān ṭaraf bi-shumā ilqā namūdeh kih bi-ṭāᵓifīn-i ḥawl-i Bayt īn qism nivishteh. Agar akhlāq ṣaḥīḥ ast inkār-i ān qawm chih ṣūratī dārad? Agar ᶜadamash ṣādiq būdeh īn dhikr-i tu chih maᶜnī dārad? Va-Allāh har baṣīrī mūqin ast kih kalimih-yi ḥaqq nagufteh va nakhāhand guft. Bi-iqtiḍā-yi vaqt har chih maṣlaḥat-i anfus-i khabīthih dānand bi-ān mutakallim va mustadill-and.

The ulterior motives of those who associate partners with God have reached such a point that some like you have found fault with the character of the Beauty of the All-Merciful and raised objections to it. Yet you have testified to His character and then, out of selfish motives, objected. One is bewildered as to which statement to believe. On the one hand, the embodiment of corruption has written to various places, made complaints, and denied that the Manifestation of Divinity possesses merciful virtues. These are the statements they have written to those outside; on the other hand, he has suggested to you that he has written in this fashion to those who circle the House. If the good character is genuine, what justification is there for those people's denial? If its absence is true, what does this statement of yours mean? By God, every discerning person is certain that they have not spoken a word of truth and never will. According to the requirements of the moment, they say and adduce as proof whatever they consider advantageous to their vile selves.

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باری این عباد نشهد بانّه لعلی خلق عظیم و نشهد بانّه حجّة الله بین خلقه و برهانه بین بریّته و مظهر امره فی بلاده و مطّلع العزّ بین عباده و کلّما ظهر من عنده لحقّ بمثل وجوده و ما دونه معدوم فی ساحته و مفقود عند ظهورات سلطانه و انّه لهو محبوب العارفین و مقصود العالمین من اعرض عنه فقد اعرض عن الله المهیمن العزیز القدیر

Bārī īn ᶜibād nashhadu bi-annahu la-ᶜalā khuluq ᶜaẓīm wa-nashhadu bi-annahu Ḥujjat Allāh bayna khalqihi wa-burhānuhu bayna bariyyatihi wa-maẓhar amrihi fī bilādihi wa-muṭṭalaᶜ al-ᶜizz bayna ᶜibādihi wa-kullamā ẓahara min ᶜindihi la-ḥaqq bi-mithl wujūdihi wa-mā dūnahu maᶜdūm fī sāḥatihi wa-mafqūd ᶜinda ẓuhūrāt sulṭānihi wa-innahu la-huwa maḥbūb al-ᶜārifīn wa-maqṣūd al-ᶜālamīn. Man aᶜraḍa ᶜanhu fa-qad aᶜraḍa ᶜan Allāh al-Muhaymin al-ᶜAzīz al-Qadīr.

In any case, we servants testify that He is indeed of exalted character. We testify that He is God's proof among His creation, His demonstration among His creatures, the Manifestation of His Cause in His lands, and the Dawning-place of glory among His servants. Whatever has appeared from Him is indeed true, just as His own being is true; all else is nonexistent in His court and lost before the manifestations of His sovereignty. He is indeed the Beloved of those who know and the Desire of all the worlds. Whoever turns away from Him has turned away from God, the All-Protecting, the Almighty, the All-Powerful.

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ای اهل دین شما را بمالك یوم الدّین قسم میدهم که از این کلمات اقلّ من ذرّ رایحه حقّ استشمام میشود لا فونفسه الحقّ این سخنان مشابه سخنان اراذل اهل ارض است که در حین مخاصمه با یکدیگر ذکر مینمایند که من قدرتم از تو بیشتر و قوّتم از تو برتر و امثال این سخنان لغو که ما بین جهّال متداول است و الله حال نوحه بر امر لازم چه که نقطه بیان با آنمقام و شأن چه مقدار خضوع و خشوع و تسلیم و رضا نسبت باین ظهور فرموده و مع‌ذلك تو باین کلماتیکه اراذل از آن ننگ دارند تکلّم نموده و بآن کلمات بر بطلان حقّ استدلال کرده بلی حال امر الله بشأنی تنزّل نموده که جمیع ما فی البیان منوط بقول تو و میرزا یحیی و سیّد محمّد و علی محمّد سرّاج شده و امثال آن نفوس چنانچه در اواخر دوره فرقان جمیع امور الهی و شرع محکم ربّانی بقول شیخی از مشایخ منوط و مشروط بود

Ey ahl-i dīn, shumā rā bi-Mālik-i Yawm al-Dīn qasam mīdiham kih az īn kalimāt aqall-i min dharr rāyiḥih-yi ḥaqq istishmām mīshavad? Lā fa-wa-nafsihi al-Ḥaqq. Īn sukhanān mushābih-i sukhanān-i arādhil-i ahl-i arḍ ast kih dar ḥīn-i mukhāṣimih bā yikdīgar dhikr mīnamāyand kih man qudratam az tu bīshtar va quvvatam az tu bartar va amthāl-i īn sukhanān-i laghv kih mā bayn-i juhhāl mutadāvil ast. Va-Allāh ḥāl nawḥih bar Amr lāzim, chih kih Nuqṭih-yi Bayān bā ān maqām va shaʾn chih miqdār khuḍūᶜ va khushūᶜ va taslīm va riḍā nisbat bi-īn Ẓuhūr farmūdeh, va maᶜa-dhālik tu bi-īn kalimātīkih arādhil az ān nang dārand takallum namūdeh va bi-ān kalimāt bar buṭlān-i Ḥaqq istidlāl kardeh. Balī ḥāl Amr Allāh bi-shaʾnī tanazzul namūdeh kih jamīᶜ-i mā fī al-Bayān manūṭ bi-qawl-i tu va Mīrzā Yaḥyā va Siyyid Muḥammad va ᶜAlī Muḥammad-i Sarrāj shudeh va amthāl-i ān nufūs, chinānchih dar avākhir-i dawrih-yi Furqān jamīᶜ-i umūr-i ilāhī va sharᶜ-i muḥkam-i rabbānī bi-qawl-i shaykhī az mashāyikh manūṭ va mashrūṭ būd.

O people of religion, I adjure you by the Master of the Day of Judgment: can even the slightest trace of the fragrance of truth be perceived in these words? No, by His own true Self! These words resemble those uttered by the basest people on earth when quarreling with one another: “My power is greater than yours, and my strength surpasses yours,” and similar idle talk current among the ignorant. By God, the Cause must now be mourned, for the Point of the Bayān, with all His station and dignity, has shown such humility, reverence, submission, and contentment toward this Revelation. Yet you have uttered words of which even the base would be ashamed, and have used those words to argue that the True One is false. Indeed, the Cause of God has now been brought so low that everything in the Bayān has become dependent upon your word and that of Mīrzā Yaḥyā, Siyyid Muḥammad, ᶜAlī Muḥammad the saddler, and others like them, just as, toward the end of the dispensation of the Qur’an, all divine affairs and the firmly established law of God depended upon, and were conditional on, the word of one shaykh among the shaykhs.

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و این معلوم است که از القاهای شیطان است گویا تو از خود هیچ شعوری نداری بر تند باد نفس و هوی مبتلا گشته هر قسم که میخواهد تو را میبرد آنقدر فکر ننموده که اصل این فقره نزد مبصّرین از الحاد است و در الحاد اختلاف نموده‌اند بعضی بر آنند که ملحد نفوسی هستند که خدا را باسامی مینامند که اذن داده نشده‌اند در کتاب الهی و بعضی برآنند که ملحد نفوسی هستند که از اسماء الهی اسمائی اشتقاق نموده‌اند و بآن اسماء عاکفند من دون الله چنانچه لفظ منات را از منّان و عزّی را از عزیز و لات را از الله اخذ نموده‌اند و بآن اسماء ساجد و عاکفند و بعضی برآنند که الحاد همان تحریف است و آن تحریف هم در معانی نه در الفاظ چه که لحد بمعنی ستر آمده و آن نفوسی هستند که معانی کلمات الهی را بهواهای خود ستر نموده‌اند یعنی بهواهای خود تفسیر نموده و مینمایند و بعضی برآنند که ملحد نفوسی هستند که معانی غیر را بلباس الفاظ خود جلود دهند این معانی الحاد که مابین ناس معروف است

Va īn maᶜlūm ast kih az ilqāhā-yi shayṭān ast. Gūyā tu az khud hīch shuᶜūrī nadārī. Bar tundbād-i nafs va havā mubtalā gashteh, har qism kih mīkhāhad tu rā mībarad. Ānqadr fikr nanamūdeh kih aṣl-i īn fiqrih nazd-i mubṣirīn az ilḥād ast. Va dar ilḥād ikhtilāf namūdih-and. Baᶜḍī bar ānand kih mulḥid nufūsī hastand kih Khudā rā bi-asāmī mīnāmand kih idhn dādih nashudih-and dar Kitāb-i Ilāhī. Va baᶜḍī bar ānand kih mulḥid nufūsī hastand kih az asmā-yi ilāhī asmāʾī ishtiqāq namūdih-and va bi-ān asmā ᶜākif-and min dūn Allāh, chinānchih lafẓ-i Manāt rā az Mannān va ᶜUzzā rā az ᶜAzīz va Lāt rā az Allāh akhdh namūdih-and va bi-ān asmā sājid va ᶜākif-and. Va baᶜḍī bar ānand kih ilḥād hamān taḥrīf ast va ān taḥrīf ham dar maᶜānī nah dar alfāẓ, chih kih laḥd bi-maᶜnī-yi satr āmadeh va ān nufūsī hastand kih maᶜānī-yi kalimāt-i ilāhī rā bi-havāhā-yi khud satr namūdih-and, yaᶜnī bi-havāhā-yi khud tafsīr namūdeh va mīnamāyand. Va baᶜḍī bar ānand kih mulḥid nufūsī hastand kih maᶜānī-yi ghayr rā bi-libās-i alfāẓ-i khud [corrupted text] dihand. Īn maᶜānī-yi ilḥād kih mā bayn-i nās maᶜrūf ast.

It is clear that this is one of Satan's promptings. It seems you have no understanding of your own. You have been caught in the tempest of self and desire, which carries you wherever it wishes. You have not reflected enough to realize that, in the eyes of the discerning, this very proposal is a form of deviation. Opinions differ concerning deviation. Some hold that deviators are those who call God by names not authorized in the divine Book. Others hold that deviators are those who derive names from the divine names and devote themselves to those names instead of God, just as they derived the word Manāt from Mannān, ᶜUzzā from ᶜAzīz, and Lāt from Allāh, and bow down and devote themselves to those names. Others hold that deviation is distortion, and that this distortion concerns meanings, not words, for laḥd has the meaning of concealment: these are people who have concealed the meanings of the divine words with their own desires—that is, they have interpreted and continue to interpret them according to their own desires. Others hold that deviators are those who [corrupted original text] the meanings of another in the garb of their own words. These are the meanings of deviation commonly known among people.

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حال این مطلبی که خواسته از این اقسام خارج نه در هر صورت الحاد بوده و خواهد بود ملقیت این فقره را برای تو معجزه قرار داده و از این گذشته این اسهل طرق است عجب است که صعب بنظر شما آمده چه که معنی موجود باشد تحدید الفاظ بغایت سهل و آسان بوده و خواهد بود

Ḥāl īn maṭlabī kih khāstih az īn aqsām khārij nah. Dar har ṣūrat ilḥād būdeh va khāhad būd. Mulqī-at īn fiqrih rā barā-yi tu muᶜjizih qarār dādeh. Va az īn gudashteh īn ashal-i ṭuruq ast. ᶜAjab ast kih ṣaᶜb bi-naẓar-i shumā āmadeh, chih kih maᶜnī mawjūd bāshad taḥdīd-i alfāẓ bi-ghāyat sahl va āsān būdeh va khāhad būd.

Now, this thing you have requested falls within these categories. In any case, it has been and will remain deviation. The one prompting you has presented this matter to you as a miracle. Besides, this is the easiest of methods. It is surprising that it has seemed difficult to you, for when the meaning is already present, determining the wording has always been and will always be exceedingly easy and simple.

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حال ملاحظه کن که چه قدر بی‌شعوری و از این مراتب هم گذشته و الله الّذی لا اله الّا هو که اعظم از آنچه بتصوّر آید بچشم دیده و بگوش شنیده‌ایم و یقین است که شما موقن بقول این عبد نبوده و نیستی و اگر میبودی همان مکتوب که چندی قبل بشما ارسال شد حقّ را از باطل تمیز میدادی در اینصورت لازم است یا خود بیائی و یا وکیل دیگر تعیین نمائی با جمیع کتب سماوی بین یدی حاضر شود این عبد عهد مینماید که آیات الهی بشأنی نازل شود که احدی قادر بر تحریر آن نباشد حال این قولی است که خود شما ذکر نموده‌اید و طلب کرده‌اید بیائید و ملاحظه نمائید

Ḥāl mulāḥiẓih kun kih chih qadr bī-shuᶜūrī. Va az īn marātib ham gudashteh, va-Allāh alladhī lā ilāha illā Huwa kih aᶜẓam az ānchih bi-taṣavvur āyad bi-chashm dīdih va bi-gūsh shinīdih-īm. Va yaqīn ast kih shumā mūqin bi-qawl-i īn ᶜabd nabūdeh va nīstī, va agar mībūdī hamān maktūb kih chandī qabl bi-shumā irsāl shud Ḥaqq rā az bāṭil tamyīz mīdādī. Dar īn ṣūrat lāzim ast yā khud biyāᵓī va yā vakīl-i dīgar taᶜyīn namāᵓī bā jamīᶜ-i kutub-i samāvī bayna yaday ḥāḍir shavad. Īn ᶜabd ᶜahd mīnamāyad kih āyāt-i ilāhī bi-shaᵓnī nāzil shavad kih aḥadī qādir bar taḥrīr-i ān nabāshad. Ḥāl īn qawlī ast kih khud-i shumā dhikr namūdih-īd va ṭalab kardih-īd. Biyāᵓīd va mulāḥiẓih namāᵓīd.

Now consider how lacking in understanding you are. Beyond all this, by God, besides whom there is no other god, we have seen with our own eyes and heard with our own ears things greater than can be imagined. It is certain that you have never had, and still do not have, confidence in this servant's word. Had you done so, you would have distinguished truth from falsehood through that very letter sent to you some time ago. Under these circumstances, you must either come yourself or appoint another representative to appear in His presence with all the heavenly books. This servant pledges that divine verses will be revealed in such a manner that no one will be able to write them down. This, then, is a proposal that you yourselves have mentioned and requested. Come and see.

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گذشته از اینکه حقّ باین امور معروف نشده و نمیشود و او است میزان کلّ شیء و خلق او میزان معرفت او نبوده و نخواهند بود و این مطلب از اصل صحیح نیست چنانچه ذکر شد و آنقدر شعور ندارید که میفرماید لاتجرّب الرّبّ چه که بر حقّ است که ناس را تجربه و امتحان نماید و خلق او را لایق و سزاوار نه که او را تجربه کنند ولکن چون تو این را میزان قرار داده و بمیزان الله راضی نشده و کفایت ننموده استدعا نموده‌ام که از فضل و عنایت خود قبول فرمایند و قبول فرموده‌اند چنانچه حینئذ میفرمایند ان احضر بکتب السّمآء بین یدی الله ربّك و ربّ الأوّلین و الآخرین ثمّ اقرأ ما تشآء کیف تشآء لینزل من جبروت الله فی کلّ کلمة کلمات عزّ منیع علی شأن یعجز عن احصائها کلّ العالمین و بایّ عبارة ترید و بایّ شأن تشآء ینزلها الله بالحقّ من سماء قدس رفیع ما یعجز عن تحریرها کلّ الخلایق اجمعین

Gudashteh az īnkih Ḥaqq bi-īn umūr maᶜrūf nashudeh va namīshavad va Ū ast mīzān-i kull-i shayᵓ va khalq-i Ū mīzān-i maᶜrifat-i Ū nabūdeh va nakhāhand būd, va īn maṭlab az aṣl ṣaḥīḥ nīst chinānchih dhikr shud. Va ānqadr shuᶜūr nadārīd kih mīfarmāyad lā tujarrib al-Rabb, chih kih bar Ḥaqq ast kih nās rā tajribih va imtiḥān namāyad va khalq-i Ū rā lāyiq va sizāvār nah kih Ū rā tajribih kunand. Va-lākin chūn tu īn rā mīzān qarār dādih va bi-mīzān Allāh rāḍī nashudeh va kifāyat nanamūdeh, istidᶜā namūdih-am kih az faḍl va ᶜināyat-i khud qabūl farmāyand va qabūl farmūdih-and, chinānchih ḥīnaᵓidh mīfarmāyand: an iḥḍur bi-kutub al-samāᵓ bayna yaday Allāh Rabbika wa-Rabb al-awwalīn wa-al-ākhirīn thumma iqraᵓ mā tashāᵓ kayfa tashāᵓ li-yanzila min

jabarūt Allāh fī kull kalimah kalimāt ᶜizz manīᶜ ᶜalā shaʾn yaᶜjizu ᶜan iḥṣāʾihā kull al-ᶜālamīn wa-bi-ayyi ᶜibārah turīd wa-bi-ayyi shaʾn tashāʾ yunazziluhā Allāh bi-al-ḥaqq min samāʾ quds rafīᶜ mā yaᶜjizu ᶜan taḥrīrihā kull al-khalāʾiq ajmaᶜīn.

Quite apart from the fact that the True One has never been and will never be known through such things, He is the measure of all things, and His creatures have never been and will never be the measure by which He is known. As already stated, this proposal is fundamentally unsound. You do not even have enough understanding to recognize that He says, "Do not put the Lord to the test," for it is the prerogative of the True One to test and try people, and it is neither fitting nor proper for His creatures to test Him. Yet because you have made this your measure, have not been content with God's measure, and have not found it sufficient, I have asked Him, out of His grace and loving care, to accept, and He has accepted. Thus He now says: "Come with the books of heaven into the presence of God, your Lord and the Lord of the first and the last. Then read whatever you wish, however you wish, so that from the dominion of God there may descend, for every word, words of unassailable glory in such a manner that all the worlds will be unable to count them. In whatever wording you desire and in whatever manner you wish, God will send them down in truth from a heaven of exalted holiness—words that all created beings together will be unable to write down."

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این کلمات محکمات در جواب مطلب شما نازل و لکن فرموده‌اند که یقین است بعذر دیگر متعذّر خواهند شد چه که کلمه حقّ لایزید المشرکین الّا خساراً نمیدانم دیگر بچه عذری متمسّك خواهید شد و بچه میزانی متشبّث و الله یا عبد از شاطی انصاف بسیار بعیدی و از مقرّ قرب بسیار دور نمیدانم چه شما را بر آن داشته مع آنکه بین یدی حاضر نشده و خدمت ظهور قبل هم فایز نگشته و قبل از تجربه بقول خودت باینکلمات مفتریات مشغول گشته و کسانی را که مطّلع بر امرند ایشان را تکذیب نموده‌اید و نفسی را که مثل تو بوده و ابدا اطّلاع از جائی نداشته او را تصدیق نموده

Īn kalimāt-i muḥkamāt dar javāb-i maṭlab-i shumā nāzil, va-lākin farmūdih-and kih yaqīn ast bi-ᶜudhr-i dīgar mutaᶜadhdhir khāhand shud, chih kih kalimih-yi Ḥaqq lā yazīdu al-mushrikīn illā khasāran. Namīdānam dīgar bi-chih ᶜudhrī mutamassik khāhīd shud va bi-chih mīzānī mutashabbith. Va-Allāh yā ᶜabd, az shāṭī-yi inṣāf bisyār baᶜīdī va az maqarr-i qurb bisyār dūr. Namīdānam chih shumā rā bar ān dāshteh, maᶜa ānkih bayna yaday ḥāḍir nashudeh va khidmat-i Ẓuhūr-i qabl ham fāʾiz nagashteh va qabl az tajribih bi-qawl-i khudat bi-īn kalimāt-i muftariyāt mashghūl gashteh va kasānī rā kih muṭṭaliᶜ bar Amr-and īshān rā takdhīb namūdih-īd va nafsī rā kih mithl-i tu būdeh va abadan iṭṭilāᶜ az jāʾī nadāshteh ū rā taṣdīq namūdeh.

These firm words have been revealed in response to your request. Yet He has said that you will certainly resort to another excuse, for the word of the True One "increases those who associate partners with God in nothing but loss." I do not know what further excuse you will cling to, or what measure you will seize upon. By God, O servant, you are far indeed from the shore of fairness and far removed from the seat of nearness. I do not know what has prompted you to do this, when you have neither appeared in His presence nor attained the presence of the previous Manifestation. Before conducting a test, by your own account, you have occupied yourself with these slanderous words, denied those who are informed about the Cause, and believed someone who was like yourself and had no knowledge from any quarter.

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و از اینراتب گذشته یکذّبك کلماتك بعضها بعض چنانچه در اینمقام نوشته یقین هرکه دارای این مقام است حقّ و کلام او حقّ و غیر او کاذب و بعد نوشته که اگر اتیان باین امر هم نماید آنوقت هم دلیل بر آن نفس موعود نیست و یکی از اولیای دوره بیان خواهد بود و آنهم بعد از تصدیق میرزا یحیی حال خود انصاف ده اگر یقین حقّ است دیگر چگونه منوط بتصدیق دونش خواهد شد حال از این دو بیرون نیست یا کلمه اوّل را باید اقرار نمائی که لغو بوده و من غیر شعور ذکر نموده و یا بیان ثانی را و الله علامت قهر در امثال آن نفوس ظاهر و مشهود شده چه که شاعر نیستید که چه مینویسید و چه ذکر مینمائید

Va az īn marātib gudashteh yukadhdhibuka kalimātuka baᶜḍuhā baᶜḍ, chinānchih dar īn maqām nivishteh: yaqīn har kih dārā-yi īn maqām ast ḥaqq va kalām-i ū ḥaqq va ghayr-i ū kādhib. Va baᶜd nivishteh kih agar ityān bi-īn amr ham namāyad ān vaqt ham dalīl bar ān nafs-i mawᶜūd nīst va yikī az awliyā-yi dawrih-yi Bayān khāhad būd va ān ham baᶜd az taṣdīq-i Mīrzā Yaḥyā. Ḥāl khud inṣāf deh: agar yaqīn Ḥaqq ast dīgar chigūnih manūṭ bi-taṣdīq-i dūnash khāhad shud? Ḥāl az īn du bīrūn nīst: yā kalimih-yi avval rā bāyad iqrār namāʾī kih laghv būdeh va min ghayr-i shuᶜūr dhikr namūdeh va yā bayān-i thānī rā. Va-Allāh ᶜalāmat-i qahr dar amthāl-i ān nufūs ẓāhir va mashhūd shudeh, chih kih shāᶜir nīstīd kih chih mīnivīsīd va chih dhikr mīnamāʾīd.

Beyond all this, your own words prove you false, contradicting one another. Thus, at this point you have written: “Certainly, whoever possesses this station is true, and his words are true, and anyone else is a liar.” Then you have written that even if He accomplishes this, it will still not be proof that He is that promised Person, and He will be one of the holy ones of the dispensation of the Bayān—and that only after Mīrzā Yaḥyā’s confirmation. Now judge fairly for yourself: if He is certainly the True One, how can He depend upon the confirmation of anyone besides Him? There are only two alternatives: you must admit either that the first statement was idle talk uttered without understanding, or that the second statement was. By God, the sign of wrath has become manifest and evident in such souls, for you are unaware of what you write and what you say.

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بدان الیوم آنچه بعقلت رسیده و برسد و یا بعقول فوق تو و دون تو ادراك شود هیچیك میزان معرفت حقّ نبوده و نخواهد بود و حقّ منیع از جمیع مقدّس و منزّه و مبرّا و اگر نفسی باعلی رتبه عرفان صعود نماید و یا باعلی ذروه بیان ارتقاء جوید که نفع نمی‌بخشد او را و ثمری نداشته و نخواهد داشت الّا بعد از اقرار باین ظهور اعظم کذلك نزل الأمر فی البیان ثمّ فی الفرقان ثمّ فی الانجیل و التّوریّة و الزّبور و الصّحف ان انتم توقنون

Bidān al-yawm ānchih bi-ᶜaqlat rasīdih va birasad va yā bi-ᶜuqūl-i fawq-i tu va dūn-i tu idrāk shavad hīch-yik mīzān-i maᶜrifat-i Ḥaqq nabūdih va nakhvāhad būd va Ḥaqq-i manīᶜ az jamīᶜ muqaddas va munazzah va mubarrā va agar nafsī bi-aᶜlā rutbiy-i ᶜirfān ṣuᶜūd namāyad va yā bi-aᶜlā dhurviy-i bayān irtiqā jūyad kih nafᶜ namībakhshad ū rā va thamarī nadāshtih va nakhvāhad dāsht illā baᶜd az iqrār bi-īn ẓuhūr-i aᶜẓam. Kadhālika nazala al-amru fī al-Bayān thumma fī al-Furqān thumma fī al-Injīl wa-al-Tawrāt wa-al-Zabūr wa-al-Ṣuḥuf in antum tūqinūn.

Know that today, whatever your mind has grasped or may grasp, or whatever minds above or below yours may comprehend, has never been and will never be the measure of the knowledge of the True One. The inaccessible True One is sanctified, exalted, and free from all of these. Even if a soul ascends to the highest rank of spiritual knowledge or rises to the loftiest summit of utterance, this will not benefit that soul and has never borne, nor will ever bear, any fruit except after acknowledgment of this Most Great Revelation. Thus was the command revealed in the Bayān,

then in the Qur'an, then in the Gospel, the Torah, the Psalms, and the Scriptures, if you are certain.

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قوله کبر کذبه و جعله انصاف بدهید کسیکه بیست سال در این دوره پرورش یافته بیست سال هم در دوره عرفا چهار کلمه بل هزار کلمه مطالب عرفان و صورت آیات بنویسد کسبیّه چه مدخلیّت دارد با فطرت فرق این دو همان است که عرض شد و اگر هم بهمان نوع نوشتند و حال آنکه مشکل است آنوقت هم دلیل بر آن شخص موعود نیست و دلیل بر انکار و تکفیر میرزا یحیی نیست بلکه یکی از اولیای دوره بیان هستند آنهم بشرط تصدیق ثمره نه بانکار و ظلم بر او انتهی

Qawluhu kabura kadhibuhu va jaᶜluhu: inṣāf bidahīd kasī kih bīst sāl dar īn dawrih parvarish yāftih bīst sāl ham dar dawriy-i ᶜurafā chahār kalamih bal hazār kalamih maṭālib-i ᶜirfān va ṣūrat-i āyāt binivīsad kasbiyyih chih madkhaliyyat dārad bā fiṭrat farq-i īn du hamān ast kih ᶜarḍ shud va agar ham bi-hamān nawᶜ nivishtand va ḥāl ānkih mushkil ast ān vaqt ham dalīl bar ān shakhṣ-i mawᶜūd nīst va dalīl bar inkār va takfīr-i Mīrzā Yaḥyā nīst balkih yakī az awliyā-yi dawriy-i Bayān hastand ān ham bi-sharṭ-i taṣdīq-i thumrih nah bi-inkār va ẓulm bar ū. Intahā.

His words—great are his falsehood and fabrication: "Be fair: someone who has been nurtured for twenty years in this dispensation and twenty years in the circle of the mystics may write four words, indeed a thousand words, on mystical subjects and in the form of verses. What does acquired learning have to do with innate capacity? The difference between these two is just what was explained. Even if He were to write in that same manner—which would be difficult—it would still not prove that He is that promised Person, nor would it justify denying Mīrzā Yaḥyā and declaring him an unbeliever. Rather, He would be one of the holy ones of the dispensation of the Bayān, and that only on condition of acknowledging the Fruit, not denying him and wronging him." End of quotation.

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اوّلا ای مفتری کاذب کسبیّت از کجا معلوم شد پیش که درس خوانده‌اند و معلّم که بوده و ثانیا آن عرفائیکه با آن جمال اقدس معاشر بوده‌اند که بوده یکذّبك نفسك فیما افتریت و لکن لا تستشعر و تکوننّ من الغافلین

Avvalan ay muftarī-yi kādhib kasbiyyat az kujā maᶜlūm shud pīsh-i kih dars khvāndih-and va muᶜallim kih būdih va thāniyan ān ᶜurafāʾī kih bā ān Jamāl-i Aqdas muᶜāshir būdih-and kih būdih. Yukadhdhibuka nafsuka fīmā iftarayta wa-lākin lā tastashᶜiru wa-takūnanna min al-ghāfilīn.

First, you lying slanderer, how was it established that His knowledge was acquired? With whom did He study, and who was His teacher? Second, who were those mystics who associated with that Most Holy Beauty? Your own self gives the lie to what you have fabricated, but you do not perceive it and are indeed among the heedless.

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آنچه مبرهن و واضح اینست که تا والدشان در حیات بود با احدی معاشر نبودند مگر گاهی بنفوسیکه در خدمت والدشان مراوده مینمودند و جمیع اهل ایران مطّلعند که والدشان هم بحسب ظاهر از اهل علم نبوده‌اند تفحّص لعلّ تجد الی الحقّ سبیل

Ānchih mubarhan va vāḍiḥ īnast kih tā vālidishān dar ḥayāt būd bā aḥadī muᶜāshir nabūdand magar gāhī bi-nufūsī kih dar khidmat-i vālidishān murāvadih mīnamūdand va jamīᶜ-i ahl-i Īrān muṭṭaliᶜand kih vālidishān ham bi-ḥasab-i ẓāhir az ahl-i ᶜilm nabūdih-and. Tafaḥḥaṣ laᶜalla tajidu ilā al-Ḥaqq sabīl.

What is established and clear is that, while His father was alive, He associated with no one except occasionally those who visited His father. All the people of Iran know that His father, too, was not outwardly one of the learned. Investigate, so that perhaps you may find a path to the Truth.

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و اگر هم بعضی از عرفا به بیت میامدند و ملاقات واقع میشد این دخلی بتعلیم و تعلّم نداشته و این کلماتی است که میرزا یحیی القا نموده و اگر بر فرض هم‌چنین بوده جمیع ذرّات شهادت میدهند که میرزا یحیی در خدمت ایشان بوده در هر حال او هم شریك بوده

Va agar ham baᶜḍī az ᶜurafā bi-bayt mīāmadand va mulāqāt vāqiᶜ mīshud īn dakhlī bi-taᶜlīm va taᶜallum nadāshtih va īn kalimātī ast kih Mīrzā Yaḥyā ilqā namūdih va agar bar farḍ ham-chunīn būdih jamīᶜ-i dharrāt shahādat mīdihand kih Mīrzā Yaḥyā dar khidmat-i īshān būdih dar har ḥāl ū ham sharīk būdih.

Even if some mystics came to the house and meetings took place, this had nothing to do with teaching and learning. These are words that Mīrzā Yaḥyā has suggested. Even supposing it had been so, every atom bears witness that Mīrzā Yaḥyā was in His service: in every circumstance, he too shared in it.

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حال تفکّر کن ای بی‌انصاف که چه گفته و چه میگوئی در دوره بیان با که معاشر بوده‌اند هر نفسی که بین یدی حاضر میشد کسب معارف الهیّه و شئونات حکمت ربّانیه مینمود و ابدا در حضور امنع اقدس نفسی قادر بر تکلّم نبوده تا چه رسد بآنکه از او چیزی اخذ فرمایند چنانچه این عباد در عراق بوده‌ایم و بچشم خود دیده‌ایم فاسئل من اهل العراق لعلّ تطّلع و تکون من العارفین

Ḥāl tafakkur kun ay bī-inṣāf kih chih guftih va chih mīgūʾī dar dawriy-i Bayān bā kih muᶜāshir būdih-and har nafsī kih bayn-i yaday ḥāḍir mīshud kasb-i maᶜārif-i ilāhiyyih va shuʾūnāt-i ḥikmat-i rabbāniyyih mīnamūd va abadan dar ḥuḍūr-i amnaᶜ-i aqdas nafsī qādir bar takallum nabūdih tā chih rasad bi-ānkih az ū chīzī akhdh farmāyand chunānchih īn ᶜibād dar ᶜIrāq būdih-īm va bi-chashm-i khud dīdih-īm. Fa-sʾal min ahl al-ᶜIrāq laᶜalla taṭṭaliᶜu wa-takūnu min al-ᶜārifīn.

Now reflect, you unfair one, on what you have said and what you are saying. With whom did He associate during the dispensation of the Bayān? Every soul who entered His presence acquired divine knowledge and the manifold expressions of heavenly wisdom. In His most inaccessible, most holy presence, no one was ever able to speak, much less could He have learned anything from them. We servants were in Iraq and saw this with our own eyes. Ask the people of Iraq, so that perhaps you may learn and be among those who recognize the truth.

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و از این گذشته از اوّل ظهور نقطه بیان روح ما سواه فداه تا حین آسایش نبوده چنانچه در اکثر اوقات در حبس و در دست اعدا مبتلا بوده‌اند و بعد از والد مخصوص میرزا یحیی ملّا مهدی کندی را آورده و معلّم او قرار فرمودند که روزی یکساعت میامد و بتعلیم او مشغول بود حال از ارض طاء تفحّص نمائید اگر نفسی یافت شد که بگوید درس خوانده و یا کسب نموده‌اند حقّ با شما است و

Va az īn gudhashtih az avval-i ẓuhūr-i Nuqṭiy-i Bayān rūḥ-i mā sivāh fidāh tā ḥīn āsāyish nabūdih chunānchih dar akthar-i awqāt dar ḥabs va dar dast-i aʿdā mubtalā būdih-and va baʿd az vālid makhṣūṣ-i Mīrzā Yaḥyā Mullā Mihdī-yi Kandī rā āvardih va muʿallim-i ū qarār farmūdand kih rūzī yak sāʿat mīāmad va bi-taʿlīm-i ū mashghūl būd ḥāl az arḍ-i Ṭāʾ tafaḥḥuṣ namāyīd agar nafsī yāft shud kih bigūyad dars khvāndih va yā kasb namūdih-and Ḥaqq bā shumā ast va

Beyond this, from the beginning of the revelation of the Point of the Bayān—may the spirit of all else be sacrificed for Him—until now, He has had no rest, having spent most of His time afflicted by imprisonment and in the hands of enemies. After His father's death, He brought Mullā Mihdī Kandī specifically for Mīrzā Yaḥyā and appointed him as his teacher; he would come for an hour each day and teach him. Now make inquiries in the land of Ṭāʾ. If anyone is found who says that He studied or acquired learning, you are right, and

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حال آنکه هیچ یك از این امور دلیل بر امری نبوده و نخواهد بود خوب در قلبت القای بغضا نموده‌اند و خوب در صدرت مفتریات نقش بسته در ظهور نقطه بیان هم بعینه همین کلمات از مشرکین ظاهر شده که با شیخیها مراوده فرموده‌اند و آنچه نوشته از کلمات شیخ احمد اخذ نموده و هم‌چنین نسبت دادند که نزد فلان در ارض شین تحصیل نموده‌و علم ظاهریّه کسب فرموده لعن الله من الهمك و القی فی صدرك ما کان به مستحقّاً عن دونه

Ḥāl ānkih hīch yak az īn umūr dalīl bar amrī nabūdih va nakhvāhad būd khūb dar qalbat ilqā-yi baghḍā namūdih-and va khūb dar ṣadrat muftariyāt naqsh bastih dar ẓuhūr-i Nuqṭiy-i Bayān ham bi-ʿaynih hamīn kalimāt az mushrikīn ẓāhir shudih kih bā Shaykhīhā murāvadih farmūdih-and va ānchih nivishtih az kalimāt-i Shaykh Aḥmad akhdh namūdih va ham-chunīn nisbat dādand kih nazd-i fulān dar arḍ-i Shīn taḥṣīl namūdih va ʿulūm-i ẓāhiriyyih kasb farmūdih. Laʿana Allāhu man alhamaka wa-alqā fī ṣadrika mā kāna bihi mustaḥiqqan ʿan dūnihi.

Yet none of these things has ever been, or will ever be, proof of anything. How thoroughly they have instilled hatred in your heart, and how firmly slanders have been imprinted in your breast! At the revelation of the Point of the Bayān, these very same words came from those who associated partners with God: that He had associated with the Shaykhīs and had taken what He wrote from the words of Shaykh Aḥmad. They also alleged that He had studied under someone in the land of Shīn and acquired outward learning. May God curse the one who prompted you and cast into your breast that for which he, rather than anyone else, deserved this curse.

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و دیگر صورت آیات ذکر نموده این قولی است که مدّتها است مشرکین بآن ناطقند گاهی قشر و لبّ ذکر نموده گاهی صورت و هیولی در آیات ذکر کرده‌اند کلّما خرج من افواههم یرجع الی انفسهم و انّ ربّك الرّحمن لبریئ منهم و عما یقولون ای بیچاره اعمی تو فرق ما بین یمین و یسار ننموده‌چگونه ممیّز فطرت و غیر فطرت شده حقّی که ممیّزش تو باشی همان لایق و سزاوار تو است لو یوجد من بصر لیعرف

و یوقن بأن لایعادل بآیة عمّا نزل بالحقّ کلمات العالمین جمیع ناس که از شاطی بحر معرفت رحمانی محروم شده‌اند سبب آن بوده که عرفان خود را میزان عرفان حقّ قرار داده بودند لذا از کوثر معانی محروم و ممنوع گشته‌اند چنانچه هر ملّتی الیوم بادلّه و براهین خود منتظرند و در ظهورات مظاهر احدیّه توقّف نموده‌اند و این حال نفوسی است که فی‌الجمله اراده عرفان داشته‌اند و لکن امثال شما که ببغضای صرف و غلّ بحت بر وجه حقّ ایستاده‌اید ذکری عند الله نداشته و ندارید

Va dīgar ṣūrat-i āyāt dhikr namūdih īn qawlī ast kih muddat-hā ast mushrikīn bi-ān nāṭiqand gāhī qishr va lubb dhikr namūdih gāhī ṣūrat va hayūlā dar āyāt dhikr kardih-and. Kullamā kharaja min afwāhihim yarjiᶜu ilā anfusihim wa-inna rabbaka al-Raḥmāna la-barīᵓun minhum wa-ᶜammā yaqūlūn. Ay bīchāriy-i aᶜmā tu farq mā bayn-i yamīn va yasār nanamūdih chigūnih mumayyiz-i fiṭrat va ghayr-i fiṭrat shudih Ḥaqqī kih mumayyizash tu bāshī hamān lāyiq va sazāvār-i tu ast. Law yūjadu min baṣar la-yaᶜrifa wa-yūqina bi-an lā yuᶜādalu bi-āyatin ᶜammā nazala bi-al-Ḥaqq kalimātu al-ᶜālamīn. Jamīᶜ-i nās kih az shāṭī-yi baḥr-i maᶜrifat-i Raḥmānī maḥrūm shudih-and sabab ān būdih kih ᶜirfān-i khud rā mīzān-i ᶜirfān-i Ḥaqq qarār dādih būdand lidhā az kawthar-i maᶜānī maḥrūm va mamnūᶜ gashtih-and chunānchih har millatī al-yawm bi-adillih va barāhīn-i khud muntaẓirand va dar ẓuhūrāt-i maẓāhir-i aḥadiyyih tavaqquf namūdih-and va īn ḥāl-i nufūsī ast kih fī-al-jumlih irādiy-i ᶜirfān dāshtih-and va lākin amthāl-i shumā kih bi-baghḍā-yi ṣirf va ghill-i baḥt bar vajh-i Ḥaqq īstādih-īd dhikrī ᶜinda Allāh nadāshtih va nadārīd.

Furthermore, you have mentioned “the form of verses.” This is something that those who associate partners with God have long been saying. Sometimes they have spoken of shell and kernel, and sometimes of form and matter, in connection with the verses. Everything that comes from their mouths returns upon themselves. Your Lord, the All-Merciful, is indeed free of them and of what they say. You miserable blind one! You have not distinguished right from left; how have you become a judge of what is innate and what is not? A true one whose judge you are is indeed fit and worthy of you. If any sight were to be found, it would recognize and be certain that all the words of the world cannot equal a single verse of what has been revealed by the True One. All those who have been deprived of the shore of the ocean of the All-Merciful’s knowledge have been deprived because they made their own understanding the measure of the knowledge of the True One. Thus they have been barred and excluded from the heavenly waters of meaning. Today every religious community waits according to its own proofs and arguments and has hesitated at the revelations of the Manifestations of Divine Unity. This is the condition of souls who have had at least some desire for recognition. But people like you, who have stood against the face of the True One with sheer hatred and pure malice, have never had, and do not have, any standing before God.

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و کاش ندای ارکانت را میشنیدی که در حین تحریر کلماتت مخاطباً الیك چه میگفت حتّی شعری که در بدنت موجود پناه بخدا برده از شرّ و مکر و خدعه تو بدانکه حقّ منیع در کلّ یوم در شأن بدیع بوده و عرفان ناس میزان عرفان او نشده و نخواهد شد بسا از نفوس که در ظهور قبل از اعلی سدره رضوان محسوب و در ظهور بعد از ادنی شجره سجّین مذکور چنانچه در اینمقام نقطه بیان روح ما سواه فداه تصریح فرموده و از قبل ذکر شده

Va kāsh nidā-yi arkānat rā mīshinīdī kih dar ḥīn-i taḥrīr-i kalimātat mukhāṭaban ilayk chih mīguft ḥattā shaᶜrī kih dar badanat mawjūd panāh bi-Khudā burdih az sharr va makr va khudᶜiy-i tu bidānkih Ḥaqq-i manīᶜ dar kull-i yawm dar shaᵓn-i badīᶜ būdih va ᶜirfān-i nās mīzān-i ᶜirfān-i ū nashudih va nakhvāhad shud basā az nufūs kih dar ẓuhūr-i qabl az aᶜlā sidriy-i Riḍvān maḥsūb va dar ẓuhūr-i baᶜd az adnā shajariy-i Sijjīn madhkūr chunānchih dar īn maqām Nuqṭiy-i Bayān rūḥ-i mā sivāh fidāh taṣrīḥ farmūdih va az qabl dhikr shudih.

If only you could hear the cry of your limbs, and what they were saying to you as you wrote your words! Even a hair on your body has sought refuge in God from your evil, your scheming, and your deceit. Know that the inaccessible True One appears each day in a wondrous new way, and human understanding has never been, nor will ever be, the measure of the knowledge of Him. How many souls were counted among the loftiest trees of Paradise in the previous revelation, but were named among the lowliest trees of hell in the revelation that followed! The Point of the Bayān—may the spirit of all else be sacrificed for Him—has explicitly stated this matter, as has already been mentioned.

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و اینکه از قلم جعل و کذب نوشته شده که دلیل بر انکار و تکفیر میرزا یحیی نبوده الخ اذا یتکلّم لسان اللّه بأن لعن اللّه اوّل ظالم ظلم نقطة الأولی فی ظهوره الأخری و کفر بآیاته و انکر بظهوره و جاحد ببرهانه و نازع بسلطانه و حارب بنفسه و اراد سفك دمه بعد الّذی جائهم بآیات عزّ مبین یشهد کلّ الذّرّات بانّه ما اعترض علی احد و کان ارحم بکلّ نفس من نفسه علی نفسه و یشهد بذلك کلّ شیء ان انتم تنکرون

Va īnkih az qalam-i jaᶜl va kadhib nivishtih shudih kih dalīl bar inkār va takfīr-i Mīrzā Yaḥyā nabūdih ilā ākhir. Idhan yatakallamu lisānu Allāh bi-an laᶜana Allāhu awwala ẓālimin ẓalama Nuqṭata al-Ūlā fī ẓuhūrihi al-ukhrā wa-kafara bi-āyātihi wa-ankara bi-ẓuhūrihi wa-jāḥada bi-burhānihi wa-nāzaᶜa bi-sulṭānihi wa-ḥāraba bi-nafsihi wa-arāda safka damihi baᶜda alladhī jāʾahum bi-āyāti ᶜizzin mubīn. Yashhadu kullu al-dharrāt bi-annahu mā iᶜtaraḍa ᶜalā aḥadin wa-kāna arḥama bi-kulli nafsin min nafsihi ᶜalā nafsihi wa-yashhadu bi-dhālika kullu shayʾin in antum tunkirūn.

As for what has been written by the pen of fabrication and falsehood, that this would not justify denying Mīrzā Yaḥyā and declaring him an unbeliever, and so forth: the Tongue of God now declares, "May God curse the first oppressor who wronged the Primal Point in His latter revelation, disbelieved in His verses, denied His revelation, rejected His proof, disputed His sovereignty, fought against His own Person, and sought to shed His blood after He had come to them with verses of manifest glory." Every atom bears witness that He opposed no one and was more merciful to every soul than that soul was to itself. Everything bears witness to this, even if you deny it.

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بحقّ خودشان که با کلّ بکمال محبّت رفتار فرموده‌اند تا آنکه بعد از تفصیل کبری نوشته‌جاتی از میرزا یحیی مشاهده شد و تفصیل آن مجملا از قبل ذکر شده و در آن نوشته‌جات جمیع شرور اوّلین و آخرین را بحقّ نسبت داده بعد از مشاهده آن الواح مفتریه مجعوله کاذبه فی ردّ من ردّ علی اللّه نازل شد آنچه نازل شد و هذا لم یکن من عنده بل من عند اللّه المنزل العزیز الکریم

Bi-ḥaqq-i khudishān kih bā kull bi-kamāl-i maḥabbat raftār farmūdih-and tā ānkih baᶜd az tafṣīl-i kubrā nivishtih-jātī az Mīrzā Yaḥyā mushāhadih shud va tafṣīl-i ān mujmalan az qabl dhikr shudih va dar ān nivishtih-jāt jamīᶜ-i shurūr-i avvalīn va ākhirīn rā bi-Ḥaqq nisbat dādih baᶜd az mushāhadiy-i ān alvāḥ-i muftariyiy-i majᶜūliy-i kādhibih fī raddi man radda ᶜalā Allāh nāzil shud ānchih nāzil shud. Wa-hādhā lam yakun min ᶜindihi bal min ᶜindi Allāhi al-Munzili al-ᶜAzīzi al-Karīm.

By His own truth, He treated everyone with perfect love, until, after the great affair, some writings by Mīrzā Yaḥyā were seen. An outline of that affair has already been given. In those writings

he attributed to the True One all the evils of those who came before and those who came after. After those slanderous, fabricated, lying writings were seen, what was revealed was revealed in refutation of the one who had rejected God. This was not from Him, but from God, the Revealer, the Almighty, the Generous.

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ای بی انصاف و اللّه الّذی لا اله الّا هو که اگر ذرّهئی در قلبت حبّ الهی میبود هرآینه باو مینوشتی که بچه دلیل و برهان درصدد قطع شجره ربّانیّه افتادی و اعتراض نمودی بکینونتی که میفرماید یا قوم انّی حجّة اللّه بینکم و برهانه فیکم و رحمة علیکم و قد جئتکم عن افق المعانی و البیان بنبأ قد کان علی الحقّ عظیماً قد بعثنی اللّه و ارسلنی بآیات الّتی ارسل بها کلّ النّبیین و المرسلین ثمّ علیّ بالحقّ فبایّ حجّة تکفرون هذا الأمر الّذی اشرق عن افق القدس بسلطان مبینا یا قوم هل تعترضون بالّذی به ثبت ایمانکم و ایمان کلّ مؤمن و به رفعت اسمائکم و علت مراتبکم و ظهرت کلمة اللّه فی الآفاق و کان اللّه علی ذلك شهیدا

Ay bī-inṣāf va-Allāhi alladhī lā ilāha illā huwa kih agar dharrih-ī dar qalbat ḥubb-i ilāhī mībūd har-āyinih bi-ū mīnivishtī kih bi-chih dalīl va burhān dar ṣadad-i qaṭᶜ-i shajariy-i rabbāniyyih uftādī va iᶜtirāḍ namūdī bi-kaynūnatī kih mīfarmāyad: Yā qawmi innī ḥujjatu Allāhi baynakum wa-burhānuhu fīkum wa-raḥmatun ᶜalaykum wa-qad jiʾtukum ᶜan ufuqi al-maᶜānī wa-al-bayān bi-nabaʾin qad kāna ᶜalā al-Ḥaqq ᶜaẓīman qad baᶜathanī Allāhu wa-arsalanī bi-āyāti allatī arsala bihā kulla al-nabiyyīn wa-al-mursalīn thumma ᶜalayya bi-al-ḥaqq fa-bi-ayyi ḥujjatin takfurūna hādhā al-amra alladhī ashraqa ᶜan ufuqi al-quds bi-sulṭānin mubīnan yā qawmi hal taᶜtariḍūna bi-alladhī bihi thabata īmānukum wa-īmānu kulli muʾminin wa-bihi rufiᶜat asmāʾukum wa-ᶜalat marātibukum wa-ẓaharat kalimatu Allāhi fī al-āfāq wa-kāna Allāhu ᶜalā dhālika shahīdan.

You unfair one! By God, besides whom there is no god, if there were an atom of divine love in your heart, you would surely have written to him: “By what proof and argument did you set about cutting down the divine Tree and object to a Being who says: ‘My people, I am God’s testimony among you, His proof in your midst, and a mercy to you. I have come to you from the horizon of meanings and utterance with tidings that are momentous in the sight of the True One. God has raised Me up and sent Me with the verses with which He sent all the Prophets and Messengers, and then bestowed them upon Me in truth. By what argument, then, do you reject this Cause, which has dawned from the horizon of holiness with manifest authority? My people, do you oppose the One through whom your faith and the faith of every believer have been established, through whom your names have been exalted and your ranks raised, and through whom the Word of God has appeared throughout the world? God is witness to this.’ ”

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مع‌ذلك باو کلمه نصحی للّه ذکر ننمودی و سیفی برداشته و بفعل او مشغول شده و این مقام اعتراض بر او بود نه بر حقّ و اللّه عامل شده آنچه را که احدی عامل نشده نفسی که فتوی بر قتل کلّ نبیّین داده او را حقّ دانسته و بالّذی منه ظهر الحقّ و به حقّق الحقّ اعتراض نموده فوا حسرة علیك و بما ارتکبت فی الحیوة الباطلة فوا اسفا علیك بما ضیّعت عمرك و ما کنت من المستشعرین

Maᶜa dhālik bi-ū kalimiy-i nuṣḥī li-llāh dhikr nanamūdī va sayfī bardāshtih va bi-fiᶜl-i ū mashghūl shudih va īn maqām-i iᶜtirāḍ bar ū būd nah bar Ḥaqq va-Allāh ᶜāmil shudih ānchih rā kih aḥadī ᶜāmil nashudih nafsī kih fatvā bar qatl-i kull-i nabiyyīn dādih ū rā Ḥaqq dānistih va bi-alladhī minhu ẓahara al-Ḥaqq wa-bihi ḥuqqiqa al-Ḥaqq iᶜtirāḍ namūdih. Fa-wā ḥasratan ᶜalayka wa-bi-mā

irtakabta fī al-ḥayāti al-bāṭilah fa-wā asafan ᶜalayka bi-mā ḍayyaᶜta ᶜumraka wa-mā kunta min al-mustashᶜirīn.

Nevertheless, you did not offer him a word of counsel for God's sake, but took up a sword and occupied yourself with his deeds. This was the occasion to object to him, not to the True One. By God, he has done what no one has done! You have regarded as true a person who has issued a verdict for the killing of all the Prophets, and have opposed the One from whom the Truth has appeared and through whom the Truth has been established. Alas for you and for what you have committed in this vain life! Alas for you, for you have wasted your life and have not been among those who perceive.

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هر نفسیکه اقلّ من ذرّ شاعر باشد یقین مینماید که اگر ایشان اراده میفرمودند هرگز او موجود نبود بیست سنه در این امر و بیست سنه قبل از این امر بکمال شفقت و مهربانی در حفظ و تعلیمش جهد بلیغ فرمودند ثمره آن شد که شنیده‌اید قد بکت السّموات و الأرض ثمّ الهوآء و المیاه و الأحجار و الأشجار و الأثمار و الأوراق و لکن المشرکین هم فی فرح عظیم

Har nafsī kih aqall-i min dharr shāᶜir bāshad yaqīn mīnamāyad kih agar īshān irādih mīfarmūdand hargiz ū mawjūd nabūd bīst sanih dar īn amr va bīst sanih qabl az īn amr bi-kamāl-i shafaqat va mihrabānī dar ḥifẓ va taᶜlīmash jahd-i balīgh farmūdand thamariy-i ān shud kih shinīdih-īd. Qad bakat al-samāwātu wa-al-arḍ thumma al-hawāʾu wa-al-miyāhu wa-al-aḥjāru wa-al-ashjāru wa-al-athmāru wa-al-awrāq wa-lākinna al-mushrikīna hum fī faraḥin ᶜaẓīm.

Any soul with less than an atom of awareness knows with certainty that, had He so willed, that man would never have existed. For twenty years in this Cause and twenty years before this Cause, He exerted the utmost effort, with perfect compassion and kindness, to protect and educate him. The result was what you have heard. The heavens and the earth have wept, and likewise the air, the waters, the stones, the trees, the fruits, and the leaves. Yet those who associate partners with God are greatly rejoicing.

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و دیگر کجا شما در این ارض بوده که ظلم فهمیده و نسبت داده و الله الّذی لا اله الّا هو که اگر احدی بآن نفس معرض تکلّم نموده‌تا چه رسد بظلم ظالم را مظلوم دانسته و مشرك را موحّد شمرده خود تو اقرار بر اخلاق حقّ نموده و مع‌ذلك ظلم نسبت میدهی لا تشعر ما تقول در کلّ اوقات با نسآء متعدّده در محلّ راحت بعیش و عشرت مشغول بوده بلی در این ارض آن سیّد مفسد که انشآء الله خیر نه بیند و بمقصودش نرسد باو تلقین نموده آنچه تلقین نموده و جمیع این امور از تدبیرات او است اگر چه خود اصل شجره اعراض و الله الّذی لا اله الّا هو که بمکر و خدعه ظاهر شده که در ابداع مثل و شبه نداشته و ندارد درایت شما معلوم شد که خوب مطلب را می فهمید یحرّکك هوآء الشّرك و النّفاق کیف یشآء

Va dīgar kojā shomā dar īn arż būdeh keh ẓolm fahmīdeh va nesbat dādeh? Va Allāh alladhī lā ilāha illā huwa keh agar aḥadī be-ān nafs-e moᶜreż takallom namūdeh, tā cheh resad be-ẓolm! Ẓālem rā maẓlūm dānesteh va moshrek rā movaḥḥed shomordeh. Khod-e to eqrār bar akhlāq-e Ḥaqq namūdeh va maᶜa dhālek ẓolm nesbat mīdehī. Lā tashᶜuru mā taqūl. Dar koll-e owqāt bā nesāʾ-e motaᶜaddedeh dar maḥall-e rāḥat be-ᶜeysh va ᶜeshrat mashghūl būdeh. Balī dar īn arż ān seyyed-e mofsed keh in shāʾ Allāh kheyr na-bīnad va be-maqṣūdash na-resad be-ū talqīn namūdeh āncheh talqīn namūdeh va jamīᶜ-e īn omūr az tadbīrāt-e ū ast, agar cheh khod aṣl-e shajareh-ye eᶜrāż. Va

Allāh alladhī lā ilāha illā huwa keh be-makr va khodᶜeh ẓāher shodeh keh dar ebdāᶜ methl va shebh nadāshteh va nadārad. Derāyat-e shomā maᶜlūm shod keh khūb maṭlab rā mīfahmīd. Yuḥarrikuka hawāᵓ al-shirk wa-l-nifāq kayfa yashāᵓ.

And where, moreover, were you in this land that you perceived oppression and made this accusation? By God, besides whom there is no god, no one has so much as spoken to that soul who turned away, let alone wronged him! You have regarded the oppressor as the oppressed and counted the one who associates partners with God as a believer in His oneness. You yourself have acknowledged the character of the True One, yet you accuse Him of oppression. You do not comprehend what you say. At all times he was occupied with pleasure and enjoyment, with several women, in a place of comfort. Yes, in this land that troublemaking sayyid—may God grant that he see no good and fail to attain his purpose—instilled in him whatever he instilled, and all these matters are of his devising, although he himself is the root of the tree of rejection. By God, besides whom there is no god, he has displayed such deceit and trickery as have never had, and do not have, any equal or likeness in creation. Your discernment has become apparent: how well you understand the matter! The desire to associate partners with God and to practice hypocrisy moves you however it wishes.

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قوله عظم افترائه خلاصه از شما بسیار تعجّب است سابقاً هر که از دنیا و ریاست او گذشته ممدوح بود حال اسم او را شما خوف گذاشته‌اید و کسیرا که حضرت اعلی در توقیعات باو من الله و الی الله اوّل عنوان توقیع مینوشته شما بنویسید که در چادر نسوان مخفی شده عجب عجب طالب حقّ بوده‌اید و خوب زیرآب از انبیاء سابق کشیدید عیسی که در مغاره‌ها مأوی گزیده بود و پیغمبر که در جوال مخفی گشته و ذکریا که در درخت مقرّ جسته و کلّ اولیاء از خوف و یا جهت دیگر نفس نمیکشیدند از شهر بشهر و دیار بدیار فرار میکردند

Qawluhu, ᶜaẓuma iftirāᵓuhu: Kholāṣeh az shomā besyār taᶜajj ob ast. Sābeqan har keh az donyā va reyāsat-e ū gozasht mamdūḥ būd. Ḥāl esm-e ū rā shomā khowf goẕāshteh-īd va kasī rā keh Ḥażrat-e Aᶜlā dar towqīᶜāt be-ū min Allāh wa-ilā Allāh avval-e ᶜonvān-e towqīᶜ mīneveshteh shomā benevīsīd keh dar chādor-e nesvān makhfī shodeh. ᶜAjab, ᶜajab! Ṭāleb-e Ḥaqq būdeh-īd va khūb zīrāb az anbiyā-ye sābeq keshīdīd. ᶜĪsā keh dar maghāreh-hā maᵓvā gozīdeh būd va Peyghambar keh dar javāl makhfī gashteh va Zakariyyā keh dar derakht maqarr josteh va koll-e owliyā az khowf va yā jehat-e dīgar nafas nemīkeshīdand, az shahr be-shahr va deyār be-deyār farār mīkardand.

His words—great is his slander: “In short, one is greatly astonished at you. Formerly, whoever renounced the world and its leadership was praised. Now you have called this fear, and of someone to whom the Most Exalted One, in His epistles, would write ‘From God and to God’ at the beginning of the address, you write that he hid himself in women’s veils. Astonishing, astonishing! You have been seekers of the True One, and how thoroughly you have undermined the Prophets of the past! Jesus took refuge in caves, the Prophet hid in a sack, and Zechariah found shelter in a tree. All the holy ones, from fear or for some other reason, dared not breathe and fled from city to city and from land to land.”

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انتهی کذبت بالله الّذی خلق کلّ شیء تو خبر از آنچه از نزد نقطه اولی صادر شده نداشته و نداری چند جزوه از سماء مشیّت نقطه بیان نازل در بعضی من الله الی الله و در بعضی من الله الی من یظهره الله مذکور و مقصود کلّ این ظهور امنع اقدس بوده که تو و

امثال تو از او معرض و بکمال انکار منکر یکی مخصوص میرزا اسد الله نازل و نقطه بیان او را دیّان فرموده و بکلّ اسماء حسنی نامیده و مرشدت او را سبّ و لعن نمودهو فتوی بر قتل او داده و آن بیچاره را شهید نمودند و هم‌چنین یکی مخصوص جناب آقا سیّد ابراهیم از سماء مشیّت مقتدر عظیم نازل و او را مرشدت ابو الدّواهی نامیده بعضی از امور وارده بر این دو نفر از قبل ذکر شده فاقرئه لتطّلع بحسنات مرشدك و بما ورد علیهما

Intahā. Kadhabta bi-Allāh alladhī khalaqa kulla shayʾ. To khabar az āncheh az nazd-e Noqṭeh-ye Ūlā ṣāder shodeh nadāshteh va nadārī. Chand jozveh az samā-ye mashiyyat-e Noqṭeh-ye Bayān nāzel, dar baʿżī min Allāh ilā Allāh va dar baʿżī min Allāh ilā man yuẓhiruhu Allāh maẕkūr, va maqṣūd-e koll īn ẓohūr-e amnaʿ-e aqdas būdeh keh to va amthāl-e to az ū moʿreż va be-kamāl-e enkār monker. Yekī makhṣūṣ-e Mīrzā Asad Allāh nāzel va Noqṭeh-ye Bayān ū rā Dayyān farmūdeh va be-koll-e asmā-ye ḥosnā nāmīdeh va morshedat ū rā sabb va laʿn namūdeh va fatvā bar qatl-e ū dādeh va ān bīchāreh rā shahīd namūdand. Va hamchenīn yekī makhṣūṣ-e Janāb-e Āqā Seyyed Ebrāhīm az samā-ye mashiyyat-e moqtader-e ʿaẓīm nāzel va ū rā morshedat Abū al-Davāhī nāmīdeh. Baʿżī az omūr-e vāredeh bar īn do nafar az qabl ẕekr shodeh. Fa-qraʾhu li-taṭṭaliʿa bi-ḥasanāti murshidika wa-bi-mā warada ʿalayhimā.

End of quotation. You have lied, by God who created all things! You have never known, and do not know, what issued from the Primal Point. Several booklets descended from the heaven of the will of the Point of the Bayān. In some, ‘From God to God’ is mentioned, and in others, ‘From God to Him whom God will make manifest.’ The intended object of them all was this most unassailable, most holy Revelation, from which you and your like have turned away and which you deny with utter rejection. One was revealed specifically for Mīrzā Asad Allāh, whom the Point of the Bayān called Dayyān and named with all the most beautiful names. Your guide reviled and cursed him and issued a decree for his death, and they martyred that hapless man. Likewise, one was revealed specifically for His Honor Āqā Sayyid Ibrāhīm from the heaven of the mighty, all-powerful Will, and your guide called him the Father of Calamities. Some of the things that befell these two have been mentioned before. Read it, then, so that you may learn of your guide’s good deeds and of what befell them.

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این کلمات مذکور شد تا من حیث لایشعر سخن نگوئی و بهر ریحی متحرّك نشوی و از حقّیکه اگر بخواهد جمیع اسامی که تو او را احصا نموده بقبضه از تراب راجع نماید قادر است اعراض نکنی چه که یك مقام از مقامات توصیف حقّ آن است که چون در کلّ شیء آثار تجلّیات خود مشاهده میفرماید لذا بادنی آیه ظاهره در ارض کلّ اسماء و صفات راجع شده و خواهد شد چه که مقصود از اسماء حسنی که باو خطاب میشود راجع است بآن تجلّی ربانیّه که من غیر جهة در او تجلّی فرموده و تا این آیه تجلّی در کلّ شیء باقی بر کلّ شیء اطلاق کلّ اسماء صادق و بعد از اعراض هر یك محروم و بمقرّ نار راجع و اگر مشاهده میشد که قابل عرفانی هر آینه بحر معانی و عرفان رشحی بتو مبذول میفرمود و لکن بهتر همانکه محروم باشی و بهمین کلمات محدوده موتفکه محتجبه تکلّم نمائی لا تخرج من اهل السّجّین الّا کلمات السّجّینیّة

Īn kalemāt maẕkūr shod tā min ḥaythu lā yashʿur sokhan nagūʾī va be-har rīḥī motaḥarrek nashavī va az Ḥaqqī keh agar bekhāhad jamīʿ-e asāmī keh to ū rā eḥṣā namūdeh be-qabżeh az torāb rājeʿ namāyad qāder ast eʿrāż nakonī. Cheh keh yek maqām az maqāmāt-e towṣīf-e Ḥaqq ān ast keh chūn dar koll-e shayʾ āthār-e tajalliyāt-e khod moshāhedeh mīfarmāyad, leẕā be-adnā āyeh-ye ẓāhereh dar arż koll-e asmā va ṣefāt rājeʿ shodeh va khwāhad shod. Cheh keh maqṣūd az asmā-ye ḥosnā keh be-ū kheṭāb mīshavad rājeʿ ast be-ān tajallī-ye rabbāniyyeh keh min ghayri jihah dar ū tajallī farmūdeh va tā īn āyeh-ye tajallī dar koll-e shayʾ bāqī bar koll-e shayʾ eṭlāq-e koll-e asmā

ṣādeq va baᶜd az eᶜrāż har yek maḥrūm va be-maqarr-e nār rājeᶜ. Va agar moshāhedeh mīshod keh qābel-e ᶜerfānī har āyeneh baḥr-e maᶜānī va ᶜerfān rashḥī be-to mabẕūl mīfarmūd va lāken behtar hamān keh maḥrūm bāshī va be-hamīn kalemāt-e maḥdūdeh-ye moᵓtafekeh-ye moḥtajebeh takallom namāᵓī. Lā takhruju min ahl al-sijjīn illā kalimāt al-sijjīniyyah.

These words have been mentioned so that you may not speak without awareness, be moved by every wind, or turn away from the True One, who, if He wishes, has the power to reduce all the names you have enumerated to a handful of dust. For one of the stations of the True One's description is this: since He beholds in all things the traces of His own revelations, all names and attributes have referred, and will refer, to the lowliest sign manifest on earth. For the most beautiful names by which it is addressed refer to that divine revelation which He has manifested within it without direction. As long as this sign of revelation remains in all things, the application of all names to all things is valid; after turning away, each is deprived and returns to the abode of fire. Had you been seen to be capable of recognition, the Ocean of meanings and recognition would surely have bestowed a sprinkling upon you. But it is better that you remain deprived and speak these same limited, perverted, veiled words. Nothing issues from the people of the nethermost prison but words belonging to that prison.

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و اینکه نوشته سابق هر که از دنیا و ریاست او گذشته ممدوح بود حال شما اسم او را خوف گذاشته‌اید و نوشته که فلان در چادر نسوان مخفی شده آنچه من عند الله نازل و المنزل هو الحقّ و هو صادق فیما قال و یقول خوب منقطعی یافتی بلی منقطع از حقّ نه منقطع از ما سوی فوالله شرم دارم که ذکر اعمالش نمایم چه که تو مطّلع نیستی نفوسیکه با او بوده‌اند حال موجود نفسیکه در شهوت نفسانی بمقامی رسید که از حرم یزدانی نگذشت و تصرّف در حرم نقطه نمود فوالله ستر حجاب اکبر را هتك کرد این بی‌ادب بی‌شرم او را منقطع مینویسی

Va īnkeh neveshteh sābeq har keh az donyā va reyāsat-e ū goẕashteh mamdūḥ būd, ḥāl shomā esm-e ū rā khowf goẕāshteh-īd, va neveshteh keh folān dar chādor-e nesvān makhfī shodeh. Āncheh min ᶜind Allāh nāzel, wa-l-munzil huwa al-Ḥaqq wa-huwa ṣādiqun fī-mā qāla wa-yaqūl. Khūb monqaṭeᶜī yāftī! Balī monqaṭeᶜ az Ḥaqq, nah monqaṭeᶜ az mā sevā. Fa-wa-Allāh sharm dāram keh ẕekr-e aᶜmālash namāyam cheh keh to moṭṭaleᶜ nīstī. Nofūsī keh bā ū būdeh-and ḥāl mowjūd. Nafsī keh dar shahvat-e nafsānī be-maqāmī resīd keh az ḥaram-e Yazdānī nagoẕasht va taṣarrof dar ḥaram-e Noqṭeh namūd. Fa-wa-Allāh setr-e ḥejāb-e akbar rā hatk kard. Īn bī-adab-e bī-sharm, ū rā monqaṭeᶜ mīnevīsī!

And as for his writing, 'Formerly, whoever renounced the world and its leadership was praised; now you have called this fear,' and his writing that a certain person hid himself in women's veils: what was revealed came from God, and the One who reveals it is the True One, and He is truthful in what He has said and says. What a detached soul you have found! Yes, detached from the True One, not detached from all else. By God, I am ashamed to mention his deeds, for you are unaware. The people who were with him are still alive. This is someone whose carnal desire reached such a point that he did not spare the divine household, but took possession of the Point's wife. By God, he tore through the covering of the Most Great Veil. This shameless, insolent man—you describe him as detached!

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در سنین قبل هفت نفر شهدای ناریّه معیّن نموده یکی از آن نفوس بعد از اطّلاع تائب شده و رجع الی الله و تاب الیه و البسه الله ثوب غفرانه و ردآء فضله و ارتقاه الی جنّة الأبهی فوق سدرة المنتهی الّذی سمّی بموسی فی ملکوت الأسماء انّه لهو الّذی ارتقی الی افق الأعلی و حینئذ یکون بالمنظر الأبهی و یطوفن فی حوله اهل مداین البقآء و آن نفس مبارك میرزا موسی قمی علیه بهآء الله بود که شکست صنم وهم و هوی را و در فلك ابهی باذن الله خالق الأرض و السّمآء مستقرّ شد و بعد الی الله رجوع نمود و نفس دیگر ابدا قبول این افك ننمود کانّ روح القدس اخبره و حفظه عن مفتریات هؤلآء المفترین

Dar senīn-e qabl haft nafar shohadā-ye nāriyyeh moᶜayyan namūdeh. Yekī az ān nofūs baᶜd az eṭṭelāᶜ tāᵓeb shodeh va rajaᶜa ilā Allāh wa-tāba ilayhi wa-albasahu Allāh thawba ghufrānihi wa-ridāᵓa faḍlihi wa-artaqāhu ilā jannat al-Abhā fawqa Sidrat al-Muntahā alladhī summiya bi-Mūsā fī malakūt al-asmāᵓ. Innahu la-huwa alladhī irtaqā ilā ufuq al-Aᶜlā wa-ḥīnaᵓidhin yakūnu bi-l-manẓar al-Abhā wa-yaṭūfanna fī ḥawlihi ahlu madāᵓin al-baqāᵓ. Va ān nafs-e mobārak Mīrzā Mūsā-ye Qomī ᶜalayhi bahāᵓ Allāh būd keh shekast ṣanam-e vahm va havā rā va dar falak-e Abhā be-eẕn-e Allāh khāliq al-arḍ wa-l-samāᵓ mostaqarr shod va baᶜd ilā Allāh rojūᶜ namūd va nafs-e dīgar abadan qabūl-e īn efk nanamūd. Ka-anna Rūḥ al-Qudus akhbarahu wa-ḥafiẓahu ᶜan muftarayāti hāᵓulāᵓ al-muftarīn.

In former years he designated seven people as martyrs of fire. One of these souls, upon learning of it, repented and returned to God and turned to Him in repentance. God clothed him in the garment of His forgiveness and the robe of His grace, and raised him to the All-Glorious Paradise above the Lote Tree of the Utmost Boundary—he who was named Mūsā in the kingdom of names. He is indeed the one who ascended to the Most Exalted Horizon, and now he dwells in the All-Glorious Vista, while the inhabitants of the cities of eternity circle around him. That blessed soul was Mīrzā Mūsā of Qum, upon him be the glory of God, who shattered the idol of delusion and desire and, by the permission of God, the Creator of earth and heaven, became established in the All-Glorious sphere, and afterward returned to God. Another soul never accepted this falsehood, as though the Holy Spirit had informed him and protected him from the fabrications of these fabricators.

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باری اگر تفصیل ذکر شود بطول میانجامد مختصر آنکه سه نفر از آن نفوس باقی و در آن جزوه این نفوس را شهید نموده‌و تصریحا نوشته که هر کدام دختر بکری از برای او بفرستند مع درهم و دنانیر و آن جزوه الآن در دست موجود یقین این امور را از انقطاع شمرده فوالله این امور مذکوره نسبت باعمال دیگرش حسنه بوده و این عبد شرم مینمایم از ذکر آن تا حال ستر کبریائی عیوبش را پوشیده بود چون خرق نمود ستر را لذا حقّ کشف فرمود العجب کلّ العجب بل العجب بنفسه یقول العجب ثمّ العجب که فرق میانه خزف و لؤلؤ ننموده و از این مقرّ اقدس گذشته مفتریات بنبیّین و مرسلین هم بسته بجهت اثبات امر موهومی زبان شتم بسلاطین وجود گشوده

Bārī agar tafṣīl ẕekr shavad be-ṭūl mīanjāmad. Mokhtaṣar ānkeh seh nafar az ān nofūs bāqī va dar ān jozveh īn nofūs rā shahīd namūdeh va taṣrīḥan neveshteh keh har kodām dokhtar-e bekrī az barā-ye ū beferestand maᶜa derham va danānīr va ān jozveh al-ān dar dast mowjūd. Yaqīn īn omūr rā az enqeṭāᶜ shomordeh. Fa-wa-Allāh īn omūr-e maẕkūreh nesbat be-aᶜmāl-e dīgarash ḥasaneh būdeh va īn ᶜabd sharm mīnamāyam az ẕekr-e ān. Tā ḥāl setr-e kebriyāᵓī ᶜoyūbash rā pūshīdeh būd. Chūn kharq namūd setr rā leẕā Ḥaqq kashf farmūd. Al-ᶜajab kull al-ᶜajab bal al-ᶜajab bi-nafsihi yaqūlu al-ᶜajab thumma al-ᶜajab keh farq-e miyāneh-ye khazaf va loᵓloᵓ nanamūdeh va az īn maqarr-e aqdas goẕashteh moftariyāt be-nabiyyīn va morsalīn ham basteh. Be-jehat-e ethbāt-e amr-e mowhūmī zabān-e shatm be-salāṭīn-e vojūd goshūdeh.

In any case, to give the details would take too long. In short, three of those souls remained, and in that booklet he made these souls martyrs and explicitly wrote that each should send him a virgin girl, together with dirhams and dinars. That booklet is now at hand. Surely you have counted these things as detachment. By God, these deeds, compared with his other acts, were good deeds, and I, this servant, am ashamed to mention those. Until now the covering of divine majesty had concealed his faults. Since he tore the covering, the True One therefore disclosed them. Astonishing, utterly astonishing! Indeed, astonishment itself says, 'Astonishing, and again astonishing!' For he has not distinguished earthenware from pearls, and, going beyond this most holy Seat, has also fabricated slanders against the Prophets and Messengers. To establish an imaginary cause, he has opened his mouth to revile the sovereigns of existence.

569

ای بی‌اطّلاع بشنو امّا عیسی بن مریم از اوّل بعثت اکثر ایّام در هیکل با رؤسای یهود مکالمه میفرمود و من غیر تقیّه تبلیغ امر مینمود چنانچه در کتب ثبت است و تو ندیده نصّ انجیل است وقتیکه آن روح مقدّس رحمانی را در مجلس یکی از علمای یهود که موسوم بحنّاس بود بردند و او از حضرت سؤال نمود که قول تو چیست و چه میگوئی حضرت فرمودند که چرا از من سؤال مینمائی از ملأ یهود سؤال کن چه که من در خلوت کلمه نگفته‌ام بلکه آنچه گفته‌ام در هیکل و در مجمع یهود گفته‌ام بعد یکی از عسکریه که در آن مجلس حاضر بود طپانچه بر صورت مبارك حضرت زده که چرا بکاهن بزرگ بگستاخی تکلّم مینمائی

Ey bī-eṭṭelāᶜ, beshnow. Ammā ᶜĪsā ibn Maryam az avval-e beᶜthat akthar-e ayyām dar heykal bā roᵓasā-ye Yahūd mokālemeh mīfarmūd va min ghayri taqiyyah tablīgh-e amr mīnamūd chenāncheh dar kotob thabt ast va to nadīdeh. Naṣṣ-e Enjīl ast vaqtī keh ān rūḥ-e moqaddas-e raḥmānī rā dar majles-e yekī az ᶜolamā-ye Yahūd keh mowsūm be-Ḥannās būd bordand va ū az Ḥażrat soᵓāl namūd keh qowl-e to chīst va cheh mīgūᵓī, Ḥażrat farmūdand keh cherā az man soᵓāl mīnamāᵓī? Az malaᵓ-e Yahūd soᵓāl kon cheh keh man dar khalvat kalemeh nagoft eh-am balkeh āncheh gofteh-am dar heykal va dar majmaᶜ-e Yahūd gofteh-am. Baᶜd yekī az ᶜaskariyyeh keh dar ān majles ḥāżer būd ṭapāncheh bar ṣūrat-e mobārak-e Ḥażrat zadeh keh cherā be-kāhen-e bozorg be-gostākhī takallom mīnamāᵓī?

Listen, you who are uninformed. As for Jesus son of Mary, from the beginning of His mission He conversed with the Jewish leaders in the Temple on most days and proclaimed the Cause without concealment, as is recorded in the books, which you have not seen. The Gospel explicitly states that when they brought that holy, merciful Spirit into the assembly of one of the Jewish scholars, who was named Annas, he asked Him, 'What is Your teaching, and what do You say?' He replied, 'Why do you question Me? Question the Jewish people, for I have not spoken a word in secret; rather, whatever I have said, I have said in the Temple and in the gathering of the Jews.' Then one of the soldiers present in that assembly struck His blessed face, saying, 'Why do You speak insolently to the high priest?'

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بعد آن عالم حکم نمود که حضرت را نزد قیافا که قاضی آن سنه بود بردند یعنی در آن سنه احکام شرعیّه ملّت یهود با او بود با اینکه نصّ کتاب است که هر روز در هیکل تبلیغ امر الله جهرةً میفرمود حال نوشته که عیسی در مغاره‌ها بوده و از خوف نفس نمیکشیدند بسیار تعدّی نموده و از شأن خود تجاوز جسته

Baᶜd ān ᶜālem ḥokm namūd keh Ḥażrat rā nazd-e Qeyāfā keh qāżī-ye ān saneh būd bordand, yaᶜnī dar ān saneh aḥkām-e sharᶜiyyeh-ye mellat-e Yahūd bā ū būd. Bā īnkeh naṣṣ-e ketāb ast keh har rūz dar heykal tablīgh-e amr Allāh jahratan mīfarmūd ḥāl neveshteh keh ᶜĪsā dar maghāreh-hā būdeh va az khowf nafas nemīkeshīdand. Besyār taᶜaddī namūdeh va az shaʾn-e khod tajāvoz josteh.

Then that scholar gave orders, and they took Him to Caiaphas, who was the judge that year—that is, in that year the administration of the Jewish community's religious law rested with him. Although the Book explicitly states that every day He publicly proclaimed the Cause of God in the Temple, he has now written that Jesus lived in caves and dared not breathe from fear. He has committed a grave transgression and overstepped his station.

571

در اینمقام یك بیان از روح ذکر میشود که شاید از کوثر بیان جمال رحمن بحدیقه سبحان وارد شوی فلمّا رأی الصّلیب حمله بنفسه ثمّ اعتنقه قائلاً هلمّ یا صلیبی العزیز الّذی منذ ثلثة و ثلثین سنة انا منتظرك و مفتّشاً علیك و ارید ان اموت مسمّراً فیك حبّاً باغنامی اگر چه نفحات این کلمه را جز روحانیّین نیابند و لذّت این بیان را جز اهل منظر رحمن درك ننمایند امثال آن نفوس بی‌نصیب بوده و خواهند بود چنانچه ادراك اینمقام ننموده اگر مینمودی باینگونه جسارت و بی حرمتی بآن شموس افق تجرید تحریر ننمودی بشنو که چه فرموده در حینیکه جمیع یهود بر قتل آنحضرت مجتمع شده بودند و چون صلیب حاضر نمودند و چشم مبارك بر صلیب افتاد فرمود بیا بیا که سی و سه سنه است منتظر توام و مشتاق تو کجا است اینمقام و مقامیکه تو درك نموده‌و نوشته

Dar īn maqām yek bayān az Rūḥ ẕekr mīshavad keh shāyad az kawthar-e bayān-e Jamāl-e Raḥmān be-ḥadīqeh-ye Sobḥān vāred shavī. Fa-lammā raʾā al-ṣalīb ḥamalahu bi-nafsihi thumma iᶜtanaqahu qāʾilan halumma yā ṣalībī al-ᶜazīz alladhī mundhu thalāthatin wa-thalāthīna sanah anā muntaẓiruka wa-mufattishan ᶜalayka wa-urīdu an amūta musammanran fīka ḥubban bi-aghnāmī. Agar cheh nafaḥāt-e īn kalemeh rā joz rūḥāniyyīn nayāband va leẕẕat-e īn bayān rā joz ahl-e manẓar-e Raḥmān dark nanamāyand. Amthāl-e ān nofūs bī-naṣīb būdeh va khwāhand būd chenāncheh edrāk-e īn maqām nanamūdeh. Agar mīnamūdī be-īngūneh jasārat va bī-ḥormatī be-ān shomūs-e ofoq-e tajrīd taḥrīr nemīnamūdī. Beshnow keh cheh farmūdeh dar ḥīnī keh jamīᶜ-e Yahūd bar qatl-e ān Ḥażrat mojtameᶜ shodeh būdand va chūn ṣalīb ḥāżer namūdand va chashm-e mobārak bar ṣalīb oftād farmūd biyā biyā keh sī va seh saneh ast montaẓer-e to-am va moshtāq-e to. Kojā ast īn maqām va maqāmī keh to dark namūdeh va neveshteh?

Here a saying of the Spirit is mentioned, so that perhaps, through the heavenly stream of the utterance of the Beauty of the All-Merciful, you may enter the garden of the All-Glorious. When He saw the cross, He carried it Himself, then embraced it, saying, 'Come, My beloved cross, for thirty-three years I have awaited you and searched for you, and I wish to die nailed to you out of love for My sheep.' Yet none but the spiritually minded perceive the fragrances of these words, and none but the people of the Vista of the All-Merciful comprehend the sweetness of this utterance. The likes of those souls have been, and will remain, without a share, just as you have not understood this station. Had you understood it, you would not have written with such audacity and disrespect about those Suns of the horizon of detachment. Listen to what He said when all the Jews had gathered to put Him to death. When they brought the cross and His blessed eyes fell upon it, He said, 'Come, come, for thirty-three years I have awaited you and longed for you.' How far apart are this station and the station you have understood and written about!

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و در ایقام اختلاف شده آنچه در انجیل منصوص آن است که آن ساذج قدم را بر صلیب آویختند و روح را تسلیم فرمود و بعد از سی و شش ساعت زنده شد و بآسمان ارتقاء جست و آنچه در اخبار اهل فرقان آن است که قبل از آن بآسمان ارتقاء جست و لکن حقیقت امر علمه عند ربّی فی کتاب الّذی ما ترك فیه نبأ الأوّلین و الآخرین چه که اکثری از ناس معانی کلمات الهی را درك ننموده‌سخن گفته‌اند لذا از اصل مقصود محجوب مانده‌اند

Va dar īn maqām ekhtelāf shodeh. Āncheh dar Enjīl manṣūṣ ān ast keh ān sāẕaj-e qedam rā bar ṣalīb āvīkhtand va rūḥ rā taslīm farmūd va baᶜd az sī va shesh sāᶜat zendeh shod va be-āsmān erteqā jost. Va āncheh dar akhbār-e ahl-e Forqān ān ast keh qabl az ān be-āsmān erteqā jost. Va lāken ḥaqīqat-e amr ᶜilmuhu ᶜinda rabbī fī kitāb alladhī mā taraka fīhi nabaᵓ al-awwalīn wa-l-ākhirīn. Cheh keh aktharī az nās maᶜānī-ye kalemāt-e elāhī rā dark nanamūdeh sokhan gofteh-and leẕā az aṣl-e maqṣūd maḥjūb māndeh-and.

There has been disagreement on this point. What is explicitly stated in the Gospel is that they hung that Essence of Eternity upon the cross, and He yielded up His spirit; after thirty-six hours He came to life and ascended to heaven. What is related in the traditions of the people of the Qurᵓān is that He ascended to heaven before that. But as for the reality of the matter, its knowledge is with my Lord in a Book in which He has omitted none of the tidings of the first or the last. For most people have spoken without understanding the meanings of the divine words, and have therefore remained veiled from the underlying intent.

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این مجملی از حکایت روح که ذکر شد و حینئذ هذا الرّوح یخاطبکم و یقول هلمّوا هلمّوا یا ملأ المنکرین باسیافکم و رماحکم و سهامکم و انّی اشتاق کما هو کان مشتاقاً فوالّذی نفس حسین بیده لاکون اشدّ اشتیاقاً و اعظم انتظاراً و لکن انتم لا تشعرون چه که از کوثر معانی نچشیده‌اید و از سلسبیل حبّ نیاشامیده‌اید فآه‌ء آه عمّا افتریت علی انبیاء الله و ظلمت علی مظاهره و مطالع وحیه و مشارق الهامه و مکامن علمه و مخازن حکمته و این ارتکاب را ننموده مگر آنکه خواسته عمل مرشدت را تصحیح کنی کذلك سوّلت لك نفسك امراً و جعلك من المعتدین ا فمن کان مستوراً تحت القناع کمن فدی روحه فی سبیل الله

Īn mojmalī az ḥekāyat-e Rūḥ ke dhekr shod va ḥīnaᵓidh hādhā al-Rūḥ yukhāṭibukum wa-yaqūlu halummū halummū yā malaᵓ al-munkirīn bi-asyāfikum wa-rimāḥikum wa-sihāmikum wa-innī ashtāqu kamā huwa kāna mushtāqan fa-wa-alladhī nafsu Ḥusayn bi-yadihi la-akūnu ashadda ishtiyāqan wa-aᶜẓama intiẓāran wa-lākin antum lā tashᶜurūn che ke az kawthar-e maᶜānī nacheshīde-īd va az salsabīl-e ḥobb nayāshāmīde-īd fa-āh āh ᶜammā iftarayta ᶜalā anbiyāᵓ Allāh wa-ẓalamta ᶜalā maẓāhirihi wa-maṭāliᶜ waḥyihi wa-mashāriq ilhāmihi wa-makāmin ᶜilmihi wa-makhāzin ḥikmatihi va īn ertekāb rā nanemūde magar ānke khāste ᶜamal-e morshedat rā taṣḥīḥ konī kadhālika sawwalat laka nafsuka amran wa-jaᶜalaka min al-muᶜtadīn a-fa-man kāna mastūran taḥt al-qināᶜ ka-man fadā rūḥahu fī sabīl Allāh.

This is a brief account of the story of the Spirit that has been related. Now this Spirit addresses you and says, “Come, come, O company of deniers, with your swords, your spears, and your arrows! I long for them just as He longed for them. By Him in whose hand is the soul of Ḥusayn, I am even more eager and more expectant, but you do not perceive.” For you have not tasted the heavenly abundance of meanings or drunk from the sweet spring of love. Alas, alas for what you have fabricated against the Prophets of God, and for the wrong you have done to His Manifestations, the dawning-places of His revelation, the daysprings of His inspiration, the repositories of His

knowledge, and the treasuries of His wisdom! You have committed this only because you wished to justify your guide's conduct. Thus your own self has made a deed seem fair to you and made you one of the transgressors. Is one who remained concealed beneath a veil like one who sacrificed His spirit in the path of God?

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قرآن هم نخوانده که میفرماید قوله تعالی فضل الله المجاهدین علی القاعدین اجراً عظیماً ا فمن کان قاعدا فی البیت کمن کان مجاهدا فی سبیل الله انفس منقطعه را از انفس مشرکه محدوده بسی فرق است قیاس مکن و ذیل تقدیس انبیاء را بغبار ظنون و اوهام میالای اینکه نوشته که از خوف نفس نمیکشیدند همچه نفوسی مثل تو خواهند بود فسبحانهم عن ذلك

Qurʾān ham nakhānde ke mīfarmāyad qawluhu taʿālā faḍḍala Allāhu al-mujāhidīna ʿalā al-qāʿidīna ajran ʿaẓīman a-fa-man kāna qāʿidan fī al-bayt ka-man kāna mujāhidan fī sabīl Allāh anfos-e monqaṭeʿe rā az anfos-e moshreke-ye maḥdūde basī farq ast qiyās makon va dheyl-e taqdīs-e anbiyā rā be-ghobār-e ẓonūn va awhām mayālāy īnke neveshte ke az khawf nafas nemīkeshīdand hamcho nofūsī methl-e to khāhand būd fa-subḥānahum ʿan dhālik.

You have not even read the Qurʾān, where He says—exalted are His words—"God has favored those who strive over those who sit idle with a mighty reward." Is one who sits at home like one who strives in the path of God? Vast is the difference between detached souls and those who associate partners with God and are confined by limitations. Do not compare them, and do not soil the hem of the Prophets' holiness with the dust of conjectures and imaginings. As for your statement that they did not dare breathe for fear, such souls would be like you. Exalted are They above that!

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ای مقلّد متوهّم چنین نفوس بچه کار خواهند آمد ما فی‌حقیقتت از این کلمه معلوم شد که عقیده تو و معرضین بالله چه بوده و چه خواهد بود جواهر وجود را مثل خود دانسته که شموس حقیقت را بانفس مشرکه قیاس کرده فوالله اضطربت من قولك کلّ شیء آنقدر بدان که آنچه در اعلی رتبه عرفان خود عارف شوی وهمی است از تو که راجع بنفس خود تو بوده و اصفیای الهی از آن مقدّس و مبرّا قسم بآفتاب عزّ معانی که در کلّ حین و حان بتمام اشتیاق منتظر بوده‌اند که در سبیل رحمن جان انفاق نمایند و تو استهزاء علی الله مینویسی که پیغمبر در جوال رفته بود از کلمه‌ات قدرت معلوم دیگر لفظی نبود که مذکور نمائی که مخصوص باین لفظ قبیح ذکر کرده افّ لك و لحیائك فطرت مرشدت هم مثل خودت بوده و خواهد بود

Ey moqalled-e motavahhem chenīn nofūs be-che kār khāhand āmad mā fī ḥaqīqatat az īn kaleme maʿlūm shod ke ʿaqīde-ye to va moʿreżīn bi-llāh che būde va che khāhad būd javāher-e vojūd rā methl-e khod dāneste ke shomūs-e ḥaqīqat rā be-anfos-e moshreke qiyās karde fa-wa-Allāh iḍṭarabat min qawlika kull shayʾ ānqadr bedān ke ānche dar aʿlā rotbe-ye ʿerfān-e khod ʿāref shavī vahmī ast az to ke rājeʿ be-nafs-e khod-e to būde va aṣfiyā-ye elāhī az ān moqaddas va mobarrā qasam be-āftāb-e ʿezz-e maʿānī ke dar koll-e ḥīn va ān be-tamām-e eshtiyāq montaẓer būde-and ke dar sabīl-e Raḥmān jān enfāq namāyand va to estehzāʾan ʿalā Allāh mīnevīsī ke peyghambar dar javāl rafte būd az kaleme-at qadrat maʿlūm dīgar lafẓī nabūd ke madhkūr namāʾī ke makhṣūṣ be-īn lafẓ-e qabīḥ dhekr karde off laka wa-li-ḥayāʾika feṭrat-e morshedat ham methl-e khodat būde va khāhad būd.

O deluded imitator! What use would such souls be? What lies within your own reality has become evident from this statement: what your belief and that of those who turn away from God has

been and will be. You have considered the jewels of existence to be like yourself, comparing the Suns of Truth to souls who associate partners with God. By God, everything has been shaken by your words! Know at least this: whatever you may comprehend at the highest degree of your own understanding is an imagining of yours that refers back to your own self, while God's chosen ones are sanctified and free from it. By the Sun of the glory of meanings, at every moment and instant They have eagerly awaited the chance to offer up Their lives in the path of the All-Merciful. Yet you write in mockery of God that the Prophet had gone into a sack. Your words reveal your worth. Was there no other expression you could use, that you chose to mention Him with this vile expression? Shame on you and your sense of shame! Your guide's nature, too, has been and will remain like your own.

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قسم بهمان مظاهر عزّ تقدیس که اگر فی‌الجمله حبّ در تو بود اگر جمیع ارکانت را باسیاف برنده قطعه قطعه مینمودند چنین الفاظ رکیکه در شأن مظاهر احدیّه از لسان معتقله کلیلهات جاری نمیشد مرشدت هم از این حرفها بسیار گفته و همین سیّد محمّد باو استهزاء مینمود حمد محبوبی را که امثال آن وجود را از عرفان مظاهر خود محروم نموده و از حلاوت حبّ ممنوع داشته آیا نشنیدی که خاتم انبیاء روح ما سواه فداه در مدّت بیست سال جان مبارکش در دست اعدا مبتلا و در هیچ شب امید صبح نبود و در هیچ صبح امید شب نه فوالله در کلّ احیان منتظر و آمل که جان در ره دوست ایثار نماید و برفیق اعلی شتابد

Qasam be-hamān maẓāher-e ᶜezz-e taqdīs ke agar fī al-jomle ḥobb dar to būd agar jamīᶜ-e arkānat rā be-asyāf-e borrande qeṭᶜe qeṭᶜe mīnemūdand chenīn alfāẓ-e rakīke dar shaᵓn-e maẓāher-e aḥadiyye az lesān-e moᶜtaqele-ye kalīle-at jārī nemīshod morshedat ham az īn ḥarfhā besyār gofte va hamīn Seyyed Moḥammad be-ū estehzā mīnemūd ḥamd-e maḥbūbī rā ke amthāl-e ān vojūd rā az ᶜerfān-e maẓāher-e khod maḥrūm nemūde va az ḥalāvat-e ḥobb mamnūᶜ dāshte āyā nashenīdī ke Khātam-e Anbiyā rūḥ-e mā sevāh fedāh dar moddat-e bīst sāl jān-e mobārakash dar dast-e aᶜdā mobtalā va dar hīch shab omīd-e ṣobḥ nabūd va dar hīch ṣobḥ omīd-e shab na fa-wa-Allāh dar koll-e aḥyān montaẓer va āmel ke jān dar rah-e dūst īthār namāyad va be-Rafīq-e Aᶜlā shetābad.

By those very Manifestations of the glory of holiness, had there been even a little love in you, such base words about the Manifestations of oneness would not have issued from your halting, faltering tongue, even if all your limbs had been cut to pieces with sharp swords. Your guide, too, has said many such things, and this same Siyyid Muḥammad used to mock Him. Praise be to the Beloved, who has deprived the likes of that person of the recognition of His Manifestations and denied them the sweetness of love! Have you not heard that for twenty years the blessed life of the Seal of the Prophets—may the spirit of all else be sacrificed for Him—was afflicted at the hands of His enemies, and that on no night was there hope of morning, and on no morning hope of night? By God, at all times He awaited and hoped to sacrifice His life in the path of the Friend and hasten to the Most Exalted Companion.

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ای زاغ ارض جرزه حکایت از طوطی مصر احدیّه منما ای طنین ذباب از صریر قلم اعلی ذکر مکن که عرض خود میبری و زحمت ما میاری آیا نشنیده که حسین بن علیّ روح من فی ملکوت الابداع فداهما بچه شوق و اشتیاق جان در ره حقّ باخت و اگر بگوئی چنانچه ملحدین گفته‌اند که بین یدی اعدا مبتلی شد و چاره جز کشته شدن نداشت هذا القول بغی منك و منهم علی الله المهیمن القیّوم چه که در حینی که از مدینه حرکت میفرمود بهمین نیّت و اراده حرکت فرمود فوالله بشوق لقاء محبوب حرکت نمود و طلباً لوصاله

قطع مراحل فرمود چنانچه در حین خروج آن جمال احدیّه از مدینه مخصوص وداع بروضه مقدّسه ساذج وجود من الغیب و الشّهود جدّ مطهّر خود تشریف برده و باین کلمات ابدع احلی ناطق

Ey zāgh-e arż-e joroze ḥekāyat az ṭūṭī-ye Meṣr-e aḥadiyye manamā ey ṭanīn-e dhobāb az ṣarīr-e Qalam-e Aʿlā dhekr makon ke ʿerż-e khod mībarī va zaḥmat-e mā mayārī āyā nashenīde ke Ḥosayn ebn-e ʿAlī rūḥu man fī malakūt al-ibdāʿ fidāhumā be-che shawq va eshtiyāq jān dar rah-e Ḥaqq bākht va agar begūʾī chenānche molḥedīn gofte-and ke bayn-e yadey-e aʿdā mobtalā shod va chāre joz koshte shodan nadāsht hādhā al-qawlu baghyun minka wa-minhum ʿalā Allāh al-Muhaymin al-Qayyūm che ke dar ḥīnī ke az Madīne ḥarekat mīfarmūd be-hamīn niyyat va erāde ḥarekat farmūd fa-wa-Allāh be-shawq-e leqā-ye maḥbūb ḥarekat nemūd va ṭalaban li-wiṣālihi qaṭʿ-e marāḥel farmūd chenānche dar ḥīn-e khorūj ān Jamāl-e Aḥadiyye az Madīne makhṣūṣ-e vedāʿ be-rawże-ye moqaddase-ye sādhaj-e vojūd men al-ghayb va al-shohūd jadd-e moṭahhar-e khod tashrīf borde va be-īn kalemāt-e abdaʿ-e aḥlā nāṭeq.

O raven of the barren land, do not speak of the parrot of the Egypt of oneness! O buzzing of a fly, do not mention the sound of the Most Exalted Pen, for you disgrace yourself; do not trouble Us. Have you not heard with what ardor and longing Ḥusayn son of ʿAlī—may the spirit of everyone in the kingdom of creation be sacrificed for them both—gave His life in the path of the True One? If you say, as the unbelievers have said, that He fell into the hands of His enemies and had no choice but to be killed, this statement is an outrage by you and them against God, the All-Protecting, the Self-Subsisting. For when He set out from Medina, He departed with this very intention and resolve. By God, He departed longing to meet the Beloved and traversed the stages of His journey in quest of union with Him. Thus, when that Beauty of oneness was leaving Medina, He went expressly to bid farewell at the sacred shrine of His sanctified grandfather, the pure essence of existence in the unseen and the visible, and spoke these wondrous, most sweet words:

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و انت تعلم یا محبوب ما اردت لوجه الله معتمداً فان الصّبر منقطع منّی لحبی جمال الله منکشفا و انت تعلم ما اراد ابن الزّنا فی دمی متعمّداً لا و حضرة عزّك لا ابایع به لاخفیة و لا جهراً الله قرّب یوم دمی ثمّ دمعی علی التّراب متّکئاً فیا لیت یومی یوم دمی کنت بالثّری متعطشاً تالله برایحة من روایح الّتی هبت من رضوان حبّه لله محبوبه عطر کلّ الوجود و استجذب اهل ممالك الغیب و الشّهود و من کلماته فی ذلك المقام تحیّرت اهل ملأ الأعلی و کلّ الوجود ناح نوح المشتاقین و بکی بکآء العاشقین و بنار حبّه اشتعلت مشاعل الحبّ بین الأرض و السّمآء و بتوجّهه الی ارض الطفّ لفدآء نفسه لله قد توجّهت الممکنات الی شطر الله و لکن ایتقام را محبّ خالص و عاشق صادق ادراك نموده و مینماید و قد جعله الله فوق عرفانك و عرفان مرشدیك

Wa-anta taʿlamu yā maḥbūb mā aradtu li-wajh Allāh muʿtamidan fa-inna al-ṣabra munqaṭiʿun minnī li-ḥubbī jamāl Allāh munkashifan wa-anta taʿlamu mā arāda ibn al-zinā fī damī mutaʿammidan lā wa-ḥaḍrat ʿizzika lā ubāyiʿu bihi lā khufyatan wa-lā jahran Allāh qarrib yawma damī thumma damʿī ʿalā al-turāb muttakiʾan fa-yā layta yawmī yawma damī kuntu bi-al-tharā mutaʿaṭṭishan ta-Allāh bi-rāʾiḥatin min rawāʾiḥ allatī habbat min riḍwān ḥubbihi li-llāh maḥbūbihi ʿaṭṭara kull al-wujūd wa-istajdhaba ahla mamālik al-ghayb wa-al-shuhūd wa-min kalimātihi fī dhālika al-maqām taḥayyarat ahlu malaʾ al-aʿlā wa-kull al-wujūd nāḥa nawḥ al-mushtāqīn wa-bakā bukāʾ al-ʿāshiqīn wa-bi-nār ḥubbihi ishtaʿalat mashāʿil al-ḥubb bayna al-arḍ wa-al-samāʾ wa-bi-tawajjuhihi ilā arḍ al-Ṭaff li-fidāʾ nafsihi li-llāh qad tawajjahat al-mumkināt ilā shaṭr Allāh va lāken īn maqām rā moḥebb-e khāleṣ va ʿāsheq-e ṣādeq edrāk nemūde va mīnemāyad wa-qad jaʿalahu Allāhu fawqa ʿirfānika wa-ʿirfān murshidayk.

“You know, O Beloved, what I have intended for the sake of God, relying upon Him. My patience has run out because of my love for the unveiled beauty of God. You know what the son of adultery has deliberately intended against my blood. No, by Your glorious presence, I will not pledge allegiance to him, either secretly or openly. O God, bring near the day of my bloodshed, then my tears, as I lie upon the dust. If only my day were the day of my bloodshed, when I would lie thirsting in the earth!” By God, with a single fragrance among those that wafted from the paradise of His love for God, His Beloved, He perfumed all existence and drew to Himself the inhabitants of the kingdoms of the unseen and the visible. At His words on that occasion, the inhabitants of the heavenly Concourse were bewildered, and all existence lamented with the lamentation of those who yearn and wept with the weeping of lovers. Through the fire of His love, the torches of love were kindled between earth and heaven, and through His turning toward the land of Ṭaff to sacrifice Himself for God, all created things turned toward God. Yet only a pure lover and a true devotee has comprehended, and comprehends, this station. God has placed it beyond your understanding and that of your two guides.

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خذ زمامك يا ايّها المستهزء بالله و احبّائه و اصفيائه و اودّائه و انّ هذا الحسين يقول حينئذ قد جعل الله هذا السّجن ارض الطّفّ لنفسى و حينئذ اكون حاضراً لسيوف القضا و مشتاقاً لسهام البلا و لن اخاف من احد و لن افرّ من نفس و لن استر وجهى و انّه كان مستضيئاً بين السّموات و الأرضين و اقول يا ايّها السّنان هلم بسنانك و يا ايّها الخولى فأت برمحك و يا ايّها الشّمر اسرع بخنجرك و انّى انفقت نفسى و روحى و ذاتى فى سبيل الله المهيمن العزيز القيّوم در كلّ ايّام منتظر شهادت بوده و هستم و مطّلعم آنچه تو باغواى شجره فساد ببعضى از اركان گفته و لكن بدان كه عمل حقّ از دونش واضح و ممتاز بوده و در هيچ امرى احدى شبيه نه او است مظهر توحيد و مطّلع تفريد مابين عباد در وقتى كه جمال ابهى در مدينه كبير وارد شدند چند فردى فرموده‌اند بعضى از آن در اينمقام ذكر ميشود لعلّ تتذكّر و تخشى و تمسك قلمك عن المفتريات و لعلّ تكون من الرّاجعين و التّائبين الى الله الّذى خلقك و خلق كلّ شىء و كلّ اليه لمن الرّاجعين و آن اين است

Khudh zimāmaka yā ayyuhā al-mustahziʾ bi-llāh wa-aḥibbāʾihi wa-aṣfiyāʾihi wa-awiddāʾihi wa-inna hādhā al-Ḥusayn yaqūlu ḥīnaʾidh qad jaᶜala Allāhu hādhā al-sijn arḍ al-Ṭaff li-nafsī wa-ḥīnaʾidh akūnu ḥāḍiran li-suyūf al-qaḍāʾ wa-mushtāqan li-sihām al-balāʾ wa-lan akhāfa min aḥad wa-lan afirra min nafs wa-lan astura wajhī wa-innahu kāna mustaḍīʾan bayna al-samāwāt wa-al-araḍīn wa-aqūlu yā ayyuhā al-Sinān halumma bi-sinānika wa-yā ayyuhā al-Khawlī faʾti bi-rumḥika wa-yā ayyuhā al-Shimr asriᶜ bi-khanjarika wa-innī anfaqtu nafsī wa-rūḥī wa-dhātī fī sabīl Allāh al-Muhaymin al-ᶜAzīz al-Qayyūm dar koll-e ayyām montaẓer-e shahādat būde va hastam va moṭṭaleᶜam ānche to be-eghvā-ye shajare-ye fasād be-baᶜżī az arkān gofte va lāken bedān ke ᶜamal-e Ḥaqq az dūnash vāżeḥ va momtāz būde va dar hīch amrī aḥadī shabīh na ū ast maẓhar-e tawḥīd va moṭṭaleᶜ-e tafrīd mābeyn-e ᶜebād dar vaqtī ke Jamāl-e Abhā dar Madīne-ye Kabīr vāred shodand chand fardī farmūde-and baᶜżī az ān dar īn maqām dhekr mīshavad laᶜallaka tatadhakkaru wa-takhshā wa-tumsiku qalamaka ᶜan al-muftarayāt wa-laᶜallaka takūnu min al-rājiᶜīn wa-al-tāʾibīn ilā Allāh alladhī khalaqaka wa-khalaqa kulla shayʾ wa-kullun ilayhi la-min al-rājiᶜīn va ān īn ast.

Rein yourself in, O you who mock God, His loved ones, His chosen ones, and His friends! This Ḥusayn now says: God has made this prison the land of Ṭaff for Me. Now I stand ready for the swords of destiny and yearn for the arrows of affliction. I will fear no one, flee from no soul, nor conceal My face, which has shone between the heavens and the earths. I say: O Sinān, come with your spearhead! O Khawlī, bring your spear! O Shimr, hasten with your dagger! I have offered up My self, My spirit, and My very being in the path of God, the All-Protecting, the Almighty, the

Self-Subsisting. Every day I have awaited martyrdom, and I still do. I am aware of what, at the prompting of the tree of corruption, you have said to certain leading figures. But know that the action of the True One has been clear and distinct from that of anyone else, and no one resembles Him in any matter. He is the Manifestation of unity and is privy to singleness among His servants. When the All-Glorious Beauty arrived in the Great City, He uttered several verses, some of which are mentioned here, so that perhaps you may take heed, stand in awe, and restrain your pen from fabrications, and perhaps be among those who return and repent to God, who created you and created all things. All will surely return to Him. They are these:

580

ای صبا از پیش جانان یکزمان خوش بران تا کوی آن زورائیان

Ey ṣabā az pīsh-e jānān yek zamān khosh berān tā kūy-e ān Zawrāʾiyān.

O morning breeze, from the Beloved's presence, speed gently for a moment to the quarter of the people of Zawrā.

581

پس بگویش کی مدینه کردگار چون بماندی چونکه رفت از برت یار

Pas begūyash k-ey Madīne-ye Kerdgār chūn bemāndī chūnke raft az barat yār.

Then say to her: "O city of the Creator, how have you endured, now that the Friend has left your side?

582

یار تو در دست اعدا مبتلا چون حسین اندر زمین کربلا یکحسین

Yār-e to dar dast-e aᶜdā mobtalā chūn Ḥosayn andar zamīn-e Karbalā yek Ḥosayn.

Your Friend is afflicted in the hands of enemies, like Ḥusayn on the land of Karbalā—one Ḥusayn,

583

و صدهزارانش یزید یك حبیب و صد ابوجهل عنید

Va ṣad hazārānash Yazīd yek Ḥabīb va ṣad Abū Jahl-e ᶜanīd.

And against Him a hundred thousand Yazīds; one Beloved, and a hundred obstinate Abū Jahls.

584

چون کلیم اندر میان قبطیان یا چه روح الله میان جاحدان

Chūn Kalīm andar miyān-e Qebṭiyān yā che Rūḥ Allāh miyān-e jāḥedān.

Like Moses among the Egyptians, or like the Spirit of God among the deniers.

585

همچه یوسف اندر افتاده بچاه آن چهی که نبودش پایان و راه

Hamcho Yūsof andar oftāde be-chāh ān chahī ke nabūdash pāyān va rāh.

Like Joseph, fallen into a well—a well with neither bottom nor way out."

586

فرمودند آنچه ظاهر شده که شده و مابقی هم ظاهر خواهد شد و ما کان مؤسّسه الّا الّذین افتروا علیه بین العباد و انّك احد منهم و کان علم الله علی ما فعلتم محیط و حینئذ یقول یا ملأ البیان انّ هذا رأسی قد کان عریا بین السّموات و الأرض و کان منتظرا لاسیافکم اذاً فاضربوه کیف شئتم و لا تکوننّ من المتوقّفین و ان هذا صدری مشتاقاً لسهام البغضآء اذا فاضربوه کیف اردتم یا ملأ المفترین و انّ هذا حنجری یشتاق خنجرکم ان اقطعوه لانّا انفقناه فی سبیل محبوبی و محبوب العالمین و نشکره فی کلّ ذلك و نحمده و انّه لمقصود روحی و ما ظهر و یظهر من عنده قد کان مقصودی لو انتم من الشّاعرین

Farmūdand ānche ẓāher shode ke shode va mābaqī ham ẓāher khāhad shod wa-mā kāna muʾassisuhu illā alladhīna iftaraw ʿalayhi bayna al-ʿibād wa-innaka aḥadun minhum wa-kāna ʿilm Allāh ʿalā mā faʿaltum muḥīṭ wa-ḥīnaʾidh yaqūlu yā malaʾ al-bayān inna hādhā raʾsī qad kāna ʿuryan bayna al-samāwāt wa-al-arḍ wa-kāna muntaẓiran li-asyāfikum idhan fa-iḍribūhu kayfa [corrupted text] wa-lā takūnanna min al-mutawaqqifīn wa-inna hādhā ṣadrī mushtāqan li-sihām al-baghḍāʾ idhan fa-iḍribūhu kayfa aradtum yā malaʾ al-muftarīn wa-inna hādhā ḥanjarī yashtāqu khanjarakum an iqṭaʿūhu li-annā anfaqnāhu fī sabīl maḥbūbī wa-maḥbūb al-ʿālamīn wa-nashkuruhu fī kull dhālika wa-naḥmaduhu wa-innahu la-maqṣūd rūḥī wa-mā ẓahara wa-yaẓharu min ʿindihi qad kāna maqṣūdī law antum min al-shāʿirīn.

He said: What has appeared has appeared, and the rest will also appear. None laid its foundation but those who fabricated lies against Him among His servants, and you are one of them. God's knowledge encompasses what you have done. Now He says: "O people of the Bayān! Here is My head, laid bare between the heavens and the earth, awaiting your swords. Strike it, then, however [corrupted original text], and do not be among those who hesitate. Here is My breast, yearning for the arrows of hatred. Strike it, then, however you wish, O company of fabricators! Here is My throat, longing for your dagger. Cut it, for We have offered it up in the path of My Beloved and the Beloved of all worlds. In all this We thank Him and praise Him. He is indeed the desire of My soul, and whatever has appeared and appears from Him has been My desire, if only you could perceive."

587

بدانکه شأن انبیاء بلندتر از آن است که امثال تو بتوانند ادراك نمایند و آن شموس احدیّه لازال بشوق و اشتیاق الهی بوده‌اند و آنچه در سبیل محبوب بر آن نفوس قدسی وارد کلّ راضی و شاکر بوده‌اند و دقیقه در تبلیغ امر الله اهمال نفرموده‌اند آیا نشنیدی که نوح چه مقدار در امر الله نوحه نمود در کلّ ایّام مقابل قوم میایستاد و ناس را بشریعه عزّ ربانیّه دعوت میفرمود و در هر یوم بعد از تبلیغ بشأنی بر ایذای آن مظهر امر مبالغه و اصرار مینمودند که وصف آن ممکن نه و در بعض ایّام از شدّت بلایا که بر آنحضرت وارد میامد گمان موت مینمودند کلّ این امور را حبّاً لله حمل میفرمودند و اگر از خوف انبیاء ذکری در کتاب دیده چنانچه در مقدّمه کلیم در کتاب الله مسطور امر او را نه تو و نه مرشدینت هیچکدام ادراك ننموده‌اید اگر بخواهی ادراك نمائی فاسئل لیبیّن الله لك ما عنده و انّ عنده علم کلّ شیء و علم السّموات و الأرضین

Bedānke shaʾn-e anbiyā bolandtar az ān ast ke amthāl-e to betavānand edrāk namāyand va ān shomūs-e aḥadiyye lāzāl be-shawq va eshtiyāq-e elāhī būde-and va ānche dar sabīl-e maḥbūb bar ān nofūs-e qodsī vāred koll rāżī va shāker būde-and va daqīqe dar tablīgh-e amr Allāh ehmāl nafarmūde-and āyā nashenīdī ke Nūḥ che meqdār dar amr Allāh nawḥe nemūd dar koll-e ayyām moqābel-e qawm mī-īstād va nās rā be-sharīᶜe-ye ᶜezz-e rabbāniyye daᶜvat mīfarmūd va dar har yawm baᶜd az tablīgh be-shaʾnī bar īdhā-ye ān maẓhar-e amr mobāleghe va eṣrār mīnemūdand ke vaṣf-e ān momken na va dar baᶜż-e ayyām az sheddat-e balāyā ke bar ān ḥażrat vāred mī-āmad gomān-e mawt mīnemūdand koll-e īn omūr rā ḥobban li-llāh ḥaml mīfarmūdand va agar az khawf-e anbiyā dhekrī dar ketāb dīde chenānche dar moqaddame-ye Kalīm dar Ketāb Allāh masṭūr amr-e ū rā na to va na morshedīnat hīch kodām edrāk nanemūde-īd agar bekhāhī edrāk namāʾī fa-isʾal li-yubayyina Allāhu laka mā ᶜindahu wa-inna ᶜindahu ᶜilma kull shayʾ wa-ᶜilma al-samāwāt wa-al-araḍīn.

Know that the station of the Prophets is too exalted for the likes of you to comprehend. Those Suns of oneness have always been filled with divine ardor and longing. Whatever befell those holy Souls in the path of the Beloved, They were all content and thankful, and They did not neglect the proclamation of the Cause of God for a moment. Have you not heard how greatly Noah lamented in the Cause of God? Every day He stood before His people and summoned them to the waters of divine glory. Each day, after He had delivered His message, they persisted in tormenting that Manifestation of the Cause with an intensity beyond description. On some days, so severe were the afflictions that befell Him that they thought He was dead. He bore all these things out of love for God. If you have seen mention in the Book of the Prophets' fear, as is recorded in the Book of God in the account of Moses, neither you nor your guides have understood His case. If you wish to understand, then ask, so that God may explain to you what is with Him. With Him is the knowledge of all things and the knowledge of the heavens and the earths.

588

و امّا حکایت ذکریّا مقدّمه او را اگر شنیده قدری تفکّر کن که از همان حکایت تفصیل معلوم میشود و این عبد مصلحت ندیده که آنچه از منبع علم لدنّی افاضه شده مذکور دارم آنقدر بدان که جمیع انبیاء در کمال اشتیاق جان در سبیل حقّ تسلیم نموده‌اند و بعضی هم که بشهادت ظاهریّه نرسیده‌اند در باطن بآن نفوس مقدّسه سمّ داده‌اند و یا بتلبیسات دیگر و علمه عند ربّی چنانچه مرشدت و الله الّذی لا اله الّا هو که بهمین امور مشغول شد و لکنّ الله حفظ مظهر نفسه بسلطانه و انّه لهو المقتدر القدیر

Va ammā ḥekāyat-e Zakariyyā, moqaddame-ye ū rā agar shenīde, qadrī tafakkor kon ke az hamān ḥekāyat tafṣīl maᶜlūm mīshavad. Va īn ᶜabd maṣlaḥat nadīde ke ānche az manbaᶜ-e ᶜelm-e ladonnī

efāże shode madhkūr dāram. Ānqadr bedān ke jamīᶜ-e anbiyā dar kamāl-e eshtiyāq jān dar sabīl-e Ḥaqq taslīm namūde-and, va baᶜżī ham ke be-shahādat-e ẓāheriyye naresīde-and dar bāṭen be-ān nofūs-e moqaddase samm dāde-and va yā be-talbīsāt-e dīgar, wa ᶜilmuhu ᶜinda rabbī. Chenānche morshedat, wa-Allāhi alladhī lā ilāha illā huwa, ke be-hamīn omūr mashghūl shod, wa lākinna Allāha ḥafiẓa maẓhara nafsihi bi-sulṭānihi wa innahu la-huwa al-Muqtadiru al-Qadīr.

As for the account of Zechariah, if you have heard His story, reflect on it a little, for the details will become clear from that very account. This servant has not deemed it advisable to mention what has been imparted from the source of innate knowledge. Know only this: all the Prophets surrendered Their lives in the path of God with the utmost longing. Even some who did not outwardly suffer martyrdom were secretly poisoned, or subjected to other deceptions; knowledge of this rests with my Lord. Your guide, too—I swear by God, besides whom there is no god—occupied himself with these very things. But God protected the Manifestation of His own Self through His sovereignty. He is indeed the All-Powerful, the Almighty.

589

و امّا حکایت نقطه اولی روح ما سواه فداه وقتیکه از فارس با چاپار متعدّده آن هیکل ربانیّه را میاوردند که بآذربایجان ببرند بعضی از اصحاب از جمله جناب عظیم علیه بهآء الله نوشتند ببعضی از احبّای ساکنه در ارض طاء که ما همرهان را راضی نموده‌ایم که قدری زخارف بدهیم و حضرت را در شب از ما بین آن قوم برده و مستور داریم و این امر را در پیشگاه حضور اقدس اعلی جلّ کبریائه معروض داشتند آن جمال احدیّه تبسّم فرمودند و از تبسّم مبارك اصحاب چنان ادراك نمودند که راضیند بآنچه اراده نموده‌اند و بعد از اجتماع اسباب در وقتیکه در کلین تشریف داشتند در محضر اقدس معروض داشتند که امشب باید از ما بین این قوم تشریف ببرید مجدّد تبسّمی فرمودند و فرمودند جبل آذربایجان هم قسمتی دارد هذا من فعل الحقّ و ظهر من الحقّ و کان علی الحقّ و سطع منه رایحة الحقّ و لکن انت و امثالك لا تجدن و تکوننّ من الغافلین

Va ammā ḥekāyat-e Noqṭe-ye Ūlā, rūḥ-e mā sevāh fedāh, vaqtī ke az Fārs bā chāpār-e motaᶜaddede ān haykal-e rabbāniyye rā mīāvardand ke be-Ādharbāyjān bebarand, baᶜżī az aṣḥāb, az jomle Janāb-e ᶜAẓīm, ᶜalayhi bahāᵓu Allāh, neveshtand be-baᶜżī az aḥebbā-ye sākene dar arż-e Ṭā ke mā hamrahān rā rāżī namūde-īm ke qadrī zakhāref bedehīm va Ḥażrat rā dar shab az mā beyn-e ān qowm borde va mastūr dārīm. Va īn amr rā dar pīshgāh-e ḥożūr-e aqdas-e aᶜlā, jalla kibriyāᵓuhu, maᶜrūż dāshtand. Ān Jamāl-e Aḥadiyye tabassom farmūdand va az tabassom-e mobārak aṣḥāb chenān edrāk namūdand ke rāżī-and be-ānche erāde namūde-and. Va baᶜd az ejtemāᶜ-e asbāb, dar vaqtī ke dar Kolayn tashrīf dāshtand, dar maḥżar-e aqdas maᶜrūż dāshtand ke emshab bāyad az mā beyn-e īn qowm tashrīf bebarīd. Mojaddad tabassomī farmūdand va farmūdand: Jabal-e Ādharbāyjān ham qesmatī dārad. Hādhā min fiᶜli al-Ḥaqqi wa ẓahara mina al-Ḥaqqi wa kāna ᶜalā al-ḥaqqi wa saṭaᶜa minhu rāᵓiḥatu al-ḥaqqi wa lākin anta wa amthāluka lā tajidunna wa takūnanna mina al-ghāfilīn.

As for the account of the Primal Point—may the spirit of all else be sacrificed for Him—when that divine Being was being brought from Fars with successive mounted couriers to be taken to Azerbaijan, some of His companions, including Jináb-i-ᶜAẓím, upon him be the glory of God, wrote to some of the believers living in the Land of Ṭá: “We have secured the agreement of those accompanying Him to accept a little money, so that we may take Him away from among these people at night and conceal Him.” They submitted this matter to His most holy and exalted presence—glorified be His majesty. That Beauty of Oneness smiled, and from His blessed smile the companions understood that He approved of what they intended. After the arrangements had

been made, while He was in Kulayn, they submitted in His most holy presence: “Tonight You must leave these people.” Again He smiled and said: “The mountain of Azerbaijan also has its share.” This was among the deeds of the True One; it proceeded from the True One, was founded on truth, and shed the fragrance of truth. Yet you and those like you do not perceive it and remain among the heedless.

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فرمودند که بنویس بآن نفس که یك سخن لله گفته میشود استماع نما بعداوت این مسجون هتك حرمت انبیاء مکن و ستر عظمت را شقّ منما و حرمة الله را ضایع مکن خف عن الله الّذی خلقك و کلّ شیء و لا تکن من المفترین علی انبیاء الله و امنائه و اصفیائه فوالّذی نفسی بیده کلّ واحد منهم فی کلّ یوم ینادی ربّه و یقول یا لیت لی الف روح و الف جسد و الف نفس لا فدیها فی سبیلك یا محبوب العالمین و یا مقصود المشتاقین و یا وله صدور العاشقین و اگر هم بخواهی در اینمقامات مثالی بزنی بنفس این مسجون راجع کن مثل افعال دیگر که راجع نموده اذیال عصمت الهی را بغبار نفس و هوی تیره مکن هذه نصیحة منّی علیك ان سمعت فلنفسك و ان اعرضت فعلیها و کان الله بنا و بك رقیب و شهید

Farmūdand ke benevīs be-ān nafs ke yek sokhan li-llāh gofte mīshavad, estemāᶜ namā. Be-ᶜadāvat-e īn masjūn hatk-e ḥormat-e anbiyā makon va setr-e ᶜaẓamat rā shaqq manamā va ḥormat Allāh rā żāyeᶜ makon. Khaf ᶜani Allāhi alladhī khalaqaka wa kulla shayᵓin wa lā takun mina al-muftarīna ᶜalā anbiyāᵓi Allāhi wa umanāᵓihi wa aṣfiyāᵓihi. Fa-wa-alladhī nafsī bi-yadihi kullu wāḥidin minhum fī kulli yawmin yunādī rabbahu wa yaqūlu yā layta lī alfa rūḥin wa alfa jasadin wa alfa nafsin la-afdiyahā fī sabīlika yā Maḥbūba al-ᶜālamīna wa yā Maqṣūda al-mushtāqīna wa yā walaha ṣudūri al-ᶜāshiqīn. Va agar ham bekhāhī dar īn maqāmāt methālī bezanī be-nafs-e īn masjūn rājeᶜ kon, methl-e afᶜāl-e dīgar ke rājeᶜ namūde. Adhyāl-e ᶜeṣmat-e elāhī rā be-ghobār-e nafs va havā tīre makon. Hādhihi naṣīḥatun minnī ᶜalayka in samiᶜta fa-li-nafsika wa in aᶜraḍta fa-ᶜalayhā wa kāna Allāhu binā wa bika raqībun wa shahīd.

He said: Write to that person: A word is spoken for God’s sake; listen to it. Do not, out of hostility toward this Prisoner, violate the sanctity of the Prophets, tear apart the veil of grandeur, or dishonor the sanctity of God. Fear God, who created you and all things, and do not be among those who fabricate lies against God’s Prophets, His trusted ones, and His chosen ones. By Him in whose hand is my soul! Every one of Them calls upon His Lord each day and says: “If only I had a thousand spirits, a thousand bodies, and a thousand souls to sacrifice in Your path, O Beloved of the worlds, O Desire of those who yearn, O ardent longing in the hearts of lovers!” If you wish to offer an example in these matters, refer it to this Prisoner Himself, just as you have attributed other deeds to Him. Do not sully the hems of divine purity with the dust of self and desire. This is My counsel to you: if you listen, it is for your own good; if you turn away, it is to your own detriment. God watches over us and you and is a witness.

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بشنو ندای این عبد را و نصیحت کن آن مفترین را بس است در تضییع کوشیدند امر بجائی رسیده که نزد کلّ نفوس رفته متّصلا افترا گفته و میگویند قل خافوا عن الله و لاتفتروا علیه ان اتّقوا فی انفسکم انّه حفظکم فی سنین معدودات و ستر اعمالکم و افعالکم و انتم لما اطمئنتم فی انفسکم خرجتم عن خلف القناع و افتریتم علیه بما لا افتری به احد من المفسدین و یشهد بذلك لسان الله الملك المقتدر العزیز الکریم

Beshnow nedā-ye īn ᶜabd rā va naṣīḥat kon ān moftarīn rā. Bas ast dar tażyīᶜ kūshīdand. Amr be-jāʾī resīde ke nazd-e koll-e nofūs rafte mottaṣelan efterā gofte va mīgūyand. Qul khāfū ᶜani Allāhi wa lā taftarū ᶜalayhi an ittaqū fī anfusikum innahu ḥafiẓakum fī sinīnin maᶜdūdātin wa satara aᶜmālakum wa afᶜālakum wa antum lammā iṭmaʾnantum fī anfusikum kharajtum ᶜan khalfi al-qināᶜi wa iftaraytum ᶜalayhi bi-mā lā iftarā bihi aḥadun mina al-mufsidīna wa yashhadu bi-dhālika lisānu Allāhi al-Maliki al-Muqtadiri al-ᶜAzīzi al-Karīm.

Listen to this servant's call and counsel those fabricators. Enough of their efforts to bring dishonor! Matters have reached the point where they have gone to everyone, continually uttering slanders, and they continue to do so. Say: Fear God and do not fabricate lies against Him. Be mindful of your conduct. He protected you for a number of years and concealed your deeds and actions. Yet when you felt secure, you emerged from behind the veil and fabricated against Him what no spreader of corruption had ever fabricated. To this bears witness the Tongue of God, the King, the All-Powerful, the Almighty, the Generous.

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قوله عظم مکره و کبره مذکور نمودید که جناب میرزا بتنهائی قیام در امر حقّ نموده از کجا باید تمیز داد که این قیام بجهت ارتفاع امر الله بوده و یا بجهت حبّ جاه و ریاست و شوکت و ثروت بلی قیام در امر الله اشخاصی نمودند که در مازندران علف و چرم خوردند نه اشخاصیکه در بغداد و جای دیگر ایّام و لیالی در صرف چای با سماور و اوضاع و دستگاه با رفقا و خدم و قهوه‌خانها با اجامر و اوباش و صحبتهای لاطایل و نهار و غذاهای رنگین بسر رود و همّت مصروف اطعمه و شیرینیها و مهمانیها شود و اصحاب در بدر جمع شده راحت نمایند چه قیام در امر الله شده انتهی

Qawluhu, ᶜaẓuma makruhu wa kibruhu: Madhkūr namūdīd ke Janāb-e Mīrzā be-tanhāʾī qiyām dar amr-e Ḥaqq namūde. Az kojā bāyad tamīz dād ke īn qiyām be-jehat-e ertefāᶜ-e amr Allāh būde va yā be-jehat-e ḥobb-e jāh va reyāsat va showkat va thervat? Balī, qiyām dar amr Allāh ashkhāṣī namūdand ke dar Māzandarān ᶜalaf va charm khordand, na ashkhāṣī ke dar Baghdād va jā-ye dīgar ayyām va layālī dar ṣarf-e chāy bā samāvar va owżāᶜ va dastgāh bā rofaqā va khadam va qahve-khānehā bā ajāmer va owbāsh va ṣoḥbathā-ye lāṭāyel va nahār va ghadhāhā-ye rangīn be-sar ravad va hemmat maṣrūf-e aṭᶜeme va shīrīnihā va mehmānihā shavad va aṣḥāb dar be-dar jamᶜ shode rāḥat namāyand. Che qiyām dar amr Allāh shode? Intahā.

His words—great are his deceit and arrogance: "You have stated that Jináb-i-Mírzá arose alone to serve the Cause of God. How can one determine whether this undertaking was for the exaltation of the Cause of God or for the love of rank, leadership, pomp, and wealth? Yes, those who arose to serve the Cause of God were the people who ate grass and leather in Mazandaran, not those whose days and nights in Baghdad and elsewhere are spent drinking tea, with samovars and all their arrangements and trappings, with friends and servants; in coffeehouses with rabble and riffraff, in idle conversations, and over lunches and sumptuous meals; whose efforts are devoted to food, sweets, and banquets; and whose companions gather from door to door to take their ease. What service to the Cause of God has been undertaken?" End of quotation.

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یشهد بذلك کلّ الذّرّات لو نفسك الخبیثة تکون من المنکرین بعد از مقدّمه ارض طاء نار حبّ الهی در کلّ قلوب مخمود و سراج ودّش در افئده عارفین خاموش چنانچه در سنین اوّلیّه که در عراق وارد شدند ابدا هبوب ارياح امر از جهتی نوزیده و نفحات قمیص محبّت

رحمن از شطری استشمام نشده بشأنی امر صعب بوده که کلّ قلوب مضطرب و اکثری از نفوس متزلزل و اگر هم در بعضی از دیار بعضی انفس معدوده بوده مخمود و محتجب و مستور تو انصاف ده که در مقابل اعدا که ایستاد آنوقت نه عزّتی بود و نه نفوسی تا ریاست محقّق شود لذا بنفسه وحده در عراق ساکن

Yashhadu bi-dhālika kullu al-dharrāti law nafsuka al-khabīthatu takūnu mina al-munkirīn. Baᶜd az moqaddame-ye arż-e Ṭā nār-e ḥobb-e elāhī dar koll-e qolūb makhmūd va serāj-e voddash dar afʾede-ye ᶜārefīn khāmūsh. Chenānche dar senīn-e avvaliyye ke dar ᶜErāq vāred shodand abadan hobūb-e aryāḥ-e amr az jehatī navazīde va nafaḥāt-e qamīṣ-e maḥabbat-e Raḥmān az shaṭrī esteshmām nashode. Be-shaʾnī amr ṣaᶜb būde ke koll-e qolūb możṭareb va aktharī az nofūs motazalzel va agar ham dar baᶜżī az deyār baᶜżī anfos-e maᶜdūde būde makhmūd va moḥtajeb va mastūr. To enṣāf deh ke dar moqābel-e aᶜdā ke īstād? Ān vaqt na ᶜezzatī būd va na nofūsī tā reyāsat moḥaqqaq shavad. Ledhā be-nafsehe vaḥdeh dar ᶜErāq sāken.

Every atom bears witness to this, even if your wicked self is among those who deny it. After the events in the Land of Ṭá, the fire of divine love was extinguished in every heart, and the lamp of His love had gone out in the hearts of those who knew Him. Thus, in the early years after His arrival in Iraq, no breeze of the Cause blew from any direction, nor was the fragrance of the garment of the All-Merciful's love perceived from any quarter. Matters were so difficult that every heart was troubled and most souls were shaken. Even if a few souls remained in certain lands, they were dispirited, veiled, and concealed. Judge fairly: who stood against the enemies? At that time there was neither prestige nor a body of followers over whom leadership could be exercised. Thus He dwelt in Iraq by Himself, alone.

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و چون در نظر اهل عراق این طایفه حقیر و بی‌مقدار بودند بشأنی که جز لعن و سبّ و شتم از احدی نسبت باین طایفه مذکور میشد لذا احدی مراوده ننمینمود تا از کوثر بیان معارف الهی و سلسبیل حکم نامتناهی ربّانی مرزوق شود محض مخالطه مدّتی بقهوه که در یم شط واقع بود تشریف بردند تا آنکه در آن محلّ با بعضی از اهل عراق گفتگو شد و بعد بنای مراوده گذاردند و بشأنی امر الله معزّز شد که کلّ بثناءالله ناطق و بشطر مقصود مایل گشتند ای بی بصر اگر بقدر خفّاش بصر میداشتی هرآینه تصدیق مینمودی که جلوسه فی القهوه فی اقلّ من آن لخیر منك و من وجودك و عمّا عملت و تعمل ثمّ عمل مثلائك

Va chon dar naẓar-e ahl-e ᶜErāq īn ṭāʾefe ḥaqīr va bī-meqdār būdand be-shaʾnī ke joz laᶜn va sabb va shatm az aḥadī nesbat be-īn ṭāʾefe madhkūr mīshod, ledhā aḥadī morāvede namīnamūd tā az kawthar-e bayān-e maᶜāref-e elāhī va salsabīl-e ḥekam-e nāmotanāhī-ye rabbānī marzūq shavad. Maḥż-e mokhāleṭe moddatī be-qahve ke dar yam-e shaṭṭ vāqeᶜ būd tashrīf bordand tā ānke dar ān maḥall bā baᶜżī az ahl-e ᶜErāq goftogū shod va baᶜd banā-ye morāvede godhārdand. Va be-shaʾnī amr Allāh moᶜazzaz shod ke koll be-thanāʾ Allāh nāṭeq va be-shaṭr-e Maqṣūd māyel gashtand. Ey bī-baṣar, agar be-qadr-e khoffāsh baṣar mīdāshtī har-āyene taṣdīq mīnamūdī ke julūsuhu fī al-qahwati fī aqalla min ānin la-khayrun minka wa min wujūdika wa ᶜammā ᶜamilta wa taᶜmalu thumma ᶜamalu mithlāʾik.

Since the people of Iraq regarded this community as lowly and insignificant, to such a degree that nothing but curses, abuse, and insults was spoken of it, no one associated with them to receive sustenance from the heavenly stream of the exposition of divine knowledge and the sweet waters of boundless divine wisdom. Solely for the sake of mingling with people, He went for a time to a coffeehouse situated by the waters of the river. There He entered into conversation with some of the people of Iraq, who then began to visit Him. The Cause of God became so exalted that

all spoke in praise of God and turned toward the Desired One. O blind one! If you had even the sight of a bat, you would assuredly acknowledge that His sitting in the coffeehouse for less than a moment is better than you, your existence, all you have done and will do, and the deeds of those like you.

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چه قدر مشابه است این اعتراض تو با اعتراضاتیکه یهود بعیسی بن مریم نمودند که اعتراضاً علیه میگفتند که این ناصری در عشارخانها با عشّار مجالس است صدق محبوبی و محبوب العارفین که باید آنچه از قبل در ازمنه کلّ رسل ظاهر شده در این ظهور بدع ربّانی ظاهر شود الحرف بالحرف و علاوه باید نفوسی در اعراض قیام نمایند که اشرّ نفوس جمیع اوّلین و آخرین باشند چنانچه مشاهده میشود و لکن چون تو بالمرّه از بصر ظاهریّه و باطنیّه محرومی لذا منکر تشعشعات انوار شمس حقیقت و معانی بوده و خواهی بود

Che qadr moshābeh ast īn eᶜterāż-e to bā eᶜterāżātī ke Yahūd be-ᶜĪsā ibn-e Maryam namūdand ke iᶜtirāḍan ᶜalayhi mīgoftand ke īn Nāṣerī dar ᶜashshār-khānehā bā ᶜashshār mojāles ast. Ṣadaqa maḥbūbī va maḥbūb al-ᶜārefīn ke bāyad ānche az qabl dar azmane-ye koll-e rosol ẓāher shode dar īn ẓohūr-e badīᶜ-e rabbānī ẓāher shavad, al-ḥarfa bi-al-ḥarf. Va ᶜelāve bāyad nofūsī dar eᶜrāż qiyām namāyand ke asharr-e nofūs-e jamīᶜ-e avvalīn va ākherīn bāshand, chenānche moshāhede mīshavad. Va lāken chon to be-al-marre az baṣar-e ẓāheriyye va bāṭeniyye maḥrūmī ledhā monker-e tashaᶜshoᶜāt-e anvār-e Shams-e Ḥaqīqat va Maᶜānī būde va khāhī būd.

How closely this objection of yours resembles the objections the Jews raised against Jesus, son of Mary! In protest against Him, they used to say: "This Nazarene sits with tax collectors in the tax houses." My Beloved and the Beloved of those who know Him spoke truly: all that appeared in the past in the ages of all the Messengers must appear in this wondrous divine Revelation, letter for letter. Moreover, souls must arise in opposition who are the most wicked of all people, first and last, as can be seen. But since you are utterly deprived of both outward and inward sight, you have denied, and will continue to deny, the radiance of the Sun of Truth and Inner Meanings.

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و بعد از علوّ امر در آن ارض از اطراف قلوب صافیه مقدّسه بشطر احدیّه توجّه نمودند و هر نفسی بین یدی حاضر چه از اهل عراق و مادونش از آنچه سؤال نمودند بمقصود خود فایز گشتند و لکن از انکار خفّاش انوار شمس محجوب نگردد چنانچه از انکار تو غلّا لله و اعتراضا علیه و اعراضا منه انوار وجه مستور نماند و در آن مدّت توقّف در عراق ساعتی آسایش نبوده و آنی راحت مشاهده نگشته چه که اعدا از کلّ اطراف در کمین بودند و خود تو دانسته انکار مینمائی انت من الّذین عرفوا نعمة الله ثمّ انکروها قل ویل لك یا ایّها المشرك المردود

Va baᶜd az ᶜolovv-e amr dar ān arż az aṭrāf qolūb-e ṣāfiye-ye moqaddase be-shaṭr-e Aḥadiyye tavajjoh namūdand va har nafsī bayna yaday ḥāżer, che az ahl-e ᶜErāq va mādūnash, az ānche soᵓāl namūdand be-maqṣūd-e khod fāyez gashtand. Va lāken az enkār-e khoffāsh anvār-e shams maḥjūb nagardad, chenānche az enkār-e to, ghillan li-llāhi wa iᶜtirāḍan ᶜalayhi wa iᶜrāḍan minhu, anvār-e vajh mastūr namānad. Va dar ān moddat-e tavaqqof dar ᶜErāq sāᶜatī āsāyesh nabūde va ānī rāḥat moshāhede nagashte, che ke aᶜdā az koll-e aṭrāf dar kamīn būdand va khod-e to dāneste enkār mīnamāᵓī. Anta mina alladhīna ᶜarafū niᶜmata Allāhi thumma ankarūhā. Qul waylun laka yā ayyuhā al-mushriku al-mardūd.

After the Cause had been exalted in that land, pure and holy hearts turned from every direction toward the One. Every soul who entered His presence, whether from Iraq or elsewhere, attained

what they sought in whatever they asked. Yet the bat's denial cannot veil the light of the sun, just as your denial, born of malice toward God, protest against Him, and rejection of Him, cannot conceal the light of His countenance. Throughout His stay in Iraq there was not an hour of ease, nor a moment's rest, for enemies lay in wait on every side. You yourself know this, yet deny it. You are among those who recognized God's favor and then denied it. Say: Woe to you, O rejected one who associates partners with God!

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و در بعضی ایّام چنان مذکور میشد که مأمور شده‌اند این طایفه را گرفته بارض طاء بفرستند مخصوص جمال ابهی امر فرمود که کلّ از عراق بروند و این حکم محکم را بشأنی جاری فرمودند که زین‌العابدین خان معروف آمده بین یدی حاضر و توسّط از آقا سیّد حسین قنّاد نمود که خروج او موقوف شود و اذن توقّف بفرمایند ابدا اذن داده نشد او هم از عراق خارج شد فرمودند دوست میدارم که بلایای کلّ را وحده حامل شوم و باین عبد وارد نمایند آنچه را اراده نموده‌اند و احبّای الهی محفوظ مانند و تو مفتری بچنین کلمات شمس تقدیس و انقطاع را بعبارات غلّیه میالائی آخر نشنیدی که در دو سنه آخر در عراق چه واقع شد و چه وارد گشت بشأنیکه اکثر ناس و جمیع علماء بمعارضه برخواستند خود انصاف ده در همچه حالتی امید جان از برای نفسی باقی تا فکر ریاست نماید فعل حقّ بر امر حقّ برهان و گواه و شاهد بوده و خواهد بود

Va dar baᶜżī ayyām chenān madhkūr mīshod ke maʾmūr shode-and īn ṭāʾefe rā gerefte be-arż-e Ṭā beferestand. Makhṣūṣ Jamāl-e Abhā amr farmūd ke koll az ᶜErāq beravand va īn ḥokm-e moḥkam rā be-shaʾnī jārī farmūdand ke Zayn al-ᶜĀbedīn Khān-e maᶜrūf āmade bayna yaday ḥāżer va tavassoṭ az Āqā Seyyed Ḥosayn-e Qannād namūd ke khorūj-e ū mowqūf shavad va edhn-e tavaqqof befarmāyand. Abadan edhn dāde nashod. Ū ham az ᶜErāq khārej shod. Farmūdand: Dūst mīdāram ke balāyā-ye koll rā vaḥdeh ḥāmel shavam va be-īn ᶜabd vāred namāyand ānche rā erāde namūde-and va aḥebbā-ye elāhī maḥfūẓ mānand. Va to moftarī be-chenīn kalemāt Shams-e Taqdīs va Enqeṭāᶜ rā be-ᶜebārāt-e ghelliyye mīālāʾī. Ākhar nashenīdī ke dar do sane-ye ākhar dar ᶜErāq che vāqeᶜ shod va che vāred gasht, be-shaʾnī ke akthar-e nās va jamīᶜ-e ᶜolamā be-moᶜāreże barkhāstand? Khod enṣāf deh, dar hamcho ḥālatī omīd-e jān az barā-ye nafsī bāqī tā fekr-e reyāsat namāyad? Feᶜl-e Ḥaqq bar amr-e Ḥaqq borhān va govāh va shāhed būde va khāhad būd.

At certain times it was reported that orders had been issued to arrest this community and send them to the Land of Ṭá. The Abhá Beauty expressly commanded everyone to leave Iraq. He enforced this firm decree so strictly that when the well-known Zaynu'l-ᶜÁbidín Khán came into His presence and interceded for Áqá Siyyid Ḥusayn the confectioner, asking that his departure be suspended and that he be permitted to remain, no permission whatsoever was given. He too left Iraq. He said: "I wish to bear everyone's afflictions alone, so that they may inflict on this servant whatever they have intended, while the loved ones of God remain safe." Yet you, a fabricator, seek with such words to sully the Sun of Holiness and Detachment with expressions of malice. Have you not heard what happened and what befell Him during the last two years in Iraq, when most of the people and all the religious scholars arose in opposition? Judge fairly for yourself: in such circumstances, would anyone retain enough hope of surviving to think of leadership? The deeds of the True One have been, and will remain, a proof, testimony, and witness to His Cause.

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نفسی را که از جمیع من فی الأرض منقطع و ظاهراً باهراً چون شمس ما بین اعدا مشرق و مضئ و از کلّ اطراف سهام بغضا بر جسد مبارکش وارد مع‌ذلك شرم ننموده‌و نوشته آنچه را که حقایق کلّ شیء نوحه نموده‌اند و از اینها گذشته بلایای جمال احدیّه را در عراق نشنیدی در ارض طاء چه میگوئی ای بی‌خبر و بی‌بصر همین میرزا یحیی با سلیمان خان در دزاشوب بودند و بعد آمده بارض طاء در خانه سلیمان خان چند روز مستور بود و بعد که اسباب فساد جمع شد فرار نمود تا آنکه واقع شد آنچه واقع شد و حضرت ابهی واضحا مشهودا در مقرّ خود ساکن چنانچه آمدند و دستگیر نمودند با آنکه و الله الّذی لا اله الّا هو که در همان ایّام از ارض طفّ مراجعت فرموده بودند و ابدا اطّلاع نداشتند چهار ماه متوالی در اغلال و سلاسل بوده و ضرّ آن ایّام احتیاج ذکر ندارد که چه وارد مینمودند و

Nafsī rā ke az jamīᶜ-e man fī al-arḍ monqaṭeᶜ va ẓāheran bāheran chon shams mā beyn-e aᶜdā moshreq va moḍīᵓ va az koll-e aṭrāf sehām-e baghḍā bar jasad-e mobārakash vāred maᶜa-dhālek sharm nanemūde va neveshte ānche rā ke ḥaqāyeq-e koll-e shayᵓ nowḥe nemūde-and va az īnhā goẕashte balāyā-ye Jamāl-e Aḥadiyye rā dar ᶜErāq nashenīdī dar arḍ-e Ṭāᵓ che mīgūᵓī ey bī-khabar va bī-baṣar hamīn Mīrzā Yaḥyā bā Solaymān Khān dar Dezāshūb būdand va baᶜd āmade be-arḍ-e Ṭāᵓ dar khāne-ye Solaymān Khān chand rūz mastūr būd va baᶜd ke asbāb-e fasād jamᶜ shod farār nemūd tā ānke vāqeᶜ shod ānche vāqeᶜ shod va Ḥaẓrat-e Abhā vāḍeḥan mashhūdan dar maqarr-e khod sāken chonānche āmadand va dastgīr nemūdand bā ānke wa-Allāh alladhī lā ilāha illā huwa ke dar hamān ayyām az arḍ-e Ṭaff morājaᶜat farmūde būdand va abadan eṭṭelāᶜ nadāshtand chahār māh-e motavālī dar aghlāl va salāsel būde va ḍorr-e ān ayyām eḥtiyāj-e dhekr nadārad ke che vāred mīnemūdand va

Yet you felt no shame in writing what you wrote about One who was detached from all who are on earth, who shone visibly and brilliantly like the sun among His enemies, and whose blessed body was struck from every side by the arrows of hatred—words over which the realities of all things have lamented. Besides all this, have you not heard of the afflictions of the Beauty of Oneness in Iraq? What do you say of the Land of Ṭāᵓ, you who are unaware and blind? This same Mīrzā Yaḥyā was with Sulaymān Khān in Dizāshūb. He then came to the Land of Ṭāᵓ and remained concealed in Sulaymān Khān's house for a few days. Once the means of sedition had been assembled, he fled, until what happened came to pass. His Holiness the Most Glorious remained openly and visibly in His own residence, so that they came and arrested Him, although, by God, besides whom there is no other god, He had only just returned from the Land of Ṭaff in those very days and had no knowledge of it at all. He spent four consecutive months in chains and fetters. The harm inflicted in those days needs no recounting—what they inflicted—and

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هم‌چنین قبل از آن در مازندران که همین میرزا یحیی همراه بود که ایشان را اسیر نموده‌شهر بشهر و دیار بدیار گرداندند و روزی که جمیع علماء و سایر ناس بر رجم جمال احدیّه مجتمع شدند و آن جمال مبارك را در محضر ظالمین حاضر نمودند وقع ما وقع یستحی القلم ان یذکر ما ورد علی مظهر نفس الله و بعد اراده نمودند که میرزا یحیی را تأدیب نمایند فرمودند او با من بود اگر تقصیری شده از من بوده و باین جهت باو تعرّض ننموده و بآن جمال قدم وارد آوردند آنچه وارد آوردند و هم‌چنین توسّط از سایر همراهان فرمودند از جمله جناب ملّا باقر حرف حیّ علیه بهآء الله که الآن موجود است جویا شوید

Ham-chenīn qabl az ān dar Māzandarān ke hamīn Mīrzā Yaḥyā hamrāh būd ke īshān rā asīr nemūde shahr be-shahr va diyār be-diyār gardāndand va rūzī ke jamīᶜ-e ᶜolamā va sāyer-e nās bar rajm-e Jamāl-e Aḥadiyye mojtameᶜ shodand va ān Jamāl-e Mobārak rā dar maḥẓar-e ẓālemīn ḥāẓer

nemūdand waqaᶜa mā waqaᶜa yastaḥyī al-qalamu an yadhkura mā warada ᶜalā maẓhari nafsi Allāh va baᶜd erāde nemūdand ke Mīrzā Yaḥyā rā taᵓdīb namāyand farmūdand ū bā man būd agar taqṣīrī shode az man būde va be-īn jehat be-ū taᶜarroẓ nanemūde va be-ān Jamāl-e Qedam vāred āvardand ānche vāred āvardand va ham-chenīn tavassoṭ az sāyer-e hamrāhān farmūdand az jomle Janāb-e Mollā Bāqer Ḥarf-e Ḥayy ᶜalayhi bahāᵓu Allāh ke al-ān mowjūd ast jūyā shavīd

Likewise, before that, in Mazandaran, when this same Mīrzā Yaḥyā was with Him, they took Him captive and led Him from city to city and region to region. On the day when all the religious scholars and the rest of the people gathered to stone the Beauty of Oneness, and brought that blessed Beauty before the oppressors, what happened came to pass. The Pen is ashamed to recount what befell the Manifestation of God's own Self. Afterward, they intended to punish Mīrzā Yaḥyā. He said, "He was with Me. If any fault has been committed, it was Mine." For this reason they did not molest him, but inflicted on that Ancient Beauty what they inflicted. He likewise interceded for His other companions, among them the honored Mullā Bāqir, the Letter of the Living—may the glory of God rest upon him—who is still alive. Ask him.

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و از این مراتب هم گذشته در نیالا که دهی از دهات دار المرز است بغتةً خمسة مأة نفس او ازید بر آن جمال احدیّه هجوم آوردند و وارد شد در آن ارض آنچه وارد شد اگر انصاف دهی از اوّل ظهور بدیع تا حین ابداً آسایش ندیده‌اند و مع‌ذلك نوشته آنچه را که نوشته این امور چرا واقع شده و از برای که واقع شده شاید این امور را هم انکار نمائی چه که از آن نفوس عجیب نیست

Va az īn marāteb ham goẕashte dar Niyālā ke dehī az dehāt-e Dār al-Marz ast baghtatan khamsata miᵓati nafsin aw azyad bar ān Jamāl-e Aḥadiyye hojūm āvardand va vāred shod dar ān arḍ ānche vāred shod agar enṣāf dehī az avval-e ẓohūr-e badīᶜ tā ḥīn abadan āsāyesh nadīde-and va maᶜa-dhālek neveshte ānche rā ke neveshte īn omūr cherā vāqeᶜ shode va az barā-ye ke vāqeᶜ shode shāyad īn omūr rā ham enkār namāᵓī che ke az ān nofūs ᶜajīb nīst

Beyond all this, in Niyālā, a village among the villages of Dār al-Marz, five hundred people or more suddenly attacked that Beauty of Oneness, and what befell Him in that land befell Him. If you judge fairly, from the beginning of this wondrous Revelation until now He has never known ease. Yet you have written what you have written. Why did these things happen, and for whose sake did they happen? Perhaps you will deny these things as well, for that would be no surprise from such people.

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حال از معرض بالله مرشدت بگو که در این امر بر او چه وارد شده مسلّم است که لازال با کل و شرب و تصرّف در ابکار و نساء ناس بوده و اعمالیکه و الله نخجلت میکشم از ذکرش مرتکب بعد از فسادی که در ارض طاء نمود منهزم گشته به عراق آمده و در بیت ایشان وارد شد و بقسمی خائف که با وجود حضرت ابهی که جمیع میدانند که کلّ ناس در صدد آن وجود مبارك بودند مع‌ذلك فوالّذی نفسی بیده بمجرّد یك خبر که از ایران میرسید از عراق باطراف میرفت و متّصل هم بعیش و عشرت نفسانی مشغول مع‌ذلك آنچه مشهود است انکار نموده و نوشته که از کجا معلوم شد که این قیام لله بوده

Ḥāl az moᶜreẓ be-Allāh morshedat begū ke dar īn amr bar ū che vāred shode mosallam ast ke lā-zāl be-akl va shorb va taṣarrof dar abkār va nesā-ye nās būde va aᶜmālī ke va-Allāh khejlat mīkasham az dhekrash mortakeb baᶜd az fasādī ke dar arḍ-e Ṭāᵓ nemūd monhazem gashte be ᶜErāq āmade

va dar beyt-e īshān vāred shod va be-qesmī khāʾef ke bā vojūd-e Ḥaẓrat-e Abhā ke jamīᶜ mīdānand ke koll-e nās dar ṣadad-e ān Vojūd-e Mobārak būdand maᶜa-dhālek fa-wa-alladhī nafsī bi-yadihi be-mojarrad-e yek khabar ke az Īrān mīresīd az ᶜErāq be-aṭrāf mīraft va mottaṣel ham be-ᶜeysh va ᶜeshrat-e nafsānī mashghūl maᶜa-dhālek ānche mashhūd ast enkār nemūde va neveshte ke az kojā maᶜlūm shod ke īn qiyām li-llāh būde

Now tell us about your guide, who has turned away from God: what has befallen him in this Cause? It is certain that he has continually occupied himself with eating and drinking, taking possession of other people's virgins and wives, and committing deeds that, by God, I am ashamed to mention. After the sedition he stirred up in the Land of Ṭāʾ, he fled to Iraq and entered His house. He was so fearful that, despite the presence of His Holiness the Most Glorious—whom everyone knows all the people were seeking to harm—by Him in whose hand is my soul, whenever a single report arrived from Iran, he would leave Iraq for the surrounding regions. All the while he was occupied with sensual pleasure and enjoyment. Yet you have denied what is plain to see and written, "How was it established that this uprising was for God's sake?"

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ای مغلّ معرض از کجا بر تو معلوم شد که لغیر الله بوده هرگز نفس مقدّس را در آنی حفظ نفرموده‌اند در ایّقام یك فقره از مناجات که مع الله نموده‌اند ذکر میشود لعلّ تتذکّر فی نفسك و تکون من المتذکّرین مضمون آن بلسان پارسی اینست ای اله من هرگز نفس خود را در سبیل تو حفظ ننموده‌ام و با اعدایت مداهنه ننمودم در کلّ اوان در دست اعدا مبتلی بوده‌ام و در احیان قضایای وارده اراده چنان بود که جان انفاق نمایم و لکن تو ای پروردگار من بحکم بالغه و مصالح مستوره از انظر بریّه عبد خود را حفظ فرمودی و لکن این حفظ نه بجهت آسایش او بوده بلکه لاجل قضای آخر و توئی محمود در کلّ افعال خود و محبوب در اراده خود حال اگر امثال تو در کلمات منزله الهیّه نظر مینمودند مطّلع میشدند باموری که احدی بر آن مطّلع نشده و لکن قضی عنك و عنهم

Ey moghell-e moᶜreẓ az kojā bar to maᶜlūm shod ke li-ghayri Allāh būde hargez Nafs-e Moqaddas rā dar ānī ḥefẓ nafarmūde-and dar īn maqām yek faqre az monājāt ke maᶜa Allāh nemūde-and dhekr mīshavad laᶜallaka tatadhakkaru fī nafsika wa-takūnu mina al-mutad h akkirīn maẓmūn-e ān be-lesān-e pārsī īnast ey Elāh-e man hargez nafs-e khod rā dar sabīl-e to ḥefẓ nanemūde-am va bā aᶜdāyat modāhene nanemūdam dar koll-e avān dar dast-e aᶜdā mobtalā būde-am va dar aḥyān-e qaẓāyā-ye vārede erāde chonān būd ke jān enfāq namāyam va lāken to ey Parvardegār-e man be-ḥekam-e bāleghe va maṣāleḥ-e mastūre az anẓor-e bariyye ᶜabd-e khod rā ḥefẓ farmūdī va lāken īn ḥefẓ na be-jehat-e āsāyesh-e ū būde balke li-ajl-e qaḍā-ye ākhar va toʾī maḥmūd dar koll-e afᶜāl-e khod va maḥbūb dar erāde-ye khod ḥāl agar amthāl-e to dar kalemāt-e monzale-ye elāhiyye naẓar mīnemūdand moṭṭaleᶜ mīshodand be-omūrī ke aḥadī bar ān moṭṭaleᶜ nashode va lāken quḍiya ᶜanka wa-ᶜanhum

You malicious denier! How did you establish that it was for anyone other than God? He has never, for a moment, sought to safeguard His sacred Self. Here a passage from His supplication to God is recounted, so that you may reflect within yourself and be among those who take heed. Its meaning in Persian is this: "O my God, I have never sought to safeguard Myself in Your path, nor have I compromised with Your enemies. At all times I have suffered in the hands of enemies, and amid the events that befell Me, My intention was to offer up My life. But You, O my Lord, through consummate wisdom and purposes hidden from the eyes of Your creatures, have preserved Your servant. Yet this preservation was not for His ease, but for another decree. You are praised in all Your actions and beloved in Your will." Now, if people like you had considered the divinely revealed

words, they would have become aware of things of which no one has become aware. But it has been decreed concerning you and them.

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و اینکه نوشته بودی نصرت امر الله کسانی نمودند که در مازندران چرم خوردند فرمودند در ایّامیکه در ارض طاء محبوس بودیم چند یوم اوّل چرم هم نبود که کسی بخورد فوا حسرتا علیك یا ایّها الغافل عن کلّ خیر و العامل بکلّ شرّ تنطق بما لا علمته و هذا لم یکن من عندك بل بما القی الشّیطان فی صدرك نسئل الله بأن یأخذه اخذ عزیز مقتدر جمیع ذرّات شهادت میدهند که جمال ابهی وحده در مقابل اعدا قائم بودند چنانچه بعضی از احبّا از ارض طفّ در آن ایّام نوشتند و استدعا نمودند که چند روزی مستور شوند چه که امر بقسمی صعب شده بود که هر نفسی در کلّ یوم بین یدی وارد میشد خبری جدید از مکر ماکرین و اراده معرضین ذکر مینمود و بشأنی اعدا باعراض برخواستند که در کوچه ها و اسواق بعضی را معین نموده که در حین مرور بضرب رصاص شهید نمایند مع‌ذلك آنی وجه مبارك را ستر نفرموده و وحده از بیت بیرون تشریف میاوردند و ابدا اعتنا بنفسی نمیفرمودند و همیشه وا شوقا للقآء المحبوب میفرمودند اهل ملأ اعلی از فعلشان متحیّر و جمیع بتبارك الله احسن المبدعین ناطق و تو جمیع را انکار نموده‌چه که بانفس فجّار مأنوس گشته و از حقّ تبرّی جسته

Va īnke neveshte būdī noṣrat-e Amr Allāh kasānī nemūdand ke dar Māzandarān charm khordand farmūdand dar ayyāmī ke dar arḍ-e Ṭāʾ maḥbūs būdīm chand yowm-e avval charm ham nabūd ke kasī bekhorad fa-wā ḥasratā ᶜalayka yā ayyuhā al-ghāfilu ᶜan kulli khayrin wa-al-ᶜāmilu bi-kulli sharrin tanṭiqu bi-mā lā ᶜalimtahu wa-hādhā lam yakun min ᶜindika bal bi-mā alqā al-shayṭānu fī ṣadrika nasʾalu Allāha bi-an yaʾkhudhahu akhdha ᶜazīzin muqtadir jamīᶜ-e dharrāt shahādat mīdehand ke Jamāl-e Abhā vaḥdahu dar moqābel-e aᶜdā qāʾem būdand chonānche baᶜẓī az aḥebbā az arḍ-e Ṭaff dar ān ayyām neveshtand va estedᶜā nemūdand ke chand rūzī mastūr shavand che ke amr be-qesmī ṣaᶜb shode būd ke har nafsī dar koll-e yowm beyn-e yaday vāred mīshod khabarī jadīd az makr-e mākerīn va erāde-ye moᶜreẓīn dhekr mīnemūd va be-shaʾnī aᶜdā be-eᶜrāẓ barkhāstand ke dar kūchehā va asvāq baᶜẓī rā moᶜayyan nemūde ke dar ḥīn-e morūr be-ẓarb-e raṣāṣ shahīd namāyand maᶜa-dhālek ānī vajh-e mobārak rā satr nafarmūde va vaḥdahu az beyt bīrūn tashrīf mīāvardand va abadan eᶜtenā be-nafsī nemīfarmūdand va hamīshe wā shawqā li-liqāʾi al-Maḥbūb mīfarmūdand ahl-e Malaʾ-e Aᶜlā az feᶜlshān motaḥayyer va jamīᶜ be-tabāraka Allāhu aḥsanu al-mubdiᶜīn nāṭeq va to jamīᶜ rā enkār nemūde che ke be-anfos-e fojjār maʾnūs gashte va az Ḥaqq tabarrī joste

As for your statement that those who aided the Cause of God were the ones who ate leather in Mazandaran, He said, “During the days when We were imprisoned in the Land of Ṭāʾ, for the first few days there was not even leather for anyone to eat.” Alas for you, you who are heedless of every good and commit every evil! You speak of what you do not know. This did not originate with you, but with what Satan cast into your breast. We ask God to seize him with the grip of One who is mighty and all-powerful. Every atom bears witness that the Most Glorious Beauty stood alone against His enemies. Indeed, in those days some of the loved ones wrote from the Land of Ṭaff, imploring Him to remain concealed for a few days, for matters had become so grave that everyone who entered His presence each day brought fresh news of the schemers’ plots and the deniers’ intentions. The enemies rose in such opposition that they stationed men in the lanes and markets to shoot Him dead as He passed. Nevertheless, He did not conceal His blessed face for a moment, but went out of the house alone, paying no heed to anyone. He would always say, “Oh, how I long to meet the Beloved!” The dwellers of the heavenly Assembly marveled at His conduct, and all proclaimed, “Blessed is God, the best of originators!” Yet you have denied it all, for you have befriended wicked souls and disowned the True One.

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بلی چیزی که فرق بوده این بوده که این ظهور ابدع ناس را از قتل و نزاع و جدال منع فرمودند چنانچه در سنین توقّف در عراق ابدا در محلّ محاربه واقع نشد و تصریحا در آیات نازل که نصرت و تبلیغ امر بمواعظ حسنه و بیانات شافیه بوده و خواهد بود نه بمجادله و محاربه و بشأنی این حکم محکم نازل شده که در بعضی از کلمات الهی مذکور که

Balī chīzī ke farq būde īn būde ke īn Ẓohūr-e Abdaᶜ nās rā az qatl va nezāᶜ va jedāl manᶜ farmūdand chonānche dar senīn-e tavaqqof dar ᶜErāq abadan dar maḥall-e moḥārebe vāqeᶜ nashod va taṣrīḥan dar āyāt nāzel ke noṣrat va tablīgh-e amr be-mavāᶜeẓ-e ḥasane va bayānāt-e shāfiye būde va khvāhad būd na be-mojādele va moḥārebe va be-shaᵓnī īn ḥokm-e moḥkam nāzel shode ke dar baᶜẓī az kalemāt-e elāhī madhkūr ke

Yes, the difference was that this most wondrous Revelation forbade people to kill, dispute, or fight. Thus, throughout the years of His stay in Iraq, no occasion for battle arose. It was expressly revealed in the verses that the Cause has been, and will be, aided and taught through good counsel and healing words, not through contention and warfare. So emphatically was this binding command revealed that in some of the divine words it is stated that

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اگر نفسی بابناء و یا ذوی قرابه من ضرّی وارد آورد نزد این عبد احسن و محبوبتر است از اینکه متعرّض نفسی شود

Agar nafsī be-abnā va yā dhavī qarābe-ye man ḍorrī vāred āvarad nazd-e īn ᶜabd aḥsan va maḥbūb-tar ast az īnke motaᶜarreẓ-e nafsī shavad

“If someone were to inflict harm on My children or My relatives, it would be better and more pleasing in the sight of this servant than for him to assail another soul.”

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فانظر فیما نزل فی الألواح لعلّ تنصف فی نفسك و تکون من المنصفین و لذا در ایّامّت امری واقع نشد مگر اینکه چند نفر از این طایفه خود بامر مرشدت یکدیگر را کشتند و دیگر باحدی متعرّض نشدند و در جمیع الواح نازل که مقصود این ظهور اتّحاد و اتّفاق بوده نه افتراق و اختلاف

Fa-nẓur fī-mā nazala fī al-alwāḥi laᶜallaka tunṣifu fī nafsika wa-takūnu mina al-munṣifīn va le-dhā dar īn moddat amrī vāqeᶜ nashod magar īnke chand nafar az īn ṭāyefe khod be-amr-e morshedat yekdīgar rā koshtand va dīgar be-aḥadī motaᶜarreẓ nashodand va dar jamīᶜ-e alvāḥ nāzel ke maqṣūd-e īn ẓohūr etteḥād va ettefāq būde na efterāq va ekhtelāf

Consider, then, what has been revealed in the Tablets, so that you may judge fairly within yourself and be among the just. Accordingly, throughout this period nothing happened except that a few members of this community killed one another at your guide’s command. They assailed no one else. In all the Tablets it has been revealed that the purpose of this Revelation is unity and concord, not division and discord.

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و اینکه نوشته بودی که نه اشخاصیکه در بغداد و جای دیگر در ایّام و لیالی در صرف چای با سماور و اوضاع و دستگاه الخ ای ارذل وجود و الله الّذی لا اله الّا هو که اگر اقلّ از ذرّه نجابت در تو و مرشدینت بود هرگز چنین کلمات مذکور نمینمودی و نفس الله را بجهت سرور انفس خبیثه نمیازردی تا حال هیچ رذلی چنین کلمات ذکر نموده که تو نموده لا فوربّ العالمین الّا انت و امثالك اسمع ندآء نقطة البیان ثمّ استحی عن جماله و لاتضرب محبوبه بسیوف البغضآء و لا مقصوده برماح الفحشا اتّق من یوم تضطرب فیه کلّ الوجود من الغیب و الشّهود و تقشعر فیه جلود العالمین

Va īnke neveshte būdī ke na ashkhāṣī ke dar Baghdād va jā-ye dīgar dar ayyām va layālī dar ṣarf-e chāy bā samāvar va owẓāᶜ va dastgāh ilā ākhir ey ardhal-e vojūd va-Allāh alladhī lā ilāha illā huwa ke agar aqall az dharre najābat dar to va morshedīnat būd hargez chonīn kalemāt madhkūr nemīnemūdī va Nafs Allāh rā be-jehat-e sorūr-e anfos-e khabīthe nemīāzordī tā ḥāl hīch radhlī chonīn kalemāt dhekr nemūde ke to nemūde lā fa-wa-Rabbi al-ᶜālamīna illā anta wa-amthāluka ismaᶜ nidāʾa Nuqṭati al-Bayān thumma istaḥyi ᶜan jamālihi wa-lā taḍrib maḥbūbahu bi-suyūfi al-baghḍāʾi wa-lā maqṣūdahu bi-rimāḥi al-faḥshā ittaqi min yawmin taḍṭaribu fīhi kullu al-wujūdi mina al-ghaybi wa-al-shuhūdi wa-taqshaᶜirru fīhi julūdu al-ᶜālamīn

As for what you wrote, “Not those people who, in Baghdad and elsewhere, spend their days and nights drinking tea with samovars and all their arrangements and equipment,” and so forth: you most abject of beings! By God, besides whom there is no other god, if you and your guides possessed less than an atom of decency, you would never have uttered such words or hurt God’s own Self to delight wicked souls. Has any vile person ever uttered words like those you have uttered? No, by the Lord of the worlds, none but you and those like you! Hear the call of the Point of the Bayān, then feel shame before His beauty. Do not strike His Beloved with the swords of hatred, nor the One He seeks with the spears of indecency. Beware of a day when all existence, unseen and seen, will tremble, and the skins of all the world’s peoples will shudder.

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قوله عزّ اعزازه و جلّ کبریائه ثمّ فی لیلة من الاء الله تسعة عشر عدّة بین ایدیکم لتحصون الی عدد المستغاث اذن لمن یقدر و لاتحزنن اذا انتم لاتستطیعون انتهی میفرماید تا عدد مستغاث اگر مستطیع باشید در یك مجلس حاضر نمائید اذن داده شده‌اید و مع‌ذلك تو نفهمیده اعتراضاً علی الله ذکر چای و سماور و اطعمه و شیرینی و مهمانیها نموده مع آنکه امر نقطه بیانست که میفرمایند قوله عزّ ذکره فلتضیفن فی تسعة عشر یوماً تسعة عشر نفساً ولو انتم ماء الواحد لتؤتون و هم‌چنین میفرمایند که فرض است بر هر نفسی که عدد واحد از بلّور دربیت خود موجود نماید و هم‌چنین میفرماید قوله عزّ ذکره و انتم اسبابکم الّتی بها فی سرّکم لتعیشون من الذّهب و الفضّة تصنعون مع‌ذلك تو پست فطرت و ارذل اعتراض بچای و سماور نموده جمیع این بیانات را نقطه اولی ذکر نفرموده مگر آنکه کسی تمسّك نجوید که خبز شعیر خوردم تا برتبه اعلی فایز شدم

Qawluhu ᶜazza iᶜzāzuhu wa-jalla kibriyāʾuhu thumma fī laylatin min ālāʾi Allāhi tisᶜata ᶜashara ᶜid-datan bayna aydīkum li-tuḥṣūna ilā ᶜadadi al-Mustaghāth udhina li-man yaqdiru wa-lā taḥzanunna idhā antum lā tastaṭīᶜūna intahā mīfarmāyad tā ᶜadad-e Mostaghāth agar mostaṭīᶜ bāshīd dar yek majles ḥāẓer namāyīd edhn dāde shode-īd va maᶜa-dhālek to nafahmīde iᶜtirāḍan ᶜalā Allāh dhekr-e chāy va samāvar va aṭᶜeme va shīrīnī va mehmānīhā nemūde maᶜa ānke amr-e Noqṭe-ye Bayān ast ke mīfarmāyand qawluhu ᶜazza dhikruhu fa-latuḍīfunna fī tisᶜata ᶜashara yawman tisᶜata ᶜashara nafsan wa-law antum māʾa al-wāḥidi la-tuʾtūn va ham-chenīn mīfarmāyand ke farẓ ast bar har nafsī ke ᶜadad-e vāḥed az bollūr dar beyt-e khod mowjūd namāyad va ham-chenīn mīfarmāyad qawluhu

ᶜazza dhikruhu wa-antum asbābakumu allatī bi-hā fī sirrikum la-taᶜīshūna mina al-dhahabi wa-al-fiḍḍati taṣnaᶜūn maᶜa-dhālek to past-feṭrat va ardhal eᶜterāẓ be-chāy va samāvar nemūde jamīᶜ-e īn bayānāt rā Noqṭe-ye Ūlā dhekr nafarmūde magar ānke kasī tamassok najūyad ke khobz-e shaᶜīr khordam tā be-rotbe-ye aᶜlā fāᵓez shodam

His words—exalted be His honor and great His majesty—are: "Then, on a night, among the favors of God, let nineteen be numbered before you, that you may count up to the number of al-Mustaghāth. Permission is given to whoever is able; do not grieve if you are unable." End of quotation. He says that you have been given permission, if you are able, to bring together in one gathering as many as the number of al-Mustaghāth. Yet, without understanding, you have mentioned tea, samovars, food, sweets, and hospitality as an objection against God, although it is the command of the Point of the Bayān, who says—exalted be His remembrance—"You must entertain nineteen souls every nineteen days, even if you can offer only water to each one." He likewise says that every soul is required to have in his house a number of crystal vessels equal to one vāḥid. He also says—exalted be His remembrance—"You shall make of gold and silver the furnishings by which you live in your private life." Yet you, base-natured and most abject, have objected to tea and samovars. The Primal Point uttered all these statements only so that no one would claim, "I ate barley bread and thereby attained the highest rank."

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بلی آنقدر هست که انسان باید بقلیل کفایت کند و شاکر باشد و بکثیر از حقّ غافل نشود اصل امر اینست و الّا ریاضت و عدم آن علامت حقّ و باطل نبوده و علامت احبّای حقّ از جبینشان ظاهر و مشهود چنانچه الیوم بخاتم عقیق معانی بر جبین احبّای الهی مرقوم که هذا من اهل اللّه بین العالمین و واللّه مقصودی از این بیان نداشته‌اند مگر آنکه شاید بعنایت الهی عباد از این حدودات فارغ شوند فرمودند اگر ممکن میشد الیوم امر مینمودم که جمیع اهل اللّه بر اکراس ذهب جالس شوند چه که آنچه خلق شده در حقیقت اوّلیّه مخصوص مؤمنین باللّه بوده کجا است این نظر و آن نظری که در چای خوردن اعتراض مینماید مع آنکه از مذهب بیان است

Balī ānqadr hast keh ensān bāyad be-qalīl kefāyat konad va shāker bāshad va be-kathīr az Ḥaqq ghāfel nashavad. Aṣl-e amr īnast va ellā riyāḍat va ᶜadam-e ān ᶜalāmat-e ḥaqq va bāṭel nabūdeh va ᶜalāmat-e aḥebbā-ye Ḥaqq az jabīneshān ẓāher va mashhūd, chenāncheh al-yawm be-khātam-e ᶜaqīq-e maᶜānī bar jabīn-e aḥebbā-ye elāhī marqūm keh hādhā min ahl Allāh bayna al-ᶜālamīn. Va va-llāh maqṣūdī az īn bayān nadāshteh-and magar ānkeh shāyad be-ᶜenāyat-e elāhī ᶜebād az īn ḥodūdāt fāregh shavand. Farmūdand agar momken mīshod al-yawm amr mīnamūdam keh jamīᶜ-e ahl Allāh bar akrās-e dhahab jāles shavand, cheh keh āncheh khalq shodeh dar ḥaqīqat-e avvalīyeh makhṣūṣ-e moᵓmenīn be-Allāh būdeh. Kojā ast īn naẓar va ān naẓarī keh dar chāy khordan eᶜterāḍ mīnamāyad maᶜ-e ānkeh az madhhab-e Bayān ast.

Yes, this much is required: a person should be content with little and be thankful, and should not let abundance make him heedless of God. This is the essence of the matter; otherwise, neither asceticism nor its absence has been a sign of truth or falsehood. The mark of God's loved ones is plain and visible on their foreheads, just as today the agate seal of inner meanings has inscribed on the foreheads of God's loved ones: "This is one of the people of God among the worlds." By God, His only purpose in this utterance was that, through divine favor, His servants might perhaps be freed from these restrictions. He said, "If it were possible, today I would command all the people of God to sit on seats of gold," for everything that has been created was, in its primary reality, intended especially for those who believe in God. How far removed is this outlook from that of someone who objects to drinking tea, even though he belongs to the religion of the Bayān!

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ای اهل بیان تفکّر در اعتراضات معرضین نمائید که چه وارد نموده‌اند تفکّروا لتکوننّ فیهم لمن المتبصّرین چه زود جمیع شئونات الهیّه را تبدیل نموده‌اند چه که مخصوص حضرت اعلی روح ماسواه فداه در کلّ یوم چای میل میفرمودند و جمیع احبّا را امر فرموده‌اند بشرب چای و میفرمایند بریاضت باین مقام نرسیده‌ام چنانچه جمال ابهی میفرمایند هرگز ریاضت نکشیده‌ام و از اهل علم نبوده‌ام بلکه این عنایتی که ظاهر شده از فضل پروردگار بوده من غیر استحقاق به و لکن باضطرار بسیار از لیالی که از نعم الهی بین یدی هیچ شیء نبوده حتّی نان و هم‌چنین دو سنه متوالیه بحسب ظاهر هیچ از اسباب تعیّش نبوده و لکن در کلّ حال شاکر بوده‌ایم و راضی خواهیم بود

Ey ahl-e Bayān, tafakkor dar eᶜterāḍāt-e moᶜreḍīn namāyīd keh cheh vāred namūdeh-and. Tafakkarū la-takūnunna fīhim la-min al-mutabaṣṣirīn. Cheh zūd jamīᶜ-e shoᵓūnāt-e elāhīyeh rā tabdīl namūdeh-and, cheh keh makhṣūṣ Ḥaḍrat-e Aᶜlā, rūḥ-e mā-sevāh fedāh, dar koll-e yawm chāy meyl mīfarmūdand va jamīᶜ-e aḥebbā rā amr farmūdeh-and be-shorb-e chāy va mīfarmāyand be-riyāḍat be-īn maqām narasīdeh-am. Chenāncheh Jamāl-e Abhā mīfarmāyand hargaz riyāḍat nakeshīdeh-am va az ahl-e ᶜelm nabūdeh-am, balkeh īn ᶜenāyatī keh ẓāher shodeh az faḍl-e Parvardegār būdeh min ghayr istiḥqāqī bihi. Va lāken be-eḍṭerār besyār az layālī keh az neᶜam-e elāhī bayna yadayya hīch shayᵓ nabūdeh ḥattā nān, va ham-chenīn do saneh-ye motavālīyeh be-ḥasab-e ẓāher hīch az asbāb-e taᶜayyosh nabūdeh, va lāken dar koll-e ḥāl shāker būdeh-īm va rāḍī khāhīm būd.

People of the Bayān! Reflect on the objections of those who turn away, and on what they have brought forward. Reflect, so that you may be among those who discern their ways. How quickly they have altered all the divine observances! For the Most Exalted One Himself—may the spirit of all else be sacrificed for Him—drank tea every day, commanded all His loved ones to drink tea, and says, "I have not attained this station through asceticism." Likewise, the Abhā Beauty says, "I have never practiced asceticism, nor have I belonged to the learned. Rather, this favor that has appeared has come from the grace of the Lord, without any merit on My part. Yet, out of necessity, on many nights none of God's bounties lay before Me, not even bread. Likewise, for two consecutive years, to outward appearances there were no means of subsistence at all. Yet in every condition We have been thankful and will remain content."

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و الیوم احبّای الهی باید بهیچ وجه بر خود سخت نگیرند در صورت امکان باغذیه لطیفه متنعّم شوند و در کلّ احوال بحدّ اعتدال حرکت نمایند و اگر غذا واحد باشد احبّ است عند الله و لکن جهد نموده که آن واحد از اغذیه لطیفه باشد علی قدر وسع و باید اولو الغنا فقرا را فراموش ننمایند چه که فقرا امانات الله‌اند بین عباد ان انفقوا یا قوم ما رزقکم الله به و کونوا من الّذین یؤثّرون علی انفسهم و لو کان بهم خصاصة کذلك نزل فی البیان ثمّ فی الفرقان ثمّ فی الانجیل و الزّبور و التّوریّة و صحف الله المهیمن العزیز القیّوم

Va al-yawm aḥebbā-ye elāhī bāyad be-hīch vajh bar khod sakht nagīrand. Dar ṣūrat-e emkān be-aghdhīyeh-ye laṭīfeh motanaᶜᶜem shavand va dar koll-e aḥvāl be-ḥadd-e eᶜtedāl ḥarakat namāyand. Va agar ghadhā vāḥed bāshad aḥabb ast ᶜinda Allāh, va lāken jahd namūdeh keh ān vāḥed az aghdhīyeh-ye laṭīfeh bāshad ᶜalā qadr-e vosᶜ. Va bāyad ulu al-ghinā foqarā rā farāmūsh nanamāyand, cheh keh foqarā amānāt Allāh-and bayn-e ᶜebād. An anfiqū yā qawm mā razaqakum Allāhu bihi wa-kūnū min alladhīna yuᵓthirūna ᶜalā anfusihim wa-law kāna bihim khaṣāṣah. Kadhālika nazala fī al-Bayān thumma fī al-Furqān thumma fī al-Injīl wa-al-Zabūr wa-al-Tawrīyah wa-ṣuḥuf Allāh al-Muhaymin al-ᶜAzīz al-Qayyūm.

Today God's loved ones should in no way impose hardship on themselves. Where possible, they should enjoy fine foods and in all circumstances conduct themselves with moderation. If there is only one dish, this is more beloved in God's sight; yet they should endeavor, according to their means, to make that one dish a fine one. Those who possess wealth must not forget the poor, for the poor are God's trusts among His servants. Spend, My people, from what God has provided for you, and be among those who prefer others to themselves, even though they are in need. Thus was it revealed in the Bayān, and in the Qur'an, and in the Gospel, the Psalms, the Torah, and the scriptures of God, the All-Protecting, the Almighty, the Self-Subsisting.

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باری امر الله مقدّس از جمیع این امور بوده و کلّ آنچه خلق شده ما بین سموات و ارض مخصوص مظاهر امر خلق شده و لکن فوالله الّذی لا اله الّا هو که آن نفوس مشرقه از افق احدیّه لازال خود بقلیل کفایت فرموده‌اند و ناس را در این امورات بر انفس مبارك خود مقدّم داشته‌اند چنانچه بسا شده که آنچه در بیت حاضر بوده مخصوص احبّا فرستاده‌اند و آن لیل و یا یوم را اهل حرم گرسنه مانده‌اند فلله الحمد فی کلّ الأحوال و انّه اطّلع ما لا اطّلعتم به یا معشر المفترین

Bārī Amr Allāh moqaddas az jamīᶜ-e īn omūr būdeh va koll-e āncheh khalq shodeh mā bayn-e samāvāt va arḍ makhṣūṣ-e maẓāher-e Amr khalq shodeh. Va lāken fa-wa-llāhi alladhī lā ilāha illā huwa keh ān nofūs-e moshreqeh az ofoq-e aḥadīyeh lāzāl khod be-qalīl kefāyat farmūdeh-and va nās rā dar īn omūrāt bar anfos-e mobārak-e khod moqaddam dāshteh-and, chenāncheh basā shodeh keh āncheh dar bayt ḥāḍer būdeh makhṣūṣ-e aḥebbā ferestādeh-and va ān layl va yā yawm rā ahl-e ḥaram gorosneh māndeh-and. Fa-li-llāhi al-ḥamdu fī kull al-aḥwāl wa-innahu iṭṭalaᶜa mā lā iṭṭalaᶜtum bihi yā maᶜshar al-muftarīn.

In short, the Cause of God is sanctified above all these matters, and everything created between the heavens and the earth has been created especially for the Manifestations of the Cause. Yet, by God, besides whom there is no other god, those Souls who shine from the horizon of oneness have always contented themselves with little and, in these matters, have given others precedence over Their own blessed selves. It has often happened that They sent whatever was available in the house expressly to the loved ones, while the members of Their household went hungry that night or day. Praise be to God in every circumstance! He knows what you do not know, you company of slanderers.

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اگر کلّ من علی الأرض و آنچه در او خلق شده از نعمای لطیفه و فواکه طیّبه در یك مجلس حبّاً لله از برای نفس مؤمن بالله حاضر شود اسراف نبوده و نخواهد بود ولکن تو و امثال تو اگر لقمهء نانی تصرّف نمائید مسرف بوده و خواهد بود چه که اسراف در غفلت از حقّ مشهود است و همان لقمه نان که بنفس آن معرض بالله معذّب شده پناه میبرد بخدا از اینکه نصیب او گشته و والله کلّ ما یأکل لیَنوح و یضجّ و یقول یا الهی بایّ جرم جعلتنی رزق هذا الفاجر الّذی کفر بك و بآیاتك ولکن تو شاعر نشده و نخواهی شد و از این مراتب گذشته

Agar koll-e man ᶜalā al-arḍ va āncheh dar ū khalq shodeh az naᶜmā-ye laṭīfeh va favākeh-e ṭayyebeh dar yek majles ḥubban li-llāh az barā-ye nafs-e moᵓmen be-Allāh ḥāḍer shavad esrāf nabūdeh va nakhāhad būd. Va lāken to va amthāl-e to agar loqmeh-ye nānī taṣarrof namāyīd mosref būdeh va khāhad būd, cheh keh esrāf dar ghaflat az Ḥaqq mashhūd ast. Va hamān loqmeh nān keh be-nafs-e ān moᶜreḍ be-Allāh moᶜadhdhab shodeh panāh mībarad be-Khodā az īnkeh naṣīb-e ū gashteh. Va

va-llāh kullu mā yaʾkulu la-yanūḥu wa-yaḍijju wa-yaqūlu yā ilāhī bi-ayyi jurmin jaᶜaltanī rizqa hādhā al-fājir alladhī kafara bika wa-bi-āyātika. Va lāken to shāᶜer nashodeh va nakhāhī shod va az īn marāteb godhashteh.

If everyone on earth, together with all the fine blessings and good fruits created upon it, were brought into a single gathering for the sake of one believer in God, out of love for God, this would not be, nor would it ever be, extravagance. But if you and those like you consume a morsel of bread, you have been and will be extravagant, for extravagance is manifest in heedlessness of God. That very morsel of bread, tormented by that person who turns away from God, takes refuge in God from having become his portion. By God, everything he eats laments, cries out, and says, "My God, for what crime have You made me the sustenance of this wicked man who has denied You and Your signs?" Yet you have not perceived this, nor will you. And leaving these matters aside—

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و الله الّذی لا اله الّا هو و بحقّ طلعت مبارك خود ایشان که اکثر اوقات در حرم غذای یوم نبوده و بسا از ایّام که قریب بعصر نان از برای اهل حرم تحصیل میشد آن هم بدین و بعضی احیان که بعضی از اصحاب ضیافت مینمودند بعضی از احباب را حبّاً لله طلب میفرمودند و بعد از قرائت آیات الهی و کلمات عزّ صمدانی هر کسی بقدر خود مرزوق میشد و این مقصود اظهار حبّ بوده باری در آن ایّام خیال نمیرفت که مثل تو معرض محتجبی پیدا شود که باینگونه امور اعتراض نماید ولکن فوالله الّذی لا اله الّا هو که آن نفس معرض بالله که جمیع این کلمات را بتو القا نمودهدر جمیع ایّام راحت بوده و با نساء متعدّده بعیش مشغول و بحقّ خود ایشان که لازال زخارف ملکیّه نزدش موجود و هر وقت که فیالجمله گفتگوئی در عراق میشد عازم بصره و دیار اخری بوده چنانچه کل میدانند و لکن کلمات الحقّ لا یزیدك الّا غلّا و اعراضاً

Va-llāhi alladhī lā ilāha illā huwa va be-ḥaqq-e ṭalᶜat-e mobārak-e khod-e īshān keh akthar-e awqāt dar ḥaram ghadhā-ye yawm nabūdeh va basā az ayyām keh qarīb be-ᶜaṣr nān az barā-ye ahl-e ḥaram taḥṣīl mīshod ān ham be-dayn. Va baᶜḍī aḥyān keh baᶜḍī az aṣḥāb ḍiyāfat mīnamūdand baᶜḍī az aḥbāb rā ḥubban li-llāh ṭalab mīfarmūdand va baᶜd az qerāʾat-e āyāt-e elāhī va kalemāt-e ᶜezz-e ṣamadānī har kasī be-qadr-e khod marzūq mīshod va īn maqṣūd eẓhār-e ḥobb būdeh. Bārī dar ān ayyām khayāl namīraft keh methl-e to moᶜreḍ-e moḥtajebī peydā shavad keh be-īngūneh omūr eᶜterāḍ namāyad. Va lāken fa-wa-llāhi alladhī lā ilāha illā huwa keh ān nafs-e moᶜreḍ be-Allāh keh jamīᶜ-e īn kalemāt rā be-to elqā namūdeh dar jamīᶜ-e ayyām rāḥat būdeh va bā nesā-ye motaᶜadded eh be-ᶜeysh mashghūl, va be-ḥaqq-e khod-e īshān keh lāzāl zakhāref-e molkīyeh nazdash mawjūd va har vaqt keh fī al-jomleh goftogūʾī dar ᶜErāq mīshod ᶜāzem-e Baṣreh va deyār-e okhrā būdeh chenāncheh koll mīdānand. Va lāken kalimāt al-Ḥaqq lā yazīduka illā ghillan wa-iᶜrāḍan.

By God, besides whom there is no other god, and by His own blessed countenance, most of the time there was no food for the day in the household. On many days, bread for the household was obtained only toward the afternoon, and even then on credit. Sometimes, when some of the companions offered hospitality, He would invite some of the loved ones out of love for God. After the recitation of divine verses and words of everlasting glory, each person would receive his share. The purpose of this was to express love. In short, in those days it never occurred to anyone that a veiled opponent like you would arise and object to such things. Yet, by God, besides whom there is no other god, that person who turns away from God and has put all these words into your mind has lived in comfort all his days, occupied with pleasure with numerous women. By His own truth, worldly finery has always been at that man's disposal, and whenever there was the slightest

commotion in Iraq, he would set off for Basra or other lands, as everyone knows. Yet the words of the True One only increase your rancor and aversion.

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ای بی‌خبر بی‌بصر در حسین بن علیّ چه میگوئی که در حین حرکت از مدینه طیّبه مبارکه با هودجهای زرّین حرکت فرمودند و با کمال اسباب ظاهره چنانچه امثال تو میگویند که ساربان حضرت چون دیده بود که بند ازار مبارك مطرّز بلآلیٴ است لذا بعد از شهادت حضرت رفته و بعد واقع شد آنچه این عبد شرم مینماید از ذکر آن البتّه آن را هم نسبت بدنیا خواهی داد

Ey bī-khabar-e bī-baṣar, dar Ḥosayn ibn ᶜAlī cheh mīgūʾī keh dar ḥīn-e ḥarakat az Madīneh-ye ṭayyebeh-ye mobārakeh bā howdajhā-ye zarrīn ḥarakat farmūdand va bā kamāl-e asbāb-e ẓāhereh. Chenāncheh amthāl-e to mīgūyand keh sārebān-e Ḥaḍrat chon dīdeh būd keh band-e ezār-e mobārak moṭarraz be-laʾālī ast ledhā baᶜd az shahādat-e Ḥaḍrat rafteh va baᶜd vāqeᶜ shod āncheh īn ᶜabd sharm mīnamāyad az dhekr-e ān. Albatteh ān rā ham nesbat be-donyā khāhī dād.

You who are unaware and blind! What do you say of Ḥusayn ibn ᶜAlī, who, when departing from the good and blessed city of Medina, set out with golden howdahs and every outward provision? Indeed, people like you say that, because His camel driver had seen that His blessed waistband was embroidered with pearls, he went there after His martyrdom, and then there occurred what this servant is ashamed to mention. No doubt you will attribute that, too, to worldliness.

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و از کلّ این امور گذشته در این ظهور تا بحال اسباب دنیا فراهم نیامد تا تو یا غیر تو اعتراض نماید فی کلّ حین قد کنّا فی بلآء و شدّةعظیم لو انتم من المنصفین و اینکه بالقای آن معرض ملقی نوشته که جمال احدیّه با اجامر و اوباش معاشر بوده‌اند و بصحبتهای لاطایل مشغول بوده‌اند یکذّبك کلمات بعدك کلمات قبلك مینویسی بیست سال با عرفا مجالس و مؤانس بوده‌اند و بعد نوشته با اجامر و اوباش مت بغیظك یا ایّها الغافل انّك انت الّذی ذکرت فی کتاب القبل بقوله تعالی کمثل الکلب ان تحمل علیه یلهث او تترکه یلهث در کلّ احوال بهوی ناطقند و در مسالك نفس سالك بلی و الله اگر با اجامر معاشر نبودند البتّه با سیّد محمّد و مرشدش معاشر نمیشدند اجامر و او باش امثال این نفوس بوده‌اند و الّا آن اجامر که بوده و اوباش چه نفوسی بوده‌اند

Va az koll-e īn omūr godhashteh dar īn ẓohūr tā be-ḥāl asbāb-e donyā farāham nayāmad tā to yā ghayr-e to eᶜterāḍ namāyad. Fī kulli ḥīn qad kunnā fī balāʾ wa-shiddah ᶜaẓīm law antum min al-munṣifīn. Va īnkeh be-elqā-ye ān moᶜreḍ-e molqī neveshteh keh Jamāl-e Aḥadīyeh bā ajāmer va awbāsh moᶜāsher būdeh-and va be-ṣoḥbathā-ye lāṭāyel mashghūl būdeh-and, yukadhdhibuka kalimātu baᶜdika kalimātu qablika. Mīnevīsī bīst sāl bā ᶜorafā majāles va moʾānes būdeh-and va baᶜd neveshteh bā ajāmer va awbāsh. Mut bi-ghayẓika yā ayyuhā al-ghāfil. Innaka anta alladhī dhukirta fī kitāb al-qabl bi-qawlihi taᶜālā ka-mathal al-kalb in taḥmil ᶜalayhi yalhath aw tatrukhu yalhath. Dar koll-e aḥvāl be-havā nāṭeqand va dar masālek-e nafs sālek. Balī va-llāh agar bā ajāmer moᶜāsher nabūdand albatteh bā Seyyed Moḥammad va morshedash moᶜāsher namīshodand. Ajāmer va awbāsh amthāl-e īn nofūs būdeh-and va ellā ān ajāmer keh būdeh va awbāsh cheh nofūsī būdeh-and.

Apart from all these matters, in this Revelation worldly means have not been available up to now for you or anyone else to object to. At every moment We have been in affliction and great hardship, if you are fair-minded. As for what you have written at the prompting of that opponent who puts words into your mind—that the Beauty of Oneness associated with rabble and scoundrels and

engaged in idle conversations—your later words and your earlier words give you the lie. You write that for twenty years He sat and enjoyed companionship with mystics, and then you write, "with rabble and scoundrels." Die in your rage, heedless one! You are the one mentioned in the former Book in His words—exalted is He—"Like a dog: if you assail it, it pants, and if you leave it alone, it pants." In every condition they speak from desire and tread the paths of self. Yes, by God, had He not associated with rabble, He would certainly not have associated with Siyyid Muḥammad and his guide. People like these have been the rabble and scoundrels. Otherwise, who were that rabble, and who were those scoundrels?

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البتّه کلمات الهی را لاطایل دانسته چه که تکلّم نفرموده‌اند مگر بآیات الهی برو و از اهل عراق سؤال کن بسیار کلمات صدقی بتو القا نموده‌اند یکذّبك کلّ شیء و لکن انت لا تشعر از این گذشته ای بی‌انصاف ظالم تو کجا بوده و کجا دیده که ایشان با اجامر و اوباش نشسته باشند البتّه اراذل و اوبا ش مؤمنین باللّه را دانسته لازال در احیان هر ظهور مشرکین مخصوص بهمین کلمه تکلّم نموده‌اند بقوله تعالی و ما نراك اتّبعك الّا الّذینهم اراذلنا بادی الرّأی چنانچه از قبل ذکر شد لایق تو آنکه بامثال این کلمات تکلّم نماید فواللّه همین کلمه تو دلیل بر حقّیّت حقّ بوده و خواهد بود لعن اللّه اوّل ظالم ظلم نقطة الأولی فی ظهوره الأخری و افتری علی نفسه و کفر بآیاته و ملا صدره من غلّه و بغضائه و بهذا اللّعن یلعنه کلّ من فی السّموات و الأرضین

Albatteh kalemāt-e elāhī rā lāṭāyel dānesteh, cheh keh takallom nafarmūdeh-and magar be-āyāt-e elāhī. Boro va az ahl-e ʿErāq soʾāl kon. Besyār kalemāt-e ṣedqī be-to elqā namūdeh-and! Yukadhdhibuka kullu shayʾ wa-lākin anta lā tashʿur. Az īn godhashteh ey bī-enṣāf-e ẓālem, to kojā būdeh va kojā dīdeh keh īshān bā ajāmer va awbāsh neshasteh bāshand? Albatteh arādhel va awbāsh moʾmenīn be-Allāh rā dānesteh. Lāzāl dar aḥyān-e har ẓohūr moshrekīn makhṣūṣ be-hamīn kalemeh takallom namūdeh-and, bi-qawlihi taʿālā wa-mā narāka ittabaʿaka illā alladhīnahum arādhilunā bādiya al-raʾy. Chenāncheh az qabl dhekr shod lāyeq-e to ānkeh be-amthāl-e īn kalemāt takallom namāyad. Fa-va-llāh hamīn kalemeh-ye to dalīl bar ḥaqqīyat-e Ḥaqq būdeh va khāhad būd. Laʿana Allāhu awwala ẓālim ẓalama Nuqṭat al-Ūlā fī ẓuhūrihi al-ukhrā wa-iftarā ʿalā nafsihi wa-kafara bi-āyātihi wa-malaʾa ṣadrahu min ghillihi wa-baghḍāʾihi wa-bi-hādhā al-laʿn yalʿanuhu kullu man fī al-samāwāt wa-al-araḍīn.

Clearly, you have regarded the divine words as idle talk, for He spoke nothing but divine verses. Go and ask the people of Iraq. What a wealth of truthful words they have put into your mind! Everything gives you the lie, yet you do not perceive it. Furthermore, you unjust oppressor, where were you, and where did you see Him sitting with rabble and scoundrels? Clearly, you have taken the believers in God to be the lowly and the scoundrels. In the days of every revelation, the idolaters have always uttered precisely these words, as in His saying—exalted is He—"We see that none have followed you but those who are the lowliest among us, at first sight." As mentioned before, it is fitting for you to utter such words. By God, this very statement of yours has been and will remain a proof of the truth of the True One. May God curse the first oppressor who wronged the Primal Point in His latter manifestation, slandered His person, denied His signs, and filled His breast with his rancor and hatred. With this curse, all who are in the heavens and the earths curse him.

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و الله الّذی لا اله الّا هو بلایائی بر این جمال مظلوم وارد شده که بر احدی از اوّل ابداع تا حین وارد نشده امری که مشهود عالمیان است او را انکار نموده‌اید مثل آنکه کلّ مشاهده نموده‌اند که در امر الله بنفسی مداهنه نفرموده‌اند و بنفسی ملتجی نشده‌اند چنانچه در عراق سرکار مشیر خواستند معاشرت نمایند قبول نفرمودند تا آنکه بالأخره بمسجد تشریف بردند چنانچه کلّ شنیده‌اند و بعد از ورود بمدینه کبیر هم نزد احدی نرفتند و بنفسی توجّه نفرمودند و کلّ شاهد و گواهند مع ذلك چنین نفسی را مینویسید که با اجامر و اوباش معاشر بوده و نفسی را که برای لقمه نان بکلّ نفوس شکایت کرده که سواد عرایضش الآن موجود و زن مخصوص نان بسرایه فرستاده و باستانبول دویده و بهر نفسی ملتجی شده افعال چنین نفسی مقبول و افعال حقّ غیر مقبول ای و الله کذلك ینبغی لکم و لا نفسکم

Va-llāhi alladhī lā ilāha illā huwa, balāyāʾī bar īn Jamāl-e Maẓlūm vāred shodeh keh bar aḥadī az avval-e ebdāᶜ tā ḥīn vāred nashodeh. Amrī keh mashhūd-e ᶜālamiyān ast ū rā enkār namūdeh-īd, methl-e ānkeh koll moshāhedeh namūdeh-and keh dar Amr Allāh be-nafsī modāheneh nafarmūdeh-and va be-nafsī moltajī nashodeh-and. Chenāncheh dar ᶜErāq Sarkār-e Moshīr khāstand moᶜāsherat namāyand, qabūl nafarmūdand tā ānkeh be-al-ākhereh be-masjed tashrīf bordand chenāncheh koll shenīdeh-and. Va baᶜd az vorūd be-Madīneh-ye Kabīr ham nazd-e aḥadī naraftand va be-nafsī tavajjoh nafarmūdand va koll shāhed va govāhand. Maᶜa dhālek chenīn nafsī rā mīnevīsīd keh bā ajāmer va awbāsh moᶜāsher būdeh. Va nafsī rā keh barā-ye loqmeh nān be-koll-e nofūs shekāyat kardeh keh savād-e ᶜarāyeḍash al-ān mawjūd va zan makhṣūṣ-e nān be-sarāyeh ferestādeh va be-Estānbūl davīdeh va be-har nafsī moltajī shodeh, afᶜāl-e chenīn nafsī maqbūl va afᶜāl-e Ḥaqq ghayr-e maqbūl. Ī va-llāh kadhālika yanbaghī lakum wa-li-anfusikum.

By God, besides whom there is no other god, afflictions have befallen this wronged Beauty such as have befallen no one from the beginning of creation until now. You have denied something witnessed by all the world. For example, everyone has seen that in the Cause of God He has flattered no one and sought refuge with no one. In Iraq, when His Excellency the Mushīr wished to meet with Him, He did not accept, until at last He went to the mosque, as everyone has heard. After His arrival in the Great City, too, He visited no one and turned to no one, and all are witnesses to this. Despite this, you write of such a Person that He associated with rabble and scoundrels. Yet there is one who complained to everyone for a morsel of bread—the copies of his petitions still exist—who sent a woman to the government residence specifically for bread, ran to Istanbul, and sought refuge with every person. The deeds of such a person are acceptable, while the deeds of the True One are unacceptable! Yes, by God, this is what befits you and your own selves.

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قدری تفکّر کن که همین کلمه امثال تو چه قدر عظیم است و چگونه خورشید نورانی را در فکر افتاده‌اید که بحجبات نفس و هوی مستور دارید و اعمالش را ضایع کنید نه و الله جز امثال تو احدی باین کلمات التفات ننماید چه که کلّ فعل حقّ را ببصر خود دیده‌اند یومی از ایّام فرمودند که اعظم از این بلایا در سرادق قضا مستور است و باید نازل شود چنانچه خوابی در عراق دیده‌ام و از آن چنین مستفاد میشود قال و قوله الحقّ کنت نائماً فی لیلة البلماء بعد عفراء اذاً رأیت بأن اجتمعت فی حولی النّبیّون و المرسلون و هم قد جلسوا فی اطرافی و کلّهم ینوحون و یبکون و یصرخون و یضجّون و انّی تحیّرت فی نفسی فسئلت عنهم اذاً اشتدّ بکائهم و صریخهم و قالوا لنفسك یا سرّ الأعظم و یا هیکل القدم و بکوا علی شأن بکیت ببکائهم و

Qadrī tafakkur kun kih hamīn kalimiy-i amthāl-i tu chih qadr ᶜaẓīm ast va chigūnih khurshīd-i nūrānī rā dar fikr uftādih-īd kih bi-ḥujubāt-i nafs va havā mastūr dārīd va aᶜmālash rā ḍāyiᶜ kunīd. Nah va-Allāh, juz amthāl-i tu aḥadī bi-īn kalimāt iltifāt nanamāyad chih kih kull fiᶜl-i Ḥaqq

rā bi-baṣar-i khud dīdih-and. Yawmī az ayyām farmūdand kih aᶜẓam az īn balāyā dar surādiq-i qaḍā mastūr ast va bāyad nāzil shavad chunānchih khwābī dar ᶜIrāq dīdih-am va az ān chunīn mustafād mīshavad. Qāla wa-qawluhu al-ḥaqq: Kuntu nāᵓiman fī laylatin balmāᵓ baᶜda ᶜafrāᵓ idhan raᵓaytu bi-an ijtamaᶜat fī ḥawlī al-nabiyyūna wa-l-mursalūn wa-hum qad jalasū fī aṭrāfī wa-kulluhum yanūḥūna wa-yabkūna wa-yaṣrukhūna wa-yaḍijjūn wa-innī taḥayyartu fī nafsī fa-saᵓaltu ᶜanhum idhan ishtadda bukāᵓuhum wa-ṣarīkhuhum wa-qālū li-nafsika yā sirr al-aᶜẓam wa-yā haykal al-qidam wa-bakaw ᶜalā shaᵓnin bakaytu bi-bukāᵓihim wa-

Reflect a little on how grave this very statement by people like you is, and how you have conceived the idea of concealing the radiant Sun behind the veils of self and desire and rendering His deeds fruitless. No, by God, no one but people like you would pay attention to such words, for all have seen the deeds of the True One with their own eyes. One day He said that afflictions greater than these lay concealed in the tabernacle of destiny and must descend, as He had seen a dream in Iraq from which this could be understood. He said—and His word is truth—"I was asleep on a dark night following a bright one, when I saw that the Prophets and Messengers had gathered around Me. They were seated on every side of Me, and all were lamenting, weeping, crying out, and wailing. I was bewildered within Myself and questioned them. Then their weeping and cries intensified, and they said, 'For You, O Most Great Mystery, O Temple of Eternity!' They wept so much that I wept at their weeping, and

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اذا سمعت بكاء اهل ملأ الأعلى و فى تلك الحالة خاطبونى و قالوا قد عظم بلائك يا سدرة المنتهى و كبر قضائك يا سرّ الآخرة و الأولى عليك بالصّبر يا آية الكبرى و ظهور نقطة الأولى ثمّ عليك بالصّبر يا شجرة القصوى و ظهور القضآء فى ملكوت الامضآء فسوف ترى بعينك ما لا رءاه احد من المعشر النّبيّين و تشهد ما لا شهده احد من العالمين و تسمع ما لا سمعه اذن الأصفيآء و الأودّاء فصبراً صبراً يا سرّ الله المكنون و رمز المخزون و كلمته المحتوم و كتابه المختوم

Idhā samiᶜtu bukāᵓa ahl-i malaᵓ-i aᶜlā wa-fī tilka al-ḥālati khāṭabūnī wa-qālū qad ᶜaẓuma balāᵓuka yā sidrat al-muntahā wa-kabura qaḍāᵓuka yā sirr al-ākhirati wa-l-ūlā ᶜalayka bi-l-ṣabr yā āyat al-kubrā wa-ẓuhūr nuqṭat al-ūlā thumma ᶜalayka bi-l-ṣabr yā shajarat al-quṣwā wa-ẓuhūr al-qaḍāᵓ fī malakūt al-imḍāᵓ fa-sawfa tarā bi-ᶜaynika mā lā raᵓāhu aḥadun min al-maᶜshar al-nabiyyīn wa-tashhadu mā lā shahidahu aḥadun min al-ᶜālamīn wa-tasmaᶜu mā lā samiᶜahu udhun al-aṣfiyāᵓ wa-l-awiddāᵓ fa-ṣabran ṣabran yā sirr Allāh al-maknūn wa-ramz al-makhzūn wa-kalimatuhu al-maḥtūm wa-kitābuhu al-makhtūm.

when I heard the weeping of the people of the Supreme Concourse, in that state they addressed Me and said, 'Great indeed is Your affliction, O Tree beyond which there is no passing, and momentous is Your destiny, O Mystery of the next world and this one. Be patient, O Most Great Sign and Manifestation of the Primal Point. Again, be patient, O Uttermost Tree and Manifestation of the Decree in the kingdom of its fulfillment. You will see with Your own eyes what none of the company of Prophets has seen, witness what no one in all the worlds has witnessed, and hear what the ears of the chosen ones and the beloved have never heard. Be patient, be patient, O hidden Mystery of God, His treasured Symbol, His irrevocable Word, and His sealed Book.'

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و کنت معهم فی تلك اللیلة خاطبتهم و خاطبونی الی ان قرب الفجر و ارفعت رأسی عن النّوم و کنت متفکّراً فی نفسی ما بلآء الّذی ما شهده احد فی الابداع و ما حکیته عند احد الی ان حضر تلقآء الوجه احد من علمآء العراق الّذی سمّی بعبد السّلام افندی فلمّا حضر القیناه و اخبرناه و قصصنا له ما ارانی الله فی المنام و هو حزن تلقآء الوجه بحزن عظیم کذلك کان الأمر و لکن النّاس هم فی غفلة مبین

Wa-kuntu maᶜahum fī tilka al-laylati khāṭabtuhum wa-khāṭabūnī ilā an qaruba al-fajr wa-arfaᶜtu raᵓsī ᶜan al-nawm wa-kuntu mutafakkiran fī nafsī mā balāᵓ alladhī mā shahidahu aḥadun fī al-ibdāᶜ wa-mā ḥakaytuhu ᶜinda aḥadin ilā an ḥaḍara tilqāᵓa al-wajh aḥadun min ᶜulamāᵓ al-ᶜIrāq alladhī summiya bi-ᶜAbd al-Salām Afandī fa-lammā ḥaḍara alqaynāhu wa-akhbarnāhu wa-qaṣaṣnā lahu mā arānī Allāhu fī al-manām wa-huwa ḥazina tilqāᵓa al-wajh bi-ḥuznin ᶜaẓīm kadhālika kāna al-amr wa-lākinna al-nāsa hum fī ghaflatin mubīn.

“I was with them that night, speaking to them and hearing them speak to Me, until dawn drew near and I raised My head from sleep. I wondered within Myself what this affliction could be that no one in creation had witnessed. I told no one of it until one of the scholars of Iraq, named ᶜAbd al-Salām Afandī, came into My presence. When he arrived, We related it to him, informed him, and recounted to him what God had shown Me in the dream. He was deeply saddened in Our presence. Such was the matter, yet the people are in manifest heedlessness.”

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این رؤیائی است که در عراق مشاهده فرموده و ذکر فرموده‌اند و در این ایّام بعضی از آن تعبیر شده چنانچه شنیده‌ایم از اقوال شما آنچه را که احدی از قبل نشنیده و دیده‌ایم آنچه را نفسی ندیده و فرمودند در کلّ احوال صابر و شاکریم و جمیع مقصود آن نفوس اینست که چرا حقّ ظاهر شده فوالله هذا لم یکن من عندی بل من لدن من ارسلنی بالحقّ و جعلنی رحمة علی العالمین

Īn ruᵓyāᵓī ast kih dar ᶜIrāq mushāhidih farmūdih va dhikr farmūdih-and va dar īn ayyām baᶜḍī az ān taᶜbīr shudih chunānchih shinīdih-īm az aqvāl-i shumā ānchih rā kih aḥadī az qabl nashnīdih va dīdih-īm ānchih rā nafsī nadīdih va farmūdand dar kull-i aḥvāl ṣābir va shākirīm va jamīᶜ-i maqṣūd-i ān nufūs īnast kih chirā Ḥaqq ẓāhir shudih. Fa-wa-Allāh hādhā lam yakun min ᶜindī bal min ladun man ar salanī bi-l-ḥaqq wa-jaᶜalanī raḥmatan ᶜalā al-ᶜālamīn.

This is a dream that He saw in Iraq and recounted, and in these days part of it has been fulfilled: We have heard from your utterances what no one has ever heard before and have seen what no one has seen. He said, “In every circumstance We are patient and thankful.” The entire concern of those souls is why the True One has appeared. By God, this did not originate with Me, but with Him who sent Me with the truth and made Me a mercy to all the worlds.

623

قوله کبر غلّه مذکور نموده بودید که زن در سرایه فرستاده عرض نموده‌اند اوّلا آنکه ظلم موجب زیاده از این خواهد بود علاوه مرحبا از شما که با ادّعای حقّیّت شما و زیرکی زیر آب کشی دیگر از انبیاء و اولیاء نمودید آیا بجهت فدك حضرت فاطمه دست حسنین را نگرفته و بدر مهاجر و انصار نبرده آفرین بر شما انتهی

Qawluhu, kabura ghilluhu: Madhkūr namūdih būdīd kih zan dar sarāyih firistādih ᶜarḍ namūdih-and. Avvalan ānkih ẓulm mūjib-i ziyādih az īn khwāhad būd. ᶜAlāvih marḥabā az shumā kih bā

iddiᶜā-yi ḥaqqiyyat-i shumā va zīrakī zīr-āb-kashī-yi dīgar az anbiyā va awliyā namūdīd. Āyā bi-jahat-i Fadak Ḥaḍrat-i Fāṭimih dast-i Ḥasanayn rā nagiriftih va bi-dar-i Muhājir va Anṣār naburdih? Āfarīn bar shumā. Intahā.

His words—great is his rancor: "You mentioned that they had sent a woman to the government residence to present a petition. First, oppression will lead to more than this. Moreover, bravo to you! With your claim to being in the right and your cleverness, you have made yet another attempt to undermine the Prophets and holy ones. Did not Her Holiness Fāṭimih, for the sake of Fadak, take Ḥasan and Ḥusayn by the hand and bring them to the doors of the Emigrants and the Helpers? Well done!" End of quotation.

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صه لسانك يا ايّها الكافر بالله ثمّ صه لسانك يا ايّها المشرك بالله ثمّ صه لسانك يا ايّها المحارب بالله

Ṣah lisānaka yā ayyuhā al-kāfir bi-Allāh thumma ṣah lisānaka yā ayyuhā al-mushrik bi-Allāh thumma ṣah lisānaka yā ayyuhā al-muḥārib bi-Allāh.

Silence your tongue, you who disbelieve in God! Again, silence your tongue, you who associate partners with God! Again, silence your tongue, you who wage war against God!

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ولو اكرّر تلك الكلمة من حينئذ الى آخر الّذى لا آخر له لتكون مستحقّاً بها بل لا تذكر عند ما ارتكبت فى جنب الله يا ايّها الغافل عن امر الله و المستكبر على نفس الله

Wa-law ukarrir tilka al-kalimata min ḥīniᵓidhin ilā ākhir alladhī lā ākhira lahu la-takūna mus-taḥiqqan bihā bal lā tudhkaru ᶜinda mā irtakabta fī janb Allāh yā ayyuhā al-ghāfil ᶜan amr Allāh wa-l-mustakbir ᶜalā nafs Allāh.

Even if I repeated those words from this moment until the end that has no end, you would deserve them. Indeed, they are nothing beside what you have committed against God, you who are heedless of the Cause of God and arrogant toward God Himself.

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بعد از ورود اين ارض جمال مبارك و حضرت كليم و ميرزا يحيي هر يك در بيت عليحدّه مقرّ داشتند و اين ارض محلّى نيست كه نفسى بنفسى ظلم نمايد و ظلمى را كه مشرك بالله ارتكاب نمود در وقتى بود كه تفريق كبرى واقع نشده بود و بعد از ظهور ما فى صدره تفصيل و تفريق واقع چنانچه ذكر شد و ابداً ديگر ملاقات نشده و گفتگوى لسانى هم بميان نيامده فاسئل من اهل تلك الأرض لكى تجد الى الصّدق سبيل

Baᶜd az vurūd-i īn arḍ Jamāl-i Mubārak va Ḥaḍrat-i Kalīm va Mīrzā Yaḥyā har yak dar bayt-i ᶜalāḥaddih maqarr dāshtand va īn arḍ maḥallī nīst kih nafsī bi-nafsī ẓulm namāyad va ẓulmī rā kih mushrik bi-Allāh irtikāb namūd dar vaqtī būd kih tafrīq-i kubrā vāqiᶜ nashudih būd va baᶜd az ẓuhūr-i mā fī ṣadrihi tafṣīl va tafrīq vāqiᶜ chunānchih dhikr shud va abadan dīgar mulāqāt nashudih va guftugū-yi lisānī ham bi-miyān nayāmadih. Fa-sᵓal min ahl tilka al-arḍ li-kay tajida ilā al-ṣidq sabīl.

After arriving in this land, the Blessed Beauty, His Holiness Kalīm, and Mīrzā Yaḥyā each resided in a separate house. This land is not a place where one person can oppress another. The wrong committed by the one who associates partners with God took place before the Most Great Separation had occurred. After what lay within his breast was revealed, the division and separation took place, as has been mentioned. Since then there has never been another meeting, nor has any spoken exchange taken place. Ask the people of that land, so that you may find a path to the truth.

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و دیگر آنکه مملکت مال دولت علیّه و در این ارض جمیع مسجون و غریب و بعد از اظهار ما فی سرّه احدی معاشرت ننموده‌جز درویش صدقعلی که بجهت خدمات او مراوده مینمود و هم‌چنین یك نفر در خدمت جمال اقدس و یکنفر هم خدمت حضرت کلیم و باقی اصحاب کلّ در منزلهای علیحدّه متفرّق دیگر این ظلم چه بوده و از چه رو وارد شده با آنکه جمیع ذرّات میدانند که سبب ظلم آن ظالم بود که ایشان بافتضاح خود راضی شدند و تفریق فرمودند

Va dīgar ānkih mamlakat māl-i Dawlat-i ᶜAliyyih va dar īn arḍ jamīᶜ masjūn va gharīb va baᶜd az iẓhār-i mā fī sirrihi aḥadī muᶜāsharat nanamūdih juz Darvīsh Ṣidqᶜalī kih bi-jahat-i khadamāt-i ū murāvadih mīnamūd va hamchunīn yak nafar dar khidmat-i Jamāl-i Aqdas va yak nafar ham khidmat-i Ḥaḍrat-i Kalīm va bāqī aṣḥāb kull dar manzilhā-yi ᶜalāḥaddih mutafarriq. Dīgar īn ẓulm chih būdih va az chih rū vārid shudih bā ānkih jamīᶜ-i dharrāt mīdānand kih sabab-i ẓulm ān ẓālim būd kih īshān bi-iftiḍāḥ-i khud rāḍī shudand va tafrīq farmūdand.

Moreover, the country belongs to the Ottoman government, and in this land all are prisoners and strangers. After he disclosed what lay hidden within him, no one associated with him except Darvīsh Ṣidqᶜalī, who visited him to attend to his needs. Likewise, one person served the Most Holy Beauty and one served His Holiness Kalīm, while all the other companions were dispersed in separate dwellings. What, then, was this oppression, and how did it come about? Every atom knows that the cause of the wrongdoing was that oppressor, who consented to his own disgrace and brought about the separation.

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و مع‌ذلك تقول ما لا تشعر اصل شجره ظلم را عدل شمرده و شجره فضل و عدل را ظالم دانسته هذا مکر منك و منهم فی امر الله آنقدر درایت نداری که سخنی استماع نمودی تفکّر کنی در همان ایّام که زنش بسرایه رفته فوالله که در اوّل ماه مخصوص او از آن زخرفیکه در هر شهر میاوردند مع یك بقچه اسباب درویش که مباشر او بود الآن موجود است برده و چند نفر هم مجدّد در این ارض وارد شده بودند کلّ مطّلع از جمله جناب میرزا حیدر علی و سلمان و استاد عبد الکریم از اهل صاد و مع‌ذلك مخصوصاً زن بسرایه فرستاده و بهمین لفظ گفته نسبت بجمال ابهی که ما را آورده و نان و لباس بما نمیدهد و افتضاحی در این ارض برپاشد که یکی از قنصلهای این ارض بسیار تعجّب نموده بشخصی ذکر نمود که امروز امر عجبی واقع شده و جمیع اعجام بشماتت برخواستند که در این طایفه عصمت و عفّت نیست

Va maᶜa dhālik taqūlu mā lā tashᶜur. Aṣl-i shajariy-i ẓulm rā ᶜadl shumurdih va shajariy-i faḍl va ᶜadl rā ẓālim dānistih. Hādhā makrun minka wa-minhum fī amr Allāh. Ānqadr dirāyat nadārī kih sukhanī istimāᶜ namūdī tafakkur kunī dar hamān ayyām kih zanash bi-sarāyih raftih. Fa-wa-Allāh kih dar avval-i māh makhṣūṣ-i ū az ān zukhrufī kih dar har shahr mīāvardand maᶜ yak buqchih asbāb Darvīsh kih mubāshir-i ū būd al-ān mawjūd ast burdih va chand nafar ham mujaddad dar

īn arḍ vārid shudih būdand kull muṭṭali^{c} az jumlih Jināb-i Mīrzā Ḥaydar ^{c}Alī va Salmān va Ustād ^{c}Abd al-Karīm az ahl-i Ṣād va ma^{c}a dhālik makhṣūṣan zan bi-sarāyih firistādih va bi-hamīn lafẓ guftih nisbat bi-Jamāl-i Abhā kih mā rā āvardih va nān va libās bi-mā namīdihad va iftiḍāḥī dar īn arḍ bar-pā shud kih yakī az qunṣulhā-yi īn arḍ bisyār ta^{c}ajjub namūdih bi-shakhṣī dhikr namūd kih imrūz amr-i ^{c}ajabī vāqi^{c} shudih va jamī^{c}-i a^{c}jām bi-shamātat bar-khāstand kih dar īn ṭā^{ɔ}ifih ^{c}iṣmat va ^{c}iffat nīst.

Yet you say what you do not understand. You have accounted the very root of the tree of oppression to be justice, and have judged the tree of grace and justice to be oppressive. This is a plot by you and them against the Cause of God. You do not have enough discernment to reflect on something you have heard. In those very days when his wife went to the government residence—by God—at the beginning of the month, Darvīsh, who acted as his agent and is still alive, had taken his allotted portion of the money brought in each city, together with a bundle of belongings. Several people had also newly arrived in this land, and all knew of it, including Jināb-i Mīrzā Ḥaydar ^{c}Alī, Salmān, and Ustād ^{c}Abd al-Karīm of the people of Ṣād. Yet he deliberately sent his wife to the government residence, and she said these very words about the All-Glorious Beauty: "He has brought us here and gives us neither bread nor clothing." Such a scandal arose in this land that one of its consuls was greatly astonished and remarked to someone, "A strange thing has happened today." All the Persians began to gloat, saying that this community had neither chastity nor decency.

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و خود نفس غافلت آنقدر دانسته که اگر یهود بر ایشان وارد شود بقدر مقدور زخرف فانیه از او منع نمیشود مع‌ذلك نوشتی آنچه نوشتی و فدك را کثیف نمودی و لکن مطمئنّ باش که در هر ارضی یك سیّدة النّسائی داری و از آن رشته مرایای تام واحداً بعد واحد هم بسیار و در هر ارضی موجود دوازده سنه جمال ابهی در عراق تشریف داشتند و احدی از ایشان امری که فی‌الجمله مغایر و مخالف باشد ندیده از جمیع اهل عراق سؤال کن حال از آن رشته مرایای تام واحداً بعد واحد یکی در عراق است باید از اهل عراق احوال او را پرسید باو نوشته انّا جعلناك علی العالمین نوراً منیراً و هم‌چنین هو النّور فی النّور و انّ مثل نوره کنور نور من نور الله و بامّ الفواحش این آیهء مبارکه قرآن را بعینه نوشته یا مریم اقنتی لربّك و اسجدی و ارکعی مع الرّاکعین انّ الله طهّرك و اصطفاك علی نسآء العالمین حال حظّ کن از آن سیّدة النّسآء و از آن مرآت تام کاش آنجا هم میرفتی و یك سجده مینمودی لعن الله الّذین تحرّفوا کلمة الله عن موضعها و اعرضوا عن جماله و اتّخذوا لانفسهم عجلاً من دونه فما لهؤلآء لا یکادون یفقهون ذکراً من الله العلیّ العظیم

Va khud nafs-i ghāfilat ānqadr dānistih kih agar Yahūd bar īshān vārid shavad bi-qadr-i maqdūr zukhruf-i fāniyih az ū man^{c} namīshavad. Ma^{c}a dhālik nivishtī ānchih nivishtī va Fadak rā kathīf namūdī va lākin muṭma^{ɔ}inn bāsh kih dar har arḍī yak Sayyidat al-Nisā^{ɔ}ī dārī va az ān rishtih marāyā-yi tāmm wāḥidan ba^{c}da wāḥid ham bisyār va dar har arḍī mawjūd. Davāzdah sanih Jamāl-i Abhā dar ^{c}Irāq tashrīf dāshtand va aḥadī az īshān amrī kih fī-l-jumlih mughāyir va mukhālif bāshad nadīdih. Az jamī^{c}-i ahl-i ^{c}Irāq su^{ɔ}āl kun. Ḥāl az ān rishtih marāyā-yi tāmm wāḥidan ba^{c}da wāḥid yakī dar ^{c}Irāq ast bāyad az ahl-i ^{c}Irāq aḥvāl-i ū rā pursīd. Bi-ū nivishtih innā ja^{c}alnāka ^{c}alā al-^{c}ālamīn nūran munīran va hamchunīn huwa al-nūr fī al-nūr wa-inna mathala nūrihi ka-nūri nūrin min nūr Allāh va bi-Umm al-Favāḥish īn āyiy-i mubārakiy-i Qur^{ɔ}ān rā bi-^{c}aynihi nivishtih yā Maryam uqnutī li-rabbiki wa-sjudī wa-rka^{c}ī ma^{c}a al-rāki^{c}īn inna Allāha ṭahharaki wa-ṣṭafāki ^{c}alā nisā^{ɔ} al-^{c}ālamīn. Ḥāl ḥaẓẓ kun az ān Sayyidat al-Nisā^{ɔ} va az ān mir^{ɔ}āt-i tāmm. Kāsh ānjā ham mīraftī va yak sajdih mīnamūdī. La^{c}ana Allāhu alladhīna taḥarrafū kalimat Allāh ^{c}an mawḍi^{c}ihā wa-a^{c}raḍū ^{c}an jamālihi wa-ttakhadhū li-anfusihim ^{c}ijlan min dūnihi fa-mā li-hā^{ɔ}ulā^{ɔ} lā yakādūna yafqahūna dhikran min Allāh al-^{c}Aliyy al-^{c}Aẓīm.

Your own heedless self knows at least this much: if a Jew came to Him, such perishable wealth as was available would not be withheld from him. Yet you wrote what you wrote and sullied Fadak. But rest assured that in every land you have a "Mistress of Women," and many of that succession of "perfect mirrors, one after another," are to be found in every land. The All-Glorious Beauty resided in Iraq for twelve years, and no one saw Him do anything even remotely improper or contrary to what is right. Ask all the people of Iraq. Now, one of that succession of "perfect mirrors, one after another," is in Iraq: you should ask the people of Iraq about him. He wrote to him, "We have made you a shining light to all the worlds," and likewise, "He is the light within the light, and the likeness of his light is as the light of a light from the light of God." To the Mother of Obscenities he wrote this blessed verse of the Quran, word for word: "O Mary, be devoutly obedient to your Lord, prostrate yourself, and bow with those who bow. God has purified you and chosen you above the women of all the worlds." Now take pleasure in that "Mistress of Women" and that "perfect mirror"! If only you had gone there too and performed a prostration! May God curse those who have displaced the word of God from its proper place, turned away from His Beauty, and taken a calf for themselves in His stead. What is wrong with these people that they can scarcely understand a word from God, the Most High, the Almighty?

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و الله ناله مینمایم و این کلمات مینویسم چه که امر بجائی رسیده که باید بچنین اذکار مشغول شد قد ضیّعتم حرمة الله و حرمة انفسکم قلب را از کثافات اوهام مشرکین طاهر نما و ذکر انبیاء و مرسلین را باذکار انفس مشرکین مقترن منما چه که جمیع آن طلعات رحمن جان در سبیل محبوب داده و برای نان بکلّ من علی الأرض اعتنا نفرموده‌اند حال انصاف ده تو از اهل قیاسی با این عباد که چگونه فعلی را بچه فعلی قیاس نموده فانصف لتنصف ثمّ ارحم امر الّذی سفك فی سبیله دمآء المقرّبین و عباد الله المخلصین

Va-Allāh nālih mīnamāyam va īn kalimāt mīnivīsam chih kih amr bi-jāʾī rasīdih kih bāyad bi-chunīn adhkār mashghūl shud. Qad ḍayyaᶜtum ḥurmat Allāh wa-ḥurmat anfusikum. Qalb rā az kathāfāt-i awhām-i mushrikīn ṭāhir namā va dhikr-i anbiyā va mursalīn rā bi-adhkār-i anfus-i mushrikīn muqtarin manamā chih kih jamīᶜ-i ān ṭalaᶜāt-i Raḥmān jān dar sabīl-i Maḥbūb dādih va barā-yi nān bi-kull-i man ᶜalā al-arḍ iᶜtinā nafarmūdih-and. Ḥāl inṣāf dih tu az ahl-i qiyāsī bā īn ᶜibād kih chigūnih fiᶜlī rā bi-chih fiᶜlī qiyās namūdih. Fa-anṣif li-tunṣaf thumma irḥam amr alladhī sufika fī sabīlihi dimāʾ al-muqarrabīn wa-ᶜibād Allāh al-mukhliṣīn.

By God, I lament as I write these words, for matters have reached a point where such things must be discussed. You have dishonored God and yourselves. Purify your heart of the filth of the delusions of those who associate partners with God, and do not link mention of the Prophets and Messengers with accounts of those souls who associate partners with Him. All those Countenances of the All-Merciful gave their lives in the path of the Beloved and paid no heed to anyone on earth for the sake of bread. Now judge fairly: you are one who draws comparisons with these servants—what sort of deed have you compared to what other deed? Be fair, that you may be treated fairly, and have mercy on the Cause of Him in whose path the blood of those brought near and of God's sincere servants has been shed.

631

قوله عظم کذبه عرض دیگر آنکه در باب آمدن حاجی سیّد محمّد در اسلامبول و خودم همه را مطّلعم و حضور داشتم شب اوّل آمده در سفارت جناب مشیر الدّوله بودند و سرکار حاجی میرزا صفی و بنده و بس و مشیر الدّوله باو گفت که چرا آمده گفت بجهت

استخلاص خود و عرض حال عالی پاشا را هم من دیدم تا آنکه رسولان ایشان آمدند و آغاز بدگوئی نمودند و او هم بجهت این بدگوئیها بقدر لازم گفت انتهی

Qawluhu, ᶜaẓuma kadhibuhu: ᶜArḍ-i dīgar ānkih dar bāb-i āmadan-i Ḥājjī Siyyid Muḥammad dar Islambūl va khudam hamih rā muṭṭaliᶜam va ḥuḍūr dāshtam. Shab-i avval āmadih dar sifārat Jināb-i Mushīr al-Dawlih būdand va Sarkār Ḥājjī Mīrzā Ṣafī va bandih va bas va Mushīr al-Dawlih bi-ū guft kih chirā āmadih guft bi-jahat-i istikhlāṣ-i khud va ᶜarḍ-i ḥāl-i ᶜĀlī Pāshā rā ham man dīdam tā ānkih rasūlān-i īshān āmadand va āghāz-i badgūʾī namūdand va ū ham bi-jahat-i īn badgūʾīhā bi-qadr-i lāzim guft. Intahā.

His words—great is his falsehood: "Another point I submit concerns the arrival of Ḥājjī Siyyid Muḥammad in Istanbul. I myself know all about it and was present. On the first night he came to the embassy, Jināb-i Mushīr al-Dawlih was there, together with His Honor Ḥājjī Mīrzā Ṣafī and myself, and no one else. Mushīr al-Dawlih asked him why he had come. He said, 'To secure my release.' I also saw the petition to ᶜĀlī Pāshā. Then their messengers came and began to speak ill of him, and in response to this disparagement he too said as much as was necessary." End of quotation.

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قد سوّد الله وجه الكاذب اگر مخصوص استخلاص آمده سیاهه نفوس را که احدی مطّلع نبوده که داده هشت نفر بودند بقلم داده بیست و یك نفریم و شش ماه معطّل شده تا آنکه بهزار تدلیس وصل الی مقصوده و مقصود صاحبه باعوا یوسف الأمر بدراهم معدودة فافّ لهم و لوفائهم تالله بفعلهم ضیع امر الله بین النّاس

Qad sawwada Allāhu wajh al-kādhib. Agar makhṣūṣ-i istikhlāṣ āmadih siyāhiy-i nufūs rā kih aḥadī muṭṭaliᶜ nabūdih kih dādih? Hasht nafar būdand bi-qalam dādih bīst va yak nafarīm va shash māh muᶜaṭṭal shudih tā ānkih bi-hizār tadlīs waṣala ilā maqṣūdihi wa-maqṣūd ṣāḥibihi. Bāᶜū Yūsuf al-amr bi-darāhima maᶜdūdah fa-uffin lahum wa-li-wafāʾihim ta-Allāh bi-fiᶜlihim ḍuyyiᶜa amr Allāh bayna al-nās.

God has blackened the face of the liar. If he came solely to secure his release, who supplied the list of people, of which no one had any knowledge? There were eight of them, but he submitted in writing, "We are twenty-one." He spent six months waiting until, through a thousand deceptions, he attained his own purpose and that of his companion. They sold the Joseph of the Cause for a few dirhams. Shame on them and their faithfulness! By God, through their actions the Cause of God was dishonored among the people.

633

و امرنامه که از استامبول آمده نوشته‌اند که بعضی از همرهان ایشان آمده و شکایت نموده‌اند که ایشان بما نان نمیدهند و الان آن امرنامه موجود مع‌ذلك نوشته آنچه را نوشته لعن الله الّذین بدّلوا حرمة الله بزخارف الدّنیا و اذا خلوا الی الشّیاطین یتبرّئون من الله و امره ثمّ یکتبون الی الحمقآء من امثالهم انّا رؤسآء الأمر و مرایاء العباد و اثمار التّوحید و اوراق التّجرید و لکن الّذین جعل الله بصرهم حدیداً یشهدون و یطلعون بما ارتکبوا فی الحیوة الباطلة و لایشتبه علیهم لانّهم یجدون عن کلّ فعل من افعالهم روایح الکذب و النّفاق و التّزویر و الشّقاق و انّهم من جواهر الخلق بین عباد الله و بریّته و علیهم ذکر الله و ثنائه فی کلّ حین و بعد حین و حین حین

Va amr-nāme ke az Estāmbol āmade neveshte-and ke baᶜżī az hamrahān-e īshān āmade va shekāyat namūde-and ke īshān be mā nān nemīdahand va al-ān ān amr-nāme mawjūd maᶜa-dhālek neveshte ānche rā neveshte. Laᶜana Allāhu alladhīna baddalū ḥurmata Allāhi bi-zakhārifi al-dunyā wa idhā khalaw ilā al-shayāṭīni yatabarraᵓūna min Allāhi wa amrihi thumma yaktubūna ilā al-ḥumaqāᵓi min amthālihim innā ruᵓasāᵓu al-amri wa marāyāᵓu al-ᶜibādi wa athmāru al-tawḥīdi wa awrāqu al-tajrīdi wa lākinna alladhīna jaᶜala Allāhu baṣarahum ḥadīdan yashhadūna wa yaṭṭaliᶜūna bi-mā irtakabū fī al-ḥayāti al-bāṭilati wa lā yashtabihu ᶜalayhim li-annahum yajidūna ᶜan kulli fiᶜlin min afᶜālihim rawāᵓiḥa al-kadhibi wa al-nifāqi wa al-tazwīri wa al-shiqāqi wa innahum min jawāhiri al-khalqi bayna ᶜibādi Allāhi wa bariyyatihi wa ᶜalayhim dhikru Allāhi wa thanāᵓuhu fī kulli ḥīnin wa baᶜda ḥīnin wa ḥīna ḥīn.

In the official order that came from Istanbul, they wrote that some of his companions had come and complained, “He does not give us bread.” That order is still in existence, yet he has written what he has written. May God curse those who have bartered the honor of God for the vanities of this world, and who, when alone with the devils, disavow God and His Cause, then write to fools like themselves, “We are the leaders of the Cause, the mirrors of the servants, the fruits of divine unity, and the leaves of detachment.” But those whose sight God has made keen witness and perceive what they have committed in this vain life. They are not deceived, for in every one of their actions they detect the odors of falsehood, hypocrisy, deceit, and dissension. They are among the gems of creation amid the servants of God and His creatures. May God’s remembrance and praise rest upon them at every moment, time after time, and at all times.

634

و الله خوب مریدی هستی و خوب بستر فحشا مشغول شده بعد از شهود و لکن بر بصیر خبیر امر پوشیده نیست و مطّلعیم که چه افتراها گفته و چگونه کمر قتل بسته حتّی گفته‌اند که ایشان مخصوص آدم به طهران فرستاده‌اند بجهت امر شنیع لعنة الله علی المفترین و الکاذبین

Va Allāh khūb morīdī hastī va khūb be satr-e faḥshā mashghūl shode baᶜd az shohūd va lāken bar baṣīr-e khabīr amr pūshīde nīst va moṭṭaleᶜīm ke che efterāhā gofte va chegūne kamar-e qatl baste ḥattā gofte-and ke īshān makhṣūṣ ādam be Ṭehrān ferestāde-and be jahat-e amr-e shanīᶜ. Laᶜnatu Allāhi ᶜalā al-muftarīna wa al-kādhibīn.

By God, what a fine disciple you are, and how diligently you have occupied yourself with concealing indecency after witnessing it! But the matter is not hidden from the All-Seeing, the All-Informed. We know what slanders he has uttered and how he has resolved upon murder. They have even said that He sent someone to Tehran expressly to carry out a shameful deed. May God’s curse be upon the slanderers and liars.

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حال فعل حقّ را مشاهده کن که بهمان مدینه وارد شدند و ابدا بکسی مراوده نفرمودند و در امر الله با نفسی مداهنه نشد و چون آن خبیث دیده که سفیر ایران مکدّر است از ایشان محض خدعه و تلبیس و نفاق با حقّ بآن مقرّ وارد و التجا نموده‌و گفته آنچه گفته اگر او استخلاص میخواست کسی باو حرف نداشت او از حاجی میرزا احمد معروف‌تر نبوده بهیچوجه و از سایرین که رفته‌اند معتبرتر نه بلکه نزد بعضی ذکر نداشته فوالله که مخصوص شهریه آمده چنانچه این ارض هم عرایضی که او و میرزا یحیی بباب مشیر نوشته‌اند موجود و

Ḥāl feᶜl-e Ḥaqq rā moshāhede kon ke be hamān madīne vāred shodand va abadan be kasī morāvede nafarmūdand va dar amr-e Allāh bā nafsī modāhane nashod va chon ān khabīth dīde ke safīr-e Īrān mokaddar ast az īshān maḥż-e khodᶜe va talbīs va nefāq bā Ḥaqq be ān maqarr vāred va eltejā namūde va gofte ānche gofte agar ū estekhlāṣ mīkhāst kasī bā ū ḥarf nadāsht ū az Ḥājī Mīrzā Aḥmad maᶜrūf-tar nabūde be hīch vajh va az sāyerīn ke rafte-and moᶜtabar-tar na balke nazd-e baᶜżī dhekr nadāshte fa-wa-Allāh ke makhṣūṣ-e shahrīye āmade chenānche īn arż ham ᶜarāyeżī ke ū va Mīrzā Yaḥyā be bāb-e moshīr neveshte-and mawjūd va

Now observe the conduct of the True One: He entered that same city and had no dealings with anyone, and no compromise was made with anyone concerning the Cause of God. But when that wicked man saw that the Persian ambassador was displeased with Him, he went to that residence and sought refuge there, solely to deceive, dissemble, and act hypocritically toward the True One, and said what he said. If he had wanted his release, no one would have objected. He was by no means better known than Ḥājī Mīrzā Aḥmad, nor more esteemed than the others who left; indeed, some had never even heard of him. By God, he came expressly for a stipend, as the petitions that he and Mīrzā Yaḥyā wrote to the office of the Mushīr are also here in this land, and

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از استامبول جمیع امور را از اینجا استفسار نمودند که او میگوید هفت نفر رفته‌اند و باقی بکسب مشغولند و من و میرزا یحیی بیست و یکنفریم و شهریّه نداریم سرکار والی مخصوص فرستاده و استفسار نموده که باب عالی همچه ذکر نموده‌اند و تو مینویسی که بجهت استخلاص بوده حال که بمنتهی مراد خود رسیدند ایکاش که دیگر باطراف ننویسند که نان نداریم

Az Estāmbol jamīᶜ-e omūr rā az īnjā estefsār namūdand ke ū mīgūyad haft nafar rafte-and va bāqī be kasb mashghūland va man va Mīrzā Yaḥyā bīst-o yek nafarīm va shahrīye nadārīm sarkār-e vālī makhṣūṣ ferestāde va estefsār namūde ke bāb-e ᶜālī hamche dhekr namūde-and va to mīnevīsī ke be jahat-e estekhlāṣ būde ḥāl ke be montahā-ye morād-e khod resīdand ey kāsh ke dīgar be aṭrāf nanevīsand ke nān nadārīm.

From Istanbul they inquired here about all these matters, saying, “He says that seven people have left and the rest are occupied in earning a living, while Mīrzā Yaḥyā and I number twenty-one and have no stipend.” His Excellency the Governor sent someone expressly to inquire, saying that the Sublime Porte had reported this. Yet you write that it was to secure his release. Now that they have attained the utmost of their desire, if only they would stop writing far and wide that they have no bread!

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حال انصاف ده آن فعل حقّ و این فعل این گروه از کدام رایحه حقّ استشمام میشود و الله چنین رؤسا از برای امثال شما بسیار خوبند و همچه مدان که سفیر ایران غافلند لا و الله یومی آید که خود ایشان تصدیق بر فعل حقّ نمایند و منکر فعل آن نفوس شوند و اگر هم بر تو مشتبه شود بر ایشان مشتبه نخواهد شد

Ḥāl enṣāf deh ān feᶜl-e Ḥaqq va īn feᶜl-e īn gorūh az kodām rāyeḥe-ye Ḥaqq esteshamām mīshavad va Allāh chonīn roʾasā az barā-ye amthāl-e shomā besyār khūband va hamche madān ke safīr-e Īrān ghāfeland lā va Allāh yawmī āyad ke khod-e īshān taṣdīq bar feᶜl-e Ḥaqq namāyand va monker-e feᶜl-e ān nofūs shavand va agar ham bar to moshtabeh shavad bar īshān moshtabeh nakhwāhad shod.

Now judge fairly: that is the conduct of the True One, and this is the conduct of this group. From which can the fragrance of truth be perceived? By God, such leaders are very well suited to people like you. Do not imagine that the Persian ambassador is unaware. No, by God! A day will come when he himself will affirm the conduct of the True One and repudiate the conduct of those people. Even if you are deceived, he will not be.

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و دیگر رسولان را ندانستم که را گفته اگر مقصود جناب عبد حاضر لدی الوجه بوده و الله مخصوص امری آمده در آن مدینه که هیچ دخلی باو نداشته چنانچه نزد احدی نرفته جمیع شاهد و گواهند که آن نفس خبیث در این ارض جمیع افعال شنیعه قبیحه را بحقّ نسبت داده و ذر آن ارض هم گفته‌اند آنچه را که احدی در حقّ احدی نگفته عبد حاضر لدی الوجه حال میگوید خود نفس کاذبت نیامدی و مذکور ننمودی که سیّد محمّد چنین و چنان میگوید و چه مقدار کلمات نالایقه در حقّ ایشان ذکر نمودی که او میگوید حتّی مذکور نمودی که از برای شهریه خوب نیست حرف گفته شود هر قسم هست اصلاح شود

Va dīgar rasūlān rā nadānestam ke rā gofte agar maqṣūd janāb-e ᶜabd-e ḥāżer ladā al-wajh būde va Allāh makhṣūṣ-e amrī āmade dar ān madīne ke hīch dakhlī bā ū nadāshte chenānche nazd-e aḥadī narafte jamīᶜ shāhed va govāhand ke ān nafs-e khabīth dar īn arż jamīᶜ-e afᶜāl-e shanīᶜe-ye qabīḥe rā be Ḥaqq nesbat dāde va [corrupted text] ān arż ham gofte-and ānche rā ke aḥadī dar ḥaqq-e aḥadī nagofte ᶜabd-e ḥāżer ladā al-wajh ḥāl mīgūyad khod-e nafs-e kādhebat nayāmadī va madhkūr nanamūdī ke Siyyid Moḥammad chonīn va chonān mīgūyad va che meqdār kalemāt-e nālāyeqe dar ḥaqq-e īshān dhekr namūdī ke ū mīgūyad ḥattā madhkūr namūdī ke az barā-ye shahrīye khūb nīst ḥarf gofte shavad har qesm hast eṣlāḥ shavad.

As for the messengers, I do not know whom he meant. If he meant His Honor, the servant present before the Face, by God, he came to that city for a particular matter that had nothing to do with him, and he visited no one. All are witnesses and can testify that in this land that wicked man attributed every shameful and vile deed to the True One, and [corrupted original text] that land too they have said what no one has ever said of anyone. The servant present before the Face now says: “Did you not come yourself, liar that you are, and report that Siyyid Muḥammad was saying such and such? How many unseemly statements about Him did you repeat, saying that he was uttering them! You even said that it was not good for talk to arise over the stipend and that the matter should be settled somehow.”

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و من در جواب گفتم که معارضه نبوده و نخواهد بود اعراض از آن نفوس لامر الله واقع شده نه لاجل امور ظاهره جمیع شهریه را واگذارند بآن نفوس مشرکه جنگی و جدالی نبوده و در مجالس متعدّده از تو خواستم که در یك مقرّ با او مجتمع شویم تا بر تو ثابت گردد که آنچه گفته بافترای محض نسبت داده آمدی گفتی که قبول نمیکند

Va man dar javāb goftam ke moᶜāreże nabūde va nakhwāhad būd eᶜrāż az ān nofūs li-amri Allāh vāqeᶜ shode na li-ajl-e omūr-e ẓāhere jamīᶜ-e shahrīye rā vāgod hārand be ān nofūs-e moshreke jangī va jedālī nabūde va dar majāles-e motaᶜaddede az to khwāstam ke dar yek maqarr bā ū mojtameᶜ shavīm tā bar to thābet gardad ke ānche gofte be efterā-ye maḥż nesbat dāde āmadī goftī ke qabūl nemīkonad.

"I replied that there had been no dispute and would be none. Our turning away from those people was for the sake of the Cause of God, not for outward concerns. Let them give the entire stipend to those idolatrous souls; there has been no quarrel or contention. On several occasions I asked you to arrange for us to meet with him in one place, so that it would become clear to you that everything he had said was sheer slander. You came back and said that he would not agree."

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فوالله کلّ وجود متحیّرند از کذب شما و افترای ما ای بی‌درایت سالها این میرزا یحیی در خدمت ایشان بوده آیا هیچ شنیده که نفسی از منتسبین ایشان حرف بد و یا مکروهی نسبت باو گفته باشد هر جاهلی میداند که آنچه واقع شود افتضاح امر بوده و خواهد بود و الله که همیشه فرموده‌اند که راضی بودم هزار مرتبه شهید شوم و این امور بین ناس ذکر نشود که یکی از منتسبین ایشان برای نان شکایت نموده‌و بشهرها عریضه فرستاده لعن الله الّذین ارتکبوا ما ناح به کلّ شیء و احترقت عنه اکباد المقرّبین

Fa-wa-Allāh koll-e vojūd motaḥayyerand az kedhb-e shomā va efterā-ye mā ey bī-derāyat sālhā īn Mīrzā Yaḥyā dar khedmat-e īshān būde āyā hīch shenīde ke nafsī az montasebīn-e īshān ḥarf-e bad va yā makrūhī nesbat be ū gofte bāshad har jāhelī mīdānad ke ānche vāqe^{c} shavad efteżāḥ-e amr būde va khwāhad būd va Allāh ke hamīshe farmūde-and ke rāżī būdam hezār martabe shahīd shavam va īn omūr beyn-e nās dhekr nashavad ke yekī az montasebīn-e īshān barā-ye nān shekāyat namūde va be shahrhā ^{c}arīże ferestāde la^{c}ana Allāhu alladhīna irtakabū mā nāḥa bihi kullu shay^{ɔ}in wa iḥtaraqat ^{c}anhu akbādu al-muqarrabīn.

By God, all existence is bewildered by your lies and our fabrications! You who lack understanding! For years this Mīrzā Yaḥyā was in His service. Has he ever heard anyone associated with Him say anything bad or offensive about him? Even an ignorant person knows that whatever happens has brought, and will bring, disgrace upon the Cause. By God, He has always said, "I would willingly be martyred a thousand times rather than have these matters spoken of among the people—that one of those associated with Him has complained about bread and sent petitions to the cities." May God curse those who have committed what has caused all things to lament and the hearts of those brought near to Him to burn.

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فوالله الّذی لا اله الّا هو که جمیع این عباد راضی بودیم که کشته شویم و این حرفها بمیان نیاید آنچه حال میگوئیم مکلّفیم چه که مشاهده میشود که جمعی کمر بسته‌اند در هتك حرمت امر الله چه که متدیّن بدینی نبوده و نیستند و لاجل ریاست خود را بمهلکه انداخته و میاندازند قریب پنج سنه در این ارض توقّف شده و ابدا نفسی بباب عالی نفرستاده‌اند و مطلبی اظهار نشده و آنچه وارد شده حرمة لأمر الله صبر نموده‌ایم و لکن آن خبیث مرتکب شده امری را که نفسی از قبل مرتکب نشده امیدواریم که بمقصود خود نرسند چنانچه حرمت یك سلسله را تمام نمود او که شأنی نداشته و نخواهد داشت

Fa-wa-Allāhi alladhī lā ilāha illā huwa ke jamī^{c}-e īn ^{c}ebād rāżī būdīm ke koshte shavīm va īn ḥarfhā be miyān nayāyad ānche ḥāl mīgūyīm mokallafīm che ke moshāhede mīshavad ke jam^{c}ī kamar baste-and dar hatk-e ḥormat-e amr-e Allāh che ke motadayyen be dīnī nabūde va nīstand va li-ajl-e reyāsat khod rā be mahlake andākhte va mīandāzand qarīb-e panj sane dar īn arż tavaqqof shode va abadan nafsī be bāb-e ^{c}ālī naferestāde-and va maṭlabī eẓhār nashode va ānche vāred shode ḥurmatan li-amri Allāh ṣabr namūde-īm va lāken ān khabīth mortakeb shode amrī rā ke nafsī az qabl mortakeb nashode omīdvārīm ke be maqṣūd-e khod narasand chenānche ḥormat-e yek selsele rā tamām namūd ū ke sha^{ɔ}nī nadāshte va nakhwāhad dāsht.

By God, besides whom there is no god, all of us servants would willingly have been killed rather than have such things brought up. We are duty-bound to say what we now say, for we see that a group has resolved to violate the honor of the Cause of God. They have never adhered to any religion and still do not, and for the sake of leadership they have cast themselves, and continue to cast themselves, into destruction. We have resided in this land for nearly five years, and He has never sent anyone to the Sublime Porte, nor has any request been made. Whatever has befallen us, we have borne patiently out of reverence for the Cause of God. But that wicked man has committed what no one has ever committed before. We hope they will not attain their aim, for he has utterly destroyed the honor of an entire community. He himself has never had, and will never have, any standing.

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خود انصاف ده اسم او در کجا مذکور بوده اولیای دولت علیه کجا او را میشناختهاند بسبب که معروف شده خود تو میدانی و لکن بغضآء لله ستر مینمائی و انت من الّذین غطّیت عیوب المشرکین و ما ارتکبوا لتّضییع حرمة الله کذلك جری الأمر حینئذ من هذا القلم المتکلّم الصّادق الأمین

Khod enṣāf deh esm-e ū dar kojā madhkūr būde awliyā-ye dawlat-e ʿalīye kojā ū rā mīshenākhte-and be sabab-e ke maʿrūf shode khod-e to mīdānī va lāken bughḍan li-llāh satr mīnamāʾī wa anta mina alladhīna ghaṭṭayta ʿuyūba al-mushrikīna wa mā irtakabū li-taḍyīʿi ḥurmati Allāhi kadhālika jarā al-amru ḥīnaʾidhin min hādhā al-qalami al-mutakallimi al-ṣādiqi al-amīn.

Judge fairly yourself: where had his name ever been mentioned? How had the officials of the exalted government ever known him? You yourself know through whom he became known, but out of hatred for God you conceal it. You are among those who have covered up the faults of the idolaters and what they have committed to dishonor God. Thus has the matter now issued from this speaking Pen, the truthful, the trustworthy.

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قوله کبر حمقه خیلی خیلی عجب است از شما که قریب بیست سال است میرزا یحیی را بخدائی پرستیدید که خود مطّلعم در اصفهان در نزد خودم اقرار نمودید حال مردود شده به آقا میرزا محمّد علی و میرزا ابوالحسن و دیگران و میرزا حسین ورزنه چه جواب بگویم که فلانیها هر روز بیکی میچسبند و یکی را حقّ میدانند و بعد باطل مینمایند این از عدم تمیز آنها است بجهت آنکه حقّ باطل نمیشود و این تناقض است دین اینها بوالهوسی است چنانچه میرزا ابوالحسن در طهران بمن گفت حیف از شما بچه دلیل اوّل حقّ بود و خدا و حال باطل است و عبد کافر ای به به عجب یك انصاف از شما میپرسم شما را بخدا این است در بعضی مقامات با شما در وقتی حرکت کرده که در عرض هم بودیم حالا را هر یك بدیگری نمیتوانیم برتری نمائیم اگر چه هر قدر کامل شده باشیم انتهی

Qawluhu kabura ḥumquhu kheylī kheylī ʿajab ast az shomā ke qarīb-e bīst sāl ast Mīrzā Yaḥyā rā be khodāʾī parastīdīd ke khod moṭṭaleʿam dar Eṣfahān dar nazd-e khodam eqrār namūdīd ḥāl mardūd shode be Āqā Mīrzā Moḥammad ʿAlī va Mīrzā Abu'l-Ḥasan va dīgarān va Mīrzā Ḥoseyn-e Varzane che javāb begūyam ke folānīhā har rūz be yekī mīchasband va yekī rā ḥaqq mīdānand va baʿd bāṭel mīnamāyand īn az ʿadam-e tamīz-e ānhā ast be jahat-e ānke ḥaqq bāṭel nemīshavad va īn tanāqoż ast dīn-e īnhā bū'l-havasī ast chenānche Mīrzā Abu'l-Ḥasan dar Ṭehrān be man goft ḥeyf az shomā be che dalīl avval ḥaqq būd va khodā va ḥāl bāṭel ast va ʿabd-e kāfer ey bah bah ʿajab yek enṣāf az shomā mīporsam shomā rā be khodā īn ast dar baʿżī maqāmāt bā shomā dar vaqtī

ḥarakat karde ke dar ᶜarż-e ham būdīm ḥālā rā har yek be dīgarī nemītavānīm bartarī namāʾīm agar che har qadr kāmel shode bāshīm intahā.

His words—great is his folly: "It is very, very astonishing that for nearly twenty years you worshipped Mīrzā Yaḥyā as God. I know this myself, for you admitted it in my own presence in Isfahan. Now he has been rejected. What answer should I give Āqā Mīrzā Muḥammad ᶜAlī, Mīrzā Abu'l-Ḥasan, the others, and Mīrzā Ḥusayn of Varzanih, who say that these people attach themselves to someone new every day, consider someone to be the truth, and then declare him false? This is due to their lack of discernment, because truth does not become falsehood, and this is a contradiction. Their religion is caprice. As Mīrzā Abu'l-Ḥasan said to me in Tehran, 'What a pity for you! On what grounds was he at first the truth and God, and now false and an unbelieving servant?' Oh, bravo! How astonishing! I ask you for just one fair judgment, for God's sake! This is someone who, on certain occasions, associated with you at a time when we were on an equal footing. At present neither of us can claim superiority over the other, however much we may have advanced in perfection." End of quotation.

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اوّلا این بحث بر شما و امثال شما وارد چه که سالها نفوسی را پیشوا میدانستید که اخبث از آن نفوس در ابداع نیامده چنانچه بحکم آن نفوس مظهر نفس الهی را بتمام ظلم شهید نمودند و ثانیاً اینکه این عباد باو خلوص داشته‌ایم و مقرّیم چه که در کلمات حضرت ابهی بعضی اوصاف مشاهده میشد و همچه گمان مینمودیم که مرجع آن اوصاف نفس موهوم است الی ان کشف الله لنا ما کشف و اطّلعنا من افعاله ما لا فعله النّمرود و لا الفرعون و لذا کسّرنا صنم الوهم و عرفنا ما هو المقصود فی کلماته الابدع البدیع ثمّ اطّلعنا به و باصل امره ما کان مقنوعا عنك و عن مثلائك و انّك لو تعرف لتفرّ منه و تشقّ سبحات الجلال و تتوجّه الی مشرق الجمال و تکون من الموقنین

Avvalan īn baḥth bar shomā va amthāl-e shomā vāred che ke sālhā nofūsī rā pīshvā mīdānestīd ke akhbath az ān nofūs dar ebdāᶜ nayāmade chenānche be ḥokm-e ān nofūs maẓhar-e nafs-e elāhī rā be tamām-e ẓolm shahīd namūdand va thāniyan īnke īn ᶜebād bā ū kholūṣ dāshte-īm va moqerrīm che ke dar kalemāt-e Ḥażrat-e Abhā baᶜżī awṣāf moshāhede mīshod va hamche gomān mīnamūdīm ke marjaᶜ-e ān awṣāf nafs-e mawhūm ast ilā an kashafa Allāhu lanā mā kashafa wa iṭṭalaᶜnā min afᶜālihi mā lā faᶜalahu al-Nimrūdu wa lā al-Firᶜawnu wa li-dhā kassar nā ṣanama al-wahmi wa ᶜarafnā mā huwa al-maqṣūdu fī kalimātihi al-abdaᶜi al-badīᶜi thumma iṭṭalaᶜnā bihi wa bi-aṣli amrihi mā kāna maqnūᶜan ᶜanka wa ᶜan muthalāʾika wa innaka law taᶜrifu la-tafirru minhu wa tashuqqu subuḥāti al-jalāli wa tatawajjahu ilā mashriqi al-jamāli wa takūnu mina al-mūqinīn.

First, this objection applies to you and those like you, for years you regarded as leaders people more wicked than any who have ever appeared in creation. It was at their command that the Manifestation of the divine Self was martyred with the utmost cruelty. Second, we admit that we servants were sincerely devoted to him, for certain descriptions appeared in the words of His Most Glorious Presence, and we supposed that those descriptions referred to that imagined person, until God revealed to us what He revealed, and we learned of deeds of his that neither Nimrod nor Pharaoh had committed. Therefore we shattered the idol of delusion and recognized what was intended in His most wondrous and incomparable words. Then we learned about him and the true nature of his affair what had been concealed from you and those like you. If you knew, you would flee from him, tear through the veils of glory, turn toward the Dawning-Place of Beauty, and be among those who are certain.

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حمد میکنیم خدا را که ببازوی توکّل و انقطاع صنم وهم را شکستیم و بشریعه یقین وارد شدیم و کاش تو هم میبودی و ببصر خود مشاهده مینمودی نحمد الله بذلك و نشکره فی کلّ حین فوالله اگر ذرّه انصاف در تو میبود هرآینه باید لیل و نهار باوصاف این عباد متکلّم شوی چه که فعل ما بر دین ما گواهی است صادق و شاهدی است واضح و آشکار چه که سلاسل تقلید را شکستیم و بحقّ فایز گشتیم و از وهمیکه جمیع قلوب را اخذ نموده بود فارغ شدیم ای فقیر بی‌بضاعت بسیار بسیار در وهم مستغرق فیا لیت رایته و عرفته و اطلعت بما عنده کاش ملاقات شده بود و از عرفانیکه در مجالس ذکر مینمود مذکور میامد و مطّلع میشدی از آنچه این ایّام از او محتجبی

Ḥamd mīkonīm Khodā rā ke be bāzū-ye tavakkol va enqeṭāᶜ ṣanam-e vahm rā shekastīm va be sharīᶜe-ye yaqīn vāred shodīm va kāsh to ham mībūdī va be baṣar-e khod moshāhede mīnamūdī naḥmadu Allāha bi-dhālika wa nashkuruhu fī kulli ḥīn fa-wa-Allāh agar dharre enṣāf dar to mībūd har-āyene bāyad leyl va nahār be awṣāf-e īn ᶜebād motakallem shavī che ke feᶜl-e mā bar dīn-e mā govāhī ast ṣādeq va shāhedī ast vāżeḥ va āshkār che ke salāsel-e taqlīd rā shekastīm va be Ḥaqq fāyez gashtīm va az vahmī ke jamīᶜ-e qolūb rā akhdh namūde būd fāregh shodīm ey faqīr-e bī-beżāᶜat besyār besyār dar vahm mostaghraqī fa-yā layta raᵓaytahu wa ᶜaraftahu wa iṭṭalaᶜta bi-mā ᶜindahu kāsh molāqāt shode būd va az ᶜerfānī ke dar majāles dhekr mīnamūd madhkūr mīāmad va moṭṭaleᶜ mīshodī az ānche īn ayyām az ū moḥtajebī.

We praise God that, through the strength of trust in Him and detachment, we shattered the idol of delusion and reached the waters of certainty. Would that you too had been there and seen with your own eyes! We praise God for this and thank Him at all times. By God, if you had a particle of fairness, you would surely speak day and night of the qualities of these servants, for our conduct is a truthful testimony to our faith and a clear and evident witness. We broke the chains of imitation, attained the True One, and freed ourselves from the delusion that had seized every heart. You poor, destitute one! You are deeply, deeply immersed in delusion. If only you had seen him, known him, and learned what he possessed! Would that a meeting had taken place, that the spiritual knowledge of which he spoke in gatherings had been discussed, and that you had learned what remains veiled from you concerning him in these days.

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و انّك ان لاتعرفنا نحن نعرفك انفسنا لتطلع و تکون من العالمین نحن عباد الّذین جعل الله ابصارنا حدیداً و عرفناه بنفسه و انقطعنا عن العالمین و ما منعنا منع مانع و لا مکر ماکر و لاخدع خادع و لاریب قلوب المغلّین نحمد الله بما عرفنا نفسه الّذی کان موعوداً فی الواحه المقدّس المحکم البدیع و ما منعنا عن عرفانه حجبات الّذینهم کفروا بالله ثمّ سبحات الّذینهم اشرکوا بنفسه الواحد الفرد العزیز الحمید

Wa-innaka in lā taᶜrifunā naḥnu nuᶜarrifuka anfusanā li-taṭṭaliᶜa wa-takūna mina al-ᶜālimīn. Naḥnu ᶜibād alladhīna jaᶜala Allāhu abṣāranā ḥadīdan wa-ᶜarafnāhu bi-nafsihi wa-inqaṭaᶜnā ᶜani al-ᶜālamīn. Wa-mā manaᶜanā manᶜu māniᶜ wa-lā makru mākir wa-lā khidᶜu khādiᶜ wa-lā raybu qulūbi al-mughillīn. Naḥmadu Allāha bi-mā ᶜarrafanā nafsahu alladhī kāna mawᶜūdan fī alwāḥihi al-muqaddasi al-muḥkami al-badīᶜ. Wa-mā manaᶜanā ᶜan ᶜirfānihi ḥujubātu alladhīnahum kafarū bi-Allāh thumma subuḥātu alladhīnahum ashrakū bi-nafsihi al-Wāḥidi al-Fardi al-ᶜAzīzi al-Ḥamīd.

If you do not know us, we will make ourselves known to you, so that you may understand and be among those who know. We are servants whose sight God has made keen; we have recognized Him through Himself and detached ourselves from all the worlds. No obstruction by anyone, no schemer's plotting, no deceiver's deception, and no doubt in the hearts of the malicious have held

us back. We praise God for making known to us His own Self, who was promised in His holy, firmly established, wondrous Tablets. Neither the veils of those who disbelieved in God nor the veils of glory of those who associated partners with His Self, the One, the Unique, the Almighty, the All-Praised, prevented us from recognizing Him.

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عجب است که باینگونه تحقیقات مشغول شده اذا ظهر الشّطّ هل یلیق لأحد ان یلتفت الی مآء الغدیر اذا فانصف یا ایّها الحمیر و اذا اشرقت الشّمس هل ینبغی لأحد ان یستضئ بالسّراج و لو کان سراجاً حقیقیّاً فانصف یا ایّها الغافل الّذی بغفلتك ناح کلّ شیء و لو انّك انت فی حجبات غلیظ و اذا تموّج بحر الأعظم هل یتوجّه العاقل الی سراب بقیعة لا فوربّنا الرّحمن الرّحیم و لکن انت لن تجد ما نذکر لانّ قلبك صار محروماً من نفحات الله المقتدر العلیّ الحکیم

ᶜAjab ast kih bi-īn-gūnih taḥqīqāt mashghūl shudih. Idhā ẓahara al-shaṭṭu hal yalīqu li-aḥadin an yaltafita ilā māᵓi al-ghadīr? Idhan fa-anṣif yā ayyuhā al-ḥamīr. Wa-idhā ashraqati al-shamsu hal yanbaghī li-aḥadin an yastaḍīᵓa bi-al-sirāj wa-law kāna sirājan ḥaqīqiyyan? Fa-anṣif yā ayyuhā al-ghāfil alladhī bi-ghaflatika nāḥa kullu shayᵓ wa-law innaka anta fī ḥujubātin ghalīẓ. Wa-idhā tamawwaja baḥru al-Aᶜẓam hal yatawajjahu al-ᶜāqilu ilā sarābin bi-qīᶜah? Lā fa-wa-Rabbinā al-Raḥmāni al-Raḥīm. Wa-lākin anta lan tajida mā nadhkuru li-anna qalbaka ṣāra maḥrūman min nafaḥāti Allāhi al-Muqtadiri al-ᶜAliyyi al-Ḥakīm.

It is astonishing that you have occupied yourself with investigations of this kind. When the great river has appeared, is it fitting for anyone to turn toward the water of a pool? Be fair, then, you ass! When the sun has risen, should anyone seek illumination from a lamp, even if it is a real lamp? Be fair, heedless one, through whose heedlessness all things have lamented, though you remain within thick veils. When the Most Great Ocean surges, would a rational person turn toward a mirage on a plain? No, by our Lord, the All-Merciful, the Ever-Merciful! Yet you will never grasp what We recount, for your heart has been deprived of the breezes of God, the All-Powerful, the Most High, the All-Wise.

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و الله نسوان ننگ دارند از ادلّه تو شیطان در هر آسمانی باسمی معروف و معلّم ملکوت بوده و زیاده از الف سنه بکلّ اسماء موسوم و بعد یکمرتبه رجیم شده این امور از بدایع قدرت الهی است هل تنکرها و انّك لو تنکر یصدقها عباده الموقنین

Va-Allāh nisvān nang dārand az adillih-yi tu. Shayṭān dar har āsmānī bi-ismī maᶜrūf va muᶜallim-i malakūt būdih va ziyādih az alf sanih bi-kull-i asmāᵓ mawsūm va baᶜd yik-martabih rajīm shudih. Īn umūr az badāyiᶜ-i qudrat-i ilāhī ast. Hal tunkiruhā wa-innaka law tunkir yuṣaddiquhā ᶜibāduhu al-mūqinīn.

By God, women are ashamed of your arguments. Satan was known by a name in every heaven and was a teacher of the Kingdom. For more than a thousand years he bore every name, and then, all at once, he was cast out. These things are among the wonders of divine power. Do you deny them? Even if you deny them, His servants who are certain affirm them.

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آیا نشنیده یهودای اسخریوطی یکی از حروفات اثنا عشریّه انجیل بوده و بعد بشقاوتی ظاهر که کلمة الله را تسلیم یهود نمود و کاش رئیس شما بفعل او ارتکاب مینمود چه که او بعد از آن عمل شنیع نادم شده و لکن مرشدت نقطه بیان و کلّ انبیاء و مرسلین و حرمة الله جمیع را بزخارف ارض مبادله نموده و فروخته چنانچه ذکر شد و تو بجمیع مطّلعی

Āyā nashanīdih Yahūdā-yi Iskharīyūṭī yikī az ḥurūfāt-i ithnā-ᶜasharīyyih-yi Injīl būdih va baᶜd bi-shiqāvatī ẓāhir kih Kalimat Allāh rā taslīm-i Yahūd namūd? Va kāsh raᵓīs-i shumā bi-fiᶜl-i ū irtikāb mīnamūd, chih kih ū baᶜd az ān ᶜamal-i shanīᶜ nādim shudih, va lākin murshidat Nuqṭih-yi Bayān va kull-i anbiyā va mursalīn va ḥurmat-i Allāh jamīᶜ rā bi-zakhārif-i arḍ mubādilih namūdih va furūkhtih, chunānchih dhikr shud, va tu bi-jamīᶜ muṭṭaliᶜī.

Have you not heard that Judas Iscariot was one of the twelve Letters of the Gospel, and afterward displayed such wickedness that he delivered the Word of God into the hands of the Jews? Would that your leader had committed his deed, for Judas repented after that heinous act. Your guide, however, has exchanged and sold the Point of the Bayán, all the Prophets and Messengers, and the sanctity of God for earthly vanities, as has been recounted, and you are aware of it all.

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و دیگر در اسمعیل بن حضرت صادق چه میگوئی بعد از آنکه بجمیع ولایات نوشته که او بعد از من امام است و پیشوای خلق بعد از مدّتی اموری از او ظاهر شد و حضرت او را عزل فرمودند که مخصوص زراده و بعضی از اصحاب عرض کردند یا ابن رسول الله این امر بزرگی است چگونه میشود شخصی امام خلق باشد و حقّ و بعد باطل شود حضرت ذکر بدا فرمود برو و روایت کلینی را ببین

Va dīgar dar Ismaᶜīl ibn-i Ḥaḍrat-i Ṣādiq chih mīgūᵓī? Baᶜd az ānkih bi-jamīᶜ-i vilāyāt nivishtih kih ū baᶜd az man imām ast va pīshvā-yi khalq, baᶜd az muddatī umūrī az ū ẓāhir shud va Ḥaḍrat ū rā ᶜazl farmūdand, kih makhṣūṣ Zarādih va baᶜḍī az aṣḥāb ᶜarḍ kardand: Yā ibn-i Rasūl-i Allāh, īn amr-i buzurgī ast, chigūnih mīshavad shakhṣī imām-i khalq bāshad va ḥaqq va baᶜd bāṭil shavad? Ḥaḍrat dhikr-i badā farmūd. Biraw va rivāyat-i Kulaynī rā bibīn.

And what do you say about Ismaᶜil, the son of His Holiness Ṣádiq? After he had written to all the provinces that Ismaᶜil would be the Imam and leader of the people after him, certain things appeared from Ismaᶜil after a time, and His Holiness dismissed him. In particular, Zarádih and some of the companions submitted: “O son of the Messenger of God, this is a weighty matter. How can someone be the Imam of the people and be true, and then become false?” His Holiness spoke of badá. Go and read Kulayní’s account.

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ای فقیر از هیچ امری خبر نداری نه از بیان و نه از فرقان و نه از توریة و نه از انجیل و در ظهور این امر انقلابات بسیار شده و این عبد نظر باختصار ذکر ننمود و در کتب خود شما مذکور است چنانچه حال هم بعضی از اطراف اسمعیل را امام میدانند کتب ظاهره را هم ندیده و مطّلع نیستی شان شما اینست که بحرفهای ّ تکلّم نمائید و باینگونه ادلّه مستدلّ شوید بر بصیر خبیر مشتبه نشده و نمیشود و بسا از امور که واقع شده و احدی مطّلع نه چه که حقّ از قبل ستر فرموده ایکاش که از هوی میگذشتی و چندی لله در کوی دوست مقرّ میگزیدی تا بعضی از امور مستوره بر تو کشف میشد

Ay faqīr, az hīch amrī khabar nadārī, nah az Bayān va nah az Furqān va nah az Tawrāt va nah az Injīl. Va dar ẓuhūr-i īn amr inqilābāt-i bisyār shudih va īn ᶜabd naẓar bi-ikhtiṣār dhikr nanamūd, va dar kutub-i khud-i shumā madhkūr ast, chunānchih ḥāl ham baᶜḍī az aṭrāf Ismaᶜīl rā imām mīdānand. Kutub-i ẓāhirih rā ham nadīdih va muṭṭaliᶜ nīstī. Shaʾn-i shumā īnast kih bi-ḥarfhā-yi [corrupted text] takallum namāyīd va bi-īn-gūnih adillih mustadill shavīd. Bar baṣīr-i khabīr mushtabih nashudih va namīshavad. Va basā az umūr kih vāqiᶜ shudih va aḥadī muṭṭaliᶜ nah, chih kih Ḥaqq az qabl satr farmūdih. Ay kāsh kih az havā mīgudhashtī va chandī li-llāh dar kūy-i Dūst maqarr mīguzīdī tā baᶜḍī az umūr-i mastūrih bar tu kashf mīshud.

You poor man, you know nothing of any matter—neither of the Bayán, nor of the Qur'an, nor of the Torah, nor of the Gospel. Many reversals have occurred in the unfolding of this matter, and this servant has not recounted them for the sake of brevity. They are recorded in your own books; even now, people in some regions regard Ismaᶜil as the Imam. You have not even seen the readily available books and are uninformed. Your way is to utter words of [corrupted original text] and to argue with proofs of this kind. The discerning and well-informed have not been misled, nor will they be. Many things have happened of which no one is aware, for God concealed them in the past. If only you would abandon your desires and dwell for a time, for God's sake, in the Beloved's neighborhood, so that some hidden matters might be disclosed to you.

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و دیگر از بلعم باعور اطّلاع نداری که بسیار از رئیس شما مشهورتر بود ولا یتش که مسلّم بوده مع ذلك بعد از ظهور شمس کلیم من افق ربّك الرّحمن الرّحیم فعل ما فعل و بذلك بدّل الله نوره بالنّار و انّه لعلی کلّ شیء قدیر کاش از رئیس خود اطّلاع میداشتی فوالله الّذی لا اله الّا هو انّ ید القدرة و القوّة قد اخذ کفّا من التّراب و نفخ فیه روحاً من ارواح الّتی خلقت بمشیّته فلمّا اهتزّ و قام البسه بقمیص الأسماء بین الأرض و السّمآء لحکمة الّتی ما اطّلع بها احد الّا نفسه العلیم الخبیر زیاده از این نبوده و نخواهد بود فلمّا عاد علی الله عاد الله علیه کما عاد کذلك یجزی عباده المعتدین

Va dīgar az Balᶜam-i Bāᶜūr iṭṭilāᶜ nadārī kih bisyār az raʾīs-i shumā mashhūrtar būd. Vilāyatash kih musallam būdih, maᶜa-dhālik baᶜd az ẓuhūr-i shams-i Kalīm min ufuqi Rabbika al-Raḥmāni al-Raḥīm faᶜala mā faᶜala wa-bi-dhālika baddala Allāhu nūrahu bi-al-nār wa-innahu la-ᶜalā kulli shayʾin qadīr. Kāsh az raʾīs-i khud iṭṭilāᶜ mīdāshtī. Fa-wa-Allāhi alladhī lā ilāha illā huwa inna yada al-qudrati wa-al-quwwati qad akhadha kaffan mina al-turāb wa-nafakha fīhi rūḥan min arwāḥi allatī khuliqat bi-mashīʾatihi fa-lammā ihtazza wa-qāma albasahu bi-qamīṣi al-asmāʾ bayna al-arḍi wa-al-samāʾ li-ḥikmati allatī mā iṭṭalaᶜa bihā aḥad illā nafsuhu al-ᶜAlīmu al-Khabīr. Ziyādih az īn nabūdih va nakhvāhad būd. Fa-lammā ᶜāda ᶜalā Allāh ᶜāda Allāhu ᶜalayhi ka-mā ᶜād. Kadhālika yajzī ᶜibādahu al-muᶜtadīn.

Nor do you know about Balaam son of Beor, who was far more renowned than your leader. His spiritual authority was acknowledged; nevertheless, after the sun of Moses rose from the horizon of your Lord, the All-Merciful, the Ever-Merciful, he did what he did, and through this God changed his light into fire. He indeed has power over all things. Would that you knew about your own leader! By God, besides whom there is no other god, the hand of power and might took a handful of dust and breathed into it a spirit from among the spirits created by His will. When it stirred and stood upright, He clothed it in the garment of names between earth and heaven, for a wisdom known to no one but His own Self, the All-Knowing, the All-Informed. It has never been, nor will it ever be, more than this. Then, when he turned against God, God turned against him as he had turned. Thus does He recompense His transgressing servants.

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بشنو سخن این عبد را سبب وهم ناس مشو رحم کن بر امر الله و برناس در هر عصر نفوس متوهّمه مجتمع شده و ناس را از شاطی بحر احدیّه محروم نموده‌اند قدری تفکّر نما که چه مقدار توهّمات در ما بین ملأ فرقان بود از ظهور قائم و ظهور قیامت و ظهور ساعت و بعد از ظهور نقطه اولی روح ما سواه فداه معلوم شد که جمیع خاطی بوده‌اند و بقطره از بحر علم مشروب نه و آن جمال قدم بزحمت تمام کسر اصنام وهم و هوی نموده تازه امثال آن نفوس اراده نموده‌اند ناس را باوهام جدید مبتلا نمایند بگو بترسید از خداوند یکتا و مرتکب مشوید امري را که از چشم مقرّبین بجای اشك خون جاری شود حقّ را باطل مدانید و باطل را حقّ مشمرید بلی حقّ لم‌یزل حقّ بوده و لکن تو آن حقّ را نشناخته

Bishnaw sukhan-i īn ᶜabd rā, sabab-i vahm-i nās mashaw. Raḥm kun bar Amr-i Allāh va bar nās. Dar har ᶜaṣr nufūs-i mutavahhimih mujtamiᶜ shudih va nās rā az shāṭī-yi baḥr-i aḥadīyyih maḥrūm namūdih-and. Qadrī tafakkur namā kih chih miqdār tavahhumāt dar mā bayn-i malaᵓ-i Furqān būd az ẓuhūr-i Qāᵓim va ẓuhūr-i qiyāmat va ẓuhūr-i sāᶜat, va baᶜd az ẓuhūr-i Nuqṭih-yi Ūlā, rūḥ-i mā sivāh fidāh, maᶜlūm shud kih jamīᶜ khāṭī būdih-and va bi-qaṭrih az baḥr-i ᶜilm mashrūb nah. Va ān Jamāl-i Qidam bi-zaḥmat-i tamām kasr-i aṣnām-i vahm va havā namūdih, tāzih amthāl-i ān nufūs irādih namūdih-and nās rā bi-avhām-i jadīd mubtalā namāyand. Bigū bitarsīd az Khudāvand-i yiktā va murtakib mashavīd amrī rā kih az chashm-i muqarrabīn bi-jā-yi ashk khūn jārī shavad. Ḥaqq rā bāṭil madānīd va bāṭil rā ḥaqq mashmurīd. Balī Ḥaqq lam-yazal ḥaqq būdih va lākin tu ān Ḥaqq rā nashnākhtih.

Listen to the words of this servant, and do not cause people to fall into delusion. Have mercy on the Cause of God and on the people. In every age, deluded souls have gathered together and deprived people of the shore of the ocean of oneness. Reflect a little on how many misconceptions existed among the people of the Qur'an concerning the appearance of the Qá'im, the advent of the Resurrection, and the coming of the Hour. After the appearance of the Primal Point—may the souls of all besides Him be sacrificed for Him—it became clear that they had all been mistaken and had not drunk a single drop from the ocean of knowledge. That Ancient Beauty shattered the idols of delusion and desire with immense difficulty, and now others like those souls have set out to afflict people with new delusions. Say: Fear the one God, and do not commit a deed that would cause blood rather than tears to flow from the eyes of those near to Him. Do not regard truth as falsehood, or reckon falsehood as truth. Yes, the True One has always been true, but you have not recognized that True One.

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و این مسلّم بوده که بعد از نقطه حقّ منحصر است در حروفات حیّ چه که کلّ خلق بیان در ظلّ واحد اوّل خلق شده و میشوند و حقّ هر ذی حقّی باین نفوس ثابت و هم‌چنین کلّ صفات و اسماء حسنی و مع‌ذلك خطاب میفرماید بیکی از حروفات حیّ که از ظهور بعد سؤال نموده میفرماید اگر بدانم که تو در یوم اشراق نیّر معانی بایمان باو فایز نمیشوی حال حکم دون ایمان در حقّ تو جاری مینمایم و اگر بدانم یکی از نصاری در یوم ظهور مؤمن باو میشود حال حکم ایمان درباره او میفرمودم مع آنکه مؤمن نیست و فعل محبوبی از او ظاهر نشده قدری تفکر نما و حقّ را بشناس

Va īn musallam būdih kih baᶜd az Nuqṭih ḥaqq munḥaṣir ast dar Ḥurūfāt-i Ḥayy, chih kih kull-i khalq-i Bayān dar ẓill-i Vāḥid-i Avval khalq shudih va mīshavand, va ḥaqq-i har dhī-ḥaqqī bi-īn nufūs thābit va ham-chunīn kull-i ṣifāt va asmāᵓ-i ḥusnā. Va maᶜa-dhālik khiṭāb mīfarmāyad bi-yikī az Ḥurūfāt-i Ḥayy kih az ẓuhūr-i baᶜd suᵓāl namūdih, mīfarmāyad: Agar bidānam kih tu dar

yawm-i ishrāq-i nayyir-i maᶜānī bi-īmān bi-ū fāᵓiz namīshavī, ḥāl ḥukm-i dūn-i īmān dar ḥaqq-i tu jārī mīnamāyam, va agar bidānam yikī az Naṣārā dar yawm-i ẓuhūr muᵓmin bi-ū mīshavad, ḥāl ḥukm-i īmān dar bārih-yi ū mīfarmūdam, maᶜa ānkih muᵓmin nīst va fiᶜl-i maḥbūbī az ū ẓāhir nashudih. Qadrī tafakkur namā va Ḥaqq rā bishnās.

It has been acknowledged that, after the Point, truth is confined to the Letters of the Living, for the entire creation of the Bayán has been and continues to be created beneath the shadow of the First Váḥid. The right of everyone possessing a right is established through these souls, as are all the attributes and most beautiful names. Nevertheless, addressing one of the Letters of the Living who had asked about the next Revelation, He says: "If I know that, on the day when the Luminary of inner meanings rises, you will not attain faith in Him, I pronounce upon you now the judgment of unbelief. And if I know that one of the Christians will believe in Him on the day of His Revelation, I would pronounce upon him now the judgment of faith, even though he is not a believer and no pleasing deed has appeared from him." Reflect a little and recognize the True One.

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این نفوس حقّند مادامیکه در ظلّ حقّ باشند چه که در آنوقت دیده نمیشود در آن نفوس مگر حقّ و بعد از توقّف دام الملك فی الملك و رجع المخلوق الی شکله و مثله آن حقّیکه لم‌یزل باطل نشده و نخواهد شد آن شجره حقیقت است فاعرف لو تکون من العارفین کذلك فصّل الأمر من لدن منزل قدیم تفکّر یا عبد لعلّ تکون من المهتدین

Īn nufūs ḥaqq-and mādāmīkih dar ẓill-i Ḥaqq bāshand, chih kih dar ān vaqt dīdih namīshavad dar ān nufūs magar Ḥaqq. Va baᶜd az tavaqquf dāma al-mulku fī al-mulk wa-rajaᶜa al-makhlūqu ilā shaklihi wa-mithlihi. Ān Ḥaqqīkih lam-yazal bāṭil nashudih va nakhvāhad shud ān Shajarih-yi Ḥaqīqat ast. Fa-iᶜrif law takūnu mina al-ᶜārifīn. Kadhālika fuṣṣila al-amru min ladun Munzilin Qadīm. Tafakkar yā ᶜabd laᶜalla takūnu mina al-muhtadīn.

These souls are true as long as they remain beneath the shadow of the True One, for at that time nothing is seen in them but the True One. After they hesitate, sovereignty remains within sovereignty, and the creature returns to its own kind and likeness. That True One who has never become false, nor ever will, is the Tree of Reality. Recognize this, if you are among those who know. Thus has the matter been expounded by the Ancient Revealer. Reflect, O servant, so that you may be among the rightly guided.

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ای غافل غیر بالغ بدانکه در بعث مراتب ما لانهایه بوده و خواهد بود و بعث اسماء را از دونش تمیز ده بسا نفوس که اسماء مبعوثند من غیر رسم ذلك لحکمة لن یعرفها احد و لو ترید ان تعرفها فاسئل عن الله ربّك بخضوع و خشوع و انابة مبین لیعلّمك ما عنده و انّه لهو العلیم الخبیر در الواح قبل در ایخقام از قلم امر فی الجمله نازل شده اگر اراده نمائی در آن الواح نظر کن شاید بهمان قدر قناعت نمائی و مقصود از این ذکر آنکه باسماء از منزل آن محتجب نمانی اگر چه بشأنی محتجب مانده که ابداً گمان نمیرود که خرق شود الّا بارادة الله و مشیّته

Ay ghāfil-i ghayr-i bāligh, bidānkih dar baᶜth marātib-i mā lā nihāyih būdih va khvāhad būd va baᶜth-i asmāᵓ rā az dūnash tamyīz dih. Basā nufūs kih asmāᵓ mabᶜūthand min ghayri rasm. Dhālika li-ḥikmatin lan yaᶜrifahā aḥad. Wa-law turīdu an taᶜrifahā fa-isᵓal ᶜan Allāhi Rabbika bi-khuḍūᶜin wa-khushūᶜin wa-inābatin mubīn li-yuᶜallimaka mā ᶜindahu wa-innahu la-huwa al-ᶜAlīmu

al-Khabīr. Dar alvāḥ-i qabl dar īn maqām az Qalam-i Amr fī al-jumlih nāzil shudih. Agar irādih namāʾī dar ān alvāḥ naẓar kun, shāyad bi-hamān qadr qanāᶜat namāʾī. Va maqṣūd az īn dhikr ānkih bi-asmāʾ az Munzil-i ān muḥtajib namānī, agar-chih bi-shaʾnī muḥtajib māndih kih abadan gumān namīravad kih kharq shavad illā bi-irādati Allāhi wa-mashīʾatihi.

O heedless, immature one! Know that resurrection has had and will have limitless degrees, and distinguish the resurrection of names from other kinds. Many are the souls whose names have been raised without any outward trace. This is for a wisdom that no one will know. If you wish to know it, ask God your Lord with humility, reverence, and manifest repentance, so that He may teach you what is with Him. He is indeed the All-Knowing, the All-Informed. In earlier Tablets, something on this subject has been revealed by the Pen of the Cause. If you wish, consult those Tablets; perhaps you will be content with that much. The purpose of this mention is that you should not remain veiled by the names from the One who reveals them, although you have remained so veiled that it is inconceivable that the veil should ever be torn away except through God's purpose and will.

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نقطه بیان جلّت عظمته در تبدیل کینونات هم ذکر فرموده‌اند تا چه رسد باسماء چنانچه بعضی از آن از قبل ذکر شد و هم‌چنین میفرماید قوله جلّ ذکره فانّ عند کلّ ظهور ادلّآء اثباتها یبدّلنّ بالنّفی و لکن الله فی ذلك الظّهور یثبت امره و یتقن صنعه لانّ فیه لایبدّلنّ النّور بالنّار الّا فی ظهور الله فانّ حزنی علی کلّ من فی البیان من یؤمئذ انتهی

Nuqṭih-yi Bayān, jallat ᶜaẓamatuhu, dar tabdīl-i kaynūnāt ham dhikr farmūdih-and tā chih rasad bi-asmāʾ, chunānchih baᶜḍī az ān az qabl dhikr shud. Va ham-chunīn mīfarmāyad, qawluhu jalla dhikruhu: Fa-inna ᶜinda kulli ẓuhūrin adillāʾa ithbātihā yubaddalunna bi-al-nafy wa-lākinna Allāha fī dhālika al-ẓuhūri yuthbitu amrahu wa-yutqinu ṣunᶜahu li-anna fīhi lā yubaddalunna al-nūru bi-al-nār illā fī ẓuhūri Allāh fa-inna ḥuznī ᶜalā kulli man fī al-Bayān min [corrupted text]. Intahā.

The Point of the Bayán—exalted be His grandeur—has spoken even of the transformation of essential realities, let alone names, as some of this has already been mentioned. He also says—His words, exalted be His mention: "At every Revelation, the exponents of its affirmation are changed into negation. Yet in that Revelation God establishes His Cause and perfects His handiwork, for in it light is not changed into fire except at the Revelation of God. My sorrow is indeed for everyone in the Bayán from [corrupted original text]." End of quotation.

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ملاحظه نمائید که صریح میفرمایند نور مبدّل بنار میشود چنانچه نوری که شما آن را نور فرض گرفته‌اید کینونتش بنار تبدیل شده و لکن شاعر نیست و در کمال غفلت مشغول بتحریف کلمات الهیّه بوده و هست و اینکه میفرمایند الّا فی ظهور الله همچه ندانید که قبل از ظهور تبدیل نور نمیشود بلی فونفسه الحقّ غیر از نفس ظهور کلّ تبدیل شده و میشوند و این مسائل موهومه نزد ناس بوده و تا این ظهور کشف نشده فلمّا خرقتم حجاب حرمة الله لذا خرق ستر حجابکم بأنامل القدرة و القوّة

Mulāḥiẓih namāyīd kih ṣarīḥ mīfarmāyand nūr mubaddal bi-nār mīshavad, chunānchih nūrī kih shumā ān rā nūr farḍ giriftih-īd kaynūnatash bi-nār tabdīl shudih va lākin shāᶜir nīst, va dar kamāl-i ghaflat mashghūl bi-taḥrīf-i kalimāt-i ilāhīyyih būdih va hast. Va īnkih mīfarmāyand illā fī ẓuhūri Allāh hamchih nadānīd kih qabl az ẓuhūr tabdīl-i nūr namīshavad. Balī fa-wa-nafsihi al-Ḥaqq ghayr az nafs-i Ẓuhūr kull tabdīl shudih va mīshavand. Va īn masāʾil-i mawhūmih nazd-i nās

būdih va tā īn ẓuhūr kashf nashudih. Fa-lammā kharaqtum ḥijāba ḥurmati Allāh li-dhā kharaqa sitra ḥijābikum bi-anāmili al-qudrati wa-al-quwwah.

Observe that He explicitly says that light is changed into fire. Thus the light you have assumed to be light has had its essential reality changed into fire, yet he is unaware, and in utter heedlessness has been and remains occupied with distorting the divine words. Do not understand His statement, "except at the Revelation of God," to mean that light is not transformed before the Revelation. Yes, by His own Self, the True One, all except the Manifestation Himself have been and continue to be transformed. These imaginary notions existed among the people, and the matter had not been disclosed until this Revelation. But when you tore through the veil of God's sanctity, He therefore tore away the covering of your veil with the fingers of power and might.

659

فرق اینست که در حین ارتقاء مظهر احدیّه برفیق اعلی الی ظهور بعد مشیّت ظاهره مشهود نه تا حکم نماید اگر چه لازال انّه هو حیّ فی الأفق الأبهی و لکن چون بر حسب ظاهر احدی بر او عارف نه و کلّ نفوس از لقا ممنوع لذا حکم تبدیل مستور تا حین ظهور چه که در آن حین اگر نور اقلّ من آن توقّف نماید در قول بلی حکم نار از منبع علم لدنّی الهی در حقّ او جاری چنانچه در ظهور قبل مشاهده شد و در این ظهور هم ببصر ظاهر و باطن دیده میشود که نفوسی که خود را نور مینامیدند عند الله حکم نار در حقّ آن نفوس جاری و لکن خود من غیر شعور حرکت مینمایند

Farq īnast kih dar ḥīn-i irtiqā-yi Maẓhar-i Aḥadīyyih bi-Rafīq-i Aʿlā ilā ẓuhūr-i baʿd Mashīyyat-i Ẓāhirih mashhūd nah tā ḥukm namāyad, agar-chih lā-zāl innahu huwa ḥayyun fī al-ufuq-i al-Abhā. Va lākin chūn bar ḥasab-i ẓāhir aḥadī bar ū ʿārif nah va kull-i nufūs az liqā mamnūʿ, li-dhā ḥukm-i tabdīl mastūr tā ḥīn-i ẓuhūr, chih kih dar ān ḥīn agar nūr aqall min ān tavaqquf namāyad dar qawl-i balā ḥukm-i nār az manbaʿ-i ʿilm-i ladunnī-yi ilāhī dar ḥaqq-i ū jārī, chunānchih dar ẓuhūr-i qabl mushāhidih shud va dar īn ẓuhūr ham bi-baṣar-i ẓāhir va bāṭin dīdih mīshavad kih nufūsī kih khud rā nūr mīnāmīdand ʿinda Allāh ḥukm-i nār dar ḥaqq-i ān nufūs jārī va lākin khud min ghayr-i shuʿūr ḥarakat mīnamāyand.

The difference is that, from the time when the Manifestation of Oneness ascends to the Companion on high until the next Revelation, the manifest Will is not visibly present to pronounce judgment, although He is ever alive in the All-Glorious Horizon. But since outwardly no one knows Him and all souls are denied access to His presence, the judgment of transformation remains concealed until the time of the Revelation. At that time, if a light hesitates for less than an instant to say "Yes," the judgment of fire is pronounced upon it from the source of innate divine knowledge. This was witnessed in the previous Revelation, and in this Revelation too it is seen with both the outward and the inward eye that souls who called themselves light are judged as fire in God's sight, yet they themselves go about unaware.

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در کلّ حین پناه بخدا برده که از نفس ظهور محتجب نمانی چه که مقصود بالذّات او بوده و خواهد بود او است آیه لیس کمثله شیء و او است آیه لم یلد و لم یولد بل مظاهر لم یلد و لم یولد خلق عنده ان انتم توقنون و لکن ایقام را هر نفسی ادراك ننماید الّا المنقطعون و هم فی عرفان منیع

Dar koll-e ḥīn panāh be-Khodā borde ke az nafs-e ẓohūr moḥtajeb namānī, che ke maqṣūd be-dhdhāt ū būde va khwāhad būd. Ū ast āye-ye laysa ka-mithlihi shayʾ, va ū ast āye-ye lam yalid wa-lam yūlad. Bal maẓāhir-i lam yalid wa-lam yūlad khalqun ᶜindahu in antum tūqinūn. Va lāken īn maqām rā har nafsī edrāk nanamāyad illā al-munqaṭiᶜūn wa-hum fī ᶜirfānin manīᶜ.

At every moment, seek refuge in God, that you may not remain veiled from the Manifestation Himself, for He has always been and will ever be the One sought in His own right. He is the verse, "Nothing is like Him," and He is the verse, "He neither begets nor is begotten." Indeed, the manifestations of "He neither begets nor is begotten" are created beings in His sight, if you are certain. Yet not every soul can comprehend this station, but only those who are detached, who dwell in exalted understanding.

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از این جهت است که نقطه مشیّت اوّلیّه روح ما سواه فداه در مقام ذکر حروفات و مرایا و نور و امثالها من اعلی مراتب الأسماء و الصّفات الی ان ینتهی الی ادنی رتبة الأشیآء میفرمایند اینها از خود تحقّقی نداشته چون بشمس حقیقی مقابل شده‌اند اشراق تجلّیات لانهایه بر آنها شده در اینمقام دیده نمیشود در آن مظاهر الّا الله میفرماید شما ناظر باسماء نباشید بل بما یقوم به الأسماء ناظر شوید و هم‌چنین ما یقوم به الصّفات چه که کلّ باقبالهم الی الله و بایمانهم بالله باثواب بدیعه منیعه اسماء مزیّن شده و میشوند جمعی از حروفات نامیده میشوند و جمعی از مرایا و جمعی از ادلّاء نوریّه وهم‌چنین از مظاهر جمال و جلال و حیّ و قدیم و امثال آن از اسماء الله الحسنی تختلف ظهورات التّجلّی باعتباراتهم و استعداداتهم و الّا انّ التّجلّی واحد و المجلّی واحد

Az īn jahat ast ke Noqṭe-ye Mashiyyat-e Avvaliyye, rūḥ-e mā sevāh fedāh, dar maqām-e dhekr-e ḥorūfāt va marāyā va nūr va amthāl-e ānhā, min aᶜlā marātib al-asmāʾ wa-l-ṣifāt ilā an yantahī ilā adnā rutbat al-ashyāʾ, mīfarmāyand īnhā az khod taḥaqqoqī nadāshte, chon be-shams-e ḥaqīqī moqābel shode-and eshrāq-e tajalliyāt-e lā-nehāye bar ānhā shode. Dar īn maqām dīde nemīshavad dar ān maẓāher illā Allāh. Mīfarmāyad shomā nāẓer be-asmā nabāshīd bal be-mā yaqūmu bihi al-asmāʾ nāẓer shavīd va ham-chenīn mā yaqūmu bihi al-ṣifāt, che ke koll bi-iqbālihim ilā Allāh va bi-īmānihim bi-Allāh be-athvāb-e badīᶜe-ye manīᶜe-ye asmā mozayyan shode va mīshavand. Jamᶜī az ḥorūfāt nāmīde mīshavand va jamᶜī az marāyā va jamᶜī az adellā-ye nūriyye va ham-chenīn az maẓāher-e jamāl va jalāl va ḥayy va qadīm va amthāl-e ān az asmāʾ Allāh al-ḥusnā. Takhtalifu ẓuhūrāt al-tajallī bi-iᶜtibārātihim wa-istiᶜdādātihim wa-illā inna al-tajallī wāḥid wa-l-mujallī wāḥid.

For this reason, the Point of the Primal Will—may the spirit of all besides Him be sacrificed for Him—when speaking of the Letters, the Mirrors, the Light, and the like, from the highest degrees of the names and attributes down to the lowest rank of things, states that these had no independent reality of their own. When they faced the true Sun, the radiance of infinite revelations shone upon them. In this station, nothing is seen in those manifestations but God. He says that you should look not to the names, but to that through which the names subsist, and likewise to that through which the attributes subsist. For all, through their turning to God and their faith in God, have been and are adorned with the wondrous, exalted robes of the names. Some are called Letters, some Mirrors, and some luminous Guides, and likewise manifestations of Beauty, Majesty, the Living, the Ancient, and other such most beautiful names of God. The manifestations of the revelation differ according to their respective conditions and capacities; otherwise, the revelation is one, and the One who reveals it is one.

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و بصیر خبیر ادراك مینماید که کلّ این اسماء نظر بآن ایمانی است که در آنها بوده و هست وهم را بگذار ملاحظه در اوّل من آمن کن و همچنین ثانی من آمن که هیچ نفسی را بیان ازید از این دو نفس و سایر حروفات حیّ وصف نفرموده‌اند چنانچه در زیارتشان یا ساذج اللّه و یا کینونة اللّه و یا ذات اللّه و بامثال این کلمات ذکر فرموده‌اند حال اگر اوّل من آمن نفس مذکور نبود و نفس دیگر بود البتّه ایمقام باو عنایت میشد اگر در این بحر متغمّس شوی ادراك مینمائی بعضی از اسرار محجّبه مقنّعه مستوره را و فرق شمس معانی را از ظلّش تمیز میدهی و مرتکب نمیشوی آنچه را که کلّ ذرّات بنوحه مشغولند

Va baṣīr-e khabīr edrāk mīnamāyad ke koll-e īn asmā naẓar be-ān īmānī ast ke dar ānhā būde va hast. Vahm rā begoẕār, molāḥeẓe dar avval-e man āmana kon va ham-chenīn thānī-ye man āmana, ke hīch nafsī rā Bayān azyad az īn do nafs va sāyer-e Ḥorūfāt-e Ḥayy vaṣf nafarmūde-and, chenānche dar ziyārat-e shān yā sādhij Allāh va yā kaynūnat Allāh va yā dhāt Allāh va be-amthāl-e īn kalemāt dhekr farmūde-and. Ḥāl agar avval-e man āmana nafs-e madhkūr nabūd va nafs-e dīgar būd albatte īn maqām be-ū ᶜenāyat mīshod. Agar dar īn baḥr motaghamm es shavī edrāk mīnamāʾī baᶜẓī az asrār-e moḥajjabe-ye moqannaᶜe-ye mastūre rā va farq-e shams-e maᶜānī rā az ẓell-ash tamīz mīdehī va mortakeb nemīshavī ānche rā ke koll-e dharrāt be-nawḥe mashghūl-and.

One who is discerning and well informed understands that all these names refer to the faith that has existed and continues to exist within them. Set aside illusion and consider the first to believe, and likewise the second to believe, for the Bayán has praised no souls more highly than these two and the other Letters of the Living. Thus, in their visitation prayers, He has addressed them as “O pure Essence of God,” “O Being of God,” and “O Essence of God,” and in similar words. Now, if the first to believe had not been the person in question, but someone else, this station would assuredly have been bestowed upon that other person. If you immerse yourself in this ocean, you will comprehend some of the veiled, shrouded, hidden mysteries, distinguish the Sun of inner meanings from its shadow, and refrain from committing that over which every atom is lamenting.

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مثلا ملاحظه کن اگر ترابی بید مبارك اخذ فرماید و بفرماید که این قبضه خاك مسجود عالمین است حقّ لاریب فیه و همچنین اگر صد قبضه خاك دیگر بردارد و درباره کلّ همین حکم را فرماید جاری بوده و خواهد بود چه که در ایمقام نظر بامر است که از مصدر امر ظاهر شده نه بشیء من حیث هو شیء

Mathalan molāḥeẓe kon agar torābī be-yad-e mobārak akhdh farmāyad va befarmāyad ke īn qabẓe khāk masjūd-e ᶜālamīn ast, ḥaqqun lā rayba fīh. Va ham-chenīn agar ṣad qabẓe khāk-e dīgar bardārad va dar bāre-ye koll hamīn ḥokm rā farmāyad jārī būde va khwāhad būd, che ke dar īn maqām naẓar be-amr ast ke az maṣdar-e amr ẓāher shode na be-shayʾ min ḥaythu huwa shayʾ.

Consider, for example: if He takes some dust in His blessed hand and declares that this handful of earth is the object before which all worlds bow down, it is true beyond any doubt. Likewise, if He takes a hundred other handfuls of earth and pronounces the same decree concerning them all, it has been and will remain in force. For in this station, regard is given to the command that has issued from the Source of command, not to a thing considered merely as a thing.

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و اینکه امثال آن نفوس محتجبه بذکر وصایت از ما یقوم به الوصیّ و فوقه من الولایة و النّبوّة و الرّسالة و الرّبوبیّة غافل شده‌اند اوّلا بدان فوالله الّذی لا اله الّا هو که ابداً نقطه اولی بچنین کلمه مخصوص نفسی در بیان تکلّم نفرموده بلی یك توقیعی بمیرزا سلیمان التفات فرموده بودند در صدر آن توقیع کلمه بود که جمیع از خواندن آن عاجز شدند خود میرزا سلیمان در ایّام مراجعت از ماکو میگفت این لفظ وصایت است و بمن نوشته‌اند و او در سرّ سرّ این ادّعای این رتبه مینمود و ایکاش شما باو متشبّث میشدید در این امر اوعندالله سزاوارتر است از این نفسی که باو تمسّك جسته‌اید و دیگر همچه ذکری ابداً نبوده مگر آنکه بعضی الواح نوشته‌اند و باسم نقطه اولی شهرت داده‌اند کلّها کذب بربّ البهآء

Va īnke amthāl-e ān nofūs-e moḥtajebe be-dhekr-e veṣāyat az mā yaqūmu bihi al-waṣī wa-fawqahu min al-wilāya wa-l-nubuwwa wa-l-risāla wa-l-rubūbiyya ghāfel shode-and, avvalan bedān fa-wa-Allāh alladhī lā ilāha illā huwa ke abadan Noqṭe-ye Ūlā be-chenīn kaleme makhṣūṣ-e nafsī dar Bayān takallom nafarmūde. Balī yek tawqīᶜī be-Mīrzā Solaymān eltefāt farmūde būdand. Dar ṣadr-e ān tawqīᶜ kaleme būd ke jamīᶜ az khwāndan-e ān ᶜājez shodand. Khod-e Mīrzā Solaymān dar ayyām-e morājaᶜat az Mākū mīgoft īn lafẓ veṣāyat ast va be-man neveshte-and va ū dar serr-e serr īn eddeᶜā-ye īn rotbe mīnamūd. Va ey kāsh shomā be-ū motashabbeth mīshodīd dar īn amr. Ū ᶜinda Allāh sazāvārtar ast az īn nafsī ke be-ū tamassok joste-īd. Va dīgar hamche dhekrī abadan nabūde magar ānke baᶜẓī alvāḥ neveshte-and va be-nām-e Noqṭe-ye Ūlā shohrat dāde-and. Kulluhā kadhib bi-Rabb al-Bahāʾ.

As for such veiled souls becoming heedless, through mention of successorship, of that through which the successor subsists, and of the higher degrees of guardianship, prophethood, messengership, and lordship: first, know—by God, besides whom there is no god—that the Primal Point never spoke such a word in the Bayán specifically concerning any individual. He did, however, graciously send a Tablet to Mírzá Sulaymán. At the beginning of that Tablet was a word that everyone was unable to read. Mírzá Sulaymán himself, during his return from Mákú, would say, “This word is ‘successorship,’ and He has written it to me.” In the utmost secrecy, he laid claim to this rank. Would that you had held fast to him in this matter! In God’s sight, he is more deserving than the person to whom you have attached yourselves. There has never been any other such mention, except that some Tablets have been written and circulated in the name of the Primal Point. They are all false, by the Lord of Bahá!

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و ثانیا این رتبه رتبه نیست که بخواهیم از نفسی سلب نمائیم یا اثبات نمائیم چه که آنچه نفر وصی است ان ما یقوم به الوصایه بوده و خواهد بود و بعد از انقطاع عند الله ذکر نداشته و نخواهد داشت چنانچه نقطهء اولی روح ما سواه فداه در اینمقام میفرماید قوله عزّ ذکره زیرا که جوهر کلّ همان است که آن محتجب مانده از چیزیکه وصیّ بآن وصیّ است نه اینست که این شأن وصایت را هم بشأن خاصّ نظر کنی بلکه ناظر شو بما یقوم به که امر شجره حقیقت باشد که اگر فرضا رسول خدا باسم وصایت نصب نمیفرمود امروز ذکر بغیر وصایت میشد کلّ اینها از برای این است که در یوم ظهور باسماء محتجب نمانی بلکه نظر کنی بما یقوم به الأسماء من کلّ شیء حتّی ذکر النّبی انتهی

Va thāniyan īn rotbe rotbe nīst ke bekhwāhīm az nafsī salb namāʾīm yā ethbāt namāʾīm, che ke ānche fakhr-e vaṣī ast inna mā yaqūmu bihi al-waṣāya būde va khwāhad būd va baᶜd az enqeṭāᶜ ᶜinda Allāh dhekr nadāshte va nakhwāhad dāsht. Chenānche Noqṭe-ye Ūlā rūḥ-e mā sevāh fedāh dar īn maqām mīfarmāyad, qawluhu ᶜazza dhikruhu: zīrā ke jawhar-e koll hamān ast ke ān moḥtajeb

mānde az chīzī ke vaṣī be-ān vaṣī ast. Na īn ast ke īn shaʾn-e veṣāyat rā ham be-shaʾn-e khāṣṣ naẓar konī balke nāẓer shaw be-mā yaqūmu bihi ke amr-e Shajare-ye Ḥaqīqat bāshad, ke agar farẓan Rasūl-e Khodā be-nām-e veṣāyat naṣb nemīfarmūd emrūz dhekr be-ghayr-e veṣāyat mīshod. Koll-e īnhā az barā-ye īn ast ke dar yawm-e ẓohūr be-asmā moḥtajeb namānī balke naẓar konī be-mā yaqūmu bihi al-asmāʾ min kulli shayʾ ḥattā dhikr al-Nabī. Intahā.

Second, this rank is not a rank that We would wish either to take away from someone or to affirm for someone. For the glory of the successor has always been and will ever be that through which successorship subsists; once severed from it, he has had and will have no standing before God. Thus the Primal Point—may the spirit of all besides Him be sacrificed for Him—states in this connection, His words, exalted be His mention: "For the essence of the whole matter is precisely this: he has remained veiled from that by which the successor is a successor. It is not that you should regard even this station of successorship as a special distinction; rather, look to that through which it subsists, which is the command of the Tree of Truth. For if, hypothetically, the Messenger of God had not appointed him under the name of successorship, today he would be spoken of by a name other than successorship. All this is so that, on the Day of Manifestation, you may not remain veiled by names, but may instead look to that through which the names of all things subsist, even the designation 'Prophet.' " End of quotation.

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حال قدری تفکّر نما تا عارف شوی که کلّ بامر او معزّزند و بذکر او مفتخر و این شأن صادق است مادامیکه از حدّ خود تجاوز ننمایند و در حین بعث امر اوّلیّه کلّ این اسامی از مسمّیات خود خارج و بملکوت راجع اگر ثانیا امر مبرم نازل یصدق علیهم کلّ الأسماء من اسماء الله الحسنی و الّا یرجعن الی مقرّهم قبل ان یقول لم او بم

Ḥāl qadrī tafakkor namā tā ᶜāref shavī ke koll be-amr-e ū moᶜazzaz-and va be-dhekr-e ū moftakher va īn shaʾn ṣādeq ast mādāmī ke az ḥadd-e khod tajāvoz nanamāyand. Va dar ḥīn-e baᶜth-e amr-e avvaliyye koll-e īn asāmī az mosammayāt-e khod khārej va be-malakūt rājeᶜ. Agar thāniyan amr-e mobram nāzel, yaṣduqu ᶜalayhim kull al-asmāʾ min asmāʾ Allāh al-ḥusnā, wa-illā yarjiᶜna ilā maqarrihim qabla an yaqūla lima aw bima.

Now reflect a little, that you may recognize that all are exalted through His command and honored through His mention. This condition holds true so long as they do not overstep their bounds. At the raising up of the primal Cause, all these names are withdrawn from those who bear them and return to the Kingdom. If a binding command descends anew, all the most beautiful names of God apply to them; otherwise, they return to their abode before one can say "Why?" or "By what?"

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باری نظر از این تحدیدات بردار و بآن نقطه ساریه در کلّشیء ناظر شو و آن نقطه را موهوم مدان چنانچه از قبل کلّ عباد بتوهّمات مانده و الی حین عارف نشده و نخواهند شد الّا من شآء ربّك و همین میرزا یحیی که بواسطه او از حقّ معرض شده بین یدی مثل یکی از خدّام حاضر بوده و القای کلمات الله بر او میشد چنانچه حال جمعی تلقاء وجه حاضرند بهمان قسم بر ایشان القاء میشود در کلّ لیالی و ایّام و لکن فرق است که آن نفس مغرور چون دو کلمه از لسانش جاری شد ارتکب ما لا ارتکب مظاهر النّفی کلّها و لکن این نفوس حاضره تلقاء وجه بابدع کلمات ناطق و مع ذلك لیس لهم من امر الّا بعد اذنه کذلك کان الأمر ان انت من العالمین

Bārī naẓar az īn taḥdīdāt bardār va be-ān noqṭe-ye sāriye dar koll-e shayʾ nāẓer shaw va ān noqṭe rā mawhūm madān, chenānche az qabl koll-e ᶜebād be-tavahhomāt mānde va ilā ḥīn ᶜāref nashode va nakhwāhand shod illā man shāʾa Rabbuka. Va hamīn Mīrzā Yaḥyā ke be-vāseṭe-ye ū az Ḥaqq moᶜreẓ shode, bayna yaday mithl-e yekī az khoddām ḥāẓer būde va elqā-ye kalemāt-e Allāh bar ū mīshod, chenānche ḥāl jamᶜī telqāʾ-e vajh ḥāẓer-and, be-hamān qesm bar īshān elqā mīshavad dar koll-e layālī va ayyām. Va lāken farq ast ke ān nafs-e maghrūr chon do kaleme az lesān-ash jārī shod irtakaba mā lā irtakaba maẓāhir al-nafy kulluhā, va lāken īn nofūs-e ḥāẓere telqāʾ-e vajh be-abdaᶜ-e kalemāt nāṭeq va maᶜa dhālik laysa lahum min amrin illā baᶜda idhnihi. Kadhālika kāna al-amr in anta min al-ᶜālimīn.

In short, turn your gaze away from these limitations and look to that Point which pervades all things. Do not regard that Point as imaginary, as all the servants of former times remained caught in imaginings and, to this day, have not attained recognition and never will, except those whom your Lord wills. This very Mírzá Yaḥyá, on whose account you have turned away from the True One, used to stand in My presence like one of the attendants, and the words of God were imparted to him, just as a number of people now stand before My face and receive them in the same manner every night and day. The difference, however, is that when a mere two words flowed from the tongue of that deluded soul, he committed what all the manifestations of negation had never committed. These souls now present before My face, by contrast, utter the most wondrous words, yet undertake nothing without His permission. Such has been the matter, if you are among those who know.

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اگرچه کلمات مشرکین در قلبت مقرّ گرفته و محو آن مشکل مگر آنکه از این سلسبیل عنایت که در عیون کلمات بنفس کلمات جاری و ساری است بیاشامی کذلك نبّأناك و اخبرناك و قصصناك ما کنت محتجباً عنه لعلّ تخرق الأحجاب بقدرة ربّك العزیز الوهّاب و تشهد ما لا شهدته من قبل و تعرف ما کنت غافلاً عنه و لکن لن توفّق بذلك الّا بأن تنقطع عما خلق بین السّموات و الأرض و تتوجّه الی الله الملك المقتدر العزیز المختار

Agarche kalemāt-e moshrekīn dar qalb-at maqarr gerefte va maḥv-e ān moshkel magar ānke az īn salsabīl-e ᶜenāyat ke dar ᶜoyūn-e kalemāt be-nafs-e kalemāt jārī va sārī ast biyāshāmī. Kadhālika nabbaʾnāka wa-akhbarnāka wa-qaṣaṣnāka mā kunta muḥtajiban ᶜanhu laᶜalla takhruqa al-aḥjāb bi-qudrati Rabbika al-ᶜAzīz al-Wahhāb wa-tashhada mā lā shahidtahu min qablu wa-taᶜrifa mā kunta ghāfilan ᶜanhu. Wa-lākin lan tuwaffaqa bi-dhālika illā bi-an tanqaṭiᶜa ᶜammā khuliqa bayna al-samāwāt wa-l-arḍ wa-tatawajjaha ilā Allāh al-Malik al-Muqtadir al-ᶜAzīz al-Mukhtār.

Although the words of those who associate partners with God have lodged in your heart, and it is difficult to efface them unless you drink from this Salsabíl of loving-kindness that flows and courses through the wellsprings of the words by means of the words themselves. Thus have We told you, informed you, and recounted to you what you were veiled from, that you may rend the veils through the power of your Lord, the Almighty, the All-Bountiful, witness what you have never witnessed before, and recognize what you were heedless of. Yet you will not succeed in this unless you detach yourself from all that has been created between the heavens and the earth and turn toward God, the King, the All-Powerful, the Almighty, the One who chooses.

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ای عباد در عرفان این ظهور بکلمات و اشارات معرضین و تصدیق و تکذیب آن نفوس متمسّك نشوید و باصل امر ناظر شوید چه که اکثری از ناس لم‌یزل و لایزال محتجب و متوهّم مشاهده شده و میشوند و رؤسای عصر نظر باستحکام ریاست خود ناس را از شطر احدیّه و عرفان آیات الله ممنوع و مأیوس نموده و خواهند نمود مثلاً ملاحظه در ظهور نقطه فرقان نما که آنحضرت بآیات الله ظاهر شدند و در فرقان حجّت و برهان جز آیات نازل نشده مع‌ذلك بعد از ارتقای نقطه فرقان برفیق اعلی و انقطاع روایح رحمن امر بدست علماء افتاد و آن نفوس بالمرّه ناس را از عرفان آیات منع نموده که شما آیات الله را ادراك نمینمائید و علم آن نزد ما است باینجهت حجّیت آیات از میان رفت و زمام خلق بدست آن نفوس آمد و ناس را باوهامی تربیت نمودند که ذکر آن ممکن نه چنانچه دیده و شنیده‌اید و آیاتیکه در ظهور بعد و قیامت و امثال آن نازل شده جمیع را بهوای خود تفسیر نمودند و ناس هم متابعت آن نفوس را من حیث لایشعر نموده تا آنکه امر بمقامی رسید که ضرّ آن اوهام جمیع بشجره ظهور بعد وارد شد و

Ey ᶜebād, dar ᶜerfān-e īn ẓohūr be-kalemāt va eshārāt-e moᶜreẓīn va taṣdīq va takdhīb-e ān nofūs motamassek nashavīd va be-aṣl-e amr nāẓer shavīd, che ke aktharī az nās lam-yazal va lā-yazāl moḥtajeb va motavahhem moshāhede shode va mīshavand va roᵓasā-ye ᶜaṣr naẓar be-esteḥkām-e reyāsat-e khod nās rā az shaṭr-e aḥadiyye va ᶜerfān-e āyāt-e Allāh mamnūᶜ va maᵓyūs namūde va khwāhand namūd. Mathalan molāḥeẓe dar ẓohūr-e Noqṭe-ye Forqān namā ke ān Ḥaẓrat be-āyāt-e Allāh ẓāher shodand va dar Forqān ḥojjat va borhān joz āyāt nāzel nashode. Maᶜa dhālik baᶜd az erteqā-ye Noqṭe-ye Forqān be-Rafīq-e Aᶜlā va enqeṭāᶜ-e ravāyeḥ-e Raḥmān amr be-dast-e ᶜolamā oftād va ān nofūs be-l-marre nās rā az ᶜerfān-e āyāt manᶜ namūde ke shomā āyāt-e Allāh rā edrāk nemīnamāᵓīd va ᶜelm-e ān nazd-e mā ast. Be-īn jahat ḥojjiyyat-e āyāt az miyān raft va zemām-e khalq be-dast-e ān nofūs āmad va nās rā be-awhāmī tarbiyat namūdand ke dhekr-e ān momken na, chenānche dīde va shenīde-īd. Va āyātī ke dar ẓohūr-e baᶜd va qiyāmat va amthāl-e ān nāzel shode jamīᶜ rā be-havā-ye khod tafsīr namūdand va nās ham motābaᶜat-e ān nofūs rā min ḥaythu lā yashᶜur namūde tā ānke amr be-maqāmī resīd ke ẓorr-e ān awhām jamīᶜ be-Shajare-ye Ẓohūr-e baᶜd vāred shod va

O servants! In seeking to recognize this Revelation, do not cling to the words and allusions of those who turn away, or to those souls' affirmations and denials. Look instead to the foundation of the Cause itself, for most people have always been and continue to be seen veiled and deluded. The leaders of the age, intent on consolidating their own authority, have barred people from the realm of oneness and the recognition of God's verses, and have deprived them of hope, and will continue to do so. Consider, for example, the Revelation of the Point of the Qur'an: He appeared with the verses of God, and in the Qur'an no proof or testimony was revealed other than the verses. Nevertheless, after the Point of the Qur'an ascended to the Companion on high and the fragrances of the All-Merciful ceased, the matter fell into the hands of the learned. Those souls completely barred people from recognizing the verses, saying, "You cannot comprehend the verses of God; knowledge of them rests with us." Thus the evidentiary authority of the verses disappeared, the reins of the people passed into those souls' hands, and they instructed people in imaginings that cannot be recounted, as you have seen and heard. They interpreted all the verses revealed concerning the next Manifestation, the Resurrection, and the like according to their own desires. The people, too, followed those souls unawares, until matters reached the point where all the harm of those imaginings befell the Tree of the next Revelation, and

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بعد از ظهور موعود در سنه ستّین مجدّدا ارياح فضل وزيد و سموات علم مرتفع شد و ارض عرفان منبسط و آيات الله از سماء مشيّت نازل و لكن نظر باوهام قبل ناس در حجيّت آيات توقّف نموده كه ما ادراك نمينمائيم و حال آنكه حقّ جلّ ذكره اعظم و اكرم و ارحم از آن است كه مظهر نفس خود را بفرستد و جميع را بعرفان او كه نفس عرفان الله است امر فرمايد و مع‌ذلك حجّتی بفرستد فوق ادراك ناس سبحانه عن ذلك

Ba^{c}d az ẓohūr-e Maw^{c}ūd dar sane-ye settīn mojaddadan aryāḥ-e faẓl vazīd va samavāt-e ^{c}elm mortafe^{c} shod va arẓ-e ^{c}erfān monbaseṭ va āyāt-e Allāh az samā-ye mashiyyat nāzel. Va lāken naẓar be-awhām-e qabl nās dar ḥojjiyyat-e āyāt tavaqqof namūde ke mā edrāk nemīnamā^{ɔ}īm, va ḥāl ānke Ḥaqq jalla dhikruhu a^{c}ẓam va akram va arḥam az ān ast ke maẓhar-e nafs-e khod rā beferestad va jamī^{c} rā be-^{c}erfān-e ū ke nafs-e ^{c}erfān-e Allāh ast amr farmāyad va ma^{c}a dhālik ḥojjatī beferestad fawq-e edrāk-e nās. Subḥānahu ^{c}an dhālik.

After the appearance of the Promised One in the year sixty, the winds of grace blew anew, the heavens of knowledge were raised, the earth of recognition was spread out, and the verses of God descended from the heaven of His will. Yet, because of their former imaginings, people hesitated to acknowledge the evidentiary authority of the verses, saying, “We do not comprehend them.” The True One—exalted be His mention—is, however, far too great, generous, and merciful to send the Manifestation of His own Self, command everyone to recognize Him, which is itself the recognition of God, and yet send a proof beyond people’s comprehension. Far exalted is He above such a thing!

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بالأخرة باوهام انفس خود مشغول و محجوب بشأنيكه بآيات الله كفايت ننمودهمع آنكه نصّ فرقان است او لم يكفهم انّا انزلنا عليك الكتاب و جميع مستدلّ باينكه ادراك آيات فوق عقول و عرفان ما است امر ديگر بايد ظاهر شود قد غيّروا نعمة الله و حجّته و ارادوا بغير ما اراد الله لذا اكثر اعراض نموده بهاويه راجع شدند و هر چه اعراض مشركين شدّت نمود آن شمس معانی محكم‌تر حجّيت آيات را نازل فرمودند بشأنيكه كلّ حجّت و برهان را منحصر بآيات نمودند

Be-l-ākhare be-awhām-e anfos-e khod mashghūl va maḥjūb be-sha^{ɔ}nī ke be-āyāt-e Allāh kefāyat nanamūde, ma^{c}a ānke naṣṣ-e Forqān ast a-wa-lam yakfihim annā anzalnā ^{c}alayka al-kitāb, va jamī^{c} mostadell be-īnke edrāk-e āyāt fawq-e ^{c}oqūl va ^{c}erfān-e mā ast, amr-e dīgar bāyad ẓāher shavad. Qad ghayyarū ni^{c}mata Allāh wa-ḥujjatahu wa-arādū bi-ghayri mā arāda Allāh. Le-dhā akthar e^{c}rāẓ namūde be-hāviye rāje^{c} shodand va har che e^{c}rāẓ-e moshrekīn sheddat namūd ān Shams-e Ma^{c}ānī moḥkamtar ḥojjiyyat-e āyāt rā nāzel farmūdand be-sha^{ɔ}nī ke koll-e ḥojjat va borhān rā monḥaṣer be-āyāt namūdand.

In the end, they were so absorbed in and veiled by their own imaginings that they did not regard the verses of God as sufficient, even though the explicit text of the Qur’an states, “Is it not enough for them that We have sent down to you the Book?” All argued, “Comprehension of the verses is beyond our reason and understanding; something else must appear.” They altered God’s blessing and His proof, and desired something other than what God desired. Thus most turned away and returned to the abyss. The more fiercely those who associated partners with God turned away, the more firmly that Sun of inner meanings revealed the evidentiary authority of the verses, to the point that He confined all proof and testimony to the verses alone.

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و رغماً لأنف المشركين این آیه از سماء احدیّة نازل لو ارادت نملة ان یتصرّف فی القرآن و باطنه و باطن باطنه فی حکم سواد عینیها لتقدر لانّ سرّ الصّمدانیّة و تجلّی الأحدانیّة قد تلجلجت فی کلّ شیء و این آیه نازل که جمیع مستشعر شوند که ابواب رحمت و عنایت مسدود نیست هر نفسی مقبل شود و الی الله توجّه نماید حجیّت آیات الله را بنفس آیه ادراك مینماید و ادراك آن مقام بعلوم ظاهره منوط نبوده و نخواهد بود بلکه بنفوس زکیّه و قلوب طاهره مقبله منوط طوبی للمقبلین

Va raghman li-anfi l-mushrikīn īn āyih az samā-yi aḥadiyyat nāzil: law arādat namlatun an yataṣarrafa fī l-Qurʾān wa-bāṭinihi wa-bāṭini bāṭinihi fī ḥukmi sawādi ᶜaynayhā la-taqdiru li-anna sirra l-ṣamadāniyya wa-tajalliya l-aḥadāniyya qad talajlajat fī kulli shayʾ. Va īn āyih nāzil kih jamīᶜ mustashᶜir shavand kih abvāb-i raḥmat va ᶜināyat masdūd nīst. Har nafsī muqbil shavad va ila Allāh tavajjuh namāyad ḥujjiyyat-i āyāt-i Allāh rā bi-nafs-i āyih idrāk mīnamāyad va idrāk-i ān maqām bi-ᶜulūm-i ẓāhirih manūṭ nabūdih va nakhvāhad būd balkih bi-nufūs-i zakiyyih va qulūb-i ṭāhirih-yi muqbilih manūṭ. Ṭūbā li-l-muqbilīn.

And despite those who associate partners with God, this verse descended from the heaven of oneness: “If an ant wished to exercise power over the Qur’an, its inner meaning, and the inner meaning of its inner meaning, as over the black of its own eyes, it would be able to do so, for the mystery of self-sufficiency and the revelation of oneness have stirred within every thing.” This verse was revealed so that all might realize that the doors of mercy and loving care are not closed. Whoever turns toward God perceives the evidentiary authority of the verses of God through the verse itself. Understanding this station has never depended, nor will it ever depend, on outward learning; rather, it depends on pure souls and unsullied hearts turned toward Him. Blessed are those who turn toward Him.

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و هم‌چنین آن ساذج معانی حجبات و اوهامیکه از قبل بود و ناس بآن محتجب و متوهّم جمیع را خرق نمودند و بافق انّنی انا حیّ فی الأفق الأبهی راجع شدند حال جمعی انفس موهومه لاثبات ریاست و حفظ آن اراده نموده‌اند اوّلا حجیّت آیات را از بیان محو نمایند و در این فقره بسیار سعی نموده و مینمایند و بتمام مکر و حیله در این امر مشغولند و لکن ابی الله الّا ان یثبت آیاته بالحقّ و لو تنکرها المشرکون و حال در نفاق بمقامی رسیده‌اند که اگر نفسی بحجیّت آیات متکلّم شود باو استهزاء و سخریه مینمایند بعینه مثل ملل قبل بل هؤلآء اشدّ جهلا و اکبر نفاقاً لو انتم تعرفون

Va ham-chunīn ān sādhij-i maᶜānī ḥujubāt va avhāmī kih az qabl būd va nās bi-ān muḥtajib va mutavahhim jamīᶜ rā kharq namūdand va bi-ufuq-i innanī anā ḥayyun fī l-ufuqi l-abhā rājiᶜ shudand. Ḥāl jamᶜī anfus-i mawhūmih li-ithbāt-i riyāsat va ḥifẓ-i ān irādih namūdih-and avvalan ḥujjiyyat-i āyāt rā az Bayān maḥv namāyand va dar īn fiqrih bisyār saᶜy namūdih va mīnamāyand va bi-tamām-i makr va ḥīlih dar īn amr mashghūland va lākin abā Allāhu illā an yuthbita āyātihi bi-l-ḥaqq wa-law tunkiruhā l-mushrikūn. Va ḥāl dar nifāq bi-maqāmī rasīdih-and kih agar nafsī bi-ḥujjiyyat-i āyāt mutakallim shavad bi-ū istihzā va sukhriyyih mīnamāyand bi-ᶜaynih mithl-i milal-i qabl bal hāʾulāʾi ashaddu jahlan va akbaru nifāqan law antum taᶜrifūn.

Likewise, that Quintessence of meanings tore through all the veils and imaginings that had existed before and by which people had been veiled and deluded, and returned to the horizon of “Indeed, I am alive in the all-glorious horizon.” Now a number of deluded souls, intent on establishing and preserving their leadership, have resolved first to erase from the Bayán the evidentiary authority

of the verses. They have striven greatly in this matter and continue to do so, employing every trick and stratagem. But God refuses to do anything other than establish His verses in truth, even though those who associate partners with Him deny them. Their hypocrisy has now reached such a degree that if anyone speaks of the evidentiary authority of the verses, they ridicule and mock him, exactly like the religious communities of the past. Indeed, these people are more ignorant and greater in hypocrisy, if you only knew.

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لازال عرفان منبسطه الهيّه را نفوس محتجبه محدود نموده‌اند و باين جهت اكثر عباد از فيوضات رحمانى و عنايات ربّانى محروم مانده‌اند چنانچه نفس ملقى يومى از ايّام استهزاء على نقطة البيان ذكر مينمود كه فرموده‌اند كه احدى بر اتيان يك آيه قادر نه و حال آنكه مى بينيم كه بعضى نفوس قادرند كه دو كلمه آيات تكلّم نمايند پس از اين قرار اين نفوس هم حقّ خواهند بود فوالله من وجد رايحة رضوان المعانى ليعرف من هذه الكلمة كفره و نفاقه و بغيه و اعتراضه على كلّ النّبيين و المرسلين

Lāzāl ᶜirfān-i munbasiṭih-yi ilāhiyyih rā nufūs-i muḥtajibih maḥdūd namūdih-and va bi-īn jihat akthar-i ᶜibād az fuyūḍāt-i raḥmānī va ᶜināyāt-i rabbānī maḥrūm māndih-and. Chunānchih nafs-i mulqī yawmī az ayyām istihzāʾan ᶜalā Nuqṭati l-Bayān dhikr mīnamūd kih farmūdih-and kih aḥadī bar ityān-i yik āyih qādir nah va ḥāl ānkih mībīnīm kih baᶜḍī nufūs qādirand kih du kalimih āyāt takallum namāyand pas az īn qarār īn nufūs ham Ḥaqq khvāhand būd. Fa-wa-Allāhi man wajada rāʾiḥata Riḍwāni l-maᶜānī la-yaᶜrifu min hādhihi l-kalimati kufrahu wa-nifāqahu wa-baghyahu wa-iᶜtirāḍahu ᶜalā kulli l-nabiyyīn wa-l-mursalīn.

Veiled souls have always confined the all-embracing knowledge of God, and for this reason most people have remained deprived of the outpourings of the All-Merciful and the loving care of the Lord. Thus, one day, the very person who put this notion forward said in mockery of the Point of the Bayán: “He has stated that no one is capable of producing a single verse, yet we see that some people are able to utter two words of verses. On this basis, these people too would be the True One.” By God, anyone who has caught the fragrance of the paradise of meanings will recognize from this statement his unbelief, hypocrisy, rebellion, and opposition to all the Prophets and Messengers.

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مشاهده شد كه ابداً از كوثر معانى مرزوق نشده و از رضوان معنوى الهى بغايت محروم مانده چه كه اين بسى واضح است كه مقصود حضرت از اين بيان چه بوده و كلمه حقّ اگر چه بحرفين باشد سلطان كلمات اهل ارض بوده وخواهد بود و الله از نفحات همان كلمه وحده عارفين نفحات حقّ را ميبابند و برضوانش توجّه مينمايند ملاحظه نما كه اگر از شطّ عذب فرات كاسى اخذ شود صاحبان ذايقه ادراك مينمايند كه اين ماء از كدام منبع بوده و از عذوبت او پى‌برند بمنبع او و حال آنكه بحسب ظاهر يك كاس ماء بوده و چون منبع علم و عرفان و عنايت و مكرمت و فضل و قدرت و جلال و عظمت جارى و سارى است لذا از آن كلمه مخلصين و مقرّبين ادراك مينمايند و بمنبع آن پى‌ميبرند كذلك فصّل لك لعلّ تهتدى بهدى الله ربّك و لاتلتفت الى جنود الشّياطين

Mushāhidih shud kih abadan az kawthar-i maᶜānī marzūq nashudih va az Riḍvān-i maᶜnavī-yi ilāhī bi-ghāyat maḥrūm māndih chih kih īn basī vāḍiḥ ast kih maqṣūd-i Ḥaḍrat az īn bayān chih būdih va kalimih-yi Ḥaqq agar chih bi-ḥarfayn bāshad sulṭān-i kalimāt-i ahl-i arḍ būdih va khvāhad būd. Va-Allāh az nafaḥāt-i hamān kalimih vaḥdih ᶜārifīn nafaḥāt-i Ḥaqq rā mīyāband va bi-Riḍvānash tavajjuh mīnamāyand. Mulāḥiẓih namā kih agar az shaṭṭ-i ᶜadhb-i furāt kāsī akhdh shavad ṣāḥibān-i dhāʾiqih idrāk mīnamāyand kih īn māʾ az kudām manbaᶜ būdih va az ᶜudhūbat-i ū pay barand

bi-manbaᶜ-i ū va ḥāl ānkih bi-ḥasab-i ẓāhir yik kās-i māʾ būdih va chūn manbaᶜ-i ᶜilm va ᶜirfān va ᶜināyat va makramat va faḍl va qudrat va jalāl va ᶜaẓamat jārī va sārī ast lidhā az ān kalimih mukhliṣīn va muqarrabīn idrāk mīnamāyand va bi-manbaᶜ-i ān pay mībarand. Kadhālika faṣṣala laka laᶜalla tahtadī bi-hudā Allāhi rabbika wa-lā taltafit ilā junūdi l-shayāṭīn.

It became evident that he had never been nourished by the heavenly waters of meanings and had remained utterly deprived of the divine paradise of spiritual understanding, for what His Holiness intended by this statement is abundantly clear. The word of the True One, even if it consists of only two letters, has always been and will always be sovereign over the words of the people of the earth. By God, from the fragrance of that word alone, those endowed with understanding perceive the fragrances of the True One and turn toward His paradise. Consider: if a cup is drawn from a sweet, refreshing river, those with a sense of taste perceive the source of this water and recognize its source from its sweetness, although outwardly it is only a cup of water. And since the wellspring of knowledge, recognition, loving care, generosity, grace, power, glory, and grandeur flows and pervades all things, the sincere and those brought near perceive through that word and recognize its source. Thus He has explained it to you, so that you may be guided by the guidance of God, your Lord, and pay no heed to the hosts of devils.

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و اگر نفسی دو کلمه بگوید و در کلمه سیّم معطّل ماند مبرهن است که از این منبع جاریه ساریه نبوده و نخواهد بود فوالله یا عبد حقّ بجمیع شئونش از دونش ممتاز بوده و خواهد بود بر خود مشتبه مکن میخواهی تجربه کن بین یدی حاضر شو و یك آیه از آیات الله سؤال نما اذا تطّلع ببحر الّذی یتموّج بذاته لذاته و لم یکن لامواجه من نفاد و تطّلع بمکمن المعانی و العرفان و مخزن العلم و الحکمة و تکون من الموقنین

Va agar nafsī du kalimih bigūyad va dar kalimih-yi siyyum muᶜaṭṭal mānad mubarhan ast kih az īn manbaᶜ-i jāriyih-yi sāriyih nabūdih va nakhvāhad būd. Fa-wa-Allāh yā ᶜAbd Ḥaqq bi-jamīᶜ-i shuʾūnash az dūnash mumtāz būdih va khvāhad būd. Bar khud mushtabih makun mīkhvāhī tajribih kun bayna yaday ḥāḍir shaw va yik āyih az āyāt-i Allāh suʾāl namā. Idhan taṭṭaliᶜ bi-baḥri lladhī yatamawwaju bi-dhātihi li-dhātihi wa-lam yakun li-amwājihi min nafād wa-taṭṭaliᶜ bi-makmani l-maᶜānī wa-l-ᶜirfān wa-makhzani l-ᶜilmi wa-l-ḥikma wa-takūnu mina l-mūqinīn.

If someone utters two words but is at a loss for a third, it is evident that these have not come, nor will they ever come, from this flowing, all-pervading wellspring. By God, O servant, the True One has always been and will always be distinguished from all others in every aspect of His being. Do not confuse the matter for yourself. If you wish, put it to the test: enter My presence and ask for a single verse of the verses of God. Then you will behold the ocean that surges of itself and for itself, whose waves have no end, and you will discover the sanctuary of meanings and recognition and the treasury of knowledge and wisdom, and be among those who are certain.

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و این ظهور اعظم را چون نقطه بیان جلّ کبریائه مخصوص در جمیع بیان فرموده بآیات ظاهر میشود لذا بآیات ظاهر شده و الّا کلّ ما ظهر من عنده حجّة علی العالمین در این ظهور اعظم جمیع آیات قدرتیّه و آفاقیّه و انفسیّه مشاهده شده و لاینکرها الّا کلّ مغلّ مکّار

Va īn Ẓuhūr-i Aᶜẓam rā chūn Nuqṭih-yi Bayān jalla kibriyāʾuhu makhṣūṣ dar jamīᶜ-i Bayān farmūdih bi-āyāt ẓāhir mīshavad lidhā bi-āyāt ẓāhir shudih va illā kullu mā ẓahara min ᶜindihi ḥujjatun ᶜalā

l-ᶜālamīn. Dar īn Ẓuhūr-i Aᶜẓam jamīᶜ-i āyāt-i qudratiyyih va āfāqiyyih va anfusiyyih mushāhidih shudih va-lā yunkiruhā illā kullu mughillin makkār.

Since the Point of the Bayán—exalted be His majesty—specifically stated throughout the Bayán that this Most Great Revelation would appear through verses, it has therefore appeared through verses. Otherwise, everything that has appeared from Him is a proof to all the worlds. In this Most Great Revelation, all the signs of power, all the signs in the world and within human souls, have been witnessed, and none denies them except the treacherous and deceitful.

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بر هر نفسی الیوم لازم که از انفس خبیثه مشرکه اجتناب نماید چه که بمکری ظاهر شده‌اند که در ابداع شبه آن ممکن نه چنانچه از ارض صاد بجناب اسم الله آقاسیّد مهدی علیه بهآء الله نوشته‌اند که امّ الفواحش و الخطیئات مکتوبی باین ارض فرستاده مضمون آنکه در بیت ایشان لوحی مدفون بوده از خطّ حضرت اعلی و من آن لوح را بیرون آورده‌ام و در آن لوح عباراتی مسطور و نسبت بنقطه اولی داده که بطلعت ابهی در سفارش میرزا یحیی نوشته‌اند فوالله الّذی لا اله الّا هو کلّ متحیّر ماندیم از جعل این نفوس و مکر این قوم

Bar har nafsī al-yawm lāzim kih az anfus-i khabīthih-yi mushrikih ijtināb namāyad chih kih bi-makrī ẓāhir shudih-and kih dar ibdāᶜ shibh-i ān mumkin nah. Chunānchih az arḍ-i Ṣād bi-janāb-i Ismuʾllāh Āqā Siyyid Mahdī ᶜalayhi Bahāʾuʾllāh nivishtih-and kih Umm-i l-Fawāḥish va-l-Khaṭīʾāt maktūbī bi-īn arḍ firistādih maḍmūn ānkih dar bayt-i īshān lawḥī madfūn būdih az khaṭṭ-i Ḥaḍrat-i Aᶜlā va man ān lawḥ rā bīrūn āvardih-am va dar ān lawḥ ᶜibārātī masṭūr va nisbat bi-Nuqṭih-yi Ūlā dādih kih bi-Ṭalᶜat-i Abhā dar sifārish-i Mīrzā Yaḥyā nivishtih-and. Fa-wa-Allāhi lladhī lā ilāha illā huwa kull mutaḥayyir māndīm az jaᶜl-i īn nufūs va makr-i īn qawm.

Today everyone must avoid these wicked souls who associate partners with God, for they have appeared with a deceit whose like is impossible in creation. Thus, a letter has been written from the land of Ṣád to His Honor Ismu'lláh, Áqá Siyyid Mahdí—may the glory of God rest upon him—reporting that the Mother of Abominations and Sins has sent a letter to that land. Its purport is that a Tablet in the handwriting of His Holiness the Most Exalted had been buried in their house, and that "I have brought that Tablet out." In that Tablet, certain passages are inscribed and attributed to the Primal Point, purportedly written to the All-Glorious Beauty in commendation of Mírzá Yaḥyá. By God, besides whom there is no other god, we were all astonished at the fabrications of these souls and the deceit of these people.

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و بعد از مصدر امر حکم شده که بروند و باو بگویند که آن لوح را از کدام محلّ بیت بیرون آورده و بنا لعلّ تتنبّه فی نفسها و تکون من التّائبات باین شدّت بر افترا قیام نموده‌اند و این امور دستورالعملی است که میرزا یحیی از اینجا مینویسد و میفرستد لعنة الله علی الکاذبین و المفترین اذا یتبرّء منهم نقطة البیان فی عرش الجنان و یقول خسرانا لکم یا ملأ المشرکین و نارا علیکم یا ملأ المغرضین

Va baᶜd az maṣdar-i amr ḥukm shudih kih biravand va bi-ū bigūyand kih ān lawḥ rā az kudām maḥall-i bayt bīrūn āvardih va binamā laᶜalla tatanabbahu fī nafsihā va takūnu mina l-tāʾibāt. Bi-īn shiddat bar iftirā qiyām namūdih-and va īn umūr dastūr al-ᶜamalī ast kih Mīrzā Yaḥyā az īnjā mīnivīsad va mīfiristad. Laᶜnatu Allāhi ᶜalā l-kādhibīn wa-l-muftarīn. Idhan yatabarraʾu

minhum Nuqṭatu l-Bayān fī ᶜarshi l-jinān wa-yaqūlu khusrānan lakum yā malaᵓa l-mushrikīn va nāran ᶜalaykum yā malaᵓa l-mughriḍīn.

Afterward, the Source of authority commanded that they go and ask her from which part of the house she had brought out that Tablet, and tell her, “Show it,” so that she might come to her senses and be among those who repent. They have risen to fabricate falsehoods with such vehemence. These actions follow instructions that Mírzá Yaḥyá writes and sends from here. May God’s curse rest upon the liars and fabricators. Thereupon the Point of the Bayán, on the throne of paradise, disavows them and says: “Ruin upon you, you who associate partners with God! Fire upon you, you people of malice!”

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الیوم باید بصر را حدید نمود و قلب را طاهر و صدر را منزّه تا انسان خود را از دونش بشناسد و تمیز دهد و این رتبه اگر چه بسیار بلند و عظیم است ولکن نزد منصفین بسیار سهل و یسیر اگرچه حال اهل بیان بمقامی رسیده‌اند و باموری بر حقّ اعتراض نموده‌اند که از اوّل ابداع تا حین احدی در مثل آن امور بر حقّ اعتراض ننموده جمیع این عباد سالها است طایف حول بوده‌ایم و اللّه العظیم که هرگز نزدشان از زخرف دنیا شیئ نبوده و اگر هم بوده جمیع شریك بوده‌ایم و هر نفسی ببیت اعظم وارد گویا خود صاحب بیت است کمال عنایت درباره او مبذول و مع‌ذلك اهل بیان اعتراضا علی اللّه بکلّ ما ظهر من الحقّ اعتراض نموده‌اند حتّی شرب چای و همچنین در لباس و امثال آن افّ لهم و لحیائهم

Al-yawm bāyad baṣar rā ḥadīd namūd va qalb rā ṭāhir va ṣadr rā munazzah tā insān khud rā az dūnash bishināsad va tamyīz dihad va īn rutbih agar chih bisyār buland va ᶜaẓīm ast va lākin nazd-i munṣifīn bisyār sahl va yasīr. Agarchih ḥāl ahl-i Bayān bi-maqāmī rasīdih-and va bi-umūrī bar Ḥaqq iᶜtirāḍ namūdih-and kih az avval-i ibdāᶜ tā ḥīn aḥadī dar mithl-i ān umūr bar Ḥaqq iᶜtirāḍ nanamūdih. Jamīᶜ-i īn ᶜibād sālhā ast ṭāᵓif-i ḥawl būdih-īm va-Allāhu l-ᶜaẓīm kih hargiz nazdishān az zukhruf-i dunyā shayᵓī nabūdih va agar ham būdih jamīᶜ sharīk būdih-īm va har nafsī bi-Bayt-i Aᶜẓam vārid gūyā khud ṣāḥib-i bayt ast kamāl-i ᶜināyat dar bārih-yi ū mabdhūl va maᶜa dhālik ahl-i Bayān iᶜtirāḍan ᶜalā Allāh bi-kulli mā ẓahara mina l-Ḥaqq iᶜtirāḍ namūdih-and ḥattā shurb-i chāy va hamchunīn dar libās va amthāl-i ān. Uffin lahum va li-ḥayāᵓihim.

Today one must sharpen one’s sight, purify one’s heart, and sanctify one’s breast, so that a person may recognize and distinguish himself from others. Although this rank is very lofty and great, it is very easy and simple for the fair-minded. Yet the people of the Bayán have now reached such a state, and have objected to the True One over such matters, that from the beginning of creation until now no one has objected to the True One over anything like them. All of us servants have circled around Him for years. By God the Almighty, He has never possessed anything of this world’s finery, and if there has been anything, we have all shared in it. Anyone who enters the Most Great House is treated as though he himself were its owner, and the utmost loving care is lavished upon him. Nevertheless, the people of the Bayán, in opposition to God, have objected to everything that has appeared from the True One, even the drinking of tea, and likewise to His clothing and similar things. Shame on them and their sense of shame!

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نمیدانم چه شده که هر نفسی در عقبه واقف و مبتلی لوحی در این ایّام از مشرق مشیّت رحمن مخصوص یکی از احبّا مشرق و نازل در اینمقام لاجل تنبّه ذکر میشود شاید متنبّه شوند و بشنوند قول نقطه اولی را در کرّه اخری از لسان ابدع ابهی و از ضجیج و حنین و

ناله آن حضرت شرم نمایند و بآنچه عامل شده کفایت کنند و هذه صورة ما نزل من جبروت الله العلیّ العظیم

Namīdānam chih shudih kih har nafsī dar ᶜaqabih vāqif va mubtalā. Lawḥī dar īn ayyām az mashriq-i mashiyyat-i Raḥmān makhṣūṣ-i yikī az aḥibbā mushriq va nāzil. Dar īn maqām li-ajl-i tanabbuh dhikr mīshavad shāyad mutanabbih shavand va bishinavand qawl-i Nuqṭih-yi Ūlā rā dar karrih-yi ukhrā az lisān-i abdaᶜ-i abhā va az ḍajīj va ḥanīn va nālih-yi ān Ḥaḍrat sharm namāyand va bi-ānchih ᶜāmil shudih kifāyat kunand. Va hādhihi ṣūratu mā nazala min jabarūti Allāhi l-ᶜAliyyi l-ᶜAẓīm.

I do not know what has happened that every soul has halted at the mountain pass and become afflicted. In these days a Tablet has dawned and descended from the dayspring of the will of the All-Merciful, addressed specifically to one of the loved ones. It is quoted here to awaken them, so that they may perhaps come to their senses and hear once again the words of the Primal Point from a wondrous, all-glorious tongue, feel ashamed at His cries, lamentations, and weeping, and content themselves with what they have already done. This is the text of what descended from the dominion of God, the Most High, the Almighty.

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بسم الله الأقدس العلیّ الأعلی

Bi-smi Allāhi l-Aqdasi l-ᶜAliyyi l-Aᶜlā.

In the name of God, the Most Holy, the High, the Most Exalted.

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هذا کتاب نقطة الأولی الی الّذینهم آمنوا بالله الواحد الفرد العزیز العلیم و فیه یخاطب الّذینهم توقّفوا فی هذا الأمر من ملأ البیانیّن لعلّ یستشعرن ببدایع کلمات الله و یقومن عن رقد الغفلة فی هذا الفجر المشرق المنیر قل انّا امرناکم فی الکتاب بأن لاتقدموا طایفة الّتی یظهر منها محبوب العارفین و مقصود من فی السّموات و الأرضین و امرناکم ان ادرکتم لقآء الله قوموا تلقآء الوجه ثمّ انطقوا من قبلی بهذه الکلمة العزیز المنیع علیك یا بهآء الله و ذوی قرابتك ذکر الله و ثنآء کلّ شیء فی کلّ حین و قبل حین و بعد حین و جعلنا هذه الکلمة عزّاً لاهل البیان لعلّ بها یرتقون الی معارج القدس و یکوننّ من الفائزین و انّهم ترکوا ما امروا به بحیث ما ظهر احد تلقآء الوجه بما امرناهم فی الواح عزّ عظیم بل رموا نحوه من کلّ الآفاق رمی النّفاق و بذلك بکیت و بکت اهل جبروت العظمة ثمّ روح الأمین

Hādhā kitābu Nuqṭati l-Ūlā ilā lladhīnahum āmanū bi-Allāhi l-Wāḥidi l-Fardi l-ᶜAzīzi l-ᶜAlīm wa-fīhi yukhāṭibu lladhīnahum tawaqqafū fī hādhā l-amri min malaᵓi l-bayāniyyīn laᶜalla yastashᶜirna bi-badāᵓiᶜi kalimāti Allāhi wa-yaqūmna ᶜan raqdi l-ghaflati fī hādhā l-fajri l-mushriqi l-munīr. Qul innā amarnākum fī l-kitābi bi-an lā taqdamū ṭāᵓifata llatī yaẓharu minhā maḥbūbu l-ᶜārifīn wa-maqṣūdu man fī l-samāwāti wa-l-arḍīn wa-amarnākum in adraktum liqāᵓa Allāhi qūmū tilqāᵓa l-wajhi thumma nṭiqū min qiblī bi-hādhihi l-kalimati l-ᶜazīzi l-manīᶜ: ᶜalayka yā Bahāᵓa Allāhi wa-dhawī qarābatika dhikru Allāhi wa-thanāᵓu kulli shayᵓin fī kulli ḥīnin wa-qabla ḥīnin wa-baᶜda ḥīn. Wa-jaᶜalnā hādhihi l-kalimata ᶜizzan li-ahli l-Bayāni laᶜalla bihā yartaqūna ilā maᶜāriji l-qudsi wa-yakūnanna mina l-fāᵓizīn. Wa-innahum tarakū mā umirū bihi bi-ḥaythu mā ẓahara aḥadun tilqāᵓa l-wajhi bi-mā amarnāhum fī alwāḥi ᶜizzin ᶜaẓīm bal ramaw naḥwahu min kulli l-āfāqi ramya l-nifāqi wa-bi-dhālika bakaytu wa-bakat ahlu jabarūti l-ᶜaẓamati thumma Rūḥu l-Amīn.

This is the Book of the Primal Point to those who have believed in God, the One, the Unique, the Almighty, the All-Knowing. In it He addresses those among the people of the Bayán who have hesitated in this Cause, so that they may become aware of the wonders of God's words and rise from the sleep of heedlessness in this radiant, luminous dawn. Say: We commanded you in the Book not to take precedence over the community from which would appear the Beloved of those endowed with understanding and the Desire of all who are in the heavens and on earth. We commanded you, should you attain the presence of God, to stand before His face and then utter on My behalf these mighty, exalted words: "Upon You, O Bahá'u'lláh, and upon Your kindred, be the remembrance of God and the praise of every thing, at every moment, before every moment, and after every moment." We made these words an honor for the people of the Bayán, so that through them they might ascend to the heights of holiness and be among those who attain their goal. Yet they abandoned what they were commanded, so that no one appeared before His face with what We had enjoined upon them in Tablets of great glory. Instead, from every horizon they hurled the shafts of hypocrisy at Him. At this I wept, and the inhabitants of the dominion of grandeur wept, and then the faithful Spirit.

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قل یا قوم فاستحیوا عن جمالی انّ الّذی قد ظهر بالحقّ انّه لبهآء العالمین لو انتم من العارفین و انّه لبهآء الله و علیه ذکر الله و ثنائه ثم ثنآء اهل ملأ الأعلی و ثنآء اهل جبروت البقآء و ثنآء کلّ شیء فی کلّ حین ایّاکم ان تحتجبوا بما خلق بین الأرض و السّمآء ان اسرعوا الی رضوان رضائه و لا تکوننّ من الرّاقدین

Qul yā qawmi fa-staḥyū ᶜan jamālī inna lladhī qad ẓahara bi-l-ḥaqqi innahu la-Bahāᵓu l-ᶜālamīn law antum mina l-ᶜārifīn wa-innahu la-Bahāᵓu Allāhi wa-ᶜalayhi dhikru Allāhi wa-thanāᵓuhu thumma thanāᵓu ahli malaᵓi l-aᶜlā wa-thanāᵓu ahli jabarūti l-baqāᵓ wa-thanāᵓu kulli shayᵓin fī kulli ḥīn. Iyyākum an taḥtajibū bi-mā khuliqa bayna l-arḍi wa-l-samāᵓ an asriᶜū ilā Riḍwāni riḍāᵓihi wa-lā takūnanna mina l-rāqidīn.

Say: My people, feel shame before My beauty! He who has appeared in truth is indeed the Glory of all the worlds, if you are among those endowed with understanding. He is indeed Bahá'u'lláh, and upon Him be the remembrance of God and His praise, and the praise of the inhabitants of the highest assembly, the praise of the inhabitants of the dominion of eternity, and the praise of every thing at every moment. Beware lest you be veiled by anything created between earth and heaven. Hasten to the paradise of His good pleasure, and do not be among those who sleep.

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قل انّ جماله کان جمالی بالحقّ و انّ نفسه نفسی و کلّما نزّلناه فی البیان قد نزل لأمره المحکم البدیع اتّقو الله و لاتجادلوا بالّذی اخبرناکم به و بشّرناکم بظهوره و اخذت عهد نفسه قبل عهد نفسی و یشهد بذلک کلّ شیء ان انتم من المنکرین تالله بنغمة من نغماته ولدت حقایق کلّ شیء مرّة اخری و بنغمة اخری استجذبت افئدة المقرّبین ایّاکم ان تحتجبوا بشیء عن الّذی کان لقائه ذات لقائی و فدی نفسه فی سبیلی کما فدیت فی سبیله حبّاً لجماله العزیز المنیع

Qul inna jamālahu kāna jamālī bi-l-ḥaqq wa-inna nafsahu nafsī wa-kullamā nazzalnāhu fī al-Bayān qad nazala li-amrihi al-muḥkam al-badīᶜ. Ittaqū Allāh wa-lā tujādilū bi-lladhī akhbarnākum bihi wa-bashsharnākum bi-ẓuhūrihi wa-akhadhtu ᶜahda nafsihi qabla ᶜahda nafsī wa-yashhadu bi-dhālika kull shayᵓ in antum min al-munkirīn. Ta-llāh bi-naghma min naghamātihi wulidat ḥaqāᵓiq

kull shayʾ marra ukhrā wa-bi-naghma ukhrā istujdhibat afʾidat al-muqarrabīn. Iyyākum an taḥtajibū bi-shayʾ ʿan alladhī kāna liqāʾuhu dhāta liqāʾī wa-fadā nafsahu fī sabīlī kamā fadaytu fī sabīlihi ḥubban li-jamālihi al-ʿazīz al-manīʿ.

Say: His beauty was truly My beauty, and His own Self My Self, and everything We sent down in the Bayán was revealed for His firm and wondrous Cause. Fear God, and do not dispute concerning Him of whom We informed you and whose appearance We announced to you. I took the covenant concerning His Self before the covenant concerning My own Self, and every thing bears witness to this, if you are among those who deny it. By God! Through one of His melodies the realities of all things were born anew, and through another melody the hearts of those brought near were drawn to Him. Beware lest anything veil you from Him, meeting whom was the very essence of meeting Me. He sacrificed Himself in My path, just as I sacrificed Myself in His path, out of love for His mighty, unassailable beauty.

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قل لولاه ما ركب الحآء بالبآء و ما استقرّ هيكل الهآء على الواو و ما خلق ما كان و ما يكون لو انتم من الشّاعرين و لولاه ما القيت نفسى بين يدى المشركين و ما علّقت بين الهوا تالله باشتياق اليه و شوق الى نفسه قد حملت ما لا حمله النّبيّين و المرسلين و رضيت كلّ ذلك على نفسى لئلّا يرد عليه ما يحزن به فؤاده الألطف الأرقّ اللّطيف المنيع و وصّيناكم فى كلّ البيان بأن لايحزن احد احداً لعلّ لايرد عليه من حزن و الّا مالى و ذكرى لكم و اشتغالى بكم يا ملأ التّاركين

Qul lawlāhu mā rukkiba al-Ḥāʾ bi-l-Bāʾ wa-mā istaqarra haykal al-Hāʾ ʿalā al-Wāw wa-mā khuliqa mā kāna wa-mā yakūn law antum min al-shāʿirīn. Wa-lawlāhu mā alqaytu nafsī bayna yaday al-mushrikīn wa-mā ʿulliqtu bayna al-hawā. Ta-llāh bi-ishtiyāqī ilayhi wa-shawqī ilā nafsihi qad ḥamaltu mā lā ḥamalahu al-nabiyyīn wa-l-mursalīn wa-raḍītu kulla dhālika ʿalā nafsī li-allā yarida ʿalayhi mā yaḥzanu bihi fuʾāduhu al-alṭaf al-araqq al-laṭīf al-manīʿ. Wa-waṣṣaynākum fī kull al-Bayān bi-an lā yuḥzina aḥad aḥadan laʿalla lā yarida ʿalayhi min ḥuzn wa-illā mā lī wa-dhikrī lakum wa-ishtighālī bikum yā malaʾ al-tārikīn.

Say: Were it not for Him, the Ḥāʾ would not have been joined to the Bāʾ, nor would the form of the Hāʾ have been established upon the Wāw, nor would anything that has been or will be have been created, if you are among those who perceive. Were it not for Him, I would not have cast Myself into the hands of those who associate partners with God, nor would I have been suspended in the air. By God! In My yearning for Him and My longing for His Self, I bore what the Prophets and Messengers did not bear, and willingly accepted all this for Myself, lest anything befall Him that would grieve His most tender, most delicate, gracious, unassailable heart. Throughout the Bayán We enjoined you not to cause anyone sorrow, that perhaps no sorrow might befall Him. Otherwise, what have I to do with mentioning you or concerning Myself with you, O assembly of those who have turned away?

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و انّى ما اردت فى البيان الّا نفسه و لا من الأذكار الّا ذكره و لا من الأسماء الّا اسمه المبارك الأمنع الأقدس الأبدع البديع فوعمرى لو ذكرت ذكر الرّبوبيّة ما اردت الّا ربوبيّته على كلّ الأشيآء و ان جرى من قلمى ذكر الالوهيّة ما كان مقصودى الّا اله العالمين و ان جرى من قلمى ذكر المقصود فهو كان مقصودى و كذلك فى المحبوب انّه قد كان محبوبى و محبوب العارفين و ان ذكرت ذكر السّجود ما اردت الّا السّجود لوجهه المتعالى العزيز المنيع و ان اثنيت نفساً ما كان مقصود قلبى الّا ثنآء نفسه و ان امرت النّاس بعمل ما اردت الّا العمل

فی رضائه فی یوم ظهوره و بذلك یشهد کلّما نزل علیّ من جبروت ربّی العلیم الحکیم و علّقت کلّ شیء بتصدیقه و رضائه و انّه لهو الّذی قد کان بنفسه اله العالمین و مقصود القاصدین و انتم لو تدقّون الأبصار لتشهدون مظاهر یفعل ما یشآء فی ظلّه لمن العابدین و انتم قد فعلتم بنفسه ما لا فعل امّة الفرقان بنفسی و لا ملأ الیهود بالرّوح

Wa-innī mā aradtu fī al-Bayān illā nafsahu wa-lā min al-adhkār illā dhikrahu wa-lā min al-asmāʾ illā ismahu al-mubārak al-amnaᶜ al-aqdas al-abdaᶜ al-badīᶜ. Fa-wa-ᶜamrī law dhakartu dhikr al-rubūbiyya mā aradtu illā rubūbiyyatahu ᶜalā kull al-ashyāʾ wa-in jarā min qalamī dhikr al-ulūhiyya mā kāna maqṣūdī illā ilāh al-ᶜālamīn wa-in jarā min qalamī dhikr al-maqṣūd fa-huwa kāna maqṣūdī wa-kadhālika fī al-maḥbūb innahu qad kāna maḥbūbī wa-maḥbūb al-ᶜārifīn wa-in dhakartu dhikr al-sujūd mā aradtu illā al-sujūd li-wajhihi al-mutaᶜālī al-ᶜazīz al-manīᶜ wa-in athnaytu nafsan mā kāna maqṣūd qalbī illā thanāʾ nafsihi wa-in amartu al-nās bi-ᶜamal mā aradtu illā al-ᶜamala fī riḍāʾihi fī yawm ẓuhūrihi wa-bi-dhālika yashhadu kullamā nazala ᶜalayya min jabarūt rabbī al-ᶜalīm al-ḥakīm. Wa-ᶜallaqtu kulla shayʾ bi-taṣdīqihi wa-riḍāʾihi wa-innahu la-huwa alladhī qad kāna bi-nafsihi ilāh al-ᶜālamīn wa-maqṣūd al-qāṣidīn wa-antum law tudiqqūn al-abṣār la-tashhadūn maẓāhir yafᶜalu mā yashāʾ fī ẓillihi la-min al-ᶜābidīn. Wa-antum qad faᶜaltum bi-nafsihi mā lā faᶜala ummat al-Furqān bi-nafsī wa-lā malaʾ al-Yahūd bi-l-Rūḥ.

In the Bayán I intended none but His Self; by its remembrances, none but His remembrance; and by its names, none but His blessed, most unassailable, most holy, most wondrous, incomparable Name. By My life! If I made mention of lordship, I intended only His lordship over all things. If mention of divinity flowed from My pen, My purpose was none but the God of all worlds. If mention of the Desired One flowed from My pen, He was My Desired One; and likewise with the Beloved: He was My Beloved and the Beloved of those who know. If I made mention of prostration, I intended only prostration before His exalted, mighty, unassailable countenance. If I praised anyone, My heart intended only to praise His Self. If I commanded people to perform a deed, I intended only that it be done for His good pleasure on the day of His appearance. Everything sent down to Me from the dominion of My Lord, the All-Knowing, the All-Wise, bears witness to this. I made everything dependent on His confirmation and good pleasure. He is indeed the One who in His own Self has been the God of all worlds and the Desire of all who seek. If you look closely, you will surely see the Manifestations of "He does whatever He wills" among those who worship in His shadow. Yet you have done to His Self what neither the people of the Qur'an did to Me nor the assembly of the Jews to the Spirit.

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فآهٓ آه من حرقة قلبی و حنین نفسی فیما ورد علی محبوبی من ملأ المشرکین افّ لکم و لوفائکم یا معشر الظّالمین انا خلقنا الوفآء و الأدب لنفسه لعلّ عند ظهوره لا تفعلوا امراً تجزع به حقیقتی و حقایق الأشیآء و انتم تجاوزتم عما حدّد فی کتاب الله الملك العلیّ العظیم و خرقتم حجاب الحیا ثمّ ستر الحرمة و عملتم ما یستحیی من ذکره قلم الانشآء بین الأرض و السّمآء

Fa-āh āh min ḥurqat qalbī wa-ḥanīn nafsī fīmā warada ᶜalā maḥbūbī min malaʾ al-mushrikīn. Uff lakum wa-li-wafāʾikum yā maᶜshar al-ẓālimīn. Innā khalaqnā al-wafāʾ wa-l-adab li-nafsihi laᶜalla ᶜinda ẓuhūrihi lā tafᶜalū amran tajzaᶜu bihi ḥaqīqatī wa-ḥaqāʾiq al-ashyāʾ wa-antum tajāwaztum ᶜammā ḥuddida fī kitāb Allāh al-malik al-ᶜalī al-ᶜaẓīm wa-kharaqtum ḥijāb al-ḥayā thumma sitr al-ḥurma wa-ᶜamiltum mā yastaḥyī min dhikrihi qalam al-inshāʾ bayna al-arḍ wa-l-samāʾ.

Alas, alas for the burning of My heart and the lamentation of My soul at what has befallen My Beloved at the hands of those who associate partners with God! Shame on you and your

faithfulness, O company of wrongdoers! We created faithfulness and courtesy for His sake, so that at His appearance you might not do anything that would cause My reality and the realities of all things to grieve. Yet you have overstepped the bounds set in the Book of God, the King, the Most High, the Most Great. You have torn the veil of modesty and then the covering of reverence, and have done what the Pen of creation is ashamed to mention between earth and heaven.

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فآهٔ آه بما ورد منكم على هذا المظلوم الفريد الغريب و لم ادر ما تفعلون به من بعد لا فونفسى العليم بل اعلم و عندى علم كلّ شىء فى لوح جعله الله محفوظاً عن انظر المشركين و اخبرناه من قبل بما ورد عليه و يرد ولو انّه قد كان بنفسه عالماً بما فى صدور العالمين و لن يعزب عن علمه من شىء و لا يفوت عن قبضته ما خلق بكلمة من عنده لا اله الّا هو الفرد الباعث المحيي المميت

Fa-āh āh bi-mā warada minkum ᶜalā hādhā al-maẓlūm al-farīd al-gharīb wa-lam adri mā tafᶜalūna bihi min baᶜd. Lā fa-wa-nafsī al-ᶜalīm bal aᶜlam wa-ᶜindī ᶜilm kull shayᵓ fī lawḥ jaᶜalahu Allāh maḥfūẓan ᶜan [corrupted text] al-mushrikīn wa-akhbarnāhu min qabl bi-mā warada ᶜalayhi wa-yarid wa-law innahu qad kāna bi-nafsihi ᶜāliman bi-mā fī ṣudūr al-ᶜālamīn wa-lan yaᶜzuba ᶜan ᶜilmihi min shayᵓ wa-lā yafūtu ᶜan qabḍatihi mā khuliqa bi-kalima min ᶜindihi lā ilāha illā huwa al-fard al-bāᶜith al-muḥyī al-mumīt.

Alas, alas for what you have inflicted on this Wronged One, alone and a stranger! I do not know what you will do to Him hereafter. No, by My all-knowing Self! Rather, I do know, and with Me is the knowledge of all things in a Tablet that God has kept safe from the [corrupted original text] of those who associate partners with Him. We told Him beforehand what had befallen Him and what would befall Him, although He Himself knew what lay within the hearts of all the world. Nothing will escape His knowledge, nor will anything created by a word from Him elude His grasp. There is no God but Him, the Unique, the Raiser of the dead, the Giver of life, the Bringer of death.

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قل يا قوم انّه لهو الّذى لو يريد ان يجعل كلّ من فى السّموات و الأرض حجّة باقية من عنده ليقدر و انّ هذا عنده سهل يسير و انّه لهو الّذى قد خلق رضوان البيان لنفسه و منه بدء كلّ شىء و يعود لو انتم من العالمين و انتم بالّذى كان فى قبضته ملكوت الابداع ما رضيتم ان يسمّى نفسه باسم من الأسمآء بعد الّذى انّها و ملكوتها قد خلقت بأمره العزيز المنيع فآهٔ آه عن غفلتكم يا ملأ البيان فآهٔ آه من احتجابكم يا ملأ المشركين

Qul yā qawm innahu la-huwa alladhī law yurīdu an yajᶜala kulla man fī al-samāwāt wa-l-arḍ ḥujja bāqiya min ᶜindihi la-yaqdir wa-inna hādhā ᶜindahu sahl yasīr. Wa-innahu la-huwa alladhī qad khalaqa Riḍwān al-Bayān li-nafsihi wa-minhu badᵓ kull shayᵓ wa-yaᶜūd law antum min al-ᶜālimīn. Wa-antum bi-lladhī kāna fī qabḍatihi malakūt al-ibdāᶜ mā raḍītum an yusammiya nafsahu bi-ism min al-asmāᵓ baᶜda alladhī innahā wa-malakūtahā qad khuliqat bi-amrihi al-ᶜazīz al-manīᶜ. Fa-āh āh ᶜan ghaflatikum yā malaᵓ al-Bayān fa-āh āh min iḥtijābikum yā malaᵓ al-mushrikīn.

Say: My people, He is indeed the One who, if He wished to make everyone in the heavens and on earth an enduring testimony from Him, would have the power to do so. This is easy and effortless for Him. He is indeed the One who created the Paradise of the Bayán for Himself. From Him all things originate and to Him they return, if you are among those who know. Yet you were unwilling that He in whose grasp was the kingdom of creation should call Himself by any name, even though

those names and their kingdom were created by His mighty, unassailable command. Alas, alas for your heedlessness, O people of the Bayán! Alas, alas for your veiling, O assembly of those who associate partners with God!

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و انتم لمّا اسرفتم فی انفسکم و بلغتم الی معارج العرفان بزعمکم تذکرون الوصایة لأحد من اعدائه و تستدلّون بها علی اللّه الّذی به شرعت شرایع الأدیان فی الأوّلین و الآخرین و رجعتم الی ما استدلّ به اولو الفرقان بعد الّذی نهیناکم فی ساحته عن کلّ الأذکار الّا بعد اذنه و کان اللّه علی ذلك لشهید و خبیر اذا فانظروا فی شأنکم و عرفانکم فافّ لکم و لعقولکم ثمّ درایتکم یا ملأ الأخسرین اما علمتم بانّا طوینا ما عند النّاس و بسطنا بساطاً آخر فتبارك اللّه الملك الباسط العزیز الکریم

Wa-antum lammā asraftum fī anfusikum wa-balaghtum ilā maᶜārij al-ᶜirfān bi-zaᶜmikum tadhkurūna al-waṣāya li-aḥad min aᶜdāᵓihi wa-tastadillūna bihā ᶜalā Allāh alladhī bihi shuriᶜat sharāᵓiᶜ al-adyān fī al-awwalīn wa-l-ākhirīn wa-rajaᶜtum ilā mā istadalla bihi ulū al-Furqān baᶜda alladhī nahaynākum fī sāḥatihi ᶜan kull al-adhkār illā baᶜda idhnihi wa-kāna Allāh ᶜalā dhālika la-shahīd wa-khabīr. Idhan fa-nẓurū fī shaᵓnikum wa-ᶜirfānikum fa-uff lakum wa-li-ᶜuqūlikum thumma dirāyatikum yā malaᵓ al-akhsarīn. A-mā ᶜalimtum bi-annā ṭawaynā mā ᶜinda al-nās wa-basaṭnā bisāṭan ākhar fa-tabāraka Allāh al-malik al-bāsiṭ al-ᶜazīz al-karīm.

When you went to excess in your own estimation and, as you imagined, attained the heights of knowledge, you invoked a succession conferred by testament upon one of His enemies, and used it to argue against God, through whom the laws of the religions were ordained among earlier and later generations. You returned to the arguments used by the people of the Qur'an, even though We had forbidden you to make any mention in His presence except with His permission. God is indeed a witness to this and fully informed. Consider, then, your condition and your knowledge! Shame on you, your reason, and your understanding, O assembly of those who have suffered the greatest loss! Did you not know that We rolled up what people possessed and spread out another carpet? Blessed, then, is God, the King, the One who spreads it out, the Almighty, the Generous.

692

قل یا قوم لاتفتروا علی نفسی و انّی ما تکلّمت الّا بذکر هذا الظّهور و ثنائه و ما تنفّست الّا بحبّه و ما توجّهت الّا بوجهه المشرق المنیر و جعلت البیان و ما نزل فیه ورقة من اوراق حدیقة الرّضوان لنفسه المهیمن العزیز القدیر ایّاکم ان تغضبوها و ترجعوها الی الّذی اراد سفك دمی مرّه اخری بما اتّبع النّفس و الهوی و کان من الحاربین

Qul yā qawm lā taftarū ᶜalā nafsī wa-innī mā takallamtu illā bi-dhikr hādhā al-ẓuhūr wa-thanāᵓihi wa-mā tanaffastu illā bi-ḥubbihi wa-mā tawajjahtu illā bi-wajhihi al-mushriq al-munīr wa-jaᶜaltu al-Bayān wa-mā nazala fīhi waraqa min awrāq ḥadīqat al-Riḍwān li-nafsihi al-muhaymin al-ᶜazīz al-qadīr. Iyyākum an taghṣabūhā wa-turjiᶜūhā ilā alladhī arāda safka damī marra ukhrā bi-mā ittabaᶜa al-nafs wa-l-hawā wa-kāna min al-ḥāribīn.

Say: My people, do not fabricate lies about Me. I spoke only in remembrance and praise of this Revelation; I breathed only in love for Him; and I turned only toward His radiant, luminous countenance. I made the Bayán and all that was revealed in it a leaf from the leaves of the garden of Paradise for His Self, the All-Protecting, the Almighty, the All-Powerful. Beware lest you seize

it and turn it over to the one who wished to shed My blood once again, because he followed self and desire and was among those who waged war.

693

قد فصّلنا البيان من كلمة ثمّ رجعناه اليها و امرنا الكلمة بان يحضر تلقآء العرش ليشهد خلق قبله و يفرح به نفسه العليم الحكيم اذا فانصفوا هل ينبغى ان يتصرّف فيها صاحبها او دونها فما لكم يا معشر المحتجبين انّا امرنا ملأ البيان بأن يلبسن الحرير و ينظفنّ انفسهم و اثوابهم لئلّا تقع عينه على ما لا يحبّه و كذلك فى كلّ شىء فصّلنا تفصيلاً فى كتاب مبين كلّ ذلك لنفسه لو انتم من المنصفين

Qad faṣṣalnā al-Bayān min kalima thumma rajaᶜnāhu ilayhā wa-amarnā al-kalima bi-an yaḥḍura tilqāᵓ al-ᶜarsh li-yashhada khalqa qablahu wa-yafraḥa bihi nafsuhu al-ᶜalīm al-ḥakīm. Idhan fa-anṣifū hal yanbaghī an yataṣarrafa fīhā ṣāḥibuhā aw dūnahā fa-mā lakum yā maᶜshar al-muḥtajibīn. Innā amarnā malaᵓ al-Bayān bi-an yalbasna al-ḥarīr wa-yunaẓẓifunna anfusahum wa-athwābahum li-allā taqaᶜa ᶜaynuhu ᶜalā mā lā yuḥibbuhu wa-kadhālika fī kull shayᵓ faṣṣalnā tafṣīlan fī kitāb mubīn kull dhālika li-nafsihi law antum min al-munṣifīn.

We unfolded the Bayán from a word, then returned it to that word, and commanded the word to appear before the Throne, that it might witness creation before Him and that His all-knowing, all-wise Self might rejoice in it. Judge fairly, then: should its possessor exercise authority over it, or someone other than it? What is the matter with you, O company of the veiled? We commanded the people of the Bayán to wear silk and to cleanse themselves and their clothes, lest His eyes fall upon anything He dislikes. Likewise, concerning every thing, We set out the details in a clear Book. All this was for His sake, if you are among those who judge fairly.

694

و خلقنا السّموات و الأرض و ما قدّر بينهما لاحبّائه فكيف جماله المشرق العزيز المنير و انتم تمسّكتم بما قدّرناه له و اعترضتم به على محبوبى فما لكم يا ملأ البغضآء و ما يغنيكم اليوم يا معشر المفسدين و انتم اعترضتم عليه و بكلّ ما ظهر من عنده بعد ما وصّينا كم به فى الألواح بأن كلّ من يخطر بباله ذكر اسمه الأعظم البديع يقوم عن مقرّه و يقول سبحان اللّه ذوالملك و الملكوت تسعة عشر مرّة ثمّ سبحان اللّه ذى العزّة و الجبروت تسعة عشر مرّة الى آخر ما نزلناه فى لوح عزّ عظيم

Wa-khalaqnā al-samāwāt wa-l-arḍ wa-mā quddira baynahumā li-aḥibbāᵓihi fa-kayfa jamāluhu al-mushriq al-ᶜazīz al-munīr. Wa-antum tamassaktum bi-mā qaddarnāhu lahu wa-iᶜtaraḍtum bihi ᶜalā maḥbūbī fa-mā lakum yā malaᵓ al-baghḍāᵓ wa-mā yughnīkum al-yawm yā maᶜshar al-mufsidīn. Wa-antum iᶜtaraḍtum ᶜalayhi wa-bi-kull mā ẓahara min ᶜindihi baᶜda mā waṣṣaynākum bihi fī al-alwāḥ bi-anna kulla man yakhṭuru bi-bālihi dhikr ismihi al-aᶜẓam al-badīᶜ yaqūmu ᶜan maqarrihi wa-yaqūlu subḥāna Allāh dhū al-mulk wa-l-malakūt tisᶜata ᶜashara marra thumma subḥāna Allāh dhī al-ᶜizza wa-l-jabarūt tisᶜata ᶜashara marra ilā ākhir mā nazzalnāhu fī lawḥ ᶜizz ᶜaẓīm.

We created the heavens and the earth and all that was ordained between them for His loved ones—how much more, then, for His radiant, mighty, luminous Beauty! Yet you clung to what We ordained for Him and used it to object to My Beloved. What is the matter with you, O assembly of hatred? What will avail you today, O company of those who spread corruption? You objected to Him and to everything that appeared from Him, even though We had enjoined you in the Tablets that whoever calls to mind His most great and wondrous Name should rise from his seat and say, "Glory be to God, the Possessor of sovereignty and dominion," nineteen times, and then, "Glory be

to God, the Possessor of might and supreme power," nineteen times, and so on to the end of what We revealed in a Tablet of great glory.

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و انتم کفرتم به و بآیاته و ما اکتفیتم بذلك و ما لاحظتم حقوق الله فی حقّه و ما راعیتم امر الله فی نفسه العلیّ العلیم الی ان اعترضتم بکلّ افعاله واحدا بعد واحد و کنتم من المستهزئین و منکم من قال انّه یشرب الچای و منکم من قال انّه یأکل الطّعام و منکم من اعترض علی لباسه بعد الّذی کلّ خیط من خیوطه یشهد بانّه لا اله الّا هو و انّه لمقصود المقرّبین

Wa-antum kafartum bihi wa-bi-āyātihi wa-mā iktafaytum bi-dhālika wa-mā lāḥaẓtum ḥuqūq Allāh fī ḥaqqihi wa-mā rāᶜaytum amr Allāh fī nafsihi al-ᶜalī al-ᶜalīm ilā an iᶜtaraḍtum bi-kull afᶜālihi wāḥidan baᶜda wāḥid wa-kuntum min al-mustahziᵓīn. Wa-minkum man qāla innahu yashrabu al-chāy wa-minkum man qāla innahu yaᵓkulu al-ṭaᶜām wa-minkum man iᶜtaraḍa ᶜalā libāsihi baᶜda alladhī kull khayṭ min khuyūṭihi yashhadu bi-annahu lā ilāha illā huwa wa-innahu la-maqṣūd al-muqarrabīn.

You disbelieved in Him and His verses, and were not content with that. You did not regard the rights of God in relation to Him, nor did you observe God's command concerning His exalted, all-knowing Self, until you objected to all His actions, one after another, and became mockers. Some of you said, "He drinks tea"; some said, "He eats food"; and some objected to His clothing, even though every thread of it bears witness that there is no God but Him and that He is indeed the Desire of those brought near.

696

و انّی اشهد بنفسی ما کان عند حضرته فی بعض الأحیان من ثوبین لیبدّل احدهما بالآخر کذلك یشهد لسان صدق علیم و ما کان فی بعض اللّیالی ما یسترزقن به آل الله و انّه ستر امره حفظاً لأمر الله المحکم المتین بعد الّذی خلق کلّ شیء لنفسه و عنده مفتاح خزاین السّموات و الأرضین افّ لحیائکم یا ملأ البیان تالله نخجلت من فعلکم و اذاً اتبرّء منکم یا ملأ الشّیاطین فآهٓ آه من ابتلائه بینکم فآهٓ آه عمّا ورد و یرد علیه فی کلّ حین

Wa-innī ashhadu bi-nafsī mā kāna ᶜinda ḥaḍratihi fī baᶜḍ al-aḥyān min thawbayn li-yubaddila aḥadahumā bi-l-ākhar kadhālika yashhadu lisān ṣidq ᶜalīm. Wa-mā kāna fī baᶜḍ al-layālī mā yastarziqna bihi āl Allāh wa-innahu satara amrahu ḥifẓan li-amr Allāh al-muḥkam al-matīn baᶜda alladhī khuliqa kull shayᵓ li-nafsihi wa-ᶜindahu miftāḥ khazāᵓin al-samāwāt wa-l-arḍīn. Uff li-ḥayāᵓikum yā malaᵓ al-Bayān. Ta-llāh khajiltu min fiᶜlikum wa-idhan atabarraᵓu minkum yā malaᵓ al-shayāṭīn. Fa-āh āh min ibtilāᵓihi baynakum fa-āh āh ᶜammā warada wa-yaridu ᶜalayhi fī kull ḥīn.

I Myself bear witness that at times He did not possess two garments so that He could change from one into the other. Thus bears witness a truthful, knowing tongue. On some nights the family of God had nothing to sustain them. Yet He concealed His circumstances to safeguard the firm and steadfast Cause of God, even though all things were created for His sake and He holds the key to the treasuries of the heavens and the earth. Shame on your modesty, O people of the Bayán! By God! I am ashamed of your conduct, and I therefore disown you, O assembly of devils! Alas, alas for His affliction among you! Alas, alas for what has befallen Him and befalls Him at every moment!

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يا قوم فانصفوا ثمّ تفكّروا اقلّ من ان لو انتم فى تلك الحجبات لم اظهرت نفسى و ما ثمر ظهورى يا ملأ المنافقين قد بعثنى الله لخرق الأحجاب و تطهيركم لهذا الظّهور و انتم فعلتم به ما يتذرّف به عيناى و عيون المقدّسين قد ابيضّت وجوه ملل القبل من فعلكم لأنكم احجب منهم و اغفل من ملأ التّورية و الزّبور و الانجيل فيا ليت ما ولدت من امّى و ما اظهرت نفسى بينكم يا ملأ الخائبين فوالّذى بعثنى بالحقّ احصيت علم كلّ شىء و كلّ ما كنز فى كنائز حفظ الله و ما ستر عن انظر العالمين و لكن ما احصيت نفوساً اشقى منكم و ابعد عنكم لانّا بعد ما فصّلناه فى الألواح و ما نصحنا به انفسكم فى كلّ الأوراق ما ظننّا بأن يظهر فى الملك احد ان يعترض على الله الّذى فى قبضته ملكوت ملك السّموات و الأرضين اذا تحيّرنا من خلقكم و لم ادر بائّ كلمة خلقتم يا من تحيّر فيكم و من فعلكم افئدة اهل ملأ العالين ثمّ افئدة المخلصين و المقرّبين كذلك قصصنا لك يا عبد فى هذا اللّوح ما تغرّدت به حمامة البيان حينئذ لدى عرش ربّك العزيز الحميد و انّك انت فاقرأ ما نزل فيه ثمّ احفظ لؤلؤ المعانى عن كلّ خائن سارق من ملأ الشّياطين

Yā qawm fa-anṣifū thumma tafakkarū aqall min an law antum fī tilka al-ḥujubāt lam aẓhartu nafsī wa-mā thamar ẓuhūrī yā malaᵓ al-munāfiqīn qad baᶜathanī Allāh li-kharq al-aḥjāb wa-taṭhīrikum li-hādhā al-ẓuhūr wa-antum faᶜaltum bihi mā yatadharrafa bihi ᶜaynāya wa-ᶜuyūn al-muqaddasīn qad ibyaḍḍat wujūh milal al-qabl min fiᶜlikum li-annakum aḥjab minhum wa-aghfal min malaᵓ al-Tawriyya wa-al-Zabūr wa-al-Injīl fa-yā layta mā wulidtu min ummī wa-mā aẓhartu nafsī baynakum yā malaᵓ al-khāᵓibīn fa-wa-alladhī baᶜathanī bi-al-ḥaqq aḥṣaytu ᶜilm kull shayᵓ wa-kull mā kuniza fī kanāᵓiz ḥifẓ Allāh wa-mā sutira ᶜan anẓar al-ᶜālamīn wa-lākin mā aḥṣaytu nufūsan ashqā minkum wa-abᶜad ᶜankum li-annā baᶜda mā faṣṣalnāhu fī al-alwāḥ wa-mā naṣaḥnā bihi anfusakum fī kull al-awrāq mā ẓanannā bi-an yaẓhara fī al-mulk aḥad an yaᶜtariḍa ᶜalā Allāh alladhī fī qabḍatihi malakūt mulk al-samāwāt wa-al-araḍīn idhan taḥayyarnā min khalqikum wa-lam adri bi-ayy kalima khuliqtum yā man taḥayyara fīkum wa-min fiᶜlikum afᵓidat ahl malaᵓ al-ᶜālīn thumma afᵓidat al-mukhliṣīn wa-al-muqarrabīn kadhālika qaṣaṣnā laka yā ᶜabd fī hādhā al-lawḥ mā tagharradat bihi ḥamāmat al-bayān ḥīnaᵓidh ladā ᶜarsh rabbika al-ᶜAzīz al-Ḥamīd wa-innaka anta fa-iqraᵓ mā nuzzila fīhi thumma iḥfaẓ luᵓluᵓ al-maᶜānī ᶜan kull khāᵓin sāriq min malaᵓ al-shayāṭīn.

O people, be fair, then reflect. At the very least, had you remained in those veils, I would not have manifested Myself. What is the fruit of My appearance, O assembly of hypocrites? God sent Me to tear away the veils and purify you for this Revelation, yet you have done to Him what makes My eyes and the eyes of the sanctified shed tears. Your conduct has vindicated the peoples of the past, for you are more veiled than they and more heedless than the people of the Torah, the Psalms, and the Gospel. If only My mother had not given birth to Me, and I had not manifested Myself among you, O assembly of the disappointed! By Him who sent Me with the truth! I have encompassed the knowledge of all things, everything treasured in the repositories of God's keeping, and whatever is concealed from the most discerning of the world's people. Yet I have not counted any souls more wretched than you or more distant from you. For after all We set forth in detail in the Tablets, and all the counsel We gave you in every page, We did not think that anyone would appear in the world to object to God, in whose grasp is the dominion of the kingdom of the heavens and the earth. Thus We were bewildered at your creation, and I do not know by what word you were created, O you at whom, and at whose conduct, the hearts of the inhabitants of the exalted Assembly, and then the hearts of the sincere and those brought near, are bewildered! Thus, O servant, We have recounted to you in this Tablet what the Dove of Utterance sang at that time before the throne of your Lord, the Almighty, the All-Praised. Read what has been revealed in it, then guard the pearls of meaning from every treacherous thief among the assembly of devils.

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و ان وجدت من ذی بصر فانشرها امام عینیه لیشهد و یکون من الفائزین لعلّ اولی الأبصار من عبادنا الأخیار یطّلعن بما ورد علی جمال المختار من هؤلآء الفجّار الّذین اتّخذوا العجل لانفسهم ربّا من دون الله و یسجدونه فی العشیّ و الأبکار و یکونن من الفرحین و انّك انت لا تحزن عمّا ورد علینا ثمّ اصبر کما صبرنا و انّه لخیر ناصر و معین ان اذکر ربّك فی اللّیالی و الأیّام ثمّ انطق بثنآء نفسه بین عباده لعلّ بثنائه تحدث نار حبّه فی قلوب المحسنین و کلّ یقومنّ علی ثنآء الله ربّهم و ربّ ما یری و ما لایری و ربّ آبائکم الأوّلین و الحمد لله ربّ العالمین

Wa-in wajadta min dhī baṣar fa-unshurhā amāma ᶜaynayhi li-yashhada wa-yakūna min al-fāᵓizīn laᶜalla ulī al-abṣār min ᶜibādinā al-akhyār yaṭṭaliᶜna bi-mā warada ᶜalā jamāl al-Mukhtār min hāᵓulāᵓ al-fujjār alladhīna ittakhadhū al-ᶜijl li-anfusihim rabban min dūn Allāh wa-yasjudūnahu fī al-ᶜashiyy wa-al-ibkār wa-yakūnanna min al-fariḥīn wa-innaka anta lā taḥzan ᶜammā warada ᶜalaynā thumma iṣbir kamā ṣabarnā wa-innahu la-khayr nāṣir wa-muᶜīn an udhkur rabbaka fī al-layālī wa-al-ayyām thumma inṭiq bi-thanāᵓ nafsihi bayna ᶜibādihi laᶜalla bi-thanāᵓihi taḥduthu nār ḥubbihi fī qulūb al-muḥsinīn wa-kull yaqūmanna ᶜalā thanāᵓ Allāh rabbihim wa-rabb mā yurā wa-mā lā yurā wa-rabb ābāᵓikum al-awwalīn wa-al-ḥamdu li-llāh rabb al-ᶜālamīn.

If you find someone with insight, spread them before his eyes, so that he may witness and be among those who attain their goal. Perhaps those endowed with insight among Our righteous servants will learn what has befallen the Beauty of the Chosen One at the hands of these wicked people, who have taken the calf as their lord instead of God, prostrate themselves before it evening and morning, and rejoice. Do not grieve over what has befallen Us, but be patient as We have been patient. He is indeed the best helper and supporter. Remember your Lord by night and day, then voice His praise among His servants, so that through His praise the fire of His love may arise in the hearts of those who do good, and all may arise to praise God, their Lord and the Lord of all that is seen and unseen, and the Lord of your forefathers. Praise be to God, the Lord of the worlds.

699

هر صاحب بصر و ادراکی از این آیات مذکوره البتّه بر حقّ و نفس خود هر دو نوحه نماید امّا بر حقّ منیع چه که در دست امثال آن ظالمین مبتلی شده بشأنیکه عین ابداع ندیده و سمع اختراع نشنیده و امّا بر نفس خود چه که بشأنیکه باید بر این امر بدیع قیام نماید نمودهنسئل الله بأن یبعث بسلطانه خلقا لیأت بما فات من هؤلآء که شاید آن نفوس مقدّسه بآنچه لایق و سزاوار این ظهوراست قیام نمایند من یطوف حول الرّوح یقول لا تستر فاخرق الأحجاب ثمّ اظهر ما کنز فی السّرّ من علم الله المهیمن القیّوم و الّذین یطوفن فی حول العقل یقولن ایّاک ایّاک ان اصبر و لاتفش ما یفزع به هیاکل المغلّین و تمیّز به صدور المشرکین ان الق علی العباد ما ینبغی لشأنهم و مقامهم ایّاک ان تلق علی الرّضیع مقامات البلوغ او علی المحروم اسرار حرم الله او علی الأصمّ نغمات الله العزیز المحبوب

Har ṣāḥeb-e baṣar va edrākī az īn āyāt-e madhkūre albatte bar Ḥaqq va nafs-e khod har do nowḥe namāyad ammā bar Ḥaqq-e manīᶜ che ke dar dast-e amthāl-e ān ẓālemīn mobtalā shode be-shaᵓnī ke ᶜayn-e ebdāᶜ nadīde va samᶜ-e ekhterāᶜ nashenīde va ammā bar nafs-e khod che ke be-shaᵓnī ke bāyad bar īn amr-e badīᶜ qīyām namāyad nanamūde nasᵓalu Allāh bi-an yabᶜatha bi-sulṭānihi khalqan li-yaᵓta bi-mā fāta min hāᵓulāᵓ ke shāyad ān nofūs-e moqaddase be-ānche lāyeq va sazāvār-e īn ẓohūr ast qīyām namāyand man yaṭūfu ḥawla al-Rūḥ yaqūlu lā tastur fa-ikhruq al-aḥjāb thumma aẓhir mā kuniza fī al-sirr min ᶜilm Allāh al-Muhaymin al-Qayyūm wa-alladhīna yaṭūfna fī ḥawl al-ᶜaql yaqūlna iyyāka iyyāka an iṣbir wa-lā tufshi mā yafzaᶜu bihi hayākil al-mughillīn wa-tamayyazu bihi ṣudūr al-mushrikīn an alqi ᶜalā al-ᶜibād mā yanbaghī li-shaᵓnihim wa-maqāmihim iyyāka an

tulqi ᶜalā al-raḍīᶜ maqāmāt al-bulūgh aw ᶜalā al-maḥrūm asrār ḥaram Allāh aw ᶜalā al-aṣamm naghamāt Allāh al-ᶜAzīz al-Maḥbūb.

Anyone endowed with sight and understanding will surely, on reading these verses, lament both for God and for himself: for the exalted God, because He has been afflicted at the hands of such oppressors in a manner that the eye of creation has never seen and the ear of existence has never heard; and for himself, because he has not arisen to serve this wondrous Cause as he should. We ask God to raise up, through His sovereignty, a people who will make good what these people have failed to do, so that those sanctified souls may arise to do what is fitting and worthy of this Revelation. The one who circles around the Spirit says, "Do not conceal it! Tear away the veils, then reveal what has been secretly treasured of the knowledge of God, the All-Protecting, the Self-Subsisting." And those who circle around the intellect say, "Beware, beware! Be patient, and do not divulge what would terrify the embodiments of malice and tear apart the breasts of those who associate partners with God. Impart to the servants what befits their condition and station. Beware of imparting the stations of maturity to a suckling infant, or the mysteries of God's sanctuary to one who is deprived, or the melodies of God, the Almighty, the Beloved, to the deaf."

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ای غیر منصف غیر بصیر چرا از شجره اعراض سؤال ننمودی که چرا نفسی را که بیست سال باسمش معروف و موسوم بودی و بکلماتش از برای خودشان ثابت نموده حال فتوی بر قتلش داده و عامل شده آنچه را که احدی عامل نشده و در کلّ حین بمکر جدید در تضییع امرش مشغول و حال آنکه تو و امثال تو کلّ از کلمه او خلق شده و لکن چه ذکر شود که آنچه گفته شود ابدا در نفس مغلّین و مشرکین تأثیر ننموده‌و نخواهد نمود

Ey gheyr-e monṣef-e gheyr-e baṣīr cherā az shajare-ye eᶜrāḍ soᵓāl nanamūdī ke cherā nafsī rā ke bīst sāl be-esmash maᶜrūf va mowsūm būdī va be-kalemātash az barā-ye khodeshān thābet namūde ḥāl fatvā bar qatl-ash dāde va ᶜāmel shode ānche rā ke aḥadī ᶜāmel nashode va dar koll-e ḥīn be-makr-e jadīd dar taḍyīᶜ-e amrash mashghūl va ḥāl ānke to va amthāl-e to koll az kaleme-ye ū khalq shode va lāken che dhekr shavad ke ānche gofte shavad abadan dar nafs-e moghellīn va moshrekīn taᵓthīr nanamūde va nakhāhad namūd.

O unjust and undiscerning one! Why did you not ask the tree of aversion why he has now issued a decree for the death of the One by whose name you were known and designated for twenty years, and by whose words they established their own standing? He has done what no one has ever done, and at every moment he is occupied with a new scheme to undermine His Cause, even though you and all those like you were created by His word. But what can be said? Whatever is said has never had, and will never have, any effect on malicious souls and those who associate partners with God.

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و این بسی واضح است که اگر نفسی بجذوه از نار حبّ الهی فایز میشد ابدا باین کلمات مشغول نمیگشت و باین اعتراضات بر سلطان اسماء و صفات وارد نمیاورد آنچه شبه آن در ابداع ظاهر نشده فسوف یبعثن الله خلقا ینتبّهنّ من کلماته و یعرفنّ مراده و یتوجّهنّ الیه و ینقطعنّ عن العالمین

Va īn basī vāḍeḥ ast ke agar nafsī be-jadhve az nār-e ḥobb-e elāhī fāᵓez mīshod abadan be-īn kalemāt mashghūl namīgasht va be-īn eᶜterāḍāt bar Solṭān-e asmāᵓ va ṣefāt vāred namīāvard ānche shebh-e ān dar ebdāᶜ ẓāher nashode fa-sawfa yabᶜathanna Allāh khalqan yantabihunna min kalimātihi wa-yaᶜrifanna murādahu wa-yatawajjahunna ilayhi wa-yanqaṭiᶜunna ᶜan al-ᶜālamīn.

It is abundantly clear that if a soul had attained even a spark of the fire of divine love, he would never have occupied himself with these words or, through these objections, inflicted on the Sovereign of names and attributes what has no precedent in creation. God will assuredly raise up a people who will be awakened by His words, recognize His intent, turn toward Him, and detach themselves from all the worlds.

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و اینکه نوشته که جواب میرزا محمّد علی و میرزا ابو الحسن و دیگران را چه بگویم شما قاضی کاینات نبوده و نیستید قاضی نفس خود باش و فکر خود را کن که جواب خدا را چه بگوئی جواب خلق آسانست ای بی‌شرم بی حیا در جواب مخلوق چند اظهار تحیّر نموده و ابدا در فکر جواب حقّ نیفتاده حال انصاف ده تو که از چند نفر مخلوق اظهار شرم و تحیّر از جواب نموده این عباد در مقرّ عرش اعظم مقامیکه جمیع انبیاء و مقرّبین حاضرند جواب چه بگوئیم فاشهد نفسك فی ذلك الموقف ثمّ ملأ البیان کلّهم اجمعین و نقطة الأولی عن یمین العرش یخاطبك و ایّاهم بفارسی

Va īnke neveshte ke javāb-e Mīrzā Moḥammad ᶜAlī va Mīrzā Abu al-Ḥasan va dīgarān rā che begūyam shomā qāḍī-ye kāᵓenāt nabūde va nīstīd qāḍī-ye nafs-e khod bāsh va fekr-e khod rā kon ke javāb-e Khodā rā che begūᵓī javāb-e khalq āsān ast ey bī-sharm-e bī-ḥayā dar javāb-e makhlūqī chand eẓhār-e taḥayyor namūde va abadan dar fekr-e javāb-e Ḥaqq nayoftāde ḥāl enṣāf de to ke az chand nafar makhlūq eẓhār-e sharm va taḥayyor az javāb namūde īn ᶜebād dar maqarr-e ᶜarsh-e aᶜẓam maqāmī ke jamīᶜ-e anbīyā va moqarrabīn ḥāḍerand javāb che begūᵓīm fa-ishhad nafsaka fī dhālika al-mawqif thumma malaᵓ al-bayān kullahum ajmaᶜīn wa-Nuqṭat al-Ūlā ᶜan yamīn al-ᶜarsh yukhāṭibuka wa-iyyāhum be-fārsī.

As for what you wrote, “What answer should I give Mírzá Muḥammad ᶜAlí, Mírzá Abu’l-Ḥasan, and the others?”—you have never been, and are not, the judge of all creation. Be the judge of your own self, and consider what answer you will give God. Answering His creatures is easy. O shameless and immodest one! You have expressed bewilderment about answering a few created beings, yet have never given a thought to answering God. Now be fair: you have expressed shame before a few created beings and bewilderment about how to answer them; what answer are we servants to give at the seat of the Most Great Throne, where all the Prophets and those brought near are present? Behold yourself at that gathering, and then the entire assembly of the Bayán, all together, while the Primal Point, at the right hand of the throne, addresses you and them in Persian.

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ذکر میشود تا درست ادراك نمائی میفرماید ای ملأ بیان آیا بشما خبر ندادم در کلّ الواح که بعد از من ظهوری ظاهر خواهد شد البتّه کلّ میگوئید بلی و نفسك الحقّ در جمیع الواح بشارت فرموده و اخذ عهد آن نیّر اعظم را از کلّ فرموده بعد میفرمایند که آیا نگفته‌ام که آن جمال قدم بآیات الله ظاهر میشود و آیا نفرموده‌ام که طوبیّون در آن مقرّ منصعق و میّت میشوند و آیا نفرموده‌ام که اعلی شجره اثبات از ادنی شجره نفی میشود و آیا نفرموده‌ام که هر ذی نوری نزد ضیاء انوار وجهش مظلم مشاهده میشود و آیا نفرموده‌ام که بنفس ظهور احدی جز ذاتش مطّلع نه و آیا نفرموده‌ام در حین ظهور بآنچه در بیان نازل شده از او محتجب نشوید و آیا نفرموده‌ام بحروفات

بیان که اوّل خلق بیانند از آن جمال قدم محروم نمانید و آیا نفرموده‌ام کلّ بیان ورقه ایست از اوراق جنّت نزد آن شجره احدیّت آیا نفرموده‌ام که او قادر است بر آنکه نفسی را که اعلی است از کلّ خلق ردّ فرماید و آیا نفرموده‌ام که کلّ بیان خلق اویند در ظهور قبل او

Dhekr mīshavad tā dorost edrāk namāʾī mīfarmāyad ey malaʾ-e Bayān āyā be-shomā khabar nadādam dar koll-e alvāḥ ke baᶜd az man ẓohūrī ẓāher khāhad shod albatte koll mīgūʾīd balā wa-nafsika al-Ḥaqq dar jamīᶜ-e alvāḥ beshārat farmūde va akhdh-e ᶜahd-e ān nayyer-e aᶜẓam rā az koll farmūde baᶜd mīfarmāyand ke āyā nagofte-am ke ān Jamāl-e Qedam be-āyāt-e Allāh ẓāher mīshavad va āyā nafarmūde-am ke Ṭūrīyūn dar ān maqarr monṣaᶜeq va mayyet mīshavand va āyā nafarmūde-am ke aᶜlā shajare-ye ethbāt az adnā shajare-ye nafy mīshavad va āyā nafarmūde-am ke har dhī nūrī nazd-e ḍīyā-ye anvār-e vajhash moẓlem moshāhede mīshavad va āyā nafarmūde-am ke be-nafs-e ẓohūr aḥadī joz dhātash moṭṭaleᶜ na va āyā nafarmūde-am dar ḥīn-e ẓohūr be-ānche dar Bayān nāzel shode az ū moḥtajeb nashavīd va āyā nafarmūde-am be-ḥorūfāt-e Bayān ke avval-e khalq-e Bayān-and az ān Jamāl-e Qedam maḥrūm namānīd va āyā nafarmūde-am koll-e Bayān varaqe-īst az owrāq-e jannat nazd-e ān shajare-ye aḥadīyyat āyā nafarmūde-am ke ū qāder ast bar ānke nafsī rā ke aᶜlā ast az koll-e khalq radd farmāyad va āyā nafarmūde-am ke koll-e Bayān khalq-e ūyand dar ẓohūr-e qabl-e ū.

It is recounted so that you may understand correctly. He says, “O assembly of the Bayán! Did I not inform you in all the Tablets that after Me a Revelation would appear?” You will all surely say, “Yes, by Your own true Self! In all the Tablets You gave these glad tidings and received from everyone a covenant concerning that Most Great Luminary.” He then says, “Did I not say that that Ancient Beauty would appear with the verses of God? Did I not say that the people of Sinai would be struck down and die in that presence? Did I not say that the highest tree of affirmation would become one of the lowest trees of negation? Did I not say that every luminous being would be seen as dark before the radiance of the lights of His face? Did I not say that no one but His own Self knows the Revelation itself? Did I not say that, at the time of His appearance, you should not let what has been revealed in the Bayán veil you from Him? Did I not tell the Letters of the Bayán, who are the first of the creation of the Bayán, not to remain deprived of that Ancient Beauty? Did I not say that the whole Bayán is but a leaf among the leaves of paradise before that Tree of Oneness? Did I not say that He is able to reject a soul who is the most exalted of all creation? Did I not say that all the people of the Bayán are His creation in His previous Revelation?”

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البتّه جمیع را تصدیق مینمائید چه که کلّ در الواح بیان منصوصا نازل و مسطور مع این وصایای لایحصی و نصایح محکمه متقنه بچه دلیل و برهان بایجمال مبارك سیف جفا کشیده‌اید و جمیع بر هتك حرمتش قیام نموده‌اید و اراده سفك دم مطهّرش کرده‌اید و از جمیع اشطار باسیاف نفاق هجوم آورده‌اید مع آنکه بحجّتی ظاهر شده که من از قبل بآن ظاهر شده‌ام و هم‌چنین از قبل قبل محمّد رسول الله و از قبل قبل قبل روح اگر بگوئید از کجا این آیات من عند الله است میگویم بهمان دلیل که آیات مرا ادراك نموده‌اید که من عند الله است مع آنکه جمیع مقرّید که این آیات بدیعه در کلّ اقطار منتشر و در کلّ حین بآیاتی تکلّم فرموده که کلّ نزد کلمه آن معدوم بوده و خواهند بود مع‌ذلك شما نفسی را که محارب با حقّ است او را ربّ اخذ نموده‌اید بعضی متمسّك شده‌اید که من او را ثمره خوانده‌ام مع آنکه در کتاب من نازل که اگر مشاهده شود بر من غصنی یا ورقی و ثمری که سجده ننماید از برای آن شمس ظهور در یوم ظهور او نیست از من و راجع نمیشود بسوی من

Albatte jamīᶜ rā taṣdīq mīnamāʾīd che ke koll dar alvāḥ-e Bayān manṣūṣan nāzel va masṭūr maᶜ-e īn vaṣāyā-ye lā yoḥṣā va naṣāyeḥ-e moḥkame-ye motqane be-che dalīl va borhān be-īn Jamāl-e

mobārak seyf-e jafā keshīde-īd va jamīᶜ bar hatk-e ḥormatash qīyām namūde-īd va erāde-ye safk-e dam-e moṭahharash karde-īd va az jamīᶜ-e ashṭār be-asyāf-e nefāq hojūm āvarde-īd maᶜ-e ānke be-ḥojjatī ẓāher shode ke man az qabl be-ān ẓāher shode-am va ham-chenīn az qabl-e qabl Moḥammad Rasūl Allāh va az qabl-e qabl-e qabl Rūḥ agar begūʾīd az kojā īn āyāt min ᶜind Allāh ast mīgūyam be-hamān dalīl ke āyāt-e marā edrāk namūde-īd ke min ᶜind Allāh ast maᶜ-e ānke jamīᶜ moqerrīd ke īn āyāt-e badīᶜe dar koll-e aqṭār montasher va dar koll-e ḥīn be-āyātī takallom farmūde ke koll nazd-e kaleme-ye ān maᶜdūm būde va khāhand būd maᶜa dhālek shomā nafsī rā ke moḥāreb bā Ḥaqq ast ū rā rabb akhdh namūde-īd baᶜḍī motamassek shode-īd ke man ū rā thamare khānde-am maᶜ-e ānke dar ketāb-e man nāzel ke agar moshāhede shavad bar man ghoṣnī yā varaqī va thamarī ke sajde nanamāyad az barā-ye ān shams-e ẓohūr dar yowm-e ẓohūr-e ū nīst az man va rājeᶜ namīshavad be-sū-ye man.

"You will surely acknowledge all of these, for they are all explicitly revealed and recorded in the Tablets of the Bayán. Despite these countless counsels and firm, conclusive admonitions, by what evidence or proof have you drawn the sword of oppression against this blessed Beauty, all arisen to violate His sanctity, sought to shed His pure blood, and attacked Him from every side with the swords of hypocrisy? Yet He has appeared with the very proof with which I appeared before, and with which Muḥammad, the Messenger of God, appeared before that, and the Spirit before that. If you ask, 'How do we know that these verses are from God?' I say: by the same evidence through which you recognized that My verses are from God. Moreover, you all acknowledge that these wondrous verses have spread throughout every region, and that at every moment He has uttered verses before a single word of which all have been, and will be, as nothing. Despite this, you have taken as your lord someone who is at war with God. Some of you cling to the fact that I called him a fruit, although it is revealed in My Book that if a branch, a leaf, or a fruit is seen upon Me that does not prostrate itself before that Sun of Revelation on the day of His appearance, it is not of Me and does not return to Me."

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و بعضی متمسّك که من او را مرآت اخذ نموده‌ام مع آنکه صدهزار امثال او بنصّ من از یك تجلّی شمس ظاهر و مشرق و حال آنکه امر آن مرآت را هم ندانسته‌اید بر فرض تسلیم که او آن مرآت باشد شکّی نیست که بقول من او را مرآت دانسته‌اید و من منصوصاً فرموده‌ام که از آنچه نازل شده در کتاب از آن مظهر ربّ الأرباب محجوب نمانید و هم‌چنین فرموده‌ام که طوریّون نزد آن ظهور اعظم میّت و لاشیء میشوند و صدهزار امثال آن مرایا نزد نفسی از آن نفوس طوریّه مشرقه از افق احدیّه معدوم صرف بوده و خواهند بود

Va baᶜḍī motamassek ke man ū rā merʾāt akhdh namūde-am maᶜ-e ānke ṣad hezār amthāl-e ū be-naṣṣ-e man az yek tajallī-ye shams ẓāher va moshreq va ḥāl ānke amr-e ān merʾāt rā ham nadāneste-īd bar farḍ-e taslīm ke ū ān merʾāt bāshad shakkī nīst ke be-qowl-e man ū rā merʾāt dāneste-īd va man manṣūṣan farmūde-am ke az ānche nāzel shode dar ketāb az ān maẓhar-e Rabb al-Arbāb maḥjūb namānīd va ham-chenīn farmūde-am ke Ṭūrīyūn nazd-e ān ẓohūr-e aᶜẓam mayyet va lā shayʾ mīshavand va ṣad hezār amthāl-e ān marāyā nazd-e nafsī az ān nofūs-e Ṭūrīyye-ye moshreqe az ofoq-e aḥadīyye maᶜdūm-e ṣerf būde va khāhand būd.

"Some cling to the fact that I designated him a mirror, although, according to My explicit text, a hundred thousand like him appear and shine forth through a single effulgence of the Sun. Yet you have not even understood the matter of that mirror. Even supposing that he is that mirror, there is no doubt that you have recognized him as a mirror because of My words. And I explicitly stated

that you should not allow what has been revealed in the Book to veil you from that Manifestation of the Lord of Lords. I also stated that the people of Sinai would become dead and as nothing before that Most Great Revelation. A hundred thousand like those mirrors have been, and will be, sheer nothingness before a single one of those Sinaitic souls shining from the horizon of oneness."

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و اگر بگوئید که این مرآت هم حال همین دعوی را نموده‌شکّی نیست که در این قول کاذب بوده چه که مخصوص نازل فرموده‌ام که اگر مرآت دعوی شمسی نماید نزد شمس واضح است که او شبحی است از او و از همین بیان من محقّق که مرآت علی زعم شما دعوی شمسی خواهد نمود و همین نفس ادّعای او در این ایّام دلیل بر کذب او است چه که بعد از ظهور اشراق شمس احدیّه اعتراضاً علی نفسه و بغیاً علی کینونته و استکباراً علی ذاته و الحاداً فی امره باین کلمات متکلّم شده و اکثری از شما هم متابعت او نموده‌اید

Va agar begūʾīd ke īn merʾāt ham ḥāl hamīn daᶜvā rā namūde shakkī nīst ke dar īn qowl kādheb būde che ke makhṣūṣ nāzel farmūde-am ke agar merʾāt daᶜvā-ye shamsī namāyad nazd-e shams vāḍeḥ ast ke ū shabaḥī ast az ū va az hamīn bayān-e man moḥaqqaq ke merʾāt ᶜalā zaᶜm-e shomā daᶜvā-ye shamsī khāhad namūd va hamīn nafs-e eddeᶜā-ye ū dar īn ayyām dalīl bar kedhb-e ū ast che ke baᶜd az ẓohūr-e eshrāq-e shams-e aḥadīyye iᶜtirāḍan ᶜalā nafsihi wa-baghyan ᶜalā kaynūnatihi wa-istikbāran ᶜalā dhātihi wa-ilḥādan fī amrihi be-īn kalemāt motakallem shode va aktharī az shomā ham motābaᶜat-e ū namūde-īd.

"If you say that this mirror has now made the same claim, there is no doubt that he has lied in saying this. For I specifically revealed that if a mirror should claim to be the sun, it is clear to the Sun that it is only an image of Him. From this very statement of Mine, it is established that the mirror, as you regard him, would claim to be the sun. His very claim in these days is proof of his falsehood, for after the dawning radiance of the Sun of Oneness appeared, he uttered these words in opposition to His Self, in rebellion against His Being, in arrogance before His Essence, and in impiety toward His Cause. And most of you have followed him."

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افّ لکم یا ملأ البیان ثمّ افّ لکم یا ملأ البیان ثمّ افّ لکم یا ملأ البیان ثمّ افّ لکم الی آخر الّذی لا آخر له لانّ من فعلکم ذاب قلبی و احترق کبدی و تشبّك حشائی و تقطّعت اعضائی و تزلزلت ارکانی و اقشعرّ جلدی و اهتزّت نفسی و جنّت کینونتی و ضجّ سرّی و حزن ظاهری و باطنی و اوّلی و آخری

Uffin lakum yā malaʾa al-Bayān, thumma uffin lakum yā malaʾa al-Bayān, thumma uffin lakum yā malaʾa al-Bayān, thumma uffin lakum ilā ākhiri alladhī lā ākhira lahu, li-anna min fiᶜlikum dhāba qalbī wa-iḥtaraqa kabidī wa-tashabbaka ḥashāʾī wa-taqaṭṭaᶜat aᶜḍāʾī wa-tazalzalat arkānī wa-iqshaᶜarra jildī wa-ihtazzat nafsī wa-junnat kaynūnatī wa-ḍajja sirrī wa-ḥazina ẓāhirī wa-bāṭinī wa-awwalī wa-ākhirī.

"Shame on you, O people of the Bayān! Again, shame on you, O people of the Bayān! Again, shame on you, O people of the Bayān! Again, shame on you, without end! For because of your deeds My heart has melted, My liver has burned, My entrails have become entangled, My limbs have been torn apart, My frame has been shaken, My skin has shuddered, My soul has trembled, My being has been driven mad, My inmost self has cried out, and My outward and inward being, My beginning and My end, have been overcome with sorrow."

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آنچه شما ذکر نموده‌و مینمائید بمن نسبت میدهید و بقول من باو متمسّك شده‌اید و حجّیت نفس من ببیان ثابت و مخصوص فرموده‌ام ببیان از نفس رحمن محتجب نمانید لم ادر بعد ذلك بایّ عذر تتمسّکون و بایّ حبل تتشبّثون بامر من ناظر نیستید و نصح الله را نپذیرفتید نفسی را که حال محارب بالله است باسمی از اسماء موسوم نموده بنفس من محاربه و مجادله مینمائید مع آنکه مظاهر کلّ اسماء را تصریحا فرموده‌ام که در آن ظهور عزّ تقدیس خادمند وظائف چنانچه فرموده‌ام

Ānchih shumā dhikr namūdih va mīnamāyīd bi-man nisbat mīdahīd va bi-qawl-i man bi-ū mutamassik shudih-īd va ḥujjiyyat-i nafs-i man bi-Bayān thābit va makhṣūṣ farmūdih-am bi-Bayān az nafs-i Raḥmān muḥtajib namānīd. Lam adri baᶜda dhālika bi-ayyi ᶜudhrin tatamassakūna wa-bi-ayyi ḥablin tatashabbathūn. Bi-amr-i man nāẓir nīstīd va nuṣḥ-i Allāh rā napadhīruftīd. Nafsī rā kih ḥāl muḥārib bi-Allāh ast bi-ismī az asmāᵓ mawsūm namūdih bi-nafs-i man muḥāribih va mujādilih mīnamāyīd, maᶜa ānkih maẓāhir-i kull-i asmāᵓ rā taṣrīḥan farmūdih-am kih dar ān ẓuhūr-i ᶜizz-i taqdīs khādimand vaẓāᵓif, chunānchih farmūdih-am.

"What you have mentioned and continue to mention, you attribute to Me, and it is on the strength of My words that you have clung to him. The authority of My own Self is established through the Bayān, and I have specifically stated that you must not let the Bayān veil you from the Person of the All-Merciful. I do not know, after this, what excuse you will cling to or what cord you will grasp. You pay no heed to My command and have not accepted God's counsel. You have designated a soul who is now at war with God by one of the names, and you wage war and dispute with My own Self, even though I have explicitly stated that the manifestations of all the names are servants in their duties in that Revelation of sanctified glory, as I have stated:"

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ان اقول انّه واحد فذلك اسم من اسمائه وان اقول انّه سبّوح فظهر ذلك الاسم اسم من اسمائه و ان اقول انّه قدّوس فهو الّذی یتجلّی بذلك الاسم بامثاله و ان اقول انّه عزیز فکلّ عزیز ساجد لعلوّ عزّته و ان اقول انّه محبوب فکلّ محبوب قد شغف فی حبّ عرفانه و جلال عزّته و ان اقول انّه مهیمن فهو الّذی من یستدل یوم ظهوره قد جعله الله مهیمنا علی کلّ شیء بأمره و ان اقول انّه قیّوم فذلك مظهر احد من قوّام بساط احدیّته فتعالی تعالی ذکره

In aqūlu innahu wāḥidun fa-dhālika ismun min asmāᵓihi wa-in aqūlu innahu subbūḥun fa-ẓahara dhālika al-ismu ismun min asmāᵓihi wa-in aqūlu innahu quddūsun fa-huwa alladhī yata jallā bi-dhālika al-ismi bi-amthālihi wa-in aqūlu innahu ᶜazīzun fa-kullu ᶜazīzin sājidun li-ᶜuluwwi ᶜizzatihi wa-in aqūlu innahu maḥbūbun fa-kullu maḥbūbin qad shaghifa fī ḥubbi ᶜirfānihi wa-jalāli ᶜizzatihi wa-in aqūlu innahu muhayminun fa-huwa alladhī man yastadillu yawma ẓuhūrihi qad jaᶜalahu Allāhu muhayminan ᶜalā kulli shayᵓin bi-amrihi wa-in aqūlu innahu qayyūmun fa-dhālika maẓharu aḥadin min quwwāmi bisāṭi aḥadiyyatihi fa-taᶜālā taᶜālā dhikruhu.

"If I say that He is One, that is one of His names; and if I say that He is All-Glorious, that name appears as one of His names; and if I say that He is Most Holy, He is the One who reveals Himself through that name to those like Him. If I say that He is Mighty, every mighty one prostrates before the loftiness of His might; and if I say that He is Beloved, every beloved one is consumed with love for the recognition of Him and the majesty of His might. If I say that He is All-Protecting, He is the One who, by His command, causes God to make whoever adduces proof on the day of His appearance a protector over all things. If I say that He is Self-Subsisting, that is the manifestation of one of those who stand upon the expanse of His oneness. Exalted, exalted be His remembrance!"

710

ثمّ تعالی تعالی شأنه که معنی پارسی آن اینست که اگر بگویم او واحد است این واحد یکی از اسماء او بوده اگر بگویم او سبّوح است محل ظهور این اسم اسمی از اسماء او بوده اگر بگویم او قدّوس است او است آنچنان نفسیکه تجلّی فرموده و میفرماید باین اسم بامثال او و اگر بگویم او عزیز است هر عزیزی ساجد است از برای علوّ عزّت او و اگر بگویم او محبوب است هر محبوبی شقّ نموده پرده قلب خود را در دوستی و محبّت او و اگر بگویم او مهیمن است او است آن سلطانیکه هر نفسی استدلال نماید بدلیل او در یوم ظهور او بتحقیق میگرداند او را خدا مهیمن بر کلّ شیء بامر او و اگر بگویم او قیّوم است پس آن مظهر یکی از قائمین بساط احدیّت او است مع آنکه باین تصریح جمیع اسماء حسنی را از خدّام درگهش ذکر نمودم و آن جوهر مقصود و طلعت موعود را از کلّ مقدّس و منزّه و مبرّا مع‌ذلك اسمی از کتاب من اخذ نموده‌اید و بآن اسم تشبّث نموده‌وارد آورده‌اید آنچه را که هیچ ملّتی از قبل وارد نیاورده

Thumma taᶜālā taᶜālā shaᵓnuhu, kih maᶜnī-yi pārsī-yi ān īn ast kih agar bigūyam ū vāḥid ast īn vāḥid yakī az asmāᵓ-i ū būdih, agar bigūyam ū subbūḥ ast maḥall-i ẓuhūr-i īn ism ismī az asmāᵓ-i ū būdih, agar bigūyam ū quddūs ast ū ast ānchunān nafsī kih tajallī farmūdih va mīfarmāyad bi-īn ism bi-amthāl-i ū, va agar bigūyam ū ᶜazīz ast har ᶜazīzī sājid ast az barā-yi ᶜuluvv-i ᶜizzat-i ū, va agar bigūyam ū maḥbūb ast har maḥbūbī shaqq namūdih pardih-yi qalb-i khud rā dar dūstī va maḥabbat-i ū, va agar bigūyam ū muhaymin ast ū ast ān sulṭānī kih har nafsī istidlāl namāyad bi-dalīl-i ū dar yawm-i ẓuhūr-i ū bi-taḥqīq mīgardānad ū rā Khudā muhaymin bar kull-i shayᵓ bi-amr-i ū, va agar bigūyam ū qayyūm ast pas ān maẓhar yakī az qāᵓimīn-i bisāṭ-i aḥadiyyat-i ū ast. Maᶜa ānkih bi-īn taṣrīḥ jamīᶜ-i asmāᵓ-i ḥusnā rā az khuddām-i dargahash dhikr namūdam va ān jawhar-i maqṣūd va ṭalᶜat-i mawᶜūd rā az kull muqaddas va munazzah va mubarrā, maᶜa dhālik ismī az kitāb-i man akhdh namūdih-īd va bi-ān ism tashabbuth namūdih vārid āvardih-īd ānchih rā kih hīch millatī az qabl vārid nayāvardih.

"And exalted, exalted be His station!" Its meaning in Persian is this: "If I say that He is One, this One is one of His names. If I say that He is All-Glorious, the locus of the manifestation of this name is one of His names. If I say that He is Most Holy, He is that very Person who has revealed and continues to reveal Himself through this name to those like Him. If I say that He is Mighty, every mighty one prostrates before the loftiness of His might. If I say that He is Beloved, every beloved one has torn the veil of his own heart in affection and love for Him. If I say that He is All-Protecting, He is that Sovereign by whose command God assuredly makes every soul who adduces His proof on the day of His appearance a protector over all things. If I say that He is Self-Subsisting, that manifestation is one of those who stand upon the expanse of His oneness." "Although I thus explicitly described all the most beautiful names as servants at His threshold, and that desired Essence and promised Countenance as sanctified, exalted, and free from them all, you have nevertheless taken a name from My Book, clung to that name, and inflicted what no religious community has ever inflicted before."

711

کذلك نطق لسان الله الملك المقتدر العلیّ العظیم این بیانات نقطه اولی روح ما سواه فداه آیا نفسی قادر است بر جواب لا و الله بل جمیع منفعل و خجل و شرمساریم چه که نفوسیکه مقبل شده‌اند علی ما هو علیه بشرایط اقبال قیام ننموده‌اند و نفوس معرضین معلوم که چه ارتکاب نموده و مینمایند مع آنکه بنصّ نقطه اولی جمیع اسماء حسنی از مهیمن و قیّوم و فوق آن و دون آن جمیع نفوسی هستند که در امر این ظهور بدیع ببیّنه خود این ظهور استدلال نمایند دیگر ملاحظه کن شأن نفوسیکه ببیان و قلم در اثبات این ظهور اعظم استدلال

نموده‌و نوشته‌اند آنچه را که بر آن قلوب مجرّده القا شده تالله انّهم من اعلی الخلق و ابهاهم بحیث ما سبقهم احد من قبل و لن یسبقهم نفس من الآخرین

Kadhālika naṭaqa lisānu Allāhi al-Maliki al-Muqtadiri al-ᶜAliyyi al-ᶜAẓīm. Īn bayānāt-i Nuqṭih-yi Ūlā rūḥ-i mā sivāh fidāh āyā nafsī qādir ast bar javāb? Lā wa-Allāh, bal jamīᶜ munfaᶜil va khajil va sharmsārīm, chih kih nufūsī kih muqbil shudih-and ᶜalā mā huwa ᶜalayhi bi-sharāyiṭ-i iqbāl qiyām nanamūdih-and va nufūs-i muᶜriḍīn maᶜlūm kih chih irtikāb namūdih va mīnamāyand. Maᶜa ānkih bi-naṣṣ-i Nuqṭih-yi Ūlā jamīᶜ-i asmāᵓ-i ḥusnā az Muhaymin va Qayyūm va fawq-i ān va dūn-i ān jamīᶜ nufūsī hastand kih dar amr-i īn ẓuhūr-i badīᶜ bi-bayyin ih-yi khud-i īn ẓuhūr istidlāl namāyand. Dīgar mulāḥiẓih kun shaᵓn-i nufūsī kih bi-bayān va qalam dar ithbāt-i īn ẓuhūr-i aᶜẓam istidlāl namūdih va nivishtih-and ānchih rā kih bar ān qulūb-i mujarradih ilqā shudih. Ta-Allāhi innahum min aᶜlā al-khalqi wa-abhāhum bi-ḥaythu mā sabaqahum aḥadun min qablu wa-lan yasbiqahum nafsun mina al-ākhirīn.

Thus has spoken the Tongue of God, the King, the All-Powerful, the Most High, the Most Great. These are the words of the Primal Point—may the soul of all else be sacrificed for Him. Is any soul capable of answering them? No, by God! Rather, we are all abashed, ashamed, and embarrassed, for those souls who have turned toward Him have not fulfilled the conditions of turning toward Him as they truly require, while it is evident what the souls who turn away have perpetrated and continue to perpetrate. Yet, according to the explicit text of the Primal Point, all the most beautiful names, from the All-Protecting and the Self-Subsisting to those above and below them, are all souls who establish the truth of this wondrous Revelation by the proof of this Revelation itself. Consider, then, the station of those souls who, through speech and writing, have adduced proofs establishing this Most Great Revelation and have written what has been cast upon those detached hearts. By God, they are among the most exalted and most glorious of creation, such that no one before them has surpassed them, nor will any soul among those to come surpass them.

712

ای نفس امّاره چرا بذکر آن نفوس مشغول شدی و اظهار تحیّر در جواب نمودی و تنبّه ننمودی از فعل نفوسی که در سبیل این امر جان دادند و فعل هر یك در اثبات این ظهور ابدع امنع برهانی بود واضح و حجّتی لائح بین السّموات و الأرضین از جمله محبوب الشّهداء جناب آقا سیّد اسمعیل زواره که بدست خود حبّاً لهذا الظّهور سر فدا نمود و هیچ نفسی در زهد و تقوی و ورع و فضل و علم او بالله منکر نبوده از فعل چنین نفسی مهتدی نشدی و ذکر نفوسی که حال معلوم نیست که در چه صراط قائمند بین یدی العرش فرستاده و لعلّ الله یؤیّدهم علی امره و ینقطعهم عنك و عن امثالك و یجعلهم من المخلصین

Ay nafs-i ammārih chirā bi-dhikr-i ān nufūs mashghūl shudī va iẓhār-i taḥayyur dar javāb namūdī va tanabbuh nanamūdī az fiᶜl-i nufūsī kih dar sabīl-i īn amr jān dādand va fiᶜl-i har yak dar ithbāt-i īn ẓuhūr-i abdaᶜ-i amnaᶜ burhānī būd vāḍiḥ va ḥujjatī lāᵓiḥ bayna al-samāwāti wa-al-araḍīn. Az jumlih Maḥbūb al-Shuhadā Janāb-i Āqā Siyyid Ismāᶜīl-i Zavārih kih bi-dast-i khud ḥubban li-hādhā al-ẓuhūr sar fidā namūd va hīch nafsī dar zuhd va taqvā va varaᶜ va faḍl va ᶜilm-i ū bi-Allāh munkir nabūdih. Az fiᶜl-i chunīn nafsī muhtadī nashudī va dhikr-i nufūsī kih ḥāl maᶜlūm nīst kih dar chih ṣirāṭ qāᵓimand bayna yaday al-ᶜarsh firistādih, va laᶜalla Allāha yuᵓayyiduhum ᶜalā amrihi wa-yanqaṭiᶜuhum ᶜanka wa-ᶜan amthālika wa-yajᶜalahum mina al-mukhliṣīn.

O commanding self, why did you occupy yourself with mentioning those souls and express bewilderment at answering, yet take no heed of the deeds of souls who gave their lives in the path of this Cause? The deed of each was a clear proof and a shining testimony, between the heavens and

the earths, establishing this most wondrous, most unassailable Revelation. Among them was the Beloved of Martyrs, Āqā Siyyid Ismāʿīl of Zavārih, who sacrificed his life by his own hand out of love for this Revelation. No soul denied his asceticism, piety, devoutness, learning, or knowledge of God. You were not guided by the deed of such a soul, but sent before the Throne an account of souls whose present path is unknown. May God strengthen them in His Cause, detach them from you and those like you, and make them among the sincere.

713

باری لازم شد که تفصیل جناب سیّد شهید علیه بهآء الله و علیه عزّ الله و علیه نور الله و علیه کبریآء الله و علیه سرّ الله و علیه عظمة الله و علیه ضیآء الله و علیه ثنآء الله و ثنآء کلّ شیء و ثنآء العالمین در ایثقام ذکر شود که شاید مطّلع شوی بر آن نفوسی که نقطه بیان جلّ اقتداره خبر فرموده که قبل از ظهور آن شمس احدیّه بنار حبّش مشتعل شوند چنانچه مخاطباً لظهور بعد میفرمایند که مضمون پارسی آن این است قوله عزّ اعزازه اگر چه عباد کلّ از تو محجوب بوده و خواهند بود و لکن از برای تو عبادی هم خواهد خلق شد که قبل از ظهور تو بنار محبّت تو مشتعل گردند چنانچه سیّد مذکور قبل از ظهور مشتعل شده و البتّه امثال آن نفس هم ظاهر خواهند شد و لو انتم و امثالکم تنکرون او تکفرون حکایت آن شهید آنکه وارد عراق شدند و جوار بیت اعظم بیت آقا محمّد رضا علیه بهآء الله منزل و مقرّ گرفتند اسم مذکور از حضرت ابهی مستدعی شده که وقتی از اوقات ببیت او تشریف ببرند چند یوم تأخیر افتاد و در جواب توقّف فرمودند تا آنکه یومی از ایّام قبول فرموده و بآن مقرّ تشریف بردند و جناب مذکور بقدر استطاعت خود مجلسی آراست و چند سینی از مربّجات و میوه و حلویات بحضور آورد اذاً توجّه وجه الله الی وجه الّذی استشهد فی سبیله و خاطبه تعال و کلّ ما حضر بین یدیك من الآء الله و نعمائه

Bārī lāzim shud kih tafṣīl-i Janāb-i Siyyid-i shahīd, ʿalayhi bahāʾu Allāh wa-ʿalayhi ʿizzu Allāh wa-ʿalayhi nūru Allāh wa-ʿalayhi kibriyāʾu Allāh wa-ʿalayhi sirru Allāh wa-ʿalayhi ʿaẓamatu Allāh wa-ʿalayhi ḍiyāʾu Allāh wa-ʿalayhi thanāʾu Allāh wa-thanāʾu kulli shayʾin wa-thanāʾu al-ʿālamīn, dar īn maqām dhikr shavad kih shāyad muṭṭaliʿ shavī bar ān nufūsī kih Nuqṭih-yi Bayān jalla iqtidāruhu khabar farmūdih kih qabl az ẓuhūr-i ān shams-i aḥadiyyih bi-nār-i ḥubbash mushtaʿil shavand. Chunānchih mukhāṭiban li-ẓuhūr-i baʿd mīfarmāyand kih maḍmūn-i pārsī-yi ān īn ast, qawluhu ʿazza iʿzāzuhu: agar chih ʿibād kull az tu maḥjūb būdih va khvāhand būd va lākin az barā-yi tu ʿibādī ham khvāhad khalq shud kih qabl az ẓuhūr-i tu bi-nār-i maḥabbat-i tu mushtaʿil gardand. Chunānchih Siyyid-i madhkūr qabl az ẓuhūr mushtaʿil shudih va al-battih amthāl-i ān nafs ham ẓāhir khvāhand shud, wa-law antum wa-amthālukum tunkirūna aw takfurūn. Ḥikāyat-i ān shahīd ānkih vārid-i ʿIrāq shudand va jivār-i Bayt-i Aʿẓam bayt-i Āqā Muḥammad Riḍā ʿalayhi bahāʾu Allāh manzil va maqarr giriftand. Ism-i madhkūr az Ḥaḍrat-i Abhā mustadʿī shudih kih vaqtī az awqāt bi-bayt-i ū tashrīf bibarand. Chand yawm taʾkhīr uftād va dar javāb tavaqquf farmūdand tā ānkih yawmī az ayyām qabūl farmūdih va bi-ān maqarr tashrīf burdand va Janāb-i madhkūr bi-qadr-i istiṭāʿat-i khud majlisī ārāst va chand sīnī az murakkabāt va mīvih va ḥalaviyyāt bi-ḥuḍūr āvard. Idhan tawajjaha wajhu Allāhi ilā wajhi alladhī istushhida fī sabīlihi wa-khāṭabahu taʿāl wa-kul mā ḥaḍara bayna yadayka min ālāʾi Allāhi wa-naʿmāʾihi.

It has therefore become necessary to recount here the story of the martyred Siyyid—upon him be the glory of God, the might of God, the light of God, the grandeur of God, the mystery of God, the greatness of God, the radiance of God, the praise of God, the praise of all things, and the praise of the worlds—so that perhaps you may learn of those souls of whom the Point of the Bayān—glorious is His power—foretold that, before the appearance of that Sun of Oneness, they would be set ablaze with the fire of His love. Thus, addressing the subsequent Manifestation, He says, in words whose substance in Persian is as follows—His words, exalted be His honor: “Although the servants have

all been, and will remain, veiled from You, yet servants will also be created for You who, before Your appearance, will be set ablaze with the fire of Your love." Thus the aforementioned Siyyid was set ablaze before the Revelation, and others like that soul will assuredly appear, even though you and those like you deny or disbelieve. The story of that martyr is this: he arrived in Iraq and took up residence near the Most Great House, in the house of Āqā Muḥammad Riḍā—upon him be the glory of God. The aforementioned person requested that the Most Glorious One visit his house at some time. Several days passed, and He deferred His reply until one day He accepted and went to that dwelling. The aforementioned Siyyid arranged a gathering according to his means and brought into His presence several trays of citrus fruits, other fruit, and sweets. Then the Face of God turned toward the face of him who was martyred in His path and addressed him: "Come and eat what has been set before you of God's favors and bounties."

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انّه تكلّم بين يدى الله بخضوع و خشوع و صريخ و انابة و قال اريد من بديع مواهبك بأن ترزقنى من نعمائك الرّوحانيّة اذا اشتعل وجه الرّوح ثمّ قال تعال يا عبد و امر بجلوسه امام وجهه ثمّ تكلّم لسان الله بكلمات يترشّح منها رشحات المعانى على كلّ ما كان و ما يكون و انّى لم اقدر ان اصفها او اذكرها و لم ادر ما انفق عليه يد العناية من نعمائه المكنونة الرّوحانيّة بحيث استجذبت منها نفسه و روحه و كينونته و ذاته و اخذته غلبات الشّوق على شأن غفل عن نفسه و عن كلّ من فى السّموات و الأرضين فتوجّه بسرّه و جهره الى محبوب العالمين الى ان انتهى المجلس و رجع الرّوح الى مقرّه

Innahu takallama bayna yaday Allāhi bi-khuḍūᶜin wa-khushūᶜin wa-ṣarīkhin wa-inābatin wa-qāla urīdu min badīᶜi mawāhibika bi-an tarzuqanī min naᶜmāᵓika al-rūḥāniyyah. Idhan ishtaᶜala wajhu al-Rūḥi thumma qāla taᶜāl yā ᶜabd wa-amara bi-julūsihi amāma wajhihi thumma takallama lisānu Allāhi bi-kalimātin yatarashshaḥu minhā rashaḥātu al-maᶜānī ᶜalā kulli mā kāna wa-mā yakūn wa-innī lam aqdir an aṣifahā aw adhkurahā wa-lam adri mā anfaqa ᶜalayhi yadu al-ᶜināyati min naᶜmāᵓihi al-maknūnati al-rūḥāniyyati bi-ḥaythu istajdh ab at minhā nafsuhu wa-rūḥuhu wa-kaynūnatuhu wa-dhātuhu wa-akhadhat-hu ghalabātu al-shawqi ᶜalā shaᵓnin ghafala ᶜan nafsihi wa-ᶜan kulli man fī al-samāwāti wa-al-araḍīn fa-tawajjaha bi-sirrihi wa-jahrihi ilā Maḥbūbi al-ᶜālamīn ilā an intahā al-majlisu wa-rajaᶜa al-Rūḥu ilā maqarrihi.

He spoke before God with humility, reverence, cries, and supplication, saying, "I desire, from Your wondrous gifts, that You grant me a share of Your spiritual bounties." Then the face of the Spirit blazed, and He said, "Come, O servant," and bade him sit before His face. Then the Tongue of God spoke words from which drops of meaning rained upon all that has been and will be. I could neither describe nor recount them, nor do I know what hidden spiritual bounties the hand of providence bestowed upon him, such that his soul, his spirit, his being, and his essence were enraptured by them. The overpowering force of longing seized him so completely that he became oblivious to himself and to all who are in the heavens and the earths. Inwardly and outwardly he turned toward the Beloved of the worlds, until the gathering ended and the Spirit returned to His dwelling.

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و لكن انّه بعد استماع كلمات الله و ما ذاق عمّا اراد ما شهد احد فى نفسه سكوناً و قراراً و قضت عليه ايّام معدودات و فى كلّ حين يزداد شوقه و يشتدّ شغفه بالله بارئه الى ان حضر فى فجر يوم من الأيّام و كنس بعمامته فنآء البيت و رجع و اخذ سكّيناً و تجنّب عن العباد و خرج عن المدينة الى ورد شاطى الشّط قام مقبلاً الى البيت بيد اخذ لحاه و بيد آخر قطع حنجره حبّاً لله المقتدر المهيمن القيّوم

اذا ارتفع بين النّاس ضوضآء و ارتفعت الصّياح من كلّ النّفوس و اجتمعوا فی حوله خلق كثير و راوا بانّ السّكين كان بيده و وضع يده على صدره فتحيّر بذلك كلّ الوجود ثمّ اهل ملأ الأعلى ثمّ اهل مداين الكبريا ثمّ اهل ملكوت الأسماء و جبروت البقآء و كلّهم صلّوا عليه و كبّروا على وجهه و نزلوا عليه و طافوا فی حوله و استنشقوا روايح حبّه و انّی لو اذكر ما ظهر فی ذلك اليوم انّك لن تقبل و لن تستطيع ان تعرف و كان الله على ما اقول شهيد

Wa-lākin innahu baᶜda istimāᶜi kalimāti Allāhi wa-mā dhāqa ᶜammā arāda mā shahida aḥadun fī nafsihi sukūnan wa-qarāran wa-qaḍat ᶜalayhi ayyāmun maᶜdūdātun wa-fī kulli ḥīnin yazdādu shawquhu wa-yashtaddu shaghafuhu bi-Allāhi bāriᵓihi ilā an ḥaḍara fī fajri yawmin mina al-ayyāmi wa-kanasa bi-ᶜimāmatihi fināᵓa al-bayti wa-rajaᶜa wa-akhadha sikkīnan wa-tajannaba ᶜani al-ᶜibādi wa-kharaja ᶜani al-madīnati ilā wardi shāṭiᵓi al-shaṭṭi qāma muqbilan ilā al-bayti bi-yadin akhadha liḥāhu wa-bi-yadin ākhar qaṭaᶜa ḥanjarahu ḥubban li-Allāhi al-Muqtadiri al-Muhaymini al-Qayyūm. Idhan irtafaᶜa bayna al-nāsi ḍawḍāᵓun wa-irtafaᶜati al-ṣiyāḥu min kulli al-nufūsi wa-ijtamaᶜū fī ḥawlihi khalqun kathīrun wa-raᵓaw bi-anna al-sikkīna kāna bi-yadihi wa-waḍaᶜa yadahu ᶜalā ṣadrihi fa-taḥayyara bi-dhālika kullu al-wujūdi thumma ahlu malaᵓi al-aᶜlā thumma ahlu madāyini al-kibriyā thumma ahlu malakūti al-asmāᵓi wa-jabarūti al-baqāᵓi wa-kulluhum ṣallaw ᶜalayhi wa-kabbarū ᶜalā wajhihi wa-nazalū ᶜalayhi wa-ṭāfū fī ḥawlihi wa-istanshaqū rawāᵓiḥa ḥubbihi wa-innī law adhkuru mā ẓahara fī dhālika al-yawmi innaka lan taqbala wa-lan tastaṭīᶜa an taᶜrifa wa-kāna Allāhu ᶜalā mā aqūlu shahīd.

But after he had heard the words of God and tasted what he had desired, no one saw any calm or repose in him. A few days passed, and at every moment his longing increased and his ardent love for God, his Maker, grew more intense, until one day he came at dawn and swept the courtyard of the House with his turban. He returned, took a knife, withdrew from the people, and left the city for a watering place on the riverbank. He stood facing the House, grasped his beard with one hand, and with the other cut his throat out of love for God, the All-Powerful, the All-Protecting, the Self-Subsisting. Then an uproar arose among the people, cries went up from every soul, and a great crowd gathered around him. They saw that the knife was in his hand and that he had placed his hand upon his breast. All existence was astonished at this, as were the people of the Concourse on High, the inhabitants of the cities of grandeur, and the inhabitants of the kingdom of names and the dominion of eternity. They all offered prayers for him, proclaimed God's greatness before his face, descended upon him, circled around him, and inhaled the fragrances of his love. Were I to recount what appeared on that day, you would neither accept it nor be able to comprehend it. God is witness to what I say.

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بلسان پارسی ذكر ميشود كه سيّد مذكور بعد از ورود حضرت ابهی غذای روحانی طلب نموده فرمودند بيا و در مقابل بنشين بعد از جلوس بياناتی فرمودند فوالله سكر خمر معانی كلمات الهيّه چنان جذبش نمود كه از خود و كونين غافل گشت و اگر عالمين اراده نمايند كه تفصيل آنمجلس را ذكر كنند و يا بوصف آن كوثر معانی كه از بحر بيان طلعت لايزالی جاری شد مشغول شوند البتّه خود را عاجز مشاهده نمايند و بشأنی كلمات الله در قلب مقبل الی الله مؤثّر افتاد كه جميع اركانش بنار محبّت الهی مشتعل و ديگر حقّ عالم است كه باو چه عنايت شد قد ذاق ما لاعرفه احد الّا الله العليم الخبير

Bi-lisān-i pārsī dhikr mīshavad kih Siyyid-i madhkūr baᶜd az vurūd-i Ḥaḍrat-i Abhā ghadhā-yi rūḥānī ṭalab namūdih, farmūdand biyā va dar muqābil binishīn. Baᶜd az julūs bayānātī farmūdand, fa-wa-Allāh sukr-i khamr-i maᶜānī-yi kalimāt-i ilāhiyyih chunān jadhbash namūd kih az khud va kawnayn ghāfil gasht va agar ᶜālamayn irādih namāyand kih tafṣīl-i ān majlis rā dhikr kunand va

yā bi-vaṣf-i ān kawthar-i maᶜānī kih az baḥr-i bayān-i ṭalᶜat-i lā-yazālī jārī shud mashghūl shavand al-battih khud rā ᶜājiz mushāhidih namāyand. Va bi-shaᵓnī kalimāt-i Allāh dar qalb-i muqbil ilā Allāh muᵓaththir uftād kih jamīᶜ-i arkānash bi-nār-i maḥabbat-i ilāhī mushtaᶜil va dīgar Ḥaqq ᶜālim ast kih bi-ū chih ᶜināyat shud. Qad dhāqa mā lā ᶜarafahu aḥadun illā Allāhu al-ᶜAlīmu al-Khabīr.

It is recounted in Persian that, after the arrival of the Most Glorious One, the aforementioned Siyyid asked for spiritual food. He said, "Come and sit before Me." After he had seated himself, He spoke certain words. By God, the intoxication of the wine of meanings in the divine words so enraptured him that he became oblivious to himself and to both worlds. If both worlds sought to recount the details of that gathering or to describe that Kawthar of meanings which flowed from the ocean of the utterance of the eternal Countenance, they would assuredly find themselves powerless. The words of God so affected the heart of him who had turned toward God that his entire frame was set ablaze with the fire of divine love. God alone knows what was bestowed upon him. He tasted what no one has known except God, the All-Knowing, the All-Aware.

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و بعد مجلس منقضی شده جمال ابهی تشریف بردند و لکن آن سیّد در کلّ حین بشأن بدیع ظاهر و بشأنی حبّ الله اخذش نمود که بالأخره از اکل و شرب منقطع شد و مدّتی بایخالت بوده تا آنکه در یومی اشعاری در مدح الله گفته و باصحاب داده و الان موجود اگر نفسی ملاحظه نماید از اشتعال کینونت آن ساذج قدس مطّلع میشود تا آنکه یومی از ایّام در اوّل فجر برخواسته و به بیت اعظم توجّه نمود و بعمامه خود فناء اطهر بیت را جاروب نمودهو بعد رفته تیغی اخذ نمود و ببیت آقا محمّد رضا هم رفته و دیدنی نمود و بمقرّ قربانگاه دوست شتافت منقطعاً عن کلّ من فی السّموات و الأرضین و در آن حین توجّه جمیع ملائکه عالین در حولش بوده و با او بقربانگاه توجّه نمودند تا آنکه در خارج مدینه قرب شط مقابل بیت بدست خود حنجر مبارك خود را قطع نمود شوقاً لحبّ ربّه و شغفاً فی ودّه و طلباً لوصاله و راضیاً لقضائه و مقبلاً الی حرم وصله

Va baᶜd majlis munqaḍī shude Jamāl-i Abhā tashrīf burdand va lākin ān siyyid dar kull-i ḥīn bi-shaᵓn-i badīᶜ ẓāhir va bi-shaᵓnī ḥubb-i Allāh akhdhash namūd kih bi'l-ākhirih az akl va shurb munqaṭiᶜ shud va muddatī bi-īn ḥālat būde tā ānkih dar yawmī ashᶜārī dar madḥ-i Allāh gufte va bi-aṣḥāb dāde va al-ān mawjūd agar nafsī mulāḥiẓih namāyad az ishtiᶜāl-i kaynūnat-i ān sādhij-i quds muṭṭaliᶜ mīshavad tā ānkih yawmī az ayyām dar avval-i fajr bar-khāste va bi-Bayt-i Aᶜẓam tavajjuh namūd va bi-ᶜammāmiy-i khud fanā-yi aṭhar-i bayt rā jārūb namūde va baᶜd rafte tīghī akhdh namūd va bi-bayt-i Āqā Muḥammad Riḍā ham rafte va dīdanī namūd va bi-maqarr-i qurbāngāh-i Dūst shitāft munqaṭiᶜan ᶜan kulli man fī al-samāwāti wa'l-araḍīn va dar ān ḥīn tavajjuh-i jamīᶜ-i malāᵓikiy-i ᶜāllīn dar ḥawlash būde va bā ū bi-qurbāngāh tavajjuh namūdand tā ānkih dar khārij-i madīnih qurb-i shaṭṭ muqābil-i bayt bi-dast-i khud ḥanjar-i mubārak-i khud rā qaṭᶜ namūd shawqan li-ḥubbi rabbihi wa-shaghafan fī wuddihi wa-ṭalaban li-wiṣālihi wa-rāḍiyan li-qaḍāᵓihi wa-muqbilan ilā ḥarami waṣlihi.

Afterward, the gathering ended and the Most Glorious Beauty departed. But that Siyyid manifested a wondrous state at every moment, and the love of God so seized him that he eventually ceased eating and drinking. He remained in this condition for a time, until one day he composed verses in praise of God and gave them to the companions. They still exist, and anyone who reads them will become aware of the fire that consumed the very being of that embodiment of holiness. Then, one day, he arose at the first light of dawn and turned toward the Most Great House. With his turban he swept the most pure courtyard of the House, and afterward went and took a blade. He also went to the house of Āqā Muḥammad Riḍā and paid a visit, then hastened to the place of sacrifice

for the Beloved, detached from all who are in the heavens and the earths. At that moment, all the exalted angels were gathered around him, their attention fixed upon him, and they went with him toward the place of sacrifice. Outside the city, near the river, facing the House, he cut his blessed throat with his own hand, out of longing for the love of his Lord, passionate devotion to Him, and a desire for reunion with Him, content with His decree and turning toward the sanctuary of reunion with Him.

718

و بعد در مدینه این امر شهرت نمود بشأنیکه کلّ استماع نمودند و تفنگچی باشی با جمعی از عرب و عجم توجّه بآن مقرّ اطهر نموده مشاهده نمودند که آن هیکل مقدّس خوابیده و تیغ در دستش و بایخالت جان فدا نموده بعد از ملاحظه کلّ متحیّر شده و همان فعل سبب شد که چند نفر از اعدا از افعال خود نادم شده بحبّ الهی فایز شدند و در هیچ عصری چنین امری واقع نشد حال ملاحظه کن که اسم این نفس مبارك هم اسمعیل بوده و لکن این اسمعیل از قربانگاه دوست زنده برنگشت و جان در رهش ایثار نمود فوالله این فعل حجّت است بر کلّ من فی السّموات و الأرض و لکن تو نیابی و امثال تو نیابند تو را چه باین عوالم تو برو و ذکر وصایت مجعوله کن و در آنمقام تحقیق کن و رساله بنویس

Va baᶜd dar madīnih īn amr shuhrat namūd bi-shaʾnī kih kull istimāᶜ namūdand va tufangchī-bāshī bā jamᶜī az ᶜarab va ᶜajam tavajjuh bi-ān maqarr-i aṭhar namūde mushāhidih namūdand kih ān haykal-i muqaddas khābīde va tīgh dar dastash va bi-īn ḥālat jān fidā namūde baᶜd az mulāḥiẓih kull mutaḥayyir shude va hamān fiᶜl sabab shud kih chand nafar az aᶜdā az afᶜāl-i khud nādim shude bi-ḥubb-i ilāhī fāʾiz shudand va dar hīch ᶜaṣrī chunīn amrī vāqiᶜ nashud ḥāl mulāḥiẓih kun kih ism-i īn nafs-i mubārak ham Ismāᶜīl būde va lākin īn Ismāᶜīl az qurbāngāh-i Dūst zindih bar-nagasht va jān dar rahash īthār namūd fa-wa'llāh īn fiᶜl ḥujjat ast bar kulli man fī al-samāwāti wa'l-arḍ va lākin tu nayābī va amthāl-i tu nayāband tu rā chih bi-īn ᶜavālim tu biraw va dhikr-i viṣāyat-i majᶜūlih kun va dar ān maqām taḥqīq kun va risālih binivīs.

Afterward, news of this event spread through the city until everyone had heard it. The chief of the musketeers, with a group of Arabs and Persians, went to that most pure spot and saw that sacred figure lying there, the blade in his hand, having sacrificed his life in this manner. All who saw him were astonished, and this very deed caused several of his enemies to repent of their actions and attain the love of God. In no age had such a thing occurred. Now consider that the name of this blessed soul was also Ishmael, but this Ishmael did not return alive from the place of sacrifice for the Beloved: he gave his life in His path. By God, this deed is a proof to all who are in the heavens and on earth, but you do not comprehend it, nor do those like you. What have you to do with these realms? Go and speak of a fabricated successorship; investigate that matter and write a treatise.

719

و هم‌چنین نفوس دیگر که در این ظهور جان داده‌اند و تا مقرّ قربانگاه بذکر محبوب ناطق بوده‌اند ذکر این نفوس را که مثل شموس مشرقه مابین ناس مشرق و مضیٔ‌اند بغضاً علی الله ننموده و مینویسی که جواب فلان و فلان را چه بگویم قد خسر الّذینهم کفروا بآیات الله و اتّبعوك و امثالك فی الدّنیا و الآخرة و انّ النّار مثویهم فبئس مثوی المتکرین

Va hamchunīn nufūs-i dīgar kih dar īn ẓuhūr jān dāde-and va tā maqarr-i qurbāngāh bi-dhikr-i Maḥbūb nāṭiq būde-and dhikr-i īn nufūs rā kih mithl-i shumūs-i mushriqih mā-bayn-i nās mushriq va

muḍīʾ-and bughḍan ᶜalā Allāh nanamūde va mīnivīsī kih javāb-i fulān va fulān rā chih bigūyam qad khasira alladhīnahum kafarū bi-āyāti Allāh wa-ttabaᶜūka wa-amthālaka fī al-dunyā wa'l-ākhirah wa-inna al-nāra mathwāhum fa-biʾsa mathwā al-munkirīn.

Likewise, there are other souls who have given their lives in this Revelation and continued to speak in remembrance of the Beloved until they reached the place of sacrifice. Out of hatred for God, you have made no mention of these souls, who shine resplendent among the people like rising suns, and you write, "What answer should I give to this person and that?" Those who have disbelieved in the verses of God and followed you and your like have indeed suffered loss in this world and the next. The Fire is their dwelling place: how wretched is the dwelling of the deniers!

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و اینکه نوشته که چه جواب گویم که فلانیها هر روز بیکی میچسبند و یکی را حقّ میدانند و باطل مینمایند این حقّیکه ذکر نموده لازال خلق بوده بقمیصی از قمایص اسماء مفتخر شد و بعد از طغیان و غرور و اعراض آن قمیص از او اخذ شده خذ زمام القلم لانّ بما جری منه یلعنك اهل ممالك القدم و یشهد بذلك لسان الله الصّادق النّاطق الأمین میفرماید طوریّون در کرّه اخری عند رشح من ذلك النّور المهیمن الحمرا میّت و لاشیء میشوند تو تازه ذکر مینمائی که چگونه میشود مرآتی علی زعم تو باطل شود و یا ثمره ساقط گردد منصوص است که بسا شجره اثبات که در ظهور بعد باعراض از شجره نفی میشود و تو حال بیك ثمره بزعم خود چسبیده و متمسّك شده لو یکون ثمرة حقیقیّة باعراضها سقطت عن سدرة الالهیّة و رجعت الی اوّل مقرّها فی النّار

Va īnkih nivishte kih chih javāb gūyam kih fulānīhā har rūz bi-yikī mīchasband va yakī rā ḥaqq mīdānand va bāṭil mīnamāyand īn ḥaqqī kih dhikr namūde lāzāl khalq būde bi-qamīṣī az qamāyiṣ-i asmāʾ muftakhir shud va baᶜd az ṭughyān va ghurūr va iᶜrāḍ ān qamīṣ az ū akhdh shude khudh zimāma al-qalam li-anna bi-mā jarā minhu yalᶜanuka ahlu mamāliki al-qidam wa-yashhadu bi-dhālika lisānu Allāhi al-ṣādiqu al-nāṭiqu al-amīn mīfarmāyad Ṭūriyyūn dar karrih-yi ukhrā ᶜinda rashḥin min dhālika al-nūri al-muhaymini al-ḥamrā mayyit va lā-shayʾ mīshavand tu tāzih dhikr mīnamāʾī kih chigūnih mīshavad mirʾātī ᶜalā zaᶜm-i tu bāṭil shavad va yā thamarah sāqiṭ gardad manṣūṣ ast kih basā shajariy-i ithbāt kih dar ẓuhūr-i baᶜd bi-iᶜrāḍ az shajariy-i nafy mīshavad va tu ḥāl bi-yik thamarah bi-zaᶜm-i khud chasbīde va mutamassik shude law yakūnu thamaratan ḥaqīqiyyatan bi-iᶜrāḍihā saqaṭat ᶜan sidrati al-ilāhiyyah wa-rajaᶜat ilā awwali maqarrihā fī al-nār.

As for what you have written, "What answer should I give, when these people attach themselves to someone new every day, regard someone as true, and then declare him false?"—this one whom you have called true has always been a created being. He was honored with one of the garments of the names, and after his rebellion, pride, and turning away, that garment was taken from him. Rein in your pen, for because of what has flowed from it, the inhabitants of the realms of eternity curse you. To this bears witness the truthful, speaking, trustworthy Tongue of God. He says that, in another cycle, the people of Sinai become dead and as nothing at a sprinkling from that all-protecting crimson Light. Yet you now ask how a mirror, as you suppose him to be, can become false, or a fruit can fall. It is expressly stated that many a tree of affirmation, through turning away in the next Revelation, becomes a tree of negation. Yet now you have attached yourself to and held fast to what you imagine to be a fruit. Even if it were a true fruit, by turning away it would fall from the divine Lote-Tree and return to its original abode in the Fire.

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در اینمقام یك بیان از نقطه بیان و طلعت رحمن و نفس سبحان روح من فی ممالك الأكوان و الامكان فداه ذكر میشود كه شاید حیا نمائی و دست تعدّی بسرادق علم و عرفان الهی دراز ننمائی اگر چه تو و امثال تو عند الله از محرومین محسوب و لكن وجه بیان بمقرّبین بوده و خواهد بود قال و قوله الحقّ و اجعل اللّهمّ تلك الشّجرة كلّها لها لتظهرن ما فیها ثمرات ما قد خلق الله فیها لمن قد اراد الله ان یظهر به ما اراد فانّنی انا و عزّتك ما اردت ان یكون علی تلك الشّجرة من غصن و لا ورق و لا ثمر لن یسجد له یوم ظهوره و لا یسبّحك به بما ینبغی لعلوّ علوّ ظهوره و سموّ سموّ بطونه و ان شهدت یا الهی علیّ من غصن او ورق او ثمر لم یسجد له یوم ظهوره فاقطعه اللّهمّ عن تلك الشّجرة فانّه لم یكن منّی و لایرجع الیّ انتهی

Dar īn maqām yik bayān az Nuqṭiy-i Bayān va Ṭalᶜat-i Raḥmān va Nafs-i Subḥān rūḥu man fī mamāliki al-akwāni wa'l-imkān fidāh dhikr mīshavad kih shāyad ḥayā namāᵓī va dast-i taᶜaddī bi-surādiq-i ᶜilm va ᶜirfān-i ilāhī dirāz nanamāᵓī agar chih tu va amthāl-i tu ᶜinda Allāh az maḥrūmīn maḥsūb va lākin vajh-i bayān bi-muqarrabīn būde va khvāhad būd qāla wa-qawluhu al-ḥaqq wa-jᶜal allāhumma tilka al-shajarata kullahā lahā li-taẓharanna mā fīhā thamarātu mā qad khalaqa Allāhu fīhā li-man qad arāda Allāhu an yuẓhira bihi mā arād fa-innanī anā wa-ᶜizzatika mā aradtu an yakūna ᶜalā tilka al-shajarati min ghuṣnin wa-lā waraqin wa-lā thamarin lan yasjuda lahu yawma ẓuhūrihi wa-lā yusabbiḥaka bihi bi-mā yanbaghī li-ᶜuluwwi ᶜuluwwi ẓuhūrihi wa-sumūwwi sumūwwi buṭūnihi wa-in shahidta yā ilāhī ᶜalayya min ghuṣnin aw waraqin aw thamarin lam yasjud lahu yawma ẓuhūrihi fa-qṭaᶜhu allāhumma ᶜan tilka al-shajarah fa-innahu lam yakun minnī wa-lā yarjiᶜu ilayya intahā.

Here an utterance of the Point of the Bayān, the Countenance of the All-Merciful and the Person of the All-Glorious—may the souls of all who dwell in the realms of existence and contingency be sacrificed for Him—is cited, so that perhaps you may feel shame and not stretch out a hand of aggression toward the pavilion of divine knowledge and recognition. Although you and your like are numbered among the deprived in God's sight, the utterance has been, and will remain, addressed to those who are near to Him. He said, and His word is truth: "Make, O God, that Tree wholly hers, so that the fruits of what God has created within it may appear within it for Him through whom God has willed to manifest what He has willed. For I, by Your might, have not desired that there should be upon that Tree any branch, leaf, or fruit that will not bow down before Him on the day of His appearance, or glorify You through Him as befits the loftiest heights of His manifestation and the most exalted sublimity of His concealment. And if, O my God, You should behold upon Me any branch, leaf, or fruit that does not bow down before Him on the day of His appearance, cut it off, O God, from that Tree, for it is not of Me and does not return to Me." End of quotation.

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نفسی فداه و روحی فداه و سرّی فداه و ظاهری فداه و باطنی فداه و الملك و الملكوت فداه و القدرة و اللّاهوت فداه و العزّ و الیاقوت فداه و الظّهور و النّاسوت فداه و ما خلق فی ممالك القدم فداه لانّه روحی فداه ما تحرّك قلمه الّا فی هذا الذّكر البدیع و هذا الظّهور المتباذخ المنیع و هذا العلوّ المتعالی الرّفیع و هذه الشّمس المشرقة المنیر و هذا الأمر الظّاهر الباهر العزیز المنیع قدری تفكّر كن كه چه میفرماید آن نقطه وجود و جمال معبود میفرماید ای پروردگار من اراده نكرده‌ام اینكه باقی بماند بر این شجر از غصن و ورق و ثمری كه ساجد نشود از برای او یوم ظهور او و تسبیح ننماید تو را بآن مظهر ظهور بآنچه سزاوار است از برای علوّ علوّ ظهور او و سموّ سموّ بطون او و میفرماید اگر مشاهده نمودی تو ای پروردگار من بر من از غصن و ورق و ثمری كه ساجد نشود از برای او یوم ظهور او پس قطع كن او را ای پروردگار از این شجره بدرستیكه او نبوده است از من و راجع نمیشود بسوی من

Nafsī fidāh wa-rūḥī fidāh wa-sirrī fidāh wa-ẓāhirī fidāh wa-bāṭinī fidāh wa'l-mulku wa'l-malakūtu fidāh wa'l-qudratu wa'l-lāhūtu fidāh wa'l-ᶜizzu wa'l-yāqūtu fidāh wa'l-ẓuhūru wa'l-nāsūtu fidāh wa-mā khuliqa fī mamāliki al-qidami fidāh li-annahu rūḥī fidāh mā taḥarraka qalamuhu illā fī hādhā al-dhikri al-badīᶜ wa-hādhā al-ẓuhūri al-mutabādhikhi al-manīᶜ wa-hādhā al-ᶜuluwwi al-mutaᶜālī al-rafīᶜ wa-hādhihi al-shamsi al-mushriqati al-munīr wa-hādhā al-amri al-ẓāhiri al-bāhiri al-ᶜazīzi al-manīᶜ qadrī tafakkur kun kih chih mīfarmāyad ān Nuqṭiy-i Vujūd va Jamāl-i Maᶜbūd mīfarmāyad ay Parvardigār-i man irādih nakarde-am īnkih bāqī bimānad bar īn shajar az ghuṣn va varaq va thamarī kih sājid nashavad az barā-yi ū yawm-i ẓuhūr-i ū va tasbīḥ nanamāyad tu rā bi-ān maẓhar-i ẓuhūr bi-ānchih sazāvār ast az barā-yi ᶜuluvv-i ᶜuluvv-i ẓuhūr-i ū va sumuvv-i sumuvv-i buṭūn-i ū va mīfarmāyad agar mushāhidih namūdī tu ay Parvardigār-i man bar man az ghuṣn va varaq va thamarī kih sājid nashavad az barā-yi ū yawm-i ẓuhūr-i ū pas qaṭᶜ kun ū rā ay Parvardigār az īn shajarih bi-durustī kih ū nabūde ast az man va rājiᶜ namīshavad bi-sū-yi man.

May my self be sacrificed for Him, and my soul be sacrificed for Him, and my inmost secret be sacrificed for Him, and my outward being be sacrificed for Him, and my inward being be sacrificed for Him; may the earthly kingdom and the heavenly kingdom be sacrificed for Him, and power and the divine realm be sacrificed for Him, and glory and ruby be sacrificed for Him, and manifestation and the human realm be sacrificed for Him, and all that has been created in the realms of eternity be sacrificed for Him. For He—may my soul be sacrificed for Him—moved His pen only in celebration of this wondrous Remembrance, this supremely exalted and unassailable Revelation, this transcendent and lofty height, this radiant, shining Sun, and this manifest, resplendent, mighty, inviolable Cause. Reflect a little on what that Point of Existence and Beauty of the Adored One says. He says, "O my Lord, I have not desired that there should remain upon this Tree any branch, leaf, or fruit that does not bow down before Him on the day of His appearance, and does not glorify You through that Manifestation of revelation as befits the loftiest heights of His manifestation and the most exalted sublimity of His concealment." And He says, "If, O my Lord, You should behold upon Me any branch, leaf, or fruit that does not bow down before Him on the day of His appearance, then cut it off, O Lord, from this Tree. Truly, it has not been of Me and does not return to Me."

723

قدری تفکّر نما ثمره شجره حقیقت در ظهور قبل آن است که کلّ اهل بیان در ظلّ این شجره ساکن شوند این بوده اصل مقصود از آنچه تقدیر شد در شجره قبل حال هر نفسی بآنمقام فایز شد از اثمار و افنان و اغصان و ما قدّر لها مذکور و من دون آن ساقط و مقطوع حال قدری نوحه نما بر ثمره که من دون الله اخذ نموده و اگر ثمرهء حقیقی باشد بنصّ نقطه بیان که میفرماید اگر حقّ را در یوم ظهور تصدیق ننماید از من نبوده و نخواهد بود مع این بیان واضح لایح آشکار تعجّب مینمائید که چگونه میشود ثمره باطل گردد و یا ساقط شود

Qadrī tafakkur namā thamarah-yi shajariy-i ḥaqīqat dar ẓuhūr-i qabl ān ast kih kull-i ahl-i Bayān dar ẓill-i īn shajarih sākin shavand īn būde aṣl-i maqṣūd az ānchih taqdīr shud dar shajariy-i qabl ḥāl har nafsī bi-ān maqām fāᵓiz shud az athmār va afnān va aghṣān va mā quddira lahā madhkūr va min dūn-i ān sāqiṭ va maqṭūᶜ ḥāl qadrī nawḥih namā bar thamarah kih min dūni Allāh akhdh namūde va agar thamarah-yi ḥaqīqī bāshad bi-naṣṣ-i Nuqṭiy-i Bayān kih mīfarmāyad agar Ḥaqq rā dar yawm-i ẓuhūr taṣdīq nanamāyad az man nabūde va nakhvāhad būd maᶜ-i īn bayān-i vāḍiḥ-i lāyiḥ-i āshkār taᶜajjub mīnamāyīd kih chigūnih mīshavad thamarah bāṭil gardad va yā sāqiṭ shavad.

Reflect a little. The fruit of the Tree of Truth in the former Revelation is that all the people of the Bayān should dwell beneath the shade of this Tree. This was the essential purpose of all that was ordained in the former Tree. Now, whoever has attained that station is numbered among its

fruits, twigs, branches, and whatever has been ordained for it; anyone else is fallen and cut off. Now lament a little for the fruit that has taken hold of something other than God. Even if it is a true fruit, the Point of the Bayān expressly says, “If it does not acknowledge the True One on the day of His appearance, it has not been, and will not be, of Me.” Despite this clear, evident, manifest utterance, you wonder how a fruit can become false or fall!

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حال عظمت امر الله را مشاهده کن و شأن خود و مرشدت را بگو ای طفل دبستان جهل هنوز بالغ نشده چه که اگر بالغ بودی باین کلمات مشغول نمیشدی فافّ لك و بما عندك و بما استدللت به و بما تکون مسروراً به الیوم بالغین آنانند که بمظهر ربّ العالمین عارف شده و بر اعراش تمکین و وقار متمکّن نزد تو و امثال تو بسیار مشکل است خرق این حجبات و لکن از برای حقّ جلّ ثنائه نفوسی هست که بنفحاتش جمیع احجاب را خرق نمایند و ایشانند آن نفوسی که کلّ نفس ایشان مهیمن است بر کلّ اهل بیان و هم‌چنین کلمات ایشان و افعال ایشان و عرفان ایشان چنانچه نقطه بیان میفرماید که نطفه یکساله ظهور بعد اقوی است از کلّ من فی البیان و الله الّذی لا اله الّا هو که اگر در همین بیان نقطه بیان تفکّر نمایند جمیع از کلّ من فی السّموات و الأرض و از روح و نفس و ذات خود منقطع شده بشطر احدیّه توجّه نمایند

Ḥāl ᶜaẓamat-i Amr-i Allāh rā mushāhidih kun va shaᵓn-i khud va murshidat rā bigū ay ṭifl-i dabistān-i jahl hanūz bāligh nashude chih kih agar bāligh būdī bi-īn kalimāt mashghūl namīshudī fa-uffin laka wa-bi-mā ᶜindaka wa-bi-mā istadlalta bihi wa-bi-mā takūnu masrūran bihi al-yawm bālighīn ānānand kih bi-Maẓhar-i Rabb-i ᶜālamīn ᶜārif shude va bar aᶜrāsh-i tamkīn va vaqār mutamakkin nazd-i tu va amthāl-i tu bisyār mushkil ast kharq-i īn ḥujubāt va lākin az barā-yi Ḥaqq jalla thanāᵓuhu nufūsī hast kih bi-nafaḥātash jamīᶜ-i aḥjāb rā kharq namāyand va īshānand ān nufūsī kih kull-i nafs-i īshān muhaymin ast bar kull-i ahl-i Bayān va hamchunīn kalimāt-i īshān va afᶜāl-i īshān va ᶜirfān-i īshān chinānchih Nuqṭiy-i Bayān mīfarmāyad kih nuṭfih-yi yiksālih-yi ẓuhūr-i baᶜd aqvā ast az kulli man fī al-Bayān wa’llāhi alladhī lā ilāha illā huwa kih agar dar hamīn bayān-i Nuqṭiy-i Bayān tafakkur namāyand jamīᶜ az kulli man fī al-samāwāti wa’l-arḍ va az rūḥ va nafs va dhāt-i khud munqaṭiᶜ shude bi-shaṭr-i Aḥadiyyih tavajjuh namāyand.

Now behold the greatness of the Cause of God and the standing of yourself and your guide. Say: O child in the school of ignorance, you have not yet reached maturity, for had you matured, you would not have occupied yourself with these words. Shame on you, on what you possess, on what you have adduced as proof, and on what delights you today! The mature are those who have recognized the Manifestation of the Lord of the worlds and are established upon the thrones of steadfastness and dignity. For you and your like, tearing through these veils is exceedingly difficult. Yet God—exalted be His praise—has souls who, through His breaths, tear through every veil. These are the souls each one of whom holds sway over all the people of the Bayān, as do their words, their deeds, and their recognition. Thus the Point of the Bayān says that the year-old embryo of the next Revelation is mightier than all who are in the Bayān. By God, besides whom there is no god, if they reflected upon this very utterance of the Point of the Bayān, they would all detach themselves from everyone in the heavens and on earth, and from their own souls, selves, and beings, and turn toward the One.

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و این کلمه بسیار بزرگ است لو انتم تتفکّرون چه اگر امر عظیم نباشد چگونه چنین بیان از منزل بیان ظاهر میشد اذا نشهد بأن صدق الله العلیّ العظیم چه که اگر اقوی از کلّ خلق نباشد نمیتواند این سبحات اوهام را خرق نماید و این اصنام کبیره را بقوّه خلیل آفاق بشکند کجا است مقام این عباد و مقام عباد قبل هؤلآء عباد یصلین علیهم اهل ملأ الأعلی ثمّ حقایق الأشیآء و لکن انتم لا تشعرون

Va īn kalimih bisyār buzurg ast law antum tatafakkarūn chih agar amr ᶜaẓīm nabāshad chigūnih chunīn bayān az Munzil-i Bayān ẓāhir mīshud idhan nashhadu bi-anna ṣadaqa Allāhu al-ᶜaliyyu al-ᶜaẓīm chih kih agar aqvā az kull-i khalq nabāshad namītavānad īn subuḥāt-i awhām rā kharq namāyad va īn aṣnām-i kabīrih rā bi-quvvih-yi Khalīl-i āfāq bishikanad kujā ast maqām-i īn ᶜibād va maqām-i ᶜibād-i qabl hāᵓulāᵓi ᶜibādun yuṣallīna ᶜalayhim ahlu malaᵓi al-aᶜlā thumma ḥaqāᵓiqu al-ashyāᵓ wa-lākin antum lā tashᶜurūn.

This utterance is exceedingly momentous, if you would reflect. For if the Cause were not mighty, how could such an utterance have appeared from the Revealer of the Bayān? Thus We testify that God, the Most High, the Most Great, has spoken the truth. For unless one is mightier than all creation, one cannot tear through these veils of vain imaginings or shatter these mighty idols through the power of the Friend of all the worlds. How far apart are the station of these servants and that of the servants of former times! These are servants upon whom the inhabitants of the Concourse on High, and then the realities of all things, invoke blessings, but you do not perceive.

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و اینکه بقلم غلّ و افترا نوشته که بعضی مردم نسبت عصیان بجمال ابهی میدهند و نوشته آنچه قلم حیا مینماید از ذکر آن کلّما ذکرت کذب صراح جمیع این کلمات را آن ملقی کذّاب بتو القا نموده و نوشته و الّذی تکلّم بذلك افتری علی الله المهیمن القیّوم اذا یخاطبك ملائکة التّقدیس من فردوس الأعظم و یقول یا ایّها المشرك صه لسانك بقطرة من ابحر تقدیسه خلقنا و بعثنا و جعلنا الله مطهّراً عن دلالة غیره و منزّها عن ذکر ما سواه و اذا نسبّحنه و نقدسنه فی هذا المقرّ الأعظم العظیم

Va īnkih bi-qalam-i ghill va iftirā nivishte kih baᶜḍī mardum nisbat-i ᶜiṣyān bi-Jamāl-i Abhā mīdihand va nivishte ānchih qalam ḥayā mīnamāyad az dhikr-i ān kullu mā dhakarta kadhibun ṣurāḥ jamīᶜ-i īn kalimāt rā ān mulqī-yi kadhdhāb bi-tu ilqā namūde va nivishte wa'lladhī takallama bidhālika iftarā ᶜalā Allāhi al-muhaymini al-qayyūm idhan yukhāṭibuka malāᵓikatu al-taqdīsi min Firdawsi al-Aᶜẓam wa-yaqūlu yā ayyuhā al-mushriku ṣah lisānaka bi-qaṭratin min abḥuri taqdīsihi khuliqnā wa-buᶜithnā wa-jaᶜalanā Allāhu muṭahharan ᶜan dalālati ghayrihi wa-munazzahan ᶜan dhikri mā siwāhu wa-idhan nusabbiḥannahu wa-nuqaddisannahu fī hādhā al-maqarri al-aᶜẓami al-ᶜaẓīm.

As for what you have written with the pen of malice and slander, that some people accuse the Most Glorious Beauty of disobedience, and your having written what the pen is ashamed to mention: everything you have said is an outright lie. That lying prompter has prompted you with all these words and written them. Whoever spoke thus has fabricated a lie against God, the All-Protecting, the Self-Subsisting. Now the angels of holiness address you from the Most Great Paradise, saying, "O you who associate partners with God, silence your tongue! From a drop of the oceans of His holiness we were created and raised up, and God has made us pure of the guidance of anyone other than Him and sanctified us from the mention of all besides Him. Thus we assuredly glorify Him and proclaim His holiness in this most great and mighty abode."

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ثمّ يخاطبك ملائكة التّنزيه من جنّة الأعلى و يقولنّ خذ قلمك يا ايّها المشرك بالله تالله بهبوب من ارياح تنزيهه قد بعثنا و خلقنا و اذا ننزهنّه و نسبّحنه و نقدسنه فى هذا المقام الّذى جعله الله مطهّراً عن ذكرك و ثنائك و عرفانك و عرفان العالمين ثمّ يخاطبك ملائكة التّجريد فى جنّة الأبهى و يقولن فاستحى يا ايّها المعرض عن الله قد خلقنا الله من ابحر تجريده و انقطعنا عن كلّ ذكر دون ذكره و اذا نسير فى هذه الجنّة الأعظم و نذكرنه و نحمدنه فى كلّ بكور و اصيل

Thumma yukhāṭibuka malāʾikat al-tanzīh min jannat al-Aʿlā wa-yaqulna khudh qalamaka yā ayyuhā al-mushrik bi-llāh ta-llāh bi-hubūb min aryāḥ tanzīhihi qad buʿithnā wa-khuliqnā wa-idhan nunazzihannahu wa-nusabbiḥannahu wa-nuqaddisannahu fī hādhā al-maqām alladhī jaʿalahu Allāh muṭahharan ʿan dhikrika wa-thanāʾika wa-ʿirfānika wa-ʿirfān al-ʿālamīn thumma yukhāṭibuka malāʾikat al-tajrīd fī jannat al-Abhā wa-yaqulna fa-staḥi yā ayyuhā al-muʿriḍ ʿan Allāh qad khalaqanā Allāh min abḥur tajrīdihi wa-nqaṭaʿnā ʿan kull dhikr dūna dhikrihi wa-idhan nasīr fī hādhihi al-jannat al-aʿẓam wa-nadhkurannahu wa-naḥmadannahu fī kull bukūr wa-aṣīl.

Then the angels of transcendence address you from the Most Exalted Paradise, saying, “Take up your pen, O you who associate partners with God! By God, through a breath from the winds of His transcendence we were raised up and created. Thus we proclaim His transcendence, glorify Him, and declare His holiness in this station, which God has purified of your mention, your praise, your recognition, and the recognition of all the worlds.” Then the angels of detachment address you in the All-Glorious Paradise, saying, “Be ashamed, O you who turn away from God! God has created us from the oceans of His detachment, and we have severed ourselves from every mention but His. Thus we walk in this Most Great Paradise, remembering and praising Him every morning and evening.”

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ثمّ يخاطبك اهل جنّة الأمر و يقولن يا ايّها الغافل عن ذكر الله و المحارب بنفسه انّا خلقنا بامر الّذى جرى من قلمه العزيز البديع و انّه لهو الّذى بأمره رقم قلم الأعلى على الألواح كلّما اراد و انّه لهو الحاكم على ما يريد انّه لا يسئل عمّا فعل و ما سواه يسئلون لو انت من العالمين انّه لهو المختار فى نفسه يفعل ما يشآء بسلطانه ليس لأحد ان يعترض عليه و انّما الاعتراض يرجع الى نفسك الشّقىّ البعيد ما احصينا احجب منك من ملل القبل تالله بنار غلّك اشتعلت نار السّعير خف عن الله و لاتنسب اليه ما يأمرك نفسك و هويك و لاتكن من المشركين تالله يشهد بتقديسه كلّ الذّرّات ثمّ بتنزيهه كلّ الأشيآء و بتجريده اهل ملأ اعلى و بتوحيد ذاته اهل مداين البقآء انّه لو يحكم لنفس الشّرك حكم التّوحيد يقدر بسلطانه المقتدر القدير و لو يريد ان يبدّل ذنوب الممكنات بكلمة من عنده ليكون قادراً بأمره و انّما العجز شأنك و شأن امثالك يا ايّها الّذى جعلت نفسك محروماً عن نفحات الله فى هذه الأيّام الأبدع البديع

Thumma yukhāṭibuka ahl jannat al-amr wa-yaqulna yā ayyuhā al-ghāfil ʿan dhikr Allāh wa-l-muḥārib bi-nafsihi innā khuliqnā bi-amr alladhī jarā min qalamihi al-ʿazīz al-badīʿ wa-innahu la-huwa alladhī bi-amrihi raqama qalam al-Aʿlā ʿalā al-alwāḥ kullamā arāda wa-innahu la-huwa al-ḥākim ʿalā mā yurīd innahu lā yusʾalu ʿammā faʿala wa-mā siwāhu yusʾalūn law anta min al-ʿālimīn innahu la-huwa al-mukhtār fī nafsihi yafʿalu mā yashāʾ bi-sulṭānihi laysa li-aḥad an yaʿtariḍa ʿalayhi wa-innamā al-iʿtirāḍ yarjiʿu ilā nafsika al-shaqiyy al-baʿīd mā aḥṣaynā aḥjab minka min milal al-qabl ta-llāh bi-nār ghillika ishtaʿalat nār al-saʿīr khaf ʿan Allāh wa-lā tansub ilayhi mā yaʾmuruka nafsuka wa-hawāka wa-lā takun min al-mushrikīn ta-llāh yashhadu bi-taqdīsihi kull al-dharrāt thumma bi-tanzīhihi kull al-ashyāʾ wa-bi-tajrīdihi ahl malaʾ aʿlā wa-bi-tawḥīd dhātihi

ahl madāʾin al-baqāʾ innahu law yaḥkumu li-nafs al-shirk ḥukm al-tawḥīd yaqdiru bi-sulṭānihi al-muqtadir al-qadīr wa-law yurīdu an yubaddila dhunūb al-mumkināt bi-kalima min ʿindihi la-yakūnu qādiran bi-amrihi wa-innamā al-ʿajz shaʾnuka wa-shaʾn amthālika yā ayyuhā alladhī jaʿalta nafsaka maḥrūman ʿan nafaḥāt Allāh fī hādhihi al-ayyām al-abdaʿ al-badīʿ.

Then the inhabitants of the Paradise of the Command address you, saying, "O you who are heedless of the remembrance of God and wage war against His own Self! We were created by a command that flowed from His mighty, wondrous Pen. He is indeed the One at whose command the Most Exalted Pen inscribed on the Tablets whatever He desired. He is indeed the Ruler over whatever He wills. He is not questioned about what He does, while all besides Him are questioned, if you are among those who know. He indeed chooses freely in His own right, doing whatever He wishes through His sovereignty. No one has the right to object to Him; any objection only turns back upon your own wretched, wayward self. We have counted none among the religious communities of the past more veiled than you. By God, the fire of your malice has kindled the fire of hell! Fear God, and do not attribute to Him what your own self and desires dictate to you, and do not be among those who associate partners with Him. By God, every atom bears witness to His holiness, all things to His transcendence, the inhabitants of the Concourse on High to His detachment, and the inhabitants of the cities of eternity to the oneness of His Essence. If He were to pronounce belief in His oneness upon unbelief itself, He would have the power through His all-compelling, all-powerful sovereignty. If He wished to transform the sins of all contingent beings with a word from Himself, He would assuredly have the power through His command. Powerlessness belongs only to you and those like you, O you who have deprived yourself of the breaths of God in these most wondrous days."

729

افٍّ لك و لعرفانك اما عرفت بأن الحكم يظهر منه و لايرجع اليه حكم احد و انّه لهو الأمر فی ازل الازال و لايجری عليه امر احد لانّ كلّ فقراء عنده و خلقوا بقوله العزيز البديع هل ينبغی لورقة الّتی سقطت من السّدرة و اصفرّت من هوآء نفسها يعترض علی سدرة الّتی ينطق كلّ ورقة منها بانّه لا اله الّا هو العزيز المتعالی العليم الحكيم هل ينبغی للعدم بأن يعترض علی سلطان القدم او يقنّن له قوانين نفسه لا فونفسه العلیّ العظيم اذاً اسمع قولی ثمّ استغفر بدوام عمرك لعلّ الله يغفرك و يطهّرك عمّا ابتليت به و ينقطعك عن نفسك و هويك و يقرّبك الی ما هو خير لك عن ملكوت ملك السّموات و الأرضين فوالله ما اردت فيما ذكرت الّا تضييع امر الله و نسئل الله بأن يضيّعك ثمّ الّذين ايّدوك علی ما فعلت و ارتكبت و انّه لعلی كلّ شیء قدير

Uffin laka wa-li-ʿirfānika a-mā ʿarafta bi-anna al-ḥukm yaẓharu minhu wa-lā yarjiʿu ilayhi ḥukm aḥad wa-innahu la-huwa al-amr fī azal al-āzāl wa-lā yajrī ʿalayhi amr aḥad li-anna kull fuqarāʾ ʿindahu wa-khuliqū bi-qawlihi al-ʿazīz al-badīʿ hal yanbaghī li-waraqa allatī saqaṭat min al-sidra wa-ṣfarrat min hawāʾ nafsihā yaʿtariḍ ʿalā sidra allatī yanṭiqu kull waraqa minhā bi-annahu lā ilāha illā huwa al-ʿAzīz al-Mutaʿālī al-ʿAlīm al-Ḥakīm hal yanbaghī li-l-ʿadam bi-an yaʿtariḍa ʿalā sulṭān al-qidam aw yuqannina lahu qawānīn nafsihi lā fa-wa-nafsihi al-ʿaliyy al-ʿaẓīm idhan ismaʿ qawlī thumma istaghfir bi-dawām ʿumrika laʿalla Allāh yaghfiruka wa-yuṭahhiruka ʿammā ibtulīta bihi wa-yanqaṭiʿuka ʿan nafsika wa-hawāka wa-yuqarribuka ilā mā huwa khayr laka ʿan malakūt mulk al-samāwāt wa-l-arḍīn fa-wa-llāh mā aradta fīmā dhakarta illā taḍyīʿ amr Allāh wa-nasʾalu Allāh bi-an yuḍayyiʿaka thumma alladhīna ayyadūka ʿalā mā faʿalta wa-rtakabta wa-innahu la-ʿalā kull shayʾ qadīr.

Shame on you and your understanding! Have you not recognized that judgment proceeds from Him, while no one's judgment applies to Him? He is indeed the Command from all eternity, and no one's command holds sway over Him, for all are destitute before Him and were created by His mighty, wondrous word. Is it fitting for a leaf that has fallen from the Lote Tree and yellowed through the air of its own self to object to a Tree whose every leaf proclaims that there is no God but Him, the Almighty, the Most Exalted, the All-Knowing, the All-Wise? Is it fitting for nothingness to object to the Sovereign of eternity, or to prescribe its own laws for Him? No, by His own exalted, mighty Self! Listen, then, to My words, and seek forgiveness throughout your life, that God may perhaps forgive you, purify you of what has afflicted you, detach you from your self and desires, and bring you near to what is better for you than sovereignty over the heavens and the earth. By God, in what you have said you intended only to bring the Cause of God to ruin. We ask God to bring you to ruin, and those who supported you in what you have done and committed. He indeed has power over all things.

730

این عبد را ملجأ نموده اگر جواب ذکر نشود بیم آنست که بعضی از نفوس ضعیفه باین کلمات جعلیّه از حقّ محروم مانند و اگر ذکر شود و اللّه الّذی لا اله الّا هو فطرت اصلیّه راضی نمیشود که از ذکر اللّه غافل شود و بکلمات مشرکین توجّه نماید و لکن چه چاره تکلیف اینست آنچه گفته‌اید جواب ذکر شودلعلّ آن مجعولات ما بین عباد و سلطان یوم میعاد حجاب نگردد

Īn ᶜabd rā muljaᵓ namūdeh agar javāb dhekr nashavad bīm ān ast keh baᶜżī az nofūs-e żaᶜīfeh be-īn kalemāt-e jaᶜlīyyeh az Ḥaqq maḥrūm mānand va agar dhekr shavad va-llāh alladhī lā ilāha illā huwa feṭrat-e aṣlīyyeh rāżī nemīshavad keh az dhekr-e Allāh ghāfel shavad va be-kalemāt-e moshrekīn tavajjoh namāyad va lāken cheh chāreh taklīf īn ast āncheh gofteh-īd javāb dhekr shavad laᶜall ān majᶜūlāt mā beyn-e ᶜebād va Solṭān-e yowm-e mīᶜād ḥejāb nagardad.

You have left this servant no choice: if no answer is given, there is a fear that some weak souls may be deprived of the True One through these fabricated words. Yet if an answer is given—by God, besides whom there is no other god—one's innate nature is unwilling to become heedless of the remembrance of God and turn its attention to the words of those who associate partners with Him. But what can be done? The duty is to answer what you have said, so that those fabrications may not become a veil between His servants and the Sovereign of the Day of Promise.

731

و از این کلمات که بتو القا نموده‌مقصودی نداشته مگر آنکه بعضی نفوس را از شطر فردوس منع نمایند و عباد را بدام کلمات صید کنند در دوازده سنه توقّف در عراق جمیع میدانند که چه مقدار جدّ و جهد فرموده‌اند تا آنکه بعضی فواحش را از ما بین این طایفه برداشتند و اگر هم نعوذ باللّه بعضی مرتکب شده‌اند در ستر بوده فواللّه یا غافل مطّلع نیستی که بر چه مقرّی این اعتراضات نموده لو تعرف لتهلك نفسك فی الحین

Va az īn kalemāt keh be-to elqā namūdeh maqṣūdī nadāshteh magar ānkeh baᶜżī nofūs rā az shaṭr-e ferdows manᶜ namāyand va ᶜebād rā be-dām-e kalemāt ṣeyd konand dar davāzdah saneh tavaqqof dar ᶜErāq jamīᶜ mīdānand keh cheh meqdār jedd o jahd farmūdeh-and tā ānkeh baᶜżī favāḥesh rā az mā beyn-e īn ṭāᵓefeh bardāshtand va agar ham naᶜūdhu bi-llāh baᶜżī mortakeb shodeh-and dar setr būdeh fa-wa-llāh yā ghāfel moṭṭaleᶜ nīstī keh bar cheh maqarrī īn eᶜterāżāt namūdeh law taᶜrif la-tahlika nafsuka fī al-ḥīn.

In prompting you with these words, he had no purpose but to keep some souls from turning toward Paradise and to catch His servants in the snare of words. Everyone knows how strenuously He exerted Himself during His twelve years' residence in Iraq, until He eliminated certain shameful practices from among this community. And if some did commit them—God forbid—it was in secret. By God, O heedless one, you do not know against what station you have raised these objections! If you knew, you would perish that very instant.

732

علّت و سبب اعظم کدورت جمال ابهی از میرزا یحیی و الله الّذی لا اله الّا هو این بوده که در حرم نقطه اولی روح ما سواه فداه تصرّف نمود با اینکه در کلّ کتب سماوی حرام است و بی‌شرمی او بمقامی رسیده که مخصوص زوجات خود را در مکتوبات خود حرام نموده مع‌ذلك دست تعدّی و خیانت بحرم مظهر ملیك علام گشوده فافّ له و لوفائه و کاش بنفس خود قناعت مینمود بلکه او را بعد از ارتکاب خود وقف مشرکین نمود و جمیع اهل بیان شنیده و میدانند سیّئات او را باید از معاشرین او سؤال نمود

ᶜEllat va sabab-e aᶜẓam-e kodūrat-e Jamāl-e Abhā az Mīrzā Yaḥyā va-llāh alladhī lā ilāha illā huwa īn būdeh keh dar ḥaram-e Noqṭeh-ye Ūlā rūḥ-e mā sevāh fadāh taṣarrof namūd bā īnkeh dar koll-e kotob-e samāvī ḥarām ast va bī-sharmī-ye ū be-maqāmī resīdeh keh makhṣūṣ-e zowjāt-e khod rā dar maktūbāt-e khod ḥarām namūdeh maᶜa-dhālek dast-e taᶜaddī va khīyānat be-ḥaram-e Maẓhar-e Malīk-e ᶜAllām goshūdeh fa-uffin lahu wa-li-wafāʾihi va kāsh be-nafs-e khod qanāᶜat mīnamūd balkeh ū rā baᶜd az ertekāb-e khod vaqf-e moshrekīn namūd va jamīᶜ-e ahl-e Bayān shenīdeh va mīdānand sayyeʾāt-e ū rā bāyad az moᶜāsherīn-e ū soʾāl namūd.

The chief reason and greatest cause of the All-Glorious Beauty's displeasure with Mīrzā Yaḥyā—by God, besides whom there is no other god—was that he took possession of the wife of the Primal Point, may the souls of all besides Him be sacrificed for Him, although this is forbidden in all the heavenly Books. His shamelessness reached such a point that, while he specifically forbade marriage to his own wives in his writings, he nevertheless stretched out the hand of transgression and betrayal toward the wife of the Manifestation of the all-knowing King. Shame on him and his faithfulness! If only he had confined himself to his own act; instead, after committing it himself, he made her available to those who associate partners with God. All the people of the Bayān have heard and know of this. His associates should be asked about his misdeeds.

733

و از اینها گذشته عجب در اینست که همین فقره که نوشته دلیلی است واضح و برهانی است قاطع بر حقّیّت این امر و تو هنوز مستشعر نشده نفسی را که خود تو میدانی که از اهل علم و زهد نبوده و از عرفا و ارباب عمایم محسوب نه و بقول تو با امثال مشیر الدّوله معاشر بوده و بعد یکمرتبه کوثر معانی الهیّه من غیر جهات از او جاری و شموس حکمت ربانیّه از افق ارادهاش مشرق و مضئ ای بی انصاف این مقامی است فوق کلّ مقام لو تکون من المنصفین این فضل اکبر را حقیر شمرده و بخیال خود این کلمات را بجهت اغوای ناس ذکر کرده قد اخطات یا ایّها المجرم العاصی هر عاقل بصیری که بشنود البتّه در امر الله ثابت‌تر و مستقیم‌تر شده و خواهد شد

Va az īnhā godhashteh ᶜajab dar īn ast keh hamīn faqreh keh neveshteh dalīlī ast vāżeḥ va borhānī ast qāṭeᶜ bar ḥaqqīyyat-e īn Amr va to hanūz mostashᶜer nashodeh nafsī rā keh khod-e to mīdānī keh az ahl-e ᶜelm va zohd nabūdeh va az ᶜorafā va arbāb-e ᶜamāyem maḥsūb nah va be-qowl-e to bā amthāl-e Moshīr al-Dowleh moᶜāsher būdeh va baᶜd yek-martabeh kowthar-e maᶜānī-ye elāhīyyeh min ghayr-e jahāt az ū jārī va shomūs-e ḥekmat-e rabbānīyyeh az ofoq-e erādeh-ash moshreq va

możīᵊ ey bī-enṣāf īn maqāmī ast fowq-e koll-e maqām law takūnu min al-munṣifīn īn fażl-e akbar rā ḥaqīr shemordeh va be-khīyāl-e khod īn kalemāt rā be-jehat-e eghvā-ye nās dhekr kardeh qad akhṭaᵊta yā ayyuhā al-mujrim al-ᶜāṣī har ᶜāqel-e baṣīrī keh beshnavad albatteh dar Amr-e Allāh thābet-tar va mostaqīm-tar shodeh va khvāhad shod.

Beyond all this, what is astonishing is that the very passage he has written is clear evidence and conclusive proof of the truth of this Cause, yet you have still not perceived it. You yourself know that this Person was not one of the learned or the ascetics, nor counted among the mystics and the turbaned clergy, and that, according to you, He associated with the likes of Moshīr al-Dowleh. Then, all at once, the heavenly stream of divine meanings flows from Him, without dependence on any source, and the suns of divine wisdom rise and shine from the horizon of His will. O unfair one! This is a station above every station, if you are among the fair-minded. You have belittled this greatest favor and, as you imagine, spoken these words to lead people astray. You have erred, O sinful transgressor! Every discerning person of reason who hears them has certainly become, and will become, firmer and more steadfast in the Cause of God.

734

باری فکر دیگر برای خود نموده که این وساوس در انفس خنّاسیّه اثر نماید نه در انفس رحمانیّه قلوب کدره محدوده شاید باینکلمات کذبه نالایقه از ذکر سلطان احدیّه غافل شوند و لکن انفس مجرّده بجان بشطر رحمن توجّه نمایند حال از تو میپرسم اگر نفسی از مابین قومی که ابدا معروف بعلم نبوده و باسم فضل و عدل مابین ناس مشهور نه برخیزد و بجواهر کلمات الله ناطق شود چنانچه شنیده و میشنوید این نفس اعظم است و یا نفسیکه در میانه اهل علم تربیت شود شکّی نیست که اوّل ارجح بوده چه که او بصرف قدرت الهیّه ظاهر

Bārī fekr-e dīgar barā-ye khod namūdeh keh īn vasāves dar anfos-e khannāsīyyeh athar namāyad nah dar anfos-e raḥmānīyyeh qolūb-e kadereh-ye maḥdūdeh shāyad be-īn kalemāt-e kadhebeh-ye nālāyeqeh az dhekr-e Solṭān-e Aḥadīyyeh ghāfel shavand va lāken anfos-e mojarradeh be-jān be-shaṭr-e Raḥmān tavajjoh namāyand ḥāl az to mīporsam agar nafsī az mā beyn-e qowmī keh abadan maᶜrūf be-ᶜelm nabūdeh va be-esm-e fażl va ᶜadl mā beyn-e nās mashhūr nah barkhīzad va be-javāher-e kalemāt-e Allāh nāṭeq shavad chenāncheh shenīdeh va mīshenavīd īn nafs aᶜẓam ast va yā nafsī keh dar mīyāneh-ye ahl-e ᶜelm tarbīyat shavad shakkī nīst keh avval arjaḥ būdeh cheh keh ū be-ṣerf-e qodrat-e elāhīyyeh ẓāher.

In any case, devise another plan for yourself, for these insinuations affect souls given to whispering evil, not souls that belong to the All-Merciful. Clouded, constrained hearts may become heedless of the remembrance of the Sovereign of Oneness through these false, unworthy words, but detached souls turn wholeheartedly toward the All-Merciful. Now I ask you: if someone arises from among a people who have never been known for learning or renowned among others for excellence and justice, and gives voice to the gems of God's words, as you have heard and continue to hear, is this person greater, or someone educated among the learned? There is no doubt that the former is superior, for He has appeared solely through divine power.

735

خوب است که حقّ جلّ اجلاله از لسان خود شما کلماتی فرموده که متبصّرین را در معرفت امثال آن نفوس کافی بوده و خواهد بود لازال حقّ محلّ اینگونه اعتراضات بوده چنانچه بروح الله اعتراض نمودند که با خاطئین و عشارین مجالس و مؤانس است فوالله بر

این ظهور مع وصایای نقطه بیان جلّ اعزازه بلایائی وارد شده که بر احدی از مظاهر قبل وارد نشده بلایای اوّلین و آخرین معادله نمینماید با همین قرطاس نجسه که بساحت اقدس ارسال داشته با آنکه از هیچ امری مطّلع نبوده و نیستی و محض هوی و مجرّد نفس تکلّم نموده و این از رزایائی است که مشهود شده و لکن بلایائی بر این ظهور وارد که احدی محصی آن نه الّا الله

Khūb ast keh Ḥaqq jalla ijlāluhu az lesān-e khod-e shomā kalemātī farmūdeh keh motabaṣṣerīn rā dar maᶜrefat-e amthāl-e ān nofūs kāfī būdeh va khvāhad būd lā yazāl Ḥaqq maḥall-e īngūneh eᶜterāżāt būdeh chenāncheh be-Rūḥ Allāh eᶜterāż namūdand keh bā khāṭeʾīn va ᶜashshārīn mojāles va moʾānes ast fa-wa-llāh bar īn Ẓohūr maᶜa vaṣāyā-ye Noqṭeh-ye Bayān jalla iᶜzāzuhu balāyāʾī vāred shodeh keh bar aḥadī az Maẓāher-e qabl vāred nashodeh balāyā-ye avvalīn va ākherīn moᶜādeleh nemīnamāyad bā hamīn qerṭās-e najeseh keh be-sāḥat-e aqdas ersāl dāshteh bā ānkeh az hīch amrī moṭṭaleᶜ nabūdeh va nīstī va maḥż-e havā va mojarrad-e nafs takallom namūdeh va īn az razāyāʾī ast keh mashhūd shodeh va lāken balāyāʾī bar īn Ẓohūr vāred keh aḥadī moḥṣī-ye ān nah illā Allāh.

It is well that the True One—exalted be His glory—has spoken through your own tongue words that have been, and will be, sufficient for the discerning to recognize souls such as these. The True One has always been the object of such objections, just as they objected to the Spirit of God for sitting and associating with sinners and tax collectors. By God, despite the counsels of the Point of the Bayān—exalted be His honor—afflictions have befallen this Revelation that have befallen none of the Manifestations of the past. The afflictions of the first and the last do not equal this very defiled sheet that you have sent to the Most Holy Court, although you have had, and still have, no knowledge of any of these matters, and have spoken out of sheer desire and self alone. This is one of the calamities that have been witnessed, yet afflictions have befallen this Revelation that no one but God can count.

736

چنانچه در توقیع جناب جود علیه بهآء الله یك آیه نازل که و الله کبد اهل آفاق را گداخته قوله جلّ کبریائه انّك رأیتنی و عاشرت معی و عرفت بحر سکونی و جبل اصطباری فکّر ما اقامنی علی الصّیحة بین السّموات و الأرضین و لکن چه فایده که آیات الهی بر تو القا نموده مثل آن است که عندلیبی از برای کر تغنّی نماید نسئل الله بأن یطهّر الأرض من رجسك و رجس الّذینهم کانوا معك و انّه لمجیب دعوة السّایلین قدرت آن قدر معلوم شده که بقول اخبث ناس و ادناهم از حقّ معرض شده و بشجره نفس و هوی متمسّك

Chenāncheh dar towqīᶜ-e Janāb-e Jūd ᶜalayhi bahāʾ Allāh yek āyeh nāzel keh va-llāh kabed-e ahl-e āfāq rā godākhteh qawluhu jalla kibriyāʾuhu innaka raʾaytanī wa-ᶜāsharta maᶜī wa-ᶜarafta baḥr sukūnī wa-jabal iṣṭibārī fakkir mā aqāmanī ᶜalā al-ṣayḥa bayna al-samāwāt wa-l-arḍīn va lāken cheh fāyedeh keh āyāt-e elāhī bar to elqā namūdeh methl-e ān ast keh ᶜandalībī az barā-ye kar taghannī namāyad nasʾalu Allāh bi-an yuṭahhira al-arḍ min rijsika wa-rijs alladhīnahum kānū maᶜaka wa-innahu la-mujīb daᶜwat al-sāʾilīn qadrat ān qadr maᶜlūm shodeh keh be-qowl-e akhbath-e nās va adnāhom az Ḥaqq moᶜreż shodeh va be-shajareh-ye nafs va havā motamassek.

Thus, in the Tablet to Jināb-i-Jūd—upon him be the glory of God—a verse was revealed that, by God, has melted the hearts of the people of every land. He says—exalted be His majesty—"You have seen Me, associated with Me, and known the ocean of My calm and the mountain of My patience. Consider what has made Me raise My cry between the heavens and the earth." But what use is there in conveying divine verses to you? It is like a nightingale singing to someone deaf. We ask God to cleanse the earth of your defilement and the defilement of those who were with you. He indeed answers the prayers of those who ask. Your worth has become clear to this extent: at the

word of the vilest and most abject of people, you have turned away from the True One and clung to the tree of self and desire.

737

و دیگر نوشته بودی که در مجلسها صحبت میشود که جمال ابهی بنای فساد و فتنه گذاشته‌اند و مشهور شده که اوّل برادرش را قائم و پنهان کرده باسم او نانی پخت حالا او را در کرده میخواهند آجیل بخورند انتهی

Va dīgar neveshteh būdī keh dar majleshā ṣoḥbat mīshavad keh Jamāl-e Abhā banā-ye fasād va fetneh godhāshteh-and va mashhūr shodeh keh avval barādarash rā qāᵓem va penhān kardeh be-esm-e ū nānī pokht ḥālā ū rā dar kardeh mīkhvāhand ājīl bokhorand intahā.

You had also written, “It is being said in gatherings that the All-Glorious Beauty has set about fomenting corruption and discord. It has become common talk that He first set up His brother as the Qāᵓim and hid him away, baking bread for Himself in his name; now He has cast him out and wants to eat nuts.” End of quotation.

738

لعن الله من القاك و لعن الله من كذب و افترى ثمّ بغى و اطغى ثمّ كفر و اشقى و الله بسيار ناس را احمق يافته جميع ميدانند كه ايشان حسب الأمر دولت ايران به عراق تشريف آوردند و ميرزا يحيي بعد از مقدمه ارض طاء فرار نموده‌به عراق آمد قل ان يا ايّها المشرك انّ الّذى انفق روحه فى سبيل الله و كان بين يدى النّاس و ورد عليه فى كلّ حين سهام القضا ما لم يحصيها احد الّا الله الملك العليم الخبير و قام عليه اكثر النّاس فى ايّام الّتى كان فى العراق و فى كلّ يوم ينادى منهم بأن يأخذوه و يرسلوه الى ارض الطّاء و منهم من قال فسوف يغرقونه فى الشّط و منهم من قال ينفيه الدّولة و كان الله على ذلك لشهيد و عليم و بكت عليه عيون كلّ الأشيآء بما مسّته البأسآء و الضرآء و انّك كتبت ما كتبت الا لعنة الله على الكاذبين

Laᶜana Allāhu man alqāka wa-laᶜana Allāhu man kadhaba wa-iftarā thumma baghā wa-aṭghā thumma kafara wa-ashqā. Va-Allāh, bisyār nās rā aḥmaq yāftih. Jamīᶜ mīdānand kih īshān ḥasb al-amr-i dawlat-i Īrān bih ᶜIrāq tashrīf āvardand va Mīrzā Yaḥyā baᶜd az muqaddamih-yi Arḍ-i Ṭāᵓ farār nimūdih bih ᶜIrāq āmad. Qul an yā ayyuhā al-mushrik, inna alladhī anfaqa rūḥahu fī sabīli Allāh wa-kāna bayna yaday al-nās wa-warada ᶜalayhi fī kulli ḥīn sihāmu al-qaḍāᵓ mā lam yuḥṣihā aḥad illā Allāhu al-Maliku al-ᶜAlīmu al-Khabīr, wa-qāma ᶜalayhi aktharu al-nās fī ayyām allatī kāna fī al-ᶜIrāq, wa-fī kulli yawm yunādī minhum bi-an yaᵓkhudhūhu wa-yursilūhu ilā arḍ al-Ṭāᵓ, wa-minhum man qāla fa-sawfa yughriqūnahu fī al-shaṭṭ, wa-minhum man qāla yanfīhi al-dawlah, wa-kāna Allāhu ᶜalā dhālika la-shahīd wa-ᶜalīm. Wa-bakat ᶜalayhi ᶜuyūnu kulli al-ashyāᵓ bi-mā massathu al-baᵓsāᵓ wa-al-ḍarrāᵓ, wa-innaka katabta mā katabta. Alā laᶜnatu Allāhi ᶜalā al-kādhibīn.

May God curse the one who prompted you, and may God curse the one who lied and fabricated, then acted unjustly and led others into transgression, then disbelieved and brought misery. By God, he has found people very foolish. Everyone knows that He came to Iraq at the command of the government of Iran, while Mīrzā Yaḥyā fled after the incident in the Land of Ṭā and came to Iraq. Say: O idolater! The One who expended His life in the path of God was in full view of the people, and at every moment the arrows of fate rained upon Him in numbers that no one but God, the King, the All-Knowing, the All-Informed, could count. Most of the people rose against Him during His days in Iraq. Every day some called for Him to be seized and sent to the Land of

Ṭā; some said, “They will drown Him in the river”; and others said, “The government will exile Him.” God indeed witnessed and knew all this. The eyes of all things wept for Him because of the suffering and adversity that afflicted Him, yet you wrote what you wrote. Surely God’s curse rests upon the liars.

739

كلّ اشيآء شاهد و گواهند كه در سنين توقّف در عراق ابدا اميد جان نبود و در كلّ حين ببلايای جديده مبتلا و مع ذلك امثال آن نفوس رذليّه ذكر نان و آجيل مينمايند و ملاحظه كن كه چه قدر از عقل ظاهره محروم شده و الله هر نفسی كلماتت را ملاحظه نمايد قهر حقّ را ظاهر و آشكار در تو مشاهده مينمايد سبحان الله نفسيكه عاجز است دو كلمه پارسی را بعبارات حسنه تحرير نمايد اعترض علی الّذی بارادة منه خلق قلم الأعلی و ظهر منه الصّرير الّذی به استجذبت قلوب ما كان و ما يكون افّ لك و بما ظهر منك

Kull-i ashyāʾ shāhid va guvāhand kih dar sinīn-i tavaqquf dar ʿIrāq abadan umīd-i jān nabūd va dar kull-i ḥīn bih-balāyā-yi jadīdih mubtalā, va maʿa dhālik amthāl-i ān nufūs-i radhīliyyih dhikr-i nān va ājīl mīnamāyand. Va mulāḥiẓih kun kih chih qadr az ʿaql-i ẓāhirih maḥrūm shudih. Va-Allāh, har nafsī kalimātat rā mulāḥiẓih namāyad qahr-i Ḥaqq rā ẓāhir va āshkār dar tu mushāhidih mīnamāyad. Subḥān Allāh, nafsī kih ʿājiz ast du kalimih-yi pārsī rā bih-ʿibārāt-i ḥasanih taḥrīr namāyad, iʿtaraḍa ʿalā alladhī bi-irādatin minhu khuliqa Qalamu al-Aʿlā wa-ẓahara minhu al-ṣarīru alladhī bihi istujdhibat qulūbu mā kāna wa-mā yakūn. Uffin laka wa-bi-mā ẓahara minka.

All things bear witness and testify that during the years of residence in Iraq there was never any hope of survival, and at every moment new afflictions arose. Yet the likes of those vile souls speak of bread and nuts. Consider how utterly bereft of ordinary reason you have become. By God, anyone who reads your words sees God’s wrath plainly and manifestly in you. Glory be to God! Someone unable to write two words of Persian in a graceful manner has objected to the One by whose will the Most Exalted Pen was created and from whom came the sound of its writing, through which the hearts of all that has been and will be were drawn. Shame on you and on what has proceeded from you!

740

و لكن از اين مردم غافل بعيد نيست كه همين كلمات تو را بر كلمات حقّ ترجيح دهند چنانچه سنين لانهاية لهاعجل را بر حقّ ترجيح داده و پرستيده‌اند و حال هم بآن مشغولند بسيار حيف است كه انسان باينگونه كلمات نالايقه تكلّم نمايد چه كه كلمات حاكيند از نفس انسانی لذا كلمات اهل منظر اكبر مزيّن است بطراز ادب نسئل الله بأن لا يجعلنا عريّا من هذا الثّوب الّذی به يظهر قدر الانسان بين ملأ الأكوان و امتيازه عن الحيوان ثمّ نسئله بأن يقرّبنا عليه و ينقطعنا عن دونه و يطهّرنا عن روايح الوهم و التّقليد و يجعلنا من الّذين قالوا الله ربّنا ثمّ استقاموا و ما منعهم استهزاء الخلايق اجمعين و لاشماتة الغافلين

Va-lākin az īn mardum-i ghāfil baʿīd nīst kih hamīn kalimāt-i tu rā bar kalimāt-i Ḥaqq tarjīḥ dihand, chunānchih sinīn lā nihāyata lahā ʿijl rā bar Ḥaqq tarjīḥ dādih va parastīdih-and va ḥāl ham bi-ān mashghūland. Bisyār ḥayf ast kih insān bi-īngūnih kalimāt-i nālāyiqih takallum namāyad, chih kih kalimāt ḥākī-and az nafs-i insānī. Lidhā kalimāt-i ahl-i Manẓar-i Akbar muzayyan ast bih-ṭirāz-i adab. Nasʾalu Allāha bi-an lā yajʿalanā ʿariyyan min hādhā al-thawb alladhī bihi yaẓharu qadru al-insān bayna malaʾ al-akwān wa-imtiyāzuhu ʿan al-ḥayawān. Thumma nasʾaluhu bi-an yuqarribanā ʿalayhi wa-yanqaṭiʿanā ʿan dūnihi wa-yuṭahhiranā ʿan rawāʾiḥ al-wahm wa-al-taqlīd

wa-yajᶜalanā min alladhīna qālū Allāhu rabbunā thumma istaqāmū wa-mā manaᶜahum istihzāʾu al-khalāʾiq ajmaᶜīn wa-lā shamātatu al-ghāfilīn.

Yet it would not be surprising if these heedless people preferred these very words of yours to the words of the True One, just as for endless years they have preferred the calf to the True One and worshipped it, and are still doing so. It is a great pity for a human being to utter such unworthy words, for words reflect the human soul. Thus the words of the people of the Most Great View are adorned with the ornament of courtesy. We ask God not to leave us stripped of this robe, through which human worth becomes manifest among all created beings, as does the distinction between humans and animals. Then we ask Him to draw us near to Him, detach us from all besides Him, purify us of the odors of delusion and imitation, and make us among those who said, "God is our Lord," and then stood firm, undeterred by the mockery of all creatures or the gloating of the heedless.

741

اللّهمّ یا الهی فافتح ابصار هؤلآء لیروك ظاهراً بین خلقك و مشرقاً فی مملكتك و انّك یا الهی لو فتحت ابصارهم ما ابتلیت باستهزائهم و احجار ظنونهم و سهام اوهامهم كما فتحت ابصار احبّائك و عرفتهم ما لاعرفته دونهم و انّك لو كشفت الحجبات لهم كما كشفت عن وجوههم ما احتجبوا و ما اعترضوا فلمّا سترت عن هؤلآء و كشفت لاحبّائك لذا ارتفع ضجیج الغافلین من بریّتك و صریخ المتوهّمین من اهل مملكتك اذا اسئلك بنفسك بأن تكشف لهم حجبات الّتی منعتهم عن عرفانك و عرفان مظهر نفسك لیجمعنّ كلّ علی شاطی بحر توحیدك و مقرّ عزّ تقدیسك و تفریدك و انّك انت علی ما تشآء قدیر

Allāhumma yā ilāhī, fa-ftaḥ abṣāra hāʾulāʾ li-yarawka ẓāhiran bayna khalqika wa-mushriqan fī mamlakatika. Wa-innaka yā ilāhī law fataḥta abṣārahum mā ibtulīta bi-istihzāʾihim wa-aḥjāri ẓunūnihim wa-sihāmi awhāmihim, kamā fataḥta abṣāra aḥibbāʾika wa-ᶜarraftahum mā lā ᶜarafathu dūnahum. Wa-innaka law kashafta al-ḥujubāt lahum kamā kashafta ᶜan wujūhihim mā iḥtajabū wa-mā iᶜtaraḍū. Fa-lammā satarta ᶜan hāʾulāʾ wa-kashafta li-aḥibbāʾika lidhā irtafaᶜa ḍajīju al-ghāfilīn min bariyyatika wa-ṣarīkhu al-mutawahhimīn min ahli mamlakatika. Idhan asʾaluka bi-nafsika bi-an takshifa lahum ḥujubāt allatī manaᶜathum ᶜan ᶜirfānika wa-ᶜirfāni maẓhari nafsika li-yajmaᶜanna kullun ᶜalā shāṭiʾi baḥri tawḥīdika wa-maqarri ᶜizzi taqdīsika wa-tafrīdika. Wa-innaka anta ᶜalā mā tashāʾ qadīr.

O God, my God! Open the eyes of these people, that they may see You manifest among Your creatures and shining in Your kingdom. My God, had You opened their eyes, You would not have been afflicted by their mockery, the stones of their suspicions, and the arrows of their imaginings, just as You opened the eyes of Your loved ones and made known to them what no others knew. Had You lifted the veils for these people as You lifted them from the faces of Your loved ones, they would not have remained veiled or raised objections. But because You concealed Yourself from these and revealed Yourself to Your loved ones, the clamor of the heedless among Your creatures and the cries of the deluded among the people of Your kingdom have risen. I therefore ask You by Your own Self to lift for them the veils that have kept them from recognizing You and the Manifestation of Your Self, so that all may gather on the shore of the ocean of Your oneness and at the seat of the glory of Your holiness and singleness. You indeed have power over whatever You will.

742

آنانکه ذکر نموده‌اند که ایشان نان باسم او درست نموده و الله نجالت میبرم از ذکر چنین نفوس بی‌ادب رذلی و آن خود سیّد محمّد خبیث است این اذکار اذکار اولی النّجابه نبوده و نخواهد بود و هر نفسی که چنین کلمه تکلّم نموده مثل آنست که کسی بگوید شمس از ظلمت مستنیر شده و یا عندلیب از زاغ تغنّی آموخته و یا قطعهء یاقوت از حجر کسب ضیا و لون کرده چه فایده که آن غافل مطّلع نیست و نفوسی که مابین بوده جمیع را تکذیب نموده‌اند که مبادا حرف صدقی بمیان آید و ناس بشنوند

Ānān kih dhikr nimūdih-and kih īshān nān bih-ism-i ū durust nimūdih—va-Allāh khijālat mībaram az dhikr-i chunīn nufūs-i bī-adab-i radhilī—va ān khud-i Siyyid Muḥammad-i khabīth ast. Īn adhkār adhkār-i ulī al-najābih nabūdih va nakhvāhad būd, va har nafsī kih chunīn kalimih takallum nimūdih mithl-i ānast kih kasī bigūyad shams az ẓulmat mustanīr shudih va yā ᶜandalīb az zāgh taghannī āmūkhtih va yā qiṭᶜih-yi yāqūt az ḥajar kasb-i ḍiyā va lawn kardih. Chih fāᵓidih kih ān ghāfil muṭṭaliᶜ nīst, va nufūsī kih mābayn būdih jamīᶜ rā takdhīb nimūdih-and kih mabādā ḥarf-i ṣidqī bih-miyān āyad va nās bishnavand.

Those who have stated that He made bread in his name—by God, I am ashamed to mention such vile, ill-mannered souls—and it is that wicked Siyyid Muḥammad himself. Such remarks have never been, nor will they ever be, the remarks of noble people. Anyone who has uttered such a statement is like someone saying that the sun has been illumined by darkness, that the nightingale has learned to sing from the crow, or that a ruby has acquired its radiance and color from a stone. But what use is it? That heedless one is unaware, and they have branded as liars all those who were present, lest a truthful word be uttered and the people hear it.

743

سیّد محمّدی که و الله العظیم افتخار مینمود که در حضور مبارك بایستد حال آمده و اینگونه مفتریات نسبت بحقّ داده حمد خدا را که این عباد بغیر حقّ و راستی تکلّم ننموده و نخواهیم نمود و دین بدنیا مبادله ننموده‌ایم و از حقّ چشم نپوشیده‌ایم جمیع شکر مینمایند که بایمان بالله در این ظهور فایز شده‌اند و این عبد ناطق یا لیتنی ما ولدت من امّی و لو ولدت ما رضعت و لو رضعت ما اشدّ ظهری فیا لیت کنت من الفاقدین در هر نفسی که اقلّ من ذرّ حبّ الله باشد راضی نشده و نخواهد شد که چنین امور مشاهده نماید الی الله فوضنا الأمر و علیه توکّلنا و نسئل من بدایع جوده بأن یوفّقنا علی الاقرار بوحدانیّته و الاعتراف بفردانیّته و ینقطعنا عن دونه و انّه لعلی کلّ شیء قدیر ثمّ نسئله باسم الّذی به فصّل بین الحقّ و الباطل بأن یوفّقك علی ذکره و عرفان مظهر نفسه و یطهّرك عن اشارات هؤلآء الکاذبین

Siyyid Muḥammadī kih va-Allāh al-ᶜAẓīm iftikhār mīnamūd kih dar ḥuḍūr-i mubārak bāyistad ḥāl āmadih va īngūnih muftariyāt nisbat bih-Ḥaqq dādih. Ḥamd-i Khudā rā kih īn ᶜibād bih-ghayr-i ḥaqq va rāstī takallum nanimūdih va nakhvāhīm nimūd va dīn bih-dunyā mubādilih nanimūdih-īm va az Ḥaqq chashm napūshīdih-īm. Jamīᶜ shukr mīnamāyand kih bih-īmān bi-Allāh dar īn ẓuhūr fāᵓiz shudih-and va īn ᶜabd nāṭiq: yā laytanī mā wulidtu min ummī wa-law wulidtu mā raḍiᶜtu wa-law raḍiᶜtu mā ushidda ẓahrī fa-yā layta kuntu min al-fāqidīn. Dar har nafsī kih aqall-i min dharr ḥubb Allāh bāshad rāḍī nashudih va nakhvāhad shud kih chunīn umūr mushāhidih namāyad. Ilā Allāhi fawwaḍnā al-amr wa-ᶜalayhi tawakkalnā wa-nasᵓalu min badāᵓiᶜi jūdihi bi-an yuwaffiqanā ᶜalā al-iqrār bi-waḥdāniyyatihi wa-al-iᶜtirāf bi-fardāniyyatihi wa-yanqaṭiᶜanā ᶜan dūnihi wa-innahu la-ᶜalā kulli shayᵓ qadīr. Thumma nasᵓaluhu bi-ismi alladhī bihi fuṣṣila bayna al-ḥaqq wa-al-bāṭil bi-an yuwaffiqaka ᶜalā dhikrihi wa-ᶜirfāni maẓhari nafsihi wa-yuṭahhiraka ᶜan ishārāti hāᵓulāᵓ al-kādhibīn.

Siyyid Muḥammad, who, by God the Almighty, used to take pride in standing in the blessed presence, has now come forward and attributed such fabrications to the True One. Praise be to God that we servants have spoken nothing but truth and honesty, and never will speak otherwise. We have not exchanged faith for worldly gain, nor have we turned our eyes away from the True One. All give thanks that they have attained faith in God in this Revelation, while this servant says: "If only I had not been born of my mother! And if I had been born, had not been suckled; and if I had been suckled, my back had not been strengthened. If only I had been among those lost!" No soul possessing even less than a mote of the love of God has ever been, or ever will be, content to witness such things. To God we have committed the matter, and in Him we have placed our trust. We ask, from the wonders of His bounty, that He enable us to affirm His unity and acknowledge His singleness, and detach us from all besides Him. He indeed has power over all things. Then we ask Him, by the Name through which truth was distinguished from falsehood, to enable you to remember Him and recognize the Manifestation of His Self, and to purify you of the insinuations of these liars.

744

فوالله الّذی لا اله الّا هو بلایائی در این ارض وارد که احدی قادر بر احصای آن نه بکرّات فرموده‌اند آنچه در سجن و تحت سلاسل و اغلال بوده‌ام و در دست مشرکین مبتلا بشأنیکه دیار بدیار برده‌اند و سر و پای برهنه از محلّ بمحلّ کشیده‌اند هیچکدام از بلا محسوب نه اعظم بلیّه که در ابداع شبه نداشته و نخواهد داشت آن است که حقّ بدست ظالمی که باسم عدل معروف است مبتلا شود چه که آن بی‌انصاف اعتمادا علی حمقاء الأرض لایخاف و لایبالی یفعل ما یأمره النّفس و الهوی چنانچه مشاهده میشود نفسی را که آن همه تربیت و حفظ نمودم بعد استکباراً علی الله و اعراضاً منه و اعتراضاً علیه وارد آورده آنچه را هیچ ظالمی وارد نیاورده و علّت این ظلم اطمینان از عباد غافلین بوده چه که اگر موقن بود باینکه ناس صاحب بصرند و اعمالش را تصدیق نمینمایند بچنین اعمال ارتکاب نمینمود

Fa-wa-Allāh alladhī lā ilāha illā huwa, balāyāʾī dar īn arḍ vārid kih aḥadī qādir bar iḥṣā-yi ān nah. Bih-karrāt farmūdih-and: ānchih dar sijn va taḥt-i salāsil va aghlāl būdih-am va dar dast-i mushrikīn mubtalā, bih-shaʾnī kih diyār bih-diyār burdih-and va sar va pāy barahnih az maḥall bih-maḥall kashīdih-and, hīchkudām az balā maḥsūb nah. Aʿẓam baliyyih kih dar ibdāʿ shibh nadāshtih va nakhvāhad dāsht ān ast kih Ḥaqq bih-dast-i ẓālimī kih bih-ism-i ʿadl maʿrūf ast mubtalā shavad, chih kih ān bī-inṣāf iʿtimādan ʿalā ḥumaqāʾ al-arḍ lā yakhāfu wa-lā yubālī yafʿalu mā yaʾmuruhu al-nafs wa-al-hawā. Chunānchih mushāhidih mīshavad nafsī rā kih ān hamih tarbiyat va ḥifẓ nimūdam baʿd istikbāran ʿalā Allāh wa-iʿrāḍan minhu wa-iʿtirāḍan ʿalayhi vārid āvardih ānchih rā hīch ẓālimī vārid nayāvardih. Va ʿillat-i īn ẓulm iṭmīnān az ʿibād-i ghāfilīn būdih, chih kih agar mūqin būd bi-īnkih nās ṣāḥib-i baṣarand va aʿmālash rā taṣdīq namīnamāyand bih-chunīn aʿmāl irtikāb namīnimūd.

By God, besides whom there is no other god, afflictions have befallen us in this land that no one can count. He has repeatedly said: "All that I suffered in prison, in chains and fetters, and at the hands of the idolaters, who took Me from land to land and dragged Me, bareheaded and barefoot, from place to place—none of this counts as affliction. The greatest affliction, which has never had and will never have its like in creation, is for the True One to fall into the hands of an oppressor known for justice. For that unjust man, relying on the fools of the earth, has neither fear nor concern, and does whatever self and desire command him." As can be seen, the person whom I nurtured and protected so much afterward, out of arrogance toward God, aversion to Him, and opposition to Him, inflicted what no oppressor had ever inflicted. The cause of this oppression was his confidence

in the heedless servants, for had he been certain that the people possessed discernment and would not endorse his deeds, he would not have committed such acts.

745

لازال باکثری از عباد هر قدر عنایت بیشتر شده بیشتر بکفران قیام نموده‌اند حکایت شیطان از قبل ذکر شد که در هر یك از سموات باسمی معروف و در ملکوت اعلی بکمال وصف موصوف و قرنها در قیام و رکوع و قعود و سجود بوده و بعد چنان شد که بر مراصد جالس و عباد را از شطر رحمن منع مینمود و کاش انفس مشرکه در این ایّام باین مقدار کفایت مینمودند لا فوالّذی نفسی بیده لن یسکن عطش بغضهم الّا بشرب دمی و کان الشّیطان استعاذ بین یدی الرّحمن منهم و من اعمالهم و لکن النّاس هم لا یفقهون و لا یشعرون

Lā yazāl bi-aktharī az ᶜibād har qadr ᶜināyat bīshtar shudih bīshtar bih-kufrān qiyām nimūdih-and. Ḥikāyat-i shayṭān az qabl dhikr shud kih dar har yak az samāvāt bih-ismī maᶜrūf va dar malakūt-i aᶜlā bih-kamāl-i vaṣf mawṣūf va qarnhā dar qiyām va rukūᶜ va quᶜūd va sujūd būdih, va baᶜd chunān shud kih bar marāṣid jālis va ᶜibād rā az shaṭr-i Raḥmān manᶜ mīnamūd. Va kāsh anfus-i mushrikih dar īn ayyām bi-īn miqdār kifāyat mīnamūdand. Lā fa-wa-alladhī nafsī bi-yadihi lan yaskuna ᶜaṭashu bughḍihim illā bi-shurbi damī, wa-kāna al-shayṭānu istaᶜādha bayna yaday al-Raḥmān minhum wa-min aᶜmālihim, wa-lākin al-nāsu hum lā yafqahūn wa-lā yashᶜurūn.

It has always been the case with most servants that the more favor they have received, the more they have risen in ingratitude. The story of Satan was mentioned earlier: he was known by a name in each of the heavens, was described in the most perfect terms in the kingdom on high, and for centuries stood, bowed, sat, and prostrated himself in worship. Yet afterward he came to sit in ambush, keeping the servants from turning toward the All-Merciful. If only the idolatrous souls in these days had contented themselves with that much! No, by Him in whose hand is my soul, the thirst of their hatred will never be quenched except by drinking my blood. Satan himself has sought refuge before the All-Merciful from them and their deeds, but the people neither understand nor perceive.

746

معلوم نشد که مقصود از آجیل که از قلم نحست جاری شده چه بوده هرگز اشیآء فانیه و زخارف دنیویه در میان نبوده گویا مقصود دراهمی که در هر شهر از باب عالی مخصوص خدّام میفرستاده‌اند بوده اگر اینست حال که راجع بمشرك بالله شده و بمحبوب خود فایز شدند افّ لهم و لحیائهم و لوفائهم از باب الله منقطع شده بهر بابی توجّه نموده‌و التجا نموده‌اند و از جمال قدم شکایت کرده‌اند تا آنکه بمطلوب خود رسیدند خوب حقّ یافتی محکم متمسّك شو که شاید بمتابعت آن نفوس باسفل النّیران وارد شوی

Maᶜlūm nashud kih maqṣūd az ājīl kih az qalam-i naḥsat jārī shudih chih būdih. Hargiz ashyāʾ-i fāniyih va zakhārif-i dunyaviyyih dar miyān nabūdih. Gūyā maqṣūd darāhimī kih dar har shahr az Bāb-i ᶜĀlī makhṣūṣ-i khuddām mīfiristādih-and būdih. Agar īnast, ḥāl kih rājiᶜ bih-mushrik bi-Allāh shudih va bih-maḥbūb-i khud fāʾiz shudand. Uffin lahum wa-li-ḥayāʾihim wa-li-wafāʾihim. Az bāb Allāh munqaṭiᶜ shudih bih-har bābī tavajjuh nimūdih va iltijā nimūdih-and va az Jamāl-i Qidam shikāyat kardih-and tā ānkih bih-maṭlūb-i khud rasīdand. Khūb ḥaqq yāftī, muḥkam mutamassik shaw kih shāyad bih-mutābiᶜat-i ān nufūs bih-asfal-i nīrān vārid shavī.

It is not clear what was meant by the nuts that flowed from your ill-omened pen. Perishable things and worldly vanities were never at issue. Apparently, the reference was to the sums of money that

the Sublime Porte sent in each city specifically for the attendants. If that is what was meant, these have now passed to the one who associates partners with God, and they have attained their beloved. Shame on them, their sense of shame, and their fidelity! Having cut themselves off from God's door, they have turned to every door, sought refuge there, and complained of the Ancient Beauty until they attained their object. What a fine truth you have found! Cling firmly to it, that perhaps, by following those souls, you may enter the lowest depths of the fires.

747

آغافل نفوس رذیله که باطّلاع نفس ملحدت مخصوص زخارف چه مقدار ذلّت نموده‌اند و تضییع امر کرده‌اند مع‌ذلك چنین نفوس را حقّ دانسته و از حقّی که ابدا اعتنا بنفسی نفرموده بلکه خدّامش اعتنا نداشته‌اند معرض شده لعن الله من شهد برهان الله و انکره و عرف تنزیهه عمّا سواه و اعرض عنه

Ay ghāfil, nufūs-i radhīlih kih bi-iṭṭilāᶜ-i nafs-i mulḥidat makhṣūṣ-i zakhārif chih miqdār dhillat nimūdih-and va taḍyīᶜ-i Amr kardih-and, maᶜa dhālik chunīn nufūs rā ḥaqq dānistih va az Ḥaqqī kih abadan iᶜtinā bih-nafsī nafarmūdih balkih khuddāmash iᶜtinā nadāshtih-and muᶜriḍ shudih. LaᶜanaAllāhu man shahida burhāna Allāh wa-ankarahu wa-ᶜarafa tanzīhahu ᶜammā siwāhu wa-aᶜraḍa ᶜanhu.

O heedless one! As your own impious self knows, those vile souls have abased themselves to such a degree solely for worldly vanities, and have dishonored the Cause. Yet you have regarded such souls as true and turned away from the True One, who has never paid heed to anyone—indeed, even His attendants have paid them no heed. May God curse the one who witnessed God's proof and denied it, and recognized His transcendence above all besides Him yet turned away from Him.

748

ای ملأ بیان اعتراضات این مردود که بالقای میرزا یحیی و سیّد محمّد نوشته مخصوص ذکر شد تا بدانید که چه مقدار ضرّ وارد شده و ادراك نمائید نوحه و ندبه نقطه اولی را بر ظهور آخر و آن جمال مبارك چون مطّلع بوده‌اند بر نفوس مشرکه که چه خواهند نمود لذا در جمیع بیان بوصایای لایحصی کلّ را وصیّت فرموده‌اند و بشأنی تأکید فرموده‌اند که فوق آن ممکن نه چنانچه از قلم اعلی نازل که جمیع بکمال تقدیس و تنزیه خود را مقدس و منزّه نمایند و هم‌چنین لباس و اسباب بیت را که مباد لحاظ الله در حین ظهور بر شیء غیر محبوب افتد و بهمان قدر سبب حزن قلب اطهر گردد با این وصایا شأن اهل بیان را ملاحظه نمائید که مخصوص رسائل ردیّه نوشته و بمقرّ عرش فرستاده‌اند این بیان اولو الأفئدة و اولو العزّة و اولو الوفا را کافی است

Ay malaʾ-i Bayān, iᶜtirāḍāt-i īn mardūd kih bih-ilqā-yi Mīrzā Yaḥyā va Siyyid Muḥammad nivishtih makhṣūṣ dhikr shud tā bidānīd kih chih miqdār ḍurr vārid shudih va idrāk namāyīd nawḥih va nudbih-yi Nuqṭih-yi Ūlā rā bar Ẓuhūr-i Ākhar. Va ān Jamāl-i Mubārak chūn muṭṭaliᶜ būdih-and bar nufūs-i mushrikih kih chih khvāhand nimūd, lidhā dar jamīᶜ-i Bayān bih-vaṣāyā-yi lā yuḥṣā kull rā vaṣiyyat farmūdih-and va bih-shaʾnī taʾkīd farmūdih-and kih fawq-i ān mumkin nah. Chunānchih az Qalam-i Aᶜlā nāzil kih jamīᶜ bih-kamāl-i taqdīs va tanzīh khud rā muqaddas va munazzah namāyand va hamchunīn libās va asbāb-i bayt rā, kih mabād liḥāẓ Allāh dar ḥīn-i ẓuhūr bar shayʾ-i ghayr-i maḥbūb uftad va bih-hamān qadr sabab-i ḥuzn-i qalb-i aṭhar gardad. Bā īn vaṣāyā shaʾn-i ahl-i Bayān rā mulāḥiẓih namāyīd kih makhṣūṣ rasāʾil-i raddiyyih nivishtih va bih-maqarr-i ᶜarsh firistādih-and. Īn bayān ulū al-afʾidih va ulū al-ᶜizzih va ulū al-wafā rā kāfī ast.

O people of the Bayān! The objections that this rejected one wrote at the prompting of Mīrzā Yaḥyā and Siyyid Muḥammad have been specifically mentioned so that you may know how much harm has been inflicted and understand the Primal Point's lamentation and mourning over the later Revelation. Since that blessed Beauty knew what the idolatrous souls would do, He admonished everyone throughout the Bayān with countless counsels, emphasizing them to a degree beyond which nothing is possible. Thus it was revealed by the Most Exalted Pen that all should sanctify and purify themselves with the utmost holiness and purity, and likewise their clothing and household furnishings, lest at the time of the Revelation God's gaze fall upon anything displeasing and thereby cause even that much sorrow to His most pure heart. In light of these counsels, consider the condition of the people of the Bayān: they have deliberately written treatises of refutation and sent them to the seat of the throne. This statement suffices for those possessed of understanding, honor, and fidelity.

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فوالله وارد شده آنچه بر احدی از مظاهر قبل وارد نشده و با جمیع بلایا و رزایا و محن که وارد شده شاکر و صابریم و ابدا حزنی نه و لکن از تضییع امر الله قلب در احتراق است قسم بحقّ که بر جمیع لازم است نوحه و ندبه بر امر الهی چه که بشانی امر الله را تضییع نموده‌اند که فاسقه ارض را خیر النّسا نامیده اند ملاحظه کنید که چگونه بطلان این قوم را حقّ ظاهر فرمود فوالله بهمین فعل بر کلّ حجّت تمام شد چه که اکثری آن فاسقه را میشناسند و بر احوالش مطّلعند و از آن خیر النّسا خیر الرّجال را عارف شوید یعنی آن نفسی که او را سیّده نساء نوشته فوالله لعنه کلّ الذّرّات و لکن هو ما استشعر فی نفسه و یکون من الفرحین بی‌شرمیش بمقامی رسیده که زوجات خود را خیر النّسا نامیده و حرم نقطه اولی را تصرّف نموده و بخشیده فویل لهم من عذاب یوم عظیم

Fa-wa-llāh vārid shudih ānchih bar aḥadī az maẓāhir-i qabl vārid nashudih va bā jamīᶜ-i balāyā va razāyā va miḥan kih vārid shudih shākir va ṣābirīm va abadan ḥuznī nah va lākin az taḍyīᶜ-i Amr Allāh qalb dar iḥtirāq ast. Qasam bi-Ḥaqq kih bar jamīᶜ lāzim ast nawḥih va nudbih bar Amr-i Ilāhī chih kih bi-shaʾnī Amr Allāh rā taḍyīᶜ namūdih-and kih fāsiqiy-i arḍ rā khayr al-nisāʾ nāmīdih-and. Mulāḥiẓih kunīd kih chigūnih buṭlān-i īn qawm rā Ḥaqq ẓāhir farmūd. Fa-wa-llāh bi-hamīn fiᶜl bar kull ḥujjat tamām shud chih kih aktharī ān fāsiqih rā mīshināsand va bar aḥvālash muṭṭaliᶜand va az ān khayr al-nisāʾ khayr al-rijāl rā ᶜārif shavīd yaᶜnī ān nafsī kih ū rā sayyidiy-i nisāʾ nivishtih. Fa-wa-llāh laᶜanahu kull al-dharrāt wa lākin huwa mā istashᶜara fī nafsihi wa yakūnu min al-fariḥīn. Bī-sharmīsh bi-maqāmī rasīdih kih zawjāt-i khud rā khayr al-nisāʾ nāmīdih va ḥaram-i Nuqṭiy-i Ūlā rā taṣarruf namūdih va bakhshīdih. Fa-waylun lahum min ᶜadhābi yawmin ᶜaẓīm.

By God, what has befallen Us has befallen none of the Manifestations of the past. Yet despite all the afflictions, calamities, and ordeals that have befallen Us, We remain thankful and patient, with no sorrow whatsoever. But Our heart burns over the dishonoring of the Cause of God. By the True One, everyone must lament and mourn for the divine Cause, for they have so dishonored the Cause of God that they have called a depraved woman of the earth "the best of women." Consider how the True One has exposed the falsity of these people. By God, through this act alone the proof against all has been made complete, for most people know that depraved woman and are acquainted with her circumstances. And through that "best of women," recognize the "best of men"—namely, the person who has described her as the foremost of women. By God, every atom has cursed him, yet he remains unaware within himself and is among those who rejoice. His shamelessness has reached such a point that he has called his own wives "the best of women," and has taken possession of the wife of the Primal Point and given her away. Woe to them, then, for the punishment of a tremendous day!

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در اینمقام این آیات ابدع احلی من لسان الله العلی الأبهی نازل هذا ما نزل حینئذ من جبروت عزّ علیّا یا قوم فاعلموا بانّا اصطفینا امّ نقطة الأولی و انّها قد کانت من خیرة الاماء لدی العرش مذکوراً و حرّم اطلاق هذا الاسم علی غیرها کذلك رقم من قلم الأعلی فی لوح القضا الّذی کان فی کنائز عصمة ربّك محفوظا و انّها لخیر النّسا و بعدها تطلق علی ضلع النّقطة الّتی ما خرجت عن حصن العصمة و ما مسّتها ایدی الخائنین و کذلك کان الأمر مقضیّا و الّتی خانت انّها خرجت عن النّقطة و قطعت نسبتها من الله الّذی قدّر کلّ امر فی لوح مبینا قل انّ المشرکین ظنّوا بانّا اردنا ان ننسخ ما نزل علی نقطة البیان

Dar īn maqām īn āyāt-i abdaᶜ-i aḥlā min lisān Allāh al-ᶜAlī al-Abhā nāzil: Hādhā mā nazala ḥīnaᵓidhin min jabarūti ᶜizzin ᶜaliyyā. Yā qawm fa-iᶜlamū bi-annā iṣṭafaynā umma Nuqṭati al-Ūlā wa innahā qad kānat min khīrati al-imāᵓ ladā al-ᶜarsh madhkūrā. Wa ḥurrima iṭlāqu hādhā al-ism ᶜalā ghayrihā. Kadhālika ruqima min Qalami al-Aᶜlā fī Lawḥi al-Qaḍā alladhī kāna fī kanāᵓizi ᶜiṣmati rabbika maḥfūẓā. Wa innahā la-khayru al-nisāᵓ wa baᶜdahā tuṭlaqu ᶜalā ḍilᶜi al-Nuqṭah allatī mā kharajat ᶜan ḥiṣni al-ᶜiṣmah wa mā massathā aydī al-khāᵓinīn. Wa kadhālika kāna al-amru maqḍiyyā. Wa allatī khānat innahā kharajat ᶜan al-Nuqṭah wa qaṭaᶜat nisbatāhā min Allāh alladhī qaddara kulla amrin fī lawḥin mubīnā. Qul inna al-mushrikīn ẓannū bi-annā aradnā an nansakha mā nazala ᶜalā Nuqṭati al-Bayān.

At this point these wondrous, most sweet verses were revealed from the tongue of God, the Most High, the All-Glorious: “This is what has now descended from the dominion of lofty glory. O people, know that We have chosen the mother of the Primal Point, and she has been recorded before the Throne as among the choicest of handmaidens. Applying this name to anyone other than her has been forbidden. Thus has it been inscribed by the Most Exalted Pen in the Tablet of Decree, preserved within the treasuries of your Lord’s unfailing protection. She is indeed the best of women, and after her this designation applies to the wife of the Point who has not left the stronghold of purity and whom the hands of the treacherous have not touched. Thus has the matter been decreed. As for the one who acted treacherously, she has departed from the Point and severed her relationship with God, who has ordained all things in a clear Tablet. Say: The idolaters have imagined that We intended to abrogate what was revealed to the Point of the Bayān.”

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قل فوربّی الرّحمن لو نرید کما ظنّوا لیس لأحد ان یعترض علی الله الّذی خلق کلّ شیء بأمر من عنده و انّه کان علی کلّ شیء قدیرا و کلّما نرید هو ما اراد الله و ما یظهر منّی هو ما ظهر منه و یشهد بذلك کلّ موحّد علیماً و لکن الله اراد بهذا الظّهور ان یثبت ما نزل من عند نقطة البیان و یضع احکامه علی اعناق الفراعنة من ملأ الطّغیان و کان نفسه الحقّ علی ذلك شهیدا و انّا اردنا ان نفدی نفسنا فی سبیله کما فدی نفسه فی سبیلی اتّقوا الله یا قوم و لاتفتروا علی الّذی به اشرقت شمس البیان و ظهر حکمه بین الخلایق جمیعاً فسوف نثبت احکامه و نبرهن آثاره فی الأرض بقدرة و سلطان مبیناً

Qul fa-wa-rabbī al-Raḥmān law nurīdu kamā ẓannū laysa li-aḥadin an yaᶜtariḍa ᶜalā Allāh alladhī khalaqa kulla shayᵓin bi-amrin min ᶜindihi wa innahu kāna ᶜalā kulli shayᵓin qadīrā. Wa kullamā nurīdu huwa mā arāda Allāh wa mā yaẓharu minnī huwa mā ẓahara minhu wa yashhadu bi-dhālika kullu muwaḥḥidin ᶜalīmā. Wa lākin Allāh arāda bi-hādhā al-ẓuhūr an yuthbita mā nazala min ᶜindi Nuqṭati al-Bayān wa yaḍaᶜa aḥkāmahu ᶜalā aᶜnāqi al-farāᶜinah min malaᵓi al-ṭughyān wa kāna nafsuhu al-Ḥaqq ᶜalā dhālika shahīdā. Wa innā aradnā an nafdī nafsanā fī sabīlihi kamā fadā nafsahu fī sabīlī. Ittaqū Allāh yā qawm wa lā taftarū ᶜalā alladhī bihi ashraqat shamsu al-Bayān wa

ẓahara ḥukmuhu bayna al-khalāʾiqi jamīʿā. Fa-sawfa nuthbitu aḥkāmahu wa nubarhinu āthārahu fī al-arḍ bi-qudratin wa sulṭānin mubīnā.

Say: By my Lord, the All-Merciful, if We wished to do as they have imagined, no one would have the right to object to God, who created all things through a command from Himself. He is indeed powerful over all things. Whatever We wish is what God has wished, and whatever appears from Me is what has appeared from Him. Every knowledgeable believer in His oneness bears witness to this. But through this Revelation God has intended to confirm what was revealed by the Point of the Bayān and to place His laws upon the necks of the Pharaohs among the hosts of tyranny. His own Self, the True One, bears witness to this. We have intended to sacrifice Ourself in His path, just as He sacrificed Himself in My path. Fear God, O people, and do not fabricate lies against Him through whom the Sun of the Bayān has shone and His decree has appeared among all created beings. We will assuredly establish His laws and demonstrate the truth of His writings on earth with power and manifest authority.

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الیوم خیر النّسا امّ نقطه اولی است و حرام شده اطلاق این اسم بر اماء الله و هم‌چنین اذن داده شده اطلاق این اسم بعدها بر ضلع نقطه که در فارس ساکنند و از حصن عصمت ربّانی خارج نشده‌اند و حرمة الله را رعایت نموده و دست خائنین بذیل عصمتش نرسیده فونفسی الحقّ او است بتول عذرا و حرم اعلی و عصمت کبری ان اخدموها یا احبّائی بصدق مبین لانّها بقیّة الله بینکم ان انتم من العارفین نسئل الله بأن یستقیمها علی ما هی علیه و یعصمها عن مسّ الهاتکین الّذین تحرّکهم ارياح النّفس و الهوی کیف یشآء اولئك هم فی ضلال مبین و بأن یثبتها علی هذا الأمر و انّه علی کلّ شیء قدیر

Al-yawm khayr al-nisāʾ umm-i Nuqṭiy-i Ūlā ast va ḥarām shudih iṭlāq-i īn ism bar imāʾ Allāh va hamchunīn idhn dādih shudih iṭlāq-i īn ism baʿdahā bar ḍilʿ-i Nuqṭih kih dar Fārs sākinand va az ḥiṣn-i ʿiṣmat-i rabbānī khārij nashudih-and va ḥurmat Allāh rā riʿāyat namūdih va dast-i khāʾinīn bi-dhayl-i ʿiṣmatash narisīdih. Fa-wa-nafsī al-Ḥaqq ū ast Batūl-i ʿAdhrā va Ḥaram-i Aʿlā va ʿIṣmat-i Kubrā. An ikhdumūhā yā aḥibbāʾī bi-ṣidqin mubīn li-annahā baqiyyatu Allāh baynakum in antum min al-ʿārifīn. Nasʾalu Allāh bi-an yastaqīmahā ʿalā mā hiya ʿalayhi wa yaʿṣimahā ʿan massi al-hātikīn alladhīna tuḥarrikuhum aryāḥu al-nafs wa al-hawā kayfa yashāʾ. Ulāʾika hum fī ḍalālin mubīn. Wa bi-an yuthbitahā ʿalā hādhā al-amr wa innahu ʿalā kulli shayʾin qadīr.

Today the best of women is the mother of the Primal Point, and applying this name to the handmaidens of God has been forbidden. Permission has likewise been given to apply this name after her to the wife of the Point who resides in Fārs, who has not left the stronghold of divine purity, who has observed the sanctity of God, and whose robe of purity the hands of the treacherous have not reached. By My own Self, the True One, she is the chaste Virgin, the Most Exalted Consort, and the Most Great Purity. Serve her, O My loved ones, with manifest sincerity, for she is what remains of God among you, if you are among those who understand. We ask God to keep her steadfast in her present state and to protect her from the touch of those who violate sanctity, whom the winds of self and desire move as they please. They are indeed in manifest error. And We ask Him to establish her firmly in this Cause. He is powerful over all things.

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يا قوم انّی ما اردت فیما اقول نفسی بل نفس الله ان انتم من المنصفین و نلقی علیکم ما اراد ربّکم العلیّ العظیم حرمت حرم الله بر کلّ لازم در جمیع احوال رعایتشان محبوب بوده و هم‌چنین نفوسیکه نفس الرّحمن از مابین آن نفوس ظاهر شده عزّزوهم و وقّروهم یا قوم و لاتکوننّ من الغافلین و جمیع این فضل محقّق مادام که حبل نسبت منقطع نشود

Yā qawm innī mā aradtu fīmā aqūlu nafsī bal nafsa Allāh in antum min al-munṣifīn wa nulqī ᶜalaykum mā arāda rabbukum al-ᶜAlī al-ᶜAẓīm. Ḥurmat-i ḥaram-i Allāh bar kull lāzim dar jamīᶜ-i aḥvāl riᶜāyatishān maḥbūb būdih va hamchunīn nufūsī kih Nafs-i Raḥmān az mābayn-i ān nufūs ẓāhir shudih. ᶜAzzizūhum wa waqqirūhum yā qawm wa lā takūnanna min al-ghāfilīn. Va jamīᶜ-i īn faḍl muḥaqqaq mādām kih ḥabl-i nisbat munqaṭiᶜ nashavad.

O people, in what I say I have not intended My own self, but the Self of God, if you judge fairly. We convey to you what your Lord, the Most High, the Almighty, has willed. Respect for the family of God is incumbent upon all; showing them consideration in every circumstance has been deemed desirable, as has showing consideration to those from whose midst the Person of the All-Merciful has appeared. Honor and revere them, O people, and do not be among the heedless. All this bounty holds true so long as the bond of relationship is not severed.

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و انت تعلم یا الهی بانّی احبّ هؤلآء و کلّ ما نسب الی نفسك وَ اَجد منهم نفحات قمیص رحمانیّتك وفوحات ثوب عزّك و مواهبك و اشتاق لقائهم و الاجتماع معهم و المؤانسة بهم اذا اسئلك یا الهی باسم الّذی جعلته سلطان الأسماء بین الأرض و السّمآء و به کسّرتَ اصنام النّفس و الهوی و به غسّلت العارفین و المشتاقین و طهّرتهم عن روایح ما سواك فی ملکوت الانشآء بأن تشتعل فی صدور هؤلآء مشاعل حبّك لیهتدی بها اهل مملکتك الّذینهم غفلوا عن ذکرك و ثنائك و بعدوا عن شاطی قربك و لقائك

Wa anta taᶜlamu yā ilāhī bi-annī uḥibbu hāʾulāʾ wa kulla mā nusiba ilā nafsika wa ajidu minhum nafaḥāti qamīṣi raḥmāniyyatika wa fawaḥāti thawbi ᶜizzika wa mawāhibika wa ashtāqu liqāʾahum wa al-ijtimāᶜa maᶜahum wa al-muʾānasata bihim. Idhan asʾaluka yā ilāhī bi-ismi alladhī jaᶜaltahu sulṭāna al-asmāʾ bayna al-arḍ wa al-samāʾ wa bihi kassarta aṣnāma al-nafs wa al-hawā wa bihi ghassalta al-ᶜārifīn wa al-mushtāqīn wa ṭahhartahum ᶜan rawāʾiḥi mā siwāka fī malakūti al-inshāʾ bi-an tashtaᶜila fī ṣudūri hāʾulāʾ mashāᶜilu ḥubbika li-yahtadiya bihā ahlu mamlakatika alladhīnahum ghafalū ᶜan dhikrika wa thanāʾika wa baᶜudū ᶜan shāṭiʾi qurbika wa liqāʾika.

You know, O my God, that I love these souls and all that is related to Your own Self. From them I perceive the fragrances of the shirt of Your all-mercifulness and the sweet scents of the robe of Your glory and Your gifts, and I long to meet them, to gather with them, and to enjoy their companionship. I therefore ask You, O my God, by the Name that You have made sovereign over all names between earth and heaven, through which You have shattered the idols of self and desire, and through which You have washed those who know You and long for You, purifying them from the scents of all besides You in the kingdom of creation, to kindle the torches of Your love in the hearts of these souls, so that through them the inhabitants of Your realm may be guided—those who have neglected Your remembrance and praise and have strayed far from the shore of nearness to You and meeting with You.

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فيا الهى لاتمنعهم عمّا ظهر بينهم و لاتحرمهم عمّا رشحت فى تلك الأيّام من سحاب رحمتك و غمام فضلك ثمّ اسمعهم يا الهى فى كلّ حين نغماتك و الحانك الّتى ارتفعت عن مقرّ عرش وحدانيّتك و كرسىّ عزّ فردانيّتك ثمّ اقبل منهم يا الهى ما ترك عنهم فى ايّامك الّتى فيها اشرقت شمس جمالك عن افق مشيّتك و كان ان يمشى بينهم سلطان الرّسل باقتدارك و عظمتك و انت ترى يا الهى بانّ البكا منعنى حينئذ عن ذكرك و ثنائك و ثنآء الّذين نسبتهم الى مظهر نفسك بما خطر ببالى ذكر محبوبى و مقصودى و رجائى و ذكر ايّامه و شئوناته

Fa-yā ilāhī lā tamnaᶜhum ᶜammā ẓahara baynahum wa lā taḥrimhum ᶜammā rashaḥta fī tilka al-ayyām min saḥābi raḥmatika wa ghamāmi faḍlika. Thumma asmiᶜhum yā ilāhī fī kulli ḥīnin naghamātika wa alḥānaka allatī irtafaᶜat ᶜan maqarri ᶜarshi waḥdāniyyatika wa kursiyyi ᶜizzi fardāniyyatika. Thumma iqbal minhum yā ilāhī mā turika ᶜanhum fī ayyāmika allatī fīhā ashraqat shamsu jamālika ᶜan ufuqi mashīᵓatika wa kāna an yamshiya baynahum Sulṭānu al-Rusul bi-iqtidārika wa ᶜaẓamatika. Wa anta tarā yā ilāhī bi-anna al-bukāᵓ manaᶜanī ḥīnaᵓidhin ᶜan dhikrika wa thanāᵓika wa thanāᵓi alladhīna nasabtahum ilā maẓhari nafsika bi-mā khaṭara bi-bālī dhikru maḥbūbī wa maqṣūdī wa rajāᵓī wa dhikru ayyāmihi wa shuᵓūnātihi.

O my God, do not keep them from what has appeared among them, and do not deprive them of what You have showered in these days from the clouds of Your mercy and Your grace. Let them hear, O my God, at every moment, Your melodies and songs that have risen from the seat of the throne of Your oneness and the seat of the glory of Your singleness. Accept from them, O my God, what they have left behind in Your days, in which the Sun of Your beauty has shone from the horizon of Your will and the Sovereign of the Messengers has walked among them through Your might and grandeur. You see, O my God, that weeping has now prevented me from remembering and praising You and from praising those whom You have related to the Manifestation of Your own Self, for there has come to my mind the remembrance of my Beloved, my Desire, and my Hope, and the remembrance of His days and His ways.

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فوعزّتك يا الهى بنفسى ضيع اسم الوفآء بين الأرض و السّمآء لانّ محبوبى فدى نفسه فى سبيلك و انّى اكون موجوداً فى مملكتك بين بريّتك مع انّك انت تعلم يا الهى بانّى فى كلّ حين احبّ ان انفق روحى و نفسى فى سبيله و فى كلّ آن انتظر هذا و لكن لم ادر بايّ جهة منعت عمّا اردت فوعزّتك اذاً انقطع الصّبر منّى حبّاً للقائك و طلباً لوصالك و لاتفرح نفسى الّا حين الّذى تشاهد وجهى محمراً بدمى و كلّما القيت نفسى بين يدى الأعدا انّك حفظتنى بسلطان مشيّتك و كلّما اودعت جسدى تحت ايادى اولى البغضآء انت عصمتنى بقدرتك و قوّتك

Fa-wa-ᶜizzatika yā ilāhī bi-nafsī ḍuyyiᶜa ismu al-wafāᵓ bayna al-arḍ wa al-samāᵓ li-anna maḥbūbī fadā nafsahu fī sabīlika wa innī akūnu mawjūdan fī mamlakatika bayna bariyyatika maᶜa annaka anta taᶜlamu yā ilāhī bi-annī fī kulli ḥīnin uḥibbu an unfiqa rūḥī wa nafsī fī sabīlihi wa fī kulli ānin antaẓiru hādhā wa lākin lam adri bi-ayyi jihatin muniᶜtu ᶜammā aradtu. Fa-wa-ᶜizzatika idhan inqaṭaᶜa al-ṣabru minnī ḥubban li-liqāᵓika wa ṭalaban li-wiṣālika wa lā tafraḥu nafsī illā ḥīna alladhī tushāhidu wajhī muḥmarran bi-damī. Wa kullamā alqaytu nafsī bayna yaday al-aᶜdāᵓ innaka ḥafiẓtanī bi-sulṭāni mashīᵓatika wa kullamā awdaᶜtu jasadī taḥta ayādī ulī al-baghḍāᵓ anta ᶜaṣamtanī bi-qudratika wa quwwatika.

By Your glory, O my God, through me the very name of faithfulness has been lost between earth and heaven, for my Beloved sacrificed Himself in Your path, while I remain alive in Your realm

among Your creatures. Yet You know, O my God, that at every moment I long to offer up my spirit and my life in His path, and at every instant I await this. But I do not know why I have been prevented from attaining what I desired. By Your glory, my patience has now come to an end through love of meeting You and longing for union with You. My soul will rejoice only when You behold my face reddened with my blood. Whenever I have cast myself into the hands of my enemies, You have preserved me through the sovereignty of Your will; and whenever I have placed my body beneath the hands of those possessed of hatred, You have protected me through Your power and might.

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فلمّا جعلتنی محروماً عمّا اردته فی سبیلك قرّبنی الی ارض الّتی استوی علیها محبوبی و محبوب العالمین ومقصودی و مقصود العارفین لاستأنس بها و اقبّل ترابها و اجد منها روایح قدسك و نفحات رحمتك لعلّ بذلك تسکن نفسی من اضطرابها و روحی من احتراقها و جسدی من اهتزازه و استغفرك یا الهی عن کلّ ذلك لانّه حینئذ یکون حیّاً فی الأفق الأبهی یشهد و یری و بذلك تشهد نفسی و روحی و ذاتی و قلمی و لسانی و ظاهری و باطنی و اوّلی و آخری لا اله الّا انت العزیز المتعالی المقتدر المهیمن العلیم الحکیم

Fa-lammā jaᶜaltanī maḥrūman ᶜammā aradtuhu fī sabīlika qarribnī ilā arḍi allatī istawā ᶜalayhā maḥbūbī wa maḥbūbu al-ᶜālamīn wa maqṣūdī wa maqṣūdu al-ᶜārifīn li-astaᵓnisa bihā wa uqabbila turābahā wa ajida minhā rawāᵓiḥa qudsika wa nafaḥāti raḥmatika laᶜalla bi-dhālika taskunu nafsī min iḍṭirābihā wa rūḥī min iḥtirāqihā wa jasadī min ihtizāzihi. Wa astaghfiruka yā ilāhī ᶜan kulli dhālika li-annahu ḥīnaᵓidhin yakūnu ḥayyan fī al-Ufuqi al-Abhā yashhadu wa yarā wa bi-dhālika tashhadu nafsī wa rūḥī wa dhātī wa qalamī wa lisānī wa ẓāhirī wa bāṭinī wa awwalī wa ākhirī. Lā ilāha illā anta al-ᶜAzīz al-Mutaᶜālī al-Muqtadir al-Muhaymin al-ᶜAlīm al-Ḥakīm.

Since You have deprived me of what I desired in Your path, bring me near to the land upon which my Beloved and the Beloved of all worlds, my Desire and the Desire of those who know You, once dwelt, so that I may find solace in it, kiss its dust, and perceive from it the fragrances of Your holiness and the breezes of Your mercy. Perhaps through this my soul may be stilled from its agitation, my spirit from its burning, and my body from its trembling. I ask Your forgiveness, O my God, for all this, for He is even now alive in the All-Glorious Horizon, witnessing and seeing. To this bear witness my soul, my spirit, my being, my pen, my tongue, my outer and inner self, my beginning and my end. There is no God but You, the Almighty, the Most Exalted, the All-Powerful, the All-Protecting, the All-Knowing, the All-Wise.

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بدانید ایقوم که این غلام رحمن در جمیع احیان ارادهاش آن بوده که آنچه از ظهور قبلش نقطه بیان روح من فی الأکوان فداه نازل شده ثابت نماید حرکت ننمودهام مگر برضای او و چنانچه او حرکت نفرمود مگر برضای این غلام مع آنکه کلّ آنچه از این مشیّت ظاهر شود نفس مشیّت و اراده او بوده و کفی بنفسه شهیداً و لکن مشرکین بیان گمان نمودهاند و در بادیههای مهلکه ظنّ مشی کردهاند چنانچه نسبت دادهاند که این غلام گفته که نقطه بیان از یکحرف من خلق شده لا و الله آنچه نازل شده منزل حقّ تعالی سلطنته و تعالی قدرته و تعالی عظمته و تعالی اقتداره و تعالی عزّه و تعالی رفعته و تعالی شأنه و تعالی بهائه و تعالی امره بوده و خواهد بود

Bidānīd ay qawm kih īn Ghulām-i Raḥmān dar jamīᶜ-i aḥyān irādih-ash ān būdih kih ānchih az ẓuhūr-i qablash Nuqṭiy-i Bayān rūḥu man fī al-akwān fidāhu nāzil shudih thābit namāyad. Ḥarakat nanamūdih-am magar bi-riḍā-yi ū chunānchih ū ḥarakat nafarmūd magar bi-riḍā-yi īn Ghulām maᶜa

ānkih kull-i ānchih az īn Mashiyyat ẓāhir shavad nafs-i mashiyyat va irādiy-i ū būdih wa kafā bi-nafsihi shahīdā. Va lākin mushrikīn-i Bayān gumān namūdih-and va dar bādiyih-hā-yi muhlikiy-i ẓann mashy kardih-and chunānchih nisbat dādih-and kih īn Ghulām guftih kih Nuqṭiy-i Bayān az yik ḥarf-i man khalq shudih. Lā wa-llāh ānchih nāzil shudih munzil Ḥaqq taᶜālā salṭanatuhu wa taᶜālā qudratuhu wa taᶜālā ᶜaẓamatuhu wa taᶜālā iqtidāruhu wa taᶜālā ᶜizzuhu wa taᶜālā rifᶜatuhu wa taᶜālā shaʾnuhu wa taᶜālā bahāʾuhu wa taᶜālā amruhu būdih va khwāhad būd.

Know, O people, that this Youth of the All-Merciful has at all times intended to establish whatever was revealed by His previous Manifestation, the Point of the Bayān—may the souls of all in existence be sacrificed for Him. I have acted only in accordance with His good pleasure, just as He acted only in accordance with the good pleasure of this Youth. Moreover, whatever appears from this Will has been His very will and purpose, and His own Self is sufficient as a witness. But the idolaters of the Bayān have indulged in conjecture and wandered through the deadly wildernesses of supposition, even alleging that this Youth has said that the Point of the Bayān was created from a single letter of Mine. No, by God! Whatever has been revealed, its Revealer has been and will be the True One—exalted be His sovereignty, exalted be His power, exalted be His grandeur, exalted be His might, exalted be His glory, exalted be His loftiness, exalted be His station, exalted be His splendor, and exalted be His Cause.

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بگوئید ای بی‌شرمهای ارض آنچه در این ظهور نازل بعینه همان کلمات نقطه اوّلیّه بوده و خواهد بود و این غلام لازال جز عبودیّت صرفه دوست نداشته فوالّذی نفسی بیده عبودیّت محبوب جانم بوده بشأنیکه کلّما اشاهد موقفاًمن مواقف الأرض احبّ ان اخرّ علیه سجّدا لله محبوبی و محبوب العارفین فیا لیت علی کلّ ذرّة من ترابها سجدت لله ربّی و ربّ العالمین و اینکه در الواح ذکر مقامات عالیه شده ناظراً الی امر الله و شأنه و عزّه و اجلاله بوده چنانچه نقطهء بیان فرموده انّه ینطق فی کلّ شیء بانّی انا الله لا اله الّا انا ان یا خلقی ایّای فاعبدون و اگر نظر بایمقام نبود فونفسه المحبوب ما ذکرت الّا العبودیّة الصّرفة لله الحقّ کذلك کان الأمر و لکن النّاس هم لا یشعرون

Bigūyīd ay bī-sharmhā-yi arḍ ānchih dar īn ẓuhūr nāzil bi-ᶜaynihi hamān kalimāt-i Nuqṭiy-i Avvaliyyih būdih va khwāhad būd va īn Ghulām lā yazāl juz ᶜubūdiyyat-i ṣirfih dūst nadāshtih. Fa-wa-alladhī nafsī bi-yadihi ᶜubūdiyyat maḥbūb-i jānam būdih bi-shaʾnī kih kullamā ushāhidu mawqifan min mawāqifi al-arḍ uḥibbu an akhirra ᶜalayhi sujjadan li-llāh maḥbūbī wa maḥbūbi al-ᶜārifīn. Fa-yā layta ᶜalā kulli dharratin min turābihā sajadtu li-llāh rabbī wa rabbi al-ᶜālamīn. Va īnkih dar alvāḥ dhikr-i maqāmāt-i ᶜāliyih shudih nāẓiran ilā Amr Allāh wa shaʾnihi wa ᶜizzihi wa ijlālihi būdih chunānchih Nuqṭiy-i Bayān farmūdih innahu yanṭiqu fī kulli shayʾin bi-annī anā Allāh lā ilāha illā anā an yā khalqī iyyāya fa-uᶜbudūn. Va agar naẓar bi-īn maqām nabūd fa-wa-nafsihi al-Maḥbūb mā dhakartu illā al-ᶜubūdiyyata al-ṣirfata li-llāh al-Ḥaqq. Kadhālika kāna al-amr wa lākin al-nāsu hum lā yashᶜurūn.

Say: O shameless ones of the earth! Whatever is revealed in this Revelation has been and will be precisely the words of the Primal Point, and this Youth has always loved nothing but pure servitude. By Him in whose hand is my soul, servitude has been the beloved of my heart, to such a degree that whenever I behold any spot on earth, I long to fall prostrate upon it before God, my Beloved and the Beloved of those who know Him. Would that upon every atom of its dust I had prostrated myself before God, my Lord and the Lord of all worlds! The exalted stations mentioned in the Tablets have been spoken of with regard to the Cause of God, His station, His glory, and His majesty, just as the Point of the Bayān has said: “He speaks in all things, saying, ‘I am God; there

is no God but Me. O My creation, worship Me alone.’ ” Were it not with regard to this station, then by His own beloved Self, I would have spoken of nothing but pure servitude to God, the True One. Such is the matter, but the people do not perceive it.

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در اینمقام مناجاتی که مخصوص یکی از احبّا از سماء عزّ ابهی نازل ذکر میشود تا کلّ عارف شوند که در جمیع مراتب اکمل از کلّ مظاهر ظاهر شده‌اند حتّی در مقام عبودیّت

Dar īn maqām munājātī kih makhṣūṣ-i yikī az aḥibbā az samāʾ-i ʿizz-i Abhā nāzil dhikr mīshavad tā kull ʿārif shavand kih dar jamīʿ-i marātib akmal az kull-i maẓāhir ẓāhir shudih-and ḥattā dar maqām-i ʿubūdiyyat.

At this point a prayer revealed from the heaven of all-glorious majesty especially for one of the loved ones is cited, so that all may recognize that He has appeared in every degree more perfect than all the Manifestations, even in the station of servitude.

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سبحانك اللّهمّ یا الهی تشهد السن الممکنات علی سلطنتك و اقتدارك و علی فقری و افتقاری عند ظهورات غنائك اذا یا الهی فانظر هذا العاصی الّذی لم یزل کان ناظراً الی شطر غفرانك و قلبه متوجّهاً الی افق فضلك و مواهبك و انّی یا الهی من اوّل یوم الّذی خلقتنی بامرك و احییتنی من نسماءت جود رحمانیّتك ما توجّهت الی احد دونك و قمت الی مقابلة الأعدآء لسلطنتك و اقتدارك و دعوت الکلّ الی شاطی بحر توحیدك و سماء عزّ تفریدك و ما اردت فی ایّامی حفظ نفسی من طغاة خلقك بل اعلآء ذکرك بین بریّتك و بذلك ورد علیّ ما لا حمله احد من خلقك

Subḥānaka Allāhumma yā ilāhī, tashhadu alsunu al-mumkināti ʿalā salṭanatika wa-iqtidārika wa-ʿalā faqrī wa-iftiqārī ʿinda ẓuhūrāti ghināʾika. Idhan yā ilāhī fa-nẓur hādhā al-ʿāṣī alladhī lam yazal kāna nāẓiran ilā shaṭri ghufrānika wa-qalbuhu mutawajjihan ilā ufuqi faḍlika wa-mawāhibika. Wa-innī yā ilāhī min awwali yawmin alladhī khalaqtanī bi-amrika wa-aḥyaytanī min nasamāʾāti jūdi raḥmāniyyatika mā tawajjahtu ilā aḥadin dūnaka wa-qumtu ilā muqābalati al-aʿdāʾi li-salṭanatika wa-iqtidārika wa-daʿawtu al-kulla ilā shāṭiʾi baḥri tawḥīdika wa-samāʾi ʿizzi tafrīdika. Wa-mā aradtu fī ayyāmī ḥifẓa nafsī min ṭughāti khalqika bal iʿlāʾa dhikrika bayna bariyyatika wa-bi-dhālika warada ʿalayya mā lā ḥamalahu aḥadun min khalqika.

Glory be to You, O God, my God! The tongues of all contingent beings testify to Your sovereignty and power, and to my poverty and need before the manifestations of Your wealth. Look, then, O my God, upon this sinner, who has always gazed toward Your forgiveness, his heart turned toward the horizon of Your grace and Your gifts. O my God, from the very first day when You created me by Your command and brought me to life through the breezes of Your all-merciful generosity, I have turned to no one but You. I arose to confront the enemies for the sake of Your sovereignty and power, and summoned everyone to the shore of the ocean of Your oneness and the heaven of the glory of Your singleness. Throughout my days, I have sought not to protect myself from the tyrants among Your creatures, but to exalt Your remembrance among Your creation. Because of this, there has befallen me what none of Your creatures has borne.

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و کم من ایّام یا الهی کنت فریداً بین المذنبین من عبادك و کم من لیالی یا محبوبی کنت اسیراً بین الغافلین من خلقك و فی موارد البأسآء و الضّرّآء کنت ناطقاً بثنآء نفسك بین سمائك و ارضك و ذاکراً ببدایع ذکرك فی ملکوت امرك و خلقك و لو انّ کلّ ما ظهر منّی لا ینبغی لسلطان عزّ وحدانیّتك و لایلیق لشأنك و اقتدارك فوعزّتك یا محبوبی لم اجد لنفسی وجوداً تلقآء مدین عزّك و کلّما ارید ان اثنی نفسك بثنآء یمنعنی فؤادی لانّ دونك لم یقدر ان یطیر فی هواء ملکوت قربك او ان یصعد الی سماء جبروت لقائك فوعزّتك اشاهد بانّی لو اسجد لکفّ من التّراب الی آخر الّذی لا آخر له لنسبته الی اسمك الصّانع لا أجد نفسی بعیداً عن التّقرّب الیه و اشاهد بأنّ عملی لا ینبغی له بل کان محدوداً بحدودات نفسی و لو اخدم احداً من عبادك بحیث اقوم بین یدیه بدوام ملکوتك و بقآء جبروتك لنسبته الی اسمك الخالق فوعزّتك لأجد نفسی مقصّراً عن ادآء خدمته و محروماً عمّا یلیق له لانّ فی هذا المقام لا یری الّا نسبتهم الی اسمائك و صفاتك

Wa-kam min ayyāmin yā ilāhī kuntu farīdan bayna al-mudhnibīna min ᶜibādika wa-kam min layālin yā maḥbūbī kuntu asīran bayna al-ghāfilīna min khalqika. Wa-fī mawāridi al-baʾsāʾi wa-l-ḍarrāʾi kuntu nāṭiqan bi-thanāʾi nafsika bayna samāʾika wa-arḍika wa-dhākiran bi-badāʾiᶜi dhikrika fī malakūti amrika wa-khalqika. Wa-law anna kulla mā ẓahara minnī lā yanbaghī li-sulṭāni ᶜizzi waḥdāniyyatika wa-lā yalīqu li-shaʾnika wa-iqtidārika, fa-wa-ᶜizzatika yā maḥbūbī lam ajid li-nafsī wujūdan tilqāʾa madīni ᶜizzika. Wa-kullamā urīdu an uthniya nafsaka bi-thanāʾin yamnaᶜunī fuʾādī li-anna dūnaka lam yaqdir an yaṭīra fī hawāʾi malakūti qurbika aw an yaṣᶜada ilā samāʾi jabarūti liqāʾika. Fa-wa-ᶜizzatika ushāhidu bi-annī law asjudu li-kaffin mina al-turābi ilā ākhiri alladhī lā ākhira lahu li-nisbatihi ilā ismika al-Ṣāniᶜi lā ajidu nafsī baᶜīdan ᶜani al-taqarrubi ilayhi wa-ushāhidu bi-anna ᶜamalī lā yanbaghī lahu bal kāna maḥdūdan bi-ḥudūdāti nafsī. Wa-law akhdumu aḥadan min ᶜibādika bi-ḥaythu aqūmu bayna yadayhi bi-dawāmi malakūtika wa-baqāʾi jabarūtika li-nisbatihi ilā ismika al-Khāliqi fa-wa-ᶜizzatika la-ajidu nafsī muqaṣṣiran ᶜan adāʾi khidmatihi wa-maḥrūman ᶜammā yalīqu lahu li-anna fī hādhā al-maqāmi lā yurā illā nisbatuhum ilā asmāʾika wa-ṣifātika.

How many days, O my God, I was alone among the sinful among Your servants, and how many nights, O my Beloved, I was a captive among the heedless among Your creatures! Amid hardship and adversity, I spoke Your praise between Your heaven and Your earth, and proclaimed the wonders of Your remembrance in the kingdom of Your command and creation. Although everything that has proceeded from me is unworthy of the sovereignty of Your glorious oneness and unbefitting Your station and power, yet, by Your glory, O my Beloved, I have found no existence of my own before the city of Your glory. Whenever I wish to offer You praise, my heart restrains me, for no one other than You can soar in the atmosphere of the kingdom of Your nearness or ascend to the heaven of the dominion of Your presence. By Your glory! I see that, were I to prostrate myself before a handful of dust until the end that has no end, because of its relationship to Your name, the Maker, I would not consider myself far from drawing near to it. I see that my deed would be unworthy of it, being confined instead within the limits of my own self. Were I to serve one of Your servants, standing before him for as long as Your kingdom endures and Your dominion remains, because of his relationship to Your name, the Creator, then, by Your glory, I would find myself falling short in serving him and deprived of what befits him, for in this station nothing is seen but their relationship to Your names and attributes.

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انّ الّذى كان شأنه ذلك كيف يقدر ان يذكر الّذى باشارة من اصبعه خلقت الأسمآء و ملكوتها و الصّفات و جبروتها و باشارة اخرى ركّبت الكاف بالنّون و ظهر منها ما عجز عن عرفانه اعلى افئدة المقرّبين من اصفيائك و ابهى مشاعر المخلصين من اودّائك

Inna alladhī kāna shaʾnuhu dhālika kayfa yaqdiru an yadhkura alladhī bi-ishāratin min iṣbaʿihi khuliqati al-asmāʾu wa-malakūtuhā wa-l-ṣifātu wa-jabarūtuhā wa-bi-ishāratin ukhrā rukkibati al-kāfu bi-l-nūni wa-ẓahara minhā mā ʿajaza ʿan ʿirfānihi aʿlā afʾidati al-muqarrabīna min aṣfiyāʾika wa-abhā mashāʿiri al-mukhliṣīna min awiddāʾika.

How can one whose condition is such make mention of Him at a gesture of whose finger the names and their kingdom, and the attributes and their dominion, were created, and at another gesture of whom the letter kāf was joined to the letter nūn, and from this appeared that which the loftiest hearts of those drawn near among Your chosen ones, and the most radiant faculties of the sincere among Your loved ones, are powerless to comprehend?

764

فوعزّتك يا محبوبى صرت متحيّراً فى مظاهر صنعك و مطالع قدرتك و اشاهد نفسى عاجزاً عن عرفان ادنى آيتك و كيف عرفان نفسك اذاً اسئلك يا الهى باسمك الّذى به طيّرت العاشقين فى هوآء ارادتك و اهتديت به المشتاقين الى رضوان قربك و وصالك بأن تهبّ من رضوان عنايتك روايح الاطمينان على المضطرّين من احبّائك فى تلك الأيّام الّتى احاطتهم ارياح الافتتان من كلّ الجهات بحيث اضطربت النّفوس من سطوة قضائك و تزلزلت اركان الوجود عمّا نزل عليهم من سمآء تقديرك و بلغت اضطرابهم الى مقام تكاد ان تخمد فى مشكوة قلوبهم سراج حبّك و ذكرك و انّك انت المقتدر على ما تشآء و انّك انت الغفور الكريم

Fa-wa-ʿizzatika yā maḥbūbī ṣirtu mutaḥayyiran fī maẓāhiri ṣunʿika wa-maṭāliʿi qudratika wa-ushāhidu nafsī ʿājizan ʿan ʿirfāni adnā āyatika wa-kayfa ʿirfāni nafsika. Idhan asʾaluka yā ilāhī bi-ismika alladhī bihi ṭayyarta al-ʿāshiqīna fī hawāʾi irādatika wa-ihtadayta bihi al-mushtāqīna ilā riḍwāni qurbika wa-wiṣālika bi-an tahubba min riḍwāni ʿināyatika rawāʾiḥu al-iṭmiʾnāni ʿalā al-muḍṭarrīna min aḥibbāʾika fī tilka al-ayyāmi allatī aḥāṭathum aryāḥu al-iftitāni min kulli al-jihāti bi-ḥaythu iḍṭarabati al-nufūsu min saṭwati qaḍāʾika wa-tazalzalat arkānu al-wujūdi ʿammā nazala ʿalayhim min samāʾi taqdīrika wa-balaghat iḍṭirābuhum ilā maqāmin takādu an takhmuda fī mishkāti qulūbihim sirāju ḥubbika wa-dhikrika. Wa-innaka anta al-Muqtadiru ʿalā mā tashāʾu wa-innaka anta al-Ghafūru al-Karīmu.

By Your glory, O my Beloved! I am bewildered by the manifestations of Your handiwork and the dawning places of Your power. I see myself powerless to know even Your least sign; how much less can I know Your own Self! I therefore ask You, O my God, by Your name through which You have made the lovers soar in the atmosphere of Your will and guided those who yearn to the paradise of Your nearness and reunion with You, to let the fragrances of assurance waft from the paradise of Your care over those of Your loved ones who are in distress, in these days when the winds of trial have surrounded them from every direction. Souls have been shaken by the force of Your decree, and the pillars of existence have trembled at what has descended upon them from the heaven of Your ordainment. Their agitation has reached such a degree that the lamp of Your love and remembrance is almost extinguished in the niche of their hearts. You indeed have power over whatever You will, and You are indeed the Ever-Forgiving, the Generous.

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فيا الهى و سيّدى تسمع ضجيج محبّيك و صريخهم من كلّ الأقطار بما ورد عليهم من الّذين كانت قلوبهم محروماً عن نفحات حبّك و ليس لهم من معين ليعينهم و لا من ناصر لينصرهم و كذلك ليس لاعدائهم من مانع ليمنعهم عن ضرّ هؤلآء لذا يفعلون ما يريدون و يعملون ما يشاؤن اذا فانصر يا الهى ببديع نصرك احبّائك الّذين ما استنصروا من غيرك و ما توجّهوا الى دونك و كانت عيونهم منتظرة لبدايع مواهبك و الطافك ثمّ ارحمهم يا الهى ببدايع رحمتك ثمّ ادخلهم فى حصن حمايتك و عنايتك و انّك انت الّذى يا الهى لم تزل كنت مأمن الخائفين و ملجأ المضطرّين

Fa-yā ilāhī wa-sayyidī tasmaᶜu ḍajīja muḥibbīka wa-ṣarīkhahum min kulli al-aqṭāri bi-mā warada ᶜalayhim mina alladhīna kānat qulūbuhum maḥrūman ᶜan nafaḥāti ḥubbika wa-laysa lahum min muᶜīnin li-yuᶜīnahum wa-lā min nāṣirin li-yanṣurahum wa-kadhālika laysa li-aᶜdāᵓihim min māniᶜin li-yamnaᶜahum ᶜan ḍarri hāᵓulāᵓi li-dhā yafᶜalūna mā yurīdūna wa-yaᶜmalūna mā yashāᵓūna. Idhan fa-nṣur yā ilāhī bi-badīᶜi naṣrika aḥibbāᵓaka alladhīna mā istanṣarū min ghayrika wa-mā tawajjahū ilā dūnika wa-kānat ᶜuyūnuhum muntaẓiratan li-badāᵓiᶜi mawāhibika wa-alṭāfika. Thumma irḥamhum yā ilāhī bi-badāᵓiᶜi raḥmatika thumma adkhilhum fī ḥiṣni ḥimāyatika wa-ᶜināyatika wa-innaka anta alladhī yā ilāhī lam tazal kunta maᵓmana al-khāᵓifīna wa-maljaᵓa al-muḍṭarrīna.

O my God and my Lord! You hear the lamentation of those who love You and their cries from every region over what has befallen them at the hands of those whose hearts are deprived of the breaths of Your love. They have no helper to assist them and no supporter to come to their aid. Nor is there anyone to restrain their enemies from harming them; thus they do whatever they desire and act as they please. Aid, then, O my God, with Your wondrous assistance, Your loved ones who have sought help from none but You and turned to no one besides You, whose eyes have awaited the wonders of Your gifts and Your favors. Have mercy on them, O my God, through the wonders of Your mercy, and bring them into the stronghold of Your protection and care. You, O my God, have always been the refuge of the fearful and the shelter of those in distress.

766

اسئلك بأن لاتحرم هؤلآء الضّعفآء عن بدايع جودك و افضالك و لاتدعهم بين ايدى الّذين ما خلقت كينوناتهم الّا من نار غضبك و قهرك و ما وجدوا روايح الرّحم و الانصاف و غرّتهم الدّنيا بغرورها الى شأن انكروا برهانك و اشركوا بنفسك و كفروا بآياتك و سفكوا دم احبّائك و امنائك فوعزّتك يا محبوبى ارتكبوا ما لم يرتكبه احد من قبل و بذلك استحقّوا غضبك و سياط قهرك خذهم بسلطانك ثمّ سلّط عليهم من لا يرحمهم الّا بأن يرجعوا اليك و يدخلوا فى ظلّ عنايتك و يتوبوا اليك و انّك انت لم تزل كنت قادراً و لاتزال تكون مقتدراً و انّك انت المقتدر المتعالى العادل الحكيم

Asᵓaluka bi-an lā taḥrima hāᵓulāᵓi al-ḍuᶜafāᵓa ᶜan badāᵓiᶜi jūdika wa-ifḍālika wa-lā tadaᶜhum bayna aydī alladhīna mā khalaqta kaynūnātihim illā min nāri ghaḍabika wa-qahrika wa-mā wajadū rawāᵓiḥa al-raḥmi wa-l-inṣāfi wa-gharrathumu al-dunyā bi-ghurūrihā ilā shaᵓnin ankarū burhānaka wa-ashrakū bi-nafsika wa-kafarū bi-āyātika wa-safakū dama aḥibbāᵓika wa-umanāᵓika. Fawa-ᶜizzatika yā maḥbūbī irtakabū mā lam yartakibhu aḥadun min qablu wa-bi-dhālika istaḥaqqū ghaḍabaka wa-siyāṭa qahrika. Khudhhum bi-sulṭānika thumma salliṭ ᶜalayhim man lā yarḥamuhum illā bi-an yarjiᶜū ilayka wa-yadkhulū fī ẓilli ᶜināyatika wa-yatūbū ilayka. Wa-innaka anta lam tazal kunta qādiran wa-lā tazālu takūnu muqtadiran wa-innaka anta al-Muqtadiru al-Mutaᶜālī al-ᶜĀdilu al-Ḥakīmu.

I ask You not to deprive these weak ones of the wonders of Your generosity and bounty, and not to leave them in the hands of those whose beings You created from nothing but the fire of Your wrath and Your subduing might. They have never sensed the fragrances of compassion and fairness, and the world has so beguiled them with its deceptions that they have denied Your proof, associated partners with You, disbelieved in Your signs, and shed the blood of Your loved ones and Your trusted ones. By Your glory, O my Beloved! They have committed what no one before them has committed, and have thereby deserved Your wrath and the scourges of Your subduing might. Seize them through Your sovereignty, and set over them one who will show them no mercy unless they return to You, enter beneath the shadow of Your care, and turn to You in repentance. You have always been powerful and will forever be mighty. You are indeed the All-Powerful, the Most Exalted, the Just, the All-Wise.

767

سبحانك اللّهمّ يا الهى فانصر هذا المظلوم الّذى ابتلى بين يدى الظّالمين من خلقك و المشركين من اعدائك بعد الّذى ما تنفّس الّا باذنك و امرك قد كنت يا الهى راقداً على مهد السّكون مرّت علىّ ارياح فضلك و الطافك و ايقظتنى بها بسلطانك و مواهبك و اقمتنى بين عبادك بثنآء نفسك و اعلآء كلمتك اذا اعترض علىّ اكثر بريّتك

Subḥānaka Allāhumma yā ilāhī fa-nṣur hādhā al-Maẓlūma alladhī ibtuliya bayna yaday al-ẓālimīna min khalqika wa-l-mushrikīna min aᶜdāᵓika baᶜda alladhī mā tanaffasa illā bi-idhnika wa-amrika. Qad kuntu yā ilāhī rāqidan ᶜalā mahdi al-sukūni marrat ᶜalayya aryāḥu faḍlika wa-alṭāfika wa-ayqaẓtanī bihā bi-sulṭānika wa-mawāhibika wa-aqamtanī bayna ᶜibādika bi-thanāᵓi nafsika wa-iᶜlāᵓi kalimatika idhan iᶜtaraḍa ᶜalayya aktharu bariyyatika.

Glory be to You, O God, my God! Aid this Wronged One who has been afflicted at the hands of the unjust among Your creatures and those among Your enemies who associate partners with You, even though he has never drawn a breath except by Your permission and command. I was asleep, O my God, in the cradle of stillness. The winds of Your grace and favors passed over me, and through them You awakened me by Your sovereignty and Your gifts. You raised me up among Your servants to praise You and exalt Your word. Then most of Your creatures opposed me.

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فوعزّتك يا الهى ما ظننت فى حقّهم ما ظهر منهم بعد الّذى انّك بشّرتهم بهذا الظّهور فى صحايف امرك و الواح قضائك و ما نزلت من عندك كلمة الّا و قد اخذت بها عهد هذا الغلام من خلقك و بريّتك اذاً صرت متحيّراً يا الهى و لم ادر ما افعل بين هؤلآء و كلّما اصمت عن بدايع ذكرك ينطقنى الرّوح بين سمائك و ارضك و كلّما اسكن يهتزّنى ما تهبّ عن يمين مشيّتك و ارادتك و اجد نفسى كورقة الّتى تحركها ارياح قضائك و تذهبها كيف تشآء بامرك و اذنك

Fa-wa-ᶜizzatika yā ilāhī mā ẓanantu fī ḥaqqihim mā ẓahara minhum baᶜda alladhī innaka bashshartahum bi-hādhā al-ẓuhūri fī ṣaḥāᵓifi amrika wa-alwāḥi qaḍāᵓika wa-mā nazalat min ᶜindika kalimatun illā wa-qad akhadhta bihā ᶜahda hādhā al-ghulāmi min khalqika wa-bariyyatika. Idhan ṣirtu mutaḥayyiran yā ilāhī wa-lam adri mā afᶜalu bayna hāᵓulāᵓi wa-kullamā aṣmutu ᶜan badāᵓiᶜi dhikrika yunṭiqunī al-Rūḥu bayna samāᵓika wa-arḍika wa-kullamā askunu yahtazzunī mā tahubbu ᶜan yamīni mashīᵓatika wa-irādatika wa-ajidu nafsī ka-waraqatin allatī tuḥarrikuhā aryāḥu qaḍāᵓika wa-tudhhibuhā kayfa tashāᵓu bi-amrika wa-idhnika.

By Your glory, O my God! I had never expected from them what they have shown, after You had given them the glad tidings of this Revelation in the scriptures of Your Cause and the Tablets of Your decree. Not a word has descended from You through which You have not taken from Your creatures and Your creation a covenant concerning this Youth. I am therefore bewildered, O my God, and do not know what to do among these people. Whenever I fall silent concerning the wonders of Your remembrance, the Spirit makes me speak between Your heaven and Your earth. Whenever I am still, what blows from the right hand of Your purpose and will stirs me. I find myself like a leaf moved by the winds of Your decree and carried wherever You will, by Your command and permission.

769

و بما ظهر منّی یوقن کلّ بصیر بانّ الأمر لیس بیدی بل بیدك و لم یکن زمام الاختیار فی قبضتی بل فی قبضتك و اقتدارك مع ذلك یا الهی اجتمعوا علیّ اهل مملکتك و ینزلن فی کلّ حین ما تفزع به حقایق اصفیائك و امنائك اذا اسئلك یا الهی باسمك الّذی به اهتدیت العاشقین الی کوثر فضلك و الطافك و استجذبت المشتاقین الی رضوان قربك و لقائك بأن تفتح ابصار بریّتك لیشهدن فی هذا الظّهور ظهور عزّ فردانیّتك و طلوع انوار وجهك و جمالك ثمّ طهّرهم یا الهی من الظّنون و الأوهام لیجدن روایح التّقدیس من قمیص ظهورك و امرك لعلّ لایردنّ علیّ ما تمنع به انفسهم من نفحات شئون رحمانیّتك فی ایّام ظهور مظهر نفسك و مطلع امرك و لایرتکبن ما تجعل به ذواتهم مستحقّاً لظهورات قهرك و غضبك

Wa-bi-mā ẓahara minnī yūqinu kullu baṣīrin bi-anna al-amra laysa bi-yadī bal bi-yadika wa-lam yakun zimāmu al-ikhtiyāri fī qabḍatī bal fī qabḍatika wa-iqtidārika. Maᶜa dhālika yā ilāhī ijtamaᶜū ᶜalayya ahlu mamlakatika wa-yunazzilunna fī kulli ḥīnin mā tafzaᶜu bihi ḥaqāᵓiqu aṣfiyāᵓika wa-umanāᵓika. Idhan asᵓaluka yā ilāhī bi-ismika alladhī bihi ihtadayta al-ᶜāshiqīna ilā kawthari faḍlika wa-alṭāfika wa-istajdhabta al-mushtāqīna ilā riḍwāni qurbika wa-liqāᵓika bi-an taftaḥa abṣāra bariyyatika li-yashhadanna fī hādhā al-ẓuhūri ẓuhūra ᶜizzi fardāniyyatika wa-ṭulūᶜa anwāri wajhika wa-jamālika. Thumma ṭahhirhum yā ilāhī mina al-ẓunūni wa-l-awhāmi li-yajidanna rawāᵓiḥa al-taqdīsi min qamīṣi ẓuhūrika wa-amrika laᶜalla lā yuridunna ᶜalayya mā tamnaᶜu bihi anfusahum min nafaḥāti shuᵓūni raḥmāniyyatika fī ayyāmi ẓuhūri maẓhari nafsika wa-maṭlaᶜi amrika wa-lā yartakibanna mā tajᶜalu bihi dhawātuhum mustaḥaqqan li-ẓuhūrāti qahrika wa-ghaḍabika.

Through what has proceeded from me, every discerning person knows with certainty that the matter is not in my hands but in Yours, and that the reins of choice are not in my grasp but in Your grasp and power. Nevertheless, O my God, the people of Your realm have gathered against me, and at every moment they bring down upon me what terrifies the inmost beings of Your chosen ones and Your trusted ones. I therefore ask You, O my God, by Your name through which You have guided the lovers to the heavenly river of Your grace and favors, and drawn those who yearn to the paradise of Your nearness and presence, to open the eyes of Your creatures so that in this Revelation they may witness the manifestation of the glory of Your singleness and the dawning of the lights of Your countenance and beauty. Purify them, O my God, of conjectures and delusions, that they may sense the fragrances of holiness from the garment of Your Revelation and Your Cause. Perhaps they will not inflict upon me what would deprive their own souls of the breaths of the expressions of Your all-merciful grace in the days of the appearance of the Manifestation of Your Self and the Dawning Place of Your Cause, nor commit what would make their own beings deserving of the manifestations of Your subduing might and wrath.

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و انت تعلم یا الهی بانّی کنت بین ملأ البیان کاَحد منهم و عاشرت معهم بالشّوق و الاشتیاق و دعوتهم الی نفسك فی العشیّ و الاشراق ببدایع وحیك و الهامك و ورد علیّ منهم ما عجزت عن ذکره سکّان مداین انشائك فوعزّتك یا محبوبی ما اصبحت الّا و قد صرت هدفا لسهام غلّهم و ما امسیت الّا و قد ورد علیّ رماح بغضهم و مع ما جعلتنی عالماً بما فی انفسهم و قادراً علیهم سترت و صبرت ناظراً الی میقاتك

Wa-anta taᶜlamu yā ilāhī bi-annī kuntu bayna malaᵓi al-bayāni ka-aḥadin minhum wa-ᶜāshartu maᶜahum bi-l-shawqi wa-l-ishtiyāqi wa-daᶜawtuhum ilā nafsika fī al-ᶜashiyyi wa-l-ishrāqi bi-badāᵓiᶜi waḥyika wa-ilhāmika wa-warada ᶜalayya minhum mā ᶜajazat ᶜan dhikrihi sukkānu madāᵓini inshāᵓika. Fa-wa-ᶜizzatika yā maḥbūbī mā aṣbaḥtu illā wa-qad ṣirtu hadafan li-sihāmi ghillihim wa-mā amsaytu illā wa-qad warada ᶜalayya rimāḥu bughḍihim wa-maᶜa mā jaᶜaltanī ᶜāliman bi-mā fī anfusihim wa-qādiran ᶜalayhim satartu wa-ṣabartu nāẓiran ilā mīqātika.

You know, O my God, that I lived among the people of the Bayān as one of them, associated with them with ardent longing, and summoned them to You at evening and at dawn through the wonders of Your revelation and inspiration. Yet there has befallen me at their hands what the inhabitants of the cities of Your creation are powerless to recount. By Your glory, O my Beloved! No morning came without my becoming a target for the arrows of their malice, and no evening came without the spears of their hatred striking me. Although You had made me aware of what was within them and given me power over them, I concealed it and remained patient, looking toward Your appointed time.

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فلمّا جاء الوعد و تمّت المیقات حرکت ذیل السّتر اقلّ من ان یحصی اذاً فزع من فی جبروت الأمر و الخلق الّا الّذین خلقتهم من نار حبّك و هوآء شوقك و مآء عنایتك و تراب فضلك اولئك یصلّین علیهم اهل ملأ الأعلی و سکّان مداین البقآء فلك الحمد یا الهی بما عصمت الموحّدین و اهلکت المشرکین و فصّلت بین الکلّ بکلمة اخری الّتی خرجت من فم مشیّتك و ظهرت من قلم ارادتك و بذلك اعترض علیّ عباد الّذینهم خلقوا بکلمة امرك و بعثوا بارادتك و بلغوا فی الاعراض الی مقام کفروا بك و بآیاتك و حاربوا بنفسك

Fa-lammā jāᵓa al-waᶜdu wa-tammat al-mīqātu ḥarraktu dhayla al-sitri aqalla min an yuḥṣā idhan faziᶜa man fī jabarūti al-amri wa-l-khalqi illā alladhīna khalaqtahum min nāri ḥubbika wa-hawāᵓi shawqika wa-māᵓi ᶜināyatika wa-turābi faḍlika. Ulāᵓika yuṣallīna ᶜalayhim ahlu malaᵓi al-aᶜlā wa-sukkānu madāᵓini al-baqāᵓi. Fa-laka al-ḥamdu yā ilāhī bi-mā ᶜaṣamta al-muwaḥḥidīna wa-ahlakta al-mushrikīna wa-faṣṣalta bayna al-kulli bi-kalimatin ukhrā allatī kharajat min fami mashīᵓatika wa-ẓaharat min qalami irādatika. Wa-bi-dhālika iᶜtaraḍa ᶜalayya ᶜibādun alladhīnahum khuliqū bi-kalimati amrika wa-buᶜithū bi-irādatika wa-balaghū fī al-iᶜrāḍi ilā maqāmin kafarū bika wa-bi-āyātika wa-ḥārabū bi-nafsika.

When the promise came and the appointed time was fulfilled, I moved the hem of the veil by an immeasurably small degree. Then all who dwell in the dominion of command and creation were terrified, except those whom You had created from the fire of Your love, the air of longing for You, the water of Your care, and the dust of Your grace. Upon them the people of the Concourse on high and the inhabitants of the cities of eternity invoke blessings. Praise be to You, O my God, for protecting those who affirm Your oneness, destroying those who associate partners with You, and distinguishing everyone from one another through another word that issued from the mouth of Your purpose and appeared from the Pen of Your will. Because of this, servants who had been

created by the word of Your command and raised up by Your will opposed me. Their rejection reached such a degree that they disbelieved in You and Your signs and waged war against Your own Self.

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فوعزّتك يا محبوبى لن يقدر القلم ان يذكر ما ورد منهم على مظهر امرك و مطلع وحيك و مشرق الهامك فلك الحمد فى كلّ ذلك و انّى فوعزّتك يا الهى قد كنت مشتاقاً لما قدّر فى سماء قضائك و ملكوت تقديرك لانّ ما يرد علىّ فى سبيلك هو محبوب ذاتى و مقصود نفسى و هذا لم يكن الّا بحولك و قوّتك انا الّذى يا الهى بحبّك استغنيت عن كلّ من فى السّموات و الأرض و به لن اجزع و لو يرد علىّ ضرّ العالمين

Fa-wa-ᶜizzatika yā maḥbūbī lan yaq dira al-qalamu an yadhkura mā warada minhum ᶜalā maẓhari amrika wa-maṭlaᶜi waḥyika wa-mashriqi ilhāmika. Fa-laka al-ḥamdu fī kulli dhālika wa-innī fa-waᶜizzatika yā ilāhī qad kuntu mushtāqan li-mā quddira fī samāᵓi qaḍāᵓika wa-malakūti taqdīrika li-anna mā yaridu ᶜalayya fī sabīlika huwa maḥbūbu dhātī wa-maqṣūdu nafsī wa-hādhā lam yakun illā bi-ḥawlika wa-quwwatika. Anā alladhī yā ilāhī bi-ḥubbika istaghnaytu ᶜan kulli man fī al-samāwāti wa-l-arḍi wa-bihi lan ajzaᶜa wa-law yaridu ᶜalayya ḍurru al-ᶜālamīna.

By Your glory, O my Beloved! The Pen can never recount what has befallen the Manifestation of Your Cause, the Dawning Place of Your revelation, and the Dayspring of Your inspiration at their hands. Praise be to You in all of this! By Your glory, O my God, I have longed for what has been ordained in the heaven of Your decree and the kingdom of Your ordainment, for whatever befalls me in Your path is the beloved of my being and the desire of my soul. This has come about only through Your might and power. I am the one, O my God, who through Your love has become independent of all who are in the heavens and on earth. Through it I shall never be dismayed, even should the affliction of all the worlds befall me.

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فيا ليت كان حينئذ حين الّذى فيه يسفك دمى على وجه الأرض بين يديك و تشهدنى على حالة الّتى بها شهدت المقرّبين من عبادك و المصطفين من خيرة خلقك فلك الحمد يا الهى على ما قضيت بسلطان قضائك و تقضى بتقديرك و امضائك اسئلك يا محبوبى باسمك الّذى به رفعت اعلام امرك و اشرقت انوار وجهك بأن تنزل علىّ و على المخلصين من عبادك كلّ خير قدّرته فى الألواح ثمّ اجعل لنا مقعد صدق عندك يا من بيدك ملكوت كلّ شىء و انّك انت المقتدر العزيز الرّحمن

Fa-yā layta kāna ḥīnaᵓidhin ḥīna alladhī fīhi yusfaku damī ᶜalā wajhi al-arḍi bayna yadayka wa-tashhadunī ᶜalā ḥālatin allatī bihā shahidta al-muqarrabīna min ᶜibādika wa-al-muṣṭafayna min khīrati khalqika fa-laka al-ḥamdu yā ilāhī ᶜalā mā qaḍayta bi-sulṭāni qaḍāᵓika wa-taqḍī bi-taqdīrika wa-imḍāᵓika asᵓaluka yā maḥbūbī bi-smika alladhī bihi rafaᶜta aᶜlāma amrika wa-ashraqat anwāru wajhika bi-an tunazzila ᶜalayya wa-ᶜalā al-mukhliṣīna min ᶜibādika kulla khayrin qaddartahu fī al-alwāḥi thumma ijᶜal lanā maqᶜada ṣidqin ᶜindaka yā man bi-yadika malakūtu kulli shayᵓin wa-innaka anta al-Muqtadiru al-ᶜAzīzu al-Raḥmān.

If only this were the hour when my blood is shed upon the face of the earth before You, and You behold me in the condition in which You beheld those of Your servants who are near to You and the chosen ones among the best of Your creation. Praise be to You, O my God, for what You have decreed through the sovereignty of Your judgment and what You decree through Your ordainment and sanction. I ask You, O my Beloved, by Your name through which You have raised the banners

of Your Cause and the lights of Your countenance have shone, to send down upon me and upon the sincere among Your servants every good thing You have ordained in the Tablets. Then appoint for us a seat of truth in Your presence, O You in whose hand is the dominion of all things. You are indeed the All-Powerful, the Almighty, the All-Merciful.

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امید چنان است که از فضل سبحانی در این ربیع روحانی کلّ بخلع انسانی فایز شوند و اثواب خلقهء عتیقهء رثیثه بالیه را باثواب جدیده الهیّه تبدیل نمایند و کلّ بر امر حقّ بمنتهای استطاعت و قدرت خود قائم شوند و اهل بهاء جناح یکدیگر باشند از برای طیران کلّ در این هوای روحانی و فضای قدس نورانی و بغیر ما قدّره الله تکلّم ننمایند و بغیر رضای او مشی نکنند و بر امری تکلّم ننمایند مگر باذن الله و بادراك خود در معانی کلمات الهیّه اکتفا ننمایند چه که غیر الله بر معانی کلمات خود علی ما هی علیها مطّلع نه چنانچه بعضی من غیر اذن نسبت باغصان شجره الهیّه بعضی سخنها گفته‌اند که عندالله مرضیّ نبوده چه که اینگونه بیانات سبب فساد و اختلاف در امر است مخصوص در این ایّام که اکثری از معرضین منتظرند که فسادی در امر احداث شود

Umīd chunān ast kih az faḍl-i subḥānī dar īn rabīᶜ-i rūḥānī kull bi-khilaᶜ-i insānī fāᵓiz shavand va athvāb-i khaliqih-yi ᶜatīqih-yi rathīthih-yi bāliyih rā bi-athvāb-i jadīdih-yi ilāhiyyih tabdīl namāyand va kull bar amr-i Ḥaqq bi-muntahā-yi istiṭāᶜat va qudrat-i khud qāᵓim shavand va ahl-i Bahāᵓ janāḥ-i yakdīgar bāshand az barā-yi ṭayarān-i kull dar īn havā-yi rūḥānī va faḍā-yi quds-i nūrānī va bi-ghayr-i mā qaddarahu Allāh takallum nanamāyand va bi-ghayr-i riḍā-yi ū mashy nakunand va bar amrī takallum nanamāyand magar bi-idhn-i Allāh va bi-idrāk-i khud dar maᶜānī-yi kalimāt-i ilāhiyyih iktifā nanamāyand chih kih ghayr-i Allāh bar maᶜānī-yi kalimāt-i khud ᶜalā mā hiya ᶜalayhā muṭṭaliᶜ nah chunānchih baᶜḍī min ghayr-i idhn nisbat bi-aghṣān-i shajariy-i ilāhiyyih baᶜḍī sukhanhā guftih-and kih ᶜinda Allāh marḍī nabūdih chih kih īngūnih bayānāt sabab-i fasād va ikhtilāf dar amr ast makhṣūṣ dar īn ayyām kih aktharī az muᶜriḍīn muntaẓirand kih fasādī dar amr iḥdāth shavad.

The hope is that, through divine grace, all may attain the robes of humanity in this spiritual springtime, exchange their old, worn, threadbare, and tattered garments for new, divine garments, and arise to uphold the Cause of the True One to the utmost of their ability and power. May the people of Bahāᵓ be wings for one another, so that all may soar in this spiritual atmosphere and this luminous expanse of holiness. May they speak only what God has ordained, walk only in accordance with His good pleasure, and speak of no matter except with God's permission. They should not content themselves with their own understanding of the meanings of the divine words, for none but God knows the meanings of His own words as they truly are. Thus, some have, without permission, said certain things concerning the branches of the divine Tree that have not been pleasing to God, for such statements cause corruption and dissension in the Cause, especially in these days when most of those who turn away are waiting for some corruption to arise in the Cause.

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اتّقوا الله یا قوم و لاتکوننّ من المتجاوزین ان اذکروا ما امرناکم به لا بما امرکم انفسکم و اهوائکم اتّقوا الله و کونوا من المتّقین انا انطقناه حین الّذی قضت من عمره ستّة سنین متوالیات لیکون دلیلاً علی هذا النّبأ الأعظم العظیم حقّ او را ناطق فرمود تا دلیل باشد بر امرش نفوسی که بچنین کلمات تکلّم نموده از عظمت این امر غافل شده‌اند لأنّه لو یرید ان ینطق کلّ شیء لیقدر و انّه لعلی کلّ شیء قدیر قبل از الف ل ایظهر غیر من ظهر کذلك نزل الأمر فی اوّل هذا الظّهور لو انتم من العارفین

Ittaqū Allāha yā qawmu wa-lā takūnanna mina al-mutajāwizīn in udhkurū mā amarnākum bihi lā bi-mā amarakum anfusukum wa-ahwāʾukum ittaqū Allāha wa-kūnū mina al-muttaqīn innā anṭaqnāhu ḥīna alladhī qaḍat min ᶜumrihi sittatu sinīna mutawāliyātin li-yakūna dalīlan ᶜalā hādhā al-nabaʾi al-aᶜẓami al-ᶜaẓīm Ḥaqq ū rā nāṭiq farmūd tā dalīl bāshad bar amrash nufūsī kih bi-chunīn kalimāt takallum namūdih az ᶜaẓamat-i īn amr ghāfil shudih-and li-annahu law yurīdu an yunṭiqa kulla shayʾin la-yaqdiru wa-innahu la-ᶜalā kulli shayʾin qadīr qabl az alf [corrupted text] yaẓharu ghayru man ẓahara kadhālika nazala al-amru fī awwali hādhā al-ẓuhūri law antum mina al-ᶜārifīn.

Fear God, O people, and do not be among those who transgress. Remember what We have commanded you, not what your own selves and desires have commanded you. Fear God and be among the God-fearing. We caused him to speak when six successive years of his life had passed, that he might be a proof of this most great and mighty Announcement. The True One caused him to speak so that he might be a proof of His Cause. Those who have spoken such words have become heedless of the greatness of this Cause, for if He wishes to cause all things to speak, He is able to do so, and He indeed has power over all things. Before a thousand, [corrupted original text] anyone other than the One who has appeared appears. Thus was the command sent down at the beginning of this Revelation, if you are among those who understand.

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و قد بعث الله و سوف یبعث لهذا الأمر ادلّاء ینطقن عنه و یتوجّهنّ فی کلّ حین الیه و لایتحرّکنّ الّا بعد اذنه اولئك لا یبدلنّ نغمة من نغماتی بکلّ من فی السّموات و الأرضین اولئك ادلّائی فی الأرض و اصفیائی فی البلاد و امنائی بین العباد علیهم رحمتی و بهائی و ذکری و ثنائی و هم عباد مکرمون

Wa-qad baᶜatha Allāhu wa-sawfa yabᶜathu li-hādhā al-amri adillāʾa yanṭiqna ᶜanhu wa-yatawajjahnna fī kulli ḥīnin ilayhi wa-lā yataḥarrakna illā baᶜda idhnihi ulāʾika lā yubaddilna naghmatan min naghamātī bi-kulli man fī al-samāwāti wa-al-araḍīn ulāʾika adillāʾī fī al-arḍi wa-aṣfiyāʾī fī al-bilādi wa-umanāʾī bayna al-ᶜibādi ᶜalayhim raḥmatī wa-bahāʾī wa-dhikrī wa-thanāʾī wa-hum ᶜibādun mukramūn.

God has raised up, and will raise up, guides for this Cause who speak on His behalf, turn toward Him at all times, and make no move without His permission. They will not exchange a single one of My melodies for all who are in the heavens and on earth. They are My guides on earth, My chosen ones in the lands, and My trusted ones among the servants. Upon them rest My mercy, My glory, My remembrance, and My praise. They are honored servants.

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آنقدر معلوم بوده که الی حین تفصیل این ظهور ابدع ابهی ذکر نشده لو یذکر لیشهدنّ الکلّ بانّه لهو الّذی ما سبقه احد من قبل و لن یسبقه احد من الآخرین و من یدّعی قبل الألف انّه افتری علی الله لانّ بذلك یفسد الأمر و لا یستقرّ هیکل المشیّة علی عرش عزّ عظیم در اوّل این ظهور منیع در ایّقام آیاتی نازل و بعضی از آن در بعضی از الواح مذکور ان اشهدوها لتستقرّوا علی الأمر و تکوننّ من الثّابتین

Ānqadr maᶜlūm būdih kih ilā ḥīn tafṣīl-i īn ẓuhūr-i abdaᶜ-i abhā dhikr nashudih law yudhkaru la-yashhadanna al-kullu bi-annahu la-huwa alladhī mā sabaqahu aḥadun min qablu wa-lan yasbiqahu aḥadun mina al-ākhirīn wa-man yaddaᶜī qabla al-alfi innahu iftarā ᶜalā Allāhi li-anna bi-dhālika yafsudu al-amru wa-lā yastaqirru haykalu al-mashīʾati ᶜalā ᶜarshi ᶜizzin ᶜaẓīm dar avval-i īn ẓuhūr-i

manīᶜ dar īn maqām āyātī nāzil va baᶜḍī az ān dar baᶜḍī az alvāḥ madhkūr in ishhadūhā li-tastaqirrū ᶜalā al-amri wa-takūnanna mina al-thābitīn.

Let this much be known: until now, the details of this most wondrous, most glorious Revelation have not been set forth. Were they set forth, all would surely testify that He is the One whom no one before Him has surpassed and whom no one among those to come will surpass. Whoever makes a claim before the thousand has fabricated a lie against God, for this corrupts the Cause, and the Temple of the Will cannot be established upon a throne of mighty glory. At the beginning of this exalted Revelation, verses were revealed on this subject, and some of them are recorded in certain Tablets. Consider them, that you may stand firm in the Cause and be among the steadfast.

778

و دیگر معلوم بوده که مقصود از وادی نبیل که در الواح ذکر شده نفس این ظهور اعظم بوده و خواهد بود و وادی آن ارض قدسی است که فوق طبقات جنان خلق شده و لایقدر ان یرد علیها الّا اهل البهآء تالله انّهم اهل وادی النّبیل و وادی العظمة و وادی الاستقلال و وادی الجلال و وادی الاقتدار و وادی العزّة و وادی البقآء و وادی التّقدیس و وادی التّنزیه و وادی الکبریا و غیر این نفوس از وادی نبیل خارج و در تیه نفس و هوی متحیّر و مبتلی و کینونة النّبیل حینئذ یتبرّء منهم و من اعمالهم و افعالهم و ما یظهر منهم و بذلك یشهد کلّ شیء ان انتم تعلمون

Va dīgar maᶜlūm būdih kih maqṣūd az vādī-yi Nabīl kih dar alvāḥ dhikr shudih nafs-i īn ẓuhūr-i aᶜẓam būdih va khvāhad būd va vādī ān arḍ-i qudsī ast kih fawq-i ṭabaqāt-i jinān khalq shudih va lā yaqdiru an yarida ᶜalayhā illā ahlu al-Bahāᵓ ta-Allāhi innahum ahlu wādī al-Nabīli wa-wādī al-ᶜaẓamati wa-wādī al-istiqlāli wa-wādī al-jalāli wa-wādī al-iqtidāri wa-wādī al-ᶜizzati wa-wādī al-baqāᵓi wa-wādī al-taqdīsi wa-wādī al-tanzīhi wa-wādī al-kibriyā va ghayr-i īn nufūs az vādī-yi Nabīl khārij va dar tīh-i nafs va havā mutaḥayyir va mubtalā va kaynūnatu al-Nabīli ḥīnaᵓidhin yatabarraᵓu minhum wa-min aᶜmālihim wa-afᶜālihim wa-mā yaẓharu minhum wa-bi-dhālika yashhadu kullu shayᵓin in antum taᶜlamūn.

Furthermore, let it be known that what is meant by the Valley of Nabīl mentioned in the Tablets has been, and will be, this Most Great Revelation itself. That valley is the holy land created above the levels of paradise, and none but the people of Bahāᵓ can enter it. By God, they are the people of the Valley of Nabīl, the Valley of Grandeur, the Valley of Independence, the Valley of Majesty, the Valley of Power, the Valley of Might, the Valley of Eternity, the Valley of Sanctification, the Valley of Transcendence, and the Valley of Glory. All others are outside the Valley of Nabīl, bewildered and afflicted in the wilderness of self and desire. The very being of Nabīl then disavows them, their works, their deeds, and whatever proceeds from them. To this all things bear witness, if you know.

779

ایّاکم یا قوم ان تحرفوا کلمات الله عن مواضعها ان اشهدوا بما شهد الله ثمّ کونوا اخوانا علی سرر متقابلین ان اتّحدوا علی شأن لایجد احد بینکم روایح الاختلاف و باتّحادکم یظهر امر الله بین بریّته و تثبت آثاره بین عباده و تبرهن انواره بین العالمین امید چنان است که کلّ بکلمه جامعه مجتمع شده بذکر و ثنای حقّ مشغول شوند و بکمال انقطاع در ارض ظاهر گردند و بشأنی بنار حبّ الهی مشتعل شوند که کلّ بحرارت آن مشتعل شده بشطر قدس ناظر گردند

Iyyākum yā qawmu an tuḥarrifū kalimāti Allāhi ᶜan mawāḍiᶜihā in ishhadū bi-mā shahida Allāhu thumma kūnū ikhwānan ᶜalā sururin mutaqābilīn in ittaḥidū ᶜalā shaʾnin lā yajidu aḥadun baynakum rawāʾiḥa al-ikhtilāfi wa-bi-ittiḥādikum yaẓharu amru Allāhi bayna bariyyatihi wa-tathbutu āthāruhu bayna ᶜibādihi wa-tubarhanu anwāruhu bayna al-ᶜālamīn umīd chunān ast kih kull bi-kalimiy-i jāmiᶜih mujtamiᶜ shudih bi-dhikr va thanā-yi Ḥaqq mashghūl shavand va bi-kamāl-i inqiṭāᶜ dar arḍ ẓāhir gardand va bi-shaʾnī bi-nār-i ḥubb-i ilāhī mushtaᶜil shavand kih kull bi-ḥarārat-i ān mushtaᶜil shudih bi-shaṭr-i quds nāẓir gardand.

Beware, O people, lest you distort the words of God from their proper places. Bear witness to what God has witnessed, and be brothers seated upon couches facing one another. Unite in such a way that no one can detect among you the scents of discord. Through your unity, the Cause of God will become manifest among His creatures, its traces will be established among His servants, and its lights will be demonstrated among the peoples of the world. The hope is that all may gather around the all-embracing Word, occupy themselves with the remembrance and praise of the True One, and appear on earth in perfect detachment. May they be so ablaze with the fire of divine love that all may be kindled by its heat and turn their gaze toward the realm of holiness.

780

و آنچه از آیات الهی ادراك نشود از معدن و مبدء آن سؤال نمایند مقصود از اینکلمه آنکه مباد در معنی کلمات مابین احبّای الهی اختلاف شود و بدانند که کلمات الهیّه کلّ از نقطه واحده ظاهر و باو راجع ایّاکم ان تتشهدوا الاختلاف فیهنّ اگرچه بظاهر مختلف نازل شود در باطن بکلمه واحده و نقطه واحده راجع و منتهی چنانچه در بعضی مقام ذکر شده که احدی بمعنی کلمات الهی مطّلع نه الّا الله شکّی نیست که این قول حقّ است چه که حرفی از حروفات منزله در هر عالمی از عوالم لایتناهی اثر مخصوصی و معانی مخصوصه باقتضای آن عالم داشته و خواهد داشت و همنین حروفات و کلمات الهیّة هر یك کنز علم لدنّی بوده وخواهد بود و ما اطّلع بما کنز فیهنّ الّا الله احدی قادر بر عرفان آن علی ما ینبغی لها نبوده و نخواهد بود

Va ānchih az āyāt-i ilāhī idrāk nashavad az maᶜdan va mabdaʾ-i ān suʾāl namāyand maqṣūd az īn kalimih ānkih mabād dar maᶜnī-yi kalimāt mābayn-i aḥibbā-yi ilāhī ikhtilāf shavad va bidānand kih kalimāt-i ilāhiyyih kull az nuqṭiy-i vāḥidih ẓāhir va bi-ū rājiᶜ iyyākum an tashhadū al-ikhtilāfa fīhinna agarchih bi-ẓāhir mukhtalif nāzil shavad dar bāṭin bi-kalimiy-i vāḥidih va nuqṭiy-i vāḥidih rājiᶜ va muntahī chunānchih dar baᶜḍī maqām dhikr shudih kih aḥadī bi-maᶜnī-yi kalimāt-i ilāhī muṭṭaliᶜ nah illā Allāh shakkī nīst kih īn qawl ḥaqq ast chih kih ḥarfī az ḥurūfāt-i munazzalih dar har ᶜālamī az ᶜavālim-i lā-yatanāhī athar-i makhṣūṣī va maᶜānī-yi makhṣūṣih bi-iqtiḍā-yi ān ᶜālam dāshtih va khvāhad dāsht va [corrupted text] ḥurūfāt va kalimāt-i ilāhiyyih har yak kanz-i ᶜilm-i ladunnī būdih va khvāhad būd wa-mā iṭṭalaᶜa bi-mā kuniza fīhinna illā Allāh aḥadī qādir bar ᶜirfān-i ān ᶜalā mā yanbaghī lahā nabūdih va nakhvāhad būd.

Whatever they do not understand of the divine verses, they should ask about from their mine and source. The purpose of this statement is that no disagreement over the meaning of the words should arise among the loved ones of God, and that they should know that the divine words all proceed from a single point and return to it. Beware lest you perceive discord among them. Although outwardly they may be revealed in differing forms, inwardly they return and lead to a single word and a single point. Thus, in certain passages it has been stated that no one knows the meaning of the divine words except God. There is no doubt that this statement is true, for a single letter among the revealed letters has had, and will have, a particular effect and particular meanings in each of the infinite worlds, according to the requirements of that world. And [corrupted original text] the divine letters and words have each been, and will be, a treasury of knowledge bestowed

by God. None but God has known what is treasured within them. No one has been, or will be, capable of knowing them as they deserve to be known.

781

و هم‌چنین در مقامی ذکر شده که کلّ آیات الهی را درك مینمایند چه که اگر صاحب ایقام نبودند حجّیت آیات مبرهن نمیشد این دو بیان مختلفند بر حسب ظاهر و لکن نزد متبصّرین و صاحبان ابصر حدیده معلومست که مقصود از آنکه فرموده کلّ ادراك مینمایند علی قدرهم و مقدارهم بوده لا علی قدر و مقدار ما نزل من لدی الله المقتدر المهیمن القیّوم

Va hamchunīn dar maqāmī dhikr shudih kih kull āyāt-i ilāhī rā dark mīnamāyand chih kih agar ṣāḥib-i īn maqām nabūdand ḥujjiyyat-i āyāt mubarhan namīshud īn du bayān mukhtalifand bar ḥasab-i ẓāhir va lākin nazd-i mutabaṣṣirīn va ṣāḥibān-i abṣār-i ḥadīdih maᶜlūm ast kih maqṣūd az ānkih farmūdih kull idrāk mīnamāyand ᶜalā qadrihim wa-miqdārihim būdih lā ᶜalā qadri wa-miqdāri mā nazala min ladā Allāhi al-Muqtadiri al-Muhaymini al-Qayyūm.

Likewise, in another passage it has been stated that all understand the divine verses, for if they did not possess this capacity, the authority of the verses as proof could not be demonstrated. These two statements differ outwardly, but to those endowed with insight and keen vision it is clear that the statement that all understand means according to their own capacity and measure, not according to the capacity and measure of what has been sent down from God, the All-Powerful, the All-Protecting, the Self-Subsisting.

782

الیوم نفوسیکه در هتك حرمت بیان ساعیند چنانچه دیده و شنیده‌اید آن نفوس نظر بحماقت مریدین خود ادّعای امر نموده‌اند لعن الله علی الّذین تجاوزوا عن حدود البیان و هتکوا حرمة الله و نقضوا میثاقه و کفروا بنقطة الأولی و محبوبه و مقصوده الّذی ظهر باسمه الأبهی بین الأرض و السّمآء و منه استضآء افئدة المقرّبین و صدور المخلصین و لکن قد اخطاؤا ما توهّموا بحول الله و قوّته حصن امر بید قدرت حفظ خواهد شد و انّه لعلی کلّ شیء قدیر

Al-yawm nufūsī kih dar hatk-i ḥurmat-i Bayān sāᶜīand chunānchih dīdih va shinīdih-īd ān nufūs naẓar bi-ḥamāqat-i murīdīn-i khud iddiᶜā-yi amr namūdih-and laᶜnu Allāhi ᶜalā alladhīna tajāwazū ᶜan ḥudūdi al-Bayāni wa-hatakū ḥurmata Allāhi wa-naqaḍū mīthāqahu wa-kafarū bi-Nuqṭati al-Ūlā wa-maḥbūbihi wa-maqṣūdihi alladhī ẓahara bi-smihi al-Abhā bayna al-arḍi wa-al-samāᵓi wa-minhu istaḍāᵓa afᵓidatu al-muqarrabīna wa-ṣudūru al-mukhliṣīn va lākin qad akhṭaᵓū mā tavahhamū bi-ḥawl-i Allāh va quvvat-i ū ḥiṣn-i amr bi-yad-i qudrat ḥifẓ khvāhad shud wa-innahu la-ᶜalā kulli shayᵓin qadīr.

Today, those who strive to violate the sanctity of the Bayān, as you have seen and heard, have put forward claims to a Cause in view of the foolishness of their followers. God's curse be upon those who have transgressed the bounds of the Bayān, violated the sanctity of God, broken His covenant, and disbelieved in the Primal Point and in His Beloved and His Desired One, who has appeared in His name, the All-Glorious, between earth and heaven, and from whom the hearts of those brought near and the breasts of the sincere have received light. But they have been mistaken in what they imagined. Through God's power and His might, the fortress of the Cause will be guarded by the hand of power. He indeed has power over all things.

783

و فی آخر القول غرّدت ورقآء الأمر علی افنان سدرة عزّ رفیع و یقول یا ملأ البیان اتّقوا اللّه و لاتفسدوا فی الأرض بعد اصلاحها و لاترتکبوا الفحشآء طهّروا انفسکم عن کلّ ما حرّم فی کتاب اللّه العلیّ العظیم ایّاکم ان تسفکوا الدّمآء و الّذی سفك انّه لیس منّی و کان اللّه برئ منه و هذا ما نزل فی اوّل هذا الظّهور من ملکوت ربّکم الرّحمن الرّحیم

Wa-fī ākhiri al-qawli gharradat warqāʾu al-amri ᶜalā afnāni sidrati ᶜizzin rafīᶜin wa-yaqūlu yā malaʾa al-Bayāni ittaqū Allāha wa-lā tufsidū fī al-arḍi baᶜda iṣlāḥihā wa-lā tartakibū al-faḥshāʾa ṭahhirū anfusakum ᶜan kulli mā ḥurrima fī kitābi Allāhi al-ᶜAliyyi al-ᶜAẓīm iyyākum an tasfikū al-dimāʾa wa-alladhī safaka innahu laysa minnī wa-kāna Allāhu barīʾan minhu wa-hādhā mā nazala fī awwali hādhā al-ẓuhūri min malakūti rabbikumu al-Raḥmāni al-Raḥīm.

At the close of this discourse, the Dove of the Cause sang upon the branches of the Tree of lofty glory, saying: “O people of the Bayān, fear God, and do not spread corruption on earth after it has been set right, nor commit indecency. Purify yourselves of everything forbidden in the Book of God, the Most High, the Most Great. Beware lest you shed blood. Whoever has shed blood is not of Me, and God disavows him.” This is what was sent down at the beginning of this Revelation from the kingdom of your Lord, the All-Merciful, the Compassionate.

784

ایّاکم ان ترتکبوا ما یکرهه عقولکم و افئدتکم اتّقوا اللّه یا ملأ المؤمنین ان انقطعوا عن الدّنیا و ما فیها و لاتصرّفوا فی اموال النّاس الّا بعد اذنهم کذلك نزلنا من قبل و حینئذ من لدن عزیز جمیل کونوا امنآء اللّه فی البلاد بحیث لو تمرّنّ علی مداین الذّهب لن ترتدّ ابصارکم الیها کذلك ینبغی لکم یا ملأ الموحّدین ان انصروا ربّکم الرّحمن باعمالکم لیجدنّ منکم روایح الحقّ عباد اللّه بین السّموات و الأرضین تخلّقوا یا قوم باخلاق اللّه و لاترتکبوا ما تضیع به حرمة مظهر نفسه بین خلقه کذلك وصّاکم اللّه فی الواح عزّ حفیظ لا تتعرّضوا باحد و لا تجادلوا بنفس ان وجدتم من مقبل ذکّروه بکلمة الأعظم و ان وجدتم من معرض فاعرضوا عنه ثمّ اقبلوا الی اللّه ربّکم و انّه یکفیکم عن العالمین

Iyyākum an tartakibū mā yakrahuhu ᶜuqūlukum wa-afʾidatukum ittaqū Allāha yā malaʾa al-muʾminīn in inqaṭiᶜū ᶜani al-dunyā wa-mā fīhā wa-lā taṣarrafū fī amwāli al-nāsi illā baᶜda idhnihim kadhālika nazzalnā min qablu wa-ḥīnaʾidhin min ladun ᶜazīzin jamīl kūnū umanāʾa Allāhi fī al-bilādi bi-ḥaythu law tamurrunna ᶜalā madāʾini al-dhahabi lan tartadda abṣārukum ilayhā kadhālika yanbaghī lakum yā malaʾa al-muwaḥḥidīn in unṣurū rabbakumu al-Raḥmāna bi-aᶜmālikum li-yajidanna minkum rawāʾiḥa al-Ḥaqqi ᶜibādu Allāhi bayna al-samāwāti wa-al-araḍīn takhallaqū yā qawmu bi-akhlāqi Allāhi wa-lā tartakibū mā taḍīᶜu bihi ḥurmatu maẓhari nafsihi bayna khalqihi kadhālika waṣṣākumu Allāhu fī alwāḥi ᶜizzin ḥafīẓ lā tataᶜarraḍū bi-aḥadin wa-lā tujādilū bi-nafsin in wajadtum min muqbilin dhakkirūhu bi-kalimati al-aᶜẓami wa-in wajadtum min muᶜriḍin fa-aᶜriḍū ᶜanhu thumma aqbilū ilā Allāhi rabbikum wa-innahu yakfīkum ᶜani al-ᶜālamīn.

Beware lest you commit what your minds and hearts abhor. Fear God, O company of believers. Detach yourselves from the world and all that is in it, and do not dispose of people’s property without their permission. Thus have We sent down before and now, from One who is Mighty and Beautiful. Be God’s trusted ones in the lands, such that, were you to pass through cities of gold, your eyes would not turn toward them. Such should be your conduct, O company of those who affirm His oneness. Aid your Lord, the All-Merciful, through your deeds, so that God’s servants throughout the heavens and the earth may sense from you the fragrances of the True One. Adorn yourselves, O people, with the attributes of God, and do not commit what would diminish the

honor of the Manifestation of His own Self among His creatures. Thus has God counseled you in Tablets of preserving might. Do not assail anyone or dispute with any soul. If you find someone receptive, remind him through the word of the Most Great; and if you find someone who turns away, turn away from him, then turn toward God, your Lord. He will indeed suffice you against all the peoples of the world.

785

ان اتّحدوا يا احبّائی ثمّ اجتمعوا علی شريعة امری و لا تكوننّ من المختلفين و انّ اقربكم الی الله اخشاكم و اخشعكم لو انتم من العارفين تالله الحقّ لو انتم تظلمون احبّ عندی من ان تظلموا علی احد و هذا من سجيّتی و احسن خصالی لو انتم من الموقنين ان اصبروا يا احبّائی فی البأسآء و الضّرّآء و ان يظلمكم من ظالم فارجعوا حكمه الی الله الّذی بيده ملكوت كلّ شیء و انّه لهو المقتدر علی ما يشآء و انّه هو اشدّ المنتقمين

In ittaḥidū yā aḥibbāʾī thumma ijtamiᶜū ᶜalā sharīᶜati amrī wa-lā takūnanna mina al-mukhtalifīn wa-inna aqrabakum ilā Allāhi akhshākum wa-akhshaᶜukum law antum mina al-ᶜārifīn ta-Allāhi al-Ḥaqqi law antum tuẓlamūna aḥabbu ᶜindī min an taẓlimū ᶜalā aḥadin wa-hādhā min sajiyyatī wa-aḥsani khiṣālī law antum mina al-mūqinīn in iṣbirū yā aḥibbāʾī fī al-baʾsāʾi wa-al-ḍarrāʾi wa-in yaẓlimkum min ẓālimin fa-arjiᶜū ḥukmahu ilā Allāhi alladhī bi-yadihi malakūtu kulli shayʾin wa-innahu la-huwa al-Muqtadiru ᶜalā mā yashāʾu wa-innahu huwa ashaddu al-muntaqimīn.

Unite, O My loved ones, and gather around the law of My Cause. Do not be among those who disagree. The nearest of you to God are those who most fear Him and are most humble before Him, if you are among those who understand. By God, the True One, that you should suffer injustice is dearer to Me than that you should wrong anyone. This is of My nature and among My finest attributes, if you are among those who are certain. Be patient, O My loved ones, in hardship and adversity. If an oppressor wrongs you, leave judgment upon him to God, in whose hand is the dominion of all things. He indeed has power to do whatever He wills, and He is the most severe of avengers.

786

و انّا وصّيناكم فی اكثر الألواح بأن لا تتعرّضوا بأحد و انتم فعلتم ما رجع ضرّه الی سدرة عزّ رفيع يا قوم اتّقوا الله و لاتجاوزوا عمّا امرتم به فی الألواح و انّ هذا خير لكم عمّا عندكم لو انتم من العارفين ان اجتنبوا من الّذينهم كفروا و اشركوا بالله و جادلوا بآياته و حاربوا بنفسه العلیّ العظيم ثمّ اصبروا كما صبرنا و لاتحاربوا مع احد من المشركين توكّلوا فی كلّ الأمور علی الله و انّه ينصرنی كما نصرنی اوّل مرّة اذ كنت فی السّجن تحت السّلاسل و الأغلال و نصرنی بالحقّ بجنود السّموات و الأرضين الی ان اخرجنی عنه بسلطان مبين فی قبضته ملكوت كلّ شیء ينصر من يشآء كيف يشآء و انّه لهو المقتدر القدير

Wa-innā waṣṣaynākum fī akthar al-alwāḥ bi-an lā tataᶜarraḍū bi-aḥad wa-antum faᶜaltum mā rajaᶜa ḍarruhu ilā sidrat ᶜizz rafīᶜ. Yā qawm ittaqū Allāh wa-lā tatajāwazū ᶜammā umirtum bihi fī al-alwāḥ wa-inna hādhā khayr lakum ᶜammā ᶜindakum law antum min al-ᶜārifīn. An ijtanibū min alladhīnahum kafarū wa-ashrakū bi-Allāh wa-jādalū bi-āyātihi wa-ḥārabū bi-nafsihi al-ᶜAlī al-ᶜAẓīm. Thumma iṣbirū kamā ṣabarnā wa-lā tuḥāribū maᶜa aḥad min al-mushrikīn. Tawakkalū fī kull al-umūr ᶜalā Allāh wa-innahu yanṣurunī kamā naṣaranī awwal marra idh kuntu fī al-sijn taḥta al-salāsil wa-al-aghlāl wa-naṣaranī bi-al-ḥaqq bi-junūd al-samāwāt wa-al-arḍīn ilā an akhrajanī

ᶜanhu bi-sulṭān mubīn. Fī qabḍatihi malakūt kull shayᵓ yanṣur man yashāᵓ kayfa yashāᵓ wa-innahu la-huwa al-Muqtadir al-Qadīr.

We have counseled you in most of the Tablets not to assail anyone, yet you have done what has brought harm upon the Tree of lofty glory. O people, fear God and do not transgress what you have been commanded in the Tablets. This is indeed better for you than what you possess, if you are among those who understand. Avoid those who have disbelieved, associated partners with God, disputed His verses, and made war against His own exalted and mighty Self. Then be patient as We have been patient, and do not wage war against any of those who associate partners with God. Put your trust in God in all matters. He will indeed aid Me as He aided Me the first time, when I was in prison under chains and fetters. He aided Me in truth with the hosts of the heavens and the earth until He brought Me out of it with manifest authority. In His grasp is the dominion of all things. He aids whomever He wills, however He wills. He is indeed the All-Powerful, the Omnipotent.

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ایّاکم یا قوم ان تتمسّکوا بالأسمآء و تعترضوا علی الّذی خلقها بامر من عنده لا اله الّا هو المقتدر العالم الحکیم قل انّه خلق الأسماء کما خلق کلّ شیء ان انتم من العالمین کلّ ذی قدرة عاجز عند سلطان قدرته و کلّ ذی علم جاهل لدی علمه و کلّ ذی غنآء فقیر لدی بابه الّذی فتح علی وجه الخلایق اجمعین ایّاکم ان یصدّنکم الأسماء عن موجدها تجنّبوا عن الّذین تمسّکوا بها و کانوا علیها لمن العاکفین قل انّ النّبی من سمع نبأی و آمن بنفسی و الرّسول من بلّغ رسالاتی و الأمام من قام امام وجهی وفاز بأیّامی و الولیّ من دخل حصن ولایتی و انقطع عن سوائی و الوصیّ من وصّی نفسه ثمّ العباد بحبّی و ذکری و ثنائی کذلك اشرقت شمس البیان عن افق مشیّة ربّکم الرّحمن فی هذا الرّضوان المقدّس الممتنع المتعالی المنیع و الحمد لله محبوبی و محبوب العارفین

Iyyākum yā qawm an tatamassakū bi-al-asmāᵓ wa-taᶜtariḍū ᶜalā alladhī khalaqahā bi-amr min ᶜindihi lā ilāha illā huwa al-Muqtadir al-ᶜĀlim al-Ḥakīm. Qul innahu khalaqa al-asmāᵓ kamā khalaqa kull shayᵓ in antum min al-ᶜālimīn. Kull dhī qudra ᶜājiz ᶜinda sulṭān qudratihi wa-kull dhī ᶜilm jāhil ladā ᶜilmihi wa-kull dhī ghināᵓ faqīr ladā bābihi alladhī fataḥa ᶜalā wajh al-khalāᵓiq ajmaᶜīn. Iyyākum an yaṣuddannakum al-asmāᵓ ᶜan mūjidihā tajannabū ᶜan alladhīna tamassakū bihā wa-kānū ᶜalayhā la-min al-ᶜākifīn. Qul inna al-nabī man samiᶜa nabaᵓī wa-āmana bi-nafsī wa-al-rasūl man ballagha risālātī wa-al-imām man qāma amāma wajhī wa-fāza bi-ayyāmī wa-al-walī man dakhala ḥiṣn wilāyatī wa-inqaṭaᶜa ᶜan siwāᵓī wa-al-waṣī man waṣṣā nafsahu thumma al-ᶜibād bi-ḥubbī wa-dhikrī wa-thanāᵓī. Kadhālika ashraqat shams al-bayān ᶜan ufuq mashīᵓat rabbikum al-Raḥmān fī hādhā al-Riḍwān al-muqaddas al-mumtaniᶜ al-mutaᶜālī al-manīᶜ wa-al-ḥamd li-llāh maḥbūbī wa-maḥbūb al-ᶜārifīn.

Beware, O people, lest you cling to names and object to the One who created them by a command from Himself. There is no God but Him, the All-Powerful, the All-Knowing, the All-Wise. Say: He created the names just as He created all things, if you are among those who know. Everyone endowed with power is helpless before the sovereignty of His power; everyone endowed with knowledge is ignorant before His knowledge; and everyone endowed with wealth is poor at His door, which He has opened to all created beings. Beware lest the names keep you from their Creator. Shun those who have clung to them and remained devoted to them. Say: The prophet is the one who has heard My tidings and believed in My own Self; the messenger is the one who has conveyed My messages; the imam is the one who has stood before My face and attained My days; the guardian is the one who has entered the stronghold of My guardianship and detached himself from all but Me; and the

appointed successor is the one who has enjoined upon himself, and then upon the servants, love for Me, remembrance of Me, and praise of Me. Thus has the sun of utterance shone from the horizon of the will of your Lord, the All-Merciful, in this sanctified, inaccessible, exalted, and impregnable Paradise. Praise be to God, My Beloved and the Beloved of those who know Him.

788

و اذا نخاطب الّذی افتری علی اللّه و اعترض علیه و ارسل الی مقرّ القدس اوراق النّاریّة و ذکر فیها ما احترقت عنها اکباد الأصفیاء و المقرّبین لعلّ یستیقظ عن نوم الغفلة و یتوجّه الی شطر القدس مقرّ اللّه المقتدر العزیز العلیم و لو انّه اتی بذنب اثقل عن ثقل السّموات و الأرضین و لکن لمّا تموّجت ابحر الفضل فی تلك الأیّام لو یتوب و یرجع لعلّ ان یغفره اللّه برحمته الّتی سبقت العالمین

Wa-idhā nukhāṭib alladhī iftarā ᶜalā Allāh wa-iᶜtaraḍa ᶜalayhi wa-arsala ilā maqarr al-quds awrāq al-nāriyya wa-dhakara fīhā mā iḥtaraqat ᶜanhā akbād al-aṣfiyāᵓ wa-al-muqarrabīn laᶜalla yastayqiẓ ᶜan nawm al-ghafla wa-yatawajjaha ilā shaṭr al-quds maqarr Allāh al-Muqtadir al-ᶜAzīz al-ᶜAlīm. Wa-law innahu atā bi-dhanb athqal ᶜan thiqal al-samāwāt wa-al-arḍīn wa-lākin lammā tamawwajat abḥur al-faḍl fī tilka al-ayyām law yatūb wa-yarjaᶜ laᶜalla an yaghfirahu Allāh bi-raḥmatihi allatī sabaqat al-ᶜālamīn.

And now We address the one who has fabricated lies against God, objected to Him, and sent fiery pages to the seat of holiness, setting down in them what has burned the hearts of the chosen ones and those brought near, so that he may awaken from the sleep of heedlessness and turn toward the holy region, the seat of God, the All-Powerful, the Almighty, the All-Knowing. Although he has committed a sin heavier than the weight of the heavens and the earth, yet, since the oceans of grace have surged in these days, if he repents and returns, perhaps God will forgive him through His mercy, which has preceded all the worlds.

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قل ان یا ایّها الغافل لو تسمع من هذا العبد فاعمل بما نذکرك به لتکون من الفائزین طهّر نفسك عن غیر اللّه ثمّ قل بسم اللّه و باللّه و غسل بالمآء و بعد فراغك قل یا الهی و محبوبی کما طهّرت ظاهری من هذا المآء طهّر قلبی و فؤادی عن النّفس و الهوی لاعرفك بنفسك و انقطع عن العالمین ثمّ ضع وجهك علی التّراب خضّعاً للّه ربّ الأرباب قل یا الهی و سیّدی اسئلك باسمك الّذی به ظهر الزّلزال فی قبائل الأرض و السّمآء و ارتفع الضّجیج بین ملأ الانشآء و اضطربت انفس المریبین و حقایق الغافلین بأن تغفرلی جریراتی الّتی ما شهدت عین الابداع شبهها فوعزّتك یا محبوبی قد جئتك بذنب لا یعادله ذنوب من خلق بقولك الابدع البدیع

Qul in yā ayyuhā al-ghāfil law tasmaᶜ min hādhā al-ᶜabd fa-iᶜmal bi-mā nadhkuruka bihi li-takūna min al-fāᵓizīn. Ṭahhir nafsaka ᶜan ghayr Allāh thumma qul bi-sm Allāh wa-bi-Allāh wa-ghassil bi-al-māᵓ wa-baᶜda farāghika qul yā ilāhī wa-maḥbūbī kamā ṭahharta ẓāhirī min hādhā al-māᵓ ṭahhir qalbī wa-fuᵓādī ᶜan al-nafs wa-al-hawā li-aᶜrifaka bi-nafsika wa-anqaṭiᶜa ᶜan al-ᶜālamīn. Thumma ḍaᶜ wajhaka ᶜalā al-turāb khuḍḍaᶜan li-llāh rabb al-arbāb qul yā ilāhī wa-sayyidī asᵓaluka bi-ismika alladhī bihi ẓahara al-zilzāl fī qabāᵓil al-arḍ wa-al-samāᵓ wa-irtafaᶜa al-ḍajīj bayna malaᵓ al-inshāᵓ wa-iḍṭarabat anfus al-murībīn wa-ḥaqāᵓiq al-ghāfilīn bi-an taghfira lī jarīrātī allatī mā shahidat ᶜayn al-ibdāᶜ shibhahā. Fa-wa-ᶜizzatika yā maḥbūbī qad jiᵓtuka bi-dhanb lā yuᶜādiluhu dhunūb man khuliqa bi-qawlika al-abdaᶜ al-badīᶜ.

Say: O heedless one, if you will listen to this servant, act upon what We tell you, so that you may be among those who attain their goal. Purify yourself of all but God, then say, “In the name

of God and by God," and wash with water. When you have finished, say, "O my God and my Beloved, just as You have cleansed my outward being with this water, cleanse my heart and my inmost being of self and desire, so that I may know You through Your own Self and detach myself from all the worlds." Then place your face upon the dust in humility before God, the Lord of lords, and say, "O my God and my Master, I ask You by Your name, through which the earthquake has appeared among the tribes of earth and heaven, the clamor has risen among the company of creation, and the souls of the doubters and the realities of the heedless have been shaken, to forgive my transgressions, the like of which the eye of creation has never witnessed. By Your might, O my Beloved, I have come to You with a sin that cannot be equaled by the sins of those created through Your most wondrous, incomparable word.

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اذا فارحم على هذا العاصى ثمّ البسنى ثوب الغفران و طهّرنى من تعيّنات البشر و وجّهنى الى منظرك الأكبر بحيث لايبقى فى صدرى الّا بدايع عرفانك و لا فى قلبى الّا ظهورات حبّك و لا من وجهى الّا نضرة رضوانك و انّك انت المقتدر على ما تشآء و انّك انت المهيمن المقتدر العزيز القدير يا الهى هذا عاصى قد سرع الى مدين غفرانك و هذا المسكين قد تمسّك باذيال ردآء غنائك و استغنائك اى ربّ لاتحرمنى عمّا عندك ثمّ اجعلنى خالصاً لوجهك و خاضعاً عند ظهورات انوار عزّ فردانيّتك و انّك لم تزل كنت ذوالفضل القديم و تكون على كلّ شىء قدير

Idhan fa-irḥam ᶜalā hādhā al-ᶜāṣī thumma albisnī thawb al-ghufrān wa-ṭahhirnī min taᶜayyunāt al-bashar wa-wajjihnī ilā manẓarika al-akbar bi-ḥaythu lā yabqā fī ṣadrī illā badāʾiᶜ ᶜirfānika wa-lā fī qalbī illā ẓuhūrāt ḥubbika wa-lā min wajhī illā naḍrat riḍwānika wa-innaka anta al-Muqtadir ᶜalā mā tashāʾ wa-innaka anta al-Muhaymin al-Muqtadir al-ᶜAzīz al-Qadīr. Yā ilāhī hādhā ᶜāṣī qad saraᶜa ilā madīn ghufrānika wa-hādhā al-miskīn qad tamassaka bi-adhyāl ridāʾ ghināʾika wa-istighnāʾika. Ay rabb lā taḥrimnī ᶜammā ᶜindaka thumma ijᶜalnī khāliṣan li-wajhika wa-khāḍiᶜan ᶜinda ẓuhūrāt anwār ᶜizz fardāniyyatika wa-innaka lam tazal kunta dhū al-faḍl al-qadīm wa-takūn ᶜalā kull shayʾ qadīr.

Then have mercy on this sinner, clothe me in the robe of forgiveness, purify me of human limitations, and turn me toward Your Most Great Countenance, so that nothing may remain in my breast but the wonders of the knowledge of You, nor in my heart but the manifestations of Your love, nor shine from my face but the radiance of Your good pleasure. You are indeed powerful to do whatever You will, and You are the All-Protecting, the All-Powerful, the Almighty, the Omnipotent. O my God, this is a sinner who has hastened to the city of Your forgiveness, and this poor one has clung to the hem of the robe of Your wealth and self-sufficiency. O Lord, do not deprive me of what is with You. Then make me wholly devoted to You and humble before the manifestations of the lights of the glory of Your singleness. You have ever been the Possessor of ancient grace, and You are powerful over all things."

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و نسئل الله بذلك يفتح بصراك و يعرّفك ما لا عرفته من قبل و يعلّمك ما تجعل به غنيّا عن دونه و عنده علم السّموات و الأرض و انّه قد كان على كلّ شىء محيط

Wa-nasʾal Allāh bi-dhālika yaftaḥ baṣarāka wa-yuᶜarrifaka mā lā ᶜaraftahu min qabl wa-yuᶜallimaka mā tujᶜal bihi ghaniyyan ᶜan dūnihi wa-ᶜindahu ᶜilm al-samāwāt wa-al-arḍ wa-innahu qad kāna ᶜalā kull shayʾ muḥīṭ.

And We ask God, through this, to open your eyes, make known to you what you did not know before, and teach you that through which you may be made independent of all but Him. With Him is the knowledge of the heavens and the earth, and He indeed encompasses all things.

BH11924

1

يا اسمی لعمر الله احزننی حزنك انت تعلم والله يعلم انّ المظلوم احبّك وانزل لك ما لا ينقطع عَرفه بدوام ملكوت الله وجبروته واسمآئه وصفاته

Yā ismī, la-ᶜamru Allāh, aḥzananī ḥuznuka. Anta taᶜlamu wa-Allāhu yaᶜlamu anna al-Maẓlūma aḥabbaka wa-anzala laka mā lā yanqaṭiᶜu ᶜarfuhu bi-dawāmi malakūti Allāhi wa-jabarūtihi wa-asmāᵓihi wa-ṣifātihi.

O My Name, by the life of God, your sorrow has saddened Me. You know, and God knows, that the Wronged One loves you and has sent down for you that whose fragrance will endure as long as God's Kingdom and Dominion, His names and His attributes.

2

انظر ثم اذكر العنايات الّتی قدّرناها لك وكن من الشّاكرين

Unẓur thumma udhkur al-ᶜināyāti allatī qaddarnāhā laka wa-kun mina al-shākirīn.

Consider, then remember the favors We have ordained for you, and be among the thankful.

3

اوّل الغاية من هدايتك الى طراط الله ونبأه العظيم والثّانی ايّدناك على الأقبال والثّالث امددناك بجنود الغيب والشّهادة الى ان حضرت وفزت بما كان مرقوما من القلم الأعلى فی كتب المرسلين والرّابع اسمعناك ندآئی فی الحضور والخامس اريناك افقی المنير والسّادس انزلنا لك مآئدة البيان من سمآء رحمة اسمی الرّحمن وجعلناك من المقرّبين والسّابع فتحنا على وجهك باب الرّزق والغناء واطعمناك من طعام البرهان واسقيناك كوثر العرفان بعد ما اظهرناك وربّيناك بايادی عنايتی ورحمتی

Awwalu al-ghāyati min hidāyatika ilā [corrupted text] Allāhi wa-nabaᵓihi al-ᶜaẓīm, wa-al-thānī ayyadnāka ᶜalā al-iqbāl, wa-al-thālith amdadnāka bi-junūdi al-ghaybi wa-al-shahādati ilā an ḥaḍarta wa-fuzta bi-mā kāna marqūman mina al-qalami al-aᶜlā fī kutubi al-mursalīn, wa-al-rābiᶜ asmaᶜnāka nidāᵓī fī al-ḥuḍūr, wa-al-khāmis araynāka ufuqī al-munīr, wa-al-sādis anzalnā laka māᵓida al-bayāni min samāᵓi raḥmati ismī al-Raḥmān wa-jaᶜalnāka mina al-muqarrabīn, wa-al-sābiᶜ fataḥnā ᶜalā wajhika bāba al-rizqi wa-al-ghināᵓ wa-aṭᶜamnāka min ṭaᶜāmi al-burhān wa-asqaynāka kawthara al-ᶜirfān baᶜda mā aẓharnāka wa-rabbaynāka bi-ayādī ᶜināyatī wa-raḥmatī.

The first was to guide you to [corrupted original text] of God and His momentous announcement; the second, We strengthened you to turn toward Him; the third, We aided you with the hosts of the unseen and the visible until you came into Our presence and attained what had been inscribed by the Most Exalted Pen in the books of the messengers; the fourth, We let you hear My call in

Our presence; the fifth, We showed you My luminous horizon; the sixth, We sent down for you the feast of utterance from the heaven of the mercy of My name, the All-Merciful, and made you one of those brought near; and the seventh, We opened before you the door of sustenance and abundance, fed you the food of proof, and gave you the choice wine of recognition to drink, after bringing you forth and nurturing you with the hands of My care and mercy.

4

انّك ان شكر ما رقم لك فى هذا الحين يشهد لك بجوارحك واركانك حتّى شطراتك قم وقل اعترفت بعطاياك يا مقصود من فى السّموات والأرضين واقررت بنعمائك وألائك يا محبوب افئدة المخلصين اشهد انّك دعوتنى الى مقامك الأعلى وأويتنى فى جوار رحمتك الكبرى وسقيتنى سلسبيل الحبّ واللّقآء وعزّتك يا اله الاسمآء وفاطر السّمآء انّ عبدك هذا لا يقدر ان يحصى نعمائك وكيف شكرك يا مالك ملكوت الحجّة والبرهان

Innaka in shakara mā ruqima laka fī hādhā al-ḥīn yashhadu laka bi-jawāriḥika wa-arkānika ḥattā shaṭarātika. Qum wa-qul: Iᶜtaraftu bi-ᶜaṭāyāka yā Maqṣūda man fī al-samāwāti wa-al-arḍīn, wa-aqrartu bi-naᶜmāᵓika wa-ālāᵓika yā Maḥbūba afᵓidati al-mukhliṣīn. Ashhadu annaka daᶜawtanī ilā maqāmika al-aᶜlā wa-āwaytanī fī jiwāri raḥmatika al-kubrā wa-saqaytanī salsabīla al-ḥubbi wa-al-liqāᵓ. Wa-ᶜizzatika yā Ilāha al-asmāᵓi wa-Fāṭira al-samāᵓ, inna ᶜabdaka hādhā lā yaqdiru an yuḥṣiya naᶜmāᵓaka wa-kayfa shukruka yā Mālika malakūti al-ḥujjati wa-al-burhān.

If gratitude for what has been inscribed for you at this moment could testify on your behalf, your limbs and members, even your every part, would bear witness. Rise and say: “I acknowledge Your gifts, O Desire of all who are in the heavens and on earth, and I confess Your blessings and favors, O Beloved of the hearts of the sincere. I testify that You called me to Your most exalted station, sheltered me within the bounds of Your most great mercy, and gave me the purest draught of love and reunion to drink. By Your might, O God of names and Creator of heaven, this servant of Yours cannot count Your blessings—how, then, can he thank You, O Lord of the Kingdom of testimony and proof?”

5

يا اسمى ونفسى لو اذكر عناياتى ومقاماتها الّتى اظهرناها لك لينتهى الأقلام والألواح قبل ان ينتهى فضآئلى وذكر نعمآئى التى قدرناها لك بامرك المحكم المتين يا اسمى لمليك عناية التى وسلامه كمان اكمه بل يقين الكمه

Yā ismī wa-nafsī, law adhkuru ᶜināyātī wa-maqāmātihā allatī aẓharnāhā laka la-yantahī al-aqlāmu wa-al-alwāḥu qabla an yantahiya faḍāᵓilī wa-dhikru naᶜmāᵓī allatī qaddarnāhā laka bi-amrika al-muḥkami al-matīn. Yā ismī, [corrupted text]

O My Name and My Self, were I to recount My favors and the stations of those favors that We have made manifest to you, the pens and tablets would be exhausted before My bounties and the account of the blessings We have ordained for you through your firm and steadfast command came to an end. O My Name, [corrupted original text]

6

شما عارفید بر عنایات حق ونعمتا ئیکه عطا فرموند بیجین فعلتها ئیکه مخصوص شما از بیت العطا ظاهر هرنمود از این نائمه مرسله لسیار محزون شدم واکریم برفوض اقرار کنیم برانکه عباد بکلمه نا لایقه ویا بعبارات غیر مرضیّه نطق نمود انجه این مسلّم است که من غیر ار انجه ومشیّت حق نطق نماند ور اینصورت جار شکر است ومقام فرح است نه شکایت از آبق که شتد

Shumā ᶜārifīd bar ᶜināyāt-i Ḥaqq va [corrupted text] ᶜaṭā farmūnd [corrupted text] makhṣūṣ-i shumā az Bayt al-ᶜAṭā ẓāhir [corrupted text]. Az īn [corrupted text]-yi mursala [corrupted text] maḥzūn shudam va [corrupted text] iqrār kunīm bar ānkih ᶜibād bi-kalima-yi nālāyiqa va yā bi-ᶜibārāt-i ghayr-i marḍiyya nuṭq namūd. [corrupted text] īn musallam ast kih [corrupted text] va mashiyyat-i Ḥaqq nuṭq [corrupted text] va dar īn ṣūrat [corrupted text]-i shukr ast va maqām-i faraḥ ast, nah shikāyat az [corrupted text].

You are aware of the favors of the True One and [corrupted original text] bestowed [corrupted original text] especially for you, manifested from the House of Bounty [corrupted original text]. I was deeply saddened by this [corrupted original text] sent [corrupted original text], and [corrupted original text] acknowledge that people spoke an unseemly word or used expressions that were not pleasing. [corrupted original text] this is certain: [corrupted original text] and the will of the True One spoke [corrupted original text], and in this case there is [corrupted original text] for gratitude and an occasion for joy, not complaint about [corrupted original text].

7

آیا نشنید رکه در آستانه ذیل تقدیر رابمفتریات خط آلحصراند در حودم سرقتر باولیای حق لشبت ولطر وسیدمیند وسر جعشر راعکه قرار ولصراند جناب وقت ان است که انجناب بر نصرت قیام نمایند قدورد علی بشهادتك ما ناح به قلبی وصاح به قلمی جه که انجه واردشده سبب تضییع امر الله بحصر ناس ضعیفند براسل امور راکاه شوند قد اتی از مان

Āyā nashnīd [corrupted text] dar āstāna [corrupted text] bi-awliyā-yi Ḥaqq [corrupted text]. Janāb, vaqt ān ast kih ān janāb bar nuṣrat qiyām namāyand. [corrupted text] bi-shahādatika mā nāḥa bihi qalbī wa-ṣāḥa bihi qalamī. [corrupted text] [corrupted text] vārid shuda sabab-i taḍyīᶜ-i Amr Allāh [corrupted text] nās ḍaᶜīfand [corrupted text] qad atā [corrupted text].

Have you not heard [corrupted original text] at the threshold [corrupted original text] with the friends of God [corrupted original text]? Sir, the time has come for you to arise in support. [corrupted original text] By your testimony, what my heart lamented and my pen cried out. [corrupted original text] [corrupted original text] what has occurred has caused the Cause of God to be lost [corrupted original text] the people are weak [corrupted original text] has come [corrupted original text].

8

باید نسئل الله ان یؤیّد الکلّ علی ما یحبّ ویرضی

Bāyad nasᵓalu Allāha an yuᵓayyida al-kulla ᶜalā mā yuḥibbu wa-yarḍā.

We must ask God to strengthen everyone to do what He loves and approves.

9

البهآء والذّكر والثّنآء عليك وعلى من يحبّك لوجه الله العزيز الحميد

Al-bahāʾu wa-al-dhikru wa-al-thanāʾu ᶜalayka wa-ᶜalā man yuḥibbuka li-wajhi Allāhi al-ᶜAzīzi al-Ḥamīd.

Glory, remembrance, and praise be upon you and upon whoever loves you for the sake of God, the Almighty, the All-Praised.